

DENOMINATIONAL BUDGET

Statement of the Treasurer, February 29, 1956

	Receipts	
	February	5 Months
Balance, Feb. 1	\$ 26.12	
Adams Center		345.00*
Albion	35.72	143.70
Alfred, First	224.50	1,534.12*
Alfred, Second		404.60*
Associations and groups		35.90
Battle Creek	714.10	1,980.58*
Berlin	41.57	234.89*
Boulder		170.32*
Brookfield, First	10.00	100.00*
Brookfield, Second	48.50	204.98*
Buffalo Fellowship	15.00	45.00
Chicago	140.00	787.00*
Daytona Beach	42.75	188.05
Denver	65.59	304.52*
De Ruyter	49.50	561.00
Dodge Center	59.41	210.40
Edinburg		48.00*
Farina	15.00	110.00*
Fouke		28.05*
Friendship	20.00	75.00*
Hebron, First		75.00*
Hopkinton, First	48.05	551.50*
Hopkinton, Second	5.00	25.00
Independence	67.00	303.00*
Indianapolis	15.00	90.00*
Individuals		2,262.79
Irvington		250.00*
Kansas City Fellowship	20.00	110.00
Little Genesee		140.18
Los Angeles	313.30	570.93*
Los Angeles, Christ's		35.00
Lost Creek		336.04
Marlboro	142.06	932.03
Middle Island	12.00	80.00*
Milton		1,866.17
Milton Junction	100.71	530.54
New Auburn		26.75
North Loup		126.77*
Nortonville	34.00	246.87*
Pawcatuck	325.00	1,824.72*
Piscataway	1.00	71.00
Plainfield	308.00	2,852.77*
Putnam County		40.00
Richburg		106.00*
Ritchie	10.00	95.00*
Riverside		813.39
Roanoke		50.00
Rockville	15.00	24.35

Salem		580.00*
Salemville		64.36
Schenectady	35.40	117.60
Shiloh	529.50	1,868.50*
Stonefort		17.35*
Syracuse		50.00
Texarkana Fellowship		22.81
Twin Cities		10.00
Verona	112.00	629.31*
Walworth		60.00*
Washington		66.00
Waterford	34.42	193.60*
White Cloud	117.65	330.57*
	\$3,752.85	\$25,957.01

The asterisks indicate contributions larger than at this time last year.

Disbursements

	Budget (Designated & undesignated)	Non- Budget Gifts
Missionary Society	\$1,173.97	\$234.42
Tract Society	199.02	
Board of		
Christian Education	352.16	
School of Theology	313.41	
Women's Board	120.90	
Historical Society	53.32	
Ministerial Retirement	411.99	345.79
S. D. B. Building	39.06	
General Conference	425.63	
World Fellowship and Service	10.54	
Salem College		50.00
Balance, February 29	22.64	
	\$3,122.64	\$630.21

Comparative Figures

	1956	1955
Receipts in February:		
Budget	\$ 3,096.52	\$ 3,040.61
Non-budget gifts	630.21	361.65
Receipts in 5 months:		
Budget	22,022.94	21,673.61
Non-budget gifts	3,934.07	1,836.09
Current annual budget	74,113.50	70,750.00
Portion of budget raised to date	29.7%	30.6%

Respectfully submitted,
Olin C. Davis, Treasurer.

Verona, N. Y.

Too many church members don't know what the church ought to be doing and are merely token givers. The churches have been afraid to give money its rightful place in the program. The Christian needs to be taught that tithing — contributing a tenth of income to the church — is the "minimum Christian concept" of giving. — Marvin C. Wilbur.

With a two-year renewal from a man in North Loup, Neb., comes this word, "With best wishes for the dear old Recorder and all who are connected with it." A lone Sabbathkeeper in Elmdale, Kan., accompanied her renewal on January 5 with this greeting, "Enjoy the Recorder so much, and wish all a happy and prosperous New Year."

APRIL 2, 1956

The Sabbath Recorder

Renewing the Covenant

Come, let us use the grace divine,
And all, with one accord,
In a perpetual covenant join
Ourselves to Christ the Lord;

Give up ourselves, through Jesus' power,
His name to glorify;
And promise, in this sacred hour,
For God to live and die.

The covenant we this moment make
Be ever kept in mind;
We will no more our God forsake,
Or cast His words behind.

Thee, Father, Son and Holy Ghost,
Let all our hearts receive;
Present with the celestial host,
The peaceful answer give.

To each the covenant blood apply,
Which takes our sins away;
And register our names on high,
And keep us to that day.

—Charles Wesley.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. George Parrish
CHRISTIAN EDUCATION Mrs. Lester Nelson
..... Neal D. Mills, M.A., B.D.

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.

Published weekly (except August when it is
published biweekly) for Seventh Day Baptists
by the American Sabbath Tract Society.

Second class mail privileges authorized at Plainfield,
New Jersey. The Sabbath Recorder does not necessarily
endorse signed articles. All communications should be
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., APRIL 2, 1956

Vol. 160, No. 14

Whole No. 5,687

IN THIS ISSUE

Editorials: The Problem of Free-time Radio	210
Editor Reports Work	211
Features: *Rais'n's	212
Christian Education Convention	213
10 Questions That Must Be Answered	214
Caution on Sunday Laws Urged by N. J. Group	215
The Second-Mile Project.—	
Thoughts on the Atonement	216
Tract Board Meeting Held	219
A Christian Citizen's Responsibility for Mental Health	220
For Jr. High Readers	221
Your Place in Denominational Work	222
The Living Word	223
News from the Churches	223
Accessions.—Marriages.—	
Births.—Obituaries	Back Cover

The purpose of prayer according to Jesus was not to get God to do things for you, but to enable God to do things in you and through you.—G. A. Studdert-Kennedy.

THE PROBLEM OF FREE-TIME RADIO

The Broadcasting and Film Commission of the National Council of Churches went on record March 2 with a statement advising churches and church groups against the purchase of radio or television time for religious broadcasts.

The statement calls upon the stations and networks to make desirable time available free for religious broadcasts and urges the Commission's 30-member communions and state and local councils of churches and church women to exercise their influence in support of the position.

The statement on religious broadcasting opposes joint commercial and church sponsorship of a program. "If a commercial advertiser sponsors a religious personality or program of a religious nature," it declares, "the label of a denomination or other religious body should not be attached as co-sponsor."

