

The Sabbath Recorder



THE CHRISTMAS CHILD

By JOHN UNDERWOOD STEPHENS

Honor the Babe in the bed of grass,
 Whom worshipping sheep and ox and ass
 Adore with monarch and sage bent low
 Over fragrant gifts in the circling glow.
 Hark to the tramp as the heedless pass!
 Only a Babe in a bed of grass?
 Only a Babe in a manger bed:
 Then sleep while Thou mayest, haloed head.
 The world, though weary of night and sin,
 Is wary of asking a Saviour in.
 Hush to the clangor and heedless tread!
 Angels are watching the manger bed.
 Beautiful Babe in the hay asleep,
 Thy crucified hands for us shall weep,
 And scarlet tears from Thy feet shall fall
 For the scarlet sins that betray us all,
 Broken of heart on a skull-formed steep.
 How see we only a Babe asleep?



it selfishly and stubbornly, we might as well not worship at all; nothing honors God unless done in His spirit of love.

In His spirit then we invite every person in the Buffalo area to come and be a witness to eternal truth as best we can perceive it. The address of the secretary of the Buffalo Fellowship is Miss Shirley Bottoms, Farnham, N. Y. — Church Bulletin.

NORTH LOUP, NEB. — The Saunders family left North Loup the last week in October and after spending the weekend with the Colorado churches, went on to their new pastorate at Los Angeles, Calif. The Sunday evening preceding their departure they were given a farewell party at the church.

Mrs. Leona Babcock now prepares the bulletins, Deacon Aubrey Davis is counselor for the young people's group, and Mrs. Ava Johnson, with a committee, plans the Friday night meetings.

The Lord's Acre Committee planned a soup and pie supper for Thursday, Nov. 29, to be followed by a sale.

In recent weeks the pulpit has been supplied by E. H. Sohl of the E.U.B. Church in Mira Valley; Mr. Sawyer of North Loup, an organizer of young people's groups; Merle Steeley, a missionary home on furlough from Nigeria, Africa; and Mr. Brantham of Horace, Neb.

Four babies were recently dedicated: Russel Lee, son of Mr. and Mrs. Melvin Williams; Janece Mari, daughter of Mr. and Mrs. Ronald Goodrich; and George Edwin and Victor Ted, sons of Mr. and Mrs. Donald Clement.

A Boy Scout troop has been organized by the Lion's Club with Ronald Goodrich as scoutmaster.

Miss Merle Davis, Mrs. Nina Johnson, Mrs. Grace Mayo, and Mrs. Jennie Bee have gone to various parts of California to spend the time of cold weather.

— Correspondent.

OUR SERVICEMEN

Edwin H. Green, SN4895112
 3rd Div., USS Massey DD778
 % FPO, New York, N. Y.

2/LT. Judith S. Burdick, M3055
 Box 6387, Fitzsimmons Army Hospital
 Denver 8, Colo.

Accessions

Salemville, Pa.

By Letter:
 Edgar F. Wheeler
 Zenia Lee Wheeler (Mrs. Edgar F.)

Lost Creek, W. Va.

By Baptism:
 Nancy Alice Loofboro
 Phyllis Randolph (Mrs. Rex F.)

By Letter:
 Duane L. Davis
 Katherine Davis (Mrs. Duane L.)

Plainfield, N. J.

By Baptism:
 Judy North
 Roger North
 Sylvia Poulin
 Marlene Poulin

By Letter:
 Louis Gauch
 Jeannette Duryea (Mrs. Wilbur)
 Ethel Rogers
 Deacon Frank R. Kellogg
 Mertie M. Kellogg (Mrs. Frank R.)
 Deacon George Crandall

Births

Kagarise. — A son, Bryan Kerry, to Mr. and Mrs. Orlo Kagarise of New Enterprise, Pa., on July 2, 1956.

Ebersole. — A son, Steven William, to Mr. and Mrs. William Ebersole, of Baltimore, Md., on February 2, 1956.

Dimond. — A daughter, Susan Kaye, to Mr. and Mrs. Robert Dimond of New Enterprise, Pa., on April 2, 1956.

Correction. — The Goodrich baby's name (Dec. 3 issue) is John instead of George.

Obituaries

Babcock. — Herman C., son of Oscar and Martha Babcock, was born June 19, 1886, at Humboldt, Neb., and died at Nortonville (Winchester Hospital), Kan., Oct. 23, 1956.

Mr. Babcock's family moved to Nortonville when he was 8 years old. On April 30, 1913, he married Lenna Bond, who survives him. He was a life-long member of the Nortonville Seventh Day Baptist Church. Although his health had been poor for several years, death came unexpectedly.

Surviving besides his wife are seven children: Zella, at home; Vera McWilliams, Milton, Wis.; Ruby August, Atchison, Kan.; June Johnson, Gashland, Mo.; Evelyn of Glen Ellyn, Ill.; Osmond, Nortonville; Paul, Derby, Kan.; a sister, Mrs. Madie Coppinger, Nortonville; and two brothers, Phillip of Horton and Glen of Valley Falls; 18 grandchildren; and three great-grandchildren. — L. B. B.

Israel." His message had to be at times a bugle call of warning. He could not always say, "The morning cometh."

In the international situation at the close of the year we do not know how soon a cloud of darkness will settle down. Looking at the opportunities for a free spreading of the Gospel in mission lands the prophets on the walls fear the return of darkness while in true biblical style they urge intensive activity while there is light. In our own land we can rejoice in rather widespread revival and unprecedented interest in religion and church. It looks like a new day dawning. On the other hand the "watchers on the walls" of Washington, denominational and inter-denominational, view with alarm the increased pressure to merge church and state, to send an ambassador to the Vatican, to curb the rights of conscientious objectors, to put teeth in existing Sunday laws, and to deny freedom of mass communication to minority religious groups.

