

The Sabbath Recorder

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Births

Bond. — A daughter, Cynthia Beth, to Mr. and Mrs. Thomas C. Bond, Lost Creek, W. Va., September 20, 1958.

Davis. — A son, Stephen Michael, to Mr. and Mrs. Hugh C. Davis, Lost Creek, W. Va., September 19, 1958.

Burke. — A son, John Raymond, to Raymond and Joan (Burdick) Burke, of Alfred Station, N. Y., on August 8, 1958.

Manhattan Beach, Calif. — "I think the special numbers are very fine to give to people who do not know what Seventh Day Baptist ideals are. I hope you will continue these inspirational numbers."

Obituaries

Davis. — Leon F., son of Herbert and Alice Clare Davis, was born June 10, 1893, in the Town of Alfred, N. Y., and died Sept. 25, 1958, at Bethesda Hospital, North Hornell, N. Y.

He was baptized and joined the Second Alfred Seventh Day Baptist Church in April, 1954, and was a faithful supporter of the church. His widow, Nina, is a deaconess of the Second Alfred Church.

He was a life resident of Alfred Station and vicinity. He served as constable for the Town of Alfred for more than 25 years.

Survivors besides his widow are: a daughter, Mrs. Edward Ellis, of Wellsville; a son, Rodney, of Alfred Station; a brother, Everett, of Alfred Station; a sister, Mrs. Roland Gimlin, of Tulsa, Okla.; three grandsons, one granddaughter, and several nieces and nephews.

Funeral services were conducted in the Second Alfred Church by Pastor J. Paul Green and the Rev. Albert N. Rogers. Burial was at the Alfred Rural Cemetery. — J.P.G.

Crandall. — Everett Burchard, son of Deacon Emmett and Alice Crandall, was born in Utica, Wis., Aug. 1, 1877, and died in Palo Alto, Calif., Nov. 9, 1958.

Mr. Crandall spent the early years of his life in Milton, Wis., where in 1906 he married Ella McWilliam, also of Milton. They lived in Battle Creek, Mich., for several years, and have lived in Palo Alto over thirty years. In 1956 they celebrated their Golden Wedding.

Besides his wife Mr. Crandall is survived by three daughters and a son, eleven grandchildren, and three great-grandchildren; two sisters, Mrs. Bessie Fiebiger of Milton and Mrs. Corinne Rohweder of Janesville, Wis., and a brother, Lyle Crandall of El Monte, Calif. Funeral services and burial were held in Palo Alto. — Lyle Crandall.

Dickinson. — Edward X., son of Charles B. and Emily Davis Dickinson was born near Shiloh N. J., October 17, 1875, and died in Tampa, Florida, July 30, 1958.

Mr. Dickinson has been a resident of Tampa, Fla., for many years. He was married to Hazel Smith of Tampa and to them were born two children, Miss Velma Dickinson, Washington, D. C., and Mrs. Claud Armstrong, Tampa, Fla.

He was a member of the Shiloh Seventh Day Baptist Church and even though non-resident for many years he showed an active interest in the work of the church.

In addition to those mentioned above, he is survived by a brother Charles of Shiloh, N. J., and several nephews and nieces.

A memorial service was held in the Shiloh Church on August 3, 1958, by the summer pastor, Eugene Fatato. Interment was in the Shiloh Cemetery. — C.H.D.

Accessions

Metairie, La

By Baptism:
George Attaway
Cecil Crawford
Christine Crawford

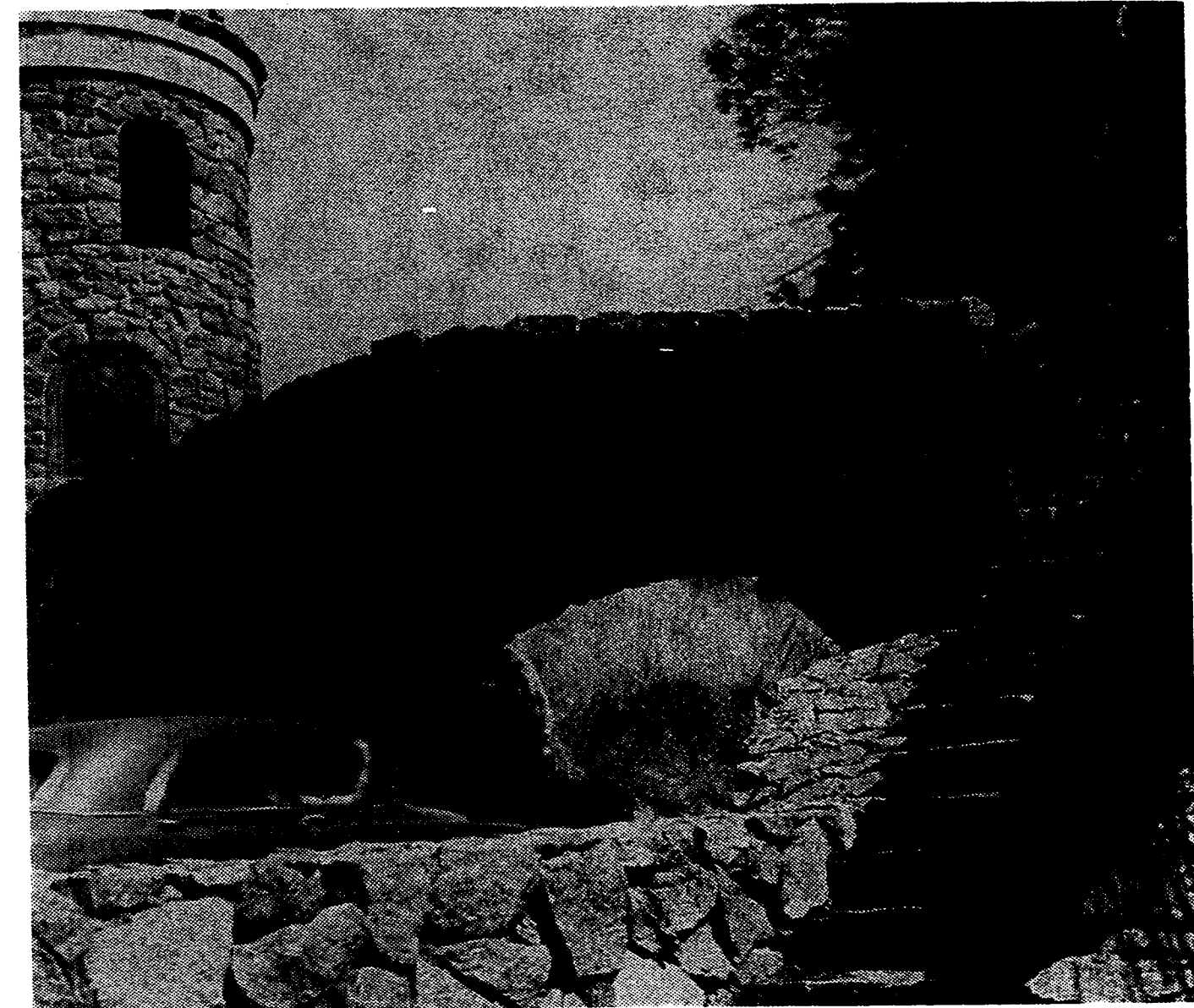
Paint Rock, Ala.