The four-page release from which the above paragraphs are quoted indicates a great deal of thought expended on this whole problem, and many very interesting facts about the programs on radio and TV which have been sponsored by this commission of the NCC. The meeting which resulted in the quoted statement also adopted a 1956 budget \$346,000 larger than last year's high—a total of \$1,751,400 for the current year.

At first glance it would seem that this huge budget implies that the commission either is not following its own advice to church groups or is not expecting the stations to donate sufficient free time. It is probable, however, that the great expenditure is more for the purpose of producing programs than for buying time to show them. In addition to what the NCC produces, are such programs as the Methodist series, "The Way," and the Missouri Synod Lutheran TV series, "This Is the Life," both of which were released by the NCC commission and which cost those denominations \$296,000 and \$420,000, respectively, to produce.

Realizing, as we must, that the highest quality radio and TV programs cannot be produced by the smallest denominations and groups and that the buying of showing time is another prohibitive cost in

APRIL 2, 1956

many cases, still we have some misgivings about the request in the opening paragraph. Although we recognize the technical excellence and the general content acceptability of many of the co-operative programs mentioned in the report, we wonder if this is going to lead to a stifling of minority voices on the airwaves. It appears to us that the American public wants not only the generalized religion of some of these programs but also, perhaps, the less formal religious services which they have been able to tune in.

Radio and TV stations granting free time most naturally would rather have co-operatively sponsored programs because they are less trouble. The station management does not have to decide which applicant to accept and which to reject on a free-time basis. When time is paid for either by a sponsor, religious or secular, or by free-will offerings, there is not as much supervision by the station or by an interdenominational commission. There are, of course, values in such supervision up to a certain point.

The question arises as to whether a refusal on the part of churches to buy time is a justifiable type of boycott. More than that, would it result in the surrender of basic freedom of propagating our Christian faith by channeling nearly all of the religious programs through powerful interdenominational groups? Would it tend toward institutionalizing all the religion of the airways?

If the latter is true, it is the editor's opinion that we should weigh the matter carefully before going very far with this suggestion. For three years he was a military chaplain, maintaining denominational identity as far as official reports were concerned, but suiting his public services to a cross section of all denominations with practically no opportunity to present the distinctive beliefs of his own denomination. This type of ministry was and still is needed, but it is not wholly satisfying either to all those ministered to or to the minister himself. God forbid that the time will come when good quality programs cannot be put on the air financed by the producing groups or by the offerings of the listeners.

211

EDITOR REPORTS WORK

Portions of the report of the editor of the Sabbath Recorder for the quarter ending Feb. 29, 1956, presented to the Board of Trustees of the American Sabbath Tract Society, March 18.

It will be recalled that it was at the spring meeting a year ago that the board took action to increase the size of the Recorder, making all issues of the same size at the discretion of the editor. We have no reason to regret this expansion of our service and we certainly would not recommend returning to the alternate 8-page and 16-page issues. We believe, however, that conditions do not warrant any further enlargement of the Recorder at the present time. It is our opinion that although readers by now may have forgotten the 8-page issues, yet they are in general much better satisfied with the Recorder when it is of uniform size. It appears that our estimate of the additional cost which was made a year ago was a little too low and we have been consistently going slightly above the estimated printing costs. This situation, we believe, has been taken care of in the consideration of a new budget.

It is our belief that the better service rendered has made it easier to secure renewals and new subscriptions without resorting to any high-pressure salesmanship. We are told that receipts during the quarter have been at a high level and that 43 new subscriptions came in during the past three months. However, during the same period 38 names were dropped for various reasons. A few of these were newlyweds and gift subscriptions. Very few would seem to be avoidable and it is hoped that letters sent to some of these will result in renewals at a later date. In regard to securing new subscriptions, O. Glenn Kennedy of Chatham, N. J., has been in consultation with the editor in regard to a competition plan which would utilize young people in trying to secure 100% coverage in their churches and offering a trip to Conference as a prize. The plan has been presented to the Advisory Committee and, although the offer of paying expenses to Conference does not seem available on a national basis, some aspects of his plan have been considered by the committee and may be

put into operation. It is evident that if we are to keep our present subscription list, if we are to maintain a net increase in our subscriptions, there must be consistent effort made at the local level in other places than where local Recorder agents are now doing a good job.

During the latter part of the quarter we have had considerable youth material in the Recorder and have consistently tried to appeal to such young people as may be reading the Recorder. We have a feeling that our youth readership is not very large and that it constitutes a great challenge to the editor. We are still in the formulative period of developing something to appeal to the junior-high age without completely neglecting the younger children. This is a major concern and one in which help would be appreciated. We believe if the editor could find more time to work on this himself, or if he could secure satisfactory writers for this age group, it would improve our magazine considerably. We have now been without a regular children's page in alternate issues since the first of January.

Yonan Codex

The extravagant claims as to the age and value of the remarkable Yonan Codex have been challenged by the Society of Biblical Literature. This ancient Aramaic copy of the New Testament belonging to the Yonan family was on display in the Library of Congress last spring. Now the Aramaic Bible Foundation is carrying it around the country in an effort to raise between \$300,000 and \$1,500,000 to purchase it for the Library of Congress. The Society of Biblical Literature places its value at no more than \$5,000 affirming, however, that it is an authentic 7th- or 8th-century copy of the Syria Peshitta, a version made from the Greek New Testament about A.D. 400. Other New Testament manuscripts are much more valuable, but this is remarkable for its beauty and good state of preservation.

A "Mother of Israel" of Riverside, Calif., wrote to the subscription department, "Am enjoying the Recorder very much these days."

*Rais'ns Budget Promotion Committee

Charles H. North

Rev. Neal D. Mills, executive secretary and treasurer of the Board of Christian Education, writes:

"... this board has received \$2,431.85 in the past five months making us nearly \$1,100 behind. At that rate it looks as though we can count on being about \$2,000 behind at the end of the year.*

"The problem is: Where in our budget can we cut \$2,000? ... The greater portion of the budget consists of definite commitments which cannot be reduced." After serious further study, Secretary Mills finds possible savings of only \$1,280 and "possibly two or three hundred more" in the following items:

Debt repayment, lowered from \$ 350 to \$ 000	
Secretary, office and travel	500 to 200
Ministerial Retirement	130 to 0
Workshop Promotion	300 to 50
Helping Hand editorial, etc...	1,000 to 800
Youth Work	50 to 0

Total reduction from\$2,330 to \$1,050

"Such reduction means that our debt will increase to about \$2,500 at the end of the year, rather than decrease.

