

# The Sabbath Recorder

A private viewing for relatives might be arranged if it would offer comfort. 3. Church, military, and lodge funerals should not be intermingled. 4. Modest appointments be made for the disposal of the corpse. 5. No funeral arrangements should be made until the officiating minister has been consulted. W. W. Reid

The Southern Baptist Convention, recognizing that "The American Bible Society renders an essential, world-wide missionary service," urged Southern Baptist people "to make worthy contributions to the work of the American Bible Society, in order to provide the Scriptures needed for the missionary advance to which we are committed."

"If the United States keeps nudging an inch closer to God, then God will keep nudging an inch closer to the United States." — Editorial in the *Butcher Workman* re "In God We Trust," now printed on our paper money.

## NEWS FROM THE CHURCHES

SHILOH, N. J. — In Sabbath School, the last Sabbath of September was promotion day. New officers were also elected at that time. Attendance pins were awarded to twenty-two boys and girls for the year. Certificates were given also to those passing into new departments. Carlton Wilson gave the message to the newly elected officers and teachers for the coming year.

Joint Communion was again observed the first week in October with the Rev. Paul B. Osborn of the Marlboro Church bringing the morning message: "Service Sermon, and Stone." At noon a roast beef dinner was served in the church dining room to about two hundred. And in the afternoon Carlton Wilson and Owen H. Probasco were ordained as deacons. Each gave statements of Christian experience. Charles F. Harris gave the charge to the deacons. The charge to the church was given by Mr. Osborn.

A telegram of congratulations was sent by both churches to the Schenectady Church which was being dedicated the same day.

The pastor and his family are again enjoying a week's vacation. They took two weeks after Conference. — Corres.

## Annual Meeting of Historical Society

The postponed annual meeting of the Seventh Day Baptist Historical Society will be held in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., on Friday, October 25, 1957, at 2, p. m., prevailing time.

Albert N. Rogers, President,  
Frederik J. Bakker, Secretary.

## Our Servicemen

Families and churches, we trust, keep in very close touch with their young men who are in military service. Some men, however, come from lone-Sabbathkeeping homes where there is no church group to remember them with letters while they are away from home and anxious for mail. One such case, we are told, is Pvt. Leland Lewis, Jr., Fr 17500562, Co. A. 1st Btn., Trng. Eng., Fort Leonard Wood, Mo. "Write today to those away."

## Marriages

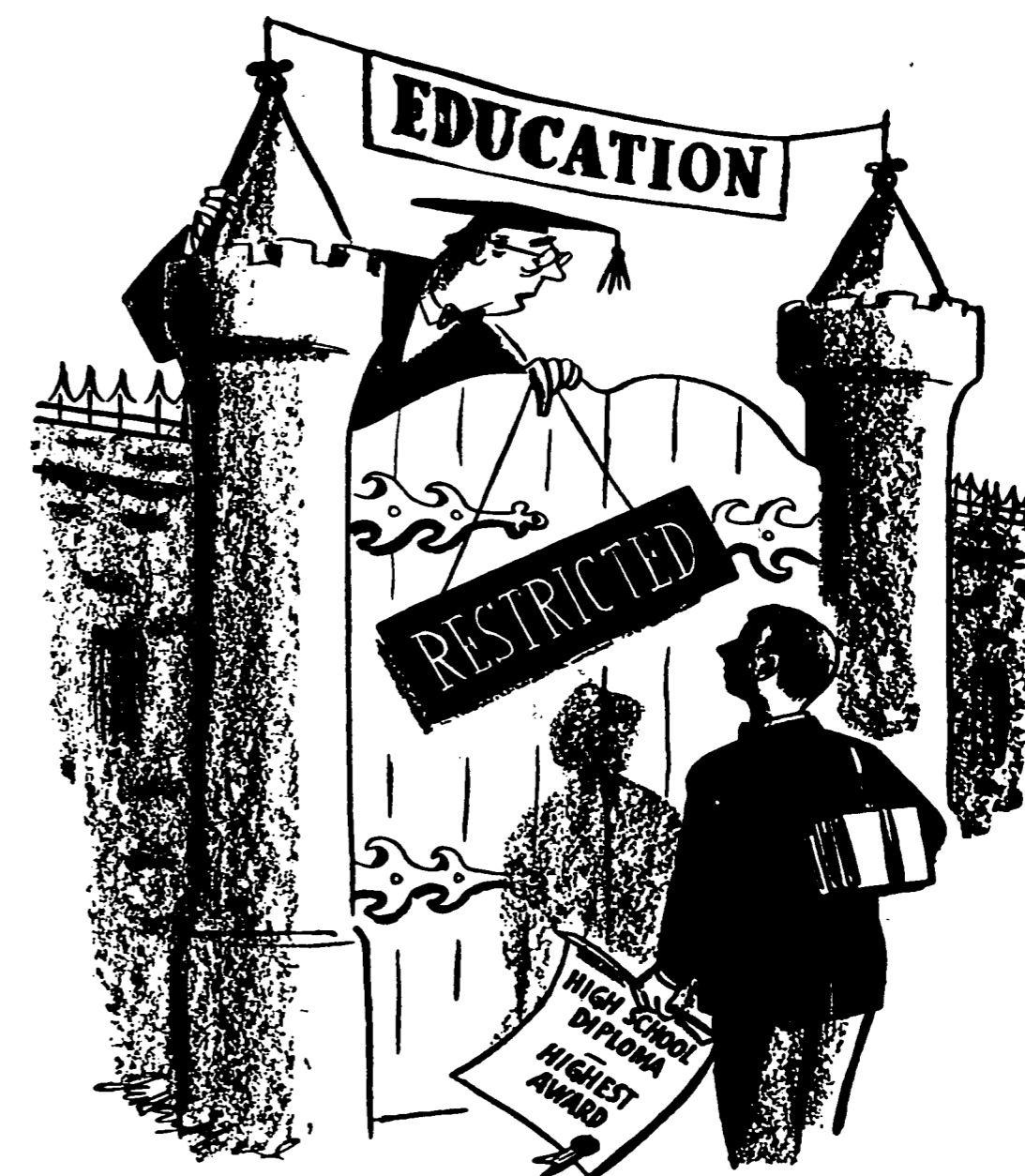
Rickey - Wells. — Robert B. Rickey, son of Mr. and Mrs. Irl Rickey, Independence, Mo., and Donna Mae Wells, daughter of Mr. and Mrs. Glenn Wells of Farina, Ill., were married at the Post Chapel, Schofield Barracks, T. H., by Chaplain Mahon Sadler. The new home is at 1910 — I Kaioo Dr., Honolulu, Hawaii.