The year ahead will not be one in which we can afford to discharge the faithful watchman. However, Jesus came proclaiming Himself as the Light of the World. He is not going back on the promise of being such a light. His apostle told us in our watching for the return of Christ to walk as those who are in the light, to have hope and not to give way to the pessimism of those who are without God and hope.

Our Paper, What We Think of It

At the end of another calendar year we try to forget some of the details of our work in editing this Seventh Day Baptist weekly magazine and to look at the work in broad outline. We are aware that in many respects it is not equal to the many fine periodicals which we read and file each week. We are also of the opinion that none of those magazines would quite meet the need of our readers.

It has often been suggested that a minister should not devote his time to editing a denominational paper — that he might better be out preaching the Gospel in a local church or serving on a foreign mission field. We felt impelled to accept the call to this work because we think that

the Sabbath Recorder editor has a great responsibility. We look upon the work as a phase of the Christian ministry, as an effort in behalf of all our mission fields.

No doubt many people who pick up a copy of our paper do not think of it in the same way. To some it may be just another religious periodical delivered by the postman. It is not so with most of our readers, we believe. To us the work of selecting and preparing the material is comparable to what a pastor hopes to do in providing spiritual food for church members and visitors. As a pastor seeks to help a church in its community to minister to the whole need of its members and the community so the denominational weekly seeks to inform, instruct, challenge, and encourage all the churches in their mission. If we held a lower view than this of the mission of our paper we would want to cast the first vote for its discontinuance. We believe that it ought to be improved; we hope that it can be improved.

EDITORIAL NOTES

Tobacco Subsidy

Some of us find ourselves a little bewildered when we read such conflicting reports in our newspapers, journals, and magazines about the problems facing state, national, and international leaders. We are equally confused when we observe some of the top-level decisions that are made.

To take a simple example, there is the problem of the soil bank program. It was meant to be a temporary measure to remove surpluses. Now there seems to be a politicians' clamor to increase its scope and to make it a permanent farm-welfare program. The congressmen from the tobacco-growing states are insisting that payments be increased. Is there a moral issue involved? The best medical men of the country claim that tobacco smoking is definitely linked with lung cancer and with heart diseases. Our government seeks to sponsor strong and expensive programs to bring health to all the people. Is it consistent with such aims to maintain or increase subsidies to farmers for growing a crop which goes almost exclusively into impairing the health of our people? Is it

fair to take the taxes of non-smokers both to support tobacco growers and then to nurse the users of tobacco back to health? Is it right to demand involuntary contributions to such farmers and then to appeal to the general public for voluntary support of cancer and heart research and care of stricken patients?

The moral right of the state or federal government to be an interested party in the liquor business has long been questioned. The farm products which go into the manufacture of alcoholic beverages are, for the most part, foods the greater portion of which are used to sustain life. Government support of corn and barley is not quite the same as the soil bank payments to tobacco growers. Let us make our voices heard on such questions of morals and welfare. We want to be proud of our nation, its lawmakers and its jurists.

North Central Association Appoints Field Co-ordinator

What appears to be a very forward-looking step was taken by the North Central Association meeting in southern Wisconsin this fall. No other of the nine Associations has done exactly this sort of thing, although some may be aggressively carrying on work of a similar nature under different titles.



Ivan Fitz Randolph, pictured here was appointed Field Co-ordinator of the Association. Pastor Kenneth Smith of the Albion and Milton Junction, Wis., Churches writes about the position and the man as follows:

"This is a big job, undertaken by a layman without salary. Ivan is

a busy man; he is Associate Professor of Economics at Milton College and is active in his own church at Milton. We feel highly pleased that such a capable man has accepted this new post in our expanded program here in the Midwest."

Readers of the Recorder will be interested to hear of the success of this venture as soon as it can be evaluated.

Our World Mission

Executive Secretary

By Rev. Earl Cruzan
Member of Commission

Looking toward unity of purpose and spirit and more efficiency in programing and administration, Conference voted in 1951 to employ an executive secretary to be appointed by the Commission and responsible to it, to work under its direction.

The duties of this secretary were to:

"Provide administrative leadership in (1) program planning; (2) activating the program through inter-agency co-ordination; (3) budget promotion.

"Acquaint himself with the work of the various denominational agencies by attending their meetings and conferring with their officers.

"Periodically call together representatives of the denominational agencies for more complete co-ordination of their activities.

"Provide continuity of administration from year to year for changing Commission and Conference personnel.

"Provide a continuing headquarters contact with the churches.

"Perform such other duties as may specifically be assigned to him by Conference or Commission."

After several months of searching for the right person, A. Burdet Crofoot was employed in this position. Under his secretaryship the value of such an office was proved. As he met with the boards he was able to share their thinking, to present their thinking to Commission, and to bring the thinking of Commission to the boards. As he chaired the Planning Committee he was able to lead in co-ordinated planning. The background knowledge of denominational activity he acquired proved to be of great value to Commission and Conference personnel. Systematic studies on finance and budget promotion were made. Visualized presentation of our financial needs were prepared and presented to the churches. To his other duties was added that of ministerial relations. The load of work carried by the office of executive secretary was

made very evident with the sudden death of Mr. Crofoot on November 13, 1955.

Nearly eleven months later, during which the work of this office was shared by many people, a new secretary was employed in this capacity, Mrs. R. T. Fetherston of Battle Creek, Mich. She brings to the work enthusiasm, vision, and consecration. For the first time since her appointment she meets with Commission at the midyear meeting, December 31 to January 3.

Princess Wilhelmina Addresses Open Letter to General Conference

[The Princess of The Netherlands expresses her religious views on "the way out of the desert" in a letter to Seventh Day Baptists and to her fellow men everywhere.]

Friends,

Please do not expect to find in this letter any new point of view, but rather an endeavor to clarify an old reality.

