

The Sabbath Recorder

Changes

Have you ever seen a redbud
 On a dark and dreary day,
 When its boughs were bleak and barren
 With no beauty to convey;
 And then wondered why 'twas worthy
 Of such wonderful acclaim,
 Why they praise its pretty pageantry
 And prime poetic fame?

Have you ever seen a human
 With habitual hateful ways,
 Like a sour and surly Saxon,
 Snarling, snatching as he plays;
 And you could not help be curious
 Why Christ died on Calvary,
 To redeem such ragged rascals,
 From a rank eternity?

Then you saw a redbud blossom,
 Opened by the sun and rain;
 Then you saw this surly person
 After he was born again;
 And no longer did you wonder,
 Since your answers you could see,
 For they both were things of beauty
 When God's Spirit set them free.

—James J. Dooley (From *Home Life*, copyright by
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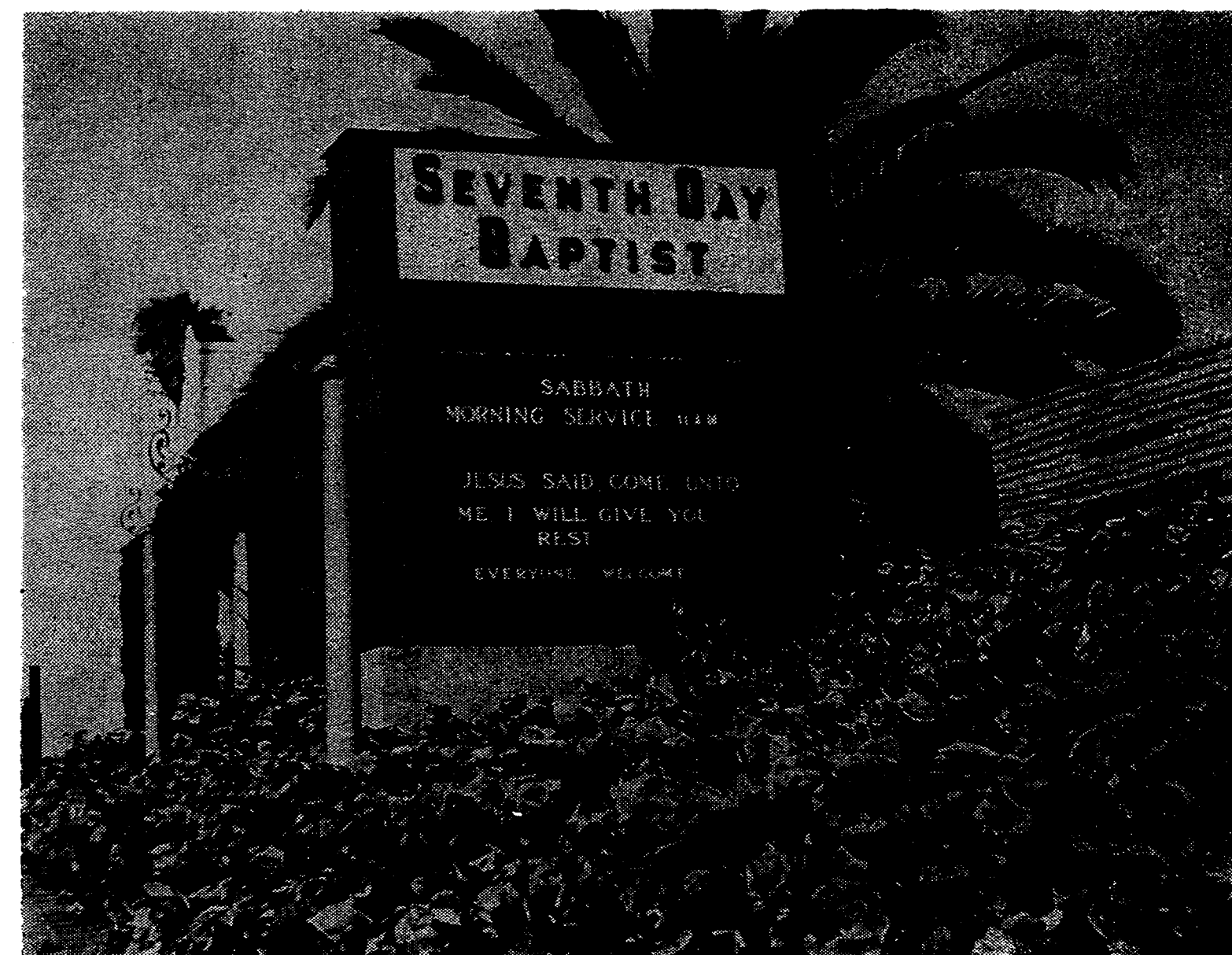


Photo by L. H. North

*Give thanks for your church.
 Show it by weekly attendance.
 November is attendance month.*

The Sabbath Recorder

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THANKSGIVING FOR ALL

None but a Christian can give thanks for all men, as Paul exhorts in First Timothy 2: 1. We respond to the President's proclamation of a day of national thanksgiving and we rather reasonably expect people of all faiths and of very little faith to acknowledge the material blessings they enjoy from the hands of a beneficent Creator. That is far below the standard set for Christian leaders such as the young man Timothy. The two verses read as follows:

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

It is probable that the apostle is to be understood as urging all these types of prayer for all men but the sentence structure would require the inclusion of giving thanks for all. He goes on to specify that government officials should be included. We do well to remember that kings and lesser officials in his day were, generally speaking, quite hostile to the Christian religion. All that could reasonably be hoped for was a measure of justice from such men when Christians were brought into court for practicing or propagating their faith. Not much to be thankful for compared with our privileges as citizens of a free country where religious persecution is not the policy of the government! That makes the exhortation all the more incisive. Timothy, and other Christians were to pray for all men with prayers that included thanksgiving.

We are now in the period between election day and Thanksgiving Day. Our thoughts have just recently been stirred or disturbed by the results of the election of local, state, and national officers or legislators. Under a democratic system a majority of the voters can give thanks for the people put into office because they were chosen by majority vote. But what about those who were keenly disappointed with the way the election went? If we are true Christians we must follow the Bible exhortation and pray for all in authority, not forgetting the hard part of praying — giving thanks for all men.

Within the church we sometimes find

it very difficult to give thanks when what we believe to be a misguided majority takes action that puts some people in positions of leadership who we think are ill fitted for that trust. It is then that we must challenge ourselves with this sentence from the Epistle to Timothy.

Does thanksgiving well up within us only when our lot is easy and our bins are full? If so, we are below the Christian standard. When things are adverse and when we think men are perverse, it is then that we should strive earnestly to "give thanks for all men." It may be that God is using these experiences as trials of our faith to work patience within us. So the Apostle James seems to say (James 1: 3, 4).

This is the thanksgiving season. The horn of plenty pours out its material blessings on almost every home in our country. Hunger does not stalk our streets. Famine and pestilence are not common in our land. Religious persecution is more to be watched against than to be experienced within our borders. Bitterness and hatred seldom rear their ugly heads in public places, even though human hearts, as the Bible says, are still "deceitful and desperately wicked." Good will prevails rather generally within the church. Human hearts show some concern and kindness for the less fortunate abroad. Yes, it is a time when all should show their thankfulness not only in words but in deeds. Still it is a time when every Christian must set the lofty standard called for in our quoted text, a standard by which thanksgiving is not easy, but yields happiness according to the measure of its achievement.

