

OUR WORLD MISSION

Treasurer's Receipts and Disbursements

	Treasurer's		Boards 2 Mos.		Treasurer's		Boards 2 Mos.
	Nov.	2 Mos.			Nov.	2 Mos.	
Adams Center\$	40.55	259.60		Lost Creek	162.50	162.50	
Albion	31.62	71.24	10.00	Marlboro	639.17	984.53	
Alfred 1st	591.10	591.10	1.50	Memorial Fund		84.98	
Alfred 2nd	157.20	286.86		Middle Island	22.00	36.00	
Associations and Groups	8.00	53.45		Milton	358.28	1,062.29	45.00
Battle Creek	580.20	1,159.65	32.00	Milton Junction ..	93.60	208.40	
Berlin	37.26	92.08		New Auburn		34.91	
Boulder	34.70	71.40		Nortonville	138.50	253.00	20.00
Brookfield 1st	50.00	105.00		Pawcatuck	362.50	725.00	
Buckeye Fellow... ..	25.00	25.00		Plainfield	169.35	320.77	150.00
Carroway	3.75	3.75		Richburg	34.00	147.00	
Chicago	58.00	135.00	80.00	Ritchie			9.00
Daytona Beach	93.00	249.50		Riverside		339.00	
Denver	97.30	97.30		Roanoke		15.00	
DeRuyter	108.00	147.00		Rockville	22.93	44.03	
Dodge Center	90.58	196.98		Salem	200.00	200.00	
Hammond		10.00		Salemville		37.33	
Hebron 1st	27.24	54.48		Schenectady	55.00	55.00	
Hopkinton 1st	165.30	327.40		Shiloh	476.00	1,071.00	
Hopkinton 2nd	5.00	18.00		Verona	323.50	420.00	
Houston		8.25		Walworth	45.00	75.00	
Independence	261.05	261.05		Washington, People's	20.00	32.00	
Individuals		2,076.62	94.41	Waterford	99.25	195.60	
Irvington		400.00	400.00	White Cloud	98.42	142.58	
Little Genesee	61.64	114.24	5.00	Yonah Mountain..	3.75	3.75	
Los Angeles	1,035.55	1,035.55					
					\$6,885.79	\$14,500.17	\$ 846.91

Current annual budget	\$111,295.00
Total receipts 2 months	15,347.08
Balance needed in 10 months	95,947.92
Average needed per month	9,594.79
Percentage year elapsed	16.66
Percentage budget raised to date	13.79

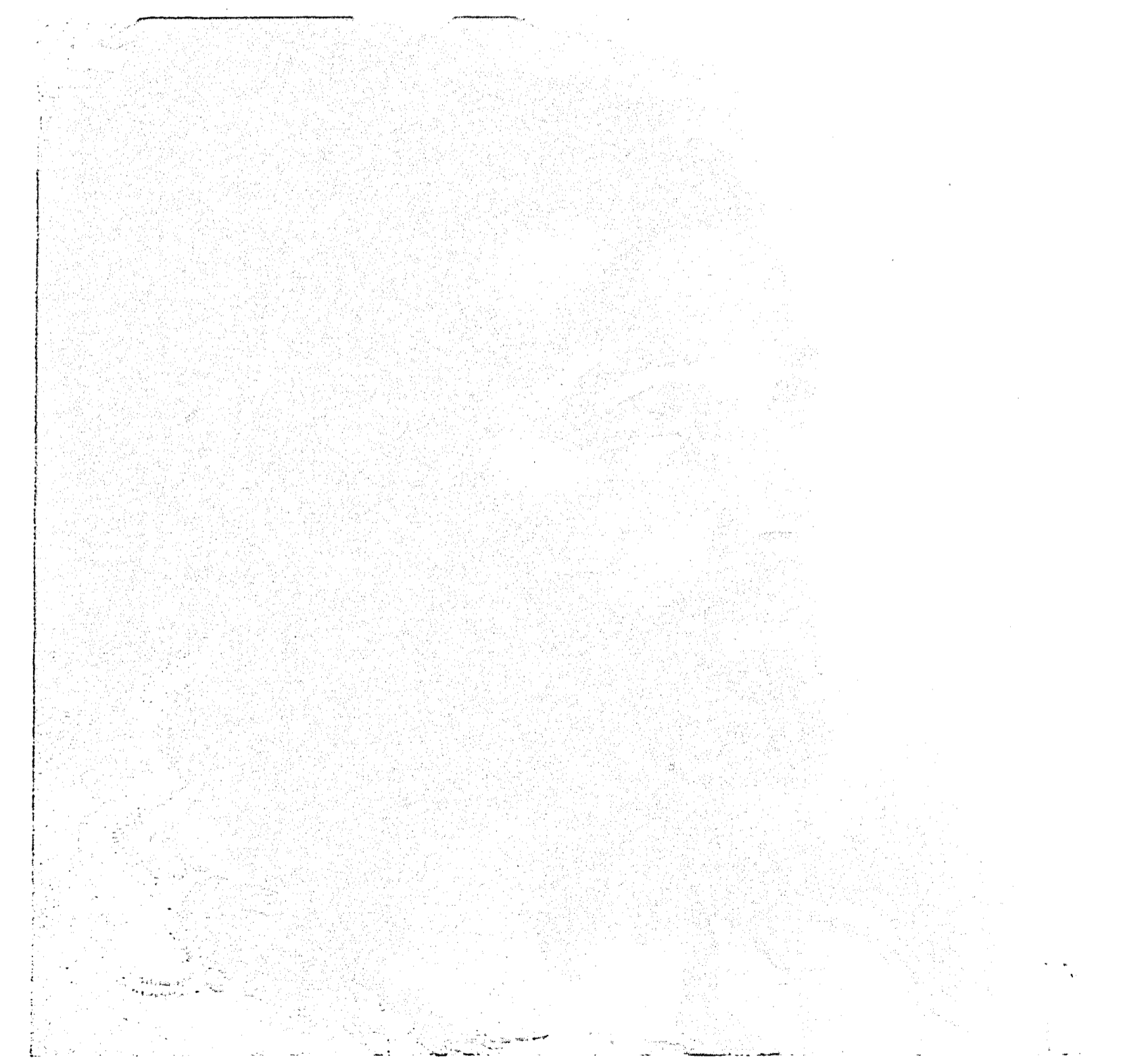
DISBURSEMENTS FOR NOVEMBER 1960

Board or Agency	Percentage of Undesignated Funds	Undesignated Amount	Designated Amount	Total
Board of Christian Education	10.0	\$ 544.15		\$ 544.15
General Conference	15.1	821.68	5.00	826.68
Historical Society	2.9	157.80		157.80
Ministerial Retirement	4.3	233.99	513.86	747.85
Ministerial Training	13.2	718.28	40.00	758.28
Missionary Society	36.9	2,007.93	851.39	2,859.32
Tract Society	12.0	652.98	5.00	657.98
Trustees of General Conference8	43.53		43.53
Women's Society	1.7	92.51	25.00	117.51
World Fellowship and Service	1.0	54.42		54.42
Special Fund	2.1	114.27		114.27
American Bible Society			2.00	2.00
Salem College			2.00	2.00
	100.0	\$5,441.54	\$1,444.25	\$6,885.79

G. E. Parrish,
Treasurer.

Battle Creek, Mich.

The Sabbath Recorder



The Bible gives a word picture of the ministry of Christ; with oils on canvas the artist catches His firm purpose.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
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How Good Is Our Giving Record?

Most of us are quite eager to justify ourselves and to take up with the suggestion that we have done as well as could be expected of us. This is particularly true in our giving to church and to charitable causes. We extend our self-satisfied feeling to our church and our denomination. If we as a people contributed a little more last year than the previous year, or if we did slightly better than some other denomination, there is a tendency to be content and to pat ourselves on the back.

When we get such a feeling, it would be well for us to make our comparisons a little more broad. Then, perhaps, we would get uncomfortable enough to work harder at teaching and applying stewardship and tithing principles. There is before the writer, a 1960 report of the per capita contributions for all purposes of 46 well-known denominations. It was prepared by the Office of Information of the National Council of Churches in October. The churches are listed, not alphabetically, but according to their per capita giving to local and all other purposes. Where do you suppose Seventh Day Baptists stand? They stand in 44th place in a list of 46. The only denominations with a lower giving rate are the Associate Reformed Presbyterian Church and the Cumberland Presbyterian Church, and the lowest is only one dollar below our figure of \$47.86.

Twelve denominations range between \$100 and \$200 per member and four are above \$200. The highest on the list is the Free Methodist Church with \$269.71. Second is the Wesleyan Methodist. Seventh Day Adventists are not listed. The large Methodist Church gives less than one-fifth as much as its more energetic sister (or daughter) mentioned above. Another interesting comparison reveals that the Orthodox Presbyterian Church, a church that is little more than a generation old, has a record of \$161.17 compared with the \$46.70 of the century-old Cumberland Presbyterian Church.

There is one Baptist denomination (of the four listed) with a per capita record of \$102.91. The other three are below \$55, and ours is the lowest of the four by sixty-six cents. It has been said by some Commission members in the past few years that Seventh Day Baptists seemed to be nearing

their potential in denominational giving. What they meant was probably that there seemed to be no way of radically changing our pattern of giving.

In the light of our relative position in the list of churches (and we furnished the figures for our total giving) how can we say that we are doing as well as can be expected? By what rule can North American Baptists give twice as much, the Orthodox Presbyterians more than three times as much, and two Methodist denominations four or five times as much? Can we claim that Sabbathkeeping creates an economic hardship sufficient to account for our low rate of giving? The figures on another Sabbathkeeping denomination effectively knock out that excuse, for Sabbathkeepers top the list. Not until we have a per capita record of around \$200 instead of \$48 can we claim to be doing somewhere near what the Lord must expect of us. Certainly we would be slow to say that our friends in 43 other denominations are giving more than the Lord expects of them.

What do these 16 church bodies above the \$100 mark have that we do not have? Some of them are pentecostal; some of them are young; some are old, some staid, some free. Is there any characteristic that would seem to account for their better giving? Not one of them can be characterized as theologically liberal. Every church in that group clings tenaciously to the doctrines and practices that distinguish it from some others in the list.

Of course, one cannot, on the basis of a difference of two or three dollars, draw comparisons, for example, between the doctrinal trends or the zeal of the Presbyterian Church in the U. S. and the Reformed Church in America. Nevertheless, zeal for the cause comes nearer to explaining the difference between those high and low on the list than anything else. Doubtless, some have different methods of fund-raising from others, but mechanics of giving can never replace motives for giving.

We come back to our own situation. Are we not forced to consider whether or not we are really evangelistic? Are we convinced that we have a message for the world? Do we think that our doctrines are important and that our organization

has a place to fill in home and foreign mission work? Are we putting enough emphasis on the Sabbath and the separated life to hold our young people and to give them a desire to serve?

We can move up in the list! We do have something to offer! Our denominational leaders are urging us to more thoroughly study our beliefs and the Bible from which they are so logically drawn. God does not withhold His blessings from us. We have no right to show less zeal or less faith than others. Neither have we any right to compare our giving with the low per capita giving of the other old denominations. We should be at the top, not so close to the bottom. We are trying, but not hard enough.

Looking Back at Christmas

With the new year still young, the editor looks back over some of the holiday greetings and some of those from foreign shores that did not arrive until after the year began. Happy is the Christian who has missionary friends in many countries — friends who send mimeographed or printed letters at year's end to tell of blessings received, obstacles overcome, and the great unmet needs of the countries where they serve.

First of all, we thrill to the first-hand news of our own denominational representatives who have gone out from our churches. These are nearest and dearest to us, and we are aware that their physical needs are met only as we who know them are faithful in our giving to the Seventh Day Baptist missionary program. Then there are faith missions, interdenominational missionaries conducting training and other programs. Personally, the editor is interested in friends who are carrying on a great radio ministry reaching all Asia and the islands of the Pacific, in others who are conducting Bible Schools in the Philippines, in Japan, in South America, and in various countries of Europe. Their informative holiday greetings pull at the heart strings.

One missionary family in France building up the European Bible Institute gives

the following picture of the situation as they see it:

"As never before France stands at a crossroads today. At war in Algeria still, a peaceful solution does not seem to be at hand. President De Gaulle continues to have tremendous popular support, and his program could bring peace. We earnestly pray for peace so that the Gospel may continue to be brought to this land that needs it so desperately. Geographically, fully one-half of this country has no witness to His saving grace. Literally millions have never seen a copy of the Bible. Many do not know what the words 'New Testament' mean! Is it someone's last will? Most people seem to know of the baby in the manger but with no real knowledge of why He came. Midnight mass on Christmas Eve is a traditional prelude to the feasting that follows on through the night — eating, drinking, and making merry."

Church Attendance Urged on 100 TV Shows

Religion In American Life (RIAL) has succeeded in getting over 100 of the top TV shows to include a church attendance announcement. The list is published in the RIAL "News Service." The impact of so many repetitions of "Worship Together this Week" and similar slogans will undoubtedly be great in the months to come. Radio and TV stations are to be commended for their co-operation. The announcements are all worded in such a way as to include Catholic, Protestant, and Jewish worship.

A word of caution as well as of praise needs to be given. The entertainment content and the advertising sponsorship of a large percentage of these so-called top TV shows are not of a nature that can be easily associated with church attendance or any sort of vital godliness. Is there any need to mention programs and sponsors by name? There is a not-too-hidden danger in calling attention to the programs that give space to the RIAL messages. Christianity and murder do not mix well. There is quite a difference between the values of church attendance and the social graces claimed for indulging in cer-

MEMORY TEXT

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. John 10:16.

tain alcoholic beverages. When both come on the same program, what is the effect on youth or on the all-too-susceptible adults? Is there a mixing? Does the blessing of religion hover over the program as a whole? One church bulletin received by the editor called attention to several TV programs because they carried these RIAL-sponsored announcements. The programs mentioned are ordinarily full of shooting and drinking.

It would seem that we do well to commend the effort to bombard the weak conscience of the American public with the value of church attendance, but we do not do well to urge people to listen to or watch half-hour portrayals of sub-Christian behavior in order to see and hear a 20-second religious announcement in the station-break at the end. Life is complicated, and the proper course of action is not always clear.

Help for Migrant Labor

Senator Harrison A. Williams (Dem. N. J.) predicts that bills to improve the lot of migrant laborers have a good chance of passing Congress this year. He is chairman of the Senate Subcommittee on Migrant Labor. The prediction was made at the National Conference on the Church and Migrating Labor held in Washington, D. C., Nov. 16-18.

William L. Batt Jr., Secretary of Labor and Industry of Pennsylvania, presented a six-point program for better conditions for these workers. His special concern is the children.

"We got our children out of the coal mines and textile mills 23 years ago," he declared, "but thousands of American children are still working for hire in commercial agriculture." This is quite different from a youngster's helping with the chores on his father's farm, he said, adding that of every 100 migrant children, 99 never finish high school.

Ministerial Training Committee Holds Meeting at Alfred

A two-day meeting of the General Conference Committee on Ministerial Training was held December 28 and 29 at the Alfred University School of Theology. Members of the committee are J. Leland Skaggs, Milton, Wis., chairman; Rev. Paul S. Burdick, Waterford, Conn., secretary; Rev. C. Rex Burdick, Verona, N. Y., David T. Sheppard, Cedarville, N. J., and Wayne N. Crandall, Canisteo, N. Y. All were present.

At the request of the Commission of General Conference the committee reviewed the standards for accreditation of ministers adopted in 1946 and revised in 1953 and 1957. It then prepared recommendations to the Commission for dealing with cases when accreditation is to be terminated or reinstated, and revised the forms used by church clerks in applying for accreditation.

The Rev. C. Rex Burdick reported on a list of books suggested for licentiate training. It was decided to offer copies of *Seventh Day Baptist Beliefs* and the *Manual of Seventh Day Baptist Procedure* free to those who read a prescribed number of selected books. Plans were also made for assisting licensed ministers to meet their Conference requirements in denominational history, polity, and Sabbath philosophy.

The financial needs of the Alfred University School of Theology during the next fiscal year were discussed and totals telephoned to the Commission which was meeting at the same time in Battle Creek, Mich.

Observance of "Recruitment Sabbath" by the churches was reported on by the Rev. Paul S. Burdick, and he was asked to propose continued emphasis on recruitment in Association youth camps and Pre-Con retreats. He listed materials available for use by church leaders and young people thinking about the ministry.

Wayne N. Crandall was asked to make a study of the history and functions of the committee since its creation by General Conference.

A budget for the work of the committee in the next Conference year was drawn up with the aid of the report of L. Ray

Polan, Milton, Wis., committee treasurer. Consideration was also given to the possibility of closer relations with Conference committees on stewardship and ministerial support.

Dean Albert N. Rogers met with the committee for part of the time and reported on the School of Theology work of the current year. He was also engaged in supervising the study of the Rev. Charles Swing, De Ruyter, N. Y., who spent the two days in Alfred to meet his Conference requirement in denominational polity.

The committee's intense schedule was interrupted pleasantly by an impromptu birthday party for Mr. Swing arranged by Mrs. S. Kenneth Davis, secretary at the School of Theology, and Mr. Davis.

Albert N. Rogers.

Commission Meeting

The midyear meeting of the Commission of the Seventh Day Baptist General Conference was held at the home of the executive secretary, Mrs. Robert T. Fetherston, in Battle Creek, Mich., beginning December 26 and continuing through the week. In many respects this is the more important of the two lengthy semiannual meetings. The items for consideration are many. Among them is the major study of the tentative budgets of the boards and agencies for the Conference fiscal year beginning October 1, 1961. Not all of the discussions from day to day can be published in our national journal, but a story of the proceedings including all firm actions taken will be prepared as soon as possible.

Members of the Commission are:

For one year, Philip H. Lewis, Riverside, Calif., and Victor W. Skaggs, Edgerton, Wis. For two years, Loren G. Osborn, Westerly, R. I., and Kenneth E. Smith, Denver, Colo. For three years, Mrs. Eldred H. Batson, Parkersburg, W. Va., and Melvin G. Nida, Alfred, N. Y.

The executive secretary acts as secretary of the meeting. The secretary-elect, Harley D. Bond, will take office in June and will report the August meeting of Commission just prior to the 1961 General Conference at Amherst, Mass.

News of Nyasaland Mission

(Excerpts from letter from
Rev. David Pearson
received December 16, 1960)

Makapwa Mission is a very busy place these days. The building of a new missionary home is a current project. It is expected that the three nurses, Misses Joan Clement, Barbara Bivins, and Sarah Becker will move into the new home soon. This will make it possible for Dr. and Mrs. Victor Burdick and little son to occupy the home where the nurses now live (the former Beth and Joan home).

Pastor Pearson has written, "The roof of corrugated aluminum sheets was laid not so long ago. The masons have been busy plastering the walls. We are hoping to get at least some of the rooms in order so that the nurses can move in before Beth and Vic get back, scheduled for December 14.

"As of January 1, labor costs will go up about 20%. Incidentally, we are required to submit a labor report each year. You will be interested in some of the recent statistics. For example, on November 15, one finds about 157 persons listed in our mission labor register. Actually many of these would not come every day to work, but still, there are many.

"We are getting the mission ready to accommodate the numerous school children who will be coming our way soon. Repairs and developments are constant."

A Planning Committee with large African representation is being set up. (This is in addition to the Executive Committee which has African representatives elected by the African churches and their Conference.) It is expected that the Planning Committee will help decide what needs to be done and in what order. The committee will also assist in making up the annual budget.

On November 16, Pastor Pearson attended the Nyasaland Christian Council meeting held at the Mlanje Church of Scotland Mission. The meeting was well-attended and Pastor Pearson met old friends and made new ones. Mr. Otran

Manan, mission assistant, was chosen to serve as second representative from Makapwa.

Pastor Pearson found opportunity during the day to talk with other mission leaders regarding the matter of whether application should be made for government aid for mission schools. Many problems and drawbacks were pointed out to him which would seem to make it questionable whether Seventh Day Baptists should enter into such a program at this time.

African pastors and leaders have been urging our missionaries to accept this government aid and expand the school program of the mission. It has been suggested to our mission leaders that they delay a decision in this matter during the current year of study of separation of church and state but not at the expense of their own safety or as God may lead otherwise.

Results in Jamaica

(From Quarterly Report of Missionary
Leon R. Lawton)

Seventeen decisions for Christ and seventeen rededications were visible results of the series of special meetings held in the Kingston church November 6-20, with Pastor Lyons as evangelist.

The Mountain View church, a branch of the Kingston church, has plans for organization to be effective December 29th. Some work has been done on a house of worship at Mountain View.

Mimeographing was no small part of Superintendent Lawton's work during the last quarter. He reports: "Mimeographed 4,240 items, using 9,205 sheets of paper and 41 stencils at an approximate value of \$44."

Missionary Visual Aids

A new set of mission slides is now available for loan to the churches. The set consists of fifty colored slides taken by Miss Barbara Bivins as she and Miss Sarah Becker were en route to Nyasaland by way of England, Holland, and Germany, October 28-November 12, 1959. Included are

pictures taken at Makapwa Mission soon after their arrival at their field of service.

As usual, the set will be loaned upon request on a first come, first served basis. Send requests to the Secretary of the Seventh Day Baptist Missionary Society.

A revised edition of the Turnover Chart, "They Went Forth — Two by Two" is also being made available for loan to the churches by the Missionary Society.

"This familiar and effective tool for training teams to visit in the homes of the unchurched to confront them with the claims of Christ, has been revised in the light of the experiences of hundreds of evangelistic leaders. In addition, it employs a wider use of colors."

THE CONGO:

Where Milk Is Medicine

By Dr. Gretchen Berggren

Until civil strife struck the Congo Dr. Gretchen Berggren was on the staff of the Union Mission Medical Center at Kimpese, in the lower Congo. Today she is a member of a relief team of eight medical missionaries who have returned after evacuation during the early days of heaviest fighting. From headquarters in Leopoldville they are directing medical services, channeling shipments of medicines and other supplies, and recruiting doctors in an attempt to maintain the health of a nation left with approximately fifty doctors to serve fourteen million people.

"Mama Doctor," said the Congolese nurse "there is a baby that is gravely ill. He has Mbuaki."

He didn't need to say more. We both knew what we would see — kwashiorkor, as it is called in some countries — a disease caused by protein deficiency, usually complicated by multiple vitamin deficiencies as well.

The nurse and I knew what we would find in examining the child: A miserable, unhappy baby whose normally black, curly hair had disappeared and been replaced by ugly, red strands. The tiny limbs would be heavy with edema, making the child look puffy, although he was starving for protein. The skin would be cracked and peeling with scattered areas of depigmentation. The child would probably have diarrhea because his depleted tissues could no

longer properly absorb even the water he was consuming. The nurse also knew what the treatment would be: MILK, above everything else — with vitamins and other medications as needed.

The baby arrived with all the symptoms we expected. His name was Nzuzi.

"Where is his twin?" I asked immediately — for twins are always named Nzuzi and Nsimba in this area of the Congo.

The mother pointed over her shoulder with her lips, in typical Congolese fashion. Nsimba was tied to her back. He was a little better off than Nzuzi. It was a story we see too often repeated. The mother had twins, but not enough milk for both.

We knew, too, that the only supplement Nsimba and Nzuzi had received in their diets was "foo-foo," a starch root similar to that from which tapioca is made. It contains little more than pure starch. Without milk these babies would die of malnutrition, or of a disease like pneumonia, against which they would have no resistance in their debilitated conditions.

Nsimba and Nzuzi were more than a year old and they had never walked. They were too weak even to attempt to crawl. Their joints ached from vitamin deficiencies. They were dull and listless from anemia. They had the typical miserable facial expression of children who haven't enough to eat: a baby's face that looked old because of pain.

A month later Nsimba and Nzuzi were hard to recognize as the same children. Their mother, too, had changed. From a look of hurt defiance of the world she had developed an expression of joy. Her babies were dressed in clean clothing, their stomachs were full of milk from America, and she had heard and understood stories about the love of Jesus while in the hospital.

This is the story of Nsimba and Nzuzi. I am sure it is repeated many times across the Congo. I know it has often been repeated in the year that I have been working in the pediatrics department at Kimpese.

When the recent disaster befell the Congo, we were advised to leave by our Congolese friends themselves. Congolese

nurses came with tear-filled eyes to tell us goodbye.

"I will come back!" I said again and again. "I will come back!"

When we do go back — that is, when it is safe for white women to work in the interior again — the need will be even greater. The people already have too little protein in their diets. Now they will not have money to buy the dried fish with which they manage to subsist. And there is a chance that even the fish will not be shipped in, as the market for it has already greatly diminished.

The spiritual need will be greater, too. These "lost ones," caught in the mesh of political moves and world events that have upset their lives, will need both spiritual and physical food. They need your prayers to strengthen their faith, as well as your generous gifts to support the programs that strengthen their health.

New NCC President Challenges Churches

In his acceptance speech, Dr. J. Irwin Miller, the new president, asked the churches to look forward and not to the past, and to adapt worship services to the needs of modern people.

In part, he said:

"This is an age in which all too many Americans seem to want to go back to something. When the church offers an example of frightened timidity before the new opportunities of our day, wistfully wishing we could go back to some simple life on the farm, society is not likely to take its directions from the church. . . . Christian bodies have the habit of complaining about the shallowness, the extravagance, and the waste of our civilization. If our worship, liturgy, music, art, writings and preachings are dull, dusty, second-rate, cherished by us only because they are comfortable and familiar, because we lack the zeal and the imagination to reshape them in exciting and relevant terms, then our complaints about the shallowness and mediocrity of society will turn out to be just that — only complaints."

—W. W. Reid.

New Picture of Lost Creek Church

The people of Lost Creek, W. Va., are proud of the repairs on their sturdy brick building and think that it deserves a new



picture in the denominational paper. This photo was sent in by the pastor, Duane L. Davis, just before he left for a nine-month tour of supervisory mission work in Jamaica. The particular church improvement visible in this picture is the completely new front door assembly.

Serving the Lost Creek Seventh Day Baptist Church at the present time is the Rev. Leon R. Lawton on a nine-month furlough from Jamaica. Serving a church on practically a full-time basis is not perhaps the ideal way to achieve rest and recuperation from the arduous duties of supervising a mission field and pastoring a city church with several branches as at Kingston, Jamaica, but it provides a home, a change of climate, and a change of pace for the whole family. The foreign missionary falls heir to a considerable amount of home mission work that was carried on in the West Virginia area by the pastor.

The Word Made Relevant

"It is of the essence of Protestantism that no one understanding of the Gospel of Jesus Christ is final. Jesus Himself is the final Word of God to us. His church must continually seek to understand the Word better and to make the Word more relevant." (Portion of statement adopted by 172nd General Assembly of United Presbyterian Church in U. S. A.)

THE SABBATH IS ORTHODOX

By the Editor

It has often been observed by Seventh Day Baptist leaders in recent years, that the people who write articles or books about the Seventh Day Adventist movement have a tendency to group together several of the doctrinal positions of that body (including the Sabbath) and to speak of the whole system as heterodox (something other than generally accepted basic Christian doctrine). There may be more than one reason for this grouping but one seems quite evident: the Sabbath question is more easily disposed of in the popular mind if it can be linked with such manifestly unorthodox doctrines as that of the so-called "heavenly sanctuary and the investigative judgment" and the inspiration of Ellen G. White.

The Sabbath Recorder seldom mentions Sabbathkeeping denominations other than Seventh Day Baptist. It is assumed that most of our readers recognize that there are some fairly sharp doctrinal differences such as the two mentioned in the preceding paragraph — exactly the same doctrines with which non-Sabbathkeeping writers disagree so completely. Why then does the editor break precedent and comment on the doctrinal position of the Seventh Day Adventist? Simply because a number of interdenominational journals of wide circulation and high repute have been running articles about this other denomination. Most of these articles attack the seventh-day Sabbath, which was observed by our churches some 200 years before any other Protestant group holding this doctrine appeared on the scene of history. In view of this difference of 200 years the arguments for or against the Sabbath of the Bible should be considered quite apart from any reference to the questionable doctrines mentioned above. Neither should it be assumed that the charge of legalism often leveled against one denomination is equally applicable to another that holds to the perpetual sacredness of the Sabbath of the Decalogue.

Dr. Carl Henry, editor of *Christianity Today*, has seen fit to include in the December 19 issue of that evangelical

journal an article by Walter R. Martin entitled "Seventh-day Adventism," in which the writer speaks of the Adventist insistence on the seventh-day Sabbath as one of the three major ways in which this denomination is doctrinally heterodox, differing from historic Christianity. Lest there be misunderstanding about the general tone of Mr. Martin's article we hasten to say that his very thorough study of Adventism has led him to take a far more charitable view of that movement than most writers have taken. In fact, when a similar article by the same author appeared in *Eternity* two or three years ago it stirred up a violent storm of protest on the part of such periodicals as the *Sunday School Times*, and writers representing the largest Bible institutes of the country. They had traditionally insisted that it should be called a cult rather than a Christian denomination. Mr. Martin has tried to reverse that negative evaluation and has succeeded in considerable measure. The late Dr. Donald Gray Barnhouse, editor of *Eternity*, was in substantial agreement with Mr. Martin.

Let us examine briefly the view that Sabbathkeeping is unorthodox. In our opinion, it is a dangerous view because it robs orthodoxy of the lofty meaