

## DENOMINATIONAL BUDGET

Statement of the Treasurer, Sept. 30, 1955

Receipts		September	12 months
Balance, September 1	\$	22.27	
Adams Center	144.10	\$ 619.10	
Albion	26.17	497.57	
Alfred, First	970.20	4,021.65*	
Alfred, Second	450.09	1,114.04*	
Associations and groups	1,190.85	2,737.77	
Battle Creek	988.69	5,252.02*	
Bay Area Fellowship		100.00*	
Berlin	36.25	351.40	
Boulder	89.10	456.30	
Brookfield, First	70.00	238.00	
Brookfield, Second	102.15	373.15	
Buffalo		157.50*	
Chicago	40.00	1,281.00*	
Daytona Beach	67.00	689.11*	
Denver	113.78	883.91	
De Ruyter	63.50	1,106.63*	
Dodge Center	17.75	561.66	
Edinburg	25.00	113.36	
Farina	42.00	227.00	
Fouke	43.37	270.47	
Friendship	20.00	120.00	
Hammond		140.10	
Hebron, First	20.18	150.00	
Hopkinton, First	97.00	1,293.20	
Hopkinton, Second	22.00	112.00	
Independence	61.00	781.00*	
Indianapolis	17.76	195.36*	
Individuals	20.00	2,207.61	
Irvington		325.00	
Jackson Center	18.37	18.37	
Kansas City Fellowship	30.00	65.00*	
Little Genesee	184.11	627.52	
Los Angeles	177.00	1,174.08	
Los Angeles, Christ's		77.00*	
Lost Creek		1,144.24	
Marlboro	173.44	2,133.38*	
Middle Island	56.75	210.13*	
Milton	2,005.58	6,285.27	
Milton Junction	397.60	1,732.63	
New Auburn	12.50	106.52	
New York	30.00	231.70	
North Loup	167.68	784.19	
Nortonville	57.17	755.32	
Paint Rock	135.00	135.00*	
Pawcatuck	733.05	4,284.23	
Philadelphia		63.00*	
Piscataway	36.50	228.00	
Plainfield	449.45	3,744.32	
Putnam Co. (Carraway)		106.00*	
Richburg	5.00	238.00	

Ritchie	20.00	95.00
Riverside	917.47	4,157.75*
Roanoke	5.00	148.00
Rockville	30.30	160.00
Salem	125.00	1,035.00
Salemville	40.15	316.28
Schenectady	18.50	499.40*
Shiloh	388.50	3,771.64*
Stone Fort	10.00	80.00
Syracuse		50.00*
Twin Cities	50.00	153.50*
Verona	247.00	1,069.92
Walworth		130.00
Washington	55.00	205.00
Waterford	61.71	465.97*
White Cloud	203.85	817.90*
<b>Totals</b>	<b>\$11,601.89</b>	<b>\$63,675.17</b>

Disbursements		
	Budget	Specials
Missionary Society	\$4,749.53	\$ 185.73
Tract Society	867.03	
Board of		
Christian Education	866.73	
School of Theology	884.15	50.00
Women's Society	454.61	
Historical Society	153.89	
Ministerial Retirement	1,190.98	491.17
Denominational Building	165.36	
General Conference	1,341.04	
World Fellowship and Service	33.45	107.22
Memorial Fund		61.00
<b>Totals</b>	<b>\$10,706.77</b>	<b>\$ 895.12</b>

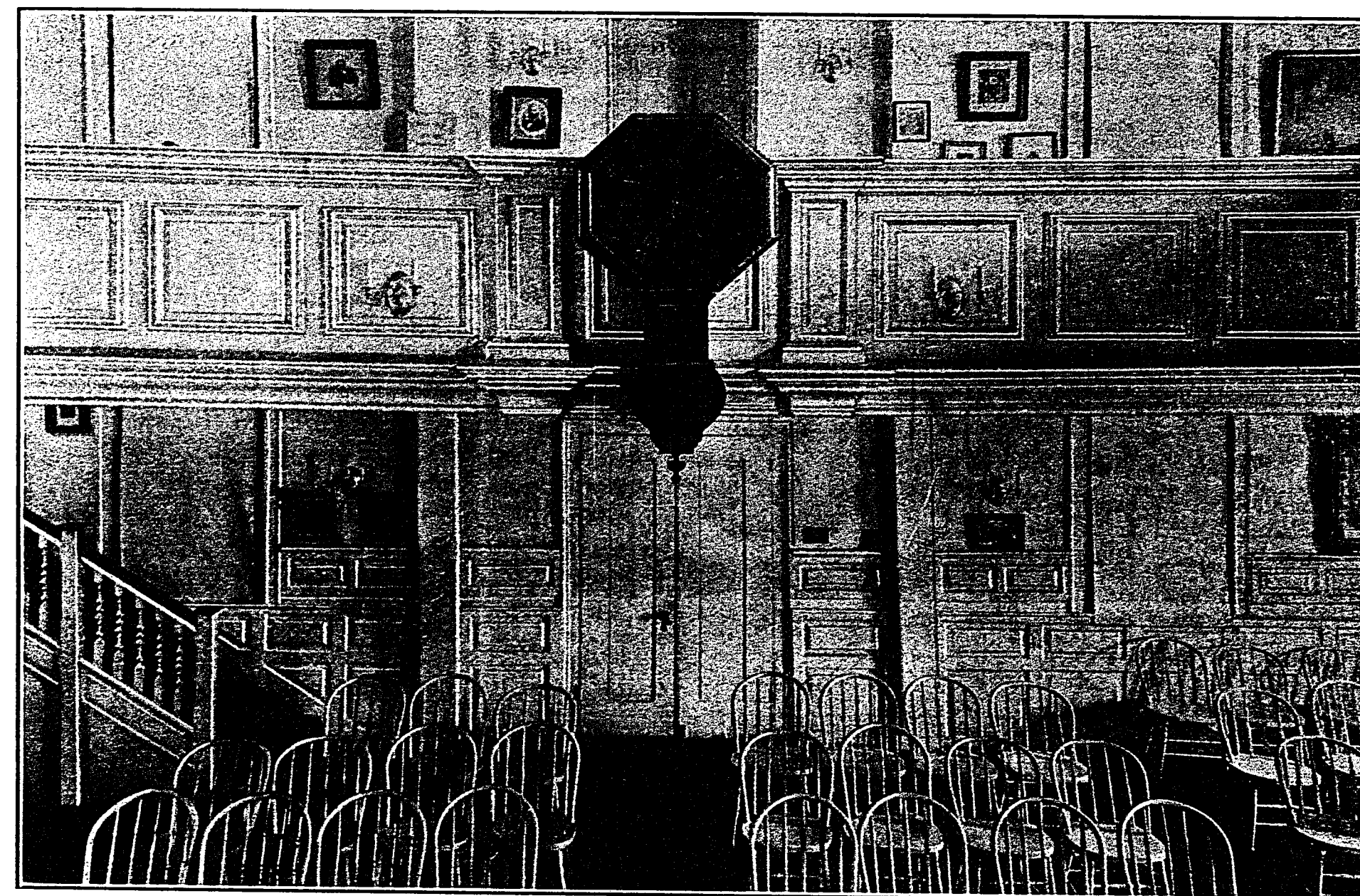
Comparative Figures		
	1955	1954
Receipts in September:		
Budget	\$10,684.50	\$6,728.54
Specials	895.12	1,058.81
Receipts in 12 months:		
Budget	57,641.32	44,760.36
Specials	6,033.85	10,510.20
Current Budget	70,750.00	63,121.22
Percentage of budget raised to date	81.47%	70.9%