Thanksgiving

The Pilgrims knew that the greatest heritage they could leave their children was faith. Our lives are far removed from theirs. We live in the abundance of the Twentieth Century. But has any of us so much — or so little — that he cannot find room or time in his heart for thanks? This Thanksgiving, take time to offer your word of thanks with your family, at your house of worship. There you will find the strength of your life.

NOVEMBER 17, 1958

Recorder on the Way

In the Field Artillery certain words are invariably used by the forward observers and by the men at the guns in the process of firing the rounds. The forward observer (FO) selects the target and makes corrections when previous shells have missed the mark. His observations are transmitted by telephone or radio to the fire direction control (FDC) which computes the data and sends the proper message to the gunner. Quickly the adjustments are made and the command is given to fire. That is not the end, only the beginning. Back through the telephone from gun to FDC and to FO goes the message, "On the way."

In a given number of seconds, depending on the distance, a cloud of dust will be observed. Every round is thus individually fired and is reported "on the way" — at least until all corrections are made and the shells are landing on the target.

The 1958 fall special issue of the Sabbath Recorder is "on the way" singly and in bunches. It was in process of writing and publication for a long time. Corrections were made. The editor spent four days in Plainfield, N. J., at the end of September and the managing editor conferred with the editor in Westerly, R. I., late in October. If the type of ammunition was carefully selected and if the proper number of bags of powder were thrown in behind the projectile this evangelistic message will accomplish its purpose.

Much depends on the "forward observers" in our churches. More than six times the usual number of Recorders are "on the way." A few late orders were filled or partially filled, practically wiping out the surplus. Only samples can now be furnished. Copies of the August issue are available in case you were too late to secure what you needed of the November special. Why not avoid disappointment next February by ordering now?

Comments on the November issue are solicited in order to determine whether or not to save the type of some of the articles.

Quemoy, Taiwan, and Chiang

The brutal shelling of Quemoy and the other offshore islands occupies much space in the news releases. It sends the head of our State Department scurrying across the Pacific to confer with Chiang Kai-shek in Taiwan. It revives the talk about Brinkmanship and brings in question the diplomacy of our nation. All this, and perhaps little more, may be back of the shelling. It provides an opportunity to create foreign and domestic distrust in our international policy.

In the current situation there is a revival of another distrust. Commentators are reverting to the theme which many consider to have ushered in the almost unhindered Communistic conquest of the Chinese mainland not many years ago. Then our diplomats emphasized that corruption existed in the government of Chiang — that we would like to save China, but that Communistic rule could not be much worse than the government then in power. Chiang was left to shift for himself, and our nation appears to have regretted that action in the light of later developments. Once more in the present minor crisis voices are raised to discredit Chiang. "We would like to save Formosa (Taiwan)," they say, "but we need to see younger and better leadership in what remains of Nationalist China."

It is well for Christians to take stock of the man who heads the Taiwan government. He is apparently a sincere Christian who keeps reaffirming his faith. A release from the Pocket Testament League, just out, tells how he has opened up his country to the Gospel and has given personal encouragement to the wide distribution of Scriptures in the last few years. We invite you to read his testimony given in connection with PTL's distribution campaign. This is what he had to say:

I always have the pleasure to have people read and study the Bible since the Bible is the voice of the Holy Spirit. It reveals the righteousness of God and His love. Jesus Christ our Redeemer gave His life and shed His blood to save those who believe in Him. His righteousness exalts the nation; Christ is the cornerstone of all freedoms. His love covers all sins; all those who believe in Him shall have eternal life.

President's Message

Will I Make the Team?



This question has been asked by countless boys during the current football season. During the season I have been reminded many times of one of the Rev. Blakeley Hill's favorite expressions, "It is the size of the fight in the dog and not the size of the dog in the fight that counts." In our school there are three groups of boys who could participate in football.

The first, though big and strong and available, does not come out for the team. This group invariably has so many habits developed which are in conflict with the training rules that it looks like too great a task to make the team.

The second comes out but often only upon the insistence of another person. Boys in this group do not smoke; they do not drink; they do not stay out too late at night; they seldom get their uniforms dirty or sweaty; they seldom cause trouble. They do not fight.

The third group, with little regard to size, shape, or color, gets into the games and fights the battles. What makes the difference? The boys in this group have purpose — they do something. Each of these boys can do something towards winning the game. Some can do one thing well, others may do several things well. These boys do the blocking, the tackling, the punting, the passing, carry the ball, and score touchdowns. If the team wins, they do it.

With our Sabbath truth we must be constantly on the alert to emphasize in our own lives this sort of positive thinking. This is especially true in our relations with our young people. We will not make Christ's team by the excellence with which we do not do something. We may not work on the Sabbath; we may not take out our neighbor's wife or shortchange the paper boy; we may not be arrested for driving while intoxicated. And yet we fail to make the team.

Even as a football player needs purpose and must do something to make the team, so must a Christian. A Christian's purpose still remains, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Possibly it is too easy, nominally, to make the team by joining a church. Suppose the Lord instructed the leader of your church, as He did Gideon of old, to reduce the size of his team. Ask yourself this question: Will I make the team? What can I do well to assist in bringing a soul to Christ, which makes me worthy of the team?

You remember how Gideon gave all those who were "afraid or fearful" a chance to return home. This reduced his army by 22,000 men. He later, following the Lord's instructions, culled out all who "lapped of the water with his tongue . . ." and those who "bowed down upon his knees to drink." This reduced his army to only 300 men. They were, however, 300 dedicated, alert men who were ready to do something. Can we not as Seventh Day Baptists take real encouragement in this lesson? Judging from the declines in our membership through the last century it would appear that all "fearful and afraid" persons have left our ranks. The aggressive, forward-looking programs adopted at the General Conference indicate the team is ready for the contest. May each of us prayerfully seek his place on Christ's team and do something to bring the good news to all men.

WORLDWIDE BIBLE READING

From Thanksgiving to Christmas the American Bible Society invites you to read from your Bible the following passages with your heart open to receive the love of God:

- Nov. 27 Psalm 23: 1-6
- Nov. 28 Psalm 27: 1-14
- Nov. 29 Psalm 46: 1-11
- Nov. 30 Psalm 103: 1-22

The Rock of Ages

(A book review)

The Trinity, Scripture Testimony to the One Eternal Godhead of the Father, and of the Son, and of the Holy Spirit, by Edward Henry Bickersteth, pastor of Christ Church, Hampstead, England. (Kregel Publications, Grand Rapids 6, Michigan; 1957.)

As I look into various books written on the subject of the Trinity, either for or against, I ran across a short (182 pages, including adequate index) volume written many years ago under the title "The Rock of Ages," and just recently republished by Kregel. Mr. Bickersteth is writing with a burden on his heart for those who do not share his faith in the deity of Christ, and fearing for their souls, gives a very brilliant presentation of the case for the doctrine of the Trinity. The seven chapters are full of Scripture references which show the grounds for the doctrine, and is very handy to use for reference, as the margin of each page has the listing of each Bible reference beside the quote or reference to it.

He begins the book by asking each reader to prepare his heart for the working of God. He contends that the natural man cannot discern such matters, and urges total confidence in God, rather than in any creature. His treatment of the material is reverent, and shows a great deal of love's labor expended on it. Especially good is his treatment of the pre-incarnate appearances of Christ. The concluding chapter is a remarkable gathering of Scriptures to show the individuality and unity of the Holy Three.

Mr. Bickersteth, at the beginning of his book, writes of his own personal struggle of faith concerning the doctrine, and how it was only through much spiritual struggle over apparent Scriptural contradictions that for him finally "those very truths around which skeptical doubts had once clustered most thickly, became the strongest bulwarks to which . . . I . . . resort." I would urge very strongly that anyone having questions concerning the Biblical teachings of the Trinity should read this volume. (Price on jacket: \$2.50. Well worth it.) — Paul B. Osborn.

Why I Believe the Doctrine of the Trinity

By Paul B. Osborn

This is not to be an attempt to explain the Trinity, for to try to understand the infinite and eternal One with our limited, temporal minds is to undertake an impossibility. Our capacity to comprehend does not include the ability to look back into and know a time when there was nothing, absolutely nothing, except God. Try it — it's baffling.

There is no recorded period in church history that finds the church without a belief in the Trinity. This belief is based on an understanding of the Bible, which teaches that there is one God who exists in three persons.

The Scriptures are very explicit concerning the duty of man to worship and serve only the one God. But God has chosen not to make the discernment of His nature as easy to understand as the command to worship. If it were a matter of reading and assenting to a simple statement in the Bible, belief would tend to become mechanical. God has chosen, rather, to give us proof of His existence as three co-equal Persons in His written Word.

Let us realize at the start that the doctrine of God the Father, God the Son, and God the Holy Spirit as one God does not depend on the Incarnation. That is, had there been no necessity for the Son to be born in the flesh, there would still be, from eternity, the glorious Trinity. The doctrine does not assume that God divided His nature into three parts for the sake of the redemption of mankind, which is accomplished through the Incarnation (God the Son manifest in the flesh), but that God, the one God, has always been existent in three persons.

God has stated, "I the Lord thy God, am a jealous God" (Ex. 20: 5), and, "I am the Lord, that is my name, and my glory I will not give to another, neither my praise to graven images" (Isa. 42: 8). Christ, quoting the Old Testament Scriptures, said, "Thou shalt worship the Lord

thy God, and him only shalt thou serve" (Matt. 4: 10). It is obvious that there is to be only one object of our worship, and that God will not share that worship or His deity with another.

But we have, on the other hand, Scriptures that show specifically that the Son of God was worshiped by man (John 9: 28) and that the angels were commanded to worship Him also (Heb. 1: 6). In the light of this, it is obvious that the statements in the Bible which show that we are expected to worship only one God must be interpreted as meaning that the one God expects us to worship Him in His true nature, as tri-unity. Otherwise we find ourselves in confusion in trying to understand the Word of Truth.

Much time could be spent in listing Scriptures showing that the attributes of and attitudes toward God are to be applied equally to all three Persons. Jesus said, "Ye believe in God, believe also in me" (John 14: 1b), and "all men should honor the Son, even as they honor the Father" (John 5: 23a). In Isaiah 44: 6-8 the Lord declares, "I am the first, and I am the last, besides me there is no God. . . . Is there a God besides me? yea, there is no God, I know not any." Christ says in Revelation 1: 17, "Fear not, I am the first and the last," and in Matthew 11: 27, ". . . no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son. . . ."

The Holy Spirit is said to be eternal (Heb. 9: 14), omnipresent (Ps. 139: 7, 8), and omniscient (1 Cor. 2: 10-11). We should note that the words spoken by the Lord in Isaiah 6: 9-10 are quoted by Paul in Acts 28: 25, prefaced with the statement, "Well spake the Holy Ghost by Esaias the prophet unto the fathers." To those who would make the Spirit only a divine power, we would point out that the Person or the Holy Spirit has: intellect (1 Cor. 2: 10-11 and John 16: 13); emotions such as love (Rom. 15: 30); grief (Eph. 4: 30); and will (1 Cor. 12: 11).

The individuality of each Person in the Godhead is emphasized for us in the account of the baptism of Jesus in the River Jordan (Luke 3: 21-22). We

have God the Father speaking from heaven, God the Spirit descending in the form of a dove, and God the Son appearing in the Incarnate Jesus Christ. All three appeared simultaneously, thus they are not three forms, or works, of the same God, but the three Persons of the one God.

The unity of this Holy Three is emphasized by Christ when He commanded us to baptize "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19). This is the earliest statement of the Christian Church, and is uttered by Jesus Christ Himself.

Many objections and false doctrines are charged against the doctrine of the Trinity, but they come from the inability of words to adequately describe the activity and relationship of the Persons within the Trinity. Many are the theological volumes written, attempting to clear up the objections and explain the functions of the Trinity. But for the child of God, a simple faith in the statements and assertions of God's Word is sufficient.

Paul wrote, in 2 Corinthians 13: 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Thankful for Common Things

By Lois Fay Powell

Waiting for a bus is the occasion of one of the assurances of the providence of our Creator in giving us many benefits for maintaining our lives.

As traffic on the highway passes and narrow escapes occur, thoughts turn in gratitude to God for the panorama of His care, interwoven with the conduct of participating human beings. For instance:

One teen-age girl on her way home from school gave me a refreshing demonstration of how humans become co-workers with God. Recently new traffic signs have been installed signalling to autoists and pedestrians where four highways intersect dangerously.

As the girl sauntered nearby on her

way home from school, she paused to breathe for a moment the refreshing shade of the tree of an inspiring character such as only God can make.

I remarked to her how much safer for pedestrians that highway and its corners were, since the lights were installed. I noticed a change creep over her youthful face as she smiled and replied, "Three days I had to turn by hand the arrangement or it wouldn't work. But it is going all right today, it seems."

As she continued her way home from school, I continued my stay watching for my bus, while school children of all ages passed orderly and safely on sidewalks, easily seeing where and when their safe passing was guaranteed, along with vehicles of all sorts.

My thoughts built gratitude to God for creation of His invisible power of electricity, and for the teen-age girl, daughter, sister, or friend of the policemen and electricians who had placed those lights, flashing red, yellow, and green, each bringing a signal of safety and danger to be seen and obeyed.

It is now over a week since that hour of waiting brought to me increased realization of how we all may become partakers of divine care, first, receiving His benefits, then sharing them with fellow mortals with the smiling grace of God granted in His sunshine and in His shadows, which make our lives abound in comfort and safety.

Pray for Them

Pray for your clergy; don't pray at them, pray for them. You have a right to expect moral and spiritual leadership from them, but has it ever occurred to you that they are human, often lonely, often defeated, often overworked, sometimes over their depth? They don't need criticism as much as they need understanding and support and prayer. I don't believe that any minister who is truly prayed for by even one small dedicated group in his parish will either fail his people or fail his Lord. — Helen Smith Shoemaker, **Power Through Prayer Groups** (The Fleming H. Revell Company).

