

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

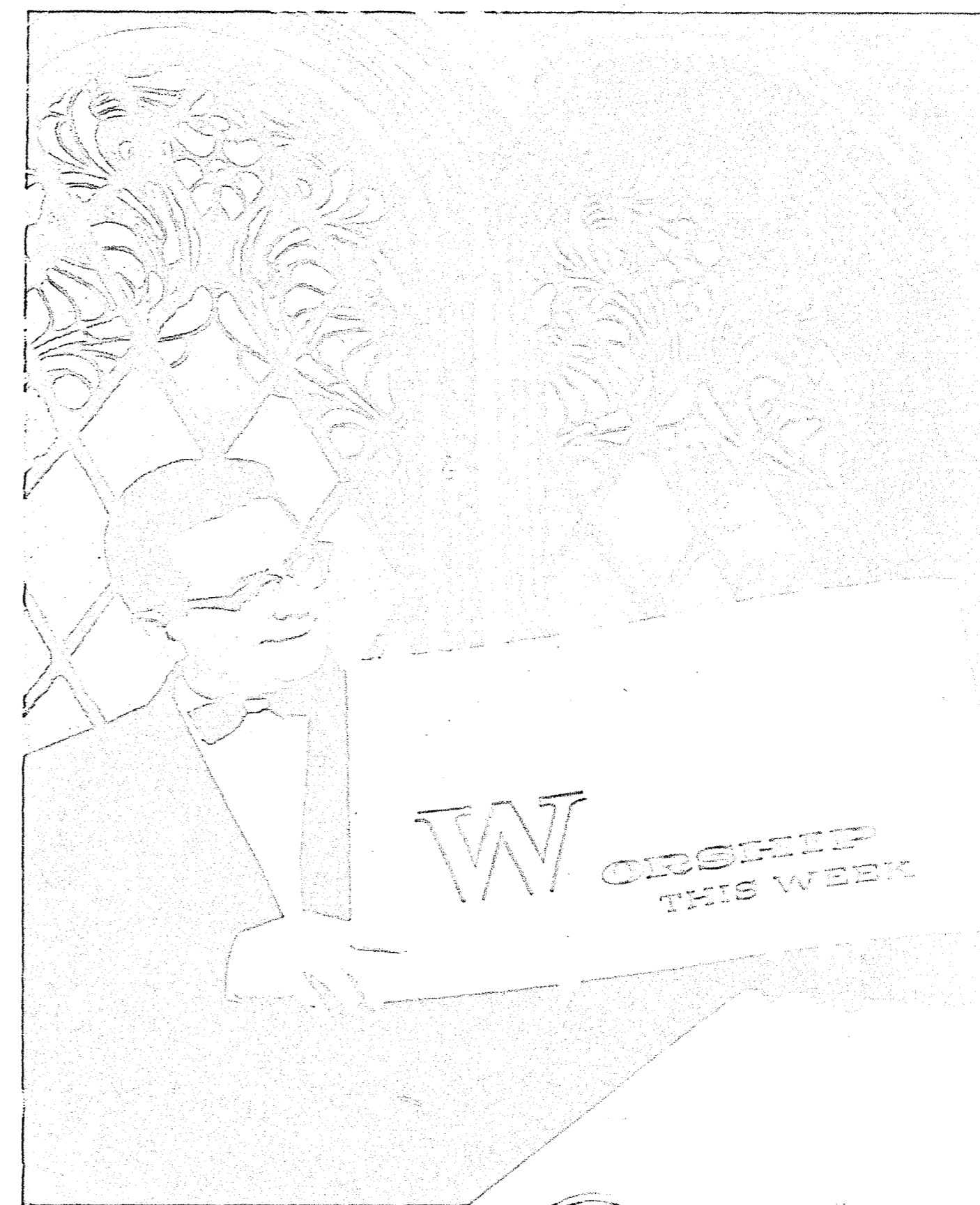
Board of Christian Education	\$ 443.62
General Conference	729.86
Historical Society	128.65
Ministerial Retirement	583.18
Ministerial Training	605.58
Missionary Society	2,581.93
Tract Society	546.34
Trustees of General Conference	40.49
Women's Society	112.42
World Fellowship	44.36
Special Fund	93.16
American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

The Sabbath Recorder

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Member of the Associated Church Press
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Waiting for the Promise

Christians are impelled as they ponder the great significance of the Resurrection of Christ to set up an annual celebration of that event and to precede it with perhaps the greatest activity of the whole church year. Some denominations encourage various acts of self-denial in the period called Lent. Many pastors take this as a time for concentrated church membership preparation or for evangelistic emphasis. Some of the most detailed Bible study of basic Christian doctrine is featured in group and public meetings. All of this works to a climax that is reached on the day appointed for the celebration of the Resurrection in those churches that count on top attendance at that time. (In some of our churches it is only slightly above normal.)

What comes after the climax? There is a tendency to replace self-denial with self-indulgence, to follow the crest with the trough in the attendance wave pattern, and to rest on the oars in the matter of Bible instruction for the new members. Some of this reaction may be inevitable since none of us can continually sustain the pace we set for ourselves when the pressure is on. But is there a divine plan to keep the tide of Christian activity running strong? There seems to be such a plan, although we need to remind ourselves that the so-called church year is strictly man made.

When we look at the first verses of the Acts of the Apostles we read about the wonderful, tingling experiences of the disciples with their risen Lord. It is hinted that some of the most detailed instruction in the interpretation of Old Testament Scriptures and the most valuable discourses on the Kingdom of God were given after the Resurrection. The "infallible proofs" became part of their experience and made the disciples more teachable than ever before. Jesus knew that a time of depression might come to His followers when His ascension would cause these appearances to cease. He made sure they had something which they could look forward to. They had been reassured, stabilized, and instructed, but they were not yet to spread out or attempt to carry on a work in their own strength. Instead, He commanded them "to wait for the

promise of the Father" — the baptism of the Holy Spirit, which would come "not many days hence."