Baptism:
Mary Kimbrough

Lost Creek, W. Va.

By Baptism:
Doris Allena Bond
Richard Carlton Bond
John H. Curry III
Judith Elaine Kennedy
Mary Ann Loofboro
Paul E. Sleeth

WANTED. — Printer-Operator by weekly newspaper. Must be experienced. Ludlow, Elrod, two linotypes, new Miehle vertical, Heidelberg. Eventual charge of back shop. Newspaper and commercial printing. Nine miles from Milton College. Near three Seventh Day Baptist Churches. — Harland Everson, Edgerton Reporter, 211 West Fulton St., Edgerton, Wis.



A DREAM OF WORLD PEACE

Spanning the narrow roadway on Mount Rubidoux in Riverside, California, is a little-used footbridge erected to the memory of Henry van Dyke, a clergyman-diplomat who dreamed of world peace in an era of optimism. The mood is now changed. We doubt if lasting peace by the councils of men is in prospect. The Advent season again reminds us that inner peace is the gift of the Prince of Peace and that world peace can be expected only at His return in glory. We are told to look forward to that day.

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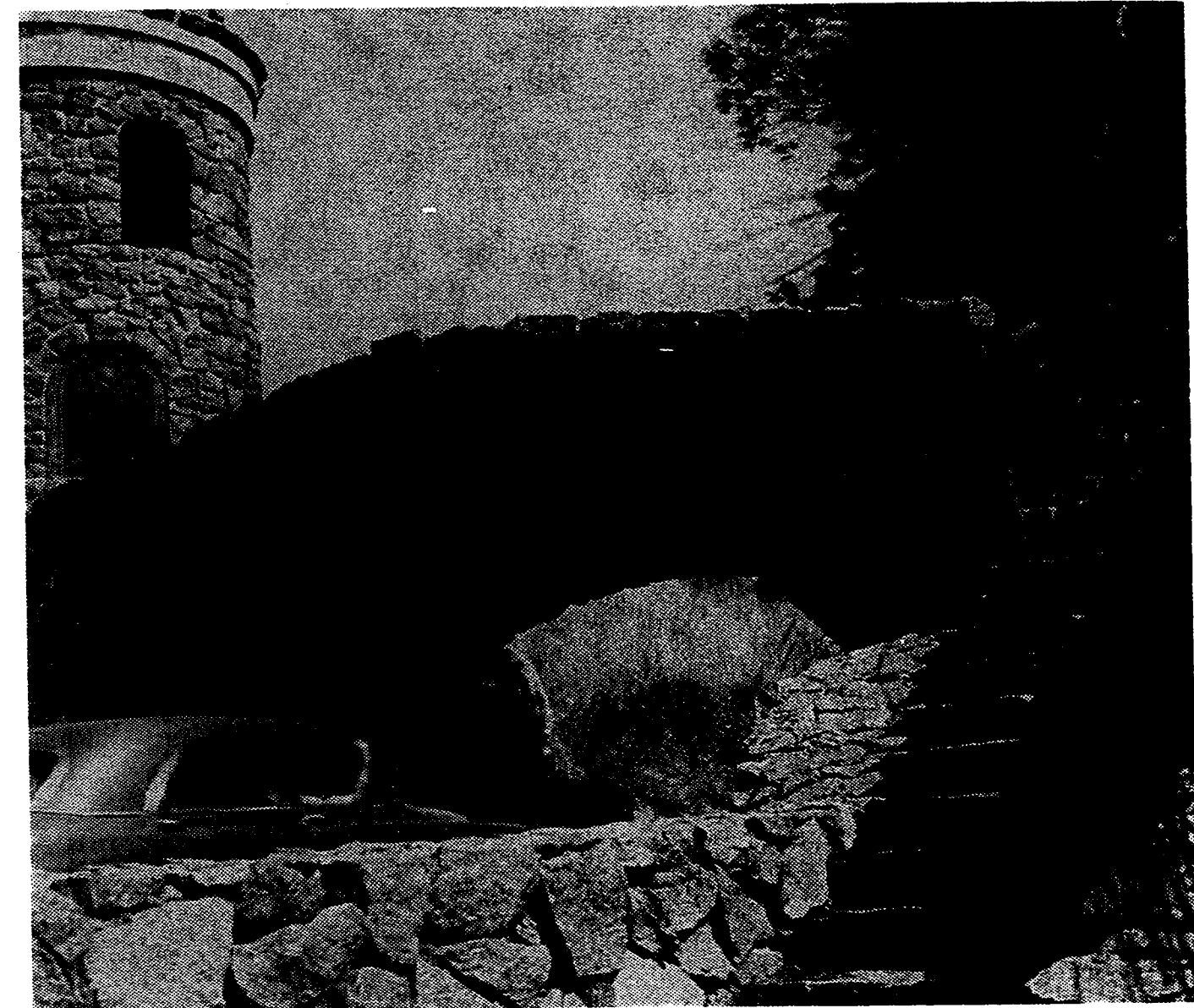
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The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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Retirement Lacks Luster

The president of the American Medical Association, Dr. Gunnar Gunderson, was being very objective when he made an address in Philadelphia recently at the opening of the three-day annual meeting of the National Gerontological Society. Gerontology is the study of old age. Dr. Gunderson pointed out that retirement lacks luster for many as they reach the age of arbitrary retirement, which is fixed by many organizations at 65 or 70.

The doctor touched on a very important principle in his address. He pointed out that retirement at a comparatively early age is not so much the goal of middle-aged men but of young men who have a vague idea that it would be wonderful to be able to fish or hunt or do the hundred and one other things that a man has little time for in his productive years. Somehow those things do not have the same attractiveness when they become the main business of life at retirement.

The learned doctor goes on to say that the man who retires early discovers that productive work is the heart of life and that the life of ease has lost its attractiveness. What the retired man wants is some sort of real job to do.

That is about all the newspaper report tells of the address quoted. More could be said from the Christian standpoint. If a study of the average man at age 65 reveals that he wants to work rather than be idle (regardless of economic considerations), how much more will the retiring Christian desire to continue in or to find new productive work? His motivation is higher; his physical and mental capabilities have not been dissipated by intemperance; he wants to serve.

Looking about us and studying vital statistics, the impression grows that young men die younger (from heart trouble, etc.) and old men die older than formerly. There needs to be a reappraisal of the number of productive years in a man's life. More and more men are of sound mind and body 20 years after reaching retirement age. What can we do about it in the church? We can give to those who are hale and hearty some special training and put them to work for the Lord. We are already doing it to some extent.

So much for laymen! Some ministers

(far too many) die young, unable to stand the strain on body and nervous system. Some remain in good health and can continue to serve acceptably in advanced years. For those who do not readily find avenues of service in retirement equal to their capabilities, there is a book which might be helpful, **The Minister's Complete Guide to Successful Retirement**, by Norman Lobsenz, available from "Evangelical Books," Greenvale, N. Y. (Pub. by Channel Press, 1955).