From Missionary Board Minutes

The quarterly meeting of the Missionary Board was held Sunday afternoon, October 26, at Westerly, R. I., with our new president, George V. Crandall, in the chair. There were twenty-two members present. Pastor Harold R. Crandall offered the opening prayer. A welcome was extended to Mrs. Robert Fetherston, Conference secretary, and to Rev. Earl Cruzan, chairman of the Commission. (Pastor Cruzan attended a meeting of the Missionary-Evangelistic Committee held just preceding the board meeting and shared with the committee several suggestions that have been received regarding extension and growth on the home field.)

Among matters discussed and approved was the report of the special committee to work out arrangements for services of the Rev. Rene Mauch as our missionary to British Guiana. Another was a recommendation of the American Tropics Committee that "the appropriation in the budget in amount of \$1,000 for the Maiden Hall School project be used only on a matching funds basis."

There was much interest shown in the plan to allocate \$200 for "higher education scholarships, to be used in Jamaica without designation as to the number of persons who shall be aided by it." Such a plan would leave it to the leaders of the Jamaica mission and churches to decide who would receive this scholarship aid. Perhaps it would aid an outstanding student to attend the University of the West Indies located at Kingston. This particular scholarship aid is to be sent on a matching funds basis. This does not take the place of, but is in addition to, the twenty-five scholarships for students to attend Crandall High School, which is a part of the regular budget.

An operating budget for 1959 was adopted in the amount of \$56,938. This budget is subject to final approval at the January, 1959, board meeting. This amount includes funds for expanded work on the home field in the form of placing on the Southwest field an additional "shepherding pastor" to be located at

Hammond, La. It was also voted to begin assistance again to the pastor of the Washington, D. C., Seventh Day Baptist Church, as well as offering some assistance during the winter months to the pastor of the Daytona Beach Seventh Day Baptist Church.

A tentative budget for 1960 was drawn up for the consideration of the Commission at their midyear meeting. Appropriations which look toward a stronger home field were given tentative approval.

The corresponding secretary presented a statement of tribute to the late Rev. Wardner FitzRandolph which was voted "to be spread upon the records of the board and a copy sent to Mrs. FitzRandolph."

The meeting was adjourned after three hours and fifteen minutes of intensive discussion and action. The Rev. Edgar F. Wheeler, a new member of the board, offered the closing prayer.

Progress In Extension and Growth

Many will be interested to note the progress being made in efforts by local churches to plan for extension and growth.

It will be recalled that only a few pastors responded to the request sent out last April to share plans and experiences as they had studied together and put into practice the suggestions made in the booklet "A Program for Extension and Growth." Since then a more encouraging picture is emerging.

More and more churches are making a study of the booklet and taking seriously the challenge to reach out into their communities with a sense of mission. Permanent committees on evangelism are being set up by some churches with plans to meet at regular intervals for appraisal of needs and opportunities and prayerful consideration with God's leading as to how to meet the needs.

As stated by Evangelist Loyal Hurley, "Wherever there is an active Fisherman's Club, Soul Winners Group, or Evangelistic Committee continually encouraged by their pastor, results show."

The secretary of the Missionary Society

recently gave some assistance to the pastor and members of the Little Genesee Seventh Day Baptist Church. Following special preaching services and a workshop session held Sabbath afternoon, October 18, specific plans were made to reactivate the local Committee on Evangelism and to begin a program of lay visitation in the community.

If any of you who are church leaders are interested in receiving helpful suggestions on how to activate an Evangelistic Committee in your church, write to the secretary of the Missionary Society for assistance. An especially helpful booklet is available, "Lay Visitation Evangelism in the Local Church," by Eugene E. Golay. A copy will be mailed to any church upon request.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Spiritual Inventory

The president of our General Conference, Wayne N. Crandall, a man of methodical educational experience, is hard at work planning a spiritual inventory manual for the use of every member of the Seventh Day Baptist denomination. It will be designed to really evaluate our depth of devotion to the cause of Jesus Christ. One day this manual will be placed in our hands. If we are faithful in our use of it, we'll be able to see how intense we are in living and spreading the Gospel.

In every worth-while endeavor that is to be repeated periodically, such as a Sabbath School class, a SDBYF meeting, or the annual camp, it is absolutely necessary to stop ever so often and evaluate what has been done — to take an inventory.

Primarily, inventory taking is one of the main jobs of the Christian Education Committee of the church, but every worker should examine his life and phase of work at regular intervals to note successes and failures. Then he is in a position to set up procedures that will continue the successes and eliminate the failures.

Have you, or has anyone, evaluated your camping program of last summer? How many Sabbath School teachers have

MEMORY TEXT

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Psalm 43: 3.

seriously noted their needs and enrolled in a training course or secured literature to help? Set up a time to look over not only your physical activities but your spiritual as well.

High Purposes At Camp Harmony

The aims and purposes of Camp Harmony (Central New York Association Camp) were listed as follows:

1. To afford fellowship with other Christian young people.
 2. To make possible a close personal relationship to God through Christ.
 3. To get away from the rush of home life, TV, radio, etc., realizing that we need time to be alone to seek and find God's guidance for our lives.
 4. To form a basis for our actions, to know what we believe and why, and to act according to belief rather than because of what people think.
 5. To develop the habit of having personal devotions.
 6. To develop sportsmanship.
 7. To give training in leadership and the taking of responsibilities, as taking part in worship services and carrying out work assignments.
 8. To realize that with any privileges come responsibilities.
 9. To create an interest in crafts as a hobby or something creative to do rather than to be entertained all of the time.
 10. To gain a realization that the spiritual life is not turned on and off like a TV set, and that Bible teachings are not listened to for a time and then forgotten as quickly as a TV play; rather they must become a basis for life.
- We trust that through our camp program each camper grew toward these goals by the grace of God.

**Not Under the Law
But Under Grace*
Romans 6: 14**

(The last sermon delivered by Emmett H. Bottoms, submitted by Mrs. R. L. Butler.)

Many sermons have been woven around this statement of Paul's, placing different implications upon its meaning; but truly it is a beautiful passage when love is the basis of understanding the depth of it — the real truth implied by Paul. When the power of the Holy Spirit grips our souls — becomes a moving force within us — then we are filled with love of our Lord first of everything. We then become so consecrated that love controls our every motive, and the study of God's Word takes on an illumination that brings immeasurable joy.

Doubtless many of us have heard it implied that because we are under grace, we have no more obligation to obey God's holy law, the Ten Commandments — that it was only for the Jews. God wrote this law on two tables of stone, and He said through His prophets that it was to be eternal and unchangeable, as we find in Psalm 111: 7-8, and many other passages. Also Paul said that this law tells us what is sin. The prophet Jeremiah tells us, in chapter 31: 31-34, that after the Messiah was to come, this same law was to be written by the Holy Spirit in our hearts instead of on tables of stone. We find this very statement verified in Hebrews 8: 10 and 10: 16.

We know that the laws of our nation and state were instituted for our welfare — for the well-being of us all,

*Mrs. R. L. Butler, sister of Mr. Bottoms, writes: The last sermon delivered by our beloved brother (who lost his life in a car wreck on June 1, 1956) was spoken at the Sabbath morning service of the Paint Rock Church on May 26, 1956. This was a message of deep inspiration — so gripping that we could never forget it. Some visitors at the service remarked that it was the best sermon they had ever heard and they were thankful to have been present that day. Therefore we feel that it should be shared with others.

Not knowing that this would be his last message, no notes were taken. Therefore, it may be expected that quotations are not exact.

for the purpose of our living together in peace and happiness. We know also that, in order to be good citizens, we obey these laws willingly out of love to our fellow man, and not by force. Those who refuse to do so are considered outlaws and are brought under the law — under condemnation. We, who do obey them willingly because we love our country, respect its authority and honor our fellow man, are under no condemnation — not under the law, but are under the favor, or grace, of our government. We have no fear of the law.

The Ten Commandment law was instituted by our Lord for the welfare of His people, that we might live together in peace, joy, harmony, and fellowship in worship. In His great omniscience He knew that all down through the ages this would be His people's need — that these precepts would be needed to live by, to avoid confusion. Since Christ came, professing Christians, many, many of us, have fallen far short of fulfilling these commandments, but the fourth one, the Sabbath Commandment, is the only one upon which man devised a change that has brought so much confusion among professing Christian people of the earth. Now we can see that when we obey God's holy law by supreme love for Him, we are not under the law, not under condemnation, but under grace — under the favor of God.

This commandment, that Paul called holy, just, and good (as we find in Romans 7: 2), shows us what sin is. We find this in 1 John 3: 4. Yet in it there is no power to make us righteous, to give us faith and courage to live this holy law without the love of God — the transforming power of the Holy Spirit. When we have this power in our souls, the touch of His hand, then obedience becomes glorious. In this connection let me share with you a poem that means much to me:

THE TOUCH OF THE MASTER'S HAND

By Myra Brooks Welch

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile:

"What am I bidden good folks," he cried,
"Who'll start the bidding for me?"
"A dollar, a dollar," then, "two!" "Only two?"
Two dollars, and who'll make it three?
Three dollars once, three dollars, twice;
Going for three. . . ." But no,
From the room, far back, a gray-haired man
Came forward and picked up the bow;
Then, wiping the dust from the old violin,
And tightening all the loose strings,
He played a melody pure and sweet
As a caroling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it three?"
Two thousand! and who'll make it three?
Three thousand, once, three thousand, twice,
And going, and gone," said he.
The people cheered but some of them cried,
"We do not quite understand
What changed its worth?" Swift came the
reply;
"The touch of a master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to the thoughtless crowd,
Much like the old violin.
A "mess of pottage," a glass of wine;
A game — and he travels on.
He is "going" once, and "going" twice.
He's "going" and almost "gone."
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that's
wrought,
By the touch of the Master's hand.

The touch of the Master's hand! This is it! This is the transforming power that puts in our hearts supreme love, respect, and honor for God's holy law, and gives us faith, power, and courage to live it, as Paul says in Romans 8: 1-4. This power of love is the controlling factor. God made it plain that we must love Him supremely — first and above everything, even ourselves; then our fellow men as ourselves. Love leads us in God's way; love lifts us above the world and its many cares that would draw us away from His will; love regards not the popularity of the world — the desire to attain high places of prestige;

and love gives strength to overcome. In this love God does become supreme in our every motive. We love Him first and above all; we love His holy Sabbath that He blessed and sanctified and said we must remember, and truly love our fellow man as ourselves. Oh, for the touch of the Master's hand on all our lives!

Each of us will in time meet this Master face to face, and when we do may we be as the good in this short poem from Kipling, L'Envoi.

When Earth's last picture is painted, and the
tubes are twisted and dried,
When the oldest colors have faded, and the
youngest critic has died,
We shall rest, and, faith, we shall need it —
lie down for an aeon or two,
Till the Master of All Good Workmen shall
put us to work anew!

And those who were good shall be happy: they
shall sit in a golden chair;
They shall splash at a ten-league canvas with
brushes of comets' hair;
They shall find real saints to draw from —
Magdalene, Peter, and Paul;
They shall work for an age at a sitting and
never be tired at all!

And only the Master shall praise us, and only
the Master shall blame;
And no one shall work for money, and no
one shall work for fame;
But each for the joy of the working, and
each, in his separate star,
Shall draw the Thing as he sees It for the
God of Things as They Are!

America's Fringe-Dwellers

The underchurched rural-urban fringe of our cities was the center of concern of the Convocation of the Church in Town and Country, October 21-23, at York, Pa.

Those families seeking refuge from our teeming cities, Dr. Truman B. Douglass told the group, soon find that "walking on grass instead of concrete does not answer any of the profound hungers of the human spirit." He deplored the lack of community-making facilities, including churches, in our burgeoning housing developments, and the "denominationalism" in many rural areas which disregards the true nature of Christian fellowship. Dr. Douglass is executive vice-president of the Congregational Christian Board of Home Missions.

**United Church Women
Denver, Colorado
October 27 - 30**

General Impressions of a delegate to the Eighth National Assembly
By Anna C. North

United Church Women, 2500 of them, studied the Bible, worked, worshiped, and prayed together at the Eighth National Assembly of United Church Women at Denver, Colorado, Oct. 27-30.

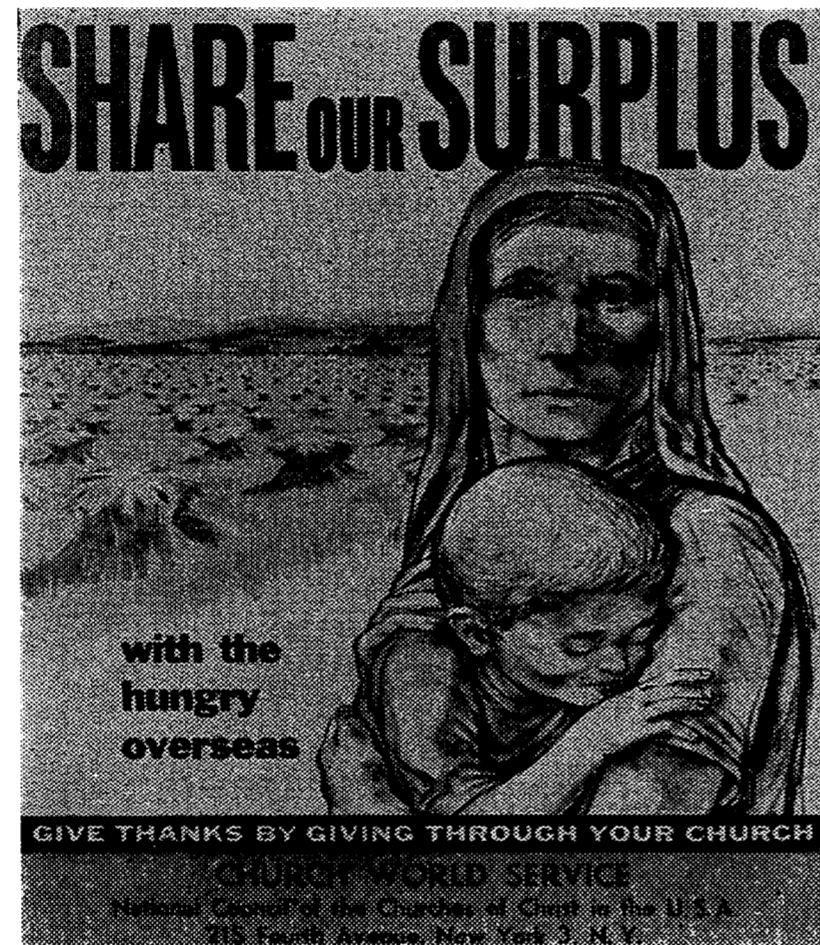
Seventh Day Baptists attending were the wives of the pastors of the Denver and Boulder churches, Mrs. Kenneth Smith and Mrs. David Clarke; Mrs. Keith Davis, president of the Denver Ladies' Aid; Mrs. Manley Wright, vice-president of the Boulder Missionary Society; Mrs. John Cornish, president of the Battle Creek Ladies' Aid and representative of the Women's Board; and Mrs. L. Harrison North, president of the Council of Church Women of the Plainfield, N. J., area.

The theme "Christianity and Freedom" was carried out in study and in various addresses presented by prominent Christian leaders. On registering, each delegate was assigned to one of twelve work groups which met for 4½ hours to discuss: Christian citizenship, integration, minority groups, ecumenical mission, foreign policy based on partnership, and the power and pressure of mass media of communications. The findings of these groups were studied by the Resolutions Committee and presented to the Assembly in plenary session.

At the opening session greetings were read from President Eisenhower who said in part, "In freedom we can perform our best service to God and neighbor."

There was an unusually large number of guests from overseas — Colombia, Ghana, Sudan, India, Burma, Jamaica, Western Samoa, Indonesia, Nigeria, and the Philippines. The presence of these women in their native costumes added a great deal of color to the platform at the opening session when they were introduced to the Assembly. Their presence at the work groups and other sessions contributed greatly to a better understanding of global problems.

Adding to the worshipful atmosphere was a panorama depicting Christian freedom which provided a backdrop to meetings of the Assembly. The backdrop was changed daily, sometimes more than once, to meet the emphasis of the day's program. Especially effective was that on Monday evening, the opening session — the cross before a map of the world, and the final evening when the ecumenical cross stood before us as we in humility and with reverence partook of the Lord's Supper.



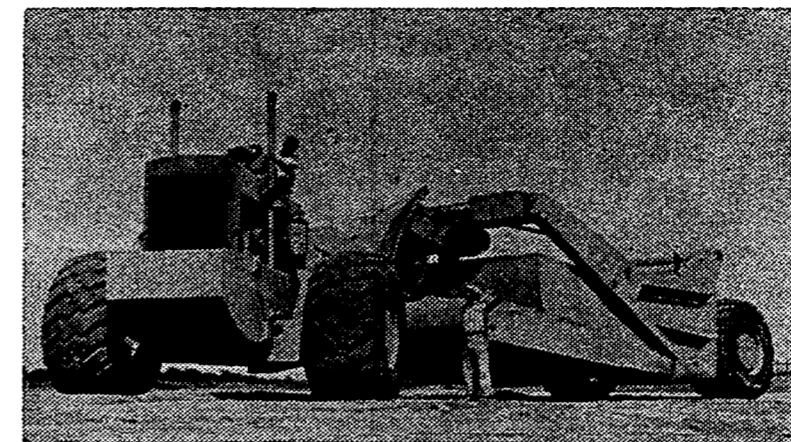
Church World Service Asks More

The largest budget ever adopted by Church World Service was voted in late October to meet the agency's expanding program of aiding the world's hungry, cold, and homeless. The Board of Managers voted a total of \$3,925,720 for 1959, an increase of more than \$500,000 over 1958. Of this total, the 34 Protestant and Orthodox denominations and agencies which cooperate through Church World Service are being asked to give \$2,145,620 or \$89,600 more than in 1958. The balance is made up of contributions from individuals, ministerial associations, church councils, and other income.

Teen Talk

Partnership With God

Throughout his amazing business career R. G. LeTourneau has maintained that his success was largely due to making



God his partner. Just how one can do that may not always be perfectly clear. We believe this millionaire manufacturer has sincerely tried to do so. It does not follow that we will become millionaires and will be able to give vast sums of money for tract and missionary work if we take God as a partner and ask Him about every new venture. We can be sure, however, that our abilities and our success will be greater if we do so.

Most of us have a desire to do something big. We can't do things in as big a way as we dream of but we do enjoy reading about some one like Mr. LeTourneau who can. In addition to all the other earth moving, oil drilling, and other large-scale equipment he has built, he has now come out with the world's largest scraper. The men on it and beside it look like little dolls. They call this machine Goliath. (But it is a friend, not an enemy of God's people.) It has twice the capacity of the largest scrapers, and is able to load and carry at a rapid speed 70 tons of dirt. How does it work? The secret is in the hidden power. The huge diesel motor that you see is not geared to the wheels. Instead, it runs two electric generators, a.c. and d.c. Within each wheel is a d.c. motor geared to the rim. Other a.c. motors operate the heavy moving parts. Power can be applied where it is needed most. The machine will be used for strip mining of coal where other machinery is too expensive to operate.

This hidden power is most interesting.

As Christians we can astonish the world because we, too, have within us the greatest source of power in the world. No one can see that power because it is on the inside like those d.c. motors in the wheels. It is the power promised by Christ to His disciples. "You shall receive power," He said, "after the Holy Spirit is come upon you." It may not be the power to build the biggest machines but it is the power to live the biggest life possible to man. In Christian living let us make sure that no one has more power or gets ahead of us. There is no limit to righteousness. There is satisfaction in striving for the goal.

LET'S THINK IT OVER

Dr. Jesse Lyons, speaking from the Riverside Church pulpit in regard to the church medical code long imposed on public hospitals in New York, made this statement:

"The philosophy of the (Roman) Catholic Church has long been that 'when you are in power, we have religious freedom because you believe in it; when we get into power, you will not have religious freedom because we do not believe in it. . . .'"

Commenting on the final breaking of this Catholic code imposed on Protestants, Cardinal Spellman's office called on all Catholic hospital personnel to refuse to cooperate with the new ruling, which permits therapeutic birth control.

Protestant Pavilion

The future of the Protestant Pavilion at the Brussels Universal Exposition is at stake. The U.S. Section of the Continuing International Christian Committee is launching a drive for funds in the United States to help keep the Protestant Pavilion at the Brussels World's Fair a permanent Protestant Center in Belgium. The committee has set a goal of \$90,000 to help Belgians make possible the originally announced aim to re-erect the building in modified form as a permanent center for worship and ecumenical activities under

the auspices and ownership of the Belgian Protestant Federation. (There are only 75,000 Protestants in Belgium out of a population of 8,500,000.)

The program envisioned for the Protestant Center includes the use of the Center for regular worship services throughout the year by Protestant congregations and their activities during the week; use of the building from April to September by ecumenical groups from abroad and/or as a Training Center for Belgian Protestant congregations in the ecumenical movement and their congregational life; an annual music festival; a training and consultative center for missionaries, especially from and to territories where French and Dutch are understood.

Ecumenical News

A Christian's responsibility and capacity to meet the problems of the space age and upheavals in world affairs will have top priority at the fifth World Order Study Conference in Cleveland, November 18-21.

Such national figures as John Foster Dulles, Secretary of State, and Methodist Bishop G. Bromley Oxnam will spark discussion of vital areas where the world's struggle for power and the potentials of recent nuclear developments make impact on Christian thinking and action.

Other major speakers include Thomas K. Finletter, former Secretary of the Air Force; Dr. Ralph W. Sockman, minister of Christ Church (Methodist), New York; and Dr. O. Frederick Nolde, New York, director of the Commission of the Churches for International Affairs.

About 600 delegates are expected to attend. They will represent the National Council's constituent communions, non-constituent communions eligible for Council membership, selected Council units, state and local church councils, and related Protestant organizations.

SABBATH SCHOOL LESSON
for November 29, 1958
Why Jesus Used Parables
Lesson Scripture: Mark 4: 1-12.

NEWS FROM THE CHURCHES

WESTERLY, R. I. — The work of this church has been seriously handicapped by the loss of Pastor Charles H. Bond, who left here on September 1 to assume his new pastorate at Shiloh, N. J. In the meantime, under the guidance of the Pastor's Advisory Board, the program of the church goes on. The Sabbath eve services are conducted by the deacons in turn, and have proved to be rewarding meetings. Volunteers have come forward to lead the Senior and Junior Youth Fellowships, and to teach the Sabbath School classes. The pulpit has been filled by capable pastors from the sister churches in Westerly and Pawcatuck.

On October 11 the annual church homecoming program was carried out, with the Rev. Elmore B. Roberts of Clinton, Conn., bringing the morning message. A luncheon prepared and served by the SDB Society, assisted by the Senior Youth Fellowship, was served to nearly 100 persons. After the luncheon, a program of singing, and other special numbers was presented. Highlight of the afternoon for many was a letter from former Pastor Bond telling of his new charge.

The weekend of October 25 and 26 was especially eventful, with the Rev. Earl Cruzan, chairman of Commission, visiting Westerly for the fall quarterly meeting of the Missionary Board. While here Mr. Cruzan filled the pulpit on Sabbath morning and spoke briefly at the Sabbath eve service. Mrs. Doris Fetherston, executive secretary, was also in Westerly for the church services and Missionary Board meeting at this time.

VERONA, N. Y. — Filmstrips on the "Life of Paul" featured the summer sessions of the Youth Fellowship meeting on alternate Sabbath afternoons.

The annual Sabbath School picnic was held at Hatch's Lake on August 17. A fellowship supper was enjoyed by eleven members of the "Pearl Seekers" Class at the home of Mrs. Edith Woodcock on August 7. It was voted to give \$10 toward the OWM Conference offering and \$10 toward the building fund of the church. The Booster Class enjoyed a corn roast at

their August meeting at the home of Mr. and Mrs. Maurice Warner.

On Sabbath, August 30, after lunch together, we heard reports of Conference given by Mr. and Mrs. Floyd Sholtz and Mr. and Mrs. Olin Davis. Colored slides taken on the California trip were shown, which added an interesting touch to the reports.

The Ladies' Aid held their August meeting with Vie and Elmina Warner. Jennie Sholtz gave an interesting report of women's work at Conference. The Parsonage Committee reported the purchase and delivery of a dining room suite for the parsonage and purchase of some needed equipment for the church kitchen. At their September meeting, held with Mrs. Sarah Low, the ladies held a plant sale.

The De Ruyter Church joined with us in a baptismal service as part of the Gospel Fellowship Hour on Sabbath eve, October 3. Pastor Swing of the De Ruyter Church baptized three candidates and Pastor Rex Burdick five who, with one by letter, received the right hand of fellowship at the Sabbath service when World-Wide Communion was celebrated.

Quite a number from our church attended the fall meeting of the Central Association at Leonardsville on October 11. Our new Conference president, Wayne Crandall, was the morning speaker. After devotions conducted by Carl Green, group discussions were held in the afternoon under the direction of Rev. Earl Cruzan, retiring Conference president. A children's meeting was held simultaneously under the leadership of Mrs. Herman

Palmer of Brookfield. The visiting young people were entertained at supper by the local group, after which officers of the Association Youth Fellowship were elected as follows: president, Jo Mae Green of Leonardsville; vice-president, Wayne Cruzan of Adams Center; secretary, Connie Reed of Adams Center.

The annual Lord's Acre auction was held on Thursday evening, October 16, at the Stanley Warner farm. A variety of farm products, fancywork, food, etc., brought \$177. Olin Davis was auctioneer. The turkey dinner on Sunday, October 19, was well patronized and the proceeds were about \$225. This is the last one of the season. — Correspondent.

WATERFORD, CONN. — During the third quarter of 1958 our little church at Waterford has been busy. Our monthly hymn sings continue and are enjoyed by those who attend. Members of the Ladies' Aid Society have been busy tying quilts and are now getting things made in preparation for our Christmas sale.

Pastor Burdick and his family were our delegates to Conference in August, and brought back interesting reports of their trip and the sessions of Conference. During their absence, the pulpit was supplied by Chaplain Roderick Smith of the U. S. Coast Guard Academy and the Rev. Allen Scott from Flanders Baptist Church.

In August the Ladies' Aid Society conducted a food and fancywork sale, and in spite of unfavorable weather, the sale was quite well attended.

On September 27, our church held no

SABBATHKEEPERS' 1959 CALENDARS

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The Sabbath Recorder

services and several of our members attended the services at Ashaway, R. I., in celebration of their 250th anniversary.

We are now getting ready for rehearsals of a Christmas cantata, "Hail Messiah." Many people have been reached by our music, both at Christmas when we invite others in to sing with us and at our hymn sings. — Correspondent.

Accessions

Verona, N. Y.

By Baptism:

Karen Van Dreason
Beverly Drummond
Gary Williams
Jerry Vierow
Douglas Burdick

By Letter:

Marilyn Osborn Davis (Mrs. Olin)

Marlboro, N. J.

By Baptism:

Joan Buckley
Patty Baker
Mary Margaret Sheppard
David Cruzan

Richburg, N. Y.

By Letter:

Mrs. Francis Babcock

Births

Monroe. — A son, Galen Manning, was born October 7, 1958, to Mr. and Mrs. Berwin Monroe of Little Rock, Ark.

Babcock. — A son, Barry James, was born October 6, 1958, to Mr. and Mrs. Wayne Babcock of Benton, Ark., and North Loup, Neb.

Obituaries

FitzRandolph. — Rev. Wardner T., son of Rev. and Mrs. Gideon H. FitzRandolph, was born in China June 25, 1892, and died at Daytona Beach, Fla., Oct. 4, 1958.

For many years he was a member of the Fouke Seventh Day Baptist Church, and then of the Seventh Day Baptist Church of Texarkana until his death. In 1941 he was ordained as deacon in the Fouke Church. At the time of his taking supervision of mission work in Jamaica in 1945 he was ordained to the Gospel ministry.

Survivors include his wife, Bertha; four daughters: Mrs. C. A. Craw and Mrs. E. J. Smith of Texarkana, Ark., Mrs. E. P. Speck, Palmdale, Calif., Mrs. W. L. Brooks, Naples, Italy; four sons: James of Urbana, Ohio, Ronald, Little Rock, Ark., Wardner E. and William,

of Texarkana, Ark.; two brothers: John of Milton, Wis., and Winfield of Adams Center, N. Y., and Daytona Beach, Fla.; and nineteen grandchildren.

Funeral services were in charge of the Rev. Marion C. Van Horn and burial was in Memorial Gardens, Texarkana, Ark. (See more extended article in November 3 issue.)

— M.C.V.H.

Fitz Randolph. — Dennis, son of William P. and Jenny Mitchell Fitz Randolph, was born October 3, 1950, and died at his home July 18, 1958. Funeral services were in charge of Pastor Marion C. Van Horn. Burial was in Memorial Gardens at Texarkana, Ark. — M.C.V.H.

Hanna. — Lauren, daughter of Robert S. and Ann Stillman Hanna, was born April 8, 1954, and died October 10, 1958, in Houston, Texas. Lauren's grandparents were Mr. and Mrs. James I. Stillman of Houston, and her great-grandparents were Rev. and Mrs. George B. Shaw of Alfred. — M.C.V.H.

Ayers. — Hannah Louise, daughter of Walter G. and Hannah (Bentley) Ayers, was born in Westerly, R. I., April 26, 1878, and died in Westerly October 1, 1958.

Miss Ayers was a devoted member of the Pawcatuck Seventh Day Baptist Church. She was a member of the Phebe Greene Ward Chapter, D.A.R. She also gave much time to the Girl Scout cause and was active in other community and civic organizations.

Miss Ayers is survived by her brother, Hobart B. Ayers, of Hillandale Farm, Haver-sham, and two nieces, Mrs. Doris Ayers Knight of Rochester, N. Y., and Mrs. Jane Ayers Riley of New Canaan, Conn.

Funeral services were held at the Buckler Funeral Home. Interment was in River Bend Cemetery. The Rev. Harold R. Crandall, pastor emeritus of her church, officiated. — H.R.C.

Campbell. — Walter, was born January 18, 1878, in Facklar, Ala., and died October 14, 1958, at Hobbs, N. M.

In the early 1900's he came to Arkansas. He was married on June 2, 1910, to Vida A. Booty, who preceded him in death on September 10, 1955. Since that time he has lived with his son Gerald in Hobbs. He is survived by seven children and twenty-one grandchildren.

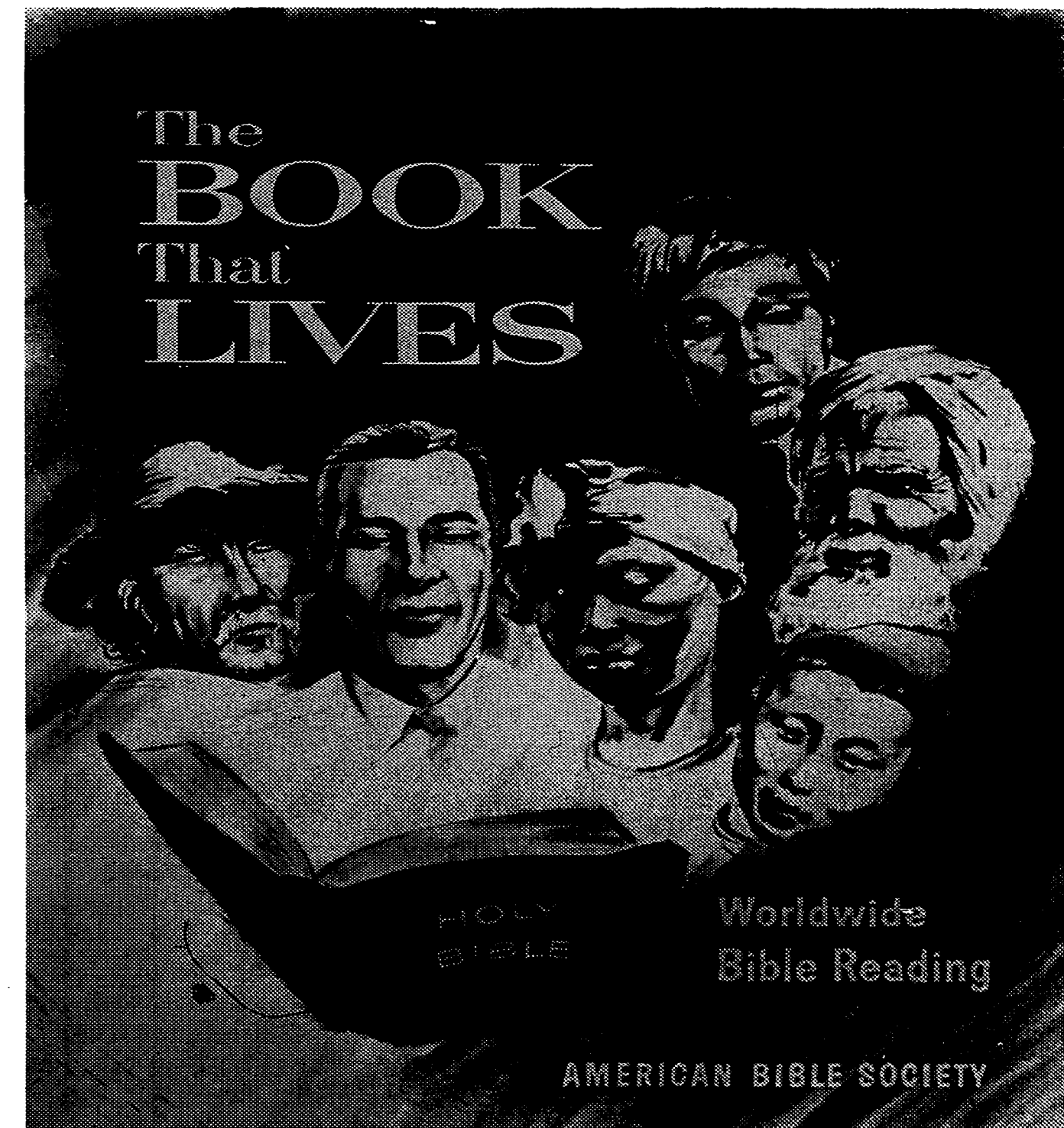
The funeral services, held in the Little Prairie Seventh Day Baptist Church, were conducted by Pastor Marion C. Van Horn, assisted by Pastor Clifford A. Beebe. Burial was in the Booty Cemetery at Nady, Ark. — M.C.V.H.

Bivins. — Albert F., son of James and Sarah Bivins, was born April 11, 1884, and died on June 26, 1958, after several weeks of illness.

He was baptized and joined the Shiloh Seventh Day Baptist Church February 8, 1896. The whole Bivins family joined the Marlboro Church later for the sake of convenience, where Albert was active until the time of his final illness.

Services were held on June 29, with burial in the family plot in the Shiloh Cemetery.

— P.B.O.



The Book that never dies becomes a living Book to each generation only as those transformed by its message of life faithfully present that message to a Gospel-hungry world.