The Sabbath Recorder

DECEMBER 8, 1958

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 von 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.
Pines Camp with the digging of ditches and the laying of pipeline, not only between the new well and the spring, but to the rear of the girls' barracks to install a fire hydrant there.

The annual church business meeting on October 12 called out a good attendance. Pastor Wheeler was chosen for another year by unanimous ballot.

Most of our people were in attendance at the Sabbath morning worship service of the Pacific Coast Association held in Los Angeles, October 17-19, and some were on hand throughout. The program, on the general thought “Cherishing Our Christian Heritage,” was inspiring and varied. Refreshing, also, was the fellowship at luncheon at Sycamore Park under a balmy but veiled sun where quiet trees glazed in their autumn garb.

Bond. — A daughter, Cynthia Beth, to Mr. and Mrs. Thomas C. Bond, Lost Creek, W. Va., September 20, 1938.

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 E., 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 wife 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., Sept. 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. Besse 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 the 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 Fatao. Interment was in the Shiloh Cemetery. — C.H.D.

Accessions

By Baptism:

George Attaway
Cecil Crawford
Christine Crawford

Paint Rock, Ala.

By Baptism:

Paint Rock, Ala.

Mary Kimbrough
Lost Creek, W. Va.

By Baptism:

Doris Allena Bond
Richard Carlton Bond
John J. Curry III
Judith Elaine Kennedy
Mary Ann Loofboro
Paul E. Streth

Paint Rock, Ala.


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DECEMBER 8, 1958
Retirement Lacks Luster

The president of the American Medical Association, Dr. Gordon 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 means death for many lusters and that, with 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 they would be thrilled 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 he really 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 circumstances), 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 idleness. He wants to serve.

Looking about us and studying vital statistics, the impression grows that young men die younger (from heart trouble, etc.) than the average in which the church and its periodicals are taken for granted. Why do we not remember to thank people for helping us? Those who have written letters and their contributions 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 of the Sabbath Recorder for purposes of evangelism. Each issue has been printed double as a bi-weekly 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 the claims of Christ or discovered the joys of faithful service.

How did the church people respond? Letters are letters of appreciation. Many perhaps felt that our publicity efforts put pressure on them to distribute something which they admitted was very good. It is a matter of fact to state that 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 future 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? Those who have written letters and their contributions ought to be encouraged. (None of them have said so and none have knowledge that this item is being written.)

The editor said that he is not yet 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
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 work, a knowledge of the original Greek with the long hours of study required. For the layman who would like to see worked into the Bible text just what they have wanted, it is a privilege to proceed with their task. It is then quite refreshing to become assured of this impression of freshening to become assured of this impression. We have said that it was designed to enrich their Bible reading by a study of the portions examined, the added meaning without bias or intent to insert. 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 those 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 Missouri or Kansas, or from other points. We cannot print a fraction of the testimonies of blessings received through the Sabbath Recorder. We wish we could. We do not want to. What we do wish is a wider circulation. It can be widened if all of you tell your friends what so many of you tell us you find, 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 "Ten Commandments" was a failure, though 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., the lawfulness of certain kinds of work on the day of rest. 'My Father worketh even until now,' said He to His disciples. 'Can ye 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, conservatory 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. And 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 divine estate. When God the Creator pronounced all things good, and rest, 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 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 filled with love will readily beheld 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.

*A 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 A. B. Bruce, D.D., has as a classic and it will live on in spite of its age. The editor (pages 8 & 9) notes that not until the end of the article (p. 96) do we find any reference to a change in the day—i.e., of 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 words, "The Son of man is Lord of the Sabbath," uttered by Jesus on the occasion when He defended His disciples against the charge of breaking the Sabbath.

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 causing 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 Sabbath. 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 common 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 them, or to substitute repentance, and, once given, can never be withdrawn.

What, then, does the lordship of Christ over the Sabbath signify? Simply this: that as an institution which is 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 works there is no law save that of churlish, ungenial, pharisaic custom.

What is Lawful on the Sabbath?
imperial law of love. The Son of man hath authority to cancel all regulations tending in this direction emanating from men, because the 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 (wherein it is a matter of merely Jewish concern, and which was not of fundamental importance) is a presumption of perpetuity for every candidate 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. Yet, though at least this reason could go to determine that rest is needful, there should be a 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 it forever, for it is the law of a religion in many respects new.

The mission has lived in this part of Africa have endured as a minor problem. But for her it might be a major problem, and, therefore, we 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 from, and to, Beira that our missionary, 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. They and others who 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 (including our food and 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 called him to the bank to exchange our money and to the railways where he purchased our tickets, and then took us to the post office so 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 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? Are these questions being 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

The times are troubled and the pity we are in trouble commensurate with the pity I would expect 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, and the fear that strikes the hearts and minds 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 12, 1959

The effect of world affairs on Christian education, closer working relationships with missionary education, and increased association in improving Christian 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 May which also was held at the 1956 meeting of the World Council of Churches in Ceylon, India.

Twenty-five years of the United Christian Young People's 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, the church and with the world; and the fear that such things happen to them.

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

The Seventh Day Baptist Board of Christian Education expects to be represented at the 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 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 recognition.