"It means that visiting churches, holding Leadership Classes, helping teachers solve their problems, etc., will be out except for churches near Alfred.

"It means much of the editorial work of the Helping Hand must be done without pay.

"Youth work is limited to little except Pre-Conference Retreat, which is usually self-supporting."

To quote the 1955 Year Book: "The goal of Christian Education is to lead children and adults to acknowledge Jesus Christ as the Lord of their lives and to serve Him in the fellowship of His Church. We believe that the greatest task of the church and the home is to try to achieve that goal. It calls for deep devotion, careful preparation, and constant effort on

*Rais'n' — Through General Conference we approved supporting \$8,415 of a total \$9,600 budget for this board. Just because we fell down other years in raising 100 per cent, we need more than ever to pray for sacrificial giving in 1956.

Christian Education Convention Cincinnati, Ohio, February 12-17

As stated in a previous issue of the Sabbath Recorder, the Board of Christian Education and Salem College sent Rev. Rex Zwiebel as a delegate to the Christian Education Convention of the National Council of Churches at Cincinnati, Ohio, February 12-17, 1956.

At the suggestion of the board, the section dealing with Youth Work was attended as well as were the meetings of the Commission on General Christian Education and those of the Denominational Executives. Other sections that were meeting simultaneously were Administration and Leadership, Adult Work, Children's Work, City Executives, Directors, Editors, Lay, Missionary Education, National Denominational Executives, Pastors, Professors and Research, Publishers, State and Regional Executives, Regional Denominational Executives, State Council Executives, and Weekday Religious Education.

The whole program was exceptionally well planned and executed with precision; the fellowship was cordial and Christian.

The most internationally known speaker was Hon. Harold E. Stassen who spoke informally to the Commission on General Christian Education. He pointed out that leaders in Christian education must never underestimate their work. In his world travels he could feel and see the tremendous effect for good that the Gospel was having through Christian education efforts. His last challenge to us was "Be not complacent." The rapidly expanding population of the world, especially in the United States, is bringing enormous opportunity, along with new problems, for enlarged efforts in religious endeavor. Mr. Stassen felt that the fact that 60% of our population owning their homes will stabilize the work of Christian education,

the part of parents, teachers, and pastors. To give them all possible aid is the purpose of this board."

To give the Board of Christian Education all possible support should be the goal of highest priority for each Seventh Day Baptist. We can't do it by raising the Denominational Budget 80 per cent!

making it possible to plan and build adequately equipped departments.

Two men who spoke pointedly to the Youth Section of approximately 200 youth leaders were Dr. Wayne Clymer, professor of Practical Theology, Evangelical Theological Seminary, Naperville, Ill., and Dr. Jesse Ziegler, professor of Psychology and Christian Education, director of Counseling Services, Bethany Theological Seminary, Chicago.

Dr. Clymer emphasized that the church is both a "witness and a worship." Christians are not perfect but progress in the understanding of God and His will as they labor day by day, his Scripture text being "As they went they were healed." He agreed with Dr. Niles' declaration, that a Christian worker is "one beggar telling another where to find food."

Dr. Ziegler stressed the fact that vocation is first of all to be a disciple of Christ, and that every member of the church is a part of the ministry. Your "church work" is the way you earn your living, your recreation, your every activity inside and outside the church building. On your day of worship you should ask yourself: "How did I get along with my 'church work' this past week; what shall I do this week; how will the Scriptures help me in my 'church work'?" After the addresses by these young professors, the section was divided into groups of ten. Each group formulated two or three questions to be answered in a panel discussion at the next meeting of the section. That meeting was especially interesting with a deep concern for consecrated "church work" being made manifest.

In a report to the Denominational Executives Section, Dr. John S. Groenfeldt, general secretary of the Board of Christian Education and Evangelism, Northern Province, Moravian Church in America, gave a realistic picture of the place of weekday religious education in the public schools of America. As the idea progresses and grows in strength, so does the opposition. He reminded us that those sponsoring and teaching weekday religious education classes must do a job "equal or better than that of secular education." If enough released time is allowed for religious instruction in public schools it will

The Second-Mile Project

(An over-the-top program
of the Budget Committee)

A letter has gone out to pastors and church leaders throughout the United States from the office of the president of General Conference in behalf of the special committee charged with promoting the Denominational Budget. The purpose of the letter is to prepare all church leaders for this "second-mile project" and to insure its proper promotion and the procedure of reporting its successful completion.

The letter makes this challenge, "Let's go over the top with our Denominational Budget even before Conference meets. With your help it can be done."

The second-mile project is a plan to send special offering coin folders to all of the churches which are now using the budget promotion bulletin covers (and in the same quantity) to be distributed with the bulletins. The filled cards are to be turned in to the church treasurer before June 9, which is Budget Sabbath for that month. Each card bears this message:

MEMORIAL GIFT FOR DENOMINATIONAL BUDGET

"To the Glory of God —
In Memory of A. Burdet Crofoot."

This special gift project, it is emphasized, is to be over and above the regular giving to our Denominational Budget. Even the children, and perhaps especially the youngest members of the churches, should be given coin cards, says the committee, for a partly filled card will still be profitable and will be valuable as training in giving.

The committee points out: "We must not build a memorial to God in memory of a friend and leave it partly finished. It will be completed only when the budget is raised in full.

"We are counting on you to do your part in this project."

It seems incredible, thirty-five million laws and no improvements on the Ten Commandments. — Ft. Pierce Rota-Scope.

THOUGHTS ON THE ATONEMENT

Rev. Lee Holloway

The Doctrine of the Atonement is the very heart of Christian theology. The fact of the atonement is the very heart of Christian life. Around the atonement cluster all the great teachings of the Bible, and it is the thing which gives impetus to and sanctifies the actions and ethics of the Church.

The moving cause of the atonement was God Himself. For one thing it was found in His good pleasure as was predicted in Isaiah 53: 10: ". . . the pleasure of the Lord shall prosper in His hand." Angels sang, as recorded in Luke 2: 14, "Glory to God in the highest, and on earth peace among men in whom he is pleased." Thus it pleased God to make peace with man through the atonement. John 3: 16 shows a similar thought. Paul says in Galatians 1: 4 that Christ "gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father," and in Colossians 1: 19, 20a: "For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself."

