

The Sabbath Recorder

usually high attendance of 225 was recorded. One member at least had traveled 175 miles to be home for the special occasion. Another caught a bus at 3 a.m. in order to get to church on time.

To make it more possible to have a good afternoon service the ladies arranged a covered-dish dinner at noon. Mrs. B. B. Sheppard directed the afternoon song service which was followed by devotions led by the Intermediate C.E.

Greetings were read from several non-resident members and former pastors of the church, the oldest member being Mrs. May Dixon Trainer of Daytona Beach, Florida, age 90. Her letter recalled many incidents happening since she joined the church.

All members of seventy years or more were honored and presented with flowers. These were: Deacon Herbert Davis, Mrs. Stella Davis, Deacon Auley C. Davis, Mrs. Hannah Hummel, Miss Matie Bonham, Mrs. Alice Davis, Mrs. Elizabeth Sheppard, Mrs. Lillian West, Mrs. Margaret Ayars, Mrs. Elizabeth Allen, Harry C. Lupton, Charles Dickinson, Mrs. Alice Dickinson, and Leonard Smalley.

Singled out for special tributes were four deacons and deaconesses. Mrs. Elsie Harris, 78, was unable to be present to hear the story of her life and service to the church as read by Mrs. William Ayars. She has been a deaconess for 22 years. Henry Ewing, 80, also did not feel that he could attend. He was chosen as a deacon in 1915. His tribute was prepared by David S. Davis. Deacon Herbert Davis, 74, was honored by a younger deacon, Everett Dickinson, for his service since 1924.

The tribute to Auley C. Davis, 86, a deacon for 68 years, is printed in this issue.

In the evening a historical pageant, "Our Inheritance," was given to celebrate the 220th anniversary. There were 47 people in the cast. It was directed by Miss Leona Hoffman, Miss Katherine Davis, and Mrs. Lillian Harris. Mrs. Harris had written the pageant when it was first given in 1937. Following the pageant everyone was invited to the church dining room for a social time. — Correspondent.

OUR SERVICEMEN

James T. Harris, US51362548
1113 East 8th Ave., Apt. 1260-9
Anchorage, Alaska

Accessions

Alfred, N. Y.

By Baptism:
Cynthia Butts
Margaret Darling
Vivian Dickinson
James H. Hitchcock
John G. Ogden
John C. Percy

Plainfield, N. J.

By Baptism:
Mrs. Lucille D. Galindez

Births

Pinder. — A daughter, Susan Jeanette, to Clayton and Leora Sholtz Pinder of Philadelphia, Pa., April 4, 1957.

Warner. — A daughter, Wendy Sue, to Garth and Mayola Williams Warner of Oneida, N. Y., March 6, 1957.

Williams. — A son, Larry Allen, to Orville and Mary Stillman Williams of Verona, N. Y., April 29, 1957.

Obituaries

Kenyon. — Charles Ross, son of George T. and Sarah Edwards Kenyon, was born Dec. 17, 1880, in Hopkinton, R. I., and died April 24, 1957, in the same town.

He was a life-long member of the 2nd Hopkinton Seventh Day Baptist Church and loved to attend its services. He gave freely of his time and strength in caring for the church building and lawn for many years.

He is survived by a sister, Mrs. Annette K. Mills of Hopkinton, and several nieces and nephews.

The funeral was conducted by his pastor, Rev. Neal D. Mills, and interment was in the Oak Grove Cemetery of Ashaway. N. D. M.

Miller. — Grace Decker, daughter of Milford and Delia H. Decker, was born in Durhamville, N. Y., on Aug. 15, 1889, and died at the Oneida City Hospital, Oneida, N. Y., April 20, 1957.

Mrs. Miller was a member of the Verona Seventh Day Baptist Church. Her husband Earl died in 1921. She maintained her home in Oneida.

Surviving are: one son, Leslie, of Oneida; one brother, Clinton Decker, of Oneida; and two grandchildren.

Funeral services were held April 23 at the Campbell-Dean Funeral Home in Oneida, with her pastor, Rev. Victor W. Skaggs, officiating. Burial was in Grove Cemetery, Durhamville, N. Y. V. W. S.

Help Wanted: Young woman in teens or early 20's to live in and help with general housework and the care of four children. Every Sabbath off. If interested write for further details to Mrs. Mildred Lawrence, R. D. 1, Bridgeton, N. J.



Prominent Executives Display RIAL Poster.

Robert T. Stevens, new program chairman; Frank W. Burr, treasurer; Charles E. Wilson, Honorary Chairman. See story inside.

The Sabbath Recorder

First Issue June 13, 1844

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

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WOMEN'S WORK Mrs. Lester Nelson
CHRISTIAN EDUCATION Mrs. LeRoy DeLand
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People Want Theology

Educators, editors, authors, and pastors are becoming increasingly aware that the people of our land both within and outside the churches are calling for more clear-cut answers to questions that are distinctly theological. Possibly these questions are coming even more from nonchurch members than from members. Parents in every generation have been asked to answer some of the hardest theological questions posed by their little children who expect their fathers and mothers to know all about God. They hear God mentioned and are anxious to learn the whence, when, what, why, who, how much, how long, etc., of this mysterious being.

Never before in this generation have such questions been allowed to come to the foreground of the minds of college students and adults. We have lived through a period of a somewhat agnostic brushing aside of such inquiries. They seemed relatively unimportant as most of us adults

Our Cover

Leaders of the Religion in American Life Program get their first look at the new theme illustration for this fall's campaign at a laymen's meeting in New York. At left is Robert T. Stevens, new program chairman. Holding poster, which will appear on signs throughout the country this November, are also Charles E. Wilson, right, honorary chairman, and Frank W. Burr, treasurer. Mr. Stevens is president of J. P. Stevens and Co., Inc., textile firm, and former Secretary of the Army. Mr. Wilson is president of the People-to-People Foundation and former president of General Electric Co. Mr. Burr is vice-president of the Chase Manhattan Bank. Mr. Stevens is a member of the Crescent Ave. Presbyterian Church, Plainfield, N. J. Mr. Wilson is a member of the First Baptist Church, White Plains, N. Y., and Mr. Burr is a member of the Teaneck, N. J., Methodist Church. American business will again contribute several million dollars' worth of advertising to the RIAL campaign. The advertising industry will donate space and time, through the Advertising Council, in outdoor and transportation advertising, newspapers, magazines, television, and radio.