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 "firm" 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 a "regrouped" or "deterred" group as stated 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 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 that of a group openly immoral and unchristian so to do."

News from Red China has filled the papers and secular 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." Some disturbing to the Christian is the news that the Chinese rulers are apparently succeeding in an unbelievably short time to organize all Chinese into large scale agricultural and industrial development. Family life is being rapidly broken up by a great nationalization 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 and could not have gotten to the NCC 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 of China to the United Nations but if those reasons are based on expediency or on some vague idealism, it is doubtful if, as Christians, we may try 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 has to be decided. The shocking thing, rather, is the till-now successful attempt to shut off even the possibility of the Chinese coming to America."

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 going-slow position. We 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 wonder if we could see some of 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 programming. This fall, many pastors and other church leaders sent in orders for special-occasion filmstrips months in advance. Late orders for this free service were honored.

The Tract Board has now ordered extra copies of some of the most-requested filmstrip 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 a 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 Scribes 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 group ranging from older children to adults. Other acquisitions will be announced soon.

December 8, 1958

THE SABBATH RECORDER
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 Association 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 Action," our history from the beginning of the organization until now. These copies are typewritten and are easily mailable. 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 until now our individual concern were often too 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

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 an extensive 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


THE SABBATH RECORDER

"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 and to further 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 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 common man to 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-cheked boy, stretched out by the fireplace using its light by which to figure, writing on the back of a shoever, and studying from a book which he had walked miles to borrow. Abe Lincoln was preparing himself for the time when he would be of service to his country, exhibiting a faith in his destiny and his country which even his father could not understand. There that by his courage and his high convictions he was to move toward the ideal of closer spiritual ties between all men of all races and all lands.

It should not surprise us that selfish interests undermined his intended purpose; that those against whom he had mustered were as far removed from the majesty and wonder of a living God as a man can be toward his Creator. The Significance of the Savior's Birth

December 8, 1958

*The layman who delivered this sermon in the North Loup, Neb., Seventh Day Baptist Church prefers to remain anonymous.
of or for the benefit of some less worthy grandeur, for is not power and indifference to their subjects' welfare. An occasional voice spoke out to keep alive the supreme message that there was only one thing to be done (because of their sins) they piled distress and failure 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 its 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 which we are all deeply needed, 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 wasted and lost 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 many of us, the great play of forces which He entered, or it may be a powerful catedra - 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 our efforts 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 vision, all of the splendor that is given to man to envision. But only to the degree that our efforts express our desire to further this 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 our minds, 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.

Begun on a site that is tenable, laid on the rock of truth, conceived in faith and matured in loyalty, lit with the light of wisdom and understanding, housing a hospital and an humble host, and warmed by the unfailing love of God, is the house. We labor and in the kingdom of God where they work best and to speed them on their way. When such a giant helps the people go on, 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 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 the giant jet, you might aspire to be 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.

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 takeoffs. How big was it? It could carry a load of 90 tons. Think of it!

Why does the Air Force have such a huge plane? Their one and only purpose is to help other planes that are running short of fuel -- to keep them up at high altitude where they work best and to speed them on their way. When such a giant helps the people go on, men are lost and homes are saddened. Other planes will have to come down.

...
A Christmas Suggestion

While the folks back home trim the Christmas tree, thousands of Ramadans this year will tan themselves in Islam'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 day; and the Greenery for their church 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 disciples; 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 a 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 plans to bring you a 30-day series of passages from your Bible to read from your Bible the following passages with your heart open to receive the love of God:


Pacific Coast Meetings

The semiannual meeting of the Pacific Coast Association was held October 17, 18, and 19 in the Los Angeles Seventh-day Adventist 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 included 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 plaza for their fellowship breakfast. At 9:30, workshops were conducted by laymen from the two churches. The 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 chairmaned 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.

DECEMBER 8, 1958

NEWS FROM THE CHURCHES

MILTON, WIS. — You'll be interested to know that the offering for the United Temperance Movement taken last Sabbath Dec. 14 ($10.10) and Dec. 17 ($140.35) totaled $150.45. 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 prepared 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 this their local visiting lone Sabbathkeepers. 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 each Sunday. They are from Weston, about 10 miles away. We are grateful for the interest and support of several of our nonresident members and those who continue to sustain our covenant with God and the church.

A number of friends who are not Seventh Day Baptists meet with us regularly, making this our 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 Augs. 12, after a long illness with diabetes. His Christian spirit and helpfulness were 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 Wooddale Baptist Church in Houston, Texas.

Gilman-Williams. — At the home of the bride's parents, 299 Main St., Brockport, N. Y., on September 27, 1958, Frederick Arthur Gilman, Clarkson, N. Y., son of George and Clara Seger Gilman, and Connie Williams, Brockport, N. Y., daughter of Leland and Marjorie Lesch 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. Lela 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 15, 1958. Their present address: A/2C William T. Johnson, AF1556124, 358th B.S., Davis Mathar AFB, Tuscon, Ariz.

Sidler-Barnes. — Nina Barnes, daughter of Mrs. Georgia Barnes, and Carlton Sidler 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 S. Suggs 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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