September 30, 1955,  
Verona, N. Y. Olin C. Davis,  
Treasurer.

The asterisks are for those churches which are currently ahead of their suggested targets.

OCTOBER 31, 1955

# The Sabbath Recorder



**Clock on Balcony of Newport Church**

"Here are they that keep the commandments of God . . . and their works do follow them" (Rev. 14: 12, 13). This is true of expert clockmakers such as William Claggett, a member of the Newport, R. I., Seventh Day Baptist Church. Moving to the city in 1716 he presented his handiwork to the church in 1731, two years after the erection of the building. It still counts the time 224 years later. The church organization lived for 200 years. Time and truth march on. "Remember the sabbath day to keep it holy."

When J. M. Rampton of England speaks of the British as being soaked in the politics of expediency, it appears to many that by changing the word "soaked" to something like "immersed" it would equally describe contemporary international politics on this side of the Atlantic. — Ed.

Russia comes closer and closer. The answer to the implacable menace is to implement the principles of Christianity among ourselves and to fight for those principles wherever and whenever they need defending, at once and vigorously. — Dr. Alfred P. Haake in Brookfield Courier.





headquarters of the Roman Catholic Church. The documentation of Catholic atrocities is as accurate, or more so, than this latest horror at Istanbul. At any rate, here is what the Pope telegraphed to the Archbishop of Greece:

"The Holy Father at all times feels sorrow and sympathy towards Christians who suffer wherever they are insulted and persecuted, and whenever he hears word that such violence, trials, and afflictions have overtaken them. To all who have from time to time become victims of such atrocities and brutalities, he sends the tender sympathy of his fatherly heart, fervently praying that God may protect all Christians from every kind of extremity and oppression."

If we feel that he "doth protest too loudly" that is no excuse for us to refrain from praying with all sincerity for these suffering humans of a somewhat different faith and religious practice. We, who constitute a minority in a tolerant, Christian land, should be more than ready to extend sympathy and help to other minorities in lands less tolerant.

### Privilege of Prayer

"What use do we make of this heavenly privilege? How many there are who take only five minutes for prayer! They say that they have no time, and that the heart desire for prayer is lacking; they do not know how to spend half an hour with God! It is not that they absolutely do not pray; they pray every day — but they have no joy in prayer, as a token of communion with God which shows that God is everything to them.

"If a friend comes to visit them, they have time, they **make** time, even at the cost of sacrifice, for the sake of enjoying converse with him. Yes, they have time for everything that really interests them, but no time to practice fellowship with God, and delight themselves in Him! They find time for a creature who can be of service to them; but day after day, month after month passes, and there is no time to spend **one hour** with God."

— Andrew Murray.

## President's Column

### Denominational Calendar

Within the next few days each pastor, church officer, board officer, and Commission member should receive a copy of the Denominational Calendar for 1955-56 (Oct., 1955 through Sept., 1956). This calendar is to be printed on light cardboard with a six-month outline of important dates and activities on each side.

### Board Meetings

The date of each board meeting held during the year will be recorded, and each pastor is asked to list the date of each meeting, when it arrives, in the local weekly bulletin. Thus the local congregation and all the people throughout the denomination can be in prayer as each board meets. We need to remember that these boards represent you and me. They are planning our program and spending our money. May the Holy Spirit guide each decision as we uphold their hands in prayer. Let each pastor take this opportunity to speak of our Denominational Budget, because the work can be done only if the budget is raised.

### Attendance Emphasis

Each pastor should keep a constant record of the church attendance. This may be a poor thermometer of the people's interest but it is about the only tool he has. I am asking that we observe two periods of attendance emphasis during the year — the month of November and the pre-Easter season (Feb. 18 - Mar. 31). The new calendar has these periods marked for a reminder. Our "Religion in American Life" representative, Rev. Lee Holloway, announced at Conference that November would be the time for special attendance emphasis. Let your people know that they need the church and that the church needs them.

### Special Sabbaths and Seasons

This calendar should help each pastor to keep before his people certain Sabbaths and seasons which should be emphasized. Days have a way of slipping past us and special seasons may come and go without much notice just because we did not think and plan in advance. Many special

dates have been included, some are not known and some you will want to add. But if every date were included there would not be space enough, days enough, Sabbaths enough, or sermons enough to go around. Certain Sabbaths and seasons you will want to observe. Why not lay your plans now?

I trust this calendar will be helpful to you and our people. May it help us to see our united task as a denomination. And may it remind us to let our lights shine week in and week out as we work for the building of His Kingdom.

(This is the first message from the president's desk.)

### NORTH CENTRAL ASSOCIATION REPORTS A STRONG PROGRAM

About eighty delegates from Wisconsin, Minnesota, Missouri, and Illinois gathered in the Farina, Ill., Seventh Day Baptist Church on the weekend of October 7, 8, and 9 for the annual meeting of the North Central Association according to the account in the *Farina News*.

Leaders present included the pastor of the largest American church of the denomination, Rev. Elmo F. Randolph, of Milton, Wis., and the new president of the General Conference, Rev. Charles H. Bond, pastor at Westerly, R. I. The pastors and many of the prominent laymen of the widely scattered churches were also in attendance.

Conference President Bond was on the program for a sermon on the evening after the Sabbath when a good many local people not connected with the church were present. Again on Sunday morning after the business meeting, he gave an address as president of Conference.

The other principal speakers were: Rev. Kenneth Van Horn of Dodge Center, Minn., on Sabbath eve; Rev. Elmo F. Randolph, Sabbath morning; and Doyle Zwiebel, student pastor of the Albion and Milton Junction Churches, Sabbath afternoon at the young people's service. A Communion service was conducted by the host pastor, Rev. Addison Appel, who had general charge of the whole program,

assisted by Carlos McSparin, pastor of the Stonefort, Ill., Church.