Special Issue Editors

During the past year there have been four men who have put their best efforts into producing quarterly special issues of the **Sabbath Recorder** for purposes of evangelism. Each editor has been thrilled with the responsibility and has felt that his issue really had a message in it for people of different interests and needs — for Christians and for those who had not yet accepted the claims of Christ or discovered the joys of faithful service.

How did the church people respond? Relatively few wrote letters of appreciation. Many perhaps felt that our publicity efforts put pressure on them to distribute something which they admitted was very good. In other words reluctance to put forth the effort to pass on the **Recorders** may have kept many from writing to the editors. Comments on individual articles were eagerly awaited by those who wrote them. Some were received, to be sure, but not enough to serve as a guide in preparing other articles. We live in an age in which the church and its periodicals are taken for granted. Why do we not remember to thank people for helping us? These special issue editors and their contributors ought to be encouraged. (None of them have said so and none have knowledge that this item is being written.)

An editor of a special issue that is yet to come accepted the responsibility willingly and added that he hoped the American Sabbath Tract Society would get a mandate from the people to keep these issues coming. There is evidence that we have such a mandate at present but we need more such evidence. Tell the editors what you liked, what you thought was effective.

DECEMBER 8, 1958

MEMORY TEXT

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isaiah 11: 9.

Random Thoughts

The black bears in the vicinity of Warren, New Hampshire, have been searching for honey in the wrong places, reports the telephone company. Mistaking the hum of telephone wires for the sound of busy bees, the bears have ruined 50 telephone poles by clawing them. An Associated Press story tells of the company's appeal for suggestions as to how to get the bears to change their minds.

Letters poured in from all over the country with suggestions. Couldn't they armor plate the poles, saturate them with ammonia, put red pepper on them? While the company deliberates we would like to offer one more suggestion appropriate for the season. On the cover of the current **Field and Stream** is pictured a man dragging a Christmas tree from the forest across the snow and ice. A cutaway picture in the foreground shows a beautiful black bear soundly sleeping in his warm den under the roots of a great tree. By this time the telephone company is probably not having any more trouble with bears listening to the hum and searching for honey. It is their nature to sleep through the long winter. Next spring Mr. Bruin may have other interests.

God in providing salvation for men, suited the remedy to the nature of man. "He knoweth our frame; he remembereth that we are dust," we read. It was in the fullness of time that the Savior came to earth. Men, like bears, have sought to find satisfaction from barren poles and have listened vainly to false humming. Now for 1900 years we have had the opportunity to listen to salvation's song emanating from the cross of Christ. When we come to that "tree" we are not disappointed; we find honey. Our very natures are changed, and we do not hate or destroy.

Amplified New Testament

Many will find in the Amplified New Testament just what they have wanted but never expected to have — most of the benefits of a working knowledge of the original Greek without the long hours of study required. For the layman who would like to see worked into the Bible text the richer shades of meaning of important words, this translation is the answer. Nothing like it has ever been printed before, to the best of our knowledge.

Unlike the Revised Standard Version which was intended by its promoters to replace other versions, this Amplified New Testament is not designed to supersede previous translations but "to supplement them, authentically, concisely, and in convenient form." After spending a few hours with its 950 very readable pages, one becomes impressed with the reverence and love with which the translators approached their task. It is then quite refreshing to become assured of this impression by reading the preface and introduction. We have said that it was designed for laymen who have not had opportunity to enrich their Bible reading by a study of Greek but it is equally satisfying to those who have had that advantage. Wherever there is amplification it can be recognized readily and appreciated.

As far as your editor could discover in the portions examined, the added material well reflects the true and full meaning without bias or intent to insert a point of view other than what may be presumed to be the intent of the original writers. It is no wonder that it is enthusiastically endorsed by such men as Dr. V. Raymond Edman and Dr. Billy Graham. Our review copy from Zondervan Publishing House in Grand Rapids, Mich., is the third edition. The nicely bound Testament is priced at \$3.95, and is worth it. The Lockman Foundation which brought it out "after 12,000 hours of diligent research and prayerful study" is a nonprofit corporation. The chief translator spent a lifetime of work on it. With 85,000 copies in print it should be available from many religious bookstores.

Will You Be a Volunteer?

Is it not true that the greatest quantity of Christian work is done by volunteers? Perhaps also the best quality of Gospel extension is also done on unpaid time. No church or denomination could possibly afford to pay for all the time that is needed to carry the message to others. Are you among the volunteers who spread the message of your church?

Your denominational weekly periodical — in this case the *Sabbath Recorder* — is recognized as the most effective single publication for binding the people of all the churches together and promoting the total denominational program. In order to continue and improve its effectiveness it needs volunteers to extend its subscription list. Other magazines with unlimited possibilities perhaps can afford to spend large sums in self-advertising. Our subsidized periodical cannot. We count on the advertising and promotion of appreciative readers — volunteers who talk about it and send in gift subscriptions.

Occasionally at the bottom of a page you will find a few lines of comment from a reader in Maine or Washington, in Florida or California, in Nyasaland or Jamaica, in Minnesota or Louisiana, or from other points. We cannot print a fraction of the testimonies of blessings received through such an organ. We do not want to. What we do want is a wider circulation. It can be widened if all of you tell your friends what so many of you tell us. We are counting on you, especially at Christmas time, to remember your friends with gift subscriptions. It is your opportunity to give a \$10 gift for only \$3.

Don't Want Ten Commandments

The American film "The Ten Commandments" cannot be shown in the Soviet Union, according to information received from Eric Johnston, president of the Motion Picture Association in Washington. It was one of ten films offered by representatives of the American film industry to the USSR. No reason was given for the refusal to accept it.

A Noted Author's Sabbath Exposition

A. B. Bruce, D.D.*

(Continued from last week)

What Is Lawful on the Sabbath?

The argument from providence used by Jesus on another occasion was designed to serve the same purpose with the others, viz., to show the lawfulness of certain kinds of work on the day of rest. "My Father worketh even until now," said He to His accusers, "and I work." The Son claimed the right to work **because** and as the Father worked on all days of the week. The Father worked incessantly for beneficent, conservative ends, most holily, wisely, and powerfully preserving and governing all His creatures and all their actions, keeping the planets in their orbits, causing the sun to rise and shine, and the winds to circulate in their courses, and the tides to ebb and flow on the seventh day as on all the other six. So Jesus Christ, the Son of God, claimed the right to work, and did work — saving, restoring, healing; as far as might be bringing fallen nature back to its pristine state, when God the Creator pronounced all things good, and rested, satisfied with the world He had brought into being. Such works of beneficence, by the doctrine of Christ, may always be done on the Sabbath day: works of humanity, like those of the physician, or of the teacher of neglected children, or of the philanthropist going his rounds among the poor and needy, or of the Christian minister preaching the gospel of peace, and many others, of which men filled with love will readily bethink themselves, but whereof too many, in the coldness of their heart, do not so much as dream. Against such works there is no law save that of churlish, ungenial, pharisaic custom.

