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

World-Wide Communion
In Milton, Wis.

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

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

The eye and thought of the worshiper were further, as they saw behind the altar with the lighted cross and green leaves from the Russian olive tree. This would bring to mind the nights our Lord spent in the Mount of Olives, and, just as He was renewed in mind, body, and spirit, we, too, found this help in the service of communion.

The organ music, the hymns, the soul-refreshing anthem, "Come Ye DISCORSOLATE," unison reading of the Korean Creed, the prayer, and the message of Pastor Randolph, with the closing words, "love will triumph," brought us to the high moment of fellowship and communion as we "broke bread together." The entire service left the worshiper with a feeling of Sabbath peace, and the joy of Christian love in the whole wide world.

Accessions

By Letter:
Lost Creek, W. Va.
Eston Bond
Mrs. Eston (Margaret) Bond
First Hopkinton, R. I.

By Baptism:
Loren Waite
James Oates

Obituaries

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

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

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

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

Mrs. Neagle came East with the Rev. Edwin Shaw family from Milton, Wis., in 1908. She was married to Charles Fisher Neagle May 8, 1912. Their two children survive her, Claude and Katherine Mortensen, was born at Dell Rapids, S. D., September 6, 1885, and died in Plainfield, N. J., August 6, 1958.

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

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

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

Langworthy — Edna Grace, daughter of Mr. and Mrs. Ansel Crouch, was born August 29, 1891, and died September 29, 1958. She is survived by three daughters, Mrs. Barbara Cloves, Mrs. Marguerite Duff, and Mrs. Mary George; three sons, Charles, Paul, and Harold; two sisters, Mrs. Earl Stephans and Mrs. Alden Saunders; one brother, Roy; fourteen grandchildren, and four great-grandchildren.

Funeral services were conducted by her pastor, the Rev. Robert P. Lippsincott, in the Nortonville Seventh Day Baptist Church and interment was in the Nortonville cemetery. — R. P. L.
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Mrs. A. Russell Masson
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Reporter Chooses Sabbath

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

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

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

Many Christians, ourselves among them, would object to this inclusive use of "Sabbath." It is either the seventh day of the week or the first day. It cannot very accurately be both. The tendency has been growing among Sundaykeepers during the past half century to deny that Sunday is rightly called the Sabbath. They prefer some other term like sabbatarian or sabbath day to distinguish sharply between the institutions which existed "under law" and those which exist "under grace.

However, the other idea is also in the air. The blue laws of colonial days, now being replaced with modifications, still call Sunday the Christian Sabbath, and justification for them is vaguely based on that concept.

Jews and Protestants who observe the seventh day of the week object to the modern confusion which causes Christianity to misunderstand us. To think too much in terms of divinity may rob Christ of His humanity (His identifying of Himself with the human race). To think too much about His deity is to deny the reality of "God with us."

Jesus claimed on numerous occasions that He was pre-existent (before Abraham). He claimed that He would come again in glory to judge the earth. Such claims imply divinity, deity, as does His claimed ability to give eternal life and to raise from the dead all believers at the last day. Such claims must be categorized as deity.

On the other hand, one can sympathize with writers who try to find one term acceptable to all. Some of us would hope that the time might soon come when the people of other faiths would also begin to acknowledge more consistently the authority of the Bible in this matter of faith and practice. We need the Sabbath, not a substitute! How can leaders call people back to the Bible and to a day more wholly devoted to Christ when they themselves go back only to long-standing traditions rather than to the Bible in this area of discussion?

Articles on The Deity of Christ

We are printing in this issue two articles on "The Deity of Christ," a topic of interest to all who believe in the divinity or deity of Christ. They are completely independent of each other. Your editor believes that deity and divinity are applied to the Son of God should be used interchangeably in order to keep our thinking in harmony with the Scriptures. Some writers do not, but man has a dual nature which he has never been able to distinguish sharply between the insti­tutions which existed "under law" and those which exist "under grace.

Perhaps we are trying to make Christ more comprehensible. Others go a step further and say that man has a certain amount of divinity in him.

Your editor contends that there are certain incompatabilities in our religion. For a number of years we have contended that to call Jesus "God" is one of the greatest words in the Bible. He is both human and divine, both God and man. One of the greatest words in our Christian faith is incarnation, but who can really comprehend it? Is it a word invented to convey the idea of God in human flesh? It expresses what the angel of the Lord told Joseph, "They shall call his name Emmanuel, which being interpreted is, God with us."

All of our attempts to explain this mystery end in failure and most of them cause people to misunderstand us. To think too much in terms of divinity may rob Christ of His humanity (His identifying of Himself with the human race). To think too much about His deity is to deny the reality of "God with us."