The fact that there was to be another experience for the apostles shortly after the high experiences of the past six weeks did sustain those men who were destined to be the builders of the first Christian congregations. We do not necessarily conclude that the promise of the Father is that every true disciple in each succeeding generation should wait indefinitely for an identical experience such as came to them at Pentecost. History does not bear that out. Many from that day to this have longed for and waited for just such a demonstration of the Spirit and have not found it, even though they apparently fulfilled all the scriptural conditions. We must conclude that God did not promise it.

What one can be sure of is that there is always something glorious in store for the faithful believer in the immediate future, no matter what his recent high points of Christian experience have been. It may not (and probably will not) be a repetition of Pentecost, but it may well be a fresh infilling of the Holy Spirit. It certainly is not God's will for any local church to experience a depression or for its members to backslide after some high point. All who have been converted have received the Holy Spirit as an indwelling presence. Greater joy is always in store. We should not allow ourselves to be long without it. Jesus has promised fullness of joy.

Prayer in the Space Age

Churches in the area of Cape Canaveral plan to inaugurate space travel with prayer. There are eleven churches in the North Brevard County Ministerial Association at the north end of the missile base. The president of the association, Joseph E. Boatwright, pastor of First Baptist Church, Mims, Fla., announces that these eleven churches will hold prayer services from launching time until the man sent into space returns or is officially given up for lost.

The president of the association hopes that the prayer chain will stretch to other Florida churches near the base and even

to the whole nation. "A materialistic society would launch a man into space without thinking of praying for him. Ours is a Christian nation. We need to show this concern," he reported.

To the churches in the vicinity of Cape Canaveral space travel is more than news. More than half of the church families rely on the base for their income.

The suggestion of setting up a round-the-clock prayer vigil for the safe return of the first American space man is challenging. Too many of us, looking forward to that event (which is expected in June), have trusted only in painstaking scientific accuracy for the success of the venture. Certainly its success is not outside the realm of prayer. Prayer can do much to overcome the possibility of human error in the long list of people involved, not to mention the traveler himself. Let us remind ourselves that although space is a new dimension for man it is not a new dimension for prayer. It is not an overstatement to affirm that prayer spans all of space through all of time and reaches even within the threshold of eternity.

National Council Studies Social Problems

There has already appeared in this journal a delegate report of the recent meeting of the General Board of the National Council of Churches held at Syracuse February 22 and 23. Your editor was not present but almost felt that he was, after finding time on a long train trip to read the forty pages of messages, resolutions, and press releases sent out by the Office of Information to Associated Church Press editors.

There is no doubt that this particular meeting of the General Board made far more news in the secular papers than previous semiannual meetings because it undertook to make pronouncements on several newsworthy social and political issues. A one-page summary lists: a pronouncement favoring planned parenthood; support of Federal aid to public education; endorsement of health care in the Social Security system; caution in the use of the film "Operation Abolition"; urging

co-operation of churches in developing employment plans; supporting fuller franchise for Negroes; and concern for chronic areas of unemployment. The board also joined its new president in asking the churches to accept the responsibility that goes with the right to be heard on the problems of a politically and commercially competitive world.

That the problems to which the board addressed itself are either temporarily or somewhat permanently acute is unquestionable. That these things are the concern of Christians either individually or collectively is also apparent. The question that does come to mind is whether the planners of this meeting used good judgment in devoting practically all of the delegates' time to such matters and thereby excluding consideration of the co-operative work that might be done in winning the world for Christ. To be sure, the NCC has a Department of Evangelism with a wide range of distinctly Christian activities (meetings of which your editor attends regularly), but where were the concerns of this department featured in the Syracuse meeting?

Almost every subject on which pronouncements were made at Syracuse were issues publicized in the recent presidential election, and most of them were pretty closely in line with what the President was trying to push through Congress in the days just before and just after the board meeting. The Christian Church has a timeless message which is not limited to the items of social and economic progress that are valid for a few months or a few years. The pronouncement on planned parenthood may be called long-range and historic as compared with some of the other matters. The detailed discussions of the methods of family limitation reported to the religious press are not publishable.

What should we expect from the policy-making board of the National Council of Churches or any other Protestant ecumenical organization? We can ask for proper balance of things temporal and things eternal. We have a right to suggest, in the words of the Bible, that first things

be put first. In our own denominational gatherings we have to constantly remind ourselves of the danger of spending too much time on the relatively less important things. The same evidently can be true of interdenominational meetings. If we are unable to see the forest for the trees we should seek a better vantage point. Let us raise our voices in every Christian organization for the central theme of the Gospel and of the Church — Christ. There are wide social implications in living out the Christian life, but the church does not exist for social betterment alone.

My Children's Keeper

Many of those who travel daily to and from New York by train are happy for one kind of segregation insisted upon by the railroad. It is the segregation between the smokers and the non-smokers. It is interesting to note how many sniff the foul air and make their way to the alternate car marked "No Smoking Please."

To the writer these trips to New York are not so frequent that he fails to observe the other people on the train. At the second station stop a woman, presumably a mother, boarded the rear end of the "No Smoking" car. She walked the full length to get to the "Smoking Is Permitted" car. Perhaps that was better than some ladies do who seem to claim feminine immunity to public conveyance regulations. But what seemed a shame was that she trailed behind her to the smoking car four children. They must endure the smoke of all the people just because the mother gave the situation no thought. When we reached the ferry it was the same way; she was again on the smoker's side.

Perhaps the editor can be accused of "straining at a gnat," but he prefers to thing of another verse of Scripture which could be applied to thoughtless mothers — and fathers — "Am I my brother's (children's) keeper?" Yes, and the implication is that consideration should be given to doing a better job of air conditioning for them.

President's Message

Ecumenical Business

Part of "My Father's Business" at Conference this year, as every year, will be the consideration of Seventh Day Baptist participation in ecumenical affairs. This year's session will witness a new approach to the handling of this important phase of our denominational activity in that there will be only one comprehensive report presented to the delegates. In addition, a full-scale presentation by the Ecumenical Relations Committee will be included in the regular program. This is another departure from past practice, I believe.