The theme of the association meeting, "To Live Is to Grow," was announced by the president, Harry V. Lewis, of Stonefort, in his opening message and was strongly emphasized in the Sabbath morning sermon. The theme song, "Living for Jesus," sung several times during the meetings, helped to carry the emphasis on living and growing.

A group of elementary school children called the "Auxiliaries," under the direction of Mrs. Kathleen Crandall, pleased the Saturday night audience with their singing. The minutes of the meeting also mention very acceptable choir numbers, a choral group led by Irwin Randolph, a solo, "There Is a Balm in Gilead," by Don Gray, and other specials.

The business of the association centered around a group of resolutions which had been drawn up by the Executive Committee held in Joliet, Ill., on April 4. The first resolution provided that the association should meet henceforth every other year in a centrally located church (southern Wisconsin or northern Illinois), and that the other meetings alternate between churches in the northern and southern sections. The meeting was invited to the Albion Church for the next session, October, 1956.

A second resolution provided that the Executive Committee be chosen from the area in which the association is to be held. Continuity of work and program was provided by another resolution setting up at association expense a spring meeting of the outgoing and incoming Executive Committees.

The third resolution favored annual sessions of General Conference. The minute on the discussion of this resolution is quoted in full here because of its interest to the whole denomination:

"It was moved by Rev. Kenneth B. Van Horn and seconded by Rev. A. Addison Appel that this motion be given further study by the Executive Committee. Discussion had revealed the problem of finding enough places with adequate facilities to entertain the Conference group and that perhaps biennial Conferences

with stronger associational meetings on the alternating years would be better. Other points made during this discussion were that the young people should have a part in the Conference itself, rather than to have separate activities. It was generally agreed, however, that a young people's retreat was needed each year. Differences of opinion on the matter seemed to indicate the necessity of further study."

Other action by the group included a vote to re-establish the Association Missions Committee, a motion to refer the matter of an Advisory Committee to the Executive Committee for further study, and the appointment of a committee to consider setting up a scholarship fund — with action expected at next year's meeting. It would appear that the association was thinking through carefully a number of problems which might set a pattern for years to come.

The new officers nominated by the committee and elected by the group are as follows: president, Roy Harris, Milton Junction, Wis.; vice-president, Theron Ochs, Milton, Wis.; secretary, Joyce McWilliam, Milton Junction, Wis.; treasurer, Robert Kenyon, Albion, Wis.; director of youth activities, Justin Camenga, Milton, Wis.; General Conference Nominating Committee, Wallace Greene, Dodge Center, Minn., and Dr. Allison Burdick, Chicago, Ill.

### Tithing and New Missionary Fields

A lady in East Taunton, Mass., who sent money to the Tract Society for sending literature to Nigeria, Africa, and who furnished some direct news about the maternity clinic at Ahoada has something more to say about tithing which is undoubtedly true:

"If every Christian would faithfully give one tenth of his income to the work of the Lord wouldn't there be enough and to spare? Deuteronomy 8: 18 says, 'Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.' Surely one tenth is not an exorbitant rental for all the blessings we enjoy. 'For in him we live, and move, and have our being' (Acts 17: 28). If

one's income is one dollar surely he can give ten cents in gratitude for the other ninety cents, and if his income is ten thousand dollars think how much good could be done with the one thousand that belongs to the Lord.

"Had we not been tithers I could not have sent you the money which I sent. . . .

"Tithing is a New Testament doctrine, as I see it. Jesus in speaking to the Pharisees commended them for paying tithes, saying, 'these ought ye to have done' but reprimanded them for their lack of judgment, mercy, and faith (Matt. 23: 23).

"Tithing is not buying your way to heaven. It is giving back to God one tenth of what He has given you. Tithing is not all that is called for. With it we must also have 'judgment, mercy, and faith.'"

She concludes with the words of Malachi about robbing God and exhorts: "Let's not do it any more."

### Another Congress on Prophecy

Plans for the Second International Congress on Prophecy are rapidly crystallizing under a committee headed by Dr. V. Raymond Edman, president of Wheaton College, Wheaton, Ill. The first such Congress was held in 1952. The Congress will be held at Calvary Baptist Church, New York City, Nov. 6-13, 1955, under the auspices of the American Association for Jewish Evangelism.

Dr. John S. Wimbish, pastor of the host church, says:

"In this day of confusion and fear, we who believe that God has spoken clearly through His Word have a duty to declare His message for these days. Therefore, a Second International Congress on Prophecy has been called."

Among the speakers of international reputation who will participate in the Congress are Dr. William Culbertson, Dr. V. Raymond Edman, Dr. J. Palmer Muntz, Dr. Herbert Lockyer, Dr. James McGinlay, Dr. Wilbur M. Smith, Dr. John Summerfield Wimbish, Dr. E. Schuyler English, Dr. Frank E. Gaebelein, and a number of others.

### CADENZAS IN THE CONCERT

Rev. Don A. Sanford

The poet has said, "The concert has ended, but the melody lingers on." Life has often been referred to as a symphony, composed by the Master Composer, and performed by us who are mortals. Life has its joys and it has its sorrows, just as a symphony may have its bright spots and its somber tones. And the total effect of that music cannot be judged by any one note, or any one measure. It can only be judged by the melody which lingers after the concert of life is ended.

If a mortal being, hampered by the frailty of all mortals, can bring forth such harmony and impart it to others so that they, too, may find joy, beauty, and melody, how much greater things can we expect from the Eternal God who fashioned us, and who first gave us the music that is within our souls. Surely if the melody of our lives is reproduced in the lives of others, the eternal melody of God will be reproduced in the eternal life which continues on even after the earthly concert is ended.

But what is it that makes the life of one sweet and harmonious, while that of others may be discordant? What gives life its vibrant quality? We are told that the pitch of a note is determined by the number of vibrations of the instrument, but the quality of the note is determined by the "overtones," the upper vibrations which give body and substance to the basic note. The quality of a person's life is likewise determined by the overtones, the almost intangible elements which blend into the basic life.

A biographical sketch of a person can be given with complete accuracy, tracing the life of an individual from birth through childhood and school, into marriage, and finally to the grave. Yet these dates and statistics tell little about the actual person. But blended into these dates are the numerous overtones of life, sometimes seen and heard, other times neither seen nor heard, but only felt. It is these overtones which linger on in our memory after the concert is ended, for the quality of life is found here. Such

overtones as friendly concern for neighbors and those who are sick, the cheery overtones of a life filled with friends and interests other than one's own, are heard above the bare facts of daily living. Interest in church and community affairs lends richness to any life which will not soon be forgotten.

