

The Sabbath Recorder

Rochester group meet with them Rally Day, May 19. Rev. Loyal F. Hurley was guest preacher, using as his topic "Christianity Is Christ." Following the morning service, a tureen dinner was held in the parish house with the visitors as guests. At this time Dr. Hurley was presented with a gift of money in appreciation of his work in Alfred and vicinity, and best wishes were extended to him and Mrs. Hurley as they go soon to their new home in Colorado and to their new work in home missions. During an informal program that followed, Paul Green, Jr., led a men's chorus in several numbers which were enjoyed greatly by all who listened or participated. Later in the afternoon, the Intermediate Sabbath School held a Galilean Service at Camp Harley.

At a special meeting called in May, the church voted to ask Mr. Green to accept the position of assistant pastor. Paul, who will be a second-year student at the School of Theology, has accepted with duties to begin in September.

The annual spring rummage sale held by the Ladies' Aid Society and W.C.T.U. was again a success. This sale affords not only revenue for the sponsoring groups, but in many cases, provides good used clothing and other articles for persons in the area who find it difficult to buy new items.

Sabbath Day, May 26, Pastor Warren preached at Hebron, Pa., at which time the guest preacher at Alfred was Rev. O. Blakely Hill, supply minister at the Independence Church. Both were taking part in the annual pulpit exchange of the Western Association. Mr. Hill, who is minister at the Christian Temple, Wells-ville, preached from the theme "Lest We Forget." That same Sabbath, Paul Green, Jr., preached at Little Genesee, and Rev. Neal D. Mills was at Nile. — Correspondent.

ASHAWAY, R. I. — With the snow and ice of the winter gone and the slow warming days of the spring, yet too cold for many growing things of nature to definitely unfold and look cheerfully above the slumbering roots still in their frigid dormancy, we are approaching the pleasanter days of summer.

We are glad to renew faith in pleasantness of those about us. We rejoice in

God more abundantly, surely feeling His nearness more deeply and strongly.

This church has had a number of mid-week prayer meetings to which several parishioners have been faithful in attendance, and we have been blessed by the renewal of interest in the Lord's work.

We shall soon be in the midst of Eastern Association's duties. We rejoice to be in this land of quiet and peace, free from the roar of guns, devastation, and destruction. — Correspondent.

Obituaries

Jenner. — Nellie E. Sweet, was born in North Loup, Neb., Mar. 15, 1885, and died at Boulder, Colo., April 4, 1956.

Coming to Boulder at the age of nine she grew up in this city as a member of the Seventh Day Baptist Church. On Nov. 2, 1901, she was married to William Jenner who died in January, 1954.

Mrs. Jenner is survived by four sons and four daughters: Delbert O., of Sunland, Calif.; Thoran E., of Peoria, Ill.; Eldon L., and William L., of Pendleton, Ore.; Mrs. John Pierson, Mrs. Albert Hard, Mrs. Allen Bolton, all of Boulder; and Mrs. Rose Lackey of Oakland, Calif. There are 19 grandchildren and four great-grandchildren.

Burial in Mountain View Memorial Park on Sabbath day, April 7, followed a memorial service conducted by her pastor, Rev. David Clarke. Family and friends gave memorial gifts so that the Jenners' church now has a three-purpose film projector which will be dedicated in June. A plaque on it says: "In memory of Mr. and Mrs. William Jenner, April, 1956." D. S. C.

Remember Budget Sabbath

JUNE 9

**Turn in your coin card
to your local church.**

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.

Dreams and Realities

Sometimes, I think, the things we see
Are shadows of the things to be;

That what we plan we build;
That every hope that hath been crossed,
And every dream we thought was lost,
In heaven shall be fulfilled;

That even the children of the brain
Have not been born and died in vain,
Thought here unclothed and dumb;
But on some brighter, better shore
They live, embodied evermore,
And wait for us to come.

And when on that last day we rise,
Caught up between the earth and skies,
Then shall we hear our Lord
Say, Thou hast done with doubt and death,
Henceforth, according to thy faith,
Shall be thy faith's reward.

Phoebe Cary.

The Sabbath Recorder

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Member of the Associated Church Press

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Separation of Church and State

A news release from the National Council of Churches on the findings of the Church Conference of Social Work which closed a five-day meeting at St. Louis, Mo., on May 24, was unusual. It tells of a minority report as well as a majority statement.

Social work and action have long involved sharp differences of opinion because there have been in times past some rather radical thinking and expression on this controversial subject in such gatherings as the one recently held. However, the disagreement which led to a minority report was not so much on the question of how far the church should go in its responsibility to improve social conditions but how far it should go in acceptance of community or tax funds to carry on that work.

In a much revised statement the majority stated:

"By and large, experience reflects that Community Chest and United Funds have not interfered with the proper conduct of church-related programs. In most situations it has been possible to receive payment from tax funds for services rendered without a sacrifice of principle. It is acknowledged, however, that there may be times when restrictions attached to the granted funds are so serious as to force such a sacrifice of principle. The right is always reserved to refuse the funds, if it is necessary to preserve the integrity of our program and the clarity of our Christian concern."

A minority report from two of the nine groups opposed tax funds for church agencies because of the "principle of separation of church and state."

A national organization such as this is bound to have such differences of opinion. Southern churchmen are, it seems, by and large, more conscious of the issue of separation of church and state. It will be observed that the meeting was held in a southern city. We may be thankful that minority reports do sometimes come out of such gatherings. It is a sign that the discussion is not all "cut and dried." We, as Seventh Day Baptists, need to keep the question of the proper relation of church and state always open. Our own thinking could become cloudy.