*This material is drawn from *The Training of the Twelve* (4th Ed. 1901), the first edition of which appeared in 1871. The 552-page book by Bruce has been counted as a classic and it will live on in spite of its age. The article (pages 88-98) is here abridged. Not until the end of the article (p. 96) do we find any reference to a change in the day — which, of course, is the author's view.

Lord of the Sabbath

One other saying our Lord uttered on the present subject, which carries great weight for Christians, though it can have had no apologetic value in the opinion of the Pharisees, but must rather have appeared an aggravation of the offense it was meant to excuse. We refer to the word, "The Son of man is Lord even of the Sabbath-day," uttered by Jesus on the occasion when He defended His disciples against the charge of Sabbath-breaking. This statement, remarkable, like the claim made at the same time to be greater than the temple, as an assertion of superhuman dignity on the part of the meek and lowly One, was not meant as a pretension to the right to break the law of rest without cause, or to abrogate it altogether. This is evident from Mark's account, where the words come in as an inference from the proposition that the Sabbath was made for man, which could not logically be made the foundation for a repeal of the statute, seeing it is the most powerful argument for the perpetuity of the weekly rest. Had the Sabbath been a mere burdensome restriction imposed on men, we should have expected its abrogation from Him who came to redeem men from all sorts of bondage. But was the Sabbath made for man or for man's good? Then should we expect Christ's function to be not that of a repealer, but that of a universal philanthropic legislator, making what had previously been the peculiar privilege of Israel a common blessing to all mankind. For the Father sent His Son into the world to deliver men indeed from the yoke of ordinances, but not to cancel any of His gifts, which are all "without repentance," and, once given, can never be withdrawn.

What, then, does the lordship of Christ over the Sabbath signify? Simply this: that an institution which is of the nature of a boon to man properly falls under the control of Him who is the King of grace and the administrator of divine mercy. He is the best judge how such an institution should be observed; and He has a right to see that it shall not be perverted from a boon into a burden, and so put in antagonism to the royal

imperial law of love. The Son of man hath authority to cancel all regulations tending in this direction emanating from men, and even all by-laws of the Mosaic code savoring of legal rigor, and tending to veil the beneficent design of the fourth commandment of the decalogue.

[At this point Dr. Bruce adds the following footnote:]

The position of the Sabbath in the decalogue (where nothing is placed which was of merely Jewish concern, and which was not of fundamental importance) is a presumption of perpetuity for every candid mind. The much disputed question of the ethical nature of the Sabbath law is not of so great moment as has been imagined. Moral or not, the weekly rest is to all men, and at all times, of vital importance; therefore practically, if not philosophically, of ethical value. The fourth commandment certainly differs from the others in this respect, that it is not written on the natural conscience. The utmost length reason could go would be to determine that rest is needful. Whether rest should be periodical or at irregular intervals, on the seventh day or on the tenth, as in revolutionary France, with its mania for the decimal system, the light of nature could not teach. But the decalogue settles that point, and settles it forever, for all who believe in the divine origin of the Mosaic legislation. The fourth commandment is a revelation for all time of God's mind on the universally important question of the proper relation between labor and rest.

The article concludes:

By these lessons the twelve were taught a virtue very necessary for the apostles of a religion in many respects new — the power to bear isolation and its consequences. . . . They had been accustomed for years to stand alone, and to disregard the fashion of the world, till at length they could do what was right, heedless of human criticism, without effort, almost without thought.

"The men who people our vast field of scientific inquiry were not made by government decree. Nor were they educated by the 10-easy-lesson method seen in televised trivia now passing for learning. . .

"The habit of reading is a sine qua non of intelligence. To believe that education comes from guidance in high schools or exposure to college is an absurdity.

"To put it bluntly, the grade-school teacher is the most important factor in national survival." — Elkland, Pa., Journal.

MISSIONS — Sec. Everett T. Harris

NYASALAND MISSIONARIES

Rosemary Hare's Arrival Delayed

Word has been received through Makapwa Mission leaders that Miss Rosemary Hare has decided to delay the time of her arrival at the mission station in Nyasaland until early in 1959. She had expected to arrive in time to assist with the teaching during the fall term of school.

From Makapwa comes this word:

"Rosemary has written that friends who have lived in this part of Africa have advised her, as a New Zealander (where temperature range is 60 to 80 degrees year round), to wait until March to come. We had thought more of the help she would be, than this possibility of her being unable to stand the sudden change to our hottest season — temperature to 105 some days. We've all been accustomed to fairly hot weather in the States before coming, and the heat, though not relished, is endured as a minor problem. But for her it might be a major problem, and, as she suggests, she wouldn't want to be immobilized and useless right off. She asked our advice, and we suggested January as a compromise. The heat has begun to break by then, and the wind and every-other-day heavy rains give a sort of natural air-conditioning. Her work would be chiefly indoors where it is comfortably cooler."

Travel Sidelights

One of the hazards of travel with much baggage is the complications that may arise in changing transportation from ship to train. It was necessary for nurses Beth Severe and Joan Clement to make this change at Beira, Portuguese East Africa.

Upon the advice of the W. R. Keating Company, shippers, who have handled the goods of our mission workers on other occasions, we requested the name of a reliable agent in Beira who might assist in this transfer. The firm of Allen, Wack and Shepherd, Ltd., was furnished to us and the letter was written requesting their services as our "agents" to assist the nurses when they arrived at Beira.

We were curious to know whether our

efforts to "smooth the way" were effective. So we wrote to the nurses asking about the matter. Their answer is both interesting and enlightening to future travelers along this way.

The nurses wrote:

"Yes, the agent in Beira was very helpful. He met us in the harbor, came aboard (we anchored in the harbor for there was no room to dock), helped us to shore, cleared our things through customs (hand baggage), and got a taxi so we could go to the hotel. We had written ahead for them to make reservations for us. The next day we went to their office. He went with us to the bank to exchange our money and to the railways where he purchased our tickets, and then took us to the post office in order that we could send a telegram to the mission. We were more than grateful for all this help. It certainly made our stay much more enjoyable."

Local Church Work

Evaluating Evangelistic Services

The Sabbath Bulletin of the Battle Creek Seventh Day Baptist Church tells of a meeting to be held Sabbath afternoon, November 15, 1958. The meeting was called for the purpose of "Evaluating Our Evangelistic Endeavor."

The notice continues, "Are special times of evangelistic activity observed during the year for the enrichment of the lives of the church members? Are definite evangelistic periods observed when concentrated effort is made to reach the unchurched? Has the church a system of 'follow-up' of absentees in all organizations? Do teachers and officers regularly visit in the homes of those they instruct? These are just four of the ten questions which will be discussed today. We hope you are interested in the growth and outreach of our church. If so, come!"

Relief Work

Support Church World Service During the Thanksgiving and Christmas Seasons

Is the sympathy I show to others who are in trouble commensurate with the pity I would expend on myself, if the same

things happened to me? Let my answer before Thee be truthful, O God.