God's very nature was involved in this moving cause, and it was not due to God's will in an arbitrary or capricious sense, but was rooted in love and justice. Love provided a way of escape for sinful man from his fate (John 3: 16), and justice required that the way be of a nature to meet the demands of the law which was an expression of God's holiness, in order that God, as Romans 3: 26 says, ". . . might be just, and the justifier of him which believeth in Jesus." Thus we see that love and justice are combined in this great act. To say that only justice is involved is to ignore the fact that our Heavenly Father Himself initiated the atonement, but justice, being a part of His essential nature, had to be satisfied.

The Need Questioned

The question has arisen as to whether the atonement was necessary, and there are many different opinions on this point. The Nominalists of the Middle Ages and

others said it was not necessary. Some of the reasons advanced were: that the atonement was purely arbitrary; that there was no infinite value to be attached to the suffering of Christ and that it was the mere equivalent offered for satisfaction due which God was pleased to accept; that any other substitute could be accepted or none at all was required; that the law could be relaxed; and that it was not necessary for God to proceed in a judicial way to manifest His grace.

Some said that the atonement was relatively or hypothetically necessary. Calvin based it on the sovereign will of God to forgive sin on no other condition. This position is only a little above the argument that the atonement was arbitrary, because it seems to place the responsibility on a single aspect of God's character.

The Need Asserted and Proved

The absolute necessity of the atonement was taught in the early church by Irenaeus, and in the Middle Ages by Anselm. They grounded their belief on the justice of God and His moral perfection by which He maintains His holiness against sin and the sinner and inflicts punishment on the transgressors. The only way to pardon sin and satisfy divine justice was through the atonement.

Several proofs for the absolute necessity view can be found in Scripture and reasoning derived from Scripture. For instance, in view of His righteousness and holiness, God cannot overlook defiance of His infinite majesty, but must punish. Exodus 34: 7 and Numbers 14: 18 say that God will "by no means clear the guilty." Psalm 5: 4, 5 shows that God hates sin and workers of iniquity. Romans 1: 18 speaks of the "wrath of God against ungodliness." Thus the necessity of the atonement follows from the divine nature.

The immutability of the law as inherent in that nature also makes it necessary for Him to demand satisfaction from the sinner. Transgression required a penalty as Deuteronomy 27: 26 shows: "Cursed be he that confirmeth not all the words of this law to do them." Some satisfaction for disobedience, therefore, was required — absolutely must be given.

This follows, too, from the veracity of God (Num. 23: 19), "God is not a man, that he should lie" and (Rom. 3: 4), "Let God be found true, but every man a liar." God decreed death for disobedience (Ez. 18: 4): ". . . the soul that sinneth it shall die" and (Rom. 6: 23) ". . . the wages of sin is death." If sinners were to be saved, a substitute had to die.

We may reach the same conclusion of the necessity of the atonement from the nature of sin as guilt as so defined in the Bible. If sin were merely a maladjustment left over from a pre-human state, as would follow from an evolutionary hypothesis, no guilt or blame could be attached to man's actions or attitudes. 1 John 3: 4 points out, however, that "sin is the transgression of the law." Romans 3: 19 shows that the whole world is guilty, and James 2: 10 makes even the slight offender guilty of the whole law.

Also, the amazing greatness of the sacrifice of God implies the necessity view. The bitter and shameful death of Christ was irrelevant if it were anything short of absolutely necessary. Jesus said in Luke 24: 26, "Ought not Christ to have suffered these things?" Hebrews 9: 22, 23 shows that the Old Testament sacrifices were necessary for remission of sins and that Christ was the reality of this in the actual cleansing of sin in the heavenly sanctuary.

These Scriptures indicate that no other path was open to Christ, else the Father would have found it. God surely would not have offered His Son as a sacrifice to appease His will on an arbitrary basis or any other, short of necessity. Any over-emphasis on Christ's death as an example of devotion to high ethical principles, which is made to deny His atoning work and the necessity thereof, would seem to involve one in difficulty in accepting the above verses in Luke and Hebrews. Christ's devotion to duty from lofty principles is, of course, most readily admitted, and it should be gloriously praised.

Are Objections Valid?

Certain objections have been made to this doctrine. One is that it makes God inferior to man, because man can freely

forgive those who sin against him and frequently does. God cannot, however, be compared to a private individual in all things. God is the Judge of all the earth and the Creator of the law. As such, He must maintain law and justice and cannot ignore violations and flouting of that law. If God does not uphold His own law and require a penalty for breaking it, who will or can? This objection also ignores the fact that God was under no obligation to redeem men, but He initiated this action because of His love.

Another objection appears to be a flat contradiction of certain Scripture such as Luke 24: 26, referred to above, which is done, for instance, by Earnest Freemont Tittle on page 270 of his commentary on Luke. The only answer is to affirm the truthfulness of all the Bible and to present other Scripture references as John 19: 11: "Thou couldst have no power at all against me, except it were given thee from above," and John 10: 17,18, "I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord."

A Sacrifice to God

We observe that the atonement is objective: that is that the primary impression is on the person to whom made. Thus it was intended to propitiate God and reconcile Him to the sinner. The sinner was also reconciled, but that is secondary to the main idea. Hebrews 5: 1 says: "For every high priest taken from among men is ordained for men in things pertaining to God." The priest then looks primarily to God. The Old Testament sacrifices have an objective reference, and that is to produce an effect on God which is to atone for sins, but also they are expressions of devotion and gratitude. Paul says: We "are bought with a price" (1 Cor. 6: 20 and 7: 23). The price can only be paid to God. There is no subjective atonement. The party that has done wrong makes amends to the one wronged.

Atonement Is the Highest Form of Mercy

Another fact about the atonement is that it is vicarious. The personal atonement of the sinner for his own sins ends

in death and excludes mercy. The vicarious atonement represents the highest form of mercy, because the Father provides it and the Son voluntarily performs it. It leads to reconciliation and eternal life as the gift of God. The Bible, of course, teaches it in many places such as Isaiah 53, and John 1: 29, where Jesus is called the "Lamb of God which taketh away the sin of the world"; and Galatians 3: 13, "Christ hath redeemed us from the curse of the law, being made a curse for us."