JUNE 11, 1956

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Impressions of a Country Church

Several of our most active churches are located neither in a city nor in a village but out in the country at some crossroads. One such prosperous, lively portion of the body of Christ is the Marlboro, N. J., Church. We had an opportunity to observe its work on Sabbath Rally Day. We call it a country church but that term has certainly changed its meaning in the last generation now that one spot is as accessible as another and the rural meeting place often has more charm than the down-town church.

Although we found at Marlboro a busy, well-organized group of Sabbath-keeping Christians we could not say that the location of the building was the determining factor in the evidences of activity. The faithfulness and zeal of the people are qualities related perhaps to some extent to the tilling of the soil, which is the occupation of a large percentage of the members. However, there are other rural churches which show little evidence of life. Strong, evangelistic leadership over a period of years seems a more probable explanation of the healthy condition.

On our way to South Jersey we had seen for the first time this spring tall grass and winter grain coming to head. Looking from the platform at the congregation we attempted a hasty count of the heads we could see. Then came the call for the boys and girls to come forward for their story. Out from the ranks of tall grass blossomed the little flowers in amazing numbers. When we had counted 24 children on the front seats we looked again at the audience and tallied almost the original number. But when the children returned to sit with their parents they chinked in the hollow spaces like mortar between the logs of a cabin. Perhaps the country church, as a rule, is better filled with children. Certainly a church without the little ones is as chilly as a log cabin without mortar.

We have often thought of the poor psychology of giving that is represented by the diminutive offering plates in so many of our churches. They seem to

have been made for small coins only. There may be sentimental value connected with some of them, but church budgets and denominational budgets cannot be met on the basis of sentimental values.

Marlboro is one of the churches that still has its small wooden plates. We observed, however, that one way to solve the problem was to contribute in larger denominations. A ten-dollar bill takes up no more space than a single dollar, and on the plate which we could see there were at least three or four of them peeping out from under the envelopes.

There is a great future for active city churches. There is also hope for country churches like Marlboro and others that we could name. We were told that the fund for a new parsonage was building up rapidly and that it might be possible to start construction this summer. Along with the local expansion goes a strong emphasis on home and foreign missions. Such experiences as these encourage the hearts of visitors.

Revolution in Mathematics

A visiting professor addressing a meeting sponsored by the Department of Mathematics at Alfred University recently chose as his subject, "The Revolution in Mathematics Since World War II." The report of the meeting does not go into detail as to what he said under such a strange heading. Most of us have long thought that of all the sciences, mathematics would be the last to have change or revolution in it. We have the dictionary on our side, for it says of that word, "That science, or class of sciences, which treats of exact relations between quantities or magnitude and operations, and of the method by which, in accordance with these relations, quantities sought are deducible from others known or supposed." Another brief definition is, "The science of order."

If there can be a revolution in "the science of order" what is there of certainty in any of the physical sciences? It causes one to stop and think. We cannot believe that the professor meant to imply that since World War II the established rules of ordinary school and home calcu-

lations have been in such an upheaval that we could no longer depend upon our arithmetic. However, from what we read and hear of higher mathematics we have to believe that the chairman of the Department of Mathematics at the University of Kansas was justified in his choice of subject at Alfred.

Many of the "laws" of science have had to be challenged in recent years as men have come, through their scientific observations, to a deeper understanding of the world. The rule of natural law is not as universal as once supposed. There seem to be many exceptions to that which has been called universal. It leaves the layman a bit confused.

In years gone by the miracles of the Bible and the universal standards of righteousness set down in the Word have been about the first things to be challenged by some of our educated men. More and more it appears that the God above has authority over the laws of natural science and that when almost everything else is brought in question, God is the one unchangeable. The Scripture says of Christ, "the same, yesterday, today and forever." Here is something, or Someone, unfailing. When we lay hold on Christ, we have confidence that we may rise above the law of sin and death.

Editorial Notes

Three-Day Sabbath

We have heard of "Blue Law" restrictions which made Sunday seem three times as long as any other day to those who wanted to make it a day of unrestricted pleasure seeking. Now we see something new in the heading of an article in the May 31 issue of the *Westerly Sun*. It tells us that clergymen of the Westerly, R. I., area endorse a campaign to revitalize the Chamber of Commerce and designate June 15, 16, and 17 as Civic Sabbath.

Such civic-mindedness on the part of the clergy is highly commendable. Two of the eleven ministers present at the meeting referred to were Seventh Day Baptists. A Jewish rabbi was also in attendance, and 2 or 3 Catholic priests. The reference to the three-day Sabbath was evi-

MEMORY TEXT

That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace. . . Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord. — Psalm 144: 12 and 15.

Recently an attempt to find one word that would be inclusive. What the clergymen agreed to do was to publicize on that weekend, either by bulletin or sermon, the reorganization for more effectiveness of the Greater Westerly-Pawcatuck Area Chamber of Commerce. The Jewish congregation would presumably do it on Friday evening, the Seventh Day Baptist Church on Saturday morning, and the other churches on Sunday morning.

Recognition of the Sabbath as a word well suited to express religious worship regardless of the day of the week, may be an important step but it can not be taken without some loss in both directions. The time has long since gone by when the majority of Sundaykeepers adhered to the theory that Sunday is the Sabbath by some kind of transference of authority dating back to New Testament times. Most of them prefer to avoid the term "Sabbath" and to speak of Sunday as the "Lord's Day." They rightly sense that the New Testament does not give authority for calling the first day of the week the Sabbath. On the other hand, Sabbathkeepers must feel that confusion is creeping into our terminology when a word used Scripturally to designate the seventh day is popularly applied here to three consecutive days of the week.