Many people who do not live in the close vicinity of the true Source of life are but wanderers in a desert, who follow one fata morgana after another, struggling along through hot sand under a burning sun. They do not any more grasp the sense of their existence and are an easy prey to many errors: such as materialism — the denial of the supremacy of the spiritual point of view — idolization of the achievements of technology, intellectualism, depreciation of the value and dignity of the individual, the existentialism as far as it does not see divine light in the darkness of life.

In the following I should like to show these wanderers the way out of the desert into the green valleys, where their lives will find their destiny. The place where they can slake their thirst and still their hunger after an answer to the basic questions of life.

First of all let us never forget that religion is not a thing of the brain, but of the heart. Brain-working of its own accord, ends ultimately in a deadlock.

God has given the heart inner senses which enable it to receive inspired intuitions and by that means to have deep experience of communion with the infinite love of the eternal Christ.

God created man with an earnest crav-

ing for His nearness, but man being of a finite nature cannot behold infinite God. So to satisfy this longing He took on a form of existence that man might know Him and enter into personal relationship with Him, and love and worship Him.

In the fullness of time He became incarnate and "in Him dwelt all the fullness of the Godhead bodily." Even during His mission on earth, when He was called the "Son of God" and the "Son of man," He repeatedly emphasized: "He that has seen me, has seen the Father" and "I and my Father are one." This was no metaphor, but a declaration of eternal Truth. In His body He sacrificed Himself on the cross to redeem mankind and bring it back in His fellowship. He rose from the tomb having bestowed on His mortal body glorious Immortality.

This mystery of God's being and sacrifice goes far beyond the limitations of our understanding and is only approachable by deep personal experience.

To explain the things concerning His Kingdom, Christ made use of parables to make them clearer to His listeners. Had He spoken straight out He would not have achieved this. Likewise the mystery of God-Incarnate does not appear unveiled in the world we are living in. Only when He draws the soul and heart of man "unto Him" this veil becomes transparent.

Whether we are conscious of the fact or not, He is drawing His humanity all the time unto Himself.

Before departing from His "brothers" He spoke to them as follows: "A new command I give unto you, that ye love one another, as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." He said this straight out. He did not need a parable to explain this, because He so created the heart of man that it could understand the fundamental law of His Kingdom, which is Love, always acting for the best of His creatures and His creation. He described to His disciples love, that identifies itself with the neighbor's pain and distress, or rejoices with him in his happiness, completely forgetting self, so that all differences and dis-

MEMORY TEXT

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Ephesians 4: 13.

Quarter Century Fiction Author

Dr James H. Hunter of Toronto, Ontario, Can., editor of *The Evangelical Christian* and author of a number of widely selling religious fiction titles, has been signally honored by his publishers, the Zondervan Publishing House of Grand Rapids, Mich., as the "Author of the Quarter Century" in connection with the 25th Anniversary celebration of the Grand Rapids publishers.

Some of his universally acclaimed religious fiction books include *Thine Is the Kingdom*, first prize winner in Zondervan's second \$5,000 International Christian Fiction Contest; *Mystery of Mar Saba*; *Banners of Blood*; and *How Sleep the Brave!*

Other authors honored at the celebration dinner included Dr. Merrill F. Unger as "Theological Author of the Quarter Century"; Rev. Kenneth Anderson as "Young People's Author of the Quarter Century"; Rev. F. J. Huegel as "Devotional Author of the Quarter Century"; and Miss Dena Korfker as "Children's Author of the Quarter Century."

tances that might exist between our neighbor and us will vanish.

He gave us the sublime example of this throughout the thirty-three years of His life among us. He was well aware of the power that lies in living a life like He pictures it.

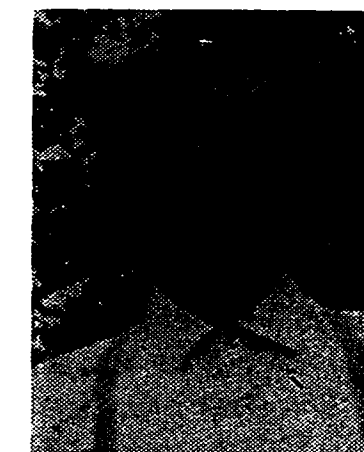
Christianity made real has never yet had a full chance to show its power. It would prove to be irresistible towards the shortcomings in human relations and would prove its dynamic and convincing power to all, who would try to resist it.

It would be the foundation for a better society.

Dear friends, look at our torn, divided world. Is it not now the utmost time to make this power what it ought to be: a living reality in all our doings in daily life?

Fifty Years a Deacon

By Clifford A. Beebe



The church at Little Prairie, Ark., in 1906, found itself without a deacon, Deacon T. H. Monroe having died, and Deacon Isaac Parrish having removed to Fouke. Accordingly, they chose two young men, M. Ray Monroe, son of the former deacon, and Madison M. Mitchell, a recent con-

vert to the Sabbath (formerly a Methodist). Those two were formally ordained to the office by Elder G. H. F. Randolph, then missionary on the field, and until 1948 were the only deacons of the church.

Deacon Monroe was for most of these years a nonresident member, thus leaving the responsibility of the diaconate almost entirely upon Deacon Mitchell until 1948, when his son, George Madison Mitchell, was ordained as a junior deacon.

Deacon Monroe passed on last spring. On Sabbath Day, August 4, 1956, at the Southwestern Association, meeting with the Little Prairie Church, a special service was held in recognition of Deacon Mitchell's long years of stewardship. Although feeble with age and nearly blind, he was able to attend the service and to respond, with reminiscences of the years, to the words of appreciation that were spoken. His pastor, John H. McKay, who also was president of the Association, had charge of the service.