Practical Values of This Theme

Meditation on this theme of the atonement should lead us to a greater appreciation of the justice of God in requiring an absolutely perfect satisfaction for breaking the law. Along with this appreciation of His justice and His high regard for the law should come a deeper valuation of God's love and sacrifice through the atonement. It should be seen that the Father is worthy of all praise even as is the Son, for He was involved in all aspects of concern for man's lost condition. We ought to be more conscious also of the heinousness of our own sins, for they are the cause of the sacrifice which God and Christ made. The cry of Jesus on the cross, "My God, why hast thou forsaken me," gives us an insight into how awful were the sins which made it necessary for the only begotten Son to suffer all the agony of separation from His Father as He died the death of a sinner. He died **intensively** to atone for all who accept Him as their personal Saviour, not **extensively** for those who refuse to recognize their need and His power to save.

May we not only appreciate the love and justice and sacrifice of the Father and the Son, but allowing the Holy Spirit to enter our hearts let us accept the salvation so expensively bought, yet so graciously and freely offered. If we have never truly or sincerely accepted Jesus Christ, how can we remain hardhearted and indifferent in the face of such love? Let us search our hearts to find out if we have honestly repented of our sins and surrendered ourselves to God so that the atonement may become effective in our lives.

TRACT BOARD MEETING HELD

The day the Tract Board met in the Shiloh, N. J., Church (March 18, 1956) will be recorded as a special day in the annals of history and will be talked of for years to come. It will rank with another day in March almost three quarters of a century ago. The secular historians and news commentators will remember it as the beginning of a coastal snowstorm which closed all schools and nearly stopped all business on the Eastern Seaboard from New England to Virginia.

Attendance at the board meeting was not seriously affected by the snow and all the Plainfield cars arrived home in the evening without notable incident. There were 18 members present and 5 or 6 visitors. What will make the day memorable for Seventh Day Baptists is some of the actions taken by the board. This was the time to give consideration to the long-range plans of various committees, and in particular to listen to some almost breath-taking proposals of the Committee on Distribution of Literature and the Budget Committee.

The budget for the next Conference year is of course subject to revision at the June meeting, and at later meetings, after Commission and Conference have taken action on that portion of it which is expected to come from the Denominational Budget. As presently proposed, the American Sabbath Tract Society is looking forward to a work during 1956-57 which will cost about \$29,000 as compared with the current \$23,000 figure. In this connection it may be of interest to note that in spite of the lower-than-usual participation in the Denominational Budget this year, the board increased its budget at its December meeting and is now engaged in publication and audio-visual aid service that may go beyond 100 per cent of allotted funds for those purposes. The fiscal year ends May 31 and the budget year September 30 to correspond with General Conference. One of the problems faced by the board is the problem of waiting until next fall to begin, under the new budget, work which seems too urgent to be delayed that long. This may be solved by using the balance in the general fund to finance such neces-

sary summer work as is beyond the current budget.

The Committee on Distribution of Literature has laid out a strong program which has been tentatively approved by the whole board. It is worthy of a separate article at a later date. One plan spells out the details of sending all new tracts to every Seventh Day Baptist family. This has been under consideration for several years but the added cost of publication and mailing thousands of tracts by first-class mail has previously been felt to be out of proportion to the benefits anticipated. The current emphasis on new tracts to teach stewardship or to instruct our youth in other phases of Christian living might now justify this expense, remarked the secretary.

The preparation of quarterly church posters to promote tract distribution was another proposal which was adopted. Along with this was a national contest with attractive prizes for tract distribution slogans.

Another action taken upon recommendation of the same committee was to ask the corresponding secretary to seek out and direct the work of a seminary student in part-time summer distribution of tracts on a paid basis. This is somewhat related to a proposal of the Budget Committee to set up a metropolitan tract distribution center. This, too, will require further explanation in later issues.

A report on filmstrip activity during the quarter pointed out the completion and distribution of a catalog of available material and the rapid increase in orders during the last month. New filmstrips purchased and under consideration will call for a supplement to the catalog almost before the churches are acquainted with what is now available. A 1957 catalog is allowed for in the new budget. Plans for the production of filmstrips relating to our own denominational work are now in an advanced stage. Our readers will be informed of developments as they occur.

On every major front of tract work the board is planning advances. Upon motion from the floor the corresponding secretary was authorized to send moderate quantities of literature to a new group of churches in Nigeria requesting tracts and Sabbath school helps.

A Christian Citizen's Responsibility for Mental Health

By Miss Beth Jacox

(A report on the New York State Christian Youth Conference given as part of the church service, at Alfred, N. Y., on Sabbath morning, March 10.)

The conference divided into four groups of about 25 each. Mine was under Rev. Richard Norman Hughes. Mental health includes not only the health of the mind and spirit, but also the health of the body. Our mental health is affected by the people we associate with in our homes, in our churches, in our communities, and in our very lives.

Mental health concerns everyone because everyone has certain peculiar mannerisms, which, if we do not accept and remember that others have them too, tend to cause self-consciousness; self-consciousness leads to a feeling of being shut away from others and participation in groups decreases.

Everyone needs security, or a sense of belonging, good community activity, good school life, good Christian life, self-confidence, and the lack of prejudices in order to maintain good mental health.

Poor mental health is caused by complexes, fears, poor environment, and the lack of a religious life.

To cure poor mental health a friend with whom to confide, trust, share, and solve problems helps a great deal, because we should not keep our troubles to ourselves. This friend can be either a girl or boy of our own age, or an older or younger person. Some thought that our parents are best because they have known us longer than anyone else. We can depend on them, and they furnish the love and security that we need. Security is drawn from working and playing together.

Some other points brought out were: Teen-agers in general hate to be different. We want to be able to do what other teen-agers do and not be restricted unreasonably. Some adults (though I do not believe this is true here) tend to take a dim view of teen-agers. They don't seem to realize that some things have changed since they were teen-agers. They tell us what life was like when they were teen-agers and the disadvantages they had, how we should

be thankful for what we have and not want to do some of the perfectly impossible and unreasonable things that today's teen-agers want to do. Perhaps these parents are insecure themselves.

In the discussion of juvenile delinquency, one source found that the percentage of juvenile delinquents has been lower since the child labor laws were passed. The most delinquency came during World War II when fathers were away fighting, many of them killed, and mothers had to work.