We doubt if the usage will spread widely. Much as we appreciate the willingness of this Chamber of Commerce to seek the advice of the clergy in the civic problems which that body may encounter, for the sake of clearness of thinking on the part of the general public, we hope that the term "Sabbath" will retain its primary reference to the seventh day of the week, the day that God sanctified.

* *Rais'ns* Budget Promotion Committee

First may we urge each pastor, treasurer, and layman to complete the special offering coin card procedure suggested on page 294 of the May 7 Recorder. Look it up! It is never too late to fill every card "to the glory of God and in memory of A. Burdet Crofoot."

And now for a second word about last week's tabulation of 7-month Denominational Budget totals and 12-month suggested targets. Were you as confused as some of us seemed to be over the column headings? or with all the targets? Let us take a random illustration from page 357 to illustrate.

The Friendship Church increased its average member gift of \$1.93 above the April, 1955, level of \$0.40 to rank it 4th compared to 10th last month. While this increase approached a suggested future target the church is still considerably under the \$7 average Seventh Day Baptist target for the 7th month. But since it is not for us to set a quota for anyone, we can rejoice that Friendship has made an increase and pray for its continuance.

The first column to the right of the church names corresponds to Treasurer Olin C. Davis' 7-month budget totals. Then the next three columns set out two mutually exclusive suggestions by which the budget might be raised in full before September 30. If each church simply gave 27% more than the last full year's support, the proportionate giving might seem to penalize the best givers, those whose average gift exceeded \$9.40 per member last year. Possibly a more equitable distribution of our budget load might be to add \$2.60 to the average member's target and compute the church target as in the final column.

Returning to an example, Farina gave \$227 or \$3.15 per member last year. This year's hope would be for either \$288 (Target I) or \$414 at \$5.75 per member as Target II. We leave the actual target to the people of Farina with the prayer that God will abundantly bless and that each giver and church will exceed any arithmetical "share."

Finally, we wish this week to fill in a

few interesting facts from analysis of the 7-month data. Of 63 churches, the 32nd (New Auburn) represents the one midway between the highest and lowest per member increase over last year at this time. Contrasted to a target increase of \$1.52 in 7 months, 50% of all churches decreased by more than 33 cents. Are the appeals of this committee or of the boards or God's workers unheard or only unheeded?

Of 6,200 members, only 7% on the average or 435 increased their church's average gift as much as Verona's \$1.81, only 10% or 622 more than Shiloh's \$0.99, and only 35% or 2201 as much as Syracuse's to just equal last year's gift per member. Look these up in the table and think what you can do to help the position of your own church in months to come.

More Youth Camp News

Last week there was a column entitled "Advance Information on Summer Camps" which mentioned all of the camps which were held last year and gave as much information about dates as was then available. Now plans are ready to be announced by some others.

Camp Harley, serving Western New York and Northern Pennsylvania churches, opens for the Junior age July 22-29. Senior camp comes the following week, July 29 - August 5. The primary children attend on August 5 and 6.

The dates for **Rocky Mountain Junior Camp** are July 17-22. The completion of the new building is the major work project before the opening of camp.

South Jersey Camp, July 22-27.

Lewis Camp announcements give the attractive information that this is the year when they hire a special bus to take the 10 to 18-year-old campers on a full-day excursion to the old Newport, R. I., Seventh Day Baptist Church after a period of background study of our church history. New members of the staff this year will include the young boys' and girls' counselors, Doyle and Marie Zwiebel.

STORY OF AN OLD BIBLE

In the northern part of Holland there once lived many years ago a very earnest, God-fearing woman who talked to her son from his earliest childhood of the fear of God and one's duty to obey Him. "Her instruction was concerning right doing on our part more than the righteousness of the Most High," writes this son. With her encouragement he committed many chapters of the Bible to heart. He came to know the epistles to the Romans and Corinthians as well as he knew his alphabet. When he was twelve his mother died, and soon after the lad went to sea. It was a hard life for one so young, and one full of temptation. However, the boy's heart retained the instruction of his mother. Man grown he joined the church of his mother — the Netherlands Lutheran or, as he speaks of it, the Dissented Reformed Church in Northern Holland. Eventually, the young man became a Baptist. It was a severe struggle to leave the church of his mother, yet it was the very instruction received in his boyhood that caused him to examine his Bible on the subject of baptism, and then to be immersed. He became a Baptist minister "on the heath."

The same love for God's truth took him to his Bible with a praying mind to study the Sabbath question, and led him to become a Seventh Day Baptist. By this time Freerk Jacob Bakker was a man with wife and five children, the oldest 10 years, the youngest 5 weeks. "When I understood the truth of the Sabbath doctrine I felt like a troubled-minded man," he writes. "The help of the Baptists, the opportunity to do good, all would be given up if I kept the Sabbath. On the other side I would lose the courage to pray or say a single word in Christ's name if I myself did not follow the light." On sharing his thoughts with his wife she replied, "I will keep with you the Lord's Sabbath. I am willing to sacrifice with you all for the Lord." Thus did the Freerk Jacob Bakker family of Holland become loyal Seventh Day Baptists. Mr. Bakker served as pastor of our church in Rotterdam for nearly 20 years, and then became general missionary to

our scattered Seventh Day Baptists in Denmark.

Recently, the grandson of Rev. Mr. Bakker, Frederik Jacob Bakker, of Plainfield, N. J., presented to the Historical Society an old Dutch Bible belonging to his grandfather. It is a Netherlands Lutheran Bible, a translation into Dutch of Luther's German Bible of 1534. The translator was M. Adolphus Visscher. The Bible was printed in Amsterdam in 1648. It is beautifully bound in tooled leather stretched on heavy, beveled, oak boards. A centered medallion design on the front and back show the conventionalized tulip, and a single tulip is tooled in each corner. Ornate brass pieces of the same design protect each corner, and two brass clasps hold the Bible firmly closed when not in use.

That the common people might read the Word of God for themselves, and thus learn to think for themselves, Martin Luther took the Bible which only the learned doctors could read and translated it into the German vernacular. One wonders if it was from this Netherlands Bible of 1648 that the God-fearing mother of long ago read to her son. Would to God that we went more often to our Bibles with a praying mind!

— Evalois St. John, Librarian.

MINISTER DIES IN ACCIDENT

Word has been received that Rev. Emmett H. Bottoms, pastor of the Jackson Center, Ohio, Church, was killed in an automobile accident in Kentucky on Friday, June 1. Details are not available. Mrs. Bottoms suffered broken arms and other injuries and was hospitalized. Pastor Bottoms secured his education later in life than most ministers, served several pastorates, and did missionary work in New Zealand, Australia, and Nyasaland on a special assignment. His loss will be keenly felt by his grown family, his church, and the denomination. Correspondence continues to come from New Zealand in appreciation of his work and interest in that field.

I SPEAK FOR CHRISTIAN CITIZENSHIP

By Pauline C. Webster
Braintree, Mass.

(This letter and her record of citizenship activities won for Miss Webster first place in Division A in the 1956 Christian Citizenship Award Contest sponsored by the International Society of Christian Endeavor.)

Please, Mr. Congressman!

Will you listen to me?

Will you hear my words?

I have something to say.

Who am I?

I am a teenager.

There are millions just like me!

You see me everywhere: at the corner drugstore, drinking a coke; in school assembly, saluting the flag; at the football game, scoring a touchdown; in the sick room, fighting back tears; at the supermarket, waiting on trade; and in Sunday services, bowing in prayer.

Yes, you know me.

I am a twentieth-century edition of American youth and I speak for Christian Citizenship, the kind of citizenship that makes my home and your home, my community and your community, my country and your country the places we love.

The kind of citizenship that makes me stop and realize — realize and be grateful — grateful to every man who sailed on the Mayflower and built a colony, signed the Declaration of Independence and wrote the Constitution that we might have a country under God.

The kind of citizenship that makes me look back and remember — remember and be thankful — thankful to every pioneer who crossed a river or climbed a mountain, cleared a path or cut down a forest, blazed a trail for a new frontier that we might have communities in which to live, love, and be happy.

The kind of citizenship that makes me look at today — look and be aware — aware and mindful of the UN delegate as he strives for peace, the congressman as he introduces a new bill, the labor leader as he fights for his cause, the

politician as he wrangles for lower taxes, the lawyer as he preserves justice, the doctor as he mends broken bodies, and the minister as he builds faith that we may maintain our belief "that all men are created equal."

What does Christian citizenship mean to me — a teenager?

It means a lot of things — things both big and small. It means taking a stand — a stand for Christ — being put on the spot. It means fighting — fighting against vandalism and juvenile crime, drinking and lawlessness, prejudices and discriminations — so that we youth of today will be stronger for tomorrow.

It means making decisions — asking myself questions, questions like these: Am I to be my brother's keeper? Do I respect the faith of my neighbor? Is social drinking the thing to do? Does a Christian carry arms? Do I mind the color of another man's skin? Can I, a youth, fight Communism? — questions like these — and more.

Christ challenged His disciples with a great command. He said to them, "Go ye into all the world and preach."

I hear this challenge, I hear it well! As a Christian I hear; as a Christian I accept — accept it, too, for that lad in the city and the one on the farm, the girl in the slums and the other across town; accept it for the youth working at school or dreaming of marriage, planning a career or serving abroad, building a business or helping at home — knowing well that when I serve others I also serve myself.

So, Mr. Congressman, I speak for Christian Citizenship because, as a teenager I've been taught, as a citizen I understand, and as a Christian I believe that "except the Lord build the house, they labor in vain that build it."

"People don't save money any more. Knowing little or nothing of the nature of the commodity, they just spend it. Credit is the idol before which most Americans worship. — Syracuse (N. Y.) Herald.

OUR BAPTIST DISTINCTIVES

(A message delivered before the Seventh Day Baptist Ministers Conference at Albion, Wis., summarized by the author.)

By Rev. Loyal F. Hurley



"Look to the rock from which you were hewn, and the quarry from which you were digged" (Isa. 51: 1b).

Seventh Day Baptists are known as Sabbathkeepers, but many do not realize that we are also Baptists, sharing many beliefs with Baptists in general. It is these Baptist doctrines which we are to consider in this message.

A few weeks ago I read a tract entitled "The True Church," written by a Southern Baptist, pastor of a church in Tennessee, tracing his church back by a series of names and dates of organization to Polycarp and the Apostle John. But that no more designates "the true church" than for Rome to try to trace her origin back to Saint Peter.

Our Baptist distinctives are not names of organizers and dates of organization, but certain truths which distinguish us as separate — truths closely interrelated.

The Reformers

At the Spring Convocation of Colgate-Rochester Divinity School, April 2-4, 1956, some of us had the privilege of hearing Dr. Wilhelm Pauck of Union Theological Seminary give the Ayer Lectures on the theme "The Protestant Reformers' Understanding of Religion." His lectures were in part summarized by an outline which he gave as follows:

1. Luther taught:
 - a. The Bible is God's Word. God speaks in it.

- b. Principally it tells the way of salvation.
- c. Man's business is to trust it.

2. Calvin taught:
 - a. The Bible is God's Word — as the Holy Spirit quickens it.
 - b. Principally it reveals God's will.
 - c. Man's business is to obey it.

3. Anabaptists:
 - a. The Bible is God's Word.
 - b. Principally it reveals a Saviour.
 - c. Man's business is to be a disciple — not only to trust Him, but to follow Him even to martyrdom.

That is, Luther taught a set of doctrines to be believed; Calvin taught a set of laws to be obeyed; and the Anabaptists taught a redeemed and Christlike life to be lived.

Dr. Pauck was born a German, raised a Lutheran, but frankly pointed to the Anabaptists as being nearest like Christ because they tried to live like Christ. He learned from an American Mennonite that the most popular book of devotion among his people was not *The Imitation of Christ*, but *The Mirror of the Martyrs*. The Mennonites, one of the finest groups of the Anabaptists, were willing "to suffer shame for His name."

The Anabaptists

The Anabaptists were not a separate party at the time of the Reformation. Luther and Zwingli and Calvin all claimed to stand on the Bible alone in faith and practice. That was all these Anabaptists desired. But when the great reformers began to compromise in certain situations, due to political or ecclesiastical or economic pressures, then the Anabaptists arose as a separate movement. All the groups that opposed infant baptism and insisted that real baptism was for converted people and should be administered after conversion, that is, converts should be rebaptized, were called "Anabaptists."

These groups that insisted on rebaptism were of many kinds, the best and the worst. But because they called

in question the baptism of most church members they were opposed as enemies of the church and severely persecuted. Some of them went to wild extremes in their interpretation of the Bible, and this brought stern persecution upon them as well as upon all connected with them.

Probably the most fanatical group of Anabaptists was the one at Muenster. Following the example of the patriarchal fathers they practiced polygamy, having examples all the way from Abraham to Solomon and later. They even claimed that the Kingdom of God had been set up in Muenster and they were to live without law, without magistracy, and without marriage. They were almost completely exterminated by the regular reformers. Because of the fanaticism of such groups as these the word "Baptist" is still far from popular in Europe today.

One of the finest groups of Anabaptists was the Mennonites, founded by Menno Simons. They did their best to live like Jesus, and gladly suffered for His sake. Some present-day Seventh Day Baptists were reared in the Mennonite faith.

Baptists

Baptists, properly speaking, arose in England. They are the spiritual descendants, though not the organizational descendants, of the Anabaptists of Europe. The persecutions suffered by the Anabaptists on the Continent gave little chance for them to grow and it was only in England that their principles and truths came to fruition. From that island birthplace Baptists have spread widely over the earth.

Baptist Distinctives

1. THE LORDSHIP OF CHRIST. From the beginning of the movement in England and Europe the Lordship of Christ has been the first and foremost doctrine. "Jesus is Lord" was the first Christian creed, and it has always been first among Baptists. "The disciple is not above his Master, . . . but everyone when he is perfected shall be as his Master." "Why call ye me Lord, Lord, and do not the things which I say?" "If ye love me, keep my commandments." Christ as Saviour and Lord is basic Baptist doctrine.

2. THE AUTHORITY OF THE BIBLE. Only in the Bible does one find the original record of the life of Christ. Hence there is no other source of information and authority to compare with it. No traditions, early or late, can take precedence over the Bible. It is our final authority in faith and practice. And it was because Luther and Calvin began to compromise on this point that the Anabaptists arose as a separate movement.

3. A REGENERATE CHURCH MEMBERSHIP. An infant could not be a member of the church because it could not believe in Christ. Some churches of that time baptized infants because baptism was believed to remove, almost magically, the taint of original sin so that if the infant was to die before it came to the years of accountability it would not be lost. Judaism was based on descent from Abraham with circumcision as a sign of that birth. Christianity was based, not on birth from Christian parents, but on birth from above through the Holy Spirit, not produced by baptism, only symbolized by it.

4. BAPTISM BY IMMERSION. The Anabaptists of Europe practiced baptism by affusion. The English Baptists have always practiced immersion, at least from around 1664 when their recorded history begins, "Buried with him by baptism into death."

5. LOCAL CHURCH AUTONOMY. This grows out of the principle of the separation of church and state. Where there is a state church infant baptism is an essential since an infant is as truly a part of the state as its parents. But when it is insisted that the church shall consist only of regenerate Christians as members, then it is a group distinct from the state. As a separate and distinct group it has the authority to govern itself apart from the control of kings or popes or bishops. Co-operation with other churches is valuable for mutual encouragement and assistance, not for control.

6. FREEDOM OF CONSCIENCE. Since each person deals individually with God it is not only the privilege of each one to think through his own relationship

Russian Church Leaders Visit United States

Under the sponsorship of the National Council of Churches eight leaders of Soviet churches arrived in New York, June 2, to repay the visit to Moscow in March of nine Protestant leaders. As in the earlier visit, this one lasts 10 days.