Of his more than seventy children, grandchildren, and great-grandchildren, a goodly number are active in the work of the Little Prairie, Fouke, and Edinburg churches, and the Texarkana Fellowship. A son, Madison, is deacon of the Little Prairie Church, and a grandson, James M. Mitchell, is pastor at Edinburg.

SABBATH SCHOOL LESSON

for January 5, 1957

Wise Men Seek Jesus

Lesson Scripture: Matthew 2: 1-12.

With Whom He Is Well Pleased

By Rev. Lee Holloway

I am quite sure that all of us love babies and small children, at least when they're clean and not crying or yelling. A baby is fascinating to observe in his little actions, expressions, and gurgling sounds, especially if the child happens to be your own. The sweetness and innocence of the little tots is wonderful and precious beyond measure — perhaps because those attributes are unknown in the same degree and quality in adults. This charm of childhood is, of course, part of the enchantment of the Christmas season.

But, as lovely as is the event of the birth of a child, which in one case gave occasion for the institution and observance of Christmas, the Bible really gives little space to this matter. The great emphasis is put on what comes later during the ministry of Jesus — His teaching, example, and redemptive accomplishment. It is all very good to sing about this marvelous birth, to re-enact the scene in creches and dramas, and to speak glibly about the necessity of His being born again in our hearts, but Christ must be born in our hearts again in His spiritual maturity and in the fullness of His redemptive power — not as a helpless babe. The holy birth then should be valued as the beginning of the greatest period of divine redemptive activity thus far in the history of the human race.

Peace Among Men Is Conditional

One of the results of Christ's coming to earth was to bring peace among men, even as it was predicted by the angelic host. Yet, many may question whether Christ has brought peace when the war record of so-called Christian nations is taken into consideration. Of course, the type of peace promised to men by the Advent of Christ must be understood properly in order to judge if the promise has been fulfilled. Jesus Himself gives us the definition of His peace in John 14: 27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." From this we see that the peace of Christ has reference

to the peace of mind which comes to those who are reconciled to God.

This was the purpose of the holy Incarnation, as Paul says: "To wit, that God was in Christ reconciling the world unto himself" (2 Cor. 5: 19). The peace promised by the angelic choir at the announcement of the birth of the Prince of Peace must necessarily have been of this spiritual type also, because it would seem that a certain condition was attached to the promise. The condition imposed in order to receive this peace that passeth understanding was that men must be pleasing to God or be men of good will. I think the RSV gives a very fine rendering of this phrase when it says: ". . . on earth peace among men with whom he is pleased," which is almost identical with the American Standard Version of 1901. The Revised Version made in England a few years earlier reads, ". . . on earth peace among men of good will." I like the ASV and the RSV because they seem to give the most complete religious sense to the words. It is true that peace is given to men of good will, but "good will" in the religious sense — not to just nice people in the secular meaning. It is also true that Christ came to bring good will from God to men, but they must be pleasing to Him before they can receive this peace and good will. This places a definite religious obligation upon men.

Why People Desire Peace

A large number of people would, no doubt, like to feel that the heavenly pronouncement of peace and good will was a forecast of the golden age of international peace which is still supposed to be just around the corner. If we could just get rid of war, it is often thought, this old world would be a wonderful place in which to live and everything would be just grand. Of course, we all wish that war did not have to exist, but even if that great dream of mankind came true, would that automatically bring the peace of Jesus Christ to every human being? I think not, because if we analyze some of the evident motives for desiring world

peace — in the sense of lack of wars — we shall find them less than spiritual.

Most of us want to get on in the world — make a success of our businesses or professions, raise our families and educate them, buy homes and improve them, and we want to be entertained by pursuing our natural interests in one way or another. These are among the better desires of human life, and they are legitimate. But a large percentage of our population has much lower ambitions than these. Even among those who live for these better desires, there is ordinarily little of eternal purpose behind them.

Thus, it seems to me that wars and international tensions are disliked partly because they interfere with the fulfillment of human plans and desires. We want to keep on with our pleasant little lives with our families and social cliques, and we do not want inconvenient wars upsetting our petty aspirations and projects. The progress of the proclamation of the Gospel and the growth of real spirituality do not figure too highly in the minds of a good many people of the sort just described; and when we see that more money is spent in this nation on liquor or cigarettes than is contributed to all our churches, it would seem that the number of such persons is considerable.

Man-Made Peace Is a Straw

People are grasping at a straw when they seek merely worldly peace — the peace which is not truly found in Christ. And, because most people are not willing to sincerely and wholeheartedly obey Christ and seek the peace which He offers, they vainly think that sinful and, in some cases, unregenerate statesmen can construct a method or organization which can insure international peace. Thus, many things have been set forth all the way from the Holy Alliance to the United Nations as our best hope for permanent world peace.

According to the eschatological scheme of the Bible, there is no hope whatsoever for permanent world peace in this age. Jesus Himself pointed this out in Matthew 24: 6, 7: "Ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For

nation shall rise against nation and kingdom against kingdom." The great apostle also said, ". . . in the last days perilous times shall come" and that "evil men and seducers shall wax worse and worse" (2 Tim. 3: 1 and 13).

This does not mean, of course, that we ought to throw up our hands in despair and decide to sit down and do nothing about evil conditions in society. There is plenty that we can do to improve society within the sphere of our influence by presenting the claims of Christ, who alone can bring the peace of God to rule in the hearts of men, and by following more strictly His moral principles in love.

If we do this, the question of when war shall break out again will not absolutely devastate us. War may be terrible, but the born-again Christian, even though he may be involved in it, can endure it in calmness and peace of mind with his confidence in Christ unshaken. As Galatians 6: 15 and 16 says: "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." It is by making more new creatures in Christ that society will be improved and can have true peace regardless of international conditions.