First, as to the method of handling the report to General Conference:

There are several representatives of our denomination working with co-operating church groups, and interest in these various programs demands that they be heard by all. In the past these reports have been submitted on the floor of Conference, sometimes hastily, and without due consideration in all cases. Besides the poor attention that they receive, the "Time and Type" taken up by so many different agencies in reporting is getting out of hand. In order to regulate the reporting of ecumenical interests, to make the proper emphasis, and to accurately show the degree of participation we have in these outside groups, there will be just one report made, and that will be prepared by the Committee on Ecumenical Relations, under the chairmanship of the Rev. C. Harmon Dickinson.

This single report will incorporate all the necessary information from the individual representatives' reports as well as overall committee activity, so that each sphere of interest can be adequately covered within the desired limits of time and space. These individual reports will be submitted to the committee in advance so that they can be included in the total summary of ecumenical interests. Any necessary "last-minute" actions or recommendations can be taken by the committee directly to the General Conference since the committee meets early in the week at Amherst.

Second, as to the Ecumenical Program for General Conference:

Time has been allotted on Thursday afternoon for the Committee on Ecumenical Relations to use in presenting in the most graphic and compelling way possible the responsibility that we have to maintain contact and association with other churches and co-operative movements. It is hoped that benefits to Seventh Day Baptists, as well as to the group joined, can be demonstrated. Ecumenical relations are important, and Seventh Day Baptists can provide valuable witness to the rest of the Christian world by associating with these bodies.

So, you see, we will have a two-pronged approach to Christian co-operation while meeting in Amherst this summer. We will hear a concise, comprehensive report of the ecumenical affairs of our denomination, and we will have an inspiring and informative presentation to show us the value and benefits of continuing such activity.

The various bodies and agencies in which Seventh Day Baptists are represented and with which we work include: Advisory Council of the American Bible Society, C. Harmon Dickinson; Executive Committee of U. S. Conference for the World Council of Churches, Clifford W. P. Hansen; General Board of the National Council of Churches of Christ in the U. S. A., Duane L. Davis and Charles H. Bond; Member of Board of Managers of United Church Men, K. Duane Hurley; Board of Managers of United Church Women, Mrs. Donald Casler and Mrs. C. LeRoy DeLand; Committee on Religion In American Life, Paul L. Maxson; and the Commission on Chaplains, Carl Maxson.

In addition to these, we work closely with various agencies of our sister Baptist conferences, from whom we have taken much of our present thinking and planning for our own Program for Advance. These groups do not properly come under regular ecumenical consideration, but further illustrate the many areas in which we help and are helped by our co-operation.

"I must be about my Father's business"

in witnessing to other Christians and in co-operating with them in furthering the affairs of His Kingdom.

SABBATH RALLY DAY

May 20, 1961

The concerted annual effort to make one day of the year a special Sabbath Rally Day has long been recognized as having great potential value. It cannot take the place of continued emphasis on the biblical distinctives of our faith, but it can add much to that constant emphasis. Furthermore, it is particularly valuable in a year designated as a lay development year. Last year our churches studied the full range of our denominational statement of beliefs. Commission and Conference urged us this year to go deeper into such study, with the idea that a strengthening of our convictions and foundations would prepare us for the local outreach desired. In such study the seventh-day Sabbath must be prominent. For that reason the Sabbath Rally Day on May 20 (or a suitable nearby date) takes on added significance this year.

The Sabbath Promotion Committee of the Tract Board is this year offering materials believed to be more helpful in some respects than anything previously sent out. Specially designed bulletin covers with a responsive reading on the back are being sent to all pastors, as usual. New features include a Sabbath School worship service, a children's program, and a mimeographed Sabbath sermon either for Sabbath morning or at some other time when a message on consistent Sabbath-keeping could be used to advantage. This sermon by Pastor Leroy Bass is also available on tape to the first six or seven churches that apply for it. The tape-recorded form is much to be preferred for those churches that have access to a tape recorder.

Every adult, youth, or children's leader desiring help in making Sabbath Rally Day meaningful should ask the pastor or clerk for the materials in the program packet several weeks in advance so that adequate preparation can be made.

— Corresponding Secretary.

Kind Words from Readers

In the midst of an effort to get the Sabbath Recorder into many more homes so that it can make its contribution to the spiritual uplift, there are naturally more letters than usual coming to the subscription department. The letters come from a wide cross-section of the denomination, most of them showing a keen interest in the content of this journal.

Many of these letters are from older people who have long depended on the Sabbath Recorder for inspiration, for knowledge of what goes on in the Christian world, and what is currently happening in local churches or home and foreign mission fields. Occasionally there is a scrawled note from one whose eyesight is failing, who has to have the Recorder read to her or who passes it on to others better able to read it.

Appreciative comments are received from some students but more from professors, ministers, doctors of philosophy, or of theology or of medicine. There is evidence that what is printed in our denominational paper makes a favorable impression in a much wider sphere than one would normally think. Along with our good tracts it is one of the principal means by which the work of Seventh Day Baptists is made known to the world.

To be sure, there are occasional letters expressing regret at not being able to continue subscriptions or voicing disagreement with something that has appeared on our pages. What we hear most frequently from old subscribers and new friends is that there is life and purpose in our magazine. This is important. It gives courage to those who are striving to increase its effectiveness by gaining new subscribers and by keeping its content good. This is your paper; it promotes the cause that is dear to your heart.

MEMORY TEXT

To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Acts 1: 3.

THE SABBATH

In the New English Bible

By Rev. C. Harmon Dickinson

(First of two articles.)

With the appearance of a new Bible translation one eagerly peruses the pages to see how favorite passages are presented. Will they lose some of their convicting appeal, or will they speak forth with new and even more forceful meaning? Will obscure passages have new meaning? The first concern of a Sabbatarian is how verses on the Sabbath are rendered. So it was this writer's experience when the advance copy of the New English Bible New Testament arrived.

As I hastily thumbed from one Sabbath passage to another, I found reassuring satisfaction that the Sabbath was translated into English with a high degree of accuracy. One might ask how the translator could do otherwise without purposefully distorting the divine message. The Sabbath presents no translation problem, our English word "sabbath" being a direct transliteration of the Hebrew SHABBATH, meaning rest, and the Greek SABBATON. There are, however, some interesting variations and differences in presenting the Sabbath.

Before going further, it should be clearly understood that the New English Bible is a completely new translation and not a revision, as were the English Revised Version of 1885, the American Standard Version of 1901, and in 1952, the Revised Standard Version which in each case sought to revise the King James Version of 1611.

This new English translation began as a joint project of the churches of the British Isles in 1946, the year the New Testament of the RSV appeared. The translating was done by noted scholars and reviewed regularly by special committees, much the same way the Revised Standard was completed.

George S. Hendry, Princeton Seminary professor, comments upon the decision to do a new translation: "It may occasion some surprise that the British, reputedly a conservative people, should have voted

for the bolder plan of a completely new translation, while the Americans, reputedly more venturesome, should have chosen the more conservative course." Of course, the revision came first and time would eventually make obvious the need for a new English translation.

At last, one welcome departure from the former revisions is the capitalization of the word "Sabbath," conforming with the usual practice of capitalizing the proper names of the days of the week. The capitalization occurs consistently throughout the New Testament, except in Colossians 2: 16 and Hebrews 4: 10 where "sabbath" is used in a different sense.

Some will like, others not, the more common names for days. "Sunday" now replaces "the first day of the week." The day before the Sabbath is now designated Friday instead of the Preparation day, although not in every case. At first one is startled to read that Paul's evening preaching service, referred to in Acts 20: 7, was on "Saturday night" (of which more will be said later). Are such designations in everyday terms more meaningful for the modern reader? Perhaps so, yet it is done at the risk of losing some of the meaning of ancient expression. For instance, is it good to substitute Friday for Preparation day? Do we want to lose the fact that the day before the Sabbath was the day of preparation? Hasn't twentieth-century man too often forgotten that there is a preparation day for the Sabbath? How many of us think of and use Friday as a preparation day for the Sabbath?

When did the crucifixion occur? The NEB translators leave little doubt that they believed that Jesus died on the cross on the traditional Good Friday. When the centurion and his men were watching at His death they were filled with awe, and said, "Truly this man was a son of God." At evening Joseph of Arimathea asked Pilate for the body of Jesus so that he might tenderly place it to rest in his own unused tomb. "Next day, the morning after that Friday" (Matt. 27: 62, NEB) refers to that Friday as the day of the crucifixion.

Some passages come alive with such force as to reveal a totally new thought, one not caught before. Matthew 27: 62 is one such passage: "Next day, the morning after that Friday, the chief priests and the Pharisees came in a body to Pilate." Was this on Sabbath morning? Were the chief priests and Pharisees so concerned about the body of Jesus that, after a restless night, they felt that better precautions should be taken? Did they forget that it was the Sabbath when they went to Pilate requesting that the grave be sealed with a more secure guard? This was a new thought to the writer. Of course, the KJV and the RSV say the same, but the words are couched in more unfamiliar terms so that the meaning slipped by unnoticed.

In Mark 15: 42 the NEB refers to the evening of the crucifixion, that "it was Preparation-day (that is, the day before the Sabbath)." This last designation is expressed by the one word in Greek, PROSABBATON.

The translation of John 19: 31 is not nearly so literal. The word expressing preparation day is rendered, "eve of Passover" with a note at the bottom of the page, "Because it was Friday in Passover." Substituting the word Passover here is an example of interpretation by the translator. There is no hint of "Passover" in the text.

The same passage also says in both the KJV and the RSV, "that sabbath was a high day." The NEB changes it: "that Sabbath was a day of great solemnity." Some will disagree with the NEB at this point, claiming that this was a special ceremonial sabbath occurring on Thursday, not coinciding with the weekly Sabbath. The NEB says it was the Sabbath following the Friday in Passover.

The NEB tends toward a freer translation than the King James and the revisions. In John 19: 42 it states the time Jesus' body was placed in the tomb as "the eve of the Jewish Sabbath." The King James tradition follows the text using the phrase, "the Jewish day of preparation."

The discovery of the empty tomb was

"very early on the Sunday morning" (Mark 16: 2, NEB), with nearly identical wording in the other three Gospels. Mark 16: 9, NEB, says, "When he had risen from the dead early on Sunday morning he appeared first to Mary of Magdala." When the risen Lord appeared to the disciples that night, the NEB says it was "late that Sunday evening" (John 20: 19).

Of particular interest to some is the translation of Matthew 28: 1. Was it "in the end of the sabbath" (KJV); "after the sabbath" (RSV); or "the Sabbath had passed" (NEB)? The question is on the Greek adverb of time translated here. Does it mean "late in the period" or "after?" Perhaps either, although there is strong evidence for its meaning "late." The word translated "dawn" in KJV and RSV is from the Greek word meaning "to grow light" but in Greek usage that literal meaning is not always adhered to as in Luke 23: 54 referring to the start of the Sabbath which began at sundown as "the sabbath drew on" (KJV). The NEB says at this point, "It was Friday and the Sabbath was about to begin."

There is difficulty in translating Matt. 28: 1. Do we have a right to insist on a wording that proves a particular point, i.e., that Christ did not rise Sunday morning but earlier, even during the final hours of the Sabbath? Such proof is unnecessary because, regardless of the time of the Resurrection, the Sabbath message in the Bible remains unchallenged.

Now for NEB's translation of Matthew 28: 1, "The Sabbath had passed, and it was about daybreak on Sunday, when Mary of Magdala and the other Mary came to look at the grave." The exact time of the Resurrection is not as important as the fact of the Resurrection. Listen to the angels' message: "I know you are looking for Jesus who was crucified. He is not here; he has been raised again, as he said he would be. Come and see the place where he was laid, and then go quickly and tell his disciples: 'He has been raised from the dead and is going on before you into Galilee; there you will see him.'"

(Watch for next installment.)

Criticism of Foreign Missions

From time to time we may have heard or read criticism of the way the foreign missionary program of Protestant denominations is carried on. We may have voiced some of these objections ourselves, as they applied to our own Seventh Day Baptist program. It is our right and duty to examine the work and plans of the missionary enterprise and to make constructive suggestions which may look toward carrying out the Great Commission of our Lord in a more effective way.

With this thought in mind let us consider some of the expressions of criticism commonly heard and try to answer them. We would try to do this in a constructive way that might strengthen faith and encourage deeper consecration.

Save the Home Folks First

Sometimes we have heard it said that the need at home is so great that we should expend our means, our leadership, and our best thought toward developing a more spiritual church at home and a more aggressive program of evangelism on the home field.

There surely is truth in this criticism. Our churches need to grow in spiritual depth and there are vast numbers of unchristianized people in this country. But is this all the truth? Are we truly released from our obligation to go into all the world to preach and teach the Good News of Jesus Christ just because there is a great need at home? Is this what Jesus would have us do? We recall that He once taught, "Whosoever desires to save his own life shall lose it but whosoever loseth his life for my sake shall find it." This principle of life is true of individuals, of churches, and of denominational mission programs. When we center our time and thought solely upon saving our own corporate lives, our own country, our own people, we dry up spiritually from within and we die. Some of us feel that missions are to the local church what children are to parents — they stimulate and bless far beyond what they take out of our lives and strength.

Carrying Western Culture

Another criticism often heard is that we impose Western culture upon the people to whom we send missionaries. We are told that the people want Christ, but not "Christianity, Western-style."

This is difficult to answer because again there is some truth in the criticism. And yet, how can it be helped if our missionaries feel the need of modern plumbing and refrigeration in order to keep well? They should minister out of well bodies and minds. We do not intentionally send them to faraway lands to sicken and die. We do not expect them to wear the type of clothing worn by the nationals. These faraway countries are taking on Western culture with all its many evils from other sources than our missionaries. We export cheap movies, and monied tourists travel the earth carrying the image of "the Ugly American."

The Western church through many years of hard experiences has found modes of worship, sources of inner strength, knowledge of how to combat and overcome the temptations and evils that seem to go along with Western culture. We need to send out our best people to help these children of the faith to learn how to meet the evils of our day. At least we seem to be obligated to put before these people the best we have and let them reject what they cannot use. We need to come humbly, willing to learn of them, letting them express the age-old message of Christ through their own indigenous art, developing their own songs, their own modes of worship and service. Our missionaries are endeavoring to do this.

Unethical Methods

Still another criticism has to do with the methods used in foreign missionary work. It is claimed that we feed, heal, and teach in such a way as to make hypocrites of those who profess our faith. They used to be called "Rice Christians" in China.

It has been said that religious instruction is required at hospitals before medical attention will be given. Schools are said to be just an adjunct of the mission station

to make young people "a captive audience" for an evangelistic appeal.

Dr. John Paton, missionary to New Hebrides, wrote concerning this criticism, "The wellspring of love which comes from Christ carries with it medical treatment to relieve suffering and educational features to relieve ignorance. These are not mere latches to open the door of evangelism. They are an integral part of the Gospel."

We understand that special evangelistic services are held at Makapwa Mission, Nyasaland, at the beginning of every school year. These meetings set the spiritual tone of the school. The students know that these meetings will be held. It is not something that is forced upon them. Their right to choose is not violated. This is true of special services at the hospital. Sabbath morning church attendance is voluntary (and sometimes as neglected as it is in this country).

Too Much Overhead Expense

A final criticism will be mentioned. We hear it said that "it takes a dollar to send a dollar," or in other words, the overhead expenses of administration are too great. It may be noted in reply that any organized work requires some administrative expense, and one need only to compare the expense of other charitable organizations to see that the proportion for missionary work is relatively small.

In 1950, the total Missionary Board budget was \$34,317 of which amount \$7,340 was expended for administration, or about twenty-one cents on the dollar.

In 1960 the working budget of the Missionary Board was \$63,917.00, of which amount \$11,070 is listed as administrative costs (exclusive of fringe benefits which have been begun since 1950).

Administrative costs appear to have dropped to seventeen cents on the dollar. It would seem that the more work we do, the less it costs percentagewise to administer our missionary program.

"Men must choose to be governed by God or they condemn themselves to be ruled by tyrants." — William Penn.

Tribute to a Charter Member

For the memorial service for Mary W. Andrews, last charter member of the Boulder, Colo., Church, Paul H. Hummel was asked by the president of her Sabbath School class to write a tribute.

Mary, in her lifetime, had known six generations of my family, from my great-grandfather to my grandchildren. Her family was associated with mine in many ways. My father worked on the farm of her uncle Joshua, before father's marriage. Elder Wheeler, her father, taught the school my mother attended. The elder was the officiating clergyman at my parents' marriage, and I remember my very young boyhood on the farm purchased from the elder.

Mary was a remarkable Christian woman. Her girlhood was that of the family of a pioneering pastor and evangelist, set in several of the then far western communities — not a life of luxury.

She acquired her education in small country schools and at Milton College. She was a well read and intelligent woman.

I met her on my first trip to Boulder the spring of 1912, as we attended church service at the church, then on what is now Broadway and Arapahoe.

The spring of 1914 my wife and I came to Boulder, and for three years I worked for her husband, Darwin Andrews, spring and fall, when my summer job with the Forest Service was not on. Thus I saw much of her in her family and daily life. No woman with a husband and three children is free from annoyances but Mary's patience and forbearance were great.

Always engaged in good works helping the needy and working with the children of her neighborhood, she established an enviable reputation in Boulder over the years. An instance of this was shown me when the wife of a tenant of mine said she lived near Mary, as a girl, and Mary had the neighbor girls at her house for parties and taught them sewing, etc. This woman loved her.

A charter member of this Boulder church, she was always active in all church work and in the Women's Society.

Proverbs 31: 10-31, which was read at my wife Geneva's funeral, is an accurate description of the life of Mary Andrews.

God's Way with Evildoers

By Rev. Neal D. Mills

Love your enemies, and pray for those who persecute you; so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. — Matt. 5: 44, 45.

If God is all-powerful why does He permit evil to prosper in the world? Why does He not prevent cruelty, injustice, and the terrible massacre of war? In seeking the answer to these questions we need to consider first what is God's purpose? What does He want to accomplish in regard to evil and evildoers? We may assume that whatever God is doing, it is in accord with His purpose.

The purpose of God as revealed in Jesus Christ is clearly to establish a world of free beings who love Him devoutly and dwell together in a fellowship of peace, righteousness, and mutual service. All creation moves toward the Kingdom of God, from physical and material values to spiritual values. The great scientist Sir Arthur Thompson writes, "Life not only grows, but it grows to some end. We cannot get away from an interpretation in terms of purpose. . . . We approach Goethe's great thought: 'The whole purpose of the world seems to be to provide a physical basis for the growth of spirit.'"

"God is Spirit"; and man is created in the image of God. So the Kingdom where every person will have full opportunity "for the growth of spirit" is the purpose of God, and his actions must be appropriate and adequate for the achievement of that purpose.

To begin with, God created man with a free will to choose between right and wrong. The story of Adam and Eve teaches us that fellowship and communion are possible only on a voluntary basis. Forced fellowships and compelled communion are nothing but contradictory terms. The Kingdom of God can never be composed of puppets or robots. So God is obliged to win us to love and obey Him, not to compel us. Having given us freedom He will not take it back, even

though we abuse it and choose wrong. Only free people can love God, so He continues to trust us for that is the only way His purpose can be realized. God would rather enjoy the communion and reverent love of free human beings than the control of perfectly manipulated marionettes. So in order "that you may be sons of your Father who is in heaven, . . . he makes his sun rise on the evil and the good, and sends rain on the just and on the unjust." Though we may refuse it, He gives us all a chance to fellowship with Him as His children. Here then is the answer to our question, why does God not prevent evil? God's holy purpose to establish a spiritual fellowship with men requires Him to trust us to choose the right. He cannot prevent us from evil choices without defeating His own holy purpose.

But God does more than simply trust men and wait for them to choose either right or wrong. He draws us with the power of love, whichever we choose. He is our Father, whether we live like hogs in a far country or remain at home as smug, self-righteous sinners. He is the Good Shepherd who leaves the ninety and nine and goes out in search of the lost one. "God so loved the world (even a world full of evildoers) that he gave his only Son." Paul wrote in the Epistle to the Romans: "While we were yet sinners Christ died for us." God is love! He loves even His enemies, and His word to us is, "Love your enemies and pray for those who persecute you; that you may be sons of your Father who is in heaven." Then in order to be sons of God we must love as God loves, all men at all times, even our enemies.

Jesus is the supreme revelation of God. "He who has seen me has seen the Father," He said (John 14: 9). God must be at

least as loving as was Jesus who said, "For the Son of man came to seek and to save the lost" (Luke 19: 10) so we may be sure that God's love pursues His children, even those who deny and disobey Him. And fortunate it is for us, for "we have all sinned and fallen short." The First Letter of John puts it emphatically: "If we say, 'We have not sinned,' we are making him a liar and the message is not in our hearts" (1 John 1: 10, Goodspeed). Then there is no one for God to love but sinners, and He loves the best and worst of us.

The supreme test of God's love for evildoers came with the cross of Jesus, the victim of the foulest crime in the world's history. Then, if ever, God should have intervened and displayed His wrath. But all we find is forgiving love, "Father, forgive them for they know not what they do."

"There's a wideness in God's mercy
Like the wideness of the sea,
* * *

And the heart of the Eternal
Is most wonderfully kind."

So God trusts His children to do right even though He knows they will sometimes choose wrong, and He draws us toward the right by His love. He sometimes works through one person to win another. We are interdependent and we cannot help influencing each other for good or bad — "No man lives to himself alone." Hate produces hate and love draws forth love; if we exercise love God may use our love to win others. Many times men have been turned from their evil ways by the love of mother, wife, or even of a stranger.

Then, too, God teaches and disciplines His children. We learn through experience in both right and wrong choices. "Whatever a man sows that he will also reap." We sometimes learn that law through bitter experience, but by it God teaches us His way. This moral law must be maintained unbreakable, like the law of gravity; it must be dependable — that is why God is sometimes unable to keep us from destroying ourselves or bringing suffering to ourselves or others. Bullets

will kill and poison gas will destroy either good people or bad, and good people often suffer because of evildoers, as Jesus did. So God uses suffering to discipline His children, and He uses the suffering of innocent people to win back evildoers.

God Himself suffers with and for His children. Dr. George A. Buttrick describes an unusual picture in an Italian church. There was the Christ upon the cross, but in the shadows behind the cross was the figure of God, and the nail that pierced the hand of Jesus went through to the hand of God, and the spear pierced both Jesus and God. Yes, the pure and sensitive heart of God suffered beyond human power to imagine when Jesus hung on the cross. And we may be sure that He suffers with us whether we suffer innocently or as a result of our own wrongdoing.

If we persist in wrongdoing in spite of the lessons of experience, and in spite of the suffering, forgiving love of God, then there is no power in all the world that can move us, for love is the strongest force in the world.

This is the great, glad news of the Gospel. God loves us however sinful we may be, and He continues to draw us by His love. "God so loved the world (wicked as it is) that He gave His only Son."

"Love so amazing, so divine
Demands my soul, my life, my all."

It demands that I follow His way and the command of His Son: "Love your enemies, and pray for those who persecute you; so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust."



Youth's Responsibility to the World

By Dennis Cox*

A normal person surely has to admit that today the world is moving faster than ever. Something new is happening every day, it seems. New strides are being made in fields of medical science, astronomy, physics, and meteorology, to name only a few.

More and more we need Christian men and women in our government to fight the corruption which seems to have invaded politics. Communism today is a very serious threat to our way of life, and devoted and conscientious Christians are urgently needed to help in this struggle of government and world affairs.

This brings us to the question, what can you and I as a young Christian person do? First, always remember that your life is not your own, but has been given you by God, the Father, and paid for by His Son, who died that we might live eternally. Since God gave His very best for us, we should and must give the best that we have for His services.

Every young person has talents which were put there for a specific purpose. It is his duty to find them and develop them for the Lord's service. Many decisions must be made concerning his future in preparation for the life work he feels the Lord is calling him to do.

Too many times we forget that every person is important in the eyes of God, and everyone is here for a worth-while purpose. God has given us the ability; we must cultivate it and use it in the way which is most useful to God and this world.

It's often hard for us to know just what we're to fulfill in this life. How can we discover our mission and purpose? Probably the most important and effective way is to meet this problem through earnest prayer. Keep in mind that it's not always what you do best that counts, but

*Dennis Cox (17), son of Mr. and Mrs. George Cox of North Loup, Neb., was one of four young people who gave messages on Youth Sabbath in his home church. Other youth talks sent in by the correspondent will appear later.

what is best for you to do from a Christian viewpoint.

When the young Christian person steps into this mixed-up world with confidence and God at his side, he can be sure of contributing something worth while and lasting.

Veterans Affairs Information

John S. Gleason, Jr., became head of the Veterans Administration on January 15, 1961. A Chicago banking executive and combat veteran of World War II, at 45, he is the youngest man ever to hold the title of Administrator of Veterans Affairs.

In his new position, Mr. Gleason will be in charge of about 172,000 employees in an agency that has annual expenditures of about \$5 billion, and the responsibility for administering laws applying to eligible beneficiaries among the nation's 22,000,000 veterans and their dependents.

His responsibilities will include administration of the G. I. Insurance Program serving more than 6,000,000 veterans holding policies with a face value of over \$42 billion; operation of the largest medical program in the United States, consisting of 170 Veterans Administration Hospitals and more than 80 clinics; conduct of a G. I. Loan Program which has provided home loans for more than 5,000,000 veterans, and a G. I. Bill Educational Program which so far has given training to some 10,000,000 veterans; and administration of a Compensation and Pension Program providing payments on behalf of more than 4,000,000 veterans.

Enlisting in the Army as a private in 1941 Mr. Gleason rose to the rank of Lt. Colonel with numerous combat awards by the end of the war.

After World War II he helped reorganize the Illinois National Guard and became a Colonel in 1950. He was promoted to the rank of Brigadier-General in the Army Reserve in 1956, to Major-General in the Army Reserve in 1956 and to Major-General Commanding Officer of the 85th Infantry Division, Army Reserve in 1958. A Roman Catholic, he is active in the National Conference of Christians and Jews.

LET'S THINK IT OVER

Disagree Without Anger

"Another trend we note with deep satisfaction. The time was, and not too far back, when readers who found themselves 'in violent disagreement' with an article in a Christian periodical would demand that their subscription be cancelled. Today's readers reserve the right to disagree but recognize the principle which is one of our editorial axioms — that it is both intelligent and desirable that Christians acquaint themselves with the points of view of those who differ with them theologically. The gentle art of persuasion is never a one-way street, and this, both conservatives and liberals are coming to realize." — R. E. Kuniholm, circulation manager, Christianity Today.

Does God Agree with Race Prejudice?

Writing from South Africa, where racial tensions are sharp, Alan Paton, author of *Cry, the Beloved Country*, has this to say: "One thing we can be grateful for — it is getting very hard indeed for a Christian to think that God likes his race better than other races. A Christian may still like his own race better than others, but it is getting very hard to think that God agrees with him. And even if he does think that God agrees with him, it is getting very hard, almost impossible, to say it out loud." — Robert McCracken in *Gospel Messenger*.

Disoriented Youth

Our homes are failing to give their children a normal childhood, Dr. R. H. Edwin Espy declared in San Francisco, addressing the Division of Christian Life and Work. He asserted that the American home is one of the institutions affected by the profound disorientation caused by technology.

"Actually, our children and youth are so little integrated in community life that they become flotsam and jetsam in a vast sea of impersonal humanity," he said.

Discussing other causes of their sense of insecurity, Dr. Espy cited the "cold

war" program, amounting to compulsory military training, in which youth become either apathetic about future plans and education or despondent that "their plans for children and grandchildren may be futile because of imminent global destruction."

The drive for more science in the schools, the race for outer space, the desperate pace of international talks, charges and counter-charges of communism, and advice to build public fall-out shelters cannot help but make profound impressions on the minds and spirits of our young people, Dr. Espy declared.

"Sensing the depth of their spiritual disorientation," he said, "we must bring the total Gospel of the total church to the total person in his total environment."

Religious Newsweekly.

Alien Immersion

A term somewhat unfamiliar to most Seventh Day Baptists is "alien immersion." It is common in Southern Baptist circles and refers primarily to those baptized in other than Baptist churches. The recently held Southern California Convention refused to alter its position of not recognizing "messengers from churches having open communion and admitting alien immersion."

Open communion refers to the observance of the Lords' Supper in which anyone present may take part. The majority of Southern Baptists believe the supper in a Baptist church must be restricted to Baptist church members.

Alien immersion includes also sprinkling and pouring, which some churches consider baptism rather than immersion. The majority of Southern Baptist churches require a candidate for membership to be re-baptized if he comes from another denomination.

SABBATH SCHOOL LESSON

for April 22, 1961

When Human Wisdom Fails

Lesson Scripture: Job 21: 19-34.

THE SABBATH RECORDER

ITEMS OF INTEREST

Baptist Evangelists Plan Jamaican Crusade

More than 90 Southern Baptist evangelists will conduct an extensive evangelistic crusade for the 250 Baptist churches of Jamaica, April 16-30.

These meetings have been held for nine years, but this year's is the most extensively planned and the largest. Last year 3,000 Jamaicans responded in the services, including 1,700 conversions.

Baptists received their start in Jamaica from a freed United States slave in 1782. Now there is an autonomous denomination, nourished into self-support by British Baptists, with 250 churches and only 50 ministers. — Baptist Press.

Seminary Enrollment Down Slightly

The American Association of Theological Schools, accrediting agency for U. S. and Canadian seminaries, reports an overall decline of 5 per cent in the student enrollment of its 122 member institutions in the fall quarter of 1960: to a total of 20,032, the lowest number in five years — and this despite an increase of 6 per cent in the enrollment at the 12 Methodist schools. Lutheran seminaries also reported a gain of 3 per cent. In contrast, the Accrediting Association of Bible Colleges reports an over-all increase of 7 per cent in the student enrollment of its 48 member institutions: to a total of 11,299. — Dateline.

New English Bible Becomes "Best Seller"

LONDON — The demand for the New Testament portion of the New English Bible was so great that the publishers began printing nearly 500,000 more copies shortly after the initial 1,000,000 went on sale March 14.

A spokesman for England's largest bookstore chain, W. H. Smith & Son, said that the new translation had become an immediate best seller and that some branch stores were sold out in 30 minutes.

The communist *London Daily Worker* complained: "The beauty and power, the earthy 17th Century prose have been replaced by merely competent writing."

APRIL 10, 1961

Farm and City Merge

Dr. Phillip F. Aylesworth, of the U. S. Department of Agriculture, speaking recently to Methodist ministers and laymen of town and country churches, under auspices of the Methodist Rural Fellowship, pointed out the major changes in rural and town life in America are in population growth everywhere, the automation of farming methods resulting in fewer people engaged full time in agriculture, the "mobility" of the family (women in industry, children leaving the farm); and the changes faced by all community institutions and services, including the church, under these new situations.

Less than 9% of the nation's working force is now engaged in agriculture. Due to automation, the output on the farm per man hour is nearly three times what it was twenty years ago, "making farm productivity increase one and one-half times the population increase."

Two million farmers, aided by technology, produce 90% of all farm products, and the other two million produce 9% to 10%. One farm worker can now (with machinery) produce enough for 25 persons; in 1900 he produced only enough for seven.

Dr. Aylesworth and others pointed out that not all this change is "bad." There have been some real values: there has been an increased intermingling of rural and urban peoples and organizations, and a greater understanding of the interdependence of city and country. The difference in outlook, in needs, in satisfactions, between city folk and urban folk are fast disappearing; common means of communication tend also to bind them together.

—W. W. Reid

Stewardship means more than just the giving of our money. Christ wants you to sing in the choir. Christ wants you to train to win souls. Christ wants Christian men, women, boys, and girls to work for Him full time, part time, in teaching, preaching, missionary work at home and abroad. — Berlin, N. Y Church bulletin.

The Sabbath Recorder

New Soviet Tactics To Combat "Poisonous" Religion

The Soviet Press has been too willing in carrying out the program of ridding the nation of religion. It is now being cautioned to use more moderate words, and not speak of religious gatherings as "gangster meetings" or "wasp's nests." The papers are to discontinue filling their pages with unfounded reports of immorality among the clergy. Pravda, in a four-column editorial urging this new moderation tactic, recalled the recent advice of Premier Khrushchev: "Being atheists does not give us a right to insult the religious feelings of churchgoers."

While it stressed that "only educative methods are permissible, along with careful supervision to ensure that the clergy obeys Soviet laws," Pravda cited newspapers which, it said, are properly promoting the party's "final aim — the liberation of all citizens from the poisonous influence of religion."

—E. P. S.

Accessions

Shiloh, New Jersey

By Baptism:
Donna Harris
Judy Nieukirk
Valerie Robinson
Joan Schaible
Patricia Ann Wendell
Everett G. Dickinson
David G. Schaible
Mrs. Barbara Davis

By Letter:
Donna Gray Williams
James Williams
Harry Crane

Marriages

DeRoo-Shaw.—At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, March 4, 1961, Elmer DeRoo and Mrs. Ethelyn Shaw, both of Canisteo, N. Y., were united in marriage, the Rev. Hurley S. Warren officiating.

Taylor-Gregory.—Martha Gregory, daughter of Mr. and Mrs. Jack Gregory of Arcadia, and Mr. Lewis Taylor of Glendale, Calif., were united in marriage at the Seventh Day Baptist Church in Los Angeles, Calif., by the bride's pastor, the Rev. Francis D. Saunders, February 4, 1961.

Obituaries

Andrews.—Mary Wheeler was born Feb. 22, 1872, to Rev. Samuel R. and Sofia F. Wheeler on Seventh Day Lane near Nortonville, Kan., and died Feb. 17, 1961, at Boulder, Colo.

She was the last surviving charter member of the Seventh Day Baptist Church of Boulder, organized in May 1893. On Sept. 20, 1893, she married a Milton College classmate, Darwin M. Andrews. Mr. Andrews (1869-1938) was a world-renowned specialist in Rocky Mountain flowers, plants, and trees. He and Mrs. Andrews filled a large place in the life of the Boulder church. The attendance of university and community people at her memorial service point to her deep, though quiet, influence on the Boulder community.

Memorial services were conducted in her church with Pastor Emeritus Erlo Sutton and Pastor David Clarke presenting tributes to her. Surviving her are a son, Philip; a daughter, Mrs. Walter (Mildred) Steele; a brother, Herbert N. Wheeler, and a sister, Mrs. Clarissa Rasmussen, all of Boulder. There also survive several grandchildren and great grandchildren. Burial was in Mountain View Memorial Park at Boulder. — D. S. C.

Babcock.—Alvin Elverson was born in Paulding County, Ohio, Jan. 31, 1883, and died at Los Angeles, Calif. Nov. 15, 1960.

Surviving Mr. Babcock are his wife, Mrs. Edith R. Babcock; a daughter, Mrs. Rowena McIntosh; and a grandson, Harry McIntosh, all of Rosemead, Calif.; a sister, Jenette Riland of Los Angeles, Calif.; a brother, Edmund, of Florida, and a nephew, Francis Sloan, of Riverside, Calif.

Funeral services were held at M. H. Simons & Co. Funeral Home, in Riverside, Calif., with the Rev. Francis D. Saunders officiating. Interment was in Olivewood Cemetery. — F. D. S.

Weaver.—Helen Robinson Dunham, was born at Pike, N. Y., in 1899, and died at Bethesda Hospital, North Hornell, N. Y., March 17, 1961.

She married William Edward Dunham and lived for many years in Andover, N. Y. Mr. Dunham died in 1939. She was married to Clarence Weaver in 1955, and lived the past few years in Alfred Station, N. Y. Recently she became a member of the Alfred Station Seventh Day Baptist Church.

Survivors include her husband; three sons: Charles and Robert Dunham, both of Andover, and William Dunham of Bellprie, Ohio; two stepdaughters, Mrs. Beatrice Lorrow of Almond, N. Y., and Mrs. Barbara Dickerson of Addison, N. Y.; a sister, Mrs. Leslie Weaver of Tonawanda; a brother, Edwin Robinson of Warsaw; and eight grandchildren.

Funeral services were held at the Alfred Station Seventh Day Baptist Church, Pastor J. Paul Green officiating. Burial was in the Alfred Rural Cemetery. — J. P. G.