Do I use my imagination to let myself realize the awfulness of hunger and starvation, the hopelessness of those who cannot provide food and clothing for their loved ones, the fear that strikes the heart and mind when sickness and disease come to those who cannot afford a doctor? Do I really care? Let my answer before Thee be truthful, O God.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Omaha Meeting Announced

February 9 - 12, 1959

The effect of world affairs on Christian education, closer working relationships with missionary education, and increased attention to both public and higher education will be highlighted at the 1959 annual meeting of the National Council of Churches' Division of Christian Education, February 9-12.

This 32nd meeting will bring to Omaha fifty or more who attended the World Christian Education gathering in Tokyo last July, many of whom will also be at the 1960 meeting of the World Council of Churches in Ceylon, India.

Twenty-five years of the United Christian Youth Movement, which reaches 10,000,000 young people in every state, will also be observed at Omaha.

One entire evening will be given to an exploration of the tensions the Christian educator faces as he tries to communicate effectively Christian beliefs.

These will include use of ecclesiastical terminology versus expression of doctrine in secular language; conflicting doctrines which direct Christians both to keep apart from, and to involve themselves with, men's affairs; and local church "clubism" versus Koinonia.

Luncheon and dinner meetings are scheduled on trends in church and public school relationships, missionary education, summertime activities, local church agencies, and audio-visuals. Many headline speakers will be featured.

The Seventh Day Baptist Board of Christian Education expects to be represented at this meeting by its executive secretary and probably by others who may find it possible to attend.

Shall We Recognize Red China?

By the Editor

The question of United States' recognition of Red China and of withdrawing our national opposition to seating that government in the United Nations would seem to be one that belonged to the State Department rather than to councils of churches or to the editorial pages of denominational periodicals. But since interchurch bodies are trying to shape public sentiment and possibly State Department policy, editorial comment is already being printed by others.

It came into focus in the following way. The week before Thanksgiving 600 delegates met at Cleveland, Ohio, for the Fifth World Order Study Conference. Sponsored by the Department of International Affairs of the National Council of Churches, the conference adopted on the final day a 5000-word message to the churches calling for "steps toward recognition of the People's Republic of China by the United States and its admission to the United Nations." The *New York Times* reported that the "leaders of American Protestantism voted unanimously" in favor of American recognition of Red China.

This may be a little misleading. The 600 delegates, it is pointed out in *Religious Newsweekly* (NCC), spoke only for themselves. The Orthodox churches wanted certain conditions imposed upon the People's Republic before it was recognized. The findings of the conference (although released to the press) were to be reported to the General Board of the National Council at its Chicago meeting December 3-4. Action will have been taken by that body about the time this issue of the Recorder goes to press.

Secretary of State Dulles delivered what was termed a major foreign policy speech on the opening day of the above-mentioned Cleveland meeting. Among other things he stated, "We do not think that peace can be made either just or durable by a policy of placating aggressors or by retreating wherever force threatens." He did not advocate what the group adopted on the final day. Questioned later about the recommendation Mr. Dulles said that

he "attaches great weight to action by church people on moral principles but not the same weight when they get into practical details."

Church voices have been raised against the action taken by the NCC World Order Study Conference. Among them is the



Madame Chiang Kai-shek at recent All-American Conference to Combat Communism.

voice of the Executive Committee of the National Association of Evangelicals. This organization, representing some large and many small denominations, views "with grave concern" this recommendation to recognize China. The official statement goes on to say: "We are convinced that such a statement does not represent the true sentiment of masses of members of American churches, either in the National Council of Churches of Christ or in the larger segments of Protestantism not affiliated with the National Council."

The NAE at its annual convention, April 1-4, 1957, stated why it was then opposed to recognition of Red China. After pointing out that the Government of Red China was controlled by an anti-Christian ideology and had betrayed humanity by the murder of more than 20 million of its own people, the 1957 resolution closed with these words: "The National Association of Evangelicals expresses its unalterable opposition to our Government's recognition in any way for such a regime, as it would be unquestionably immoral and unchristian so to do."

News from Red China has filled the

papers and secular news periodicals in the last few weeks — news that has been disturbing, to say the least. We quote from *Newsweek* (Dec. 1, p. 45): "In addition, China's profound hatred of the West for destroying ancient Chinese civilization has now found its correlative in the violent anti-U.S. campaign." More disturbing to the Christian is the news that the Chinese rulers are apparently succeeding in an unbelievably short time to organize all China into communes for agricultural and industrial development. Family life is being rapidly broken up by a great national enthusiasm in which China's millions are being brainwashed. Almost every one is an informer against even his nearest of kin. Husbands and wives are separated and children are reared without parents. Christians who have previously been allowed certain liberties are now suspected of being disloyal and are imprisoned. So the authenticated reports say.

It would appear that most of the above information became public knowledge after the Cleveland statement was drawn up. It is probable that the growing might of Red China was known to at least some of those who spoke in favor of recognition. There may be reasons for eventual admission of the People's Republic to the United Nations but if those reasons are based on expediency or on some vague idealism, it is doubtful if, as Christians, we do right in trying to hasten our Government into recognizing a nation which at this moment is showing itself to be far, far more anti-Christian than the USSR and more hostile than formerly to the United States.

Worldview, "a journal of ethics and foreign affairs" published by The Church Peace Union, in its latest issue comments:

The shocking thing about our China policy since 1950 is not our failure to recognize Red China. (This is a question yet to be decided.) The shocking thing, rather, is the till-now successful attempt to shut off even the possibility of recognition.

The above-quoted editor thinks that the newly elected Congress will be far more ready to at least talk about recognition.

Your editor believes that there can be no reason why it suddenly becomes the Christian thing to welcome Red China.

Rather, if there were reasons against it based on Christian principles, the most recent news would seem to indicate a go-slow policy. We probably cannot hold out hope that Chiang Kai-shek, with his personal Christian profession, will ever be called back to rule the mainland of China. We would remind our readers, however, of the millions of Christians who have been blessed by the testimonies of Madame Chiang Kai-shek and her husband. We would call to attention the contrast between the Gospel openings in Formosa and mainland China.

Audio-Visual Service Increased

The filmstrip service offered by the American Sabbath Tract Society was not able to keep up with the demand for Thanksgiving programs this fall. Many pastors and other church leaders sent in orders for special-occasion filmstrips months in advance. Late orders for this free service could not be honored.

The Tract Board has now ordered extra copies of some of the most-asked-for programs centering around the birth of Christ. Even so, it will not be possible to give everyone what he wants. It is suggested that the catalog be studied carefully and second and third choices be mentioned when ordering.

Attention might be called to the fact that this service rendered free to the churches is not volunteer service but is paid for at prevailing wages as part of administrative expense in the budget of the Tract Board. Care in ordering and promptness in returning material helps to keep the expense down and allows the secretary to give proper attention to other equally important matters.

Several new filmstrips are being added to the lending library. Among them is a very effective and informational one produced by the American Bible Society and entitled "The Saga of the Bible." It is accompanied by a 33 1/3 rpm disc recording. The running time is 14 minutes. It is suitable for a wide age grouping — from older children to adults. Other acquisitions will be announced soon.

Women's Meeting at Northern Association

On Sabbath afternoon at 4 o'clock, following the regular session of the Northern Association convening at Battle Creek, Mich., the women met together for a short discussion period.