Civic Peace Comes from Being Pleasing to Christ

We could all benefit, too, from a broader application of Christian principles of love in our business and labor relations. Even if wars are inevitable, great civic peace and peace of heart could be achieved within our own neighborhoods and communities if more of us would be "men with whom he is pleased."

Too often we want to confine the spirit of Christ just to church services, and we tend to think that His principles and spirit would be impracticable in the business world of hard realities. An example of applying the love principle as Jesus interpreted it comes to us, strange to say, from India and from a non-Christian man.

The December, 1955, issue of *Pulpit Digest* had an article in it about a former disciple of Gandhi named Vinoba Bhawe. This man began a good-will campaign in

1951 which has been fantastically successful. It all began at a prayer meeting where Vinoba put the case of several landless families before the rest of the villagers and asked those who had land to light a new spirit in their village by putting some of their land at the disposal of a village committee which would redistribute it to the landless. He didn't expect any of the landlords to heed his words; but miraculously someone got up and offered 100 acres. Vinoba asked the landless families who had come to him to divide this land among themselves. These families said that 100 acres was too much for them and that they would leave 20 acres of the gift to be distributed elsewhere. So, it was this double act of generosity which lit the spark, and since then, Vinoba has received 3½ million acres for such distribution.

Now I marvel at a story like that, but I think the same sort of thing could be done in this country, in principle, in labor disputes in particular and perhaps in other matters. The tragedy of labor disputes is in their far greater emphasis on receiving benefits than on giving. Angry demands are made about what we want rather than saying: "Let's all work and plan harder to give benefits to everyone — not only to workers and executives, but to stockholders and the buying public, without which, be it remembered, there would be no jobs at all. . . ."

The principles which Jesus laid down are these: "Whosoever shall smite thee on thy right cheek, turn to him the other also, and if any man take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away," and "whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." These principles are part of Christ's system by which, if His Spirit is also in us, a great measure of inner and outer peace may be established in human relations in industry, governments, and community and individual activities. Let all of us, then, try to apply and seek to spread these principles of love as Jesus taught and lived

them, especially in places where hatred and violence seem to rule.

As Christ was born in a manger in Bethlehem many years ago to begin an era of spiritual peace in the hearts of those who would accept Him, so may His image be born in us and come to maturity in our hearts that we may be men with whom He is pleased.

Herculean Task In a Small Church

Occasionally we hear of a minister in a fairly large church who wants to move to a larger, more challenging church. He feels that he is wasting his talents in ministering to so few people. Most ministers do not feel that way. Recently we talked with the pastor of a small church in the heart of New York. He had voluntarily left a large parish and had taken a salary cut of over \$4,000. He spoke as if these were the happiest and most challenging years of his ministry — and he was getting results.



In the little rural community of Berea, W. Va., Donald E. Richards and his wife, Edna Ruth, are laboring in a church that had an average attendance of 23.5 during November. The letter which accompanied the story of their recent evangelistic emphasis spoke with courage of what

might have been accomplished if Evangelist Hurley's schedule had permitted him to continue longer. Then came these words: "I feel ill-prepared to carry on in view of the herculean task which needs to be done."

No one else would say that he was unequal to the task. He is well prepared; his wife is a real help in spite of the responsibility of caring for two children, one of them a baby that has been in the hospital many times. The letter contains no mention of physical or financial troubles. This family ministers to a very small church in a somewhat isolated and poor community. The spirit which prompts the pastor to speak of the herculean task before him is a commendable spirit.

His report of the special meetings follows:

Special evangelistic meetings were held in the Ritchie Seventh Day Baptist Church November 9-18 with Dr. Loyal F. Hurley as evangelist. Interest in the community ran fairly high. Attendance ranged from a low of 24 on the first night to a high of 69 on the closing evening. Average attendance was 43. There are no known definite first commitments to Christ but a general feeling of having been helped was expressed by many of the Christians of the community.

Monday and Tuesday were spent in personal visitation evangelism. Due to circumstances only two teams went out both days. From the numbers contacted one declared her acceptance of the Lord and the Sabbath, and expressed a desire to be baptized and join the church; another desired church membership; while a third expressed her renewal to Christ and the Sabbath.

On Sabbath afternoon, December 8, a joint baptism service was held at the Salem Seventh Day Baptist Church. At this time Miss Cuba Lee Whitehair from the Berea community and Mr. and Mrs. B. O. Davis from New Milton were baptized.

Mrs. Don Richards is assuming the responsibility of directing the worship service and preaching on the Sabbaths the pastor is in Middle Island (once a month).

Life is too short to pass through with a thin skin and a sensitive disposition.

The Beliefs of Seventh Day Baptists

[One of a series of brief messages prepared for publication by a veteran pastor, Rev. Paul S. Burdick, of Waterford, Conn. Brother Burdick begins each message by quoting from the tract, "Statement of Belief." He suggests that the sermons be read aloud in family groups, followed by discussion, and offers to answer any correspondence that may develop from such discussion.]

II Jesus Christ

We believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher, and Guide, who draws to Himself all men who will come to Him in love and trustful obedience.

To grasp the significance of this statement requires something more than human reasoning; it requires an act of faith. God was manifest in the flesh! His word, spoken at creation, spoken through Scripture, was spoken in latter days through a human Being. For in John 1: 14, and 16-18 we read:

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

While we may not be able to understand the full significance of this statement, we can start by saying that we believe the Father dwells to some extent in us or in our loved ones. Then to go on further and say that He could indwell completely, a human life requires very much of faith. But "of his fulness have all we received" so we say in humility, "God was in Christ reconciling the world unto himself." He then is our Savior, mediating the fulness of God unto us.

He is our Teacher and Guide, but much more than just because we study the written record of His words. He helps us to receive like Himself, the gift of sonship to the Heavenly Father. For we read in Galatians 4: 4-6:

But when the fulness of the time was come, God sent forth his Son, made of a woman,

made under the law, to redeem them that are under the law, that we might receive the adoption of sons. And because we are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

What this adoption does for us is told further in Romans 8: 15-17:

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ. . . .