Baker - Knox. — At the Little Genesee Seventh Day Baptist Church July 7, 1957, Re Rogers Baker, son of Mr. and Mrs. Paul C. Baker, of Friendship, N. Y., and Shirley Knox, daughter of Mr. and Mrs. Fred Knox, of Little Genesee, were united in marriage by Rev. Delmer E. Van Horn.

Loofboro - Fuss. — Rodger E. Loofboro, son of Mr. and Mrs. Leo L. Loofboro of New Auburn, Wis., and Maye J. Fuss, daughter of Mr. and Mrs. Fred Fuss, also of New Auburn, were united in marriage on Aug. 5, 1957, at the Seventh Day Baptist Church in New Auburn by the pastor, Rev. Don A. Sanford.

## Obituaries

Davis. — Luther S., son of Artis C. and Evelyn Fitz Randolph Davis, was born June 20, 1869, in Salem Co., N. J., and died at his home in Shiloh, N. J., Sept. 28, 1957. (See more extended obituary elsewhere in this issue.)



**"You'll have to wait, son, till we  
check on your race and religion!"**

Courtesy Institute for American Democracy, Inc.

"God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth."

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. LeRoy DeLand  
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## SEARCHING FOR UNITY

The World Council of Churches conducted the first North American Conference on Faith and Order at Oberlin College September 3-10. Present were 279 delegates from 5 Canadian and 34 U. S. denominations, 92 consultants, and 39 observers from non-member denominations. The World Council in the past has been exploring "the nature of the unity we seek." This meeting, with all the study leading up to it, was an attempt to arrive at some sort of unity in the realm of faith and order. There is apparently a desire to see how much content can be put into a definition of Christian faith which can be agreed upon. This search has been going on for many years. The tendency of this present generation is to recognize that Christianity must emphasize its faith content, what it believes, before it can have a proper basis for social action and outreach.

Here, however, comes a real problem due partly to the all-inclusive nature of the World Council. In particular, the presence of the Eastern Orthodox churches, of which there are several national groups, creates difficulties. While Protestant leaders are lamenting what they call the "sin of division" the Orthodox churches recognize no such sin because they claim to have preserved the whole truth from Apostolic days. To them unity can be achieved only as the other churches come to their viewpoint. In this respect they take the Roman Catholic position — within a Protestant Council. It is interesting to note that Roman Catholic leaders say that the Orthodox churches have no business in the World Council but that they are glad they are because they talk up to the Catholic position.

There was a shift in emphasis at Oberlin, according to reports, from the announced "faith and order" to "mission" as a basis of unity. Unity and union were apparently not lost sight of but the difficulties of giving expression to unity of faith were averted by exploiting the concept that diverse religious bodies can be united in mission. That, of course, makes necessary some definition of Christian mission. It is not as easy as it sounds. It will be remembered that the meeting of sections and committees lasted a week. Even so, it is reported that the conference

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was racing against time to be able to produce an 800-word statement which could be sent out to the churches.

Christian magazines will be discussing for some time the struggles and results of this Oberlin conference. Opinions will vary from bright hope to near despair even within participating denominations. Many religious bodies as such will have misgivings about the accomplishments even though they sanction the effort to find some satisfactory basis of union in the realm of faith and order.

It is reported that all of the Greek Orthodox bodies dissociated themselves from the 800-word statement adopted by the Council. They find it impossible to agree with others on the mission of the church if that is made to include missionary work in the vast geographical area which the Eastern churches consider their domain. Their spokesman at the conference, Rev. Georges Florovsky, professor at Harvard Divinity School, was disappointed in the vagueness of the wording of the draft. He said, "We are embarrassed to accept phrases which if not ambiguous are elastic. Is there any sense in using glorious phrases that can be accepted with mental reservation by everyone, but which secure no real agreement?"

Some participants thought the statement wordy and weak; others considered it an exciting symbol of positive achievement. Seventh Day Baptists were represented at the Oberlin meeting. It is expected that there will be some report in the Recorder of any contributions made to the study and conclusions drawn from it which would be of particular interest to our readers.

## "I Only Wants To Be Chief"

The African mind, in general, and the Nigerian mind, in particular, can perhaps be better understood if one recognizes the significance of these words attributed to a Nigerian: "White man, he worships money — me, I only wants to be chief." Incidentally, if we accept the second part of the statement as true, we may have

hard work evading the other edge of that blade.

The statement is quoted in connection with the efforts of the Anglican Synod of Nigeria to stamp out the pagan practices which follow the native Christians into the church. The Synod, meeting at Lagos recently, passed a resolution deploring the practice of native Christians of sacrificing goats and cocks to persuade the idols to help leaders gain chieftain titles.

Whether or not some paganism clings to the relatively unsupervised churches of Nigeria bearing the Seventh Day Baptist name is, perhaps, more doubtful than in the case of the Anglican Church, but if Dr. A. H. Lewis could write a book about American Protestantism, entitled, "Paganism Surviving in Christianity," it could be possible for Nigerian Christians even of Sabbath convictions to carry over a few practices which are sub-Christian.

But to return to the question of the desire to be chief, we can hardly conceive of a so-called Christian sacrificing a fowl to achieve that ambition. A lengthy correspondence with a considerable number of men and boys in Southern Nigeria has not brought to light any desire on the part of our correspondents to gain the title of chief, but it does show a pitiful and consuming desire to achieve importance among their own people, both within and outside the church. Nearly everyone sooner or later seems to want to be "chief."

That of course was true of the disciples of Jesus, and it is all too true in our American churches. We would not think of sacrificing a goat to an idol as a means to the end sought by the Africans. Would we think, however, of sacrificing principles before the idol of money as the Nigerian seems to suggest? What have we sacrificed to the white man's god? Let us be sure that we do not worship money or anything else than our Lord and Savior. God grant that we, in our favored position of relative equality, may put off the robes of self-righteousness, and may learn in so doing to patiently help the black brethren in such lands as Nigeria or Nyasaland. They need to be fed with milk and to be carefully nurtured in the things of the Lord.

## Hands Across the Sea

The old Mill Yard Church in London, mother of Seventh Day Baptist Churches everywhere, is taking on new life. At least it is taking in new members who are recent converts to the Sabbath. One of these is a resident of England who first wrote to our denominational headquarters in Plainfield, N. J., for information. Others are from other lands, again coming to the London Church through correspondence and tracts from America which were followed up by the London pastor.

The Sabbath Observer, the attractively printed official organ of the Mill Yard Church, tells the story of one of these new members. It is a new thing, and a commendable thing, which is being done now in London. The church announces an "Isolated Overseas Members Roll." At the head of this new list are the names of Francis Donald Short and Dorothy Mabel Short, his wife, of Perth, Australia. Until such time as Mr. Short is able to raise up a church in his own country he is happy to be a member at London. He received considerable literature and encouragement from the American Sabbath Tract Society.

This Overseas Membership Roll is a possibility for any American Seventh Day Baptist Church. However, when those in foreign lands cannot find a local church of like faith and order, it is most fitting that they should apply for membership at London, especially if they live in countries more closely tied to England than to the United States. While such membership may not increase the Sabbath morning congregation at Mill Yard except on rare occasions, it does increase the sense of mission and responsibility of that church. It may cause it to blossom again like a rose. Certainly it is a wonderful thing for a church to reach out "Hands Across the Sea" as the heading suggests.

## SABBATH SCHOOL LESSON

for November 2, 1957

The Spirit of Christian Worship  
Lesson Scripture: 1 Cor. 11: 20-34.

## MEMORY TEXT

For the Son of man is come to seek and to save that which was lost. Luke 19: 10.

## EDITORIAL NOTES

### Reformation Day October 31

It appears that some denominations (notably Lutheran bodies) are far more interested in the observance of Reformation Day than others. In the city of Plainfield the Ministerial Association has not been able to secure a good attendance for a joint meeting on "Reformation Sunday" and is attempting in place of it this year a union meeting on Universal Bible Sunday, December 8.

The great advance of Christianity in the world, stemming from Luther's break with the Roman Church on October 31, 1517, ought to be publicly recognized annually by all Protestants. We cannot find ourselves in full accord with the somewhat lazy habit of celebrating dated events on the nearest Sunday (October 27 in this case), but we do believe that we owe a great debt of gratitude to Martin Luther and the other Reformers who did so much to purge the bloodstream of the Christian Church in their day. We do regret that so few of them were able to carefully focus their eyes on the significance of the Sabbath when stepping out of the darkness of Romanism.

## FLASH

### Goal Almost Reached

Denominational treasurer, Olin C. Davis, reports Our World Mission 96.89 per cent raised at end of Conference year, September 30. Total amount received \$93,500. Receipts in September: undesignated \$8,906.48; designated \$2,073.60; total \$10,980.08. Next issue will carry details of this outstanding achievement.

## President's Column

### Personal Growth

It makes no difference how many years one has been a Christian, how forcefully one has expressed his faith, or how closely he has lived according to the pattern for living as shown to him in the Scriptures; there is yet need for personal growth.

Peter lived as close to the Master and loved Him as deeply as a man could love another while Jesus was upon this earth. It was Peter who spoke for the disciples testifying to the belief that Jesus is the Son of God. And yet Jesus said to him in that last night He lived upon this earth in human form: "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22: 32). He does not say that Peter is going to lose his faith, but rather that he will be side-tracked, that he will turn from the express purpose of following Christ as he thinks of his own personal safety; but when he has turned again to Christ He has a work for him in helping his brethren also.

We may get side-tracked often. There are things which turn us from a close fellowship with our Master, from the place where we can help others. And the only way that we can help in the Christian witness is to turn again and get on the right track.

To know when we need to turn, we must keep close to God. We must seek Him in prayer, asking His guidance in our lives. We must keep teachable, ever ready to cast out that which proves to be only a partial truth and to replace it with that which edifies. We must keep humble, not seeking to impose our thought or our way upon someone else, but rather awakening a desire to learn. Our aim should be to help to lead him to the fount of learning which comes from God, to knowing the Bible as God's Word and to helping him seek to apply its truth in day-by-day living.

There needs to be a deepening of our faith and our trust, a total commitment of our lives to God, and a seeking of His will for us. When this is true, we

cannot keep from growing — growing in knowledge and understanding and in the practice of Christian living. We will grow in our concern to answer the Great Commission of Christ in our own personal readiness to give of self and substance for His Kingdom.

Let us seek an ever-deepening spiritual life reflected in our living and our relationship to our fellow men!

## Holland Youth Publication Calls for Material

The editor of a Seventh Day Baptist youth publication in Amsterdam has written to this country for an exchange of letters among the young people.

Chris Westerdaal of Diamantstraat 26, Amsterdam, Holland, writing to Dr. K. Duane Hurley after the latter's visit to the church there last August, pleads for more information about life in our American churches. Dr. Hurley shares this information with Sabbath Recorder readers thinking that a number of young people across the country might like to broaden their knowledge of people of like faith in Europe and at the same time render a real service by having some of their correspondence printed for the benefit of the youth of the Netherlands.

The editor would like letters telling about music, arts, films, school, and church work. Experiences in meeting Sabbath-keeping problems and discussions of other areas of church life would be particularly acceptable. Perhaps some of our young folks would like to explain the way camp experiences are helpful. It should probably be remembered that most of our European "cousins" take Bible study seriously and are relatively strict in their Sabbathkeeping.

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### Billy Graham Prints a Personal Call

(Taken from the Newsheet on the last day)

During these sixteen weeks in New York City, the one question which has been asked more often than any other is the same question which men and women — young and old — in every walk of life in every country of the world are asking: "What do you mean by conversion?"

On this last day of the New York Crusade I would like to make the answer so plain that the smallest child can understand and know what the Bible teaches on this important subject.

First of all, the Bible teaches that God is holy and righteous. He cannot tolerate sin. Sin separates from God. It brings the wrath of God upon the human soul. This is the root of all the troubles, ills and problems of the world. Man has lost his moral, intellectual, and spiritual sense of God. Man will not recover until he finds God. But first, he must find the way back to God.

Christ provided the way back to God by His death on the cross. He paid the price — he purchased — man's redemption by the shedding of His blood. He vindicated the righteousness of God. His death and resurrection made a new and everlasting covenant between God and man.

You cannot think your way back to God, because human thought-life will not co-ordinate with divine thought-life. The Scripture says that the carnal mind is at enmity with God. You cannot worship your way back to God because man is a spiritual rebel from God's presence. You cannot moralize your way back to God because your character is vitiated with sin.

There are many people who confuse conversion with the keeping of the law. The law of Moses is set forth in specific terms in the Bible and the purpose of the law is made crystal clear. It was not offered at any time as a panacea for the world's ills. It outlines the reason for our trouble, not the cure.

The Bible says, "By the law is the knowledge of sin." The law is a moral mirror. It condemns but does not convert. It challenges, but does not change.

It points the finger but does not offer mercy. There is no life in the law. There is only death, for the pronouncement of the law is "Thou shalt die."

There are many people who say that their religion is the Sermon on the Mount, but the man or woman is yet to be born who has ever lived up to the Sermon on the Mount. The Bible says that all have sinned and come short of the glory of God.

There is only one way back to God, and that is the way of the cross. That is where conversion comes in, for Jesus said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven." Jesus demanded conversion. This is how to begin! This is your way back to God!

Actually, the word conversion means "to turn around," "to change one's mind," "to turn back," or "to return." In the realm of religion it has been variously explained as "to repent," "to be regenerated," "to receive grace," "to experience religion," "to gain assurance."

True conversion will involve the total mind, the total affection, and the total will. There have been thousands of people who have been intellectually converted to Christ. They believe the entire Bible. They believe all about Jesus, but they have never really been converted to Him.

There is a vast difference between intellectual conversion and the total conversion that saves the soul.

Christ demands a change in the way you live — and if your life does not conform to your experience, then you have every reason to doubt your experience! Certainly there will be a change in the elements that make up emotion when you come to Christ — hate and love will be involved, because you will begin to hate sin and love righteousness. Your affections will undergo a revolutionary change. Your devotion to Him will know no bounds. Your love for Him cannot be described.

But even if you have an intellectual acceptance of Christ, and an emotional experience — that still is not enough. There must be the conversion of your will! There must be a determination to obey and follow Christ. Your will must

be bent to the will of God. The only desire you will have will be to please Him.

In conversion, as you stand at the foot of the cross, the Holy Spirit makes you realize that you are a sinner. He directs your faith to the Christ who died in your place. You must open your heart and let Him come in. At that precise moment the Holy Spirit performs the miracle of the new birth. You actually become a new moral creature. There comes the implantation of the divine nature. You become a partaker of God's own life. Jesus Christ, through the Spirit of God, takes up residence in your heart.

The converted person will love many things he once hated, and hate much that he once loved. There will even be a change of heart about God. Where you once may have been careless about God, living in constant fear, dread, and antagonism to God, you will find yourself in a state of reverence, confidence, obedience, and devotion. There will be a reverential fear of God, a constant gratitude to God, a dependence upon God, and a new loyalty to Him.

Conversion means a complete change in your life, and more important, your acceptance in the Kingdom of God through the finished work of Christ on the cross.

And now, on this last occasion when I have the opportunity to do so, may I ask you a personal question — Have you been converted?

It is my prayer, and the prayer of everyone connected with this Crusade, that you might make this decision — today.

### Faith and Order Conference As Viewed by Catholics

At the recent North American Faith and Order Conference held in Oberlin, Ohio, there were two highly recognized Roman Catholic leaders acting as unofficial observers. They were primarily interested to note any indications that this Protestant conference might be moving closer to the Catholic Church position.

The Rev. Gustave Weigel, one of the observers who has frequently written articles on this ecumenical movement, states

that the conference did not move closer to the Roman Church position. He notes, "There is a greater degree of unity in the language used." It is closer to the language which would be used by Catholics, but "Unfortunately," he observes, "one gets the impression that the understanding of this language is not at all identical in the different users." He goes on to state his feeling that there was not only a timidity by the delegates about being precise, but actually a preference "to keep the words fluid," hoping that in time a more precise meaning could be attached to them.

In particular, the Catholic observers objected to all the delegates taking for granted "that they are in the Church of Jesus Christ."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### The Secretary Travels

On Friday afternoon, September 27, the secretary drove into New Auburn, Wis., where it was his privilege to "tour" the newly erected house of worship and study. On the Sabbath, the experience of worship was shared with pastor Don Sanford and a church almost filled with members and visitors. Only a person who has helped with the building of a structure for God can know the tremendous feeling of satisfaction that comes from the use of that which has been completed. The heartaches and backaches are swallowed up in victory. The building is beautiful, and its lighted cross brings many wayfarers from the main highway to gaze in wonder.

Besides preaching, two other meetings were led by the secretary — one on "Family Devotions" and the other on "Growth in Teaching in the Sabbath School."

Leaving New Auburn, the "wagon" was headed west for Dodge Center, Minn., where two meetings were held. Sunday night, September 29, the youth of the church, along with Pastor Kenneth Van Horn and his wife, met in the home of Sylvester and Shirley Stoeckel for a lovely dinner followed by a discussion of the

formation of the Seventh Day Baptist Youth Fellowship on local, Association, and national levels.

The next night the teachers and leaders of the Sabbath School met for a workshop concerned with "Teachers' Meetings."

Wednesday night, October 2, found the "wagon" parked near the parsonage of Mynor and Marian Soper, the pastor and pastor's helper, of the North Loup, Neb., Church. That night 65 folks gathered for a workshop on "The Family in Christian Education." Worship (as in former meetings) was conducted by the pastor.



The church had just finished a marvelous advertising campaign in the form of a float (see picture) which shared first prize in the annual "Pop Corn Days" celebration in North Loup. Thousands of persons viewed the replica of the North Loup Church building and were impressed with the craftsmanship and beauty that proclaimed the faith of Seventh Day Baptists in Nebraska.

(Another picture, taken from the rear, for which we did not have room, artistically identified the float with the words "SEVENTH DAY BAPTIST.")

MISSIONS — Sec. Everett T. Harris

### British Guiana Missionary-Elect Makes Statement to Conference

By Rev. Delmer Van Horn

(Presented as part of the Missionary Board program at General Conference. Listed as "Hopes and Plans for British Guiana," it was given after Conference had adopted a budget with no item in it to cover sending missionaries to that land.)

It has been a thrilling experience for Rowena and me to try to prepare ourselves to go to British Guiana. When we were first asked to go by the board we sought God's guidance to try to let Him lead. We thought He gave us the green light and so we accepted the call of the Missionary Society to act as representatives of you, the Seventh Day Baptists of America, and also of God.

It has been a humbling experience to come to Conference and find that the World Mission as it is presented has no item in it for British Guiana other than the pastors' salaries for those who are already there, the native leaders. It makes us ask ourselves at this time if we let our own enthusiasm be mistaken for God's green light.

It is all right with Rowena and me whether we go to British Guiana or stay here and go back and work with our churches. We feel that we want to be where God wants us and as He will direct this group. We are willing to abide by that decision.

In these few months in this past year it is well to say that I have read many letters from the British Guiana people to some of their friends in this country. I have been privileged to read the reports and minutes of their council meetings. I think I partially understand some of their problems. I recognize that they on their own can never solve these problems.

I think I understand something of the sentiment of the secretary of the Missionary Society, Rev. Everett Harris, as he has in the past pleaded with us to send someone to them. I think I understand the feeling of Rev. Wardner FitzRandolph this afternoon as he comes into this meeting having promised these people in

our name that there would be someone there. This was reiterated by our secretary and, if we will check closely, this has been promised before (by Conference).

We have given to this people in British Guiana through the period of years a series of broken promises — we the Seventh Day Baptists of the United States — you and I. I would plead with you this afternoon not to change what Commission has recommended but that whenever we again speak to them that we carry it out, that we follow through.

We, the Conference of our Seventh Day Baptist denomination, have caught ourselves in a dilemma, a dilemma of our own making. We instructed our boards and secretaries to present to the Commission an outreaching visionary program of what should be accomplished, and then, by our very action, we instruct the Commission to present to us at this time a realistic budget which can be raised next year. We have instructed our agencies to do two different things. It is impossible. And we here this afternoon must search our hearts to decide what we really mean and what we are willing to do in future years.

It has been a privilege to make this preparation as best we could. And I would like to say I don't believe there is any resentment on Rowena's and my part at the present time if we do not go to British Guiana. We realize that this is not a postponement; this is a cancellation, and we are willing to accept it as such.

#### Stewardship Promotion Committee Organized

Acting on a recommendation from the Committee on Ministerial Support General Conference last August elected a Stewardship Promotion Committee to become a permanent part of General Conference. The purpose is to arouse and maintain a genuine interest in stewardship in all its phases.

In carrying forward the work of Stewardship Promotion the activities of this committee will include: carrying on a

denomination-wide educational program of stewardship and tithing; establishing a program whereby people will be encouraged to assume their obligation to God and the church, both in a financial way and in the giving of time and talents; challenging the absent and inactive membership to accept their responsibilities; promoting a plan whereby churches and individuals may be awakened to the place they hold in the Kingdom plan.

It is the desire of the committee to keep in constant and regular contact with all member churches. A plan is under consideration whereby every church may be asked to appoint, or elect, a person or persons, who will act as a contact for the committee in each church field. This contact would be expected to promote the suggested program at the local level.

The committee welcomes suggestions from anyone as to how the above activities could best be carried out.

It is requested that suggestions be sent to any one of the committee members, who are: Mrs. R. T. Fetherson (ex-officio member through her office of executive secretary), 476 North Washington Ave., Battle Creek, Mich.; Mrs. Richard Maxson, secretary, 1416 Park Ave., Lansing, Mich.; Stephen R. Lawton, 28 South 24th St., Battle Creek; George E. Parrish, chairman, 205 Dogwood Trail, Battle Creek.

#### What Is the Bible All About?

"The Bible is about history and morality, about human nature and sin. It tells not only about the past but also about the future, about heaven and hell. It is about God and His greatness and righteousness, His justice and His love, and what He requires of us men. But, when we come to the more particular question, What is the Bible all about? there is just one chief answer. It is this: Above everything else, the Bible is all about Jesus Christ. In the deepest and most living way, its purpose is to tell us about Him who is 'the way, the truth, and the life.'" — Dr. Frank E. Gaebel in his Bible-presentation sermon at the United States Military Academy, West Point, N. Y.

## SON OF GOD AND SAVIOR OF MEN

By Rev. Edgar F. Wheeler

(One of the evening messages at Conference, shortened)

(Continued from last issue)

### Revealing Christ as Savior

The purpose of God's last word, His revelation of Himself in the Son, was for our salvation.

"When he had made purification for sins," He took upon Himself His exalted position by God's will. But first He emptied Himself, taking upon Himself the likeness of sinful flesh, "And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2: 8 RSV).

He, the divine Son, made purification for sins. For the Jewish readers of Hebrews, the picture should be clear. Before they could come into the presence of God in the temple, their sins must be symbolically removed by the offering of a blood sacrifice. They had learned that "without the shedding of blood there is no remission of sins." Having made the sacrifice, the Jew felt clean so that he might enter the place of God's abode, the temple.

Here it is declared that Jesus Christ, the Son of God, became that sacrifice by His own choice and "purged our sins." As the verb is expressed it carries with it the thought of finality — something done once and for all. It was the act of God, not of man.

The contrast between the old shadow and the new reality is expressed in the ninth chapter of Hebrews: "He entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption." In Hebrews 10: 14 we read: "By a single offering he has perfected for all time those who are sanctified."

Such an act of self-denial on the part of another would certainly be such as to call forth our admiration and, perhaps, inspire us. But the act of a mere man would lack both authority and power. First, in what way could mere man give himself as a substitute for another, a perfect sacrifice or offering to God?

Second, we would have to ask if the act of so giving up life, though done with the highest motives, were not the rash act of a visionary, and not the plan of God at all. But when we establish the fact that this was done by One who is of the Being of God, we know it is God's work.

Jesus Christ, the Scripture tells us, "by his eternal spirit" laid down His life on the cross for our sins. This was an act which was the culmination of God's purpose from the time of man's fall to deal permanently with the defilement of sin and to give to men new life fitted for fellowship with Himself.

### More Than Temporary Cleansing

When the Son of God becomes our Savior, it is more than a temporary cleansing to be repeated endless times; it is more than an outward cleansing or covering of inward wickedness. It is salvation complete and full as only He, the Son of God, could give. He is our perfect sacrifice for the payment of any debt and the removal of any guilt we feel before God; He represents all we would like to be and give to God. His righteousness becomes ours by faith. He is able through the work of His Spirit to cleanse us of the deepest and most vile sin and to give new life. He is able to change our motives and bring them into subjection to God's will, so that life will from its very roots become holy and good. He is able to make complete atonement with God — to set us at one with Him, removing every barrier of sin and guilt. That is, He can do these things if by faith we confess our sin and need and call upon Him to be our Savior. He has taken the confusion out of how we may be saved and have life.

In Him are all the promises of God. In Him the promise of forgiveness for sin is secured by His own death; in Him the promise of eternal life is made certain

through His resurrection from the dead; in Him the possibility of holy life is made a reality through the indwelling of His Spirit of power and holiness.

Our word today to a lost world must be: "Believe on the Lord Jesus Christ, and thou shalt be saved." "If the Son, then, make you free, ye shall be free indeed," Jesus declared.

The author of Hebrews proceeds to show us the outcome of the Son's self-emptying act for the redemption of man. He shows us the ever-living and exalted Christ. "He sat at the right hand of the Majesty on high, having become as much superior to angels as the name he hath obtained is more excellent than theirs."

"He sat down," a symbol of a task completed. He had once and for all laid salvation open to those who would accept it.

His name is that of God, and He has the right of an exalted position above that of the angels, His servants. But not until He had emptied Himself, taking upon Himself the suffering of death for sinners, did He lay claim to that high position.

An exalted position, a name above every name, to which all shall ultimately bow in submission — these all belong to the Son of God, our Savior. His position at the right hand of God denotes authority and power. God's redeeming purpose will not falter nor fail, for Christ lives eternally, and He will continue to call sinners to repentance and faith, and He will in no wise cast out those who come to Him in faith.

And as the Son, He is worthy of our highest praise and devotion. John, in his vision of things yet to be in the closing days of this age, sees a heavenly scene in which the most noble in the Kingdom of God kneel before the Son, the Lamb, in adoration, singing: "Worthy art thou to take the scroll and to open its seals, for thou wast slain and thy blood didst ransom men for God from every tribe and tongue and people and nation." Then he sees an expanded view of angels without number proclaiming: "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and

glory and blessing!" Finally he hears all creation shouting: "To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!" The scene closes with the elders saying, "Amen," and falling down in worship (Rev. 5: 9-14).

### Christ Lays Claim on Us

God has spoken to us in this final age through His Son. This is His final word to men before judgment. No further revelation is needed. What more could we need to find salvation and renewal with God?

Christ lays rightful claim to our wills, our lives. Does He call to repentance and faith? Then turn from self-will and commit your life to Him as Savior and Lord. Does He call to a life of separation from worldliness? Then willingly follow Him and commit your heart to Him as His abode. Does He call you to special service? Then give yourself fully. Does He call for your love and adoration? Then be not ashamed to pour out praises to Him. Does He call you to witness for Him? Then witness without faltering that He is Son of God and Savior of men.

When we fail to accomplish what we should as a denomination, opinions are freely offered as to the reason. I offer what I believe to be a fundamental reason. We have been uncertain and faltering as to the Person of Jesus Christ, and therefore lacking in conviction and power in proclaiming Him as the Savior of men.

Let us heed the words of the Master: "Study the scriptures . . . for they are they which testify of me." Let us accept in faith the testimony of Scripture that He is indeed Son of God, who is our Savior. Let us lay aside doubtings and debates and proclaim to a lost and dying world Jesus Christ the Son of God, and the Savior of men.

We think we can dress up our worship with a few more soothing words, with a little more music and make it aesthetically respectable. Yet, by so doing it becomes easier to avoid any genuine encounter with the God who requires us to act in His behalf. We can beautify our religion until it becomes innocuous. — David E. Engel.

## Schenectady Dedication



It was a gratifying and happy occasion for the Schenectady, N. Y., Seventh Day Baptist Church when on October 5 the new building was filled almost to capacity with local people and guests assembled from far and wide to participate in the dedicatory program.

At the morning service the Berlin, N. Y., Church — the mother church — was present almost in full force, having come the 40 miles or more across the mountains east of Albany.

A good delegation from one of the nearest churches to the west, Verona, was in attendance morning and afternoon. This included the Burton Crandall family from near Syracuse.

In the foreground of the picture above a few of the Verona people are chatting with Mrs. Everett Harris.

Those traveling the greatest distance for the occasion were the Eugene Fatato family from Alfred, N. Y., and Marilyn Osborn from Greenwood, N. Y. Three people drove from Plainfield, N. J., to represent that church and the Tract Board. Missionary Secretary Harris and his wife came from Westerly, R. I., to have an important part on the program. A family from Pittsfield, Mass., formerly residing in the area, was able to attend, not to mention many friends and relatives, some of whom came considerable distances. Mrs. William Saunders of Boulder, Colo., daughter of one of the local members, delayed her return to help celebrate the occasion. Her husband started the building

fund some years ago. A Baptist minister from 40-50 miles away, who had graciously supplied the pulpit many times without charge, spent the full day at Schenectady and took numerous pictures in the afternoon.

The young artist who painted the Ten Commandment picture previously printed in the Recorder was also present. Other local businessmen and well-wishers came by invitation to the free dinner at noon and the afternoon dedication. A local elder of the Seventh Day Adventist Church and several young people who co-operated with some of the members in holding services at the County Home were in the afternoon audience.

The dedication itself was conducted throughout with dignity. It followed a thoughtful, searching sermon by Secretary Harris based on the prayer of Solomon at the dedication of the temple. He stressed in particular that portion of Scripture in which Solomon asked God to look down from heaven and forgive. "If we have known Christ for many years," he said, "we ought to have a longer list of things for which to ask forgiveness than if we have known Him only a short time."

### Little Rock Makes World Headlines

Ecumenical Press Service, a weekly information digest, with a Geneva, Switzerland, heading, which is sent to editors of religious magazines, brings together world religious news into its five big pages. The issue of October 4 devotes one and a half pages to the efforts to bring reconciliation in the Little Rock, Ark., school integration crises. Special services of prayer in all the churches were urged by the President. One of the items of news in the release was as follows:

"The use of the Arkansas National Guard to halt integration was also condemned by the Hot Springs Ministerial Alliance in a resolution signed by all white ministers. The group voted to invite Negro pastors to an October 14 meeting to discuss a proposal for consolidating the white and Negro ministerial groups."

## Teen Talk

### The Power of Little Things

We are so interested in the power of big things that we often forget to take into account the tremendous damage which can be caused by little things or the great good which can be accomplished from things which the world counts as small.

On Main Street in Alfred, New York, a little unidentified insect may be buzzing around surveying the damage he caused. If he has any pride he may be flexing his tiny wings and telling the other little creatures of the insect world that he just didn't realize his own strength.

The story is simple. A young man, John Wortham, was driving north into the village of Alfred. He swerved off the road, snapped a telephone pole, leaving it hanging from the tight wires and got out of his car to look over the \$800 damage to the front of it. He told the investigating officer that an insect landed on his nose and distracted him.

Such things have happened many times before. Something like that might happen to you. You are probably saying that if you were driving a car you would always remember your great responsibility and never let a tiny mosquito cause you to forget that responsibility. A driver who even for an instant thinks more about a little tickle on his nose than his car or his life or the lives of people in other cars needs to learn self-control, doesn't he?

Isn't the Christian life much the same way? We have learned to control ourselves when faced with some big temptation or sin, but we have not given sufficient consideration to the little things which might change the whole course of our lives. The Bible has a good deal to say about little insects, little animals, and little acts. There are lessons in them.

You remember what Jesus said about a cup of cold water given in His name, what He told His disciples about little children and the Kingdom. If we could sum up our teen talk in a word it would be this: When there is a little insect on your nose trying to distract you from

your Christian purpose, listen to the little voice in your ear which reminds you of your great responsibility. Then you can safely brush aside the tiny thing that would pull you off the road.

### Upper Room Citation Dinner at National Press Club

Miss Rua Van Horn represents the Sabbath Recorder and Seventh Day Baptists by invitation.

Artist Warner. E. Sallman whose painting of the head of Christ has become world famous was honored by the Upper Room at a citation dinner at the National Press Club in Washington on October 3. Editors of the Associated Church Press were offered complimentary tickets. Last-minute arrangements made it possible for our paper to be represented by Miss Rua Van Horn who is a member of the Home Economic Education Branch, U. S. Office of Education, Department of Health, Education and Welfare, Washington, D. C. The toastmaster at the dinner was Chaplain (Major General) Charles I. Carpenter, Air Force Chief of Chaplains.

Miss Van Horn speaks of it as a very pleasant and inspirational evening. She was impressed with some of the communications read at the dinner before the citation was presented to Mr. Sallman but was thrilled with stories of his paintings told by Dr. Charles Ray Goff in his address. Here we quote her letter:

"He related that a good many years ago when he was a student at the theological seminary that he went each Tuesday noon to speak to the young men at the Central YMCA. The artist, who was then a young man, still has the mimeographed sheet that Mr. Goff passed out one day for a discussion on the face of Jesus. It seems that for some time Mr. Sallman had been trying to visualize the face of Jesus, and this discussion helped him in his search. One night, as if he had been given the answer, he got up from bed and made the first charcoal sketches from which this famous painting developed.

"Dr. Goff has recently returned from a trip around the world and recounted

some of his remarkable experiences in finding this picture in many unexpected places. One was in the front hall of the home of a famous surgeon in Singapore, where everyone else who had been encountered was non-Christian. Then a young man came up to Dr. Goff in Manila and thanked him for saving his life. Mr. Goff told him he had not saved his life and the person must only resemble him. But the young man told of being captured, and was being taken for execution when he decided to take out his wallet, in which was a small print of this striking face of Christ. The captors released him, and said nothing. The Filipino had read that Mr. Sallman gives Dr. Goff much of the credit for the picture, hence the thanks to him."

#### **Fiat Lux: The Story of Alfred University**

The book by J. Nelson Norwood, Ph.D., LL.D., under the above title and published by the university in 1957, is one which sparkles with literary merit in addition to telling with sufficient detail the unique story of the rise and progress of a flourishing institution of higher education which has brought to fame a little Seventh Day Baptist village all but hidden by the close-crowding Allegany hills. Dr. Norwood brings to this accurate and painstaking history his own inimitable style, which is partially noticeable in his enticing chapter headings. The story revolves around the stalwart leaders who brought the school through numerous crises. Those who are beyond the accurate memory of living persons live before the reader with intimate reality. Many pages of pictures help to recreate the past.

The author makes history glow and, in bringing out this large book of over 300 pages, besides index, has rendered a notable service to the university and the Seventh Day Baptist denomination which sponsored it. From the circulation of the book Dr. Norwood receives only honor, the proceeds going to the university which assumed the cost of publication. (Price \$5.00 postpaid, Alumni Office, Alfred University, Alfred, N. Y.)

#### **General Board Speaks on Vital Issues**

Corruption in labor unions, integration of public schools, and the plight of Middle East refugees and the Hungarian people were central objects of concern to the National Council of Churches General Board, meeting in New York, October 2-3.

A major statement, accepted unanimously, called on organized labor to "eliminate corruption and undemocratic practices" in its ranks. Mrs. Theodore O. Wedel of Washington, D. C., president of United Church Women, initiated the statement, which also commended those union members and leaders who are working for a "strong, healthy trade union movement."

In three resolutions the board also commended President Eisenhower for his actions in upholding the law in Little Rock; praised "many churches and individual Christians" for their "Christian stand for justice with reconciliation, for law with self-discipline"; and authorized the National Council's Department of Racial and Cultural Relations to "convey the Council's concern in these and other situations of tension."

On receiving a special report on the situation facing the nearly one million refugees in the Middle East, the board urged more generous support of the United Nations Relief and Works Agency (UNRWA); increased support of Church World Service projects in that area; and examination of the possibility for local U. S. communities to "adopt" frontier Arab villages.

Church people must be informed of the findings of a special UN Committee that condemned USSR intervention in Hungary, declared another unanimous resolution. The board also urged that the status of Hungarian "parolee" refugees in this country be regularized by Congress to prevent further deportations of them without benefit of hearings or appeal.

The General Board next meets in St. Louis, Mo., November 30, on the eve of the Fourth Triennial General Assembly of the National Council of Churches.

— The Religious Newsweekly.

#### **OTHER FOLDS AND FIELDS**

##### **Better News from Colombia**

Interior Minister Jose Maria Villareal instructed state governors on September 17 to extend full freedom of assembly and worship to Protestant churches throughout Colombia, S. A., according to a dispatch from United Press.

At the same time, Senor Villareal also directed the governors to facilitate the functioning of approximately fifty Protestant churches that are inactive or being hindered by local difficulties in various parts of the country.

Thus far, Protestant church leaders in the United States who follow developments in Colombia have received no confirmation that the decree has been issued or put into effect. — E.P.S., Geneva.

The Moravian Church is celebrating its 500th Anniversary this year. Started in 1415 by the followers of the martyr, John Hus, the church grew in spite of severe persecution to 400 congregations and more than 200,000 members by Luther's time. These pre-Reformation Protestants came to America in 1735, where their first centers were "closed" communities.

Moravian interest in missions began in 1732. Today there are nearly three times as many Moravians in foreign mission churches as there are in the home churches.

##### **"This Is The Life" Observes 5th Anniversary**

Experts said that the Lutheran television program, "This Is The Life," could not last. It is now known as the world's most televised program and celebrates its fifth anniversary in late October by introducing a sixth series of TV films. This dramatic presentation, under careful religious supervision, though sponsored by the Missouri Synod Lutheran Church, employs a non-denominational approach. The action in the human interest drama is done by professional actors and is produced by the well-known Family Films Corporation. The executive secretary of the program, Melvin F. Schlake, states:

"Today 'This Is The Life' is available to 99% of the nation's TV homes, making

it literally the world's most televised program, as revealed in Saturday Evening Post, Look, and other national publications. Expert estimates indicate a weekly audience of 10,000,000 viewers. An average of 3,000 letters a week are received at the St. Louis, Mo., headquarters."

A delegation of Hungarian Protestants is visiting Protestant churches in China, at the invitation of the "Three-Self-Movement" within the churches, which aims at independence and self-support.

— E. P. S., Geneva.

#### **NEWS FROM THE CHURCHES**

ALFRED STATION, N. Y. — (Taken from the report of the historian, Mrs. Bertha Burdick, which was given at the annual meeting, October 6, 1957.)

At the meal of sharing on July 13, the coin boxes were opened. The money was for Our World Mission. Another fellowship meal was well attended during Stewardship Week after the dedication services for canvassers.

Our pastor has been busy helping in many projects. He acted as supervisor of Vacation Bible School where about 75 boys and girls were enrolled. Several teachers and helpers assisted in this fine work. He and Mrs. Green helped at the Pre-Con Retreat in Milton prior to Conference. They also supervised a retreat at Camp Harley September 27-29. He teaches the Young Adults Sabbath School Class and has charge of the Youth Fellowship group. Several young people have been attending an instruction class for church membership and the pastor has had this class. We are looking forward to these young people joining our church.

An amendment to our church constitution has changed our calendar year from January 1 to October 1. The annual canvass was completed one week prior to this date. It was with great rejoicing that the canvassers' final meeting to learn that \$6,059.40 has been pledged or given by cash gifts toward the \$6,585 budget as planned by the committee.

At the previous quarterly business meeting it was voted to pay the \$11 camp fee for any young person attending Pre-



# The Sabbath Recorder

Con Retreat. Four of our teen-agers were able to make use of this offer. Rev. Rex Zwiebel took them to Milton and was also the director of the Retreat.

Fourteen adults from our church attended Conference at Milton. I'm sure each one was richly blessed for having spent this short time learning more about the work of our denomination, hearing many fine sermons and also the beautiful music furnished by the choirs and quartets.

We have lost two members by death, Deacon Silas Whitford and Clarence Greene. Six letters have been granted for membership in other churches. Pastor and Mrs. Green joined our church by letter.

At the annual meeting we are electing new officers and trustees for a new year. May we each feel a deep responsibility in the work of our church and community. In the words of John Ruskin, "When we build let it be such work as our descendants will thank us for."

John's purpose in his first epistle was to increase the assurance of the present possession of eternal life. Let's keep this prayer thought in mind: Our hands are upon a rope of unseen end that draws us upward. We know we have eternal life. We know God answers prayer. We know we can become the medium through which the life of God passes to others. Let us grip the rope with a prayer of faith; let us with unfailing prayer extend the lifeline to those faltering on the slope below.

**JACKSON CENTER, OHIO** — An insert in the Battle Creek, Mich., Church bulletin which gives details of the program of the Northern Association (at Battle Creek, October 25-27) lists Montie B. Slusher as pastor at Jackson Center. He is still a non-commissioned officer (Chaplain's Assistant) in the Air Force stationed at some distance from Jackson Center. Recently he and his wife were received as nonresident members of the Salem, W. Va., Church. A newcomer to our denomination, he has announced his intention to study for the ministry. — Ed.

**BATTLE CREEK, MICH.** — The Rev. and Mrs. Herbert L. Polan were scheduled to leave for Daytona Beach, Fla., October 14. Mr. Polan is called to serve as pastor of our church in that city again this winter. — Church Bulletin.

## Marriages

**Campbell - Allen.** — Elnoe John Campbell, son of Mrs. Lillian Gray Campbell, Janesville, Wis., and Judith Ann Allen, daughter of Mr. and Mrs. Charles Allen, Edgerton, Wis., were united in marriage in the Milton Seventh Day Baptist Church September 25, 1957, by the groom's pastor, the Rev. Elmo Fitz Randolph. The bride is attending the University of Wisconsin and the groom is continuing with his Navy duty.

**Maltby - Poulin.** — Ronald L. Maltby, son of Rev. and Mrs. Leon M. Maltby of Plainfield, N. J., and Marlene Poulin, daughter of Mr. and Mrs. Henry A. Poulin also of Plainfield, were united in marriage late Sabbath afternoon September 28, 1957, in the Bride and Groom Chapel at the NBC television studio in New York City, with the father of the groom officiating.

## Births

**Burdick.** — A daughter, Vicky Lynn, to Mr. and Mrs. Edwin Burdick of Derby, Colo., on August 2, 1957.

**Kitzman.** — A son, David Ray, to Mr. and Mrs. Ray Kitzman (Betty Davis) of Denver, Colo., on October 5, 1957.

**Halterman.** — A son, Ronald Lee, to J. Bud and Lucille Maltby Halterman of Riverside, Calif., on October 2, 1957.

**Wheeler.** — A son, William Raymond, to Rev. and Mrs. Edgar F. Wheeler of Salemville, Pa., on September 24, 1957.

## Obituaries

**Whitford.** — Leo Ninette Coon, daughter of James A. and Jenette Coon, was born in Utica, Wis., May 31, 1880, and died at Edgerton, Wis., Sept. 23, 1957, following a long and courageous struggle with leukemia.

Educated in Milton College, with special emphasis on voice culture in Milton and Chicago, Leo prepared herself to make a major contribution as soloist and director in church and educational circles.

On September 2, 1903, she was married to J. Frederick Whitford. Her husband survives her, as does a daughter, Captain Geraldine L. Whitford, a nurse in the Army.

Baptized in 1899 by Rev. L. A. Platts, she affiliated with the Milton Seventh Day Baptist Church and then with the Little Genesee, N. Y., Church — returning her membership to the Milton Church at the time of their retirement to that community. For five years she served as treasurer of the Women's Board. She served as chorister for the Milton and Little Genesee Churches.

Farewell services were conducted from the Milton Seventh Day Baptist Church with her pastor, the Rev. Elmo Fitz Randolph, officiating. Interment was in the Milton Cemetery.

— E. F. R.



**NEW AUBURN, WIS., CHURCH DEDICATED ON OCTOBER 12**

In a northern Wisconsin community another new Seventh Day Baptist church building constructed very largely by volunteer labor attests the faith and devotion of the members who found the former 77-year-old building to be inadequate for the needs of the congregation. The photograph fails to catch its beauty and impressiveness, which are commented on by those who have seen it. See the story and picture inside.