In the absence of the Associational representative, Mrs. Elma Matson of White Cloud, Mrs. LeRoy DeLand presided. A brief report of women's meetings at Conference was given, and then the group was asked to suggest points of special need in our family and church life. Several suggestions were given, though time was lacking for much discussion of them. They may be summarized as falling into these three areas:

1. Find ways to strengthen our faith within our own families.
2. Encourage our young people to keep in touch with the home church while away at school or work.
3. Strengthen our Association by encouraging a publication of its own.

The meeting was adjourned with the hope that all our women would give serious thought to ways of meeting these needs.

Women's Board Notes

Lone-Sabbathkeeper Program

The chairman of the Lone-Sabbathkeeper program continues to send out materials for devotions and study to those who desire them. At present she is mailing regularly 101 Helping Hands, 20 Junior Quarterlies, 14 Sabbath Visitors, 104 Women's Board Newsletters, and 109 Mission Notes, as well as 65 copies of Sabbath Recorder special issues. If there are those who would like to receive any or all of these publications, Mrs. Helen Simpson would be glad to supply them. Please write her at 49 Grandview Court, Battle Creek, Mich.

Women's Board Histories Available

Three societies during the past year asked for copies of "Women's Board in Action," our history from the beginning of the organization until now. These

copies are typewritten and are easily available. They make fascinating reading and should be kept in circulation. At Conference in 1959 we will be celebrating 75 years of women's activities — a good time to look back and evaluate our work. Mrs. Herbert Lippincott will be glad to loan you a copy for your study. Her address is 91 Bowen Ave., Battle Creek, Mich.

National Assembly of United Church Women

Something of the inspiration of the Denver Assembly has come directly to our board through the reports of Mrs. John Cornish, our representative. We can better understand some problems in their global significance and realize that other Christian women around the world are concerned with them as much as we are. After thinking and praying together, we understand each other better and more fully appreciate the particular contribution which the culture of each country brings toward world brotherhood in Christ. We are impelled to confess that our own individual contribution has often been small indeed. Several other Seventh Day Baptist women attended the Assembly and some have been reporting through this page and the Newsletter.

Tract Board Meeting December 14

Under the newly adopted schedule of quarterly meetings of the Board of Trustees of the American Sabbath Tract Society a meeting of the 29-member body will be held in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J., Sunday afternoon, December 14. Among other items of new business will be consideration of a tentative budget for 1959-60. The fiscal year of this board begins June 1. It is now operating on a budget somewhat larger than that approved by General Conference.

SABBATH SCHOOL LESSON for December 20, 1958

The Significance of the Savior's Birth
Lesson Scripture: Luke 1: 46-55; 2: 4-7.

"Except the Lord Build — They Labor in Vain Who Build"

By a Layman*

Lessons from History

(Continued from last week)

By political manipulation, by royal decree, by intrigue, and by violence the religious authority changed from one group to the other until among the English-speaking people a group of dedicated men, in solemn meeting, wrote into the constitution of a new country the provisions that were to guarantee that never again would their country be subject to the strife and manipulations that had followed the misdirection of men entrusted with spiritual responsibilities who, in an effort to command prestige for themselves or favor for their interests, threw their weight, first this way and then that, in secular controversies.

This power of religious authority to misdirect, to confuse, and to upset, did not all exist because of the greed and deceit of secular leaders who bargained with the church for favor, but must have rested in no small part upon the ignorance and superstition of the common man who found no advocate to free him from his belief in the weird and the unreasonable and no one ready to help bring about his enlightenment.

Can we safely conclude that there was likely very little incentive present to stir the mind? If it were necessary to justify the foregoing, evidence can be found in the record of some 19 deaths for witchcraft due to the fanaticism of one Cotton Mather who presided over a little Protestant church in New England through one fateful winter.

Two Boys Make History

Consider now for a few moments two more boys: One was a gaunt, lean-cheeked boy, stretched out by the fireplace using its light by which to figure, writing on the back of a shovel, and studying from a book which he had walked miles to borrow. Abe Lincoln was preparing him-

*The layman who delivered this sermon in the North Loup, Neb., Seventh Day Baptist Church prefers to remain anonymous.

self for the time when he would be of service to his country, exhibiting a faith in his destiny and his country which eventually led to his presidency. It was there that by his courage and his high convictions he was to move toward the ideal of closer spiritual ties between all men, and of universal equality and justice.

It should not surprise us that selfish interests undermined his intended purpose; that those against whom he had mustered the forces of the nation should not show malice or retaliation. For does not history show that greed and ambition respect neither God nor man; that they invade not only the political life of a nation, but that they can also infiltrate its priesthood and its clergy?

When Thomas A. Edison entered elementary school, his teachers labeled him too stupid to learn and he became known as Edison's fool and his early life was one of ridicule and rejection. In a society that paid its respects to those who conform, a society that did not like to be disturbed by new ideas and that believed that it already knew what things were possible and what was impossible, what things should be tried and what things should not be tried, Edison was a misfit. It was his concentration on his research, his dedication to his search for truth, and his absolute unwillingness to accept any conclusion as final until he had established its truth beyond question that made him the genius that he was. Somehow he managed to get many things done that people knew could not be done. While Edison will be remembered as long as history is honestly kept, those who lacked his vision are long forgotten.

"Except the Lord build the house,
they labor in vain that build it."

I have gone to some lengths to establish a historic foundation for this Scriptural truth which is the opening sentence of Psalm 127, and there are in these illustrations the repeated evidence of this truth. For the ancient Levites and the sons of Aaron were entrusted with the greatest truth. Surrounded by neighbors on all sides whose worship and beliefs were as far removed from the majesty of the basic conception of one supreme

spiritual God as one end of the universe is from the other, with all the evidence that they recorded at one time or another, nonetheless they became corrupted so that the repeated fall of the citizenry into sin was exceeded only by the depths to which the priesthood had fallen. Only an occasional voice spoke out to keep alive the supreme message that there was only one God. But while (because of their sins) they piled disaster on failure and collapse until they were reduced to servitude and slavery, still through it all that one great truth endured. Surrounded on all sides by influences that would have destroyed all that was sacred, somehow the truth lived and arose again.

While the early Catholic Church was able to use the conquests of Caesar for its expansion, and their priesthood became corrupted by secular influence, still, out of the monasteries with their research and their study, with their translations of Scripture, and many noteworthy and enduring accomplishments came much that has contributed to the enlightenment and the elevation of human standards.

Truth Marches On

I have tried to suggest that the march of freedom with its separation from the church-state leadership was one means of opening this door for a free right to worship according to the dictates of our conscience and a necessary step for the freeing of men's minds for the study into many things that we now deem necessary, and that in all probability, the provision would never have been a part of our constitution had the play of forces been less violent and destructive of human rights within the combine of church and state.

I have tried to show that wherever in all the course of history the results of an act have been constructive, they have endured and that somehow the germ for a newer, better way of life has survived and taken root, quite often in the ruins of some less worthy grandeur, for is not God the great constructive influence?

The weakness in the great military geniuses was their greed and lust for power and indifference to their subjects' needs; of the Jewish religious aristocracy,

their own arrogance and hypocrisy; of the Catholic leadership at the time of Luther, lust for temporal power; of Cotton Mather and those of his kind, their ignorance and superstition and their desire to command attention.

What Sort of House Do We Build?

The great house that we are building is the universal brotherhood of man. For within mankind is the dwelling place of the Living God. Here in each human heart is a temple, a house to the Lord — a house that reflects its builders. It may be a wretched hovel into which He never enters, or it may be a powerful citadel — a glowing tower of light, a mighty cathedral.

We may build a little pagoda in the far corner of a distant field unseen, or build by the thoroughfare of life where we may share our light, and the warmth of our thoughts and our emotions, and the fruits of our efforts as we labor to build into our church, our community, our nation, or into some great world mission, all of the splendor that it is given to man to envision. But only to the degree that our efforts express our desire to further the will of God can we hope for the survival of what we have created by our own efforts.

We grow and are strengthened by our efforts. By exercise our faculties become more able. Just as the exercise of an arm increases its power, so the use of our capabilities increases our value to our cause. What is true physically has its parallel both mentally and spiritually and we fall into decline by disuse.

Written many years before the birth of Christ and found in Proverbs 29: 18, we read this sparkling gem of wisdom: "Without vision the people perish." And it is as true today as then, for all that we would be begins in the stretch of our horizons, in the foresight and planning, in the dedication and the consecration of our lives to the structure we are building. It begins with the unfolding of the vision; it grows step by step with the substance and the effort that we add each day.

Begun on a site that is tenable, laid on the rock of truth, conceived in faith

Teen Talk

Twice As Big

We printed a picture recently of the world's biggest earthmover which was first shown by Le Tourneau in San Francisco in September. Just to keep you up to date, we want to mention that this manufacturer has now unveiled another earthmoving machine that has twice the capacity of the September model. It has 300,000 lbs. draw-bar pull.

We might ask the question: If the size of the world's biggest earthmover can be doubled in two or three months, how much can a young Christian's faith be increased in the same length of time? It isn't a question of what is possible, but rather of what is actual. We might put it another way: How much greater is my work capacity (for the Lord) than it was three or six months ago? Just as Le Tourneau cannot make bigger and better machines without a lot of thinking, so, too, we cannot increase in Christian faith or capacity for service without giving serious thought to these things. Where are our thoughts?

Giant Plane Crashes

Big things are in the air as well as on the ground. When everything goes well we do not think much about the planes that fly above us. In the air they look small; but if one of them crashes then we hear how big it is. Just the other day a jet tanker after delivering its load to other jet planes in midair, crashed as it was practicing landings and take-offs. How big was it? It could carry a load of 90 tons. Think of it!

Why does the Air Force have such big planes? Their one and only purpose is to help other planes that are running short of fuel — to keep them up at high alti-

and matured in loyalty, lit with the light of wisdom and understanding, housing a hospitable and an humble host, and warmed by the unfailing love of God, is the house strong and secure. "Except the Lord build the house, they labor in vain that build it."

tude where they work best and to speed them on their way. When such a giant helping plane crashes, men are lost and homes are saddened. Other planes will have to come down.

Among the thrilling Old Testament stories is one about Moses on a mountain-top holding up his hands to heaven while the people were doing battle on the fields below. As long as he held up his hands the Israelites succeeded in battle. When he grew tired and let his arms drop, the enemy prevailed. Seeing this, Aaron and Hur came to his aid and held up his hands. The lesson has often been told: If you can't be a Moses, you can be one to hold up his hands. The modern application might be stated in terms of jet planes. If you can't be the fastest jet, you might aspire to being the slower jet tanker carrying 90 tons of fuel and giving it freely to those planes that are going far beyond their home base. If you can't be a missionary, you can be a heavy giver.

THE NARROW PATH

By John A. Conrod

I pray not for an easy path,
A wider road to walk;
Where I might find more fellowship,
More friends with whom to talk.
I pray not that the Tempter's hand
Be far removed from me,
Or that no storms shall try my soul,
Or burdens cease to be.

These lesser things I do not need
Removed and out of sight;
I only need Thy love in me,
Thy knowledge, and Thy might.
Lead me on this narrow way;
Be Thou my highest goal.
Help me, Lord, to trust in Thee
With all my heart and soul.

Give me faith and patience, Lord,
And understanding, too;
And calm my restlessness, O Lord,
As only Thou canst do.
And then, O Lord, I know I'll find
My burdens will be light;
And all the fellowship I'll want:
To be within Thy sight.

OTHER FOLDS AND FIELDS

Christ's Mission

At the National Sunday School Convention, Des Moines, Iowa, in October, 1958, Christ's Mission of Sea Cliff, Long Island, N. Y., publishers of **Christian Heritage**, and home of converted Catholic priests and monks, conducted a workshop in "Reaching Roman Catholic Friends with the Gospel." The session was so well attended that some individuals were required to stand.

It is the prayer of Christ's Mission that evangelicals — Protestants of all classes — will be concerned with presenting a living Christ by their lives, as well as lips, to their Roman Catholic friends and relatives. To this end, the organization, which is celebrating its 75th anniversary this year, offers its facilities through its publications, films, Extension Service, and Information Center. Information is available without cost to inquirers.

Baptist Jubilee Advance

Members of six Baptist groups in North America taking part in the Baptist Jubilee Advance have elected Dr. T. B. McDormand, Toronto, executive secretary of the Baptist Federation of Canada, to be chairman of their Inter-Convention Committee.

The Baptist Federation of Canada, Southern Baptist Convention, American Baptist Convention, National Baptist Convention of America, National Baptist Convention, USA, Incorporated, and the North American Baptist General Conference are the six participants.

[Seventh Day Baptists, by invitation, are entering into some phases of the five-year evangelistic emphasis of this Baptist Jubilee Advance.]

A New Methodist Seminary

The Rev. Dr. Don W. Holter, a professor in Garrett Biblical Institute, Evanston, Ill., and former president of a theological school in the Philippines, has been elected president of the new National Methodist Theological seminary to be established in Kansas City, Mo., next year. Classes for first-year students are scheduled to open in September, 1959.

A Christmas Suggestion

While the folks back home trim the Christmas tree, thousands of Americans this year will tan themselves in Israel's Dead Sea — and visit the land where Christmas began.

Favorite resort among the Israelis themselves is the Sea of Galilee (also known as Lake Tiberias). It has everything: a mild climate; the Hot Springs of Tiberias — famed since King Solomon's time for their curative powers; boat excursions to the ancient synagogue at Capernaum, where Jesus preached, and other Biblical sites on the shore.

For many tourists, winter in Israel means one thing — a reaffirmation of faith. Each year, thousands of pilgrims visit Jerusalem, the City of David and of the temple, the city where Jesus died on the cross and arose from death; Nazareth, the town of the Holy Family; the Sea of Galilee, where He called His first apostles, Peter and Andrew, John and James. — Israel Government Tourist Office.