We decided that delinquency is caused by too little responsibility. People need to spend their energy somehow. When they have nothing constructive to do, they go in for destructive action.

The church, we feel, has a great responsibility to make everyone feel needed. We all need to belong. The church is a family where all people count and all are received.

Back in our original large group we sang songs. Then, in a dramatic presentation three of our group played the roles of a tolerant boy, an intolerant girl, and another boy who would go along with the crowd, rather undecided. For about five minutes, the tolerant boy tried to persuade the other two to put a girl, who was an outcast, on a committee. He succeeded. When asked how they felt, the intolerant and uncertain ones said that they would hate themselves if they were actually like that.

Then we divided into groups again and discussed how different churches help everyone to take part in church activities, closing with this quotation, "Church is a group of people participating in a saving fellowship."

Cola G. Parker, president of the National Association of Manufacturers, believes "our country today is turning to God in increasing numbers in search for guidance and courage to meet the problems of economic life which come to all of us."

SABBATH SCHOOL LESSON

for April 14, 1956

Courage for Christian Witnessing

Lesson Scripture: Acts 4: 13-20, 29-31.

For Jr. High Readers

What do you know about hewing wood, or rock, or metal? I have to confess that I do not know much about the tools or skills necessary for such work. When I do think about hewing wood my mind turns to youth and particularly to Pacific Pines Camp in the mountains of southern California.

When I first visited that camp it was as an army chaplain on a few days' leave. The men were cutting down a big dead pine tree hoping to use it for lumber. Since I was in good physical condition as a soldier and was familiar with axe and saw, I was able to help with the felling and trimming of that forest giant. Three years later when I was out of the army and director of that Bible camp, the older boys assisted me in making pulpit furniture for the nearby outdoor chapel from the trunk of the tree which was still lying there.

We made two tall chairs from the smaller top portion of the tree by sawing the seat and hewing the back. From the large log at the bottom of that old tree, after much labor and a large pile of chips, we hewed out a pulpit and succeeded in carrying it to the chapel site. We were rather proud of the smooth surfaces we were able to get with no better tool than a sharp axe. That rustic pulpit set helped to create a worship atmosphere in the chapel for at least six or eight years.

In the prophecy of Isaiah we read that God looks upon people as being hewed from stone. That certainly is another kind of hewing. Here is what the first verse of Isaiah 51 says: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn. . . ."

If you can't imagine what that means, ask your pastor or youth leader to explain it. Perhaps it calls on you to recognize that some divine force has produced in you a noble Christian character that stands out smooth and shining against a background of society that is rough and dark.

One day I was visiting a man who worked in a nearby factory in Riverside, Calif. In the yard of his building I saw scraps of heavy steel plate ready to be hauled away. There was a hole in one of those plates of steel which was exactly the shape of a wrench, one of those long two-ended wrenches. How could such a perfectly shaped hole be made, I wondered. It was "hewed" out with a fine cutting torch guided by an electric eye which followed a white pattern drawn on the half-inch steel. A useful wrench had come out of that hole. Of course it needed some grinding and polishing.

If that wrench could talk after it was finished, it might say about that scrap metal on the ground, "Look at the steel from whence I was hewn." How can such wonders be performed with modern machinery? I don't exactly know. Neither do I exactly know how Christ transformed my young life and made a new boy out of me. I do know that Christ has the power to cut us out of any kind of environment and then (if we let Him) to grind and polish us so that we become what we were "cut out to be."

YOUTH NEWS

Great interest has developed in our Riverside, Calif., Christian Endeavor group during the past year in the county Christian Endeavor activities. Seventeen Seventh Day Baptist young people were in attendance at the Cherry Valley meeting, February 19. As large a group was present at the county Christian Endeavor Convention held in Sunnymead the following weekend. Pastor Wheeler and Bill Rymer provided some of the transportation for the happy group. Several of our young people are eagerly making plans to attend the state convention to be held in Fresno in early summer. — Correspondent.

The decision of the Supreme Court holding segregation in the schools unconstitutional has done as much to reawaken faith in America as all the money and guns we have given other countries since the war. — Robert M. Hutchins.

ITEMS OF INTEREST

Set Economic Life Conference

America has something new on its conscience these days — its incredible richness and prosperity. History records nothing like the nation's steady march toward even greater plenty. With only seven per cent of the world's land and a meager six per cent of its people, America produces and consumes 40 per cent of all made goods.

What are the ethical implications of this situation? Does the very wealth Americans are dividing among themselves present major issues for the Christian conscience?

In the belief that it does, 400 leaders of industry, labor, agriculture, and government will sit down with leaders of the churches this spring to thresh the matter out. They will meet for the third National Study Conference on the Church and Economic Life, April 12-15, in Pittsburgh, Pa.

Delegates, the majority of whom will be laymen, will discuss such issues as: how to maintain full employment, improve distribution of buying power, spread equality of opportunity, aid underdeveloped countries, and cope with the dangers of automation. Presiding officer will be Charles P. Taft, mayor of Cincinnati, O., and chairman of the Department of the Church and Economic Life of the National Council of Churches.

The censorship ban on the public showing of the film, "Martin Luther," in Brazil which had been in effect since July 12, 1955, was lifted at the end of January. It had been banned by censors on its presumed content but when later the censors were persuaded to view it, they lifted the ban.

Every forty days a shipload of five to six hundred Japanese immigrants on their way to Brazil stops at Los Angeles.

Before the vessel leaves for the final 30-day leg of its journey southward, a gift package for every one of the men, women, and children making up the passenger list has been put aboard.

This newest experiment in international friendship, carried on at the request of Japan Church World Service, is a co-operative project of the Southern California Council of Churches and CWS, acting through its clothing center at Modesto. Local councils of churches and ministerial associations are helping to secure clothing, and are contributing money for "the parcels."

Each adult parcel contains a Japanese New Testament, candy, toilet articles, and a length of stout denim for dresses or trousers. In the children's packages are candy, picture books and crayons, notebooks and pencils.

Your Place in Denominational Work

Rev. Edgar F. Wheeler

Have you ever thrilled to the reports of missionaries — stories of conversions, of healings, of many rewarding experiences — and wished that you could carry on that work? You can be there, indeed you must be there if mission work is to be carried on. Not that you will be there physically, but in a very real sense you may be there.