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were growing up. Just what has brought about the change may not be easy to state.

That the change has come none can deny, although some whose work, interest, and contacts are limited in large measure to the social aspects of Christianity might not observe it as clearly as others. Probably the wars and the alarming scientific advancements of this generation have contributed much to the desire for deeper thinking along theological lines.

To affirm this rediscovery of theology does not mean that people in general are interested in hairsplitting arguments such as have characterized some of the theological inquiries of the past although there is some indication that many who want to know about God are not any more anxious to commit their wills to Him than some of the "hairsplitters" of previous centuries.

All this is more or less by way of introduction to part of a review of a just-published book which calls upon ministers to get to the heart of the problem of how to communicate the concepts of sin and grace, law and Gospel to a generation that now wants those themes explained. We hold no brief at the present moment for the book reviewed, *The Pulpit Rediscovered Theology*, by Theodore O. Wedel, Seabury Press (\$3.50). We do think the reviewer's comments quoted below are significant:

The task confronting the preacher today is to feed his flock with the fresh theological insights of the Bible. We call this making theology relevant for our day. There can be no doubt that ours is an age of glorious theological recovery. The revived interest in Luther and Calvin — the works of such men as Barth, Bultman, Whale, Forsyth, Tillich, and Niebuhr disclose a fresh appreciation of theology.

The need for Biblical preaching is a pressing one today. People have grown tired of the preacher's message derived from current events, political situations, psychological insights, or from the preacher's own experiences or philosophical musings. "These are great days for theology. The Queen of the sciences is once again coming to her own. Men are beginning to see that Christianity without a theology is not Christianity at all." These words by Archibald Hunter, quoted by the author, are a key to the argument of the book.

A native woman of Africa was asked if she enjoyed reading her new Bible. "Sir," she replied, "I am not reading this Book; this Book is reading me." — Nettinga.

Secularizing of Sunday

An editorial in the June issue of *Moody Monthly* asks the question, "Are you losing Sunday?" It points out the ever-increasing tendency toward secularizing Sunday both in the United States and Canada. Ontario, for example, is preparing to test the half-century-old Lord's Day Act. The editor notes many evidences in this country pointing toward the making of Sunday "even more a day of convenience and pleasure than it has already become."

The article, on the whole, is very reasonable from the point of view of the church people who observe Sunday. It is an appeal to pastors and people to return in teaching and practice to something more nearly like the "old-fashioned" Sunday. The editor uses Mark 2: 27 to set the standard for the right use of the "Lord's Day." He admits that it refers to the "Jewish Sabbath." If they needed a weekly day of rest in their leisurely times, he argues, how much more do we need it in the day in which we live.

All this is rather sound reasoning from their point of view. Sabbathkeepers who have long struggled with the problem of keeping sacred a day which the world (and the church) has secularized can have some genuine sympathy for those who are now concerned about the loss of sacredness of their cherished day. We could wish them success in persuading their church members to keep holy that which they believe ought to be kept holy. We cannot, however, go along with the attempts made by many well-meaning people (Lord's Day Alliance included) who seek to impose by legislation an outward conformity to religious practice which may run counter to religious beliefs of law-abiding citizens.

The editor in question speaks in terms of persuasion rather than legislation, which we appreciate. At the close of his article he makes one slip in Bible interpretation such as almost every strict-Sunday advocate is sure to make sooner or later. Speaking of how hard it will be in these times to campaign successfully for a better observance of the day he affirms: "But it is quite possible if we set out to

harvesting come from God. In these words the Lord Jesus said to me, "You can do nothing for Me. I send the blessings; I mature the fruit; and I appoint the weeks of the harvest. I do it all. But I do want one thing from you; I want your self." It was not necessary to postpone the graduation.

Romans 12: 1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

I seek daily to present my self to my Savior, because of Calvary.

PLAN VOLUNTEER PROGRAM TO AID REFUGEES

This year in addition to the usual ecumenical work camps, the Youth Department of the World Council of Churches has issued a call for twelve young men and four young women to share the life of Hungarian refugees in Austria during the coming months.

Three men are needed in Linz, where the Methodist Church has opened its facilities for a home and school for twenty-six refugee boys. At Spittal, where the WCC built a trade school for refugee youths five years ago, there are sixty boys and girls, fourteen and older. Two men and women are needed. Three men are needed in Wels, Upper Austria, where the government is planning to put all unaccompanied youths, seventeen and younger, into one camp. Two women are wanted as welfare officers for the WCC staff at Villach and four men for recreational activities in children's schools are needed at Tyrol. Several office workers on a long-term basis also are needed.

Volunteers must be at least twenty "with a willingness to share the life of the refugees and to seek ways of helping without a definite job description, capable of grasping the difficult refugee situation and of interpreting it on their return home." The period of service ranges from one month to one year.

Seventh Day Baptists and Higher Education

An open letter from a Special Committee at Salem College

Seventh Day Baptist pastors and some other denominational leaders know that for the last few years a committee of the Board of Directors of Salem College has been endeavoring to determine the denominational interest in our colleges. Several letters have been written, and there have been some commendable responses, though limited to some of our small churches and to a few ministers and leaders. The response on the whole has been disappointing.

There was a time when Seventh Day Baptists were intensely interested in the establishment of academies and colleges where their children might secure higher education under denominational influences. As a result several academies were established, three of which were later chartered respectively as Alfred University, Milton College, and Salem College. That required of our small denomination a tremendous effort, and without a general and keen interest it could not have been done.