But above all, the overtone which is most distinguishable in a person's life is the abiding faith which man has in God. Often it is not easy for us to define this faith. We cannot understand certain notes. There are musical vibrations which are too high or too fast for the human ear to catch, but remove these from the basic note and we have noise, not music. So, too, are there spiritual overtones which our minds cannot perceive. But remove these and we have confusion of soul rather than assurance of eternal life.

I remember reading a letter from Simeon Stylites which appeared in the *Christian Century* some time ago. He said that he was intrigued by the musical term "cadenza" as it was defined in the dictionary as meaning "that portion of a concerto where the soloist is permitted to build some fanciful improvisation upon the straight musical facts which confront him." Then he says, "I do not know how we could live without cadenzas, especially when the facts we are confronted with are pretty bare. Too many people seem to take as their life motto the words of the poker-faced detective in the *Dragnet* television program: 'I want the facts, ma'am, just the facts.' So they are living on facts and never bring out any music more thrilling than 'chopsticks.'

"Faith," he says, "is really a cadenza. Here are the facts of St. Paul's life. 'Often at the point of death . . . five times have I gotten forty lashes . . . three times I have been beaten by Romans . . . once pelted with stones . . . three times shipwrecked . . . starving many times, cold and ill-clad. . . .' Bleak facts! But here is the cadenza, the improvisation he made on the fact. 'He makes my life a constant pageant of triumph!'"

We might similarly point to the life of Jesus. He, too, might be classified as one who had a bleak biography. He was



born in a manger, raised in a carpenter shop, permitted to preach but three short years, and then persecuted and crucified. But what a cadenza He played upon these facts. His improvisation with the resurrection has given us the melody which lingers on into eternal life. Because He suffered and died, we, too, know that our suffering and death can be a cadenza for our souls.

Yet it is not only death, but life itself which forms this cadenza upon the rational mind. Edwin Markham has written:

"That we should survive death is not to me incredible. The thing that is incredible is life itself. Why should there be any life at all? Why should this world of stars have ever come into existence? Why should you be here? Why should I be here? Why should we be here in this sun-illuminated universe? Why should there be green grass under our feet? How did all this happen? This wonder that we know, this is the incredible thing.

"What power projected it all into existence? This challenges my faith, excites my astonishment, lifts me to the ineffable. Some power has called us here out of the unknown. We did not come here of our own wills. Some higher Power has evolved it all. And the Power that has caused this revelation of wonder and mystery can easily have prepared for us another surprise beyond the shadows of death. And I believe that this stupendous Power we call God has created a world beyond this world of spirit for the spirit of man."

Yes, we are awed by the presence of death. Yet the certainties of the future life are far less terrifying than the questions of this life. Both life and death are but cadenzas — improvisations by God upon mortal existence.

[The above thoughts formed the major portion of a memorial message for a woman who taught piano and chorus singing. The personal references have been deleted to widen its appeal.]

Most people are willing to take the Sermon on the Mount as a flag to sail under, but few will use it as a rudder by which to steer. — Oliver Wendell Holmes.

## PILGRIMAGE TO NEWPORT

Once every five years the New England Seventh Day Baptist Churches replace their regular Yearly Meeting with a Sabbath morning pilgrimage to the old Newport Church which is now maintained as a museum by the Rhode Island Historical Society. The combined congregation listens to a sermon once again from the high pulpit of the 1729 building and partakes of Communion as their forefathers did 100 years before the War of Independence.

This was the year, and October 15 was the day for that pilgrimage. Your editor and others who had never seen the old building looked forward to the deep fellowship of communion there with great anticipation. The radio had forecast heavy rain and high tides that might possibly make the ferry crossing uncertain, but we trusted that the storm, like some others, had been overestimated. It turned out otherwise, as the whole nation is aware from the news reports of severe flood damage to low-lying river towns in southern New England. Our party, fortunately, experienced nothing worse than traffic delay in the New York City area. In spite of intermittent rain and cloudy skies we could enjoy the autumn beauty with which our good Lord had clothed the rocky form of the New England landscape.

On Sabbath morning due to the high tides and the possibility of flood conditions at Newport, the leaders of the New England Churches decided to hold the Yearly Meeting in the Ashaway Church which, as an organized body, is only slightly younger than the Newport Church. The service was conducted according to the printed program with Pastor Charles Bond of Westerly in charge and his choir rendering the morning anthem. Pastor L. G. Osborn of the host church preached the sermon. Your editor, as an unexpected guest, was asked to read the significant Scripture about Elijah's mantle falling on Elisha (1 Kings 19: 19-21; 2 Kings 2: 1-15.) and to offer the morning prayer. At the close of the sermon Rev. Paul S. Burdick, of the Waterford Church, and Secretary Everett T. Harris conducted the Communion service.

The attendance at a centrally located church was no doubt much larger on a stormy day than it would have been at the more distant historical shrine. It is difficult to say what might have been in some other place, but when we gather at the Table of the Lord our remembrance is not of sacred buildings or spiritual forefathers except in a very secondary way. Our remembrance is of the body broken and the blood shed for us. Our hope is of a blessed reunion with the Lord when He comes. The present human fellowship of people of like mind, which enters into the experience, is sweet regardless of place or previous plan. It was a joy to be together in such a beautifully restored colonial-type church.

## Religious Emphasis Week at Salem

Always striving to focus the thoughts of students and faculty upon the importance of religion to each individual, Salem College is once again holding Religious Emphasis Week, this year from October 31 to November 4.

Principal speaker for the week will be Dr. M. S. Harvey, of Akron, Ohio. Pastor of the First Methodist Church in Akron, Dr. Harvey is also treasurer of the American Humanics Foundation, which has a student unit on Salem College campus. While there Dr. Harvey will deliver a series of addresses, nonsectarian in nature. He also will be available for group discussions and private counseling.

A chapel service will be conducted each morning during Religious Emphasis Week from 9:30 to 10 o'clock and several evening services are planned.

The Christian Endeavor Youth Fellowship of Salem, which is an association of all Christian youth organizations, plans to feature Dr. Harvey in their evangelistic services during the week also.

Emerson closed a protracted argument with a literary skeptic in these forcible words: "Sir, I hold that God, who keeps His word with the birds and fishes in all their migratory instinct, will keep His word with man." — Many Infallible Proofs.

## WELCOME TO NEW STUDENTS

Cornelius Van Til, Th.M., Ph.D.