These missionaries are on the mission fields for Christ through Seventh Day Baptists because there are consecrated Seventh Day Baptists at home who are interested in those fields, are praying for them, and are providing the financial needs to make it possible for them to go. Yes, what Seventh Day Baptists are doing both at home and on the foreign mission fields depends a great deal on YOU.

Individuals make up the denomination, and the denomination will be selfish or unselfish according to the attitudes of a cross section of its members. Each member must be willing to do his part. There is a proportionately small number of ministers, missionaries, and other leaders.

Others are called to the work of laymen, and to a great degree the possibility of these leaders carrying on their work depends upon how the laymen give financially. The Christian laymen's responsibility in this matter is fully as great as that of the minister and missionary to minister to the souls of men. — De Ruyter bulletin.

THE LIVING WORD

Luther A. Weigle

One of a series of articles by this noted man.

"Vile"

Like the Latin *vilis*, "vile" may mean cheap, paltry, or worthless. But it also means despicable or disgusting, whether morally or physically, and this is modern usage. The King James translators were over-fond of the word "vile," using it eighteen times to translate nine different Hebrew words, each of which had a distinct meaning — despised, worthless, a fool, disgusting, stupid, trifling, dishonored, defiled, whipped — and three times to translate three quite distinct Greek words. The Revised Standard Version retains "vile" in only four cases (Judges 19: 24; Ps. 12: 8; Jer. 29: 17; Nahum 1: 14).

In Isaiah 32: 5 "vile person" represents the Hebrew word for "fool." "I am vile" means "I am of small account" (Job 40: 4) and "I am despised" (Lam. 1: 11). Bildad's question "Wherefore are we reputed vile in your sight?" is more accurately translated "Why are we stupid in your sight?" (Job 18: 3). "They were viler than the earth" (Job 30: 8) is an erroneous translation for the Hebrew text which means "they have been whipped out of the land."

In the New Testament "vile body" means "lowly body" (Phil. 3: 21). The study in recent years of Greek papyri has made it clear that the "vile raiment" of James 2: 2 is "shabby clothing." "Vile affections" is not as exact a translation, either for the adjective or for the noun, as "dishonorable passions" (Romans 1: 26).

HISTORICAL SOCIETY

The adjourned Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held in the library of the said society in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J., on Friday, April 6, 1956, at 2:30 p.m.

Albert N. Rogers,
President,

Frederik J. Bakker,
Recording Secretary.

NEWS FROM THE CHURCHES

WASHINGTON, D. C. — With the coming of spring our attendance seems to be steadily increasing. We had four guests with us last Sabbath who came for the first time. We hope they may be regular attendants.

Captain Madge Conyers returned from a tour of Egypt and the Near East the last week in February. On Sabbath morning, March 3, she gave a talk on the subject, "An Adventure in Human Understanding," in which she gave a very interesting account of her travels and her personal reactions, devoting especial attention to her visit in and around Jerusalem. We are deeply indebted to her for the message and have appreciated her faithful attendance during the last month. She has received an assignment for three years' activity in Germany. — Elizabeth F. Randolph.

EDINBURG, TEXAS. — On January 1 following a covered-dish lunch the church and Sabbath school business meetings were held. Church officers re-elected were: moderator, Pastor Mitchell; clerk, Mrs. L. L. Van Horn; treasurer, L. L. Van Horn; trustee for 3 years, Virgil Huey; usher, Junior de Leon with Harold Boehler as assistant; pianist, Mrs. James Mitchell, and Rose Marie de Leon, chorister. Mrs. J. R. Boehler and Mrs. Pollie Lord were elected janitresses. Mrs. Ida McMillan is our member on the Southwestern Association Missionary Committee.

The Sabbath school re-elected Superintendent L. L. Van Horn; assistant supt., Mrs. J. R. Boehler; secretary-treasurer, Mrs. Elaine P. Boehler; Missionary Committee chairman, Mrs. J. R. Boehler; and Temperance Committee chairman, Mrs. M. E. Huey.

On Sunday afternoons, February 26 and March 4, several of our group met at the church and prepared the main Sabbath school room for painting. The next Sunday afternoon the young people from three-year-old Janis Mitchell up, helped to clean up the church yard. All came with "a mind to work" for about two hours, after which a picnic was enjoyed by all present in honor of Pastor Mitchell's Busy Bee Class (Juniors) which won the at-

The Sabbath Recorder

tendance contest the last quarter of 1955. Some of the women then took the children and young people over to the park while others worked in the church and the men did some more work in the Sabbath school room.

All who participated in the prayer meeting study of Hebrews, ending in February, expressed blessings received. We are now studying the Book of Acts.

The night of March 26 we will partake of the Lord's Supper at the time of the Passover. All nonresident members have been invited to take part in the testimony meeting by letter.

During 1955 our nonresident membership has changed from 15 to 11. The resident membership is 20 as it was a year ago. The Sabbath school membership at the end of 1955 was 38. The average attendance for Sabbath mornings was 28 for the year. — Mary H. Van Horn, Church Clerk.

Accessions

De Ruyter, N. Y.

By letter:

Mrs. Arline Burdick

Los Angeles, Calif.

By Testimony:

Mrs. Kay Glynn, Guatay, Calif.

Salemville, Pa.

By Baptism:

Ruthanna Kagarise
Dwight Kagarise

Washington, D. C.

By Baptism:

Adrian Goff
Paul Goff
Darrell Goff

Westerly, R. I.

By Baptism:

Meredith Ann Barker
Paul Christopher Wilson
Eileen Carol Young
Raymond Everett Young
Gladys Irene Young (Mrs. Raymond)

Marriages

Kagarise - Fletcher. — Orlo W. Kagarise and I. Arlene Fletcher were united in marriage on Aug. 28, 1955, at New Enterprise by Rev. Merle Detwiler. They are now living in their new mobile home on the farm of the groom's father.

Births

Fletcher. — A daughter, Karen Joyce, to John and Lois Kagarise Fletcher, of New Enterprise, Pa., on Feb. 10, 1956.

Davis. — A daughter, Donna Jean, to Mr. and Mrs. Kenneth Davis, Verona, N. Y., on March 17, 1956.

Obituaries

Cartwright. — John I., was born Nov. 16, 1874, and passed away at the Cuba Memorial Hospital, Cuba, N. Y., after a long illness, Dec. 13, 1955.

