

The Sabbath Recorder

Annita Wheeler, "Strength and Comfort"; Nancy Chester, "Leader"; Adele Collings, "Shepherd"; James Oates, "Companion"; Laura Partelo, "Friend"; Robert Wheeler, "Master." It's wonderful how much their ability grows in a year.

On March 4 we had a workshop on "Adult Workers with Youth" after a fellowship meal. We used the worksheet and had a very good meeting.

Ladies Aid meetings have been held in the homes of members during the winter. The ladies are taking turns leading in the "Grow in the Spirit" lessons. They made several hundred surgical pads for a local patient this winter. In February they had an apron shower, and scheduled a gift shower in March and a children's gift shower in April, in preparation for a sale to be held in the fall.

The trustees have approved painting and papering the parsonage kitchen, and work has begun.

We have finally received the "250th Anniversary" booklets, which are being sold for \$1.00 by the committee, of which Pastor Wheeler is chairman.

Youth News

Box Social at Battle Creek

The Youth Fellowship at Battle Creek is enlisting the help of older folks in building up a fund to send young people to Pre-Con Retreat in Massachusetts this summer. The box social announced in the March 18 church bulletin for the evening after the Sabbath, March 25, mentions some innovations that must have added to the fun of the old box social idea for raising money. They called it a Family Night box social and talent program. Read this:

"Each woman and girl is to bring a secret, decorated box lunch for two (with table service). Enclosing a surprise inexpensive gift for a man would be appreciated. Please attach a card outside the box telling two special items included (for auctioneer's information). Coffee and milk will be furnished. Mr. Ellis Williams, is auctioneer and Mr. Russell Maxson, master of ceremonies. All proceeds are for the SDBYF treasury and will be used to send a young person to Pre-Con Camp. Bring your friends and high spirit."

C. E. Wins Freedom Award

The International Society of Christian Endeavor received one of the top awards in the Spiritual Values category of the annual Freedoms Foundation awards. An encased George Washington Honor Medal and a check for \$500 were presented in special ceremonies February 22 at Valley Forge, Pennsylvania, to the president of the International Society, Dr. Clyde W. Meadows of Chambersburg, Pennsylvania, and the citizenship director, Delno W. Brown of Columbus, Ohio. The award covers Christian Endeavor's 1960 Christian Citizenship Crusade.

Twice in the past, Christian Endeavor International has received George Washington Honor Medals from Freedoms Foundation — for its 1954 Christian Citizenship Crusade and again for the citizenship emphasis in its 1956 "Christ Shall Reign" program. Headquarters of the International Society of Christian Endeavor is located at 1221 East Broad Street, Columbus, Ohio.

Obituaries

Richmond.—Bert W., Sr., son of Oscar H. and Florence Van Neff Richmond, was born in Richmond, Tioga County, Pa., April 30, 1877, and died at his home in Alfred, N. Y., March 3, 1961.

He was married to Miss Alice Stull on June 5, 1912. Two sons were born to this union, Joseph C. of Chevy Chase, Md., and Bert W., Jr., of Alfred. There also survive four grandchildren and several nieces and nephews.

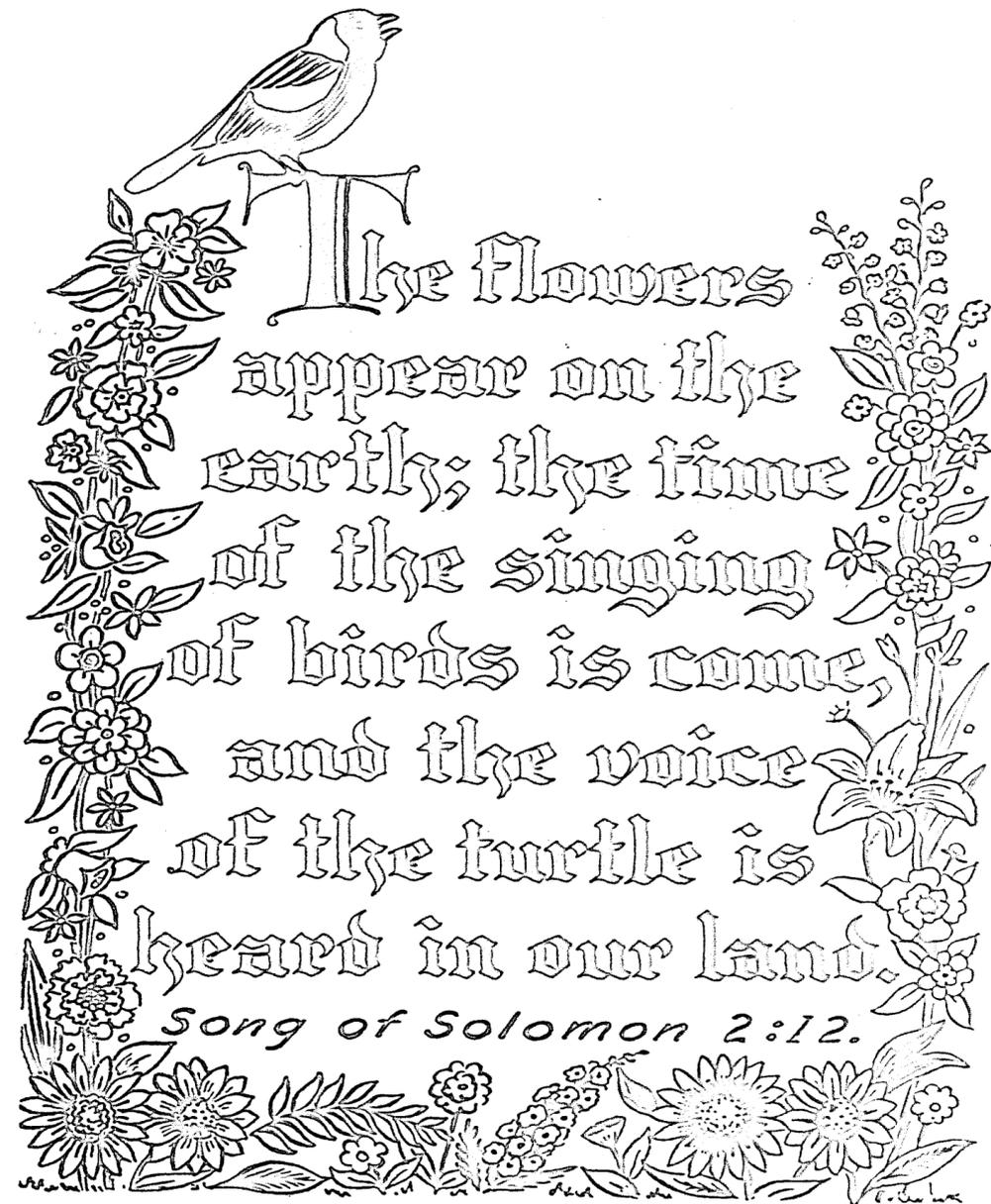
Mr. Richmond was a graduate of Mansfield State Teachers College, Mansfield, Pa., and taught in Pennsylvania schools for 32 years. Upon retirement for reasons of health he moved to Alfred in 1932 and turned to landscape gardening, which was his hobby.

