

## NEWS FROM THE CHURCHES

WATERFORD, CONN. — The church bulletin of September 20 gives one evidence of growth in a church which is like a good many other New England churches in that its building has for many years been much larger than its congregation. This growth is a growth in financial responsibility, which surely shows also in other areas. The contributions to Our World Mission are consistently higher each year by a surprising percentage. With years ending September 30 the totals jump this way: 1954, \$294; 1955, \$466; 1956, \$667; 1957, \$709; and up to September 15, 1958, \$1,003. The bulletin item concludes: "So we built the wall . . . for the people had a mind to work" (Neh. 4: 6).

### World-Wide Communion In Milton, Wis.

By Miss Marjorie J. Burdick

On Sabbath eve, October 3, the Milton church had fellowship in a beautiful service at the Lord's Table. The worshipers found the symbolism of this special occasion very meaningful.

At the center of a table, spread with white linen and the elements, was a globe, symbolizing the meaning of our fellowship with all Christians who would be partaking of the Lord's Supper this weekend in observance of World-Wide Communion. We felt a tie that binds our hearts in Christian love the world around.

The eye and thought of the worshiper were led further, as they saw behind the setting, the altar with the lighted cross beyond and above the globe, as it were, sending its light over all the world. Thus it gave meaning to the entire service. Even more symbolism came through the beauty of the lovely bouquets, and the three-branched candlesticks flanking a cross placed against a background of the thorny, green leaves from the Russian olive tree. This would bring to mind the nights our Lord spent in the Mount of Olives, and, just as He was renewed in mind, body, and spirit, we, too, found this help in the service of communion.

The organ music, the hymns, the soul-refreshing anthem, "Come Ye Disconsolate," unison reading of the Korean Creed, the prayer, and the message of Pastor Randolph, with the closing words, "love

will triumph," brought us to the high moment of fellowship and communion as we "broke bread together." The entire service left the worshiper with a feeling of Sabbath peace, and the joy of Christian love in the whole wide world.

## Accessions

Lost Creek, W. Va.

By Letter:  
Eston Bond  
Mrs. Eston (Margaret) Bond

First Hopkinton, R. I.

By Baptism:  
Loren Waite  
James Oates

## Obituaries

**Bell.** — John D., son of Major Frank J. and Ruth Wheeler Bell, was born in Washington, D. C., September 17, 1872, and died August 21, 1958, at his home in Little Genesee, N. Y.

Mr. Bell was a member of the Little Genesee Seventh Day Baptist Church. He had been a resident of Little Genesee for more than 50 years. Survivors are: his wife Mae; one sister, Mrs. Fanny Parrish of Portville, N. Y.; and many nieces and nephews.

Farewell services were conducted at the Loop Funeral Home, Bolivar, N. Y., by his pastor, the Rev. Delmer E. Van Horn. Interment was at the Wells Cemetery in Little Genesee.

— D. E. V.

**Neagle.** — Olena Margaret, daughter of Martin and Katherine Mortensen, was born at Dell Rapids, S. D., September 6, 1885, and died in Plainfield, N. J., August 6, 1958.

Mrs. Neagle came East with the Rev. Edwin Shaw family from Milton, Wis., in 1908. She was married to Charles Fisher Neagle May 8, 1912. Their two children survive her, Claude Russell of Westerly, R. I., and Mrs. Harold T. Smoland, Aiken, S. C.; also 3 grandchildren.

Mrs. Neagle has been a faithful member of the Plainfield Seventh Day Baptist Church for many years.

The funeral, in the absence of her pastor, was conducted by the Rev. Roland Bahnsen with interment at Lake Nelson Memorial Park, New Market, N. J. — C. H. D.

**Langworthy.** — Edna Grace, daughter of Mr. and Mrs. Ansel Crouch, was born August 29, 1891, and died September 29, 1958.

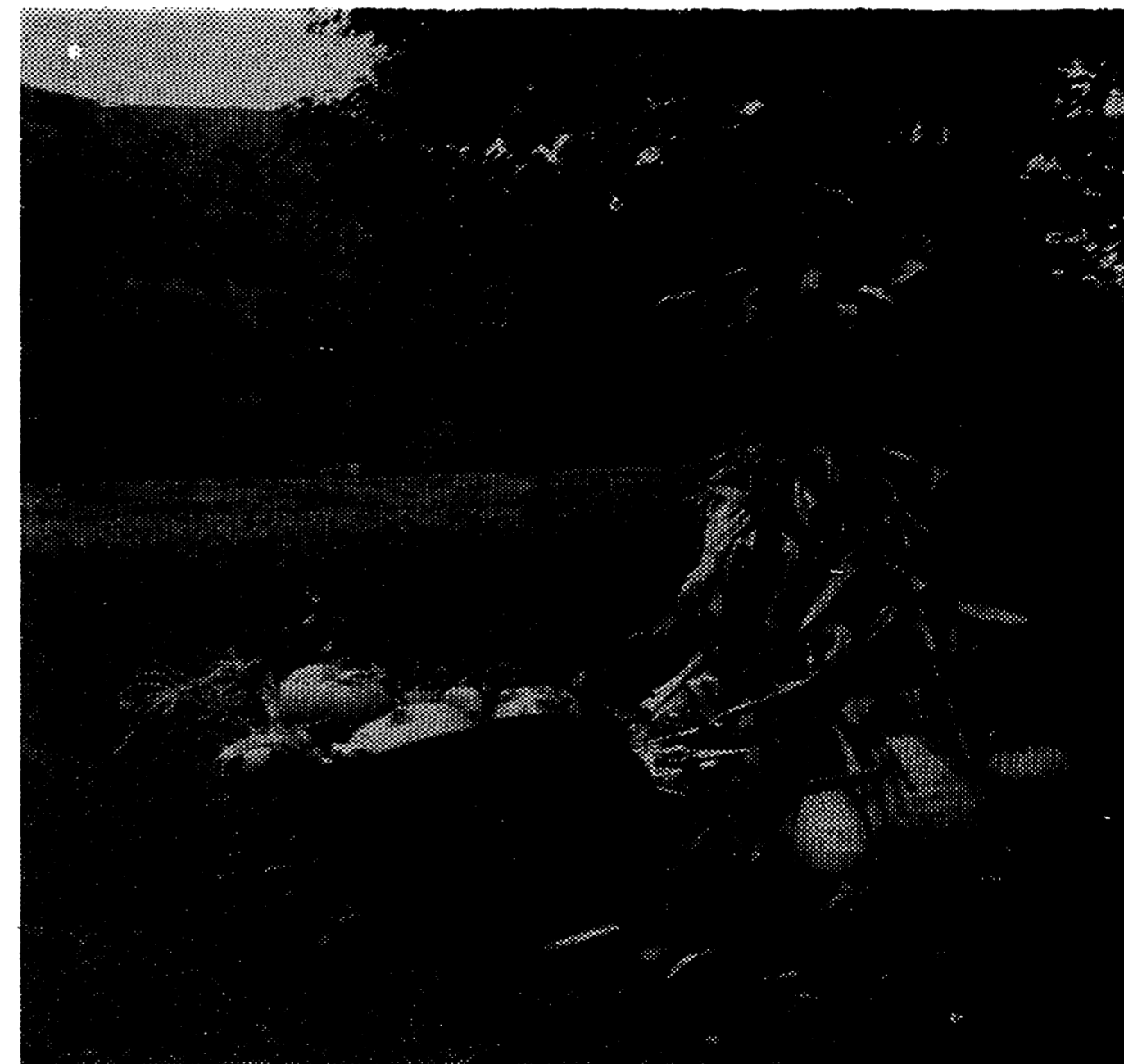
She is survived by: three daughters, Mrs. Barbara Cloves, Mrs. Marguerite Duff, and Mrs. Mary George; three sons, Charles, Paul, and Harold; two sisters, Mrs. Earl Stephan and Mrs. Alden Saunders; one brother, Roy; fourteen grandchildren, and four great-grandchildren.

Funeral services were conducted by her pastor, the Rev. Robert P. Lippincott, in the Nortonville Seventh Day Baptist Church and interment was in the Nortonville cemetery.

— R. P. L.

OCTOBER 27, 1958

# The Sabbath Recorder



## Fruits of the Land

“. . . when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord. . . ." "And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety."

# The Sabbath Recorder

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Contributing Editors:

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WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## Reporter Chooses Sabbath

Newspaper reporters struggle for inclusive words to express themselves. On October 13, the Plainfield Courier-News began a prominently placed article with the following words:

United Community Fund Sabbath was observed over the weekend in houses of worship of the three major faiths in the Plainfields and vicinity.

Loosely speaking, the word "Sabbath" can be made to cover Sunday and Sabbath services, Protestant, Catholic, Jewish, Seventh Day Baptist, Seventh-day Adventist, and all the others. In a relatively small city where in addition to our own denominational building and church, there is a Jewish temple, two or three flourishing synagogues, and where in one grade-school there were 200 absent on a Jewish holiday the newswriters have to be Sabbath conscious.

Many Christians, ourselves among them, would object to this inclusive use of "Sabbath." It is either the seventh day of the week or the first day. It cannot very accurately be both. The tendency has been growing among Sundaykeepers during the past half century to deny that Sunday is rightly called the Sabbath. They prefer some other term because they want to distinguish sharply between the institutions which existed "under law" and those which exist "under grace." However, the other idea persists in some circles. The blue laws of colonial days, now being reimposed with modifications, still call Sunday the Christian Sabbath, and justification for them is vaguely based on that concept.

Jews and Protestants who observe the seventh day of the week object to the mental confusion which confronts the modern mind when "Sabbath" is divorced from its Biblical and popular meaning and is applied to a day never called the Sabbath in the sacred Book.

On the other hand, one can sympathize with writers who try to find one term acceptable to all. Some of us would hope that the time might soon come when the people of other faiths would again acknowledge more consistently the authority of the Bible in this matter of faith and practice. The world needs the Sabbath, not a substitute! How can leaders

call people back to the Bible and to a day more wholly devoted to Christ when they themselves go back only to long-standing tradition rather than to the Bible in this area of discussion?

## Articles on The Deity of Christ

We are printing in this issue two articles on a central tenet of Christian faith, the divinity or deity of Christ. They are completely independent of each other. Your editor believes that divinity and deity as applied to the Son of God should be used interchangeably in order to keep our thinking in harmony with the Scriptures. Some writers do not concur, but make a distinction between divinity and deity. Perhaps they are trying to make Christ more comprehensible. Others go a step further and say that man has a certain amount of divinity in him.

Your editor contends that there are certain incomprehensibles in our religion. The dual nature of Christ is one of them. He is both human and divine, both God and man. One of the greatest words in our Christian faith is incarnation, but who can really comprehend it? It is a word invented to convey the idea of God in human flesh. It expresses what the angel of the Lord told Joseph, "They shall call his name Emmanuel, which being interpreted is, God with us." All of our attempts to explain this mystery end in failure and most of them cause people to misunderstand us. To think too much in terms of divinity may rob Christ of His humanity (His identifying of Himself for a period of 33 years with the human race). To think too much about His humanity is to deny the reality of "God with us."

Jesus claimed on numerous occasions that He was pre-existent (before Abraham). He claimed that He would come again in glory to judge the earth. Such claims imply divinity, deity, as does His claimed ability to give eternal life and to raise from the dead all believers at the last day. Such claims must be categorized as false, deluded, or true. During His ministry the Jews were not quite sure which of the first two applied to Him.

They were sure His claims were not true. They decided He was a blasphemer and attempted to stone Him, "because thou, being a man, makest thyself God."

The glorious thing about the Gospel is that after the resurrection of Jesus great numbers of monotheistic Jews accepted the claims of Christ as true. He, who had been killed for claiming for Himself the attributes of God, was worshiped as deity, and we find Stephen dying for such faith and praying, "Lord Jesus, receive my spirit."

It is your editor's hope that Dr. Hurley's article will not leave the impression that he holds a lower view of the person and nature of Christ than the balanced dual nature we have tried to briefly outline above. His article states that he believes in the pre-existence of Christ. Correspondence from him brings out the emphatic statement "... what I have been contending for, that He is both God and man."

## Rich Experiences at Berlin (N. Y.) Gathering

Smaller and perhaps therefore less important than some of the other fall gatherings of Seventh Day Baptists was the Yearly Meeting of the New Jersey and Eastern New York Churches held at Berlin, October 10 and 11. It was, nevertheless, a Sabbath full of rich experiences for the many who attended.

Berlin, for those unfamiliar with the villages of Eastern New York State, is east of Troy and Albany in a valley just a few miles from the mountainous border of Massachusetts. The little village is old and the church organization itself dates back to 1780. The impression of age was far more evident in the architecture of the building than in the life that was so apparent within it, particularly on this weekend, for young people formed the majority at the services.

Beauty of landscape is probably never lacking in the picturesque valley that absorbs with only slight blemishes the buildings comprising the business of Berlin. It seemed that man and God had planned together to make this the most beautiful weekend of the year for all con-

cerned. Residents and visitors alike were exclaiming over the brilliance of leaf coloring with which we were surrounded. A week earlier and we would have missed it. A week later it might have passed the peak of its beautiful variety. Furthermore, though the whole trip from New Jersey was outstanding for its glimpses of foliage, the real beauty did not meet the eye until the last 20 miles. Perhaps we have said it before, but we believe we have never seen such coloring. Many of the roadside maples appeared to have been brush painted by an invisible hand that spread scarlet over the outer leaves leaving the others green, or had spotted different sections of the same tree with a variety of hues. It would be a waste of words for this writer to try to describe it.

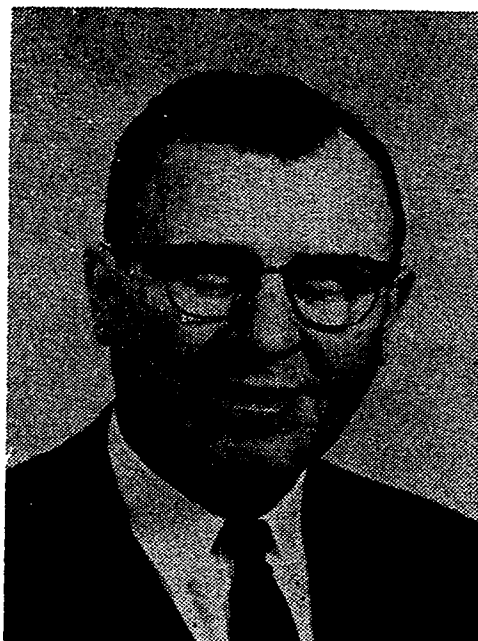
We have mentioned the bubbling life within the church. The Yearly Meeting is one of the oldest gatherings of separate congregations of Seventh Day Baptists in America. The earliest records of New Jersey churches indicate that such yearly meetings were well established. It is conjectured that they began as early as 1737 when the Shiloh Church was organized. Many generations have come and gone since then but young life was evident in all the churches represented at Berlin. The host church has a high percentage of youth and continues to attract new members from the surrounding community. Marlboro sent two cars with more young people than adults. Plainfield and Shiloh had a representative number of youth in their delegations.

It was estimated that in the Sabbath eve meeting more than 60 per cent were youths and children. Throughout the Sabbath it was much the same. It took much more seating space at the tables at the noon meal for young folks than for adults, even with many local youth serving.

The meetings, as usual, were characterized by plenty of good music with the Schenectady Church providing several special numbers, and others also contributing.

Each of the four services featured a sermon, and the sermons were well illustrated and informal. The speakers

### Our World Mission Treasurer



The address of the new O.W.M. treasurer, Eldred Batson, 1612 Lawrence St., Parkersburg, W. Va., has not yet become well known. Individuals and churches are encouraged to make all checks payable to him if they are to be handled by him.

Any special instructions for the use of the money should, of course, accompany the checks. Special envelopes for Our World Mission Offering are on order by the executive secretary and will be distributed by her. For the present, the attention of those who have inquired is called to the above address. The Sabbath Recorder prints monthly on the back page the OWM receipts. — Editor.

were: the Rev. Lester G. Osborn on Sabbath eve; the Rev. Charles H. Bond, Sabbath morning; the Marlboro pastor, the Rev. Paul B. Osborn, in the afternoon; and a guest speaker, the Rev. Oscar Arnold, of Stephentown Center, in the evening. The last mentioned speaker has shown a keen interest in the two New York churches in addition to the other Sundaykeeping churches which he serves. Throughout the meetings one could feel the evangelistic challenge to a life committed to Christ. Local visitors were present at every session and students had come home from great distances to enjoy the fellowship.

It was good to have been there — a remark which probably fits the many other fall gatherings of our people throughout the nine Associations.

"Unless we can see life steadily and see it whole, we become the victims of every whim of doctrine and every puff of propaganda." — Edward W. Greenfield in "Christianity Today."

### Is Jesus God?

By Loyal F. Hurley, D.D.

Christianity is a Christ-centered religion. The first creed of the early church seems to have been the simple statement, "Jesus is Lord." One cannot understand or explain the Christian religion apart from the centrality of the life, death, and resurrection of Jesus Christ. Christianity is Christ! Yet from its beginning this religion has insisted on its monotheism. Here lies a seeming anomaly or paradox.

The nature of Jesus and His relationship to God the Father has been a matter of discussion and division since the days of the early Christian Church. Great Councils like Nicea (325) and Constantinople (381) and Chalcedon (451) have wrestled with this problem, and the decisions which they arrived at have been accepted as orthodox by a majority of Christians, though a considerable minority has dissented.

This problem is more than an academic one and has had a tremendous effect upon world history. Nicea had for the first time formally declared what is known as the Trinitarian doctrine of the Godhead, and Constantinople further amplified and strengthened it. Certain sections of the church stressed Trinitarianism in such an extreme way that their doctrine actually became Tritheism, the doctrine of three Gods instead of one.

By the sixth century this doctrine became one of the two causes underlying the formation of the religion of Islam, popularly known as Mohammedanism. Most of the Arabians were polytheists and idolators when Mohammed was born in A.D. 570. He was a descendant of Abraham and a strong monotheist, greatly influenced by both Judaism and Christianity. He believed in the Jewish prophets and taught that Jesus was not only a prophet, but the virgin-born son of Mary. So he might well have become a Christian with his life devoted to Christianizing his people if it had not been for the extreme Trinitarianism of certain groups of Christians, a teaching that was essentially Tritheism.

After A.D. 431 some groups of Chris-

tians worshiped Mary, calling her "Mary, Mother of God." Like certain churches today they had for all practical purposes four Gods. Against all this Mohammed rebelled and founded a new religion with the slogan, "There is no God but Allah!" So Christianity's strongest foe today is the result of false teaching about the Godhead.

The New Testament has no clearly defined Christology, only implicit rather than explicit theological explanation of who and what Jesus Christ is. It does have various terms applied to Him which are the germs of our doctrinal interpretations. It labels Him the Messiah or Christ, it calls Him Lord, Son of Man, Son of God, Lamb of God, Savior. Such terms clearly show that the early Christians had experienced through His salvation something superhuman, unique. Through the terms they applied to Him they were expressing experience rather than theological argument.

St. Paul presents us with the earliest attempt, so far as we know, to explain the nature of Jesus. In the Philippian letter he tells us that our Lord was pre-existent "in the form of God," and in humility "emptied" Himself in order to become a man. In the Colossian letter Jesus is pictured as the agent of creation and the power in which the universe coheres. The writer of the Hebrew letter informs us that in Jesus, God spoke to us "in His Son," a being higher than all the angels. And John's Gospel identifies Him with the Hellenistic idea of the Logos, the Word, Purpose, or Intention of God.

Around A.D. 150 Justin Martyr further amplified the Logos doctrine showing that Jesus is the fulfillment both of Jewish Messianic claims and Hellenistic teaching regarding the divine principle of creation. The farther in time one gets from Jesus the more he recognizes that the explanations center around metaphysical terms and speculations rather than in the historical Man of Palestine.

There are certain statements in the New Testament that seem to call Jesus God. "In the beginning was the Word, and the Word was with God, and the

Word was God" (John 1: 1). "Thomas answered and said unto him, My Lord and my God" (John 20: 28). "This is the true God, and eternal life" (1 John 5: 20). "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever" (Rom. 9: 5). "Looking for the blessed hope, and appearing of the glory of the great God and our Savior Jesus Christ" (Titus 2: 13). "But of the Son he saith, Thy throne, O God, is for ever and ever" (Heb. 1: 8). In every one of these verses the Greek word "theos," meaning God is used. What should be said about that?

The word "theos" in the Greek New Testament is used to mean the only and true God in passages too numerous to mention, but it is also a general appellation of deities or divinities, e.g., "The gods are come down to us in the likeness of men" (Acts 14: 11). It is also "used of whatever can in any respect be likened to God or resembles him in any way: Hebraistically i. q. God's representative or vicegerent, of magistrates and judges, John 10: 34sq. after Ps. 82: 6" (quote from Thayer's Greek-English lexicon). It is used of the devil, "the god of this world" (2 Cor. 4: 4). Again it is used to mean the person or thing to which one is wholly devoted, for which alone he lives, "whose god is the belly" (Phil. 3: 19).

Now with these different usages for the Greek word "theos," can we be sure that the New Testament writers were insisting that Jesus was the true and only God? Let us check some of them. Goodspeed and Moffatt, two of the world's great Greek scholars, translate the closing clause of John 1: 1, "and the Word was divine." One wonders why. This is the probable reason. In the second clause of that verse, "the Word was with God," the definite article is used with the word for God, "ton theon." In the last clause there is no definite article. It is hard to believe that the writer meant the same in two successive clauses when he used the definite article in one, but omitted it in the other. It would be a strange use of Greek.

Thomas' exclamation, according to legitimate usage, could truly mean God's

vicegerent or representative when he said, "My Lord and my God."

Moffatt translates 1 John 5: 20 as follows: "We know that the Son of God has come, and has given us insight to know Him who is the Real God; and we are in Him who is real, even in his Son Jesus Christ. This is the real God, this is life eternal." Here is a problem in semantics — just how are words used and what do they mean? Most people will not try to understand what John meant, they will interpret this verse in accord with their particular brand of theology.

In the Revised Standard Version Romans 9: 5 reads as follows: "to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever." The marginal reading is "Christ, who is God over all, blessed for ever." Honest scholars differ in their understanding and translation.

The same is true for Titus 2: 13. Moffatt translates it, "awaiting the blessed hope of the appearance of the Glory of the great God and of our Savior Christ Jesus." One cannot accuse great scholars of deliberately mistranslating the Scriptures.

When one looks up Hebrews 1: 8 in Nestle's Greek text, he finds that a literal English rendering would be as follows: "With regard, however, to the Son: The throne of thee, God, unto the age of the ages." The verb "is" does not appear in the Greek. It must be inserted according to one's understanding of the sense. Moffatt translates it, "God is thy throne for ever and ever." From this and the previous quotations studied it ought to be clear why, in the section where it discusses whether Jesus is called God, Thayer's Lexicon states, "the matter is still in dispute among theologians." One cannot be too insistent and dogmatic about it.

However, all the major Christological creeds stress with equal force both the divine nature and the human nature of Jesus Christ. If Jesus is God there is no place for His humanity. If He is the God-man, as Origen called Him, then

His true humanity can be declared, and the Docetic heresy that He was divine but **only appeared to be human** can be refuted. This is the emphasis of the First Epistle of John.

If Jesus had been born on the level of the dog family then His life and service would have been effective for canines; if He had been born on the level of the cattle family His life and service would have been effective for bovines. But our Lord was neither an animal nor an angel. He was a human — not a naturalized subject of the race, but a natural-born son of a human mother, one of us. "But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons" (Gal. 4: 4, 5).

In the four Gospels there are more than eighty passages which record Jesus' references to Himself as "the Son of Man," while there are only six which record His references to Himself as "the Son of God." His own emphasis is clear: He identified Himself completely with the human race which He came to save.

We have stated above that the farther in time one gets from Jesus the more he recognizes that the explanations center around metaphysical terms and speculations rather than in the historical Man of Palestine. In the *Encyclopedia of Religion* edited by Vergilius Ferm, there is an article on Christology written by Wilhelm Pauck (Professor of Historical Theology in the Chicago Theological Seminary) containing this paragraph:

"When the Nicean theologians defined the nature of Christ as 'God from God,' 'begotten not made,' they were concerned to safeguard a certain interpretation of salvation through Christ as it had been first introduced by Irenaeus. When he taught that in Christ 'God became man that man might become God,' he regarded the Incarnation as the ground of the hope of immortality (for in it eternity had entered time) and the Resurrection as the ground of the ultimate victory of good over evil (for by it death and sin, the 'wages of death') had been defeated. By the Arian metaphysical teaching that the

Son had a beginning (that 'there was a time when he was not'), the truly divine character of this salvation was denied. Hence the Niceans under the leadership of Athanasius fought for the dogma of the divinity of the Son (Logos) with the conviction that in it the very essence of the Christian faith was expressed. It must be noted, however, that in attributing divinity to Jesus Christ, they proceeded on the basis of the question of what he must have been in view of their doctrine of salvation and not what the gospels described him as having been."

Those who accept Jesus Christ as the true revelation of God and His will feel sure that the final word on this subject (if there ever can be a final word on this earth) must be found in the sayings and attitudes of our Lord himself, rather than in the creeds. The more one studies the teachings of Jesus the more he is impressed with His method of teaching by parable and analogy. Possibly an analogy from nature may not be irreverent in the study of Jesus' relationship to God the Father.

I love to stand along the shore of the ocean and drink in its message of beauty and constancy and immensity. The breakers boom out their unceasing music upon the rocks; the tides ebb and flow; seaweed speaks of teeming life growing in the deep beyond and below our sight. One watches a ship sail out over the blue curve and disappear, and he knows that thousands of miles beyond all he can see, the great ocean rolls on, too vast for his comprehension. **God is like that!** How can a finite mind comprehend the infinite God? Many of our arguments show our ignorance rather than our wisdom. Of course, God is **knowable**. Millions of humans testify to their living experience with Him. But He is not **explainable** or **definable**. God is too vast for our understanding or language. We see and know Him as we see the shore of the ocean, but beyond our wildest imaginings the great ocean of deity rolls on. He is too big for us.

Along the ocean shore is a bay. It is an arm of the ocean across which we can look; we can sense its size and shape; we

(Continued on page 12)

### Possibilities of Growth in the Southwest

(Conference message presented August 12, 1958, by the Rev. Marion C. Van Horn, "Shepherding Pastor" on Southwest field.)

I come to you with a challenge of information about the Southwest field. The possibilities there are boundless. Some of the people look at me a little wisely when I tell them of the distances we travel there, thinking there is surely plenty of room for opportunity. There is, when you consider it is spread from northern Georgia to the very southern tip of Texas. We have nine member groups, including two fellowships and seven churches.

The seventh church applied for membership at the recent meeting of the Association. It was the Yonah Mountain Church in northern Georgia. I believe, no report from this church has been included in the Year Book since 1950. Pastor Clifford Beebe is now going there regularly, holding Sabbath services and reactivating the group.

Our churches and fellowships are all active. They all need to be more active. We realize that, and are trying to stimulate activity in evangelistic effort. This is one of our possibilities for growth — increased evangelistic zeal within ourselves.

The Missionary Board has proposed a program for the home field called City Evangelism. In the Southwest we feel that we have at least three places where such a program is needed, and could very well be tried out. They are the cities of New Orleans with the fellowship there, Little Rock with the fellowship, and Houston with a group of Seventh Day Baptist families not yet organized into a fellowship.

The New Orleans Fellowship in Metairie, La., holds its meetings regularly with Pastor Fred Cox leading. Their services are held on Friday nights, Sabbath days, and one or two other nights each week. This program of meetings is the strongest in summertime. During the winter months meetings are somewhat curtailed, and Bible studies and discussions are held in homes with families and individuals, following up contacts made in the summer meetings.

The Little Rock Fellowship has been holding its meetings regularly for a number of years, for the most part with lay leadership. Their average attendance is near 20. The fellowship is hoping for the organization of a church in the not too distant future.

In Houston, meetings are held now and then. The number of Seventh Day Baptist families there increases gradually as they move to a thriving, growing city. Several of these families have definite interest, having membership in Seventh Day Baptist churches in Arkansas, Texas, Wisconsin, Minnesota, and Louisiana.

In these cities we see real possibility for growth, especially since we already have groups with working programs.

Another area in which we see possibility for growth is our youth program, and the work they can do. We are striving to develop a strong program of youth work. The groups have local, Associational, and denominational mission projects. Through round robin correspondence the groups keep contact with each other, and stimulate each other in their projects and activities. Six youths were in attendance at Pre-Con and nine are taking part in the Conference activities.

Another possibility in our area is with Spanish language literature. Some of the people of the Edinburg Church are working with Spanish-speaking families in Bible studies. The possibility, or perhaps we should consider it a duty, in this area we should not overlook. We have inquired of the Church of God in the area which does considerable work among these people. They use translators and printers in Mexico.

A work in Hammond has been begun among Negro people. The Rev. Adolph Showers, a member of the People's Seventh Day Baptist Church in Washington, D. C., and of the Association, is heading this work. He has a group in Hammond and now a new outpost work in Covington. Mr. Showers needs the help of an evangelist, preferably a man of his own race. He also needs help and guidance in consolidating the gains he has made.

Inquiries come to us from many individuals scattered all over our area. With

several of these there is regular correspondence. Each indicates a possibility of a family or group where the message of Christ through the mission of Seventh Day Baptists might become effective. The latest such contact came to my attention since arriving in California. A man in Grapevine, Texas, wishes information and materials about Seventh Day Baptist beliefs and practices.

By correspondence we have come to know of four independent Sabbathkeeping groups. These groups have not found but are seeking a denominational home. Only one group near San Antonio, Texas, has been contacted personally. This little group led by Mrs. F. W. Ray, a widow, meets regularly in her home for Friday evening and Sabbath services and Bible study.

Again I would point out that the possibilities are boundless. What we do with them depends on our attitudes — we might say toward other people, we might say toward our own denomination, but I think, basically, what we do with these opportunities depends on our attitude toward our Heavenly Father. And I think, the more I live, and observe, and try to dig deep down into my own reactions, that it is our attitude toward Almighty God that conditions anything that we do. The place God has in our hearts as Seventh Day Baptists determines what we do with the possibilities for growth.

### Evangelistic Services Held at Maiden Hall

"A month of special evangelistic meetings" were held at Maiden Hall, Jamaica, in the Randolph Memorial Chapel during September. Pastor C. S. Lyons served as the evangelist.

A letter to the churches states, "Many of our churches are located not too far from Maiden Hall. Can your church plan at least one trip there? Bus service is good and special music is needed. Leaders of the churches that are closest have said they would support these meetings in this way. What will your church do? Your presence there would encourage others. Perhaps you could bring several from your community and they could hear

the Gospel and perhaps find Christ in this way.

"If you live close enough, and many do, you can spread the news of the meetings. Tell others! Invite them to come with you! Let the people know you are interested in them and in their salvation. Pray for the lost who will be coming, sharing your time in intercession for them."

A later report on the special meetings at Maiden Hall as noted in the Corresponding Secretary's NOTES gives the following: "Prayer was answered and the meetings at Maiden Hall brought some results. But your continued prayers are vitally needed as Sister Edna Harrison follows up in personal contact and Bible study. We praise God for His blessings."

### Youth Work Committee

By Roberta Armstrong

At the October 1 meeting of the Youth Work Committee the following matters were discussed.

After announcing that the October issue of the *Beacon* had gone to press that day, the makeup of the next issue was considered. It was decided that it be given over to the establishment of the Seventh Day Baptist Youth Fellowship national setup and its relationship to the local organizations. (The October issue was mailed on time, and we would like reactions from our readers.)

Suggestions for the directors of the 1959 Pre-Con and Young Adult Retreat were made. It was voted that Secretary Rex E. Zwiebel be the director of the Young Adult Retreat. The one selected for the Pre-Con director has been contacted.

The Second Alfred SDBYF will prepare the first worship program and discussion meeting to be mailed to all participating groups. This will appear in the next issue of the *Beacon*, and we hope that all will use it for one of their meetings.

It was agreed that the youth groups that have volunteered to prepare worship programs be assigned a topic for the month that their program will cover. Luan Sutton, Betty Pierce, and Secretary Zwiebel

were selected to comprise this committee. Luan Sutton and Ann Randolph were added to the Beacon staff, assisting the editor, Denise Green.

It was agreed that we should collect materials for worship programs used by other denominational youth groups to supplement the ideas of the group preparing worship programs.

It was announced that Secretary Doris Fetherston would meet with the Youth Work Committee some time the weekend of October 18.

It was decided that questionnaires should be sent to 1958 Pre-Con campers, the purpose being to obtain criticisms and suggestions for next year's Pre-Con.

It was decided that Secretary Zwiebel write a column for the **Beacon** expressing his and other current views on youth problems.

### Man's First Love

I have felt for many years that if Seventh Day Baptists as well as other Christians really took to heart the first commandment that the others would be obeyed as a matter of course. A new book, **Man's First Love**, published by Doubleday, has been written by Dr. Ralph W. Sockman, and it deals with the first and great commandment.

Dr. Sockman says: "I am convinced that the vast majority of churchmen are failing to realize the meaning and primacy of the first commandment of our faith, and for this reason we are lagging so tragically in fulfilling the second, which Christ set alongside as being equally essential. I wrote my book for those who are thoughtful enough to desire deeper reality in their love of God and richer content in their other loves."

### Field Trip

Secretary Zwiebel, along with the **Helping Hand** editor, Rev. Don A. Sanford, met at Green Lake, Wis., October 5, to attend meetings of two committees of the Division of Christian Education, NCCC. Mr. Sanford is a member of the Committee on Adult Work, and Secretary Zwiebel works with the Committee on Administration and Leadership. We were

hoping to have a report from the editor, but he was called away from the meetings on October 7, to attend the funeral services of his father-in-law, Granville Miars, of Jackson Center, Ohio.

Four committees meet at the same time — Committees on Children's Work, Youth Work, Adult Work, and Administration and Leadership. While each one meets separately for most of the week, the schedule is set up so that each can confer with the other and have special meetings together on issues where the work overlaps.

Secretary Zwiebel was chairman of one subcommittee, and secretary of another. Avenues of service that fall within the realm of administration and leadership include Church School Administration and Leadership Training. The selection of courses and the reviewing of those already established, selection of writers for new books that are needed, the writing of aim and scope of new courses, and all the problems related to administration and leadership are dealt with as time and resources allow.

The subcommittee in which we spent most of our time developed plans for a new Christian Education Week Manual. Instead of sending out a full brochure each year describing what Christian Education Week is, etc., we outlined a manual that will be printed to be used for six years, listing the topic for each of the years. Each year a 4-page bulletin dealing with that particular topic will be mailed out to interested church groups. The bulletin for 1959 was outlined in our committee.

This is basic Christian education work, and it is a privilege to work with other denominational representatives who take time out from busy schedules to develop real and practical ways for all Christians to have activities that cross the barriers of denominationalism.

This is the year that the Leadership Training Handbook is being rewritten, and the bulk of the time was spent on that.

An added feature was a session with Gerald Young, whose business is to help various national industries solve their problems. A well-worked-out formula for

problem solving was presented, and we feel that if used properly it can be of much help to us.

Another session was led by Mrs. Anne Cook Reid, internationally known dramatist and actress, who helped us rediscover the use of drama in religion. She reminded us that religion is the mother of the fine arts, and suggested that the theatre is the closest art form in Christian Education. The church as a whole is not using drama, but it ought to enlist the best dramatists and lead the members into developing the best in religious drama.

During the noon hour we were able to watch a few innings of the World Series on TV, and the fact that only three or four of us were from New York, and cheering for the Yankees, tested our standards of fellowship.

There is really no way to tell of the inspiration from these sessions. They are made secure by worship which on this occasion consisted of 45 minutes spent daily under the leadership of Dr. J. Carter Swaim.

### Central Association Fall Meeting

The fall meeting of the Central (New York) Association of Seventh Day Baptist Churches was held October 11, with the First Brookfield Seventh Day Baptist Church at Leonardsville. The morning service began at 10:30 with the local pastor, the Rev. A. Addison Appel, in charge. Pastor Charles Swing of De Ruyter read the Scripture and offered the morning prayer. The Rev. C. Rex Burdick of the Verona Church gave the children's sermon. Special music was by the combined girls' choir of the Brookfield and Leonardsville Churches.

Wayne N. Crandall, a teacher at Canisteo, newly elected General Conference president, brought an inspiring message from his Conference theme, "The Sabbath Was Made for Man" and "By Their Fruits, Ye Shall Know Them."

The afternoon session, in charge of the past-Conference president, the Rev. Earl Cruzan of Adams Center, took the form of group discussions. The congregation was divided into three groups to

### MEMORY TEXT

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. Micah 7: 18.

discuss the following questions and then report their conclusions jointly:

1. God's Will or Social Acceptance?
2. Sabbath Observance and Our Youth Programs?
3. Is there a solid reason for the continuing of Seventh Day Baptists as a denomination?

Answers might be summed up as follows: "Seek ye first his kingdom and his righteousness."

It may be necessary to endure hardship, materially speaking, to observe God's Holy Day, but standing for truth as one sees it, in a loving spirit, usually brings admiration, strength, and acceptance.

The Rev. Loyal Hurley, home mission evangelist, answered the last question by stating that as a representative to a Sabbathkeeping Interdenominational Conference at Los Angeles where 22 denominations were represented, Seventh Day Baptists were alone in guaranteeing individual liberty of conscience and belief to its members.

Nearly 200 attended the services. The church has recently installed a new oil furnace, also rest rooms, and has renovated the dining room to meet the needs of such a meeting. — Brookfield Courier.

If you want to stay alive you must have a faith to live by. G. K. Chesterton used to tell of a landlady who put only one question to prospective boarders. It was this: "What is your view of the universe?" She did not inquire about a man's personal habits, nor the kind of company he kept. She asked what he believed. She was right. She knew that you know a person when you know what he believes. Belief shapes the pattern of a life. — Denson N. Franklin, **Faith For These Troubled Times**, Fleming H. Revell Co.

## IS JESUS GOD?

(Continued from page 7)

can sail a boat around it; we can grasp it. Within it the tides ebb and flow; over its surface skim the same gulls as fly over the mighty deep; seaweed floats on its surface; ships sail in and out. It is a part of the ocean that is comprehensible. **Jesus is like that!** He was not all of God. He said, "My Father is greater than I." He made stupendous claims indeed, but He never claimed to be God. In no careful use of speech would one call a bay the ocean. A bay is not the ocean, but it is all of the ocean that can get into the bay. A sample of water out of the bay and a sample of water out of the ocean will show the same percentage of salt and bromides and phosphorus and gold. It is the same ocean water. Yet the bay is not the ocean. Jesus was not God, but He was all of God that could be put into a human body, and what more would anyone want to say about Him? Whenever we want to know what God is like we look at the character of Jesus. He was, we believe, as complete a sample of deity as could be expressed in humanity, but Jesus cannot properly be called God. Let us be honest in speech.

If Jesus was God, then for thirty-odd years all the prayers of earth should have been offered to Him. He surely didn't pray to Himself. He prayed to God, and He taught us to say, "Our Father." He said we were to pray "in his name," which means we are to pray in His spirit and in His character (ancient names were often taken to signify the character of the person), but He never told us to pray to Himself, but to the Father.

Probably the clearest evidence that Jesus never considered Himself God is in the fact that He never acted independently or on His own initiative. It would seem that one aspect of pure deity would be independent initiative. Paul wrote that God chose us as sons "according to the purpose of his will" (Eph. 1: 5); God is one "who accomplishes all things according to the counsel of his will" (Eph. 1: 11). But Jesus said, "I seek not my own will, but the will of him that sent me." Always Jesus was subordinate to God. And Paul insists that in the consummation the Son

will be subject to the Father "that God may be all in all." (See 1 Cor. 15: 20-28.)

Some will remind us that Jesus said, "I and my Father are one." He was one with the Father in attitude and spirit, in ideals, in purpose and method, in ultimate goal. The bay is essentially like the ocean, and in substance it is like the ocean, but the bay is not the ocean. Let us keep our thinking straight. When Solomon built the temple for the worship of God his prayer of dedication had an expression like this: "The heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded." Of course the omnipresent God cannot be confined in a building. Neither can you get the infinite God into a finite body; nor the sovereign into the subordinate; nor the eternal into the temporal; nor the universal into the local.

Jesus always distinguished Himself from God. He said, "My Father is greater than I." On the cross He cried out, "My God, my God, why hast thou forsaken me?" Surely He was not talking to Himself! Even after the resurrection He said, "Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." It is hard to see how He could differentiate Himself from God more than that. Let us not give Him a title that He would repudiate.

Lastly, the gospel itself is in question if we call Jesus God. To His disciples Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14: 6). Here He is saying, not that He is God, but the way to God. We read in 1 Timothy 2: 5, "For there is one God, and one mediator between God and men, the man Christ Jesus." What is a mediator? He is one who mediates between two parties in a controversy or division. He serves both, he operates in behalf of both, but he is always a third party seeking to bring two estranged parties into harmony. That is the work of Jesus in human redemption, a mediator bringing an estranged race back into harmony with God. But if we insist that Jesus is God He is no longer a mediator, but one of the parties in the division.

Some of us who have experienced a great salvation know that we would have remained in estrangement all our lives except for the life and influence and saving grace of a great mediator. And when we seek to proclaim the Good News of God's grace it becomes crystal-clear that grace is supremely mediated to men through Jesus Christ. Without a mediator we have no message. But if Jesus is God then He is not the mediator between God and men.

The late Dean A. J. C. Bond attended two meetings of Christian leaders which eventuated in the formation of the World Council of Churches, one at Lausanne and one at Utrecht. At the latter place was drawn up the first draft of the constitution of the World Council. Dean Bond said that he, and many others, knew the basic statement of the World Council that "Jesus is God" was bad theology, but that the majority went along with a minority because they were more interested in the mission of the Council than in its theological basis.

Yet one wonders whether the ultimate goal of the World Council can possibly be gained with such a basic theological statement as "Jesus is God." Surely the World Council looks forward to the day when "Jesus shall reign where'er the sun does his successive journeys run." Nothing less than that was in the mind of the Master. Moslems and Jews are as truly a part of the world for which Christ died as any other people. But if we say that "Jesus is God" it will take more theological hair-splitting than this writer can conceive to convince Jews and Moslems that we are not polytheists. They will insist that we have at least one big God and one smaller God! ("The Father is greater than I," said Jesus.) And they cannot be condemned for inquiring whether we call Mary "the Mother of God." Just as our doctrines concerning the Godhead had tremendous effect upon world history around the sixth century, so they will continue to do until our Christ becomes "Lord" to every nation and tribe and tongue. Let us not jeopardize our message with false theology.

If the World Council had stated that

Jesus was "God and man, or "the God-man," or "God manifested in the flesh," the present writer would have no objection. But the statement "Jesus is God," period, should call out objection from every thinking Christian. It not only omits all reference to His humanity, but it puts Protestants into the same class with the Roman Catholic and the Eastern Orthodox churches. For if "Jesus is God" then Mary is "the Mother of God" and there is no way to refute it. Of all denominations Seventh Day Baptists should be the last to join in the Romanist chant, "Holy Mary, Mother of God, pray for us sinners both now and in the hour of our death." If "Jesus is God" and Mary is "the Mother of God," then the door is opened to the Romanist nonsense of the Immaculate Conception and the Assumption of Mary. Some of us are Protestant enough to fight that to our dying breath.

Jesus is the Christ of God, but not God; He is the Son of God, but not God; He is the Lamb of God, but not God; He is the Mediator between God and men, but not God. Let us keep our thinking straight. A bay is not the ocean, though it is all of the ocean that can get into the bay. Jesus is not God, though He is all of God that could get into a human being. In our effort to be orthodox let us beware lest we become heretics in the process.

May we continue to reverence the Christ as our Lord and Savior, as Son of Man, Son of God, Lamb of God, and Mediator. But even Jesus will someday be subject to His Father and ours that God may be all in all.

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### It Couldn't Happen Here

In East Germany it is not healthy for a minister or religious leader to show any lack of enthusiasm for Communism. Several ministers have been sent to prison recently for expressing independent thinking. A woman, Fraulein Meschok, boxed the ears of a child who tried to disturb her catechism class by throwing snowballs. For this she was sent to prison for three months, according to EPS.

**"Jesus Is God"**  
or  
**"The Person of Christ"**

By Rev. Paul B. Osborn

The person of Jesus Christ has been a subject of debate down through the ages. The WCC is presently discussing the validity of its doctrinal foundation, "The World Council of Churches is a fellowship of churches which accepts our Lord Jesus Christ as God and Savior." At the first church council in Nicea in 325 a young man named Athanasius defended the orthodox view of the nature of Christ by insisting that the creed accepted state that Christ is "of the same substance as God the Father," and not be weakened to "of like substance . . ." a difference of only one letter in the Greek. Over two centuries previous to this the Apostle John had written in his First Epistle, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" (2: 22), and "Whosoever believeth that Jesus is the Christ is born of God" (5: 1).

It is quite apparent that the Bible holds the doctrine of the person of Christ as important, and more apparent from the revelation of God is the fact that the Jesus in the Gospels is not just a man, but is the God-man. Let us look briefly at some of the Scriptures concerning Christ.

There are many texts that speak of Christ and His work prior to His incarnation. Paul tells us that "he is before all things, and by him all things consist" (Col. 1: 17). Christ speaks for Himself in John 8: 58, "Before Abraham was, I am." But perhaps the most used passage in this connection is John 1: 1-3:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Whatever we may believe about the humanity of Christ, we cannot escape the fact that He was pre-existent to the

world, and an active member of the God-head.

We also find that during His earthly ministry Christ claims more for Himself that just "deified humanity." His life in the flesh is manifestly different than any mere man. From His conception in the virgin to His burial we find His life bearing out the truth of His statement, "I and my Father are one" (John 10: 30). He not only healed the sick, raised the dead, and proved His power over the forces of nature and demons, He also forgave sins (Mark 2: 5; John 8: 11). More startling than this is the fact that He who declared, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4: 10), allowed Himself to become the object of worship for those who believed in Him. See the story of the Canaanite woman in Matthew 15: 25 and the man born blind in John 9: 38.

Even His death attested His deity. The charge for which the Sanhedrin finally condemned Him was that of blasphemy, because He claimed to be the Christ, the Messiah, the Son of God. He refused to retract His assertion of His equality with God, and died on the cross, not just a man, but God incarnate.

There are many other aspects of this important doctrine. We cannot now take time to go into the glorious teaching of the Trinity, nor examine the marvel of the Incarnation more closely. These are precious, mysterious, revealed to our finite human minds by God's Holy Word. Another profitable study that could be made concerns the relation between the person of Christ and the work of Christ. Suffice it to be said here in conclusion that the work of Christ, the redemption of man, depends on the nature of the person of Christ. The Redeemer must not only be partaker of our nature, but also must provide the eternal sacrifice sufficient for all who believe on His name. Praise God, for it is not a man who is our Savior, but the Lord Himself.

**SABBATH SCHOOL LESSON**

for November 8, 1958

The Marks of a Christian

Lesson Scripture: Matthew 5: 1-12.

**THE SABBATH RECORDER**

WOMEN'S WORK — Mrs. A. Russell Maxson

**NOVEMBER DEVOTIONAL SERVICE**

By Mrs. Herbert Bennett\*

Topic: Go ye! with grateful hearts

Song: Come, Ye Thankful People, Come

Scripture: Psalm 100; James 1: 17

**Meditation**

"Make a joyful noise unto the Lord all ye lands." Thus Thanksgiving is significant of the season when we should especially remember to be thankful and grateful.

"Come, ye thankful people, come,  
Raise the song of harvest home."

Perhaps it is difficult to sing a happy song when we are feeling discouraged or sick or generally out-of-sorts. Paul tells us in Ephesians 5: 20 that the Christian should be thankful at all times. It is important that we observe a special day to be thankful and count our many blessings just as we need to go to church to receive special blessings to help us the following week. This is an excellent time to call to the attention of others who are not especially thankful the blessings we have as a nation and as individuals — that we really do have many things for which we should be thankful.

We have the basic freedoms our forebears struggled to obtain for us. We are free to read our Bibles, to express our ideas, and to go to church on Sabbath.

We are reminded that "God doth provide." He has promised us He will care for us; and we must have the faith that He will care for us even though adversities beset us.

God gives us nature with all her splendor. Who is there that cannot but feel thankful to Someone for the seasons of the year and their changing beauty, and for the very air we breathe?

There is a work for each of us to do, so let us "go forth with grateful hearts."

**Prayer:**

Dear Heavenly Father, we thank Thee for our many rich blessings and Thy

\* Mrs. Bennett, nee Ruth Bird, besides being a busy homemaker and active in various departments of the church, is the recording secretary of the Women's Board.

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great goodness. We thank Thee for our homes, our families, and our world. May we become more worthy of Thy protection and care. We pray that Thou wilt guide us in the right paths; and may we "go forth with grateful hearts." Amen.

**Closing Hymn:**

"Now Thank We All Our God."

**Prime Target!**

According to the U.S.S.R.'s directive on the use of schools to eradicate religion, "Atheistic Education in the School," featured in a 1955 issue of *Sovietskaya Pedagogica*, the official journal of the Soviet Academy of Pedagogical Science, and only recently made available in English translation in the U. S.: ". . . pupils must also be warned against all manner of tactless behavior towards the clergy . . . our business is with religion and not with its ministers. . . . When religion dies out, the clergy will also disappear."

— Dateline.

**NEWS FROM THE CHURCHES**

**Editor's Note:** There is reason to believe that most of our denominational readers look with anticipation for news of the churches, which is a regular feature of the Recorder. Ordinarily the amount of material on hand is ample, though the coverage is not as wide as we would like. Sometimes there is no contributed material to print.

The responsibility for sending in news rests with the local church, which appoints a correspondent. If we like to see something in print about the activities of our church, let us see that it is sent in. By the same token, if we like to read what other churches are doing in the Lord's work, we should set the example and provide something that will interest them and the lone Sabbathkeepers. Short items sent frequently are more usable than long ones contributed months apart.