He was married to Cora B. Young of Scio, N. Y., Feb. 26, 1902. She preceded him in death Sept. 19, 1948. An only son, Bruce K., also preceded him in death Dec. 28, 1952. He was a member of the Richburg Seventh Day Baptist Church and a charter member of Bolivar Grange No. 1350. He is survived by four grandchildren: Mary, Margaret, Martha, and Robert of Little Genesee, N. Y., also by two nieces, Genevieve Stohr and Onalee Saunders of Richburg, N. Y.

Memorial services were conducted by Rev. Delmer Van Horn and David Beebe from the Little Genesee Seventh Day Baptist Church with burial in the Little Genesee Cemetery.

D. L. B.

Irish. — William Arthur IV, son of William Arthur III and Alta Martha Robertson Irish, was born in Cuba, N. Y., Dec. 8, 1950, and passed away at the Newark, N. Y., Hospital, Dec. 8, 1955.

He is survived by his parents of Friendship, N. Y.

Memorial services were conducted on Dec. 11, 1955, at the Davis Funeral Home, Friendship, N. Y., by Rev. Marty Snyder, minister of the First Baptist Church of Friendship. Burial was in the Alfred Cemetery with the father's pastor, David Beebe, assisting.

D. L. B.

Locke. — Mary Wilcox, was born at Lincklaen, N. Y., April 7, 1877, and passed away Feb. 25, 1956, at Norwich, N. Y., after being in poor health for several years.

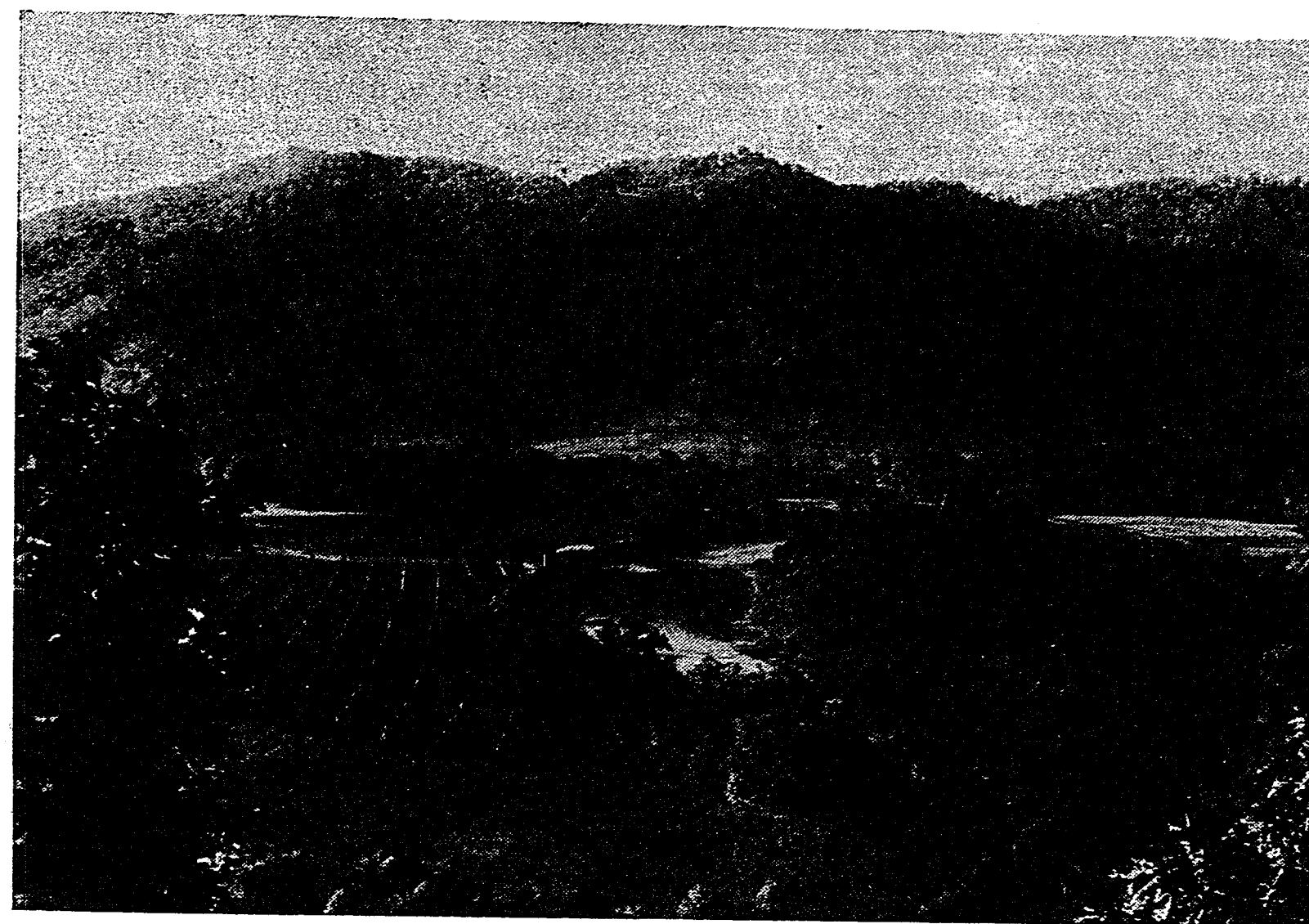
At the age of 18 she was united in marriage to Elmer C. Locke who died in July, 1941. Most of her life was spent near Lincklaen.

From early youth she was a member of the old Lincklaen Center Seventh Day Baptist Church, later bringing her membership to the De Ruyter Church.

Surviving are: six sons, Andrew, Clayton, Lucian, Clarence, Wayland, and A. Winfield Locke; five daughters: Mrs. George Mayerle, Mrs. Morris Bartholomew, Mrs. Harry Bartholomew, Mrs. Ned Fuller, and Mrs. Kenneth Hart; and several grandchildren. Three children preceded her in death.

Funeral services were conducted at De Ruyter, with Rev. Edgar F. Wheeler officiating. Burial will be in Lincklaen Cemetery.

E. F. W.



God's Covenant

"While the earth remaineth,
seedtime and harvest, and cold and heat,
and summer and winter, and day and night,
shall not cease." — Genesis 8: 22.