He became an associate member of the Alfred Seventh Day Baptist Church in 1943. He especially enjoyed the Friendly Forum Sabbath School Class.

Memorial services were held at the Alfred church March 6, with his pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

APARTMENT FOR RENT IN MILTON, WIS.

Newly decorated. Four rooms, bath, enclosed porch, fireplace, laundry in basement, private entrance, garage, and garden plot. Available at once. Write: Marjorie J. Burdick, 349 High St., Milton, Wis.



The Sabbath Recorder

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Feeling Our Pulse

One needs but little practice to locate and count the pulse in the wrist. To interpret that count in terms of health or sickness requires the knowledge and skill of a doctor if the count is only slightly out of the normal range of variation. When it comes to taking the pulse of our denomination by looking at the financial statement on the back page, we probably do not qualify as doctors. Compared with January and with February a year ago we can easily judge that in many of our churches the financial pulse is weak enough to be a matter of grave concern.

It takes a doctor's careful analysis to determine the exact relation between the spiritual health of a church and the amount of money given to the denominational program. Unusually heavy local expenses may in some cases affect missionary giving without necessarily indicating that the church members are losing interest in Gospel work. Perhaps there are cases where the general earning capacity is somewhat lower than last year. Again the doctor would need to examine each case and make comparisons with some sort of normal standard.

After admitting these variables and some others the amateur pulse-taker is still apprehensive. He wonders why so many churches have given less in the first five months of the Conference year than at the same time last year, especially when we had determined to launch forth into a bigger home field evangelistic program. To be sure, the total for February of 1961 is larger than the amount reported for February of 1960, but only \$407 more. We have been consistently falling farther and farther behind in percentages. At the present, with 41% of the year gone we have raised 31% of the budget — which is 1% lower than a year ago. Some churches have done much better than a year ago, and a few that gave last year have not yet appeared on the list. Most of our churches have reported in glowing terms the Lay Development workshops in which there was a strong emphasis on stewardship. Was it more than discussion? Will the interest shown be reflected in a greater acknowledgement of individual responsibility? It remains to be seen. We can hope.

It is well known that there is a direct relation between the vigor of our spiritual life and our contributions to the work of the Lord. It is safe to say that spiritual gains increase over-all missionary giving more than local giving. There are a number of lesser motives that can be appealed to for the support of a local church program. Results are a little more visible — improved buildings and such. Missionary outreach, however, is the deep concern of those who are truly awakened. What we as a people should long for and pray for is a spiritually quickened pulse. Where the heart goes the pulse is sure to follow. Let us remember that our Lord is counting on us — in the distant future when our church buildings are just the way we would like them — right now when our larger work will languish unless we give much more than in the past few months.

The Bible as Literature

The believer has reason to rejoice when schoolteachers and literary people give enthusiastic recognition to the Bible as literature. Usually it is the King James Version which is thus acclaimed by such people (who are often careful to imply that it influences them or is recommended by them only because of its high literary quality). Our rejoicing is tempered with sadness when we see folks steeling themselves against the message of the Word while professing to be melted by the language forms in which it is expressed. There is, however, the hope that the Word will eventually find entrance into the heart as well as the aesthetic nature of the literary critic.

Dr. Martin E. Marty, associate editor of Christian Century writing for the Sunday edition of the New York Times (March 19) has a thought-provoking review of the New English Bible in which he calls attention to who it was that most severely criticized the Revised Standard Version when it appeared in 1946 and 1952. He claims that a perusal of the journals of that time shows that aside from Fundamentalist critics (whom he dismisses as political opponents of the revisers) the bulk of those who opposed the RSV were not the religious people,

MEMORY TEXT

Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. Luke 24: 45, 46.

but the secular literary stylists who apparently would like "to see the Bible frozen into Stonehenge solidity or Jacobean archaism." He predicts that the resistance to the NEB will come from the literary community rather than from the religious community. At this early stage even the religious reviews in as far as they are expressing displeasure are doing so largely on literary grounds. If the RSV, which Marty calls "a cautious but wholly admirable variation of the King James Version," met resistance because of the literary beauty that it lost, how much more this new translation, independent as it tries to be of King James English.

One Anglican minister, the Rev. Herbert Mathers, has described the NEB as a "Bible for beatniks." It is a gross overstatement, as the clergyman would probably admit. His characterizing it as "crude and inadequate" may be echoed by some others but not by the majority of competent critics who themselves have tried their hand at translating an ancient book into modern speech. "Bible for beatniks" is an unkind phrase but it may well illustrate the purpose of the dignified scholars who claimed to be striving for "timeless English." It is a Testament for all people to read, even beatniks, and if they can read it with better understanding than the 350-year-old King James they may get a new outlook on life. The virtue of the older Bible is not its literary smoothness (although that is a great advantage in memorization and public reading) but in its message of eternal life through Christ. T. S. Eliot has said: "Those who talk of the Bible as a 'monument of English prose' are merely admiring it as a monument over the grave of Christianity." The Bible is designed, not to shape the language pat-

terns of generations to come, but to shape the lives of present and future generations.

We can continue to love the old, familiar version. In some verses we may much prefer it over any modern English translation. There will be arguments among scholars as to whether a free translation of some difficult verse expresses the original writers' meaning or is a not-quite-justifiable interpretation. People will be saved by reading the Bible, whether it be in a Catholic, King James, or New English version. The message, not the style, is important.

EDITORIAL NOTES

Communism and Missions

At the time of this writing the President has just held another news conference at which the plight of the little country of Laos with its 2,000,000 population was the principal topic. The President feared that if the South East Asia Treaty Organization (SEATO) did not do something within a few days to stop the conflict Laos might be swallowed up by Soviet-supplied communist rebels. By the time these words get in print the situation will be worse or better.

What relation does the march of communism have to the church? Just this: every advance of communism measures a retreat of Christian missions with all the blessings they bring to the people served. Missions can survive tensions and grave political unrest. The missionaries stick to their posts — until communists are almost at their doors. If Laos falls Christian missions will be forced out of one more country. Only one denomination had work in northern Laos, the Christian and Missionary Alliance. The Rev. T. J. Andrianoff announced that he succeeded in closing his station just before the communist forces entered the city.

In these troubled times there is need for prayer not only for those countries where people of our own church are working but also in those lands, large or small, where the saving Gospel of Christ has a somewhat tenuous foothold. In our praying let us remember also the

faithful believers in China who are struggling to maintain their faith and witness though practically cut off from communication with our people. We can be thankful that prayer reaches down to remote places more effectively than "radio's slim fingers."

Delicate Instruments

In the *Alfred Sun* was an article describing the new demands for air conditioning to protect the delicate instruments in intercontinental ballistic missiles. The newswriter went on to say that space rockets will tax the ingenuity of the air conditioning experts, for these rockets will soon carry "the most delicate instrument of all — man." That statement could well be a thought starter.

For thousands of years the Bible has been telling us of certain men who were God's instruments to accomplish His purposes. Some of them were unwilling, unconverted men, but instruments nonetheless, in the hand of God. Others were the finest, most dedicated men produced by the redeeming power of God through Christ.

Is man a delicate instrument? Physically, yes. His life depends on an atmosphere regulated within certain well-defined limits. But man proves himself to be a far more delicate instrument in the spiritual realm. God wants to use us as instruments to accomplish His will, and how delicate we seem to be! We profess to be regenerated, baptized Christians, with love for our Savior and for our fellow men. We hold offices or positions of responsibility in the church, possibly in the music department. It is proverbial that the pastor has to handle some of us with kid gloves. Delicate instruments, aren't we? Enough said!

"I think the saddest sight that one can see is a country with fine, intelligent people going their various ways without bending a knee to thank God for the good that He has bestowed upon them." — Patrick E. Gorman, sec.-treas. of Amalgamated Meat Cutters and Butchers Workmen, upon his return from a tour of Russia.

President's Message

ADVANCE PLANNING

The word "advance" is used in so many different ways in our current denominational plans that we may misunderstand just what is meant by a title like this. But right now there is serious thought and consecrated effort being given to the advance planning for our Seventh Day Baptist Program for Advance, Third Year.

As everyone should know by this time, each year of the five-year program has a definite emphasis as to area of concern. The first year and this year, we are dealing with the "Mission to the Church," in which we are striving for individual commitment and a better church organization. This leads us to the point where we are ready to tackle the third year's emphasis, "Message to the Unchurched." This is our coming year's aim, and to accomplish it is essentially why we are Christians and banded into churches. To carry the Gospel message to those who haven't heard or heeded it is always our business, but this third year of our program is to see us concentrate on this phase as never before.

Working from material provided by other Baptist groups, our own Planning Committee formulated a general outline of what was to be accomplished during the years ahead. They marked out general areas of responsibility within which to work so that results could be evaluated and used more effectively in our continuing work of outreach.

These plans are submitted year by year to the Commission, and that group defines these areas more precisely and assigns specific duties to the various denominational boards and agencies in order to implement them. When these groups have formulated definite plans, the Planning Committee once again correlates all phases, and with Commission's approval, prepares a "package" to present to the General Conference for consideration and adoption.

It's a relatively easy matter to say, "We'll have a five-year plan and make various emphases during those years." It's quite another matter to get right down to brass tacks and furnish a workable plan

to bring about these aims. Now, and all during the Conference year, these agencies are working ahead to have such a plan ready in time to put into action.

"My Father's business" is a day-by-day, year-round responsibility.

Ministers Conference at Plainfield Program Announced by School of Theology

All indications point to an informative and worshipful Ministers Conference to be held at Plainfield, New Jersey, the week of May 1-6, 1961.

Rev. E. Wendell Stephan, who is Anna M. Fulling chaplain at the Hartford Hospital, Hartford, Connecticut, has made excellent arrangements for the study aspects of the conference centering around the theme of pastoral counseling. On Monday the Rev. Frederick C. Kuether will lecture on the topic, "The Levels of Being and Their Religious Significance." Mr. Kuether is director of training of the American Foundation for Religion and Psychiatry in New York City.

On Tuesday the study will center on the ministry to the mentally ill and their families. The resource leader is the Rev. Kenneth T. Farnell. Mr. Farnell is chaplain and chaplain supervisor at the Philadelphia State Hospital.

The study on Wednesday, May 3, will be concerned with "The Minister's Emotional Life." The Rev. Arthur Tinguet, associate director of the American Foundation for Religion Psychiatry, will be the resource leader.

On Thursday, the Rev. E. Wendell Stephan will lead the study about the topic, "The Pastor as a Marriage Counselor." He will also lead the discussion about resources, agencies, referral procedures, and other areas of concern in pastoral counseling.

The Rev. Eugene Fatato, assisted by Pastor Ernest Bee, is making arrangements for the devotional aspects of conference. They report that the Revs. Lester G. and Paul B. Osborn will lead the Bible study periods. A number of other men are leading devotions and arranging worship periods. The worship service on Sabbath

Day, May 6, will be held in the historic Plainfield church and the ministers will worship with the congregation of that church. The Rev. C. Harmon Dickinson is the host pastor.

Ministers will be asked to preregister so that arrangements can be more adequately made and it is hoped that they will make prompt reply when they receive the letter of information from the Board of Christian Education.

What Can You Do?

By "The Old Man"

Along the way I have encountered that phrase, yes, have even used it myself in connection with job hunters. Just now I wish to try to induce our young people to begin thinking about: "What can I do? What do I wish to do? What can I do better?" Just as sure as night follows day, unless you determine early what you want to do and begin to plan for it, there are rough days ahead for you, especially if you have been taught to — until you really want to — keep the Sabbath.

I was raised down on the farm. When old enough I worked out. My first employer had had some hard years of servitude as a farmhand. When he got married and started farming for himself he planned some reforms and I got the benefit. Ten hours in the field; no cows to milk; nothing to do but read or go to bed.

My next and last year on the farm had schedules: Up at 4 a.m., feed and harness the teams; milk thirty cows; breakfast; in the field at seven; a little time out for dinner at 12; in the field till 6 p.m. After caring for the horses there was a little time for supper before you went to sit under those thirty cows again. When the milking was finished and a few other jobs done it was 10 o'clock and you were glad to crawl into bed.

The farm today can be a really attractive, profitable place. What can you do? What do you want to do? Know what to do and do it better. The job is yours.

Stewardship of Time

The Biblical Basis

By O. B. Bond

I know no better way to catch your attention and emphasize the practical importance of time to stewardship, as it has related to the living of the people of all ages, than in the following quotation from a prayer by Peter Marshall:

"In the name of Jesus Christ, who was never in a hurry, we pray, O God, that Thou wilt slow us down for we know that we live too fast. With all of eternity before us, make us take time to live — time to get acquainted with Thee, time to enjoy Thy blessings, and time to know each other."

I have been impressed, as I have reviewed the literature of the Old and New Testaments, to discover the range of stewardship emphasis — from taxes to talents — and to note then that the assuming of personal responsibilities made each effective.

In covering the various phases of stewardship it was evident that the time element as it is related to stewardship was largely concerned with time present. This justifies our belief that stewardship should give evidence of an overflowing expression, out of our time devoted to the worthy daily tasks, of our profession — a wonderful challenge for the expansion of our Lay Development Program.

Out of the past we gather faith and confidence for the present. "Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength to all" (1 Chron. 29: 12). The psalmist beautifully expresses the ownership of our temporal possessions: "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."

The universal truth of stewardship, in all of its ramifications, is keenly and comprehensively expressed in the Gospel of Luke. As Christ preached to His disciples He touched upon the necessities of life and those things for which the people of the earth have sought in all ages past, and surely, all ages yet to be. Read Luke 12: 29-31 and also gather the inspiration

that comes from the emphasis upon the faithfulness of the wise steward as expressed in Luke 12: 41-43.

The crux to the problem of stewardship is most beautifully and challengingly expressed, when Jesus said, "Blessed is that servant whom his lord when he cometh shall find so doing" (doing something about his stewardship).

In response to the challenge of stewardship of time comes the personal reward of improved practices, and reveals the far-reaching effects of united co-operation in such practices.

Mission-Evangelism Lectures at School of Theology

By Albert N. Rogers, Dean

The Rev. Everett T. Harris, corresponding secretary of the Seventh Day Baptist Missionary Board of Westery, R. I., completed two weeks of special lectures on missions and evangelism at the Alfred University School of Theology on March 16.

Problems connected with establishing indigenous, self-supporting missions in various parts of the world were discussed at length in the first week's series. The lecturer cited examples of these problems which have arisen in China, Africa, and Latin America as missions under his supervision struggle with local conditions. "It is the missionary's business to make himself no longer needed — in the long run," he declared. "We search our hearts to see if we have prepared national leaders to take over responsibly, should need arise." Dr. George Thorngate, formerly associated with the Seventh Day Baptist work in and near Shanghai, China, was quoted as saying that this was done there especially by his colleague, the Rev. H. Eugene Davis.

Detailed descriptions were also given of conditions existing in Nyasaland, so far as they can be reported by the Rev. David Pearson and his staff workers there, to enable the student pastors at the School of Theology to understand that work. Pictures taken by Miss Barbara Bivins, mission nurse, were shown in one session.

Secretary Harris described programs available to local churches as well as those that have been set up by his board during the second week's lectures dealing with evangelism in the United States. He drew upon his own experience as a pastor, but also reported on the concerns of the Department of Evangelism of the National Council of Churches in which he participates.

Reference books were made available to students before the opening of the lecture series, and a report of reading done and summary impressions of the fields under consideration will be required of those who are taking the course for credit. Several students and area ministers attended the Harris lectures as auditors only.

"Shorts"

Re: School of Theology

S. Kenneth Davis and Wayne C. Maxson, Seventh Day Baptist students at the Alfred University School of Theology, were selected as student representatives to the area Interseminary Conference held March 17-18 at Drew Theological Seminary, Madison, N. J.

Dr. Hermann N. Morse of the Council on Theological Education of the United Presbyterian Church recently spent three days at the Alfred University School of Theology by arrangement of the American Association of Theological Schools, for the purpose of advising the faculty and administration of the school on its work.

Prof. Melvin G. Nida of the Alfred University School of Theology was compelled to miss his classes for two weeks as a result of a virus attack recently.

Rev. Rex E. Zwiebel, executive secretary of the Seventh Day Baptist Board of Christian Education, is instructor of a class in sermon preparation at the Alfred University School of Theology this semester. Dean Albert N. Rogers, who has usually taught this course, is involved in the preparation of materials for publication and for a forthcoming study of the school's development program.

Bath Church (Jamaica) Holds Rally

By Rev. Duane L. Davis

I wish you could have attended the "Rally of the Seven Days of the Week" in Bath, St. Thomas, Jamaica, with me on the 25th of February.

Bath is one of our older Seventh Day Baptist churches. It was organized before Seventh Day Baptists came to the island in 1924, and reminds one of many of our U. S. A. churches — as you meet brethren who speak of Secretary W. L. Burdick, and our missionaries of the past — or tell of the contribution of father and grandfather to the early church work there. A fine building was constructed during Pastor Wardner Fitz-Randolph's service in Jamaica, in the town of the famous medicinal springs from which it draws its name. But the years and the Jamaica hurricanes and floods have taken their toll, and now the house needs redecorating, although its appointments are still attractive.

Under the direction of the Rev. John E. Hamilton, circuit pastor, and Deacon Emmanuel Anderson, lay leader, the church organized a rally to raise funds for needed repairs. Rallies are popular programmes in Jamaica, and this one was called the Rally of the Seven Days of the Week. Church members were organized into seven groups, each group with a different day, and each person given a "Rally Card" with places for donations to be marked. Then gifts were solicited for several months on behalf of the church's need.

On the evening of the rally, over 300 people gathered in the church and around its open doors and windows to witness the well-planned programme. About fifty of these were members of our Seventh Day Baptist congregation. The programme consisted of a welcome for the new acting Field Supervisor, in traditional style, musical numbers and recitations by the brethren and by visiting brethren from Kingston and Thornton, with a number of pieces from friends of the other churches of Bath. There was a great deal of enthusiastic congregational singing, and

an evangelistic note proclaiming the love of Jesus. As the service drew to a close, Pastor Hamilton called out the names of the week's days in order. A representative of each day came forward, leading a hymn, then giving a recitation about that day, and presenting monies earned on behalf of his day. With the evening's offering added, a total of £45 sterling was raised (around \$126) for the rally.

Though "The Bath of St. Thomas the Apostle" is one of our older Seventh Day Baptist communities, we are very thankful for the steadfastness of our brethren there, for the fine spirit of community co-operation, and for the promise of added growth in Christ, as the Bath church continues to let the light of Jesus shine.

Makapwa Nowadays

By Rev. David C. Pearson

When Nurses Beth Severe and Joan Clement first arrived at Makapwa in 1953, they probably had little idea of the mission's future. Little did they know that in 1957 an American Seventh Day Baptist doctor would join the staff, to be followed by two additional nurses in 1959.

Today, for a small mission, we have a sizable European staff. Five of us are employed and give full time to mission work. Beth (Mrs. Victor Burdick) and Bettie (Mrs. David Pearson) share gladly in the work of writing, typing, duplicating, and performing other miscellaneous tasks, though primarily they are homemakers.

Dr. Victor Burdick heads the medical work. He also serves as mission book-keeper, and has recently devised a new system which better meets our needs. Still enjoying village evangelism, he considers man's basic need to be spiritual and is welcomed in the villages as a speaker.

Dr. Burdick is assisted by Miss Becker and Miss Bivins. The former works chiefly with maternity; the latter works with outpatients, serves as anesthetist, and keeps the pharmacy.

The medical mission has gained the confidence of the people, who sometimes

bypass closer medical stations, preferring Makapwa. Our medics frequently go "the second mile" and regard their patients with a warmth which is truly disarming.

Patients come in day and night with various heart-rending conditions. Some weeks ago a girl whose arm had been shot through by an arrow was brought in at 3:30 a.m.

Trains bring in a large number of our patients. Sometimes a car or a truck will arrive at the end of Makapwa's winding, descending road with someone ill. Occasionally the mission sends out to get the sick. Still others ride between the shoulders of men, slung from large bamboo poles. Most, however, arrive by foot, Africa's most customary means. Sometimes the going is slo-o-ow.

Miss Joan Clement heads up our growing school system. Assisting teachers and teaching Standard V amounts to a full-time job, but she finds time for numerous other related tasks. She sometimes employs the hours of the night.

Pastor David Pearson serves as general supervisor, takes the lead in church matters, and heads up construction and maintenance. Let him know if you have any "minor" plumbing problems.

We are indebted to a large African staff: pastors, teachers, medical assistants, office helpers, semi-skilled artisans, and others. These do the bulk of the work, but look to us for help and guidance.

The rains have come and have begun to slow up. In January the Pearsons found it necessary to have their large cistern pumped out and cleaned. Dead frogs and snakes lay inertly in waist-deep water. But in a month's time we had regained about six feet of water in view of heavy rains. At present we have some 17,000 gallons, which when coupled with what we yet hope to receive, will take us through the dry months ahead (May-October).

Normally opening in October, our school opened in January in accordance with new Government policy.

In special evangelistic services, Otrain Manan, mission assistant and pastor of our Chikanda church, addressed the

student body, urging the acceptance of Christ. Five of the boys responded to the invitation.

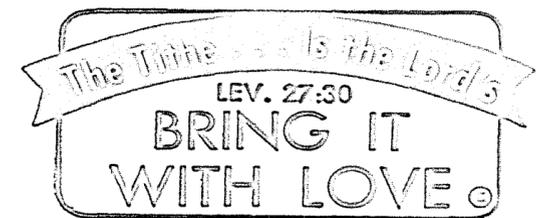
Our teachers preach on occasion. Some weeks ago Mr. Nkholakosa, the latest addition to our local teaching staff, described a courtroom scene and proceedings to illustrate the truth of the judgment as seen in Revelation 20: 11-15.

The church, though desperately needed, does not have the same appeal it once had. Church attendance is down. Christians have left their faith for worldly pursuits. Frequently we see the fruits of sin, and we realize that the Christian Church has the answer. Like those of Jerusalem, they "would not." The Christ still weeps, not only for Jerusalem, but for the whole world. So prone to be "at east in Zion," we should also lament the world's downfallen state, and seek to do something about it. Christ being our helper, we will.

Good News as to Clothing Tax

Word has come from the Rev. David Pearson that the Nyasaland Government has reconsidered and will allow him to sell the shipment of clothing for an amount sufficient "to receive back the amount of customs paid, from those who receive the clothing."

Pastor Pearson writes his regret that this matter has caused so much concern among the brethren of this country. Reviewing the situation, he writes. "They definitely stated (at first) that I could not sell the clothing. Then I besought the Controller of Customs and he too, refused. Now they are making what amounts to a concession. They have mentioned that this privilege will not necessarily be ours in other transactions."



The Bible or Greek Philosophy?

By Rev. Loyal F. Hurley

In the Sabbath Recorder for December 12, 1960, appears an article by Bro. G. Zijlstra of Amsterdam, Holland, replying to my proposed translation of Phil. 1: 23. I read this reply with great pleasure because through it we learn of a brother across the sea who is seeking to study carefully and diligently the real meaning of the Bible, as I have urged our brethren in America to do for the past several years. It is of very little moment to me that Bro. Zijlstra disagrees completely with me in interpreting the verse. He is seeking to know what the Bible really means, and that I appreciate.

Of course, he comes out at the regular and accepted understanding which leaves the real problem unanswered, viz., Why Paul changed his mind within the writing of two verses, and why this verse is opposed to the whole tenor of the Bible on this subject, and especially to the teaching of Jesus about the matter.

I would not reply at all except that the Seventh Day Baptist General Conference still has before it a proposal to change Art. VII of our Statement of Belief. Consideration of that proposal was only postponed.

It may be well to preface my reply by the statement that for about thirty years of my ministry I believed most intensely in the doctrine of "the immortality of the soul" and "going to heaven when we die." So I think I can understand why the belief is so prevalent and so tenaciously held and so vigorously supported. I did it myself.

But the subject is much more important than the correct translation of a verse or two in the Bible. It is a matter of the Bible and its teaching as opposed to Greek philosophy and its teaching. If we insist that we take the Bible as our final authority in faith and practice we ought to be sure that we do not include desire, and tradition, and Greek philosophy in addition to the Bible.

There were many theories among the Greeks, even as there are many doctrines among Christians, but in general the

Greeks had a basic viewpoint. How did that basic theory differ from the biblical viewpoint? Here are a few of the major differences:

According to Greek philosophy, matter is a phantasm, or a prison, or an evil. Only spirit is good and pure and eternal. That is why many of them proposed a whole series or gradation of beings between God, who is pure Spirit and therefore holy, and the creation of matter. The "elements" or "elemental spirits" of Paul's writings refer to this series of beings that the Greeks interposed between God and matter, and between God and Christ. Evil resides in matter.

According to the Bible "God saw everything that he made, and, behold, it was very good." That is, it was entirely suitable to the purpose for which it was created, and God's commendation included the material world.

According to the Greeks, man is a dualism: he is composed of matter which is a prison or an evil, and a spirit or soul which is good, but which is confined in a body that is not its natural and proper habitat, and which will keep the soul restricted and confined until it is liberated from the body by death.

According to the Bible, man is a unity: he is the resultant of the union of a physical body with the life-giving spirit of God, which makes man "a living soul." The Hebrews never had such a concept as "psychosomatic," as modern physicians use that term to signify the unity of man's being, but for them man was not a dualism, but a unity. He is not sinful because he inhabits a physical body, but because of evil desires and a perverted will. (Jesus lived a sinless life within a physical body — a complete refutation of the Greek idea. This is one reason why Christians should always insist on the human and physical element in the nature of Jesus. He was the God-Man).

According to the Greeks, death is a release and a friend. Through death one is set free from the entanglement with the evil physical body into his natural and eternal habitat. So some Greeks even advised suicide to hasten the release.

According to the Bible, death is "the wages of sin," and thus a destroyer and an enemy. It destroys the creation of God and is the enemy of both God and man. "The last enemy to be abolished is death."

According to the Greeks, there was no such thing as resurrection, for there was no need of the body in the eternal world. On Mars Hill the Athenians listened courteously to Paul until he spoke of the Resurrection. Then they laughed at him.

According to the Bible, the resurrection is "the great hope." Without it there is no hope. The resurrection ushers in "the new creation," because we are to be raised "incorruptible." Not only man, but the whole creation is to be made new.

According to many Greeks, there was no such thing as judgment. When the immortal soul was liberated by death from the confinement of the evil body it lost all contact with, and contamination from, evil. It had nothing to be judged for.

According to the Bible, "it is appointed unto man once to die, and after that the judgment." And we are to be judged "according to the deeds done in the body," for we are not a dualism as the Greeks taught, but one unified "soul-body." Death does not separate us from our sins; only salvation can do that.

According to the Greeks, death is the real Savior. Release from the body is release from the origin of sin and evil. So many laughed at the idea of Christ as Savior.

According to the Bible, there is only one Savior, the Lord Jesus Christ. He not only lived a sinless life while in the body, thus conquering sin in Himself, but He also went down into death and accepted in Himself the result and consequence of sin, thus conquering both sin and its resultant.

According to the Greeks, "there is no death," for everybody lives on in a different state and mode.

According to the Bible, our Lord Jesus Christ is "the firstborn from the dead," and the "first-fruit of them that slept."

Of course, if "the immortality of the soul" is correct, then nobody has ever really died and the Biblical teaching about "the firstborn from the dead" is nonsense. Christ is not unique at all!

I am sure that many Roman Catholics are entirely unaware of the degree to which their traditions have covered up and negated the teachings of the Bible. Is it possible that traditions have also covered up the Bible for Protestants? This whole problem is vastly greater than the correct translation of a verse or two in the Bible.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Pre-Con

Representatives of the Eastern Association have located a fine conference ground for the Pre-Con Retreat for Youth, August 9-13, 1961. Ten miles from Amherst, Mass., is Laurel Park, a Methodist camp, and it has been secured for our use.

Laurel Park, Northampton, Mass., provides cottages that will sleep 10 to 20 people, and features a beautiful outdoor chapel. Three miles away is Look Park where swimming is available. Tennis, basketball, and volleyball courts are a part of Laurel Park. Sixty acres of woodland affords hiking.

The fee has been set at \$19 per camper. This includes insurance, board, and room. Linens, bedding, and toilet articles will be furnished by the campers.

The Rev. David S. Clarke, director of this year's retreat, is lining up a fine staff, and is planning the program in cooperation with the Youth Work Committee of the Seventh Day Baptist Board of Christian Education.

We hope that every church is doing all in its power to see that every eligible young person has an opportunity to attend.

Secretary Rex Zwiebel attended the annual meeting of the Committee on the Uniform Series of Bible Study, Division of Christian Education, National Council of Churches at Buck Hill Falls, Pa., March 19-24. This is the committee that sets up the cycle for study of the International Lessons.

Church-State Crisis Hovers Over Nation

By W. Barry Garrett

The following article is an abridgment of an article prepared for Baptist periodicals. It has the advantage of coming direct from Washington where the news is made — and interpreted by this regional editor.

That hectic week in Washington, the Ides of March, 1961, will go down in legislative history as one of the most significant in church-state discussions. The basic question: Shall the Government provide financial aid for private and parochial schools?

President Kennedy had proposed Federal school aid measures that included only public schools on the elementary and secondary levels, but which would take in both public and private colleges. His campaign pledge was "no unconstitutional aid to parochial schools." His determination to keep his word ran headlong into the efforts of the bishops of the Roman Catholic Church to secure public support for their schools.

The Roman Catholic bishops announced that if their schools did not get a piece of the public pie, they would fight to keep everybody else from getting any pie. They overstepped themselves on this one, and members of Congress as well as Protestants and many other groups chided the bishops for playing such a childish game. The White House fumed and became adamant in its determination not to be pushed around by the hierarchy.

Committee hearings were conducted in both the Senate and the House of Representatives. Everybody wanted to get in on the show. Congressmen, governors of states, educational organizations, labor, farmer's organizations, Protestants, Jews, Catholics, Unitarians, humanists — everybody clamored for a place on the witness stand.

In contrast to previous policies on the part of Congressmen and Senators, most of those who testified went at lengths to explain their exact position on the matter of separation of church and state and their favor or opposition to governmental aid to religion. Religious affiliations of

the Congressmen meant little in the struggle. In most every case their position reflected what they thought would be the prevailing opinion of their home district or state.

Arguments against parochial school aid at first centered around the question of the constitutionality of such a measure, until the constitutional lawyers sharply divided on the issue and grave doubts arose about what the Supreme Court might rule. Public policy then became the center of the debate.

Champions of parochial school aid said it would be in the best interest of the public. Opponents saw in this procedure the destruction of the public school system and the decline of the American democratic way of life.

Hard-pressed legislators frequently turned on the opponents of the Catholic proposals and brought out vast amounts of evidence that the colleges and hospitals of many religious groups had been happy to receive Government help in the form of grants, housing loans, surplus property, G. I. educational benefits, loans, and even scholarships under the National Defense Educational Act of 1958, and other helps. Why, then, they demanded to know, do they object so vigorously when a proposal is made to extend such aids to parochial schools?

This question the Congress has a right to have answered. Does it mean confession on the part of transgressors? Does it mean a change in the philosophy of church-state relations? Does it mean a sell-out of principle to expediency? Does it mean a back-up and a new start both on the part of Government and on the part of the churches and their institutions? Has the issue become so clouded that no answers can be found and that the nation has no choice but to stumble on into worsening church-state relations?

Who will prevail? Will the Government come to dominate the churches? Will the powers of church institutions come to dominate both the Government and the churches? Will church and state remain separate and friendly, or separate and hostile, or will there be a fusing of the two and a relapse into medieval history?

WOMEN'S WORK — Mrs. A. Russell Maxson

Churches Fight Heroin Addiction in Hong Kong

(Here is part of the story as told by
Geoffrey Murray.)

Helped by substantial grants from churches around the world, the Christian Welfare and Relief Council of this island colony is preparing to move the first four families into its antidrug addiction settlement. This is believed to be the only venture of its kind in the world.

Heroin smoking is so common among the colony's swarming refugees that it is estimated that 100,000 people have acquired the habit. Tai Lam Chung prison is now filled with 700 men undergoing sentences of from two months to a year and a half for illegal possession of drugs.

The heroin habit leads to a craving for which everything is sacrificed — family welfare, physical health, and honesty — but its cure is comparatively simple. The prison doctors can achieve this during the time a victim is in their care.

But it is another story when the man is released and goes back to the hardships and emptiness of a refugee's life in Hong Kong. All too often it means a return to unemployment, a miserable existence in an overcrowded shack of wood and cardboard, and no hope of ever being better off. So he steals to get the heroin that will deaden him to his sufferings — and once more finds himself in jail.

It is to break this vicious circle that the Christian Welfare and Relief Council, an ecumenical body of 24 Protestant Churches which receives funds from the World Council of Churches and Church World Service, opened its antidrug addiction settlement in March of this year.

The Government has provided the site on rough hill-land in the New Territories, and 60 drug addicts from Tai Lam Chung prison in the neighborhood have supplied the necessary labor force to build the first four houses.

As the labor force from the prison, who know they are building for themselves and their fellow addicts, complete more cottages, more families will be moved into the settlement until it numbers four

farming families and ten factory workers' families.

Each farmer will have 30,000 square feet of land on which to grow fruit and vegetables and raise poultry. Each factory family will be allotted 3,000 square feet of land for pig and poultry raising and a small orchard.

During the first five months of the addicts' residence they will be given 30 Hong Kong dollars (\$5.50 U. S.) for each member of their family to help them get established.

This money will not be paid to the men but to their wives who are to be made the rulers of the household.

Has TV Lowered Our Standards?

Television is being used as a scapegoat for the ills of society in our effort to find a single cause for the evils which surround us.

More properly, what we now see and hear through the mass media is a result of lowered standards in society, and not the cause, Fredrick B. Rainsberry, of the Canadian Broadcasting Corporation declared at St. Louis on Feb. 16, 1961.

Mr. Rainsberry, supervisor of school broadcasting for the CBC, addressed the 34th annual meeting of the Division of Christian Education of the National Council of Churches.

"Too often parents use TV as a baby sitter and let negative influences pass unexamined and unchallenged. . . . If we attempt to understand how a good television show is built, and comprehend the latest knowledge about teaching children, we can develop more co-operative and constructive attitudes to television viewing. This method avoids making a negative issue out of television viewing, and inspires confidence in the values which we ultimately cherish for our children."

We must take our share of the blame for what TV is doing to our children. We select books; we must learn to control the TV button.

SABBATH SCHOOL LESSON

for April 15, 1961

When the Righteous Suffer

Lesson Scripture: Job 2: 3-6; 19: 13-21.

ITEMS OF INTEREST

Christians in Red China

A former German missionary to China has returned from a visit to the Communist mainland with the report that "one has to search for churches and Christians with a microscope" in most towns.

However, Gerda Buega, who joined a tour to China organized in East Berlin, did discover that the church is still comparatively active in Shanghai, even though the number of parishes there has dropped from 200 to 20 since the Communists came into power.

A Methodist minister informed her, she said, that all ministers in the city now meet regularly and that denominational differences no longer matter. Three services are held in his church each Sunday, and each is attended by some 300 persons.

In other towns, Frau Buega reported, only one Sunday service is generally conducted and seldom more than 60 persons are in attendance. While there were 65 churches in Peking in 1957, four congregations still meet regularly.

Frau Buega confirmed earlier reports that pastors generally work in factories, some full time. However, she disclosed that several Christians she met had responsible positions. In one province, Frau Buega said, some 50 Christians in various towns have been elected by the people as their representatives. But as "followers of Christ" they were tolerated as a minority group and had none of the status enjoyed by Communist party members.

E. P. S.

Youth Service at Home or Afar

Eleven hundred young people from 55 nations will seek a new understanding of each other's religious beliefs and cultural background this summer while laying bricks or digging foundations for schools, houses, chapels, and refugee centers in 37 countries.

The young people, 250 of them Americans, will participate in the fifteenth series of Ecumenical Work Camps which

have been conducted since 1947 by the World Council of Churches. Sponsor in the United States is the Ecumenical Voluntary Service of the National Student Christian Federation, 475 Riverside Drive, New York 27, N. Y. Applications must be in by April 15.

In addition to their hard work, the young people selected will pay for the privilege out of their own pockets.

Christians in Japanese Parliament

In the recent election in Japan, 22 of the 467 members chosen for the House of Representatives were Christian. Eight are members of the Liberal Party, twelve are members of the Socialist Party, and two represent the Social Democrat Party. The denominational breakdown shows that fourteen are Kyodan (union church) -related, two are members of the Episcopal Church, one is a member of the Evangelical Lutheran Church, one is from the Presbyterian Church (not Kyodan-related), two are from the non-church movement, and two are members of the Roman Catholic Church. — W. W. Reid.

Plans for Bible Emphasis

A conference of leaders and pastors representing thirty Protestant denominations to "return the Bible to the heart of the nation" was held at Washington, D.C., January 31.

The conference was called by the National Association of Evangelicals to re-emphasize the importance of the Bible in American heritage and to study ways of getting people to study it as families and in churches. Speakers during the day gave emphasis to these purposes of the conference.

It is expected that definite plans to put the program into operation will be announced at the annual convention of the National Association of Evangelicals, meeting April 10-14, at Grand Rapids, Mich.

Churches, send your pastors to Plainfield for Ministers Conference, May 1-6, 1961.

Looking to New Delhi

"So there is to be another big meeting of the World Council of Churches in New Delhi in November 1961. That will be the third in 14 years, won't it? Wasn't there one in Amsterdam, and one in the United States at Evanston? . . . I suppose the meetings do some good, but I can't see that they help us very much in our job here with this struggling congregation."

We have all heard the voice before, says the anonymous author of the pre-assembly study booklet. Who will be at the Third Assembly of the WCC in Delhi? "The trusted leaders of churches, archbishops, bishops, moderators, denominational secretaries and superintendents — theologians and scholars who are expert in various fields of study and research — and members of the WCC staff. But many will be pastors, laymen and women," the booklet answers. All of them, including the church leaders will be there by vote and resolution of the appropriate authorities of the legislative assemblies of their churches.

NEWS FROM THE CHURCHES

VERONA, N. Y. — Our Ladies Society served two dinners at Oneida Castle in January, the first for the G. L. F. store of Oneida on January 10 and the other for a Co-operative Milk Producers Association on January 23.

At the January meeting of the Ladies Aid Society it was voted to send \$25 to the Jamaica Mission to be used at the discretion of the Rev. Duane Davis.

On January 7 slides of our Makapwa Mission were shown to the Sabbath School by Mr. and Mrs. Olin Davis with a script prepared by Barbara Bivins.

The Youth Fellowship holds meetings at the church every other Sabbath afternoon. On January 14 the following officers were elected: president, Brandon Crandall; vice-president, Loren Sholtz; secretary, Beverly Drummond; treasurer, Louis Sholtz; Beacon correspondent, Nancy Mallison.

A Junior Youth Fellowship recently started includes those from kindergarten to sixth grade, directed by Pastor and

Mrs. Burdick, meeting at the same time as the Youth Fellowship.

Because of a heavy snowfall no church service was held on February 4. The Sabbath morning Youth Week worship service was held on February 11 with the theme, "I Must Be About My Father's Business." Taking part were Beverly Drummond, Gerald Vierow, Brandon Crandall, Loren Sholtz, Gary Williams, Melinda and Nancy Mallison.

Pastor Burdick attended a meeting of the Conference Ministerial Training Committee at Alfred December 28 and 29.

A Leadership Training course for teachers has recently been started with Joyce Sholtz as instructor.

An instruction class for candidates for baptism and church membership meets at the homes of the candidates.

The Worship-Fellowship Service (WFS) Class held a farewell party January 21 at the home of Mr. and Mrs. Olin Davis for Clayton and Leora Sholtz Pinder, members of the class who were soon to leave for their new home at Nitro, W. Va., near Charleston. Allen and Mildred Warner Lennon celebrated their golden wedding anniversary on Sunday afternoon and evening February 12 by holding Open House when about 200 of their relatives and friends called to congratulate them. — Correspondent.

Pacific Coast Association

Interested Seventh Day Baptists within traveling distance of Riverside, Calif., are invited to attend the spring meeting of the Pacific Coast Association to be held April 14-16 in the church located at Fourteenth and Lemon Streets. In a sense, almost everyone is within traveling distance (a few hours by jet) of Riverside. It is announced that the Conference president, Loren Osborn, of Westerly, R. I., will be there and will be guest speaker at two of the weekend services. The Association normally draws members from the Mexican border and San Francisco area, a distance of about 800 miles. The theme for the meetings this time is in keeping with the national emphasis on deeper Bible study and is entitled "Ever old, ever new — His truth endures."

The Sabbath Recorder

OUR WORLD MISSION

Statement of the Treasurer, February, 1961

BUDGET RECEIPTS

	Treasurer's		Boards'		Treasurer's		Boards'
	Feb.	5 Mos.	5 Mos.		Feb.	5 Mos.	5 Mos.
Adams Center		333.45		Los Angeles			
Albion	82.35	211.56	10.00	Christ's		45.00	
Alfred 1st	433.50	1,754.77	1.50	Lost Creek	312.50	807.50	
Alfred 2nd	112.50	731.99		Marlboro	326.73	1,717.16	
Associations and				Memorial Fund		967.19	
Groups		113.45	443.43	Middle Island	25.00	88.00	
Battle Creek	466.29	2,763.80	62.00	Milton	544.99	3,026.07	90.00
Berlin	35.11	373.18		Milton Junction ..	78.00	625.48	
Boulder	43.70	146.80	25.00	New Auburn		145.59	
Brookfield 1st	18.00	210.80		North Loup		202.90	
Brookfield 2nd		108.80		Nortonville	134.50	599.00	45.00
Buckeye Fellow... ..		25.00		Old Stone Fort		8.00	
Buffalo Fellow	50.00	100.00		Paint Rock		130.00	
Carraway		3.75		Pawcatuck	362.50	1,912.50	5.00
Chicago	75.00	395.00	160.00	Plainfield	716.45	1,964.14	150.00
Daytona Beach	53.00	477.75		Richburg	6.00	312.00	
Denver		97.30	25.00	Ritchie	35.00	85.00	9.00
DeRuyter		230.50		Riverside	180.23	1,156.23	
Dodge Center	64.09	412.49		Roanoke		15.00	
Edinburg		33.34		Rockville	17.15	107.21	
Farina		48.75		Salem	48.00	548.00	
Fouke	54.29	82.79		Salemville	34.38	118.71	6.00
Hammond		10.00		Schenectady	24.00	96.00	
Hebron 1st	21.00	133.72		Shiloh	425.00	2,354.38	
Hopkinton 1st	110.55	743.90		Texarkana		47.72	
Hopkinton 2nd	7.00	40.00		Verona	149.10	803.48	
Houston		71.92		Walworth	37.50	173.00	
Independence	59.85	705.06		Washington,			
Individuals	231.00	2,362.62	94.41	People's	6.00	50.00	
Irvington	300.00	890.00	400.00	Waterford	67.00	456.47	
Little Genesee	119.00	305.28	10.00	White Cloud	45.55	240.83	
Little Rock		12.50		Yonah Mountain..		3.75	
Los Angeles		1,035.55	15.00				
					\$5,911.81	\$33,772.13	\$1,551.34

TREASURER'S DISBURSEMENTS

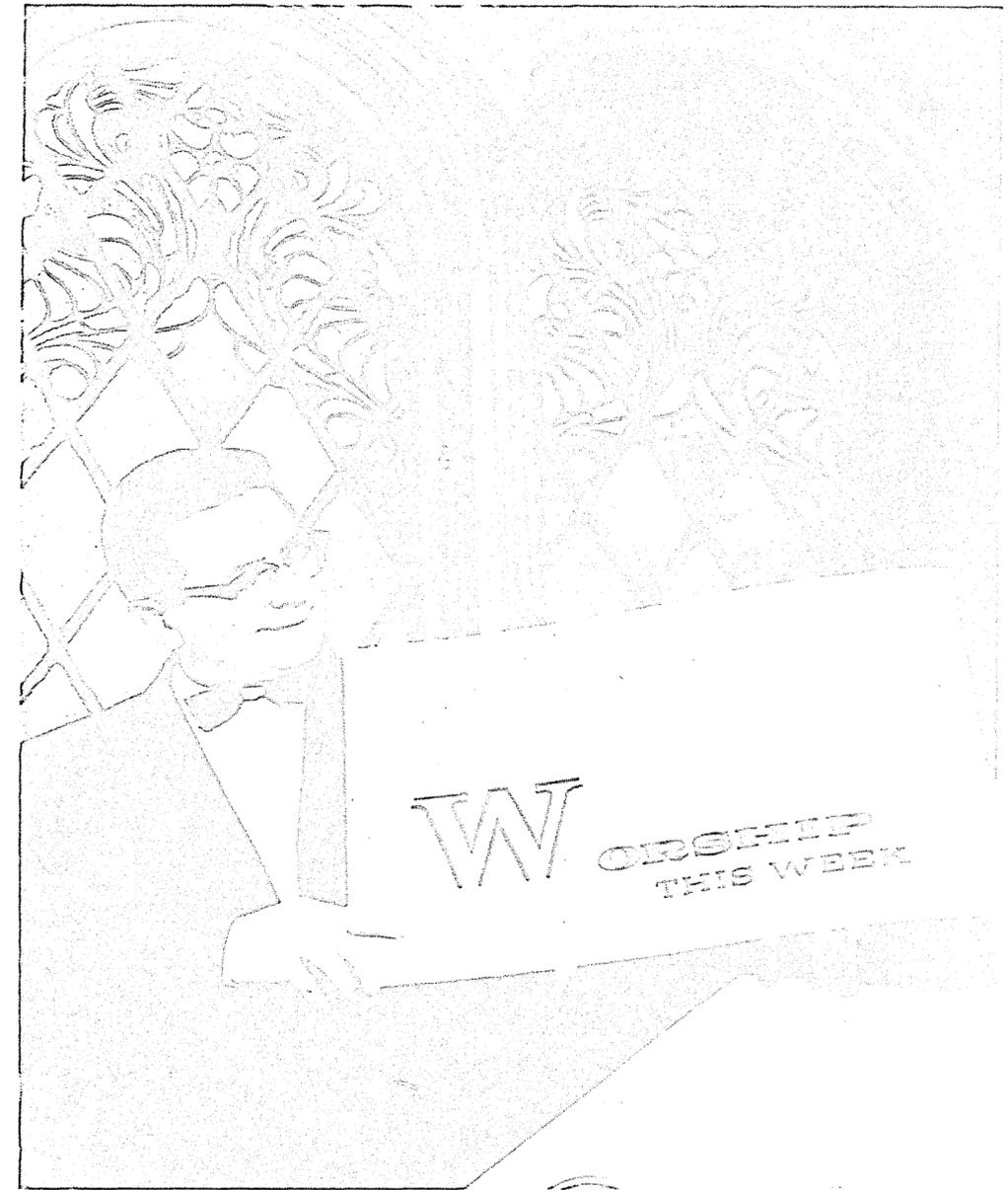
Board of Christian Education	\$ 443.62
General Conference	729.86
Historical Society	128.65
Ministerial Retirement	583.18
Ministerial Training	605.58
Missionary Society	2,581.93
Tract Society	546.34
Trustees of General Conference	40.49
Women's Society	112.42
World Fellowship	44.36
Special Fund	93.16
American Bible Society	2.22
Total	\$5,911.81

SUMMARY

Current annual budget	\$111,295.00
Receipts for 5 months	35,323.47
Balance needed in 7 months	75,971.53
Average needed per month	10,853.08
Percentage year elapsed	41.65%
Percentage budget raised	31.74%

G. E. Parrish,
Treasurer.

205 Dogwood Trail,
Battle Creek, Mich.



SEVENTH DAY BAPTIST GENERAL CONFERENCE

1961 Session — Amherst, Mass. — August 14-19