The topics for consideration are also the same as those discussed when the Eastern and Western churchmen gathered in Moscow, namely:

What the churches of the two countries have done and are doing to promote world peace.

The freedom of the churches to fulfill their mission.

The Christian faith and other religions.
The Christian faith and modern science.
Current trends in theological education.
Christian literature.

Relations between the churches in the United States and the Soviet Union.

The schedule of activities included: a brief press conference just before the welcoming banquet at the Waldorf-Astoria Hotel in the heart of New York; two days of more or less formal conversations on the above topics at Greenwich and New Haven, Conn.; a visit to the Corning, N. Y., Glass Works; official reception at a meeting of the General Board of the NCC at Toledo; a visit to Wooster College and a YMCA; a tour of Philadelphia and a luncheon tendered by Dr. E. C. Blake, NCC president; and sight-seeing in Washington, D. C. The final day and a half in New York is to be spent in a resumption of the formal conversations.

When the delegation arrived at the international airport the welcome was somewhat mixed, according to news reports. A considerable group of people carrying some 30 placards in Russian denounced their coming. The group, described as mostly Russian emigres, was said to be led by the president of the American Council of Churches. The chief target of the opposition was the head of the deputation, Metropolitan Nicolai, 64-year-old second highest-rank-

ing prelate of the Russian Orthodox Church. The New York Times says that he has been extremely useful as the spearhead of the Soviet Union's peace propaganda drive and that he has repeatedly, passionately, and eloquently attacked the United States as an instrument of imperialism.

At the welcoming dinner there were only two brief talks given, one by Dr. Blake, head of the National Council of Churches (a rather plain-spoken message about ways of achieving better understanding), and an unwritten response by Metropolitan Nicolai in Russian. None of the visitors have been in America before and none speak more than a few words of English. The Russian leader made no mention of controversial matters. He spoke very fluently and was interpreted fluently. He gave a comparison between an evergreen and a deciduous tree growing in the same woods, rooted in the same soil, reaching toward the same heaven. He inquired if it should not be possible to find a common Christian language, expressing belief that the two groups of churches could find such a common language and that their discussions could be fruitful. He stressed Christian brotherly love as a power that could smash all the barriers between.

Not all of the visiting deputation are of the Russian Orthodox Church. One represented the Armenian Church (which is similar). Two are high-ranking Lutherans and two are Baptists. The Baptist members of the group represent the nearest thing to the Protestantism with which most of our readers are familiar. They gave the appearance of being anxious to learn about American Christianity.

The group assembled at the banquet was small — less than 40. Many of the denominations in the National Council must not have been officially represented is so small a total number. Two Negro bishops were in the company and one Seventh Day Baptist. — Ed.

"We don't want to be without our Sabbath Recorder. It has many inspiring messages and it keeps us 'up' with part of our 'brothers and sisters' in Christ." — Stonefort, Ill.

For Jr. High Readers

School problems are nearly over for this year. Have you found them hard? Have you considered some of them useless? Many of us do not care for these theoretical problems assigned in the arithmetic book. We wish we had some kind of electronic brain that would give us the answers without the work.

I suppose that's the way the butterfly thinks (if it is capable of thinking) when it struggles to get out of the cocoon. I'm afraid, however, that it has no thought other than an instinctive desire to free its wings and fly away. Did you ever know any boys and girls who had little in their heads except restlessness which made them want to fly away from hard study or hard work assigned by teachers or parents? It seems to me I have observed some of that spirit in the Junior Hi age.

But how about that electronic brain? Could we really get one and set it up in the basement to take care of the problems that we will have to solve in the remainder of our school life? Well, we might. The Nationwide Insurance Co. has had such an electronic brain working for them just one hour a day for six months and it has already solved a million problems (by actual count). These were not simple problems but would have taken one person six years, with no time off for vacation, sickness, or holidays to do the work that this machine has done in the first six months with a one-hour-a-day schedule. Now they are going to run it three times as fast and solve another million problems in two months.

Did I hear you say, "That's for me"? Just a moment! In more ways than one you couldn't afford it. The butterfly could never fly if you helped it too much with its problem of getting out of its silken shell. You could never learn to run an electronic brain or learn to think if you did not have to exercise your God-given brain in school.

Then, too, that brain which works so efficiently for the insurance company can only solve head problems — never the problems of the heart and soul. It can tell the insurance company how many people are likely to die in a given length of time but it cannot tell where any of them will go after they die or how they can be saved. It can not solve the problems you have with your playmates or your friends of the opposite sex. The problem of sin would stump that brain, but you can get the solution. Christ Jesus is the answer. He is available in every hour of need. This is nothing new in the world but it is new in the experience of every young person.

Conference Accommodations Announced

When the Seventh Day Baptist General Conference gathers for its annual session August 14-20 at Alfred, N. Y., the delegates from all over the nation will find that ample provision has been made for their housing and meals.

Some of course will be invited to stay in homes of what might be called the greater Alfred area. A number of churches in the Western Association are close enough so that people could attend all of the sessions in the Alfred Church on a commuter basis. The greater emphasis this year, however, will be placed on providing lodging in the dormitories of the university. Last year, it will be recalled, a successful and well-attended Conference was held at a campground in Arkansas where everyone paid his own way.

Fred Palmer, who is heading up this section of Conference entertainment, is now announcing the arrangements that have been worked out with the university. Certain minor details may be adjusted at a later date, but the following broad outline should make it possible for people to lay their plans and to look forward to a pleasant and profitable experience on Alfred's lovely campus.