Here, then, in Him, we find the steps from the estate of the lost to the estate of the saved; from sin to purity; from law to grace. From the state of fearful condemnation for sin, we find in Him the release unto acceptance with God, so that we will want to go and tell others. Listen to this: (First John, 2: 1-2) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." Also in John 12: 32 He tells us, "And I, if I be lifted up from the earth, will draw all men unto myself." This lifting up will come to pass when we enter into His sacrifice by denying self, taking up our cross, and following Him. First John 3: 16 again says, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

While the mysteries of the Incarnation, or the how of the Word becoming flesh and dwelling among us, has stimulated the thinking of the greatest men of the Christian era, yet for us the greater question is always *why*. The purpose of the Incarnation is always and only for the redemption of mankind.

"Who His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2: 24).

Son of God and Son of Man

In the early days of Christianity, there came to be two opposite views of the nature of Christ, both of which were labeled heresies by the early church. One was represented by Sabellius, who held that Christ was divine rather than human:

He was purely a manifestation of God. This view would rob Him of His sonship to man. He could scarcely be "tempted in all points like as we are" unless He were truly man as we. The other extreme, sometimes credited to Arius, would recognize His humanity, but would in one way or another deny His Sonship to God.

Let us think for a moment about this father-and-son relationship. A true son is not just "created" by his father; he is his father in some essential ways. He partakes of the nature of his father. There may even be a complete harmony of purpose between them.

This is sometimes manifested in the business world when a partnership is formed of a father and son. The firm goes on showing the same honesty, integrity, and courtesy after the "and Son" is added to the firm's name as it did before. It continues to hold the respect and allegiance of its clients.

This may be but a crude description of the true situation — more in the nature of a parable. But the important point is that you are invited to join the "firm." Hebrews 2: 10-11 says:

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren.

Will you make the firm name "and Sons"?

1956 Year Books

The printing of the 1956 Seventh Day Baptist Year Book has been completed at the publishing house in Plainfield, N. J. A few copies have been bound for the use of Commission at its December 31-January 3 meeting. The rest of the books will be bound and mailed to churches about the first week in January, we believe. These books will contain the minutes of the last General Conference, the reports of all boards, agencies, and committees and much information that has been supplied by responsible people up to the time of publication. Those who are not able to get free copies from local churches may order from the publishing house at the usual price of \$1.50.

Teen Talk

The President Goes to Church

"Why should I go to church? It is hard for me to keep my mind on the Bible readings, the pastoral prayer, and the sermon. The music is nice but it is so different from what I hear on the radio and television every day. I get a little uneasy and bored during the morning service and I wonder if I would go at all except that it would create a family scene if I announced on Sabbath morning that I was not going."

Have you known any teen-agers who had thoughts similar to those? Let us remember that there are a great many earnest young folks of our own and other denominations who do not think that way, but count church attendance a great joy.

President and Mrs. Eisenhower probably attend church services more regularly than any White House residents for a long time back. We believe that they go because they want to and need to, not just to set a good example for 160 million other people. Setting a good example in attendance and attention is something for all of us to think about. Even though not as many people are looking at us, there are always some who may be turned toward or against Christianity by our attitude toward church and the holy day.

Did you see the picture a few weeks ago of the President and the first lady coming out of their church at Washington? That picture almost made me wonder whether they got anything out of the service that day. Really the expression on their faces was awful. Both of them looked as if they had just buried their last friend. I couldn't help but wonder what effect the publishing of that picture in all the newspapers would have on church attendance. Would that great block of teen-age youth be saying to their parents, "See what I mean? That's the way people feel when they come out of a church service."

How did the photographer get such a picture? I wouldn't put it past some of them to ask the Eisenhowers to pose like that. Perhaps he caught them just

after some bad news had been mentioned. We can't know, but we can be pretty sure that it was the photographer, rather than the President, who didn't understand the uplifting value of worshipping together. He may have wanted a picture like that because there are so many people who think that church ought to produce long faces.

A week or two after that picture was taken I, for one, was glad to have it nearly erased from my mind by a television shot of Mr. and Mrs. Eisenhower coming out of the same church on Thanksgiving Day. They were happy and smiling like anyone should be who has taken time to remember in church the blessings of God.

Did you ever stop to think how terrible it would be if someone took a flash picture of you every time a storm crossed your face and never took any when you were smiling? What impression would your friends have of your Christianity? We can be thankful that we are known both by God and our fellow men not by flash pictures but by motion pictures. Let's make sure that God sees us as happy people when we "come into his courts," and when we come out of them.

Crusaders Get Together

The Crusaders (the combined Youth Fellowships of Hebron, Little Genesee, Richburg, and Nile) have managed to meet together on two occasions since they resumed their meetings last September. It was decided that if the weather permitted there would be two meetings a month — one of a devotional or study nature, the other of a recreational type. In October the Little Genesee group played host at a Halloween party.

One meeting was postponed in November but a get-together of a more serious nature was held on the night after the Sabbath, November 24, at the Nile Church. A filmstrip, entitled "How to Get Along with Your Parents," was shown and a hymn sing was conducted by Pastor Zwiebel. Pastor Delmer Van Horn also showed some slides of Seventh Day Baptist churches and the evening was ended by the consumption of hot chocolate and cookies. — Correspondent.

More Audio-Visual Programs Now Available

It is becoming well known that the American Sabbath Tract Society offers an ever-increasing free service to churches and leaders of groups large or small by providing audio-visual materials, particularly filmstrips, to all who are equipped to make use of them.