Time passed and the establishment of public high schools made our academies obsolete, and they passed from existence. Now generations have passed. Our colleges have grown in resources and effectiveness. In recent years, supplementary gifts, except for old endowments, have come largely from people who are not Seventh Day Baptists. We occasionally hear someone deplore the fact that our colleges are less and less under Seventh Day Baptist control. But what can we expect? Or is this trend to be expected in the changing, growing age in which we live? Or can it be that our colleges, though never sectarian, have about served their day as "Seventh Day Baptist Institutions"?

We here at Salem are not unaware of the financial burden which rests upon most of our churches — local expenses, benevolences, World Mission, theological seminary, camps, etc. We know of no other institution other than the church

which can be depended upon to do so much. It's a paradoxical situation, and it may be that none of us has the answer. But if we do not find the answer the verdict will likely be given against us by the conditions which prevail.

We here at Salem would like to have a lot of letters from leaders and laymen, to give us at least a cross section of denominational thinking on **Church and College Relations**. Your letters can give us a basis for a positive understanding. Your failure to write may compel us to derive our conclusions from your failure.

In Christian love and service,
Esle F. Randolph,
Orville B. Bond,
James L. Skaggs, Chairman.

Milton College Faculty Appointments

The names featured in an article appearing in the May 30 **Milton and Milton Junction Courier** are of interest to the wide circle of readers of this magazine. The faculty appointments, other than administrative, mentioned are all Seventh Day Baptists, some of them very well known. This denominationally founded college has had to go outside the parent church for its president and some faculty members. Many friends of the institution will be glad to see the greater teaching responsibilities being given to the men mentioned in the following paragraphs.

Appointments to faculty positions at Milton College for next year were confirmed on May 30 by President Percy L. Dunn. Contracts had been handed all faculty members. Professor Emeritus D. N. Inglis will continue to teach French and Spanish courses. Miss Anna Jean Plumb, also retired, will teach Latin, German, and Corrective English for one more year. Rev. Kenneth E. Smith, who has been teaching philosophy, will add one or two courses in psychology.

The one new assignment is in the Chemistry Department. Prof. William D. Burdick, who headed the Chemistry Department prior to becoming business-manager and treasurer, will return to full-time teaching status in September, 1957. Pro-

fessor Burdick did his graduate work at the University of Wisconsin. As an undergraduate at Milton "Prof. Bill," as he is affectionately known to two generations of students, carried a major in mathematics, but his Master's degree is in chemistry.

The appointment of an economics teacher is pending. Otherwise the faculty is complete, according to the president. One administrative appointment was confirmed, namely, Prof. and Mrs. Bruce Curler as co-directors of publicity. They will assume charge of this work at the end of the semester so as to permit Prof. Carl Hulbert to attend summer school.

Other Milton College faculty contemplating summer school work will include Registrar J. Leland Skaggs at Michigan State and Prof. Ivan FitzRandolph in the Economics Department at Madison. Professor Burdick will audit chemistry courses at the University of Wisconsin during summer school.

Dean L. Milton Van Horn will be completing his doctor's dissertation at the University of Wisconsin. He is doing research in the field of Bird Endocrinology.

Heifer Project

Heifer Project, Inc. (New Windsor, Maryland), which last year made 84 shipments of livestock and poultry to 23 countries, plans to reach 24 countries with increased shipments in 1957. During the past year, the interfaith relief agency shipped 880 cattle, 507 goats, 72,000 chicks, 561 sheep, 399 pigs, 500 ducklings, 25 burros, and 88,880 hatching eggs. This year's goals call for 1,589 cattle, 894 goats, 187,060 chicks, 2,133 sheep, 389 pigs, 155 rabbits, 2,000 hatching eggs, and seven packages of bees to go to 24 countries. The goals are based on requests from missionaries, governments, United Nation teams, the United States International Co-operation Administration agricultural technicians. The first shipment of 1957 was by plane to Turkey. Aboard were 44 brown Swiss calves. The calves, and those aboard three later flights, will be used in a livestock improvement program under the Point Four program.

MISSIONS — Sec. Everett T. Harris

WE CAN HELP THEM

By Mrs. David Pearson

This letter from Mrs. Pearson was written after receiving word that it might be necessary to cut back the amount being sent to Makapwa Mission account. This letter is heart-searching and convincing. Read it and let your heart be your guide as to what to do about the raising of Our World Mission budget. Next week there will be another descriptive and gripping letter from Joan Clement with a picture.

One of our pastors has just gotten a bicycle. He saved his whole salary for many months to get it. He needed a bicycle badly because he has several branch churches far away from his home church, one about 100 miles away. Previously he would walk back and forth to these groups to give guidance and to help the licentiates in charge of them. Now he will no longer have to walk, for he has a bicycle with which to travel.

We are interested in helping our pastors to do their best work with their limited means. It is truly a challenge to us and them, but we have the all-powerful God who gives us strength.

Financially, they have been assisted by the allotment for Nyasaland from Our World Mission since the beginning of this year. Their salary was raised as a result of this help, but still they receive only an average of about \$5.25 per month. We would like for you to think upon this and ask yourself this question, "What fractional part is \$5.25 of my monthly salary?"

We have been told that the allotment for Makapwa will probably be cut down in future months, to the proportional percentage of the whole budget being received. With salaries of the above stated amount, do you think we should cut them? How can we fail our pastors, teachers, medical and other staff workers in what we have promised to pay them? Staff salaries comprise more than four fifths of our total Mission budget. If only 75% or 80% of our allotted funds come to us, we could not pay the salaries even if all other expenses of the mission were cut out. If all other expenses were curtailed that would mean no travel to out churches,

no grass for rethatching of buildings, or other upkeep for this year.

About half of the salaries for pastors comes from our local conference fund. Giving by our African Christians is picking up each year. We have been stressing the subject of tithing to them. If the Africans, who hardly have the bare essentials of life and salaries of only \$5 or \$10 per month, can learn to pay tithes, cannot the Christians of the U. S., who have salaries of \$5 or \$10 per day, learn the blessings of the tithe and offerings even above the tithe?

We have seen a lot about money and giving in our Recorders recently. There would not have to be continual pleading for money if only we who have given our hearts to the Lord could find the blessings and joys in giving back to Him His share of our earnings for His great work at home and abroad. All of the space in our Recorder which is used in this way might be used to print other things if we would give abundantly and continuously without so much pleading. Shall we now pledge ourselves to consistently give unto God that which belongs unto Him?

Welcoming Returning Missionaries

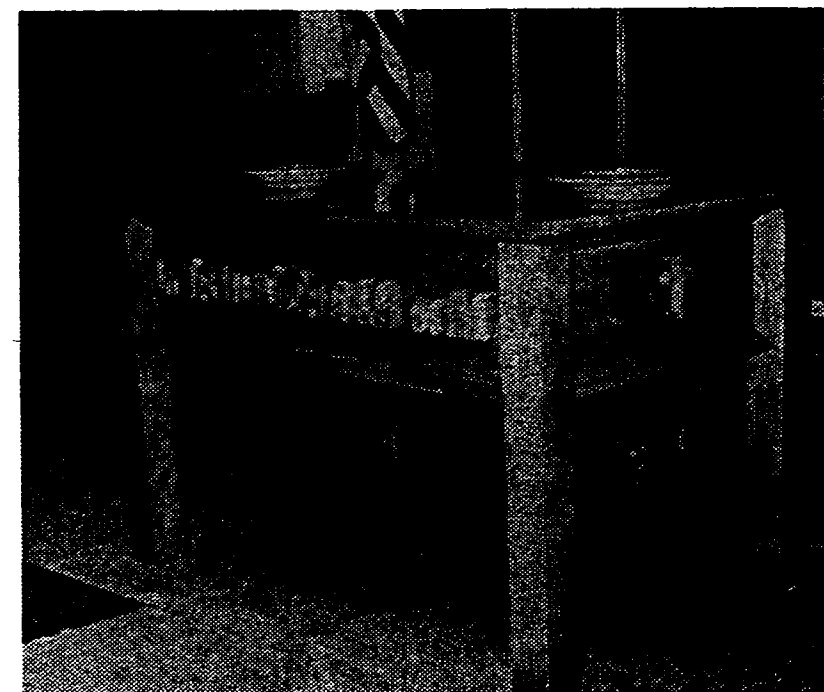
Nurses Joan Clement and Beth Severe are now planning to leave Makapwa Mission, Nyasaland, Africa, on Friday, July 5. They will visit a few days with friends at Nairobi, Kenya, before flying on to London, for a visit with Pastor and Mrs. James McGeachy.

It is expected that the date of the nurses' arrival at Idlewild Airport, New York, will be on Friday morning, July 26, at ten o'clock. If friends wish to join a welcoming party, such a group may meet together in the Pan American Airlines waiting room.

The Los Angeles young people are anxious to get to Milton, Wis., in August to attend Pre-Con Camp and Conference. One of their money-raising projects, announced recently in their church bulletin, is car washing. They offered to wash the cars of church members while the church business meeting was being held on May 12.

Boulder Church Looks Ahead and Looks Back

An ordination service was held for Mrs. Betty Rood as deaconess and Daryl White and William Saunders as deacons, in the Boulder, Colo., Church on May 18. The message was delivered by Rev. Loyal Hurlley. The consecrating prayer as well as the charge to the candidates was by Rev. Erlo Sutton. Elno Davis of Denver gave the charge to the church. Special music was provided throughout the service: Irwin Randolph sang "Jesus Was a Humble Man," and a quartet composed of Phyllis Shepard, Roberta Randolph, Linn Randolph, and Irwin Randolph sang "A Sabbath Hymn." Both of these numbers were composed by Irwin.



At the times appointed by the local church the newly ordained deacons and deaconess will serve the congregation with the elements of the Lord's Supper from the Communion table pictured above. This table will have more than symbolic and sentimental value to some in the church. Daryl White, one of the new deacons, constructed the table. It is a memorial to Orville Rasmussen, presented by his family and friends.

Another memorial of less religious significance will grace the lawn of the church for years to come. It is a white birch tree planted by Herbert Wheeler in memory of his mother, Mrs. S. R. Wheeler. Fed by the waters of mountain streams it is hoped

that its growth and beauty may be a symbol of the well-grounded faith of the church as well as its growth and beauty.

In every church which looks ahead in choosing and ordaining servants there need to be also some loving reminders of those who have served their generation as outstanding followers of their Lord.

Will A Man Rob God?

[James Mitchell, young pastor of the Edinburg, Texas, Church, sent out the following message with his letter to nonresidents. Though he has not had all the educational advantages that some have enjoyed he evidently gives this right from the heart.]

This may seem a strange question to ask, but the sad truth is **man is robbing God!** They say, "Wherein have we robbed God?" I think that this would be a fair question to ask ourselves. Many people who have been serving Christ for many years have not realized that they have been robbing God.

All too frequently we find people who think that they can get by without giving God His share. According to the Bible, God's share is one tenth of all our possessions. Now this is not restricted to just cash, it also covers cattle, flocks, increase of crops, etc.

If we earn \$50 a week, God's share is \$5. It is His! When we have taken that five dollars and given it into the church, we have not parted with anything that is ours, we have only given God what is His. The Bible teaches us to give tithes and offerings. Only what we give above the tenth of our salary (as we are using an example of wages) is called an offering. If we practice tithing and give no more, we are not giving, just returning something.

How much of an offering we should give is not set, but it does show our love to God. Remember the widow? She only had two mites, but she cast them both into the treasury. If she had been satisfied to give just a tithe (if so small amount could have been divided) she still would have had some money, but she through love cast into the treasury **all that she had.** I am not saying that we are to cast all that we have into the church treasury, but I

am advocating that we are to give a tenth, yea, even above that — our offering.

If you make only \$10 a week, still \$1 of that does not belong to you. It belongs to God. If you keep back that dollar, you have stolen from God. If you only give a part of it, you are still robbing God.

God says if we will bring our tithes and offerings into His storehouse that He will pour out a blessing upon us. That is God's promise to us. I am sure that if you try tithing faithfully that the remaining nine tenths of your earnings will seem to go farther than the whole sum would have.

Jesus said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The Bible plainly tells us that the tithes belong to God. It is the means of enabling the going forth of the Gospel of the Lord Jesus Christ unto all the world.

Many people of our denomination have at times complained about our not growing. Why are we not growing? Perhaps we are at fault! Are we faithfully witnessing every day of the grace of Christ? Are we examples of the "saints who keep the commandments of God and have the faith of Jesus"? Are we supporting the Lord's work with our tithes and offerings?

Publications Progress Report

General Conference last summer adopted the report of its Committee on Publishing Interests, referring the report to the Tract Society for further study. Accordingly a special committee for such study was set up with Courtland V. Davis as chairman. The first meeting was held May 18 at the Marlboro, N. J., Church. Another meeting is scheduled for June 9 at Plainfield immediately following the adjournment of Eastern Association. Much more information and thought would be required before the committee could report anything more than the vague word "progress." Since proposals before the board affect the nature and frequency of periodicals of the denomination the making of major changes must be carefully considered.

"The University of Chile is giving a course on alcohol."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Letter to Youth Leaders

Dear Youth Leader:

Our Seventh Day Baptist youth want to provide a more united witness. We must act now. Though we are still feeling our way along, our aim is to set up a working organization of youth that will make a common effort in behalf of the work of our beloved denomination in spite of the great distances that separate us. Toward this end, your Youth Work Committee of the Board of Christian Education would like for you to see that the following measures are taken:

1. If your youth are organized as an Association group with officers and committees, will you officially adopt the name, Seventh Day Baptist Youth Fellowship, as the name of your organization?

2. If you are not organized, please do so at this year's Association meeting — if your Association has not met by this date. If your Association has met, will you see that a special meeting is called of the Association youth to accomplish this?

3. During your meeting this year, elect a delegate and alternate to act on a Nominating Committee at Pre-Con or Conference to nominate national officers for our SDBYF.

4. As soon as this is done report the results to our office.

More is needed. We need your opinions further and would like for you to get expressions and suggestions from your youth regarding the following matters:

1. Shall we have a constitution?
2. Shall we have a pledge for each member of each society to sign?
3. Who shall formulate these?
4. Shall the expenses of the organization be raised by dues from each society?
5. What shall the duties of the national officers be?
6. Do you think that we ought to charge for the Beacon?

No, your Youth Work Committee is not passing the buck! We want your expressions and suggestions as we develop this plan. We know that we can be of

more help, and once our organization becomes a reality, this will be more possible.

We would like to have as complete an answer as possible by July 24, 1957. This gives plenty of time for thoughtful and prayerful consideration.

God grant you power to do this — in Christ's name.

Teen Talk

Lessons from Light The Slave Unit

Do you like to take pictures? I do, but I do not always get good ones, especially when I use flash bulbs. If you have tried to take flash pictures you know what I mean. When all the light comes from one flash gun attached to the camera people's faces are flat and lifeless. To get good, well-rounded pictures the cameraman needs equipment that will bring light from another source. He needs a "slave unit."

Not long ago I saw a professional photographer taking pictures of individuals in a group of men sipping a hot drink in the Sheraton Hotel in Philadelphia. This photographer had an assistant carrying a second flash gun. With their equipment they did not have to use the kind of bulbs which burn out and have to be changed with every picture.

What is a slave unit? This is the way it was explained to me. The photographer has the master light attached to his camera. His assistant carries the slave unit. It has two parts. One is the battery-operated flash gun we have already mentioned. The other part is a photoelectric cell which he wears at his waist. All the assistant does is to hold up his flash gun at the proper position to throw a side light on the person to be photographed. He can be anywhere in the room with no wires connecting him with the camera. When the master light flashes, the slave unit springs into action with the speed of light at the very instant the camera shutter snaps. The result — a good, lifelike picture.

Have you ever noticed how many epistles of Paul in the New Testament

begin with such words as "Paul, a servant (bond slave) of Jesus Christ"? Although he was the greatest of apostles he thought of himself as a slave devoted to his Master and constantly doing his Master's bidding. Should not we also consider ourselves as "slave units" for Christ rather than as masters doing our own will and pleasure?

This modern invention in photography is a wonderful illustration which helps us understand two sayings of Jesus, "I am the light of the world," and "Ye are the light of the world." There is no visible connection between Jesus and us but when His light flashes in our hearts there can be an instantaneous answering flash which will bring light to the faces of other young people. Is it true in your life?

Churches Call

The pastor of the First Hopkinton Church at Ashaway, R. I., Rev. Lester G. Osborn, read his resignation a few weeks ago. The Schenectady, N. Y., Church announces that Mr. Osborn has accepted a call to minister to that congregation. The change becomes effective in the fall.

The parsonage at Plainfield, N. J., is now vacant following the resignation of Rev. Lee Holloway, who has accepted employment as a stated supply in another church. Plainfield is seriously undertaking to secure another pastor at the present time.

Other churches are also calling pastors. Some of them have been seeking needed leadership for so long that it ceases to be news. Let us all pray for the guidance of the Holy Spirit not only for our own local problems of leadership but for all the churches. The distribution of available leadership is almost as much a matter for denomination-wide prayer as the adequate training of future leadership.

Dr. Oscar Auerbach and his associates of the Veterans Administration Hospital in East Orange, N. J., examined 29,000 microscope slides of lung tissues from 150 corpses, and came to the conclusion that the degree of lung cancer damage exactly corresponds with the number of cigarettes smoked daily. Life said that this research makes the case against cigarettes "more convincing than ever."

THE UNDEFEATED ELEVEN

By Rev. Neal D. Mills

"Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus." Acts 4:13.

Jesus of Nazareth was a humble Galilean peasant, with no wealth, power or influence, no prestige, and no human authority as priest or ruler. He taught and healed for three brief years and attained popularity for a day, but He incurred the wrath of the priests and was brought to trial before the Sanhedrin. His followers fled and hid or denied Him, and with none to plead His cause He was condemned to die — another unsuccessful rebel, a failure. And yet we count our time from His birth, and His name is more often on the lips of men than any other in all history! Why?

What did He accomplish? Nothing — so far as the world could see. His name is scarcely mentioned by the historians of His time. He did nothing — except to break through the towering walls of the caste system of His day and plant the seeds that were to make the whole world one parish under one divine Ruler mightier than Caesar himself! Nothing but to upset the foundations and traditions of the Law, preaching that God is "our Father" who rules by love, not by vested authority, and that religion is a matter of the heart, not of statute books! He taught, not that all men are created equal, but that by birth all men are [in a sense] divine. These truths were so indelibly stamped upon the world that it could never be the same again!

Jesus, as far as we know, never wrote a word, except once in the sand, and yet the words of no other man have ever been translated so many times or spread so widely or quoted so often. Strange as it may seem, Jesus trusted His entire message to the memory of His followers, and the earliest written portion of it that we have was written about twenty years after His death.

A Football Team

But how carefully He planted the seed! He chose twelve men, common, unlearned men, and wrote His message in their minds

and hearts. Day after day He trained and coached and prepared them to turn the world upside down with a new Gospel. One failed and deserted at the outset, leaving eleven — just a football team with no substitutes. But they didn't need any substitutes: every man played the game to the end. And the game was no brief hour on a gridiron before a cheering crowd. At the command, "Go, make disciples of all nations," they deployed over the world to battle for the kingdom of God. On through the years they fought, never halting, never retreating!

Ten or twelve weeks after the trial of Jesus before the Sanhedrin that same austere body met again for another trial. There was the same hall, the same judges with long white beards and piercing eyes, and essentially the same charge. Only the defendants were different. This time it was Peter and John, two of the invincible eleven, who were on trial. They had failed disgracefully at their Master's trial, but now see their spirit! They had been arrested for healing a crippled beggar in the name of Jesus of Nazareth.

When the time came it was Peter who spoke: "Rulers of the people and elders, if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. . . . for there is no other name under heaven given among men by which we must be saved" (Acts 4: 8-12).

The Sanhedrin sat aghast! These uncouth prisoners had dared to turn a charge back against them! Straight into their faces was thrown the charge that they had murdered the Messiah. The haunting memory of the man they had condemned came again to the minds of the members. How like Him were these two fearless men proclaiming the cause that might bring to them the same fate their Master had met! Seeing "the boldness of Peter and John . . . they recognized that they had been with Jesus. But seeing the man that had been healed standing beside them, they had nothing

to say in opposition." After an anxious consultation the two prisoners were warned, threatened, and dismissed, but not silenced.

The other nine apostles made similar records of dauntless courage and bold preaching. One of the first converts was Stephen. He became a deacon and a firebrand typical of the spirit of the early church. He, too, went about preaching, stirring the people to conviction and stirring up the Sanhedrin to rage. Presently another trial took place. This time it was Stephen who blazed back with the same accusation of murder. They knew from experience there was no chance to silence him with threats, but what could they do? Blind with rage they pounced upon the prisoner, dragged him outside the city wall, and stoned him to death.

But in that very circle of death, holding the coats of the killers, stood a man destined to become the greatest Christian missionary in all history. It was Paul the tent-maker who made the Gospel of Jesus international when the Jews would have kept it national. It was he who won the cultured Greeks and put into the hearts of men everywhere a more powerful law than Rome could claim.

Others Carried the Ball

Other brave leaders joined the ranks of the eleven, and against the whole corrupt, cynical, and wicked world they struck with telling blows. To the far corners of the known world, carrying only staffs, and armed only with the love of Jesus, trod the dauntless team! Each man played the game to the finish, to the very death. Clement of Alexandria records that when James the son of Zebedee was tried, his bold declaration of faith so impressed the officer who brought him to the tribunal that he declared himself a Christian and was beheaded at the same time with James. Tradition has it that Matthew was slain by the sword in Ethiopia, though other accounts say that he died a natural death. There are traditions that tell of Philip hanged in Phrygia, Bartholemew flayed alive in Armenia, Andrew crucified in Achaia, Thomas run through with a lance in East India, Thaddeus shot to death with arrows. It is

said that when Peter was crucified in Rome he requested that he be placed head down because he deemed himself unworthy to die in the same manner as his Lord. It is said that a cross went up in Persia for Simon the Zealot, that Matthias was beheaded and all but John died by violence.

What a record! Within the length of one lifetime these eleven men and their helpers planted churches and proclaimed the Gospel over the known world. They suffered every hardship and braved every danger knowing that men might destroy their bodies but their spirits they could not destroy. And when their lips were finally silenced by cross or sword or spear, their spirit went marching on down the centuries.

Filled with the Holy Spirit

Today the world still suffers from paganism, greed, war, and exploitation; and Jesus still calls for disciples to witness for Him in words and in life. Some are being called to faraway places, some to the community where they are. He calls to you and to me. Are we common, uneducated, and untalented? So were those eleven. But they had one thing that accounts for their success. They were filled with the Holy Spirit! I am aware of the shortcomings of preachers, especially my own, but I would call attention to one fact about the church at Pentecost. They were all filled with the Holy Spirit and were witnessing before the preacher ever stood up to preach. The spirit of the people makes a difference in the preacher and the sermon and the results. I have experienced it. And I note that all the great evangelists have made certain requirements. Prayer groups and witnessing teams must be organized and operating before the evangelist ever sets foot in the community.

We often mourn that we are a small minority, helpless against the evil so entrenched in our communities and the world. But are we less than eleven? We need more boldness, more of the spirit and courage of the eleven. How can we get it? The only way is to get more acquainted with Jesus. Those keen-eyed judges of the Sanhedrin saw the secret of the power of Peter and John when they "recognized that

they had been with Jesus." We need to read again the story of His life, to walk with Him over the hills of Galilee, the highways of Samaria and Judea, to listen to His words as He reveals the heart of God and His kingdom. We need to follow Him into Jerusalem, to pray with Him in Gethsemane, and to suffer with Him on Golgotha. Only when we have done all that, can the world recognize that we, too, have been with Jesus. And we will find ourselves meeting life victoriously in the spirit of those undefeated and undefeatable eleven.

THE MOUNTAIN REVISITED

By Rev. J. Carter Swaim

(One of a series of articles on the Sermon on the Mount as translated in RSV.)

No Need for Oaths

At Matthew 5: 37 the King James Version says: "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Ours is an age of communication — or at least of mechanical aids to communications! The absent executive keeps up with his correspondence by mailing to his secretary disks on which his replies have been recorded. American soldiers in Germany and Japan hold telephone conversations with loved ones in the States. Airplane passengers are kept informed as to the latest scores in world series baseball games.

But in all this twentieth century communication, nobody ever says, "Yea, yea; Nay, nay!" Does this mean that we have ignored the Sermon, or that it is irrelevant to our time? For an age that has so many ways of saying things, it certainly is important to know what is worth saying.

The question is partly one of contemporary English usage, partly one of translation. In the King James New Testament, three quite different Greek words are all rendered "communication." Where King James Version has "evil communications corrupt good manners," Revised Standard Version has: "Bad company ruins good morals" (1 Cor. 15: 33). Where KJV has "The communication of the faith" (Philemon 6), RSV has, "the sharing of your faith."

In the Sermon, still another Greek term is used, the one which in John 1: 1 is translated "word." A word is the expression of an idea, and the term has some such connotation as "thought-speech." RSV here translates it "what you say," and the whole passage reads: "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil." Jesus is here warning against that looseness of utterance which thinks that oaths need to be relied upon if one really wishes to be believed. An honest man does not need oaths to give integrity to his speech.

There is the suggestion here that forthrightness and simplicity of utterance ought also to characterize our conversation. Just when the means of communication have been extended, modern man seems to be inventing roundabout ways of saying things. Items in our economy are no longer scarce but are "in short supply." "Turn out the lights" becomes "Terminate the illumination." An umbrella is now "a collapsible device for inclement weather." Circumlocutions often suggest that we have something to hide or that we wish to deceive. Jesus requires that every utterance be trustworthy: "Let what you say be simply 'Yes' or 'No.'"

OTHER FOLDS AND FIELDS

Evangelistic Meetings in Geneva

In a campaign of evangelism conducted nightly from May 19 to June 7, seven Christian groups in the city of Geneva supported an attempt to reach outsiders by presenting the Christian message on neutral ground. In a large tent erected on a central "common," two evangelists, Pastor Maurice Ray and Thomas Roberts, dealt with non-religious subjects chosen to draw the man in the street to the Gospel under the general theme, "Christ's Rule — the Hope of Men." Mr. Ray runs a well-known "problem post bag" over Radio-Lausanne. Thomas Roberts is a Paris evangelist.

Training sessions for the campaign prepared teams of "counselors" to guide those making decisions into the local churches and groups co-operating in the campaign. The meetings form part of a succession of similar efforts commenced and inspired by

Billy Graham's visit to Geneva in 1955. The Geneva Graham campaigns were organized by the same "Committee for Common Evangelistic Action."

The churches of East Germany continue to face acute problems. In a recent Synod meeting of the Evangelical Church of East and West Berlin and the Province of Brandenburg the churches of that denomination stood their ground in supporting Dr. Otto Dibelius, Bishop of Berlin, who has been under fire for his alleged sympathy with the West. Among other things the Synod protested restriction on religious instruction in East Berlin and refused to confirm children who have accepted the secular "Youth Dedication" ceremony.

Tract Board to Meet June 16

The fiscal year of the American Sabbath Tract Society ended May 31. The meeting of the 30 trustees in the Board Room of the Seventh Day Baptist Building Sunday afternoon, June 16, will be important. The reports of officers, committees, and the board which will go to the General Conference will be presented at that time. Past work will be reviewed and the work for the coming year will be planned. A forward-looking budget has already been tentatively adopted.

NEWS FROM THE CHURCHES

BOULDER, COLO. — May 18 was a full day of inspiration and fellowship for the Denver and Boulder Churches, for that day was chosen as the time for the Quarterly Meeting of the two churches together with baptismal services and an ordination service. (The ordination service is described in a separate article.)

The sanctuary was crowded with a good representation of all age groups for the morning service, at which time Rev. Harmon Dickinson gave the message on "The Profession of a Changed Life." The choir under the direction of Daryl White sang "Consecrated, Lord, to Thee" and Mr. White later sang "Deep Down in My Heart."

Pastor Clarke baptized three young candidates and Pastor Dickinson baptized four of the Denver youth. The Boulder

youth will be received into membership after completing a church membership course.

Dinner was served to approximately 125 by a committee of the Boulder Church.

A half hour of organ music was presented by Mrs. Margaret Prati following the afternoon program.

The young people of the two churches enjoyed a hayrack ride and social evening to complete the day's activities.

Other items of interest: Ron Wright, top ranking boy at Boulder High 1956-57, has been chosen as one member of the Seventh Day Baptist Summer Evangelistic Team and will work with Rev. Loyal Hurley from June 12 until Conference.

The parsonage joining the church property to the south, which was purchased last winter, is a pleasant and worth-while addition to the church plant. Raising funds to keep ahead of payments adds to the activities of the church group.

A full summer is anticipated with the coming of Vacation Bible School, Junior and Teen-age Camps, and the entertaining of Mid-Continent Association in October.

BATTLE CREEK, MICH. — The church bulletin for June 1 mentions increasing activity as the summer program is about to begin. Among other items are some concerning Vacation Bible School and camp. The assistant pastor, Mr. Fatato, will probably live at Holston Camp. A midweek meeting of Bible School workers and a Sabbath morning dedication of the Vacation School leaders were scheduled. It is reported also that \$272.78 had so far been received in the little Our World Mission churches in addition to regular giving to that cause.

DENVER, COLO. — The news from this church printed in the last issue was written by the regular correspondent Ethel Davis Dickinson, the pastor's wife. The Salem (W. Va.) Herald of May 30 gives information which Mrs. Dickinson might not include in her next news report. It lists her name among those receiving the Bachelor of Arts degree from Salem College on June 5. She has been working part time in Denver as a secretary at a university where she was also taking courses to complete her college work. She was vale-

The Sabbath Recorder

dictorian of her class of about 270 when she was graduated from high school at Bridgeton, N. J.

RIVERSIDE, CALIF. — May finds our study of Revelation with Pasor Wheeler on Friday evenings completed.

"The Wayside Chapel," our radio broadcast over KPRO for fifteen minutes on Sunday morning, continues. We pray for souls to be reached and for professing Christians to be reconsecrated through this medium of witnessing for Christ.

Our Mother's Day service was Christian Family Day with the dedication of babies as part of the service.

Pastor Wheeler has been at Los Angeles assisting Pastor Saunders with a week of visitation and revival there. In his absence, William Rymer presented the message on "Dare We Believe?"

Every Sunday is work day at Pacific Pines Camp near Crestline, Calif. Much needs to be done in preparation for the various age group camps running consecutively from June 30 to July 28. The family camp will be held August 31 to September 2. The general theme this year is "Pioneering with Christ."

An all-family party was held May 11 in the Social Hall. There was a good attendance and everyone present seemed to enjoy the evening.

We are being reminded each week in Sabbath School of "Operation Safety Pin" when seven pins are removed. It has served as a reminder for the need of filling the little O.W.M. churches.

— Assistant Correspondent.

LOS ANGELES, CALIF. — According to the May 18 church bulletin three prayer meetings are held each Sabbath eve: Albyn Mackintosh leads the one held at the church; Pastor Saunders takes charge of another at a home in West Covina; and David Ahlborn conducts the third at his home in Fullerton.

On May 19 an outdoor church social was held at the home of Mynor Soper in Covina. This was in the nature of a farewell occasion for the assistant pastor. The Soper family was soon to leave for North Loup, Neb., to take over the pastorate of that church.

Rev. O. A. Davis of Phoenix, Ariz., will be assisting with the church and camp work this summer.

SHILOH, N. J. — Attendance during the month of May was unusually good. It was high last November when the average at the morning church service was a little more than 174. During May the lowest was 178, with a high of 225 on Rally Day and an average of almost 196.

Baptism was held Sabbath eve, May 24, at Rhodo Lake. The rhododendrons were in bloom around the lake and the setting was beautiful. There were seven who were baptized. — Correspondent.

Accessions

Shiloh, N. J.

By Baptism:

Miss Carole Robinson
Miss Gloria Cossaboon
Robert Peck
Charles Lupton
Harry Lupton
Miss Sandra Pettit
Miss Anne Harris

Births

Monroe. — A daughter, Cheryl Denise, to Mr. and Mrs. Berwin L. Monroe, Little Rock, Ark., May 17, 1957.

Obituaries

Lippincott. — Luen C., youngest son of Rev. Darwin C. and Evaline Lippincott, was born at Salem, W. Va., April 30, 1895, and died at his home in Milton Wis., April 20, 1957.

He married Inez Van Horn in 1915 at Garwin, Iowa. She preceded him in death in 1930. Three sons were born to that union: Warren, of Salemsville, Pa.; Leslie, of Norfolk, Va.; and Darwin, of Dodge Center, Minn.

In August, 1934, he married Mrs. Adalyn Pierce of Walworth, Wis. To this union was born a daughter, Della Fern. He is also survived by a brother, Raymond; a sister, Mrs. Homer Hess; and two stepdaughters, Miss Thelma Pierce and Mrs. Wayne Lippincott.

He was a trustee and active member of the Milton Junction Seventh Day Baptist Church. Services were conducted on April 23, from the church, by his pastor, Rev. Kenneth E. Smith.

K. E. S.

The Bible Witness Press is still publishing Picture Lesson Cards for Primary Classes, as we have done for the past 15 years. A few sets for the 3rd quarter are still available, if ordered immediately. The Bible Witness Press, C. A. Beebe, Mgr., R. 1, Box 204, Palatka, Fla.

What Shall I Render?

IRENE POST HULETT

Psalm 116: 12

What shall I render, Lord, to Thee,
For all thy benefits to me?
For home and loved ones very dear;
For friendship's kindness and cheer;
For seasons as they wax and wane,
Blossoming orchards, fields of grain;
For sweet elusiveness of spring,
Bright thoughts of hope engendering;
For gently falling summer rain
So soothingly on roof and pane;
For buoyant air and gentle breeze;
For beauty of birds, flowers, and trees;
For healing rays of sun's wings —
The primal life of growing things;
For strengthening hills, for silvery sea
Enrapturing the soul of me!
And more than all, God's boundless love
If I will seek the things above.
What shall I render, Lord, to Thee
For all these benefits to me?

O God, I will render praises unto thee, for thou hast delivered my soul from death.

Psalm 56: 12, 13.