Anticipating that most delegates will reach Alfred on Monday afternoon and will leave early the following Monday morning, a blanket fee of \$25 for a full

week for board and room has been set as the standard. All meals will be served cafeteria style at The Brick under the management of the university staff. Housing will be provided at The Brick, Kruson Hall, Barresi Hall, Cannon Hall, and Bartlett Hall. Most rooms have two single beds; a few have three. There will be one issue of laundry including 2 sheets, 1 pillowcase, 1 large and 1 small towel, and a washcloth. Accommodations at the dormitories will take care of 440 people.

Special rates are available for those who arrive a little late. Room and board for those arriving on Tuesday will be \$21. Weekend guests will also be taken care of with rates yet to be determined. The price of single meals will be as follows: breakfast 45 cents (from 7:30 to 9:00); lunch 85 cents (12 to 1:30); dinner \$1.25 (5:30 to 7:00). Banquets are not included in the weekly rate because table service will be provided. For those who lodge in private homes the meal ticket for the week will be \$15 (no refund). However, those arriving in the middle of the week will be given a reduced rate. Special meal rates for children under 10 are also offered.

THE LIVING WORD

Dr. Luther A. Weigle

One of a series of articles by this noted man.

The unnecessary "even"



The adverb "even" is used 1032 times in the King James Version of the Old Testament, and in 928 of these cases there is no corresponding word in the Hebrew text. This surprising fact is due in part to the disposition of the translators in 1611 to write "even so" for "so," "even as" for "as," and "even unto" where we should now say "to" or "up to" or "as far as." It is due chiefly, however, to their use of "even" to introduce an additional word or words intended to explain more clearly

or fully some preceding word or words. The word "even" was for them a sign of equivalence or identity; it meant that the person or thing or subject referred to in what followed was the same person or thing or subject referred to in what preceded.

For example, "the men of the city, even the men of Sodom" means "the men of the city, the men of Sodom" — the same persons are meant by the two phrases (Gen. 4: 4). So also "the man, even Lot" means "the man Lot" (4: 19). "Jacob set up a pillar, even a pillar of stone" (Gen. 35: 14) has no "even" in the Hebrew. In such cases, the word "even" has a function similar to "namely" or "that is."

The use of "even" in this colorless sense is now obsolete, and it has become a misleading feature of the King James Version. "Even" is now used to indicate an extreme case or something not to be expected. So the reader of Genesis 10: 21 is likely to wonder what was the matter with Shem to occasion the statement that "even to him were children born." So too "even with Isaac" (21: 10), "even before he came near" (37: 18), and "even by the God of thy fathers" (49: 25) are stated more accurately if the "even" is omitted.

The revised versions omit the inserted "even" in most cases. In Genesis, for example, the King James Version uses "even" twenty-six times, of which twenty-one were cases of insertion without a corresponding Hebrew word. The Revised Standard Version retains "even" only in 27: 34, 38 and 46: 34.

The use of "even" in the King James New Testament is more restrained, and the cases of sheer insertion are not many. Yet the revised versions are more cautious. I have had occasion to examine this in the Gospels of Matthew, Mark, and Luke and in 2 Corinthians and 1 Thessalonians. In these five books the King James Version uses "even" eighty-eight times, and the Revised Standard Version reduces this to twenty-seven. In 1 Thessalonians 3: 13 "God, even our Father" is now translated "our God and Father." Compare also the two versions of 1 Thessalonians 2: 19.

Budget Promotion Filmstrip

The Budget Promotion Filmstrip which has previously been mentioned on these pages is now ready for booking in the various churches. The two-part filmstrip which requires 45 to 50 minutes for showing has been improved to some extent since it was shown at the Ministers Conference and the accompanying script has been re-edited. It is now believed that under good viewing conditions this filmstrip may do much to acquaint our people with the total work of our denomination and to challenge us to a more intelligent support of that work.

A letter has gone out from one of the Commission members with the concurrence of others who are charged with promoting the budget, urging pastors and church leaders to make use of this filmstrip. It may be ordered from the American Sabbath Tract Society the same as other filmstrips. There is only one copy available and for that reason choice of dates should be indicated, and where possible, midweek showings should be considered in order to get the pictures before as many churches as possible during the few remaining months of our Conference year.

This filmstrip is definitely geared to the current year and will not be of much value beyond September. The pictures had their first public showing at Plainfield on June 3. Perfection has not been achieved in this first attempt at a colorful presentation of our denominational work, but a great deal of voluntary work and widespread co-operation have gone into this production. It may well become the basis of a lively discussion of denominational work and finances.

The Southeastern Association convenes with the Ritchie Seventh Day Baptist Church at Berea, W. Va., June 29 to July 1, 1956.

All wishing entertainment please contact Mrs. Alberta Radcliffe at Berea. Trains will be met if notification of time of arrival is given to the committee. — Entertainment Committee.

Tract Board Meeting June 17

The 30-member Board of Trustees of the American Sabbath Tract Society will meet in the Board Room at Plainfield on June 17, at 2 p.m. This is one of the most important of the quarterly meetings in that it concludes the fiscal year and involves the approval of the Annual Statement of the Trustees to the General Conference outlining the work done during the period from June 1, 1955, to May 31, 1956. Also on the agenda will be the approval or disapproval of the tentative budget for the Conference year Oct. 1, 1956, to Sept. 30, 1957. A budget was proposed at the March meeting with action deferred until the June meeting. The Budget Committee will meet in the morning of June 17. Other committees also will hold meetings prior to the afternoon gathering of board members.

It is expected that the Tract Society will report a year of much greater activity than usual in several of its departments, especially the department of Audio-Visual Aids. Tract publication and distribution are also expected to show substantial increases.

Most of the members of the board are residents of either North or South Jersey. Others are located in Rhode Island, Eastern New York, West Virginia, and Wisconsin.

Ministerial News Notes

The Brookfield (N. Y.) Courier carries the news that on Saturday evening, May 26, there was a surprise anniversary party for Rev. Marion Van Horn and family at the parish house. The occasion was not only an anniversary celebration but also somewhat of a farewell party for the Van Horns who are leaving about June 28 for their new home and work at Fouke, Ark.

Charles Swing, a deacon and licentiate of the Shiloh, N. J., Church, has moved with his family from the vicinity of Syracuse, N. Y., to De Ruyter where he has taken up his duties as pastor of the church.

Rev. Victor Johnson of San Diego who joined the Los Angeles Church several years ago and is now, according to his

The Sabbath Recorder

Summer and Harvest

The Prophet Jeremiah voiced the cry of a people in captivity, of a people repenting of their sins. He spoke of salvation in terms of summer and harvests. There was disappointment in his words: "The harvest is past, the summer is ended, and we are not saved." He was burdened for his people, even as we should be for all those for whom God holds us responsible. With us it is now not the end but the beginning of summer — the time of growth, the time to avoid such disappointment in the salvation of our young people. There is courage in the promise of summer: "While the earth remaineth, seedtime and harvest, . . . shall not cease" (Genesis 8: 22).

own testimony, more perfectly observing the Sabbath and is attempting to organize a work in San Diego with the assistance of the other pastors of the association has recently undergone surgery. It is expected that he will be back at his work within a reasonable time.

Kenneth Smith and family who have been spending a year in Scotland have just returned to this country and will be resuming their work with the Albion and Milton Junction, Wis., Churches in the very near future.

The Milton and Milton Junction Courier carries news of a farewell party on the evening of May 26 for the interim pastor of the Albion and Milton Junction Churches, Doyle Zwiebel. Mr. and Mrs. Zwiebel are leaving on June 12 for Westerly, R. I., where he is to be assistant pastor for the summer. He will re-enter Alfred School of Theology in the fall and serve as pastor of the Richburg, N. Y., Church. The farewell party took the nature of the TV program "This Is Your Life," and showed the appreciation of the members of the local church for the work that he and Mrs. Zwiebel had done during the past year.

Rev. Lee Holloway, pastor of the Plainfield, N. J., Church, left the city Sunday, June 3, for his annual vacation and five weeks of summer school study at a theological seminary in Lexington, Ky. His courses are mostly in the field of Christian Education at this summer school session.

Rev. Trevah R. Sutton, who has been without a pastorate this year and has been teaching in the vicinity of Little Rock, Ark., is now in summer school with the following address: East Texas Station, Commerce, Texas.

Rev. Neal D. Mills, executive secretary of the Board of Christian Education, terminates his work with the board at the end of this month. He has not yet announced his plans for the future.

From California comes word that Rev. Alton L. Wheeler has recently made a visitation trip through the southern part of the state and Rev. Leon R. Lawton has made a final tour of central California and the Bay Area. Associate Pastor Mynor G. Soper's name appears more frequently in the church bulletin as preaching in the morning services. The church continues to deliberate on the

problem of securing a replacement for their pastor. It is announced that on June 30 there will be a special afternoon dedication service for outgoing missionaries, Dr. Victor Burdick and Pastor and Mrs. Lawton and family.

Accessions

Ashaway, R. I.

By Baptism:
Mrs. Kenneth Morgan
Mr. and Mrs. Linton Crandall

DeRuyter, N. Y.

By Letter:
Archie D. Moulton
Celia E. (Mrs. Archie) Moulton
Charles Swing
Esther D. (Mrs. Charles) Swing
Gretchen Swing

Boulder, Colo.

By Baptism:
Diana Koellner
Don Stephan
Carl Saunders
Bobby Dean White
Mrs. Raymond Hard

By Testimony:
Albert Hard

Births

Butts. — A son, Evan Carey, to Stanley and Lydia Butts of Alfred, N. Y., May 12, 1956.

Hastings. — A daughter, Rebecca Joan, to Mr. and Mrs. Sammy Hastings of Battle Creek, Mich., on March 30, 1956.

Obituaries

Zeeb. — Ludwig, was born Aug. 24, 1881, and died Feb. 25, 1956, after a long illness at the home of his son, Karl, 47 Hazelwood Ave., Livingston, N. J., with whom he lived.

Born in Germany, Mr. Zeeb came to the United States in 1926. He was a mason and a contractor. He was a faithful member of the Irvington Seventh Day Baptist Church.

Surviving are his wife, the former Ernestine Kern; two daughters: Mrs. E. Schmauk of Fanwood, and Mrs. L. Heyer of Connecticut; and three sons: Ernest and Karl of Livingston, and Erwin of the U. S. Army at Washington, D.C. Another son, Wallace, died in World War II and had been awarded the Silver Star. Mr. Zeeb is also survived by six grandchildren.

Funeral services were conducted on Feb. 28 at the Hopping Funeral Home by his pastor, Rev. John G. Schmid. Interment was in Hollywood Cemetery, Union, N. J. J. G. S.

CONFERENCE DATES
August 14 - 19, 1956