CHICAGO, ILL. — Approximately 100 persons were in attendance on October 4, at the combined Quarterly Meeting of the Southern Wisconsin and Chicago Churches and the 75th anniversary of



# The Sabbath Recorder

the organization of the Chicago Church, which had its beginning, September 8, 1883.

The meeting was held in the beautiful new Howel Chapel at Northern Baptist Seminary, 3040 W. Washington Blvd. The Rev. Victor W. Skaggs, pastor of the Milton Junction and Albion, Wis., Churches, gave the sermon at the morning worship service and John Conrod, student pastor of the Chicago Church, at the afternoon rededication service.

The midday meal was served in the seminary dining room, also coffee and milk in the lounge at another building.

Greetings were received from the former pastors and wives, Rev. and Mrs. Loyal F. Hurley, Dr. and Mrs. Melvin G. Nida, Rev. and Mrs. Leon R. Lawton, and Chaplain and Mrs. David J. Williams.

MARLBORO, N. J. — Our annual Harvest Home Sabbath is scheduled for November 1. It is an occasion at which the church is decorated with the bounties of a productive farm land. During the day two newly chosen deacons, David Sheppard and Jonathan Davis, will be ordained. Visitors are invited. Seating space may be at a premium, for the church is growing. The morning speaker will be the Rev. Earl Cruzan. He and his wife were married in this church.

BERLIN, N. Y. — On September 27 the Sabbath School observed Recognition Day and honored the teachers of the school. Arlie Greene, superintendent of the Sabbath School for 18 consecutive years, was in charge of the service.

Mrs. Joseph Bullock, teacher of the adult class, was recognized for having taught the longest. The ages of those

attending the service from her class ranged from 72 to 91. Mrs. Bullock and each member of her class were presented with a red rose. Some of the class members told of their early days in Sabbath School. Other teachers recognized were Mrs. Carleton Greene, Mrs. Delmar Ellis, Mrs. Arlie Greene, and Rev. and Mrs. Paul Maxson. During the service Althea Greene sang "Some Day He'll Make It Plain," and the Scripture reading was by Mrs. Maxson. Earle Hewitt, a teacher and former principal of the Berlin Central School, who devotes much of his time to Bible work, was a guest at the service and offered a prayer of recognition. — From Hoosick Falls Standard Press.

LOST CREEK, W. VA. — This church has a very nice custom of giving annual recognition to those who have been members for the greatest number of years. Probably it has a longer list than any other church of people who have been faithful through two or three generations. Such a recognition service was held on October 11. The list of names with the number of years of membership down to 50 is as follows (younger ones are honored for their work at other times): 79, Mrs. Mary Elva Davis Bond and Mrs. Althea J. Davis Randolph; 69, Dr. S. Orestes Bond, Mrs. Lora Antha Bond Davis, Miss Girthea Davis, Deacon Stephen G. Kennedy; 67, Miss Josie Paugh; 66, Deacon S. Erlow Davis; 64, Deacon Harvey O. Van Horn; 61, Russell Kennedy; 56, Ezra B. Paugh; 54, Miss Cretah Randolph; 52, Mrs. Venie Bond; 50, Mrs. Jessie S. Kennedy, Max H. Davis, Mrs. Georgia A. Davis Barnes. — Editor Church Bulletin.

## SABBATHKEEPERS' 1959 CALENDARS

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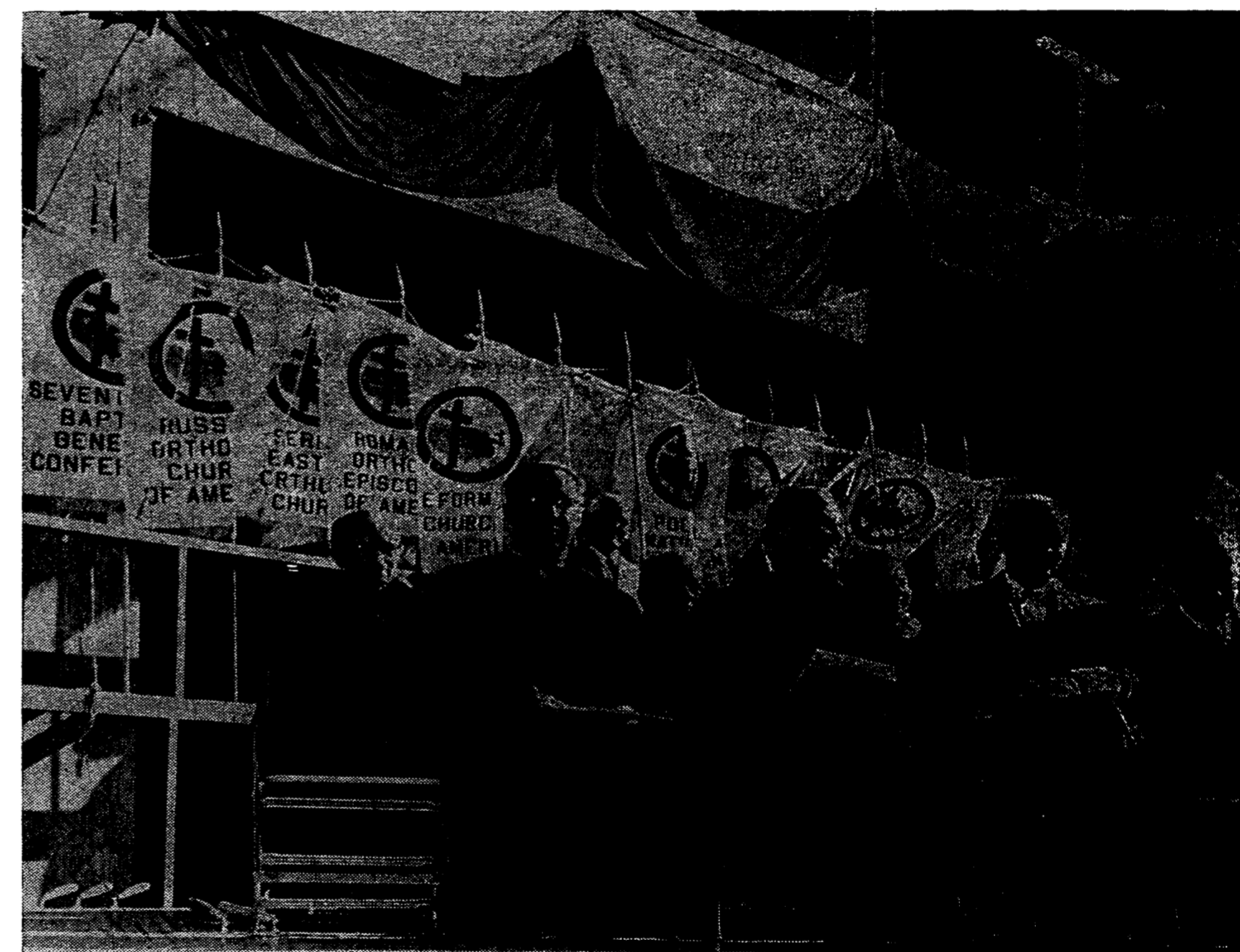
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## SPEAKERS AND STANDARDS

Featured speaker at the laying of the cornerstone of the \$20,000,000 Interchurch Center on October 12 in New York was President Eisenhower. At the left may be seen the standard of the Seventh Day Baptist General Conference. The robed procession included an impressive number of dignitaries.