The first complete catalog sent out earlier in the year lists a large selection for special days and occasions and for teaching purposes throughout the year. Recent purchases, it is now revealed, make available some 40 programs of various types that are not in the current catalog, and extra copies of a number which are listed. In the report to the Tract Society on December 16 the Audio-Visual Aids Committee notes that almost all of the pictures and programs centering around the birth of Christ were spoken for long before the first of the month.

Many of the newer programs cost the Tract Board two or three times as much as the older ones because of the better color and the disc recordings. It is observed in the office that some of the users have been careless in playing and in packaging these records. Such carelessness robs other churches of the possibility of using these programs. Replacements are costly in time and money. Please be careful!

The slide program on the use of tracts in winning people to Christ and the Sabbath is again ready to be sent out to churches and soul-winning groups after having been withdrawn for some time while copies were being made of some of the colored slides for use in promoting our World Mission.

Attention is again called to the availability of a certain amount of tape recorded program material suitable for radio broadcasts. A new standing committee of the Tract Board is beginning to work on this phase of the service being offered by the board. One new acquisition is a 15-minute radio program presented at Boulder, Colo., with the Boulder quartet and the voice of Rev. L. F. Hurley. A motion picture reproduction of a television program at Denver, Colo., is also available free of charge for church showing.

NEWS FROM THE CHURCHES

BEREA, W. VA. — The pastor and wife were surprised with a food shower Sabbath evening, November 25, when the church folks and people of the community came carrying groceries, canned goods, meats, and money. Everyone had a good time and the pastor's family will be enjoying the occasion for a long time.

MIDDLE ISLAND, W. VA. — Regular services are being maintained by the Middle Island Church of New Milton. Sabbath School is being held each week directed by Deacon S. B. Sutton. Preaching is the first Sabbath of the month when Pastor Richards comes from Berea.

We were richly blessed by the series of evangelistic meetings conducted by the pastor and Dr. Loyal F. Hurley, evangelist, last October. In view of an increased responsibility of the church to God and the community it was voted to start a prayer meeting and Bible study on the Sabbath eve preceding the first Sabbath of each month. Pastor Richards will begin a study of the Book of Acts. A covered-dish dinner will be served in the parish house on the same Sabbath with an afternoon meeting and possible community visitation. It is further hoped that a young people's group can be organized to meet the same Sabbath night.

A number of our group went to Salem for the baptism of Mr. and Mrs. B. O. Davis on Sabbath afternoon, December 8. Esle F. Randolph joined the church by letter, having previously been a member of the New York City Church. We hope and pray there will be others who will be drawn closer to the Lord and seek to follow Him all the way.

We have been richly blessed. Pray for us that we may faithfully seek to share our faith and our Lord with others.

— Correspondent.

RIVERSIDE, CALIF. — Pastor Wheeler is by far the busiest man in the church. We are grateful that he is able to be active again although he still must wear a brace for his back. He has just completed his series of sermons on the Beatitudes. We are appreciative of sermons that can inspire us to live every day with plenty of food for thought as well. He is now conducting a series of studies in Revelation

at the prayer service on Sabbath evenings, having completed his study of Galatians. He has recently made two trips to meet with the San Diego Fellowship. He stayed overnight November 3 with Glen Hemminger (at whose home the meetings are currently being held), so that he might make calls on Sunday. On December 1 he was accompanied by Donna Oswalt, William Rymer, Maleta Curtis, and Ann Pantell.

The new Radio Committee includes Pastor Wheeler, chairman; Mrs. Maleta Curtis, music director; and Mrs. Alice Hayward, chairman of the Mission-Evangelism Committee. They have announced the beginning of broadcasts on December 16 over KPRO from 9:15-9:30 a.m. The station's range includes Banning and Pomona, or 181,200 radio homes.

Our C.E. was host to the Riverside County rally on Sunday afternoon, November 18. The Fellowship Class met in November with Mr. and Mrs. Arthur Ritz for a housewarming. The youngest person attending was their new granddaughter, Lynn Collette Rymer. Co-operative luncheons are again being served in the Social Room of the church after Sabbath School.

Rev. Francis Saunders, new pastor of our sister church in Los Angeles, brought our Thanksgiving message to a goodly number, many of whom (118) stayed for the turkey dinner followed by a program. This dinner dates back to 1896 when about thirty Seventh Day Baptists ate their first Thanksgiving dinner in California together at Colony Heights, about eighteen miles east of Riverside. Later they moved to this city and built a church at Park and Fifth. The offering, this year as usual, was given to the Protestant Chapel of Sherman Institute for Indians. —Correspondent.

Births

McClure. — A son, Martin Ronald, was born to Mr. and Mrs. Ronald McClure of Kansas City, Mo., on December 2, 1956.

Parvin. — A son, Philip Earl, to Rev. and Mrs. Earl Auley Parvin, T.E.A.M., of Saadat Mahal, Abbottabad, Pakistan.

Obituaries

Jordan. — Frances V., wife of Dr. Henry N. Jordan, was born in LaMonte, Mo., Sept. 27, 1876, and died in Grove City, Pa., at the home of her daughter, Mrs. R. Clark Dawes, Nov. 20, 1956.

She was graduated from Central Missouri Teachers College and taught for 25 years in the elementary schools of St. Louis. On June 18, 1934, she and Dr. Jordan were married and took up residence in their home in Battle Creek, Mich., where her husband was chaplain in Battle Creek Sanitarium. They moved to Grove City in 1949 when ill health caused Dr. Jordan to resign from his work at the sanitarium. Mrs. Jordan later united with the local United Presbyterian Church.

Surviving besides her husband and daughter mentioned above, are a sister, Mrs. Leora M. Summers of Bellingham, Wash., and two grandchildren. Funeral services were conducted by Dr. Emerson R. Ray at Grove City and burial was in the Crestview Memorial Park Cemetery.

H. N. J.

Maxson. — J. Irving, Jr., son of Jonathan and Sarah (Randolph) Maxson, and husband of Kathryn (Comstock) Maxson, was born in Westerly, R. I., March 5, 1888, and died there suddenly Dec. 5, 1956.

Surviving besides his wife are two sons, Jonathan I. Maxson III, of Stamford, Conn., and Rev. Henry C. Maxson of Union City, N. J., and three grandchildren.

Mr. Maxson was a retired guard, previous to which he was employed at the Atwood Machine Company. He was a member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were held in the Pawcatuck Seventh Day Baptist Church with the pastor officiating. Interment was in the River Bend Cemetery.

C. H. B.

Sutton. — Alvadore, son of Jeriel and Tacy Jane Davis Sutton, was born on Lick Run, W. Va., Mar. 3, 1864, and died Aug. 11, 1956.

He was a lifelong member of the Seventh Day Baptist Church of Middle Island, W. Va. He married Wildia Davis of Blandville, W. Va., in April, 1901.

Survivors include, besides his widow, a daughter, Maybelle (Mrs. Hurley S. Warren) of Alfred, N. Y.; a brother, Tolbert of Smithburg, W. Va.; three grandchildren, and two great-grandchildren.

Memorial services were conducted from the Salem, W. Va., Seventh Day Baptist Church by his pastor, Donald E. Richards, preceded by a prayer service at the Harbert Funeral Home of Salem. Burial was in the Middle Island Cemetery.

D. E. R.

OUR SERVICEMEN

A/1c Dale D. Thorngate
6001st Special Investigations Sq.
APO 953, San Francisco, Calif.

The Sabbath Recorder

OUR WORLD MISSION

Statement of Denominational Treasurer
November 30, 1956

Receipts		Budget	Non-Budget
November	2 mos.	2 mos.	
Balance, Nov. 1	\$ 5.26		
Adams Center		56.00	
Albion	82.19	82.19	
Alfred, 1st	191.50	516.20	50.00
Associations and groups		88.10	
Battle Creek		318.25	
Berlin	21.04	58.85	
Boulder	31.70	66.27	
Brookfield, 1st	20.00	20.00	
Brookfield, 2nd		46.50	
Buffalo	40.00	95.00	
Chicago	90.00	130.00	
Daytona Beach	30.90	90.90	
Denver	77.44	77.44	
De Ruyter	27.00	95.00	
Dodge Center	90.21	96.48	
Edinburg	23.00	43.00	
Farina	27.00	71.00	
Fouke	16.00	85.00	
Friendship	24.00	59.00	
Hopkinton, 1st	153.00	220.50	
Hopkinton, 2nd	2.50	8.50	
Independence	92.00	192.00	
Individuals	25.00	2,219.00	
Jackson Center		10.00	
Kansas City	30.00	50.00	
Los Angeles	366.33	366.33	
Los Angeles, Christ's		40.00	
Lost Creek	205.68	205.68	
Marlboro	284.12	426.18	
Middle Island	15.00	30.00	
Milton	326.15	639.85	
Milton Junction	99.78	216.47	
Nortonville	53.00	88.80	
Paint Rock	137.00	137.00	
Pawcatuck	342.70	342.70	
Plainfield	226.00	366.75	

Richburg	65.00	65.00
Roanoke	10.00	32.00
Rockville	7.01	17.51
Salem	250.00	250.00
Schenectady	16.50	32.50
Shiloh		381.50
Verona	111.60	178.10
Walworth		20.00
Waterford	60.47	131.95
White Cloud	71.33	71.33

\$3,747.41 \$8,834.83 \$ 61.07

Disbursements

	Budget (Designated & Undesignated)	Non-Budget Gifts
Missionary Society	\$1,526.00	\$ 5.02
Tract Society	220.80	
Bd. of Christian Education	380.80	
Women's Society	70.20	
Historical Society	80.00	
Ministerial Retirement	494.21	
Ministerial Training	462.45	
S. D. B. Building	32.00	
General Conference	412.80	
World Fellowship & Service	25.60	
Oneida Valley Nat'l Bank fees	.60	
Balance, November 30	36.93	

\$3,742.39 \$ 5.02

Comparative Figures

	1956	1955
Receipts in November:		
Budget	\$3,737.13	\$2,075.71
Non-Budget	5.02	273.58
Receipts in 2 months:		
Budget	8,834.83	6,053.56
Non-Budget	61.07	2,041.02
Current annual budget	95,469.50	74,113.50
Portion of budget raised	9.25%	8.1%

Olin C. Davis, Treasurer.

Verona, N. Y.

Year-End Meetings

Attention is again called to meetings in Battle Creek, Mich., and Plainfield, N. J., during the holiday season as noted in the last issue. Those who are vitally interested in the work of Seventh Day Baptists are asked to pray for those who meet to make plans for the future — the Planning Committee, Co-ordinating Council, Commission, Ministerial Training Committee, and any other denominational or Association committees that may be getting together.

Can We Survive Prosperity?

In announcing the observance of the eighth nation-wide observance of Church and Economic Life Week, January 20-26, Rev. Cameron P. Hall of that department of NCC quotes an outstanding scientist who has recently cautioned that the human race has had long experience and a fine tradition in surviving adversity, but now we face a task for which we have had little experience, the task of surviving prosperity. Mr. Hall recommends study of a booklet, "Can We Stand Abundance?"

An After-Christmas Prayer

BY IRENE HULETT

As Christmas joyousness departs
Stay Thou, O Christ, within our hearts;
May humdrum living cease to mar
The brilliancy of Bethlehem's star,
And may Thy manger cradle be
A symbol of humility.

Throughout the happy Christmas-tide
Thy Presence has seemed amplified.
Oh, may we never lose the sense
Of comforting Omnipotence,
And lest we miss salvation's cost
'Grave deeply on our hearts Thy cross.