Note: Israel is the land of the Jews but the economy needs the dollars of the Christians and therefore the government advertises Jesus and Christmas — even the resurrection.

The pastor of a small church that ordered 300 copies of the November special issue of the **Sabbath Recorder** prints this sentence in his church bulletin: "Let these **Recorders** be your helpers in your personal witness for the Lord."

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:

Dec. 14	....	John 3: 1-21
Dec. 15	....	John 3: 22-36
Dec. 16	....	John 14: 1-14
Dec. 17	....	Romans 8: 1-39
Dec. 18	....	Romans 12: 1-21
Dec. 19	....	1 Corinthians 13: 1-13
Dec. 20	....	Ephesians 6: 1-24

Pacific Coast Meetings

The semiannual meeting of the Pacific Coast Association was held October 17, 18, and 19 in the Los Angeles Seventh Day Baptist Church. Services began Friday evening with Pastor Francis Saunders of the host church bringing a message on the topic, "Our Old Testament Heritage."

"Our New Testament Heritage" was the topic used by Pastor Alton L. Wheeler of Riverside for the sermon during the Sabbath morning worship hour. The combined choirs from the two churches sang, "Jesus, Jewel of My Faith" under the direction of Mrs. Orvis Chapman and Miss Lois Wells. In the afternoon there was another anthem, "All People Sing Praises."

All met for fellowship around picnic tables in nearby Sycamore Grove for the Sabbath noon meal. After an informal men's "sing" and song service by the congregation, the young people conducted the afternoon service. The Youth Fellowship program was planned to include talks on the following subjects: "History of the Denomination," "History of the Sabbath," "History of the Los Angeles Church," and "History of the Riverside Church." During the evening hour many remained to see the film, "That They May Hear."

At 8 o'clock Sunday morning, the young people met in the park for their fellowship breakfast. At 9:30, workshops were conducted by laymen from the two churches. Topics discussed in the three groups were "Materials for Sabbath School Use," "Church Covenants and Doctrines," and "Church Membership." From these workshops several recommendations were brought to the business meeting for discussion and action. William Rymer as president of the Association chaired the business session where the further work and outreach of the Pacific Coast Association were discussed and planned.

— Mrs. Albyn Mackintosh, Cor. Sec.

He is no fool who gives what he cannot keep to gain what he cannot lose.
— Jim Elliot.

NEWS FROM THE CHURCHES

MILTON, WIS. — You'll be interested to know that the offering for the United Temperance Movement taken last Sabbath (November 15, including \$10.10 for literature) totaled \$140.35. This does not include \$27 in unpaid pledges.

— Church Bulletin.

LOS ANGELES, CALIF. — Our church entertained the Pacific Coast Association in October. The ladies of the church served a bountiful dinner Sabbath noon in Sycamore Grove Park. The Association meetings were well attended, and I am sure every one received a rich spiritual blessing from them.

Pastor Saunders has just completed a trip up the Coast visiting lone Sabbath-keepers. He reports a pleasant and profitable journey. On November 22 he baptized four candidates. The service was very impressive. — Correspondent.

ROANOKE, W. VA. — Our church continues to have Sabbath worship on the first and third Sabbath afternoons of each month, when our pastor drives twenty-four miles from Lost Creek to conduct the services.

Although we have only 11 members who reside in the Roanoke area, we are blessed with several who come from a distance to join in our worship. Mr. and Mrs. Walter Lee Bond and son drive about 40 miles from Clarksburg to worship with us regularly; others come from Weston, about 10 miles away. We are grateful for the interest and support of several of our nonresident members and those who are shut-ins but still remember their covenant with God and the church. A number of friends who are not Seventh Day Baptists meet with us regularly, making this their local church home. Average attendance this fall has been 25.

We feel the loss of one of our younger members, James Ian Bond, who died in August, after a long illness with diabetes. His Christian spirit and helpfulness are an inspiration to all of us who remain.

In the past year, several improvements have been made to the church property. Several months ago, the front steps at the church were replaced, the roof has

The Sabbath Recorder

recently been painted, and other repairs voted. Our church building was erected in 1871, a year before the congregation was organized as the West Fork River Seventh Day Baptist Church (later changed to Roanoke). A highway sign reading "Roanoke Seventh Day Baptist Church" has been erected at the foot of the driveway leading up the hill to the church. This was given to the church by a local 4-H Club, and was placed on U.S. Highway 19 through the efforts of our youngest member, Eddie Bond.

Two outstanding gifts in November have been added to the church. Venetian blinds, a gift from our oldest member, Mrs. Ina Hevener Ford of West Union, W. Va., now cover the seven clear-glass windows, and give our one-room church an added touch of beauty and reverence. John and Willard Hevener, who own the Roanoke Nursery, have given a number of ornamental shrubs to the church, and have landscaped around the building.

Salem College Day was observed at Roanoke on Sabbath, November 22, when a group of Seventh Day Baptist students from the college conducted the worship service. We have come to look forward with a great deal of pleasure to this annual event.

Temperance Thought

One legislator in New Jersey was heard to say, "In my area the church doesn't count." He did not mean that membership and attendance figures were low. The churches in his area seemed to be so conformed to the world that they had no transforming power in the community, especially in relation to temperance.

Marriages

Boehler-Whitlock. — On the evening of November 1, 1958, Robert Marvin Boehler, son of Mrs. L. L. Van Horn of Edinburg, Texas, and Reba La Nell Whitlock, daughter of Mr. and Mrs. Melvin W. Whitlock of Houston, Texas, were united in marriage by the Rev. J. T. Burnett at the Woodsdale Baptist Church in Houston, Tex.

Gilman-Williams. — At the home of the bride's parents, 299 Main St., Brockport, N. Y., on September 27, 1958, Frederick Arthur Gilman, Clarkston, N. Y., son of George and Clara Seger Gilman, and Connie Williams, Brockport, N. Y., daughter of Leland and Marjorie Leach Williams, were united in marriage, the bride's pastor, the Rev. Hurley S. Warren, officiating.

Harrison-Adams. — Lewis Harrison of Climax, Mich., and Connie Adams of Battle Creek, Mich., were united in marriage November 1, 1958, in the Battle Creek Seventh Day Baptist Church by the Rev. Leland E. Davis.

Johnson-Constable. — Della Mae Constable, daughter of Okie and Helen Barnes Constable, and William Johnson were united in marriage at Akron, Ohio, September 13, 1958. Their present address: A/2C William T. Johnson, AF15561274, 358th B.S., Davis Mathar AFB, Tuscon, Ariz.

Sisler-Barnes. — Nina Barnes, daughter of Mrs. Georgia Barnes, and Carlton Sisler were united in marriage at Buckhannon, W. Va., October 4, 1958.

Sperry-McClain. — Clarence Edwin Sperry and Maxie Ann McClain were united in marriage at Salem, W. Va., August 30, 1958, the Rev. James L. Skaggs officiating.

Births

Grant. — A son, William James, to William and Mary Lou (Fogg) Grant, Minneapolis, Minn., November 22, 1958.

SABBATHKEEPERS' 1959 CALENDARS

The logical calendar for all Sabbath-observers.

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