[This welcome by the senior member of the faculty of Westminster Theological Seminary, Philadelphia, Pa., was requested for publication because the editor felt that it was of far broader interest than one seminary and might be used of God in our columns to encourage other young people to consider the challenge of the ministry.]

For the faculty and for the student body I bid you welcome to the seminary and its work. You are going to prepare yourself for the preaching of the Gospel of our Lord and Saviour Jesus Christ. You are going to preach Christ and Him crucified. You will preach Jesus and the resurrection.

You will preach this Christ both to the church and to the world. Both sorely need that Christ. The church needs to be built up in the faith; the world needs to be brought unto the faith. Those in the world need to be brought unto Christ through the Word and those in the church need to be sanctified through the Word. You are therefore with us to learn to understand the Word in order from it to preach the Christ.

Not as though the distinction between the church and the world as made is absolute. There are those in the church who are not true believers. So then both the promises and the warnings of the Word must be preached to all men everywhere.

Look then with me for a moment at the Christ as He presented Himself to the people of God and through them to the world.

### The Deep Sympathy of Christ

Watch Him first as with deepest sympathy for their needs and their distress the Christ offered Himself to the people of Israel and through them to the world as the light of the world. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3: 16). It is the primary or proper work of the Christ to save, not to condemn. To be sure, from the beginning His work was negative as well as positive. But it was negative against Satan and all his hosts. Christ came forth from the Father to save the world from Satan, not to give it, or part

of it, into his clutches. "The Son of Man came to seek and to save that which is lost." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3: 17). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11: 28).

Jesus looks upon the multitude and has compassion on them. They are blind, and therefore stubborn. Their fathers had killed the prophets and they sought to kill Him. Recognizing degrees of guilt He yet found all of them responsible. But guilty and polluted though they were He sought to lead them out of darkness into the light. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23: 37). "I am the light of the world" (John 8: 12).

Shall we not then as preachers of the Gospel learn to have true Christlike sympathy with men in their blindness and their resultant folly? Shall we not patiently present to men the Christ of the Scriptures as the light of the world? To do so we must learn to discriminate between darkness and light. We must learn about the devious ways in which those who are in the church but not of the church often think in terms of the principles of the world. We must learn the meaning of the Word not in a vacuum but in the midst of and by way of contrast to the thought of the world. To preach Christ as the light of the world we must know the world and its ways of darkness. Christ with unequalled keenness signalized that which was satanic in the hearts and lives of men. But He did so in order to liberate them from it. We, too, must know the way of Satan in this world, but we must know it primarily in order to preach the Christ as the one through whom the prisoners of darkness may see the light of truth.

#### The Warnings of Christ

To preach Christ as the light of the world, however, requires us to follow His example also when He warns of the consequence of rejecting Him. "And every

one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall thereof" (Matt. 7: 26-27). And what He claims for Himself He also claims for His ambassadors. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matt. 10: 14-15).

The choice for or against the Christ must be shown to be all-important for this life and for the life to come. We are to warn men of the wrath to come. Those who accept not the Christ as the light of the world will be cast out into outer darkness. "And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 24: 46).

But if our warnings are to be fraught with such stupendous consequences how thoroughly must we understand the Word. We dare not bring any warning but the warning of the Word. We must learn to use the keys of the kingdom. But we must learn to use them aright. Usurpers in the church have claimed to use these keys and have locked out the true children of God. They knew not the Christ and drove others from the Christ. To use the keys of the kingdom aright we must learn to use them as the King Himself used them. We must learn to present the Christ so clearly that men will be compelled to choose for or against Him. We must preach Christ existentially.

#### The Results

Will men then readily accept that Christ? Will they turn to the light as soon as it is placed before them? They will not. They love darkness rather than light. Their blindness is self-imposed and irremediable except for the grace of God. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:

27). "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14). Men are not like the innocent child unable to find his way in the woods. They hate the light. They turn from it. The carnal mind is at enmity against God (Rom. 8: 7.) and this enmity is death. The god of this world hath blinded the mind of those who believe not. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4: 18).

Is then our preaching vain? Are you preparing yourself for a task with no results or with only negative results? Far from it. Whether men hear or forbear they have heard the Word and through it have seen the Christ, the beckoning, the pleading Christ, but also the King of kings and Lord of lords who will place at His left all those who have not desired Him to be their King.

But never fear. Study the Word. Present the light of the world to all men everywhere. God has caused the light to shine into the hearts of His people. He has promised to make His Word effective to the conversion of sinners even through our preaching if only that preaching be true to His Word. His Word cannot return unto Him void. Christ's work cannot be in vain. His Spirit envelops Saul the persecutor and turns him into Paul the Apostle. His Word and Spirit do essentially the same today.

Welcome then, thrice welcome, to the work of preparation for the preaching of the Gospel. To help men prepare for that task is the sole purpose of the seminary. It is the sole ambition of its faculty. We would help you in any way that we can, personally as well as in the classroom. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3: 20-21).

#### Announce New President of Board of Christian Education

At the recent annual meeting of the Board of Christian Education at Alfred, N. Y., a new president, Wayne N. Crandall, was elected. He replaces Rev. Don A. Sanford who was unable to accept reelection because of a change of pastorates.

Mr. Crandall has not previously been a member of the Board of Directors, but he is reported to be well qualified for the position of president and to be assuming his new duties in an efficient manner. A nephew of Dr. Ben R. Crandall who has long been an officer of the board, he is a member of the Independence Church and a teacher of agriculture at the Canisteo School. His residence is in Canisteo, N. Y.

Rev. Don Sanford, who was elected to the presidency by the board a year ago, has announced acceptance of a call to serve the New Auburn, Wis., Church beginning sometime this fall.

Executive secretary of the board, Rev. Neal D. Mills, who has been employed in that capacity since his return from the mission field several years ago, has also announced his decision to resign that position. The resignation becomes effective June 30, 1956, or at an earlier date if the secretary so desires. Mr. Mills, who is at present on an extended field trip for the Board of Christian Education, has not announced any plans for his future employment and service. Prior to his term of service as principal of Crandall High School in Jamaica, B. W. I., and pastor of mission churches on the island, he pastored successively the Piscataway, N. J., De Ruyter, N. Y., and New Auburn, Wis., Churches.

#### Tracts — Use Them

The American Sabbath Tract Society publishes many attractive and challenging leaflets concerning Christ and the Sabbath. The cost of printing these is paid out of invested funds of the society, and in part by the Denominational Budget. We pay for them. Let's look them over and pass them on wisely to those whom we know will benefit from them. They won't do anybody any good sitting in the stockroom in Plainfield. When did you last use a tract? — Marlboro Voice.



## STATEMENT OF BELIEF

Darrell D. Barber

Given on the day of his ordination to the ministry at North Loup, Neb., August 27, 1955.

(Continued from last issue)

Jesus came as a revelation of God, but He also came as the Messiah, the Redeemer for a sinful people. Jesus indicated that His death was necessary for the Kingdom, and there are many who put Jesus as our substitute, our remission for sin and its penalty of death. Paul portrays Christ as "dying for all," not as a substitute but as a representative. John emphasizes the incarnation, rather than the cross, and in Revelation it is the "blood of the Lamb."

The crucifixion of Jesus is the greatest crime the world has ever known, and yet the result is a blessing to all mankind. What happened at Calvary? This I believe: The death of Jesus Christ paid in full the penalty required for sin, for all mankind, for all time.

When we accept the Lord Jesus Christ we come into possession of forgiveness. Let me put it this way: Salvation by justification saves us from the **penalty of sin**, and salvation by sanctification saves us from the **power of sin**. The third step is salvation from the **presence of sin**. When we leave this earthly body we achieve this step, or if we shall be fortunate enough to be living in the last of this age when Christ returns, then we shall also come under this final act. Jesus was sent into the world to redeem man to God. The cross, the resurrection show forth the fulfillment of that act. The cross reveals Jesus' ability in His obedience to God. I believe that it was God suffering because of man's sins. Herein is our redemption. "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15: 22).

I firmly believe in the resurrection story, for without it our belief in a Redeemer is impossible.

### The Bible

I believe the Bible to be a record of how God has dealt with mankind, and of His love and compassion for man. Inspiration is certain in the passages that

have led us to realize that God is God. Our Bible is a composition of many individual and separate writings. Basically we have law, history, poetry, prophecy, and the writings in the Old Testament. I could not classify the historical sections as being equally inspired with the prophetic sections. I could not classify on equal terms the book, Micah, with the book, Esther. In the New Testament, divine inspiration moved these men to set forth facts about Jesus Christ. This is as certainly sure as that the Lord God inspires men of today to preach about our Redeemer. Our Bible deals with man and God who created him. It sets forth the history of the relationship between God and man. Let us read it as such. The Old Testament is the basis for the New, and the New Testament is the **good news** — that good news is Jesus Christ, our Lord and Saviour.

## THE SACRAMENTS

### Baptism

Being a Baptist, I believe in baptism by immersion. I do not believe that baptism in itself can save a man. Baptism is a public profession of faith in something that has already come to pass. Jesus was baptized by John in the Jordan River, and this act is set forth by Christians as an example to follow. I believe that Jesus submitted to baptism in order to completely identify Himself with mankind.

When we accept the Lord Jesus Christ as our personal Saviour, we are freed from the guilt complex of our sins, and receive a spiritual baptism from "on High," baptism by the Holy Spirit. When we submit to baptism in water at the hands of our pastor, we are making a public profession of our belief in the saving power of God and the fact that we have accepted Jesus Christ. In doing this, we profess symbolically the burial of the old life and the resurrection to the new life in Jesus Christ. I, therefore, believe baptism to be a public profession of our faith.

### The Lord's Supper or Communion

I believe the symbols of Communion, the bread and wine, to be reminders of

Jesus' atonement on the cross. The bread represents the body of Christ, and the wine His blood. The custom at the Passover feast was to break the middle "matza" as symbolic of the "suffering servant," the Messiah who was to come and save the Hebrew people. If Jesus and His disciples observed the feast in this fashion, then it was this broken center sheet of unleavened bread that He took when He said, "This is my body broken for you."

Likewise, it was according to custom to have an empty place at the table, and at it a glass of wine. It seems evident that Jesus took this wine, the one reserved for Messiah, when He said, "This is my blood of the covenant, which is poured out for many for the forgiveness of sins." To me this is the symbol of Jesus pouring out His very life (blood) that we might be free from the penalty of sin. As oft as we do this in remembrance of Him and look back across the ages to a hill called Calvary and see there three crosses, and in our hearts see the true significance of that event, we revitalize our Christian faith and experience.

### The Sabbath

I believe that the seventh day is the Sabbath of the Lord our God. I believe that the seventh day Sabbath is the same Sabbath that was known in antiquity. The Sabbath is an integral part of creation, and cannot be separated from it without destroying the composite picture given in the creation story. As we study this narrative in Genesis we find an order by which life appeared. I know not whether the "days" in this account mean days as we now reckon them, that is, as twenty-four solar hours, or whether the "days" were periods of time, even to a thousand years each. The main issue is that God did the creating and when He had finished with the highest, the supreme act of creation, man, a creature that would return unto God a portion of his love, He rested from all His creation. At the end of every act of creation we read that God saw that it was good; but at the end of all He created, He rested, and blessed that day.

I am sure that many honest students of the Bible will agree that the seventh day is the Sabbath, but hold to first day worship because they believe in a first day resurrection, because it has been common practice among many people for so long.

We have many passages in the Bible to undergird this belief. We also have passage after passage to show that Jesus kept and revered the seventh day Sabbath; that the apostles kept this day and taught others to keep it; that the early Christian Church kept the Sabbath, and there is secular historical evidence to prove that the Eastern Christian Church was still keeping the Sabbath long after the Western Church had adopted the first day.

As the Sabbath was the final act of creation there is in it the assurance of a rest to come. I think that possibly one of the clearest writings on the sanctity of the Sabbath is A. H. Lewis' book **Spiritual Sabbathism**. I am sure that Brother Lewis was far ahead of his time, and yet the vividness with which he pictures the Sabbath sets it forth as a blessing and not a burden. To me the Sabbath is a day for physical rest and spiritual re-awakening. I keep the Sabbath not because of a commandment to do so but because I am showing forth my adoration for God's great love that made possible this rest. When we honor and keep God's **HOLY SABBATH DAY**, we are fulfilling the command that Jesus gave, "If ye love me, keep my commandments."

## BEAUTIFUL LINES

In a poem by John Howard Blough entitled "Come Unto Me," which does not, in our opinion, carry the same appeal from beginning to end we find the following beautiful lines which suggest how we, too, may come to Christ for cleansing from sin:

"The forgiven heart of another leaped for joy  
As the man outran his guilt  
And clasped the Master."

### Four-Way Test for Rotarians and Sabbatarians

H. N. Wheeler

Rotary International has four objectives. The third one is: "The application of the ideal of service by every Rotarian to his personal, business, and community life." Its mottoes are, "Service above self," and "He profits most who serves best." A new feature adopted in 1954 is the 4-way Test:

1. Is it the truth?
2. Is it fair to all concerned?
3. Will it build good will and better friendships?
4. Will it be beneficial to all concerned?

This 4-way test is being adopted by many business and professional men other than Rotarians, who are placing plaques of it on their office desks. Many schools are putting them in all schoolrooms.

If every person would make sure that what is said is the truth, not just hearsay, or a figment of the imagination, it would be easy to decide if it is fair to all and will build good will and friendships and will be beneficial to all. Even if it is the truth perhaps it will cause much heart-ache and ill feeling if given voice. A person said she had something on the tip of her tongue to say, and decided it would be better to keep it there.

All of our Seventh Day Baptist churches are living factories for fine Christian living. They are not religious clubs, but groups of people gathered together for the salvation of souls. To be effective the Christian spirit must constantly be in evidence — in the weekly service, prayer meeting, and business sessions. Positive thinking and the will to go forward in Christ's work, avoiding all negative, destructive thinking will give each church and the denomination a great forward boost in the work of soul salvation. Can we not individually adopt the 4-way test as an everyday rule of living?

#### SABBATH SCHOOL LESSON for November 12, 1955

Jesus Teaches How to Live  
Lesson Scripture: Luke 6: 27-38.

## Youth News

When the North Central Association met at Farina, Ill., October 7, 8, 9, the young people had an important part on the program. Under the able direction of a local leader, Miss Donna Wells, the Sabbath afternoon service of the association was presented by a group of 30 young people who were in attendance. Since this association includes a gathering point for young people, Milton College, the youth assembled in this southern Illinois church for the weekend included some from as far away as Denver, Colo. Some of the names are mentioned in the minutes of that meeting as follows:

"Congregational singing, 'O Jesus, I Have Promised,' was led by Helena Knox. Prayer was offered by Donna Wells with a musical background of piano and flute by Adeline Miars and Justin Camenga. A choral group led by Irwin Randolph sang 'I Believe' and 'Lord, Bring that Sinner Home.' A reading, 'Ten Commandments for Young People,' was given by David Camenga. Scripture reading was by Keith Diss. Pastor Doyle Zwiebel gave the sermon. After the closing hymn, 'I Will Be True,' the benediction was given by Lucy Gray."

Phyllis Christiansen and Katherine Severance are in Lincoln, Neb., taking nurses' training. Ronnie Goodrich is in Omaha taking a six-month course in a barber school.

The registrar of Salem College, Miss Alta Van Horn, has written a nice letter noting that our list of Seventh Day Baptist students at the college printed in the October 17 issue (copied from the Lost Creek "Sabbatarian Echoes") was not quite complete. Fred Zinn is enrolled as a Sophomore, Nellie Jo (Mrs. Richard) Brissey as a Junior, Richard Brissey as a Senior, and Carl Polan and Venita (Mrs. Fred) Zinn as postgraduates.

Miss Van Horn gives the additional information:

"Venita was graduated last year, but has returned to take additional courses in Christian education. Carl has recently finished his time in the service and has

come to the campus to take additional work in biology and chemistry. He is from New Milton and is a member of the Middle Island Church. The other students mentioned are residents of Salem.

"I believe there is an error in the name of Carol Stone. We have a Shirley Ellen Stone from Roaring Branch, Pa., who is a member of the Salem Church. I believe the name of Carol must have been submitted for her name. We do have two Stone girls in the freshman class, the other is Ann Stone which you have listed correctly.

"There are twenty-five Seventh Day Baptist young people enrolled this semester at Salem College."

### Wonderful One Hoss Shay and Present-Day Theology

November first, made famous for the schoolboy poem, "The Wonderful One Hoss Shay," will be observed with a theological dialogue sponsored by the Alfred University School of Theology, it is announced by Dean Albert N. Rogers.

The poem, written by Oliver Wendell Holmes I, compares the building and decay of a remarkable two-wheel carriage to the rise and fall of New England theology. Its description and dialogue are part and parcel of American history and folklore. Dr. Holmes was very critical of New World Calvinism in his day.

Dr. Ernest B. Finch, professor of English in the Alfred University College of Liberal Arts, will discuss literary aspects of the poem at the beginning of the dialogue which will be held at 8 p.m., in Kenyon Hall. Rev. R. Leroy Moser of the Union University Church and Dr. Alfred J. Gross of the School of Theology faculty, will then interpret the poem in the light of present-day theology. The present popular interest in theological questions will be compared to the carriage maker's masterpiece which fell apart suddenly, leaving its occupant sitting on a rock. The poem is taken from a series headed "The Autocrat of the Breakfast Table" which ran a century ago in a national magazine.

A discussion period will follow the panel and Dean Rogers will preside.

### Hymn and Gospel Song Contest

Maleta O. Curtis

The members of the Music, Art, and Drama Workshop of the 1955 General Conference, recognizing the desirability of new hymns and Gospel songs as an inspiration to worship, have recommended that "a Music Contest of original compositions, hymns and Gospel songs, to be written by Seventh Day Baptists, be conducted during the next Conference year." The Women's Society is sponsoring the contest.

Contest rules have been sent to all of our churches. It is hoped that each church will take the responsibility of publicizing the contest in its own area. Additional copies of the rules may be obtained upon request from Mrs. Gleason M. Curtis, chairman of the Judging Committee.

A judging committee of nine judges with Mrs. Gleason Curtis as nonvoting chairman was appointed by a committee chosen from the workshop. These judges were chosen to represent different areas, as nearly as possible, and may consult outstanding music critics if they wish to do so.

Following are the judges chosen by the committee appointed at the workshop: Kenneth Babcock, Milton, Wis.; Rev. Oscar Burdick, 141 First Ave., Daytona Beach, Fla.; Roger Johnson, 3110 Morton, Parsons, Kan.; Mrs. Evert Percy, Alfred, N. Y.; Mrs. Clarence Rogers, Salem, W. Va.; Mrs. Mynor Soper, 4376 York Blvd., Los Angeles 41, Calif.; L. H. Stringer, Orchard Farm, Milton, Wis.; Delmer Van Horn, Little Genesee, N. Y.; Miss Lois M. Wells, 4310 Elrovia Ave., El Monte, Calif.; Mrs. Gleason M. Curtis, 4145 Orange St., Riverside, Calif., Chairman.

### NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — Popcorn Days celebration, observed for more than fifty consecutive years, was of more than usual interest this year. The missionary societies, aided by the Brotherhood, cleared \$612 at the lunch counter. One half of this amount goes into the church treasury, the other half being equally divided among



# The Sabbath Recorder

the two missionary societies and the Brotherhood. The Sabbath school received second place in the float parade. The general theme was "Books"; the Sabbath school chose the Book of Psalms.

The local church was well represented at the annual meeting of the Mid-Continent Association in Denver, Colo., October 7, 8, 9.

Promotion Day for the Sabbath school classes was held on October 22.

EDINBURG, TEX. — The Benevolent Society put on a cake sale October 5, Bargain Day in Edinburg. As a result of this sale the treasury is better off by more than \$26 and we are encouraged for future efforts.

One of our nonresident members, Miss Mary Fisher, daughter of Mr. and Mrs. Alfred G. Fisher of Conway, Ark., is teaching school for the Government. Her address is Bethel, Alaska.

Another young member of our church, Robert Boehler, son of Mr. and Mrs. L. L. Van Horn, left October 3 for two years of active service in the Navy.

The Sabbath school is conducting an attendance contest to run from October through December. The losing classes are to give a picnic in honor of the winning class. To date, October 15, the Junior Class is ahead. — Correspondent.

## OUR SERVICEMEN

Robert M. Boehler  
Co. 568, Batt. 143, Reg. 14  
RTC, U.S.N.T.C.,  
Great Lakes, Ill.

## Accessions

Kingston, Jamaica

By Baptism:

Mrs. M. Shillon	Miss Lucile Hunt
Mrs. Agatha Jackson	Miss Doris East
Miss Verene Karr	Owen Lynch

By Testimony:

Hopeton Williams	Mrs. Herme Skerrett
Dalton Rose	Mrs. Alice Kelley

Boulder, Colo.

By Baptism:

Roberta L. Clarke

By Letter:

Rev. and Mrs. David S. Clarke

## MEMORY TEXT

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. — 1 John 2: 15-16.

## Marriages

Scull - Nimitzek. — Howard S. Scull, son of Howard and Martha Davis Scull, of Shiloh, N. J., and Elsa E. Nimitzek, of Hopewell Township, daughter of Mr. and Mrs. Henry Nimitzek, were united in marriage in the Shiloh Seventh Day Baptist Church, Sunday afternoon, Oct. 23, by Rev. Leon M. Maltby, assisted by their pastor, Rev. Robert P. Lippincott.

## Births

Sheppard — A daughter, Elizabeth Ann, to Mark and Arah Mae (Davis) Sheppard, R.D. 3, Bridgeton, N. J., September 30, 1955.

Welch. — A son, Bert Murray, was born to Leslie and Henrietta Welch on Sept. 16, 1955.

## Obituaries

Graft.—Julian M., was born on March 18, 1884, at Lincklaen, N. Y., and died Oct. 3, 1955, at Chenango County Hospital.

On Feb. 5, 1908, he married Cora Coon, who passed away June 30, 1919. He married Hazel M. Brown on Sept. 7, 1920, who survives him.

Baptized May 31, 1904, he was a member of the De Ruyter Seventh Day Baptist Church at the time of his death. His life was spent in the localities of DeRuyter, Smyrna, and Lebanon, his residence at the time of his passing.

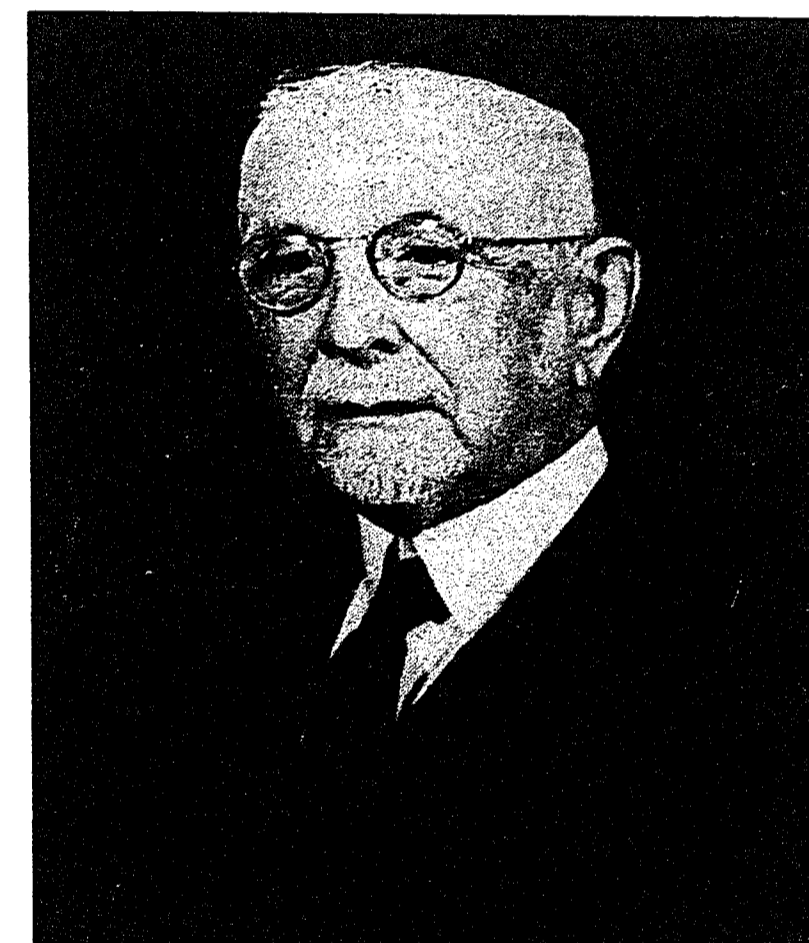
Funeral services were conducted at Smith Funeral Home, De Ruyter, N. Y., by his pastor, Rev. Edgar Wheeler. Interment was in Hillcrest Cemetery, De Ruyter. E. F. W.

Welch. — Lena A., daughter of William S. and Ella D. Burdick, was born in Leonardsville, N. Y., Feb. 8, 1884, and died Oct. 1, 1955.

She was married Jan. 11, 1905, in Edmeston, N. Y., to Bert R. Welch, who became a convert to the Sabbath. They were lifelong members of the Seventh Day Baptist Church in Leonardsville. Mr. Welch died last May 19.

Surviving are: a son, Leslie, seven grandchildren, and a sister, Mrs. Lettie Welch, all of Leonardsville, and several nieces and nephews.

The farewell services were conducted from her home by her pastor, Rev. Marion C. Van Horn, and she was laid to rest in the Leonardsville Cemetery. M. C. V. H.



Corliss Fitz Randolph, L.H.D., Ph.D., LL.D.  
Author — Educator — Historian  
1863 — 1954

Featured this week because of the unveiling of his portrait in the Historical Society Rooms of the Seventh Day Baptist Building at Plainfield, N. J., Sabbath afternoon, October 29, 1955. See story inside.