Jesus claimed on numerous occasions that He was pre-existent (before Abraham). He claimed that He would come again in glory to judge the earth. Such claims imply divinity, deity, as and that He was pre-existent (before Abraham). He claimed that He would come again in glory to judge the earth. Such claims imply divinity, deity, as does His claimed ability to give eternal life and to raise from the dead all believers at the last day. Such claims must be categorized as deity.

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

The glorious thing about the Gospel is that after the resurrection of Jesus great numbers of monotheistic Jews accepted the claims of Christ as true. He, who had been killed for claiming for Himself the attributes of God, was worshiped as deity, and we find Stephen dying for such faith and praying, "Lord Jesus, receive my spirit." It is your editor's hope that Dr. Hurley's article will not leave the impression that he holds a lowercase view of the person and nature of Christ than the balanced dual nature we have tried to briefly outline above. His article states that he believes in the pre-existence of Christ. Correspondence from him brings out the emphatic statement that what he has been contending for, that He is both God and man.

Rich Experiences at Berlin (N.Y.) Gathering

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

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

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

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Our World Mission Treasurer

The address of the new O.W.M. treasurer, Eldred Batson, 1612 Lawrence St., Parkersburg, W. Va., now become well known. Individuals and churches are encouraged to make all checks payable to him if they are to be handled by him.

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

Is Jesus God?

By Loyal F. Hurley, D.D.

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

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

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

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

After A.D. 431 some groups of Christians worshiped Mary, calling her "Mary, Mother of God." Like certain churches today they had four persons. Against all this Mohammed rebelled and founded a new religion with the slogan, "There is no God but Allah!"

So Christianity's strongest foe today is the result of false teaching about the Godhead.

The New Testament has no clearly defined Christology in the sense of a simple and explicit theological explanation of who and what Jesus Christ is. It does have various terms applied to Him which are the germ of our doctrinal interpretations. It labels Him the Messiah or Christ, it calls Him Lord, Son of Man, Son of God, Lamb of God, Savior. Such terms clearly show the early Christians were influenced by His work and experience rather than by theological argument.

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

Around A.D. 150 Justin Martyr further amplified the Logos doctrine showing that Jesus fulfills the messianic claims and Hellenistic teaching regarding the divine principle of creation. The farther in time one gets the more he recognizes that the explanatory centers around metaphysical terms and speculations rather than in the historical Man of Palestine.

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

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

The word "theos" in the Greek New Testament is used to mean the only and true God in passages too numerous to mention. "God" is used in the place of various appellations of deities or divinities, e.g., "The gods are come down to us in the likeness of men." (Acts 14: 11). It is also "used of whatever can in any respect be likened to God, or be said to belong to God." (Continued on page 12)
The Little Rock Fellowship has been holding its meetings regularly for a number of years, for the most part with lay leadership. Their average attendance is near 20. The fellowship is hoping for the organization of a church in the not too distant future.

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

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

Another area in which we see possibility for growth is in Southern Wisconsin, Minnesota, and Louisiana. The possibilities there are boundless. What we do with them depends on our attitudes. We might say toward other people, we might say toward our own denomination, but I think, basically, what we do with these opportunities is dependent on our attitude toward our Heavenly Father. And I think, the more I live, and observe, and try to dig deep down into my own reactions, that it is our attitude toward Almighty God that conditions anything that we do. The place God has in our hearts as Seventh Day Baptists determines what we do with the possibilities for growth.

Evangelistic Services Held at Maiden Hall

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

A letter to the churches states, "Many of our churches are located not too far from Maiden Hall. Can your church plan at least one trip there? Bus service is given and is needed. Leaders of the churches that are closest have said they would support these meetings in this way. What will your church do? You might call a meeting of your local Sabbathkeeping Baptists and they might be interested also. Perhaps you could bring several from your community and they could hear the Gospel and perhaps find Christ in this way.

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

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

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Work Committee

By Roberta Armstrong

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

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

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

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

It was agreed that the youth groups that have volunteered to prepare worship programs for this issue should be assigned a topic in the month that their program will cover. Luan Sutton, Betty Pierce, and Secretary Zwiebel
were selected to comprise this committee. Luan Sutton and Ann Randolph were added to the Beacon staff, assisting the editor, Denise Green.

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

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

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

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

Man's First Love

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

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

Field Trip

Secretary Zwiebel, along with the Helping Hand editor, Rev. Don A. Sanford, met at Green Lake, Wis., October 5, to attend meetings of two committees of the Division of Christian Education, NCCC. Mr. Sanford is a member of the Committee on Adult Work, and Secretary Zwiebel works with the Committee on Administration and Leadership. We were hoping to have a report from the editor, but he was called away from the meetings on October 7, to attend the funeral services of his father-in-law, Granville Mars, of Jackson Center, Ohio.

Four committees meet at the same time — Committees on Children's Work, Youth Work, Adult Work, and Administration and Leadership. While each one meets separately for most of the week, which is a whole, in that each committee con- fers with the other and has special meetings together on issues where the work overlaps.

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

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

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

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

An added feature was a session with Gerald Yantis, who works with various national industries to solve their problems. A well-worked-out formula for problem solving was presented, and we feel that if used properly it can be of much help to many people.

Another session was led by Mrs. Anne Cook Reid, internationally known dramatist and actress, who helped us rediscover the power of the sermon. She reminded us that the theatre is the oldest form in Christian Education, and suggested that it is a form of teaching, and that church leaders should use drama, but that it ought to be enlisted to strengthen the best dramatists and lead the members into developing the beliefs of their church in religious drama.

During the noon hour we were able to watch a few screenings of the World Series on TV, and the fact that only three or four of us were from New York, and most of the time was spent on that.

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

Central Association Fall Meeting

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

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

The afternoon session, in charge of the past-Conference president, the Rev. Earl Carlson of Adams Center, took the form of group discussions. The congrega- tion was divided into three groups to discuss the following questions and then report their conclusions jointly.

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

If you want to stay alive you must have a faith to live by. G. K. Chesterton used to tell of a landlady who put only one question to prospective boarders. It was this: "What is your view of the universe?" She did not inquire about a man's personal habits, nor the kind of company he kept. She asked what he believed. She was right.

She knew that you knew a person when you know what he believes. Belief shapes the pattern of a life. — Denson N. Franklin, Faith For These Troubled Times, Fleming H. Revell Co.
IS JESUS GOD? (Continued from page 7)

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

Jesus always distinguished Himself from God. He said, "My Father is greater than I." On the cross He cried out, "My God, my God, why hast thou forsaken me?" Surely He was not talking to Himself! Even after the resurrection He said, "Go therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." He taught us to say, "Our Father:" not, "I." (John 1: 14; 3: 16). Here He is saying, not that He is God, but the way to God. We read, in I Timothy 2: 5, "For there is one God, and one mediator between God and men, the man Christ Jesus." What is a mediator? He is one who mediates, who stands between two contending parties in a controversy or division. He serves both, he operates in behalf of both, but he is always a third party seeking to bring two estranged parties into harmony. That is the work of Jesus in human redemption, a mediator bringing an estranged race back into harmony with God. But if we understand that Jesus was not the mediator, but one of the parties in the division.

Some of us who have experienced a great salvation know that we would have needed another mediator except for the life and influence and saving grace of a great mediator. And when we seek to proclaim the Good News of God's kingdom, we can tell the world clearly that grace that is supremely mediated to men through Jesus Christ. Without a mediator we have no message. But if Jesus was mediating God, then there is no mediator between God and men.

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

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

If the World Council had stated that Jesus was "God and man," or "God manifested in the flesh," the Christian leaders of all lands would have agreed. But the statement "Jesus is God," period, would call out objection from every thinking Christian. It not only omits all reference to His humanity, but it puts Protestants into the same class with the Roman Catholic and the Eastern Orthodox churches. For if "Jesus is God" then the door is opened to the Romanist nonsense of the Immaculate Conception and the Assumption of Mary. Some of us are Protestant enough to fight that to our dying breath.

Jesus is the Christ of God, but not God; He is the Son of God, but not God; He is the Lamb of God, but not God; He is the Mediator between God and men, but not God. Let us keep that straight. A bay is not the ocean, though it is all of the ocean that can get into the bay. Jesus is not God, though He is all of God that could be put into a human body, and what more would anyone want to say about Him? Whenever we want to know what God is like we look at the character of Jesus. He was, we believe, as complete a sample of God as could be expressed in humanity, but Jesus cannot properly be called God. Let us be honest in speech.

If Jesus was God, then for thirty-odd years all the prayers of earth should have been answered. Jesus might have been the great mediator. But even Jesus will someday be subject to the Father in attitude and spirit, in character (ancient names were cut off), but by becoming a child. Let us keep our thinking straight. When Solomon built the temple for the worship of God, his prayer had an expression like this: "The heaven and the heavens of heavens cannot contain thee; how much less this house which I have builded." Of course the omnipresent God cannot be confined in a building. Neither can you get the infinite God into a finite body; nor the sovereignty into the subordinate; nor the eternal into the temporal nor the universal into the local.

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“Jesus Is God”
or
“The Person of Christ”
by Rev. Paul B. Osborn

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

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

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

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

Whatever we may believe about the humanity of Christ, we cannot escape the fact that He was pre-existent to the world, and an active member of the Godhead.

We also find that during His earthly ministry Christ claims for Himself that just “defined humanity.” His life in the flesh is manifestly different than any mere man. From the virgin to His burial we find His life bearing out the truth of His statement, “I and my Father are one” (John 10: 30).

He not only healed the sick, raised the dead, and proved His power over the forces of nature and demons, He also forgave sins (Mark 2: 5; John 8: 11). More startling than this is the fact that He who declared, “Thou shalt worship the Lord thy God, and him only shalt thou serve” (Matt. 4: 10), allowed Himself to become the object of worship for those who believed in Him. See the story of the Canaanite woman in Matthew 15: 25 and the miracle of John 9: 38.

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

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

SABBATH SCHOOL LESSON

for November 8, 1958

The Marks of a Christian
Lesson Scripture: Matthew 5: 1-12.

Women’s Work — Mrs. A. Russell Moxson

NOVEMBER DEVOTIONAL SERVICE

By Mrs. Herbert Bennett

Topic: Go ye! with grateful hearts

Song: Come, Ye Thankful People, Come
Scripture: Psalm 100; James 1: 17

Meditation

“Make a joyful noise unto the Lord all ye lands.” Thus Thanksgiving is significant, the reason when we should especially remember to be thankful and grateful.

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

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

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

God gives us nature with all her splendor. Who is there that cannot but feel thankful to Someone for the seasons of the year and their changing beauty, and for the very air we breathe? Who is there that cannot but feel thankful to Someone for the use of schools to eradicate religion, for our many rich blessings and Thy great goodness. We thank Thee for our homes, our families, and our world. May we become more worthy of Thy protection and care. We pray that Thou wilt guide us in the right paths; and may we “go forth with grateful hearts,” Amen.

Closing Hymn:

“Now Thank We All Our God.”

Prime Target:

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

Datelime.

NEWS FROM THE CHURCHES

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

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

CHICAGO, ILL. — Approximately 100 persons were in attendance on October 4, at the combined Quarterly Meeting of the Southern Wisconsin and Chicago Churches and the 75th anniversary of the
the organization of the Chicago Church, which had its beginning, September 8, 1883.

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

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

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

MARLBORO, N. J. — Our annual Harvest Home Sabbath is scheduled for November 1. It is an occasion at which the church is decorated with the bounties of a productive farm land. During the day two newly chosen deacons, David Sheppard and Jonathan Davis, will be ordained. Visitors are invited.

BERLIN, N. Y. — On September 27 the Sabbath School observed Recognition Day and honored the teachers of the school. Arlie Greene, superintendent of the Sabbath School for 18 consecutive years, was in charge of the service. Mrs. Joseph Bullock, teacher of the adult class, was recognized for having taught the longest. The ages of those attending the service from her class ranged from 72 to 91. Mrs. Bullock and each member of her class were presented with a red rose. Some of the class members told of their early days in Sabbath School. Other teachers recognized were Mrs. Carleton Greene, Mrs. Delma Ellis, Mrs. Arlie Greene, and Rev. and Mrs. Paul Maxson. During the service Althea Greene sang "Some Day He'll Make It Plain," and the Scripture reading was by Mrs. Maxson. Earle Hewitt, a teacher and former principal of the Berlin Central School, who devotes much of his time to Bible work, was a guest at the service and offered a prayer of recognition.

— From Hoosick Falls Standard Press.

LONELY CREEK, W. VA. — This church has a very nice custom of giving annual recognition to those who have been members for the greatest number of years. Probably it has a longer list than any other church of people who have been faithful through two or three generations. Such a recognition service was held on October 11. The list of names with the number of years of membership down to 50 is as follows (younger ones are honored for their work at other times): 79, Mrs. Mary Elva Davis Bond and Mrs. Althea J. Davis Randolph; 69, Dr. S. Orestes Bond, Mrs. Lora Antha Bond Davis, Miss Girtha Davis, Deacon Stephen G. Kennedy; 67, Miss Josie Paugh; 66, Deacon S. Erlow Davis; 64, Deacon Harvey O. Van Horn; 61, Russell Kennedy; '56, Ezra B. Paugh; '45, Miss Creta Randolph; '52, Mrs. Venie Bond; '50, Mrs. Jessie S. Kennedy, Max H. Davis, Mrs. Georgia A. Davis Barnes. — Editor Church Bulletin.

The Sabbath Recorder

SABBATHKEEPERS' 1959 CALENDARS

The logical calendar for all Sabbath-observers. Sabbath — the 7th Day of the week, the true Lord's Day — in color. Space provided for filling in times of Friday and Sabbath sunsets. Fold-back sheets with memoranda provisions on backs. Inspiring, educational, and important Sabbath truths presented in twelve lessons of new Sabbath study series, logically arranged. General topic for 1959, "The Sabbath in the Biblical Books of the Law." Intolerant, Constitution-violating Sunday laws exposed. TWENTY-FIVE CENTS EACH WITH QUANTITY DISCOUNTS Order early from The Bible Sabbath Association Fairview, Oklahoma (Non-Sectarian — Undenominational)

SPEAKERS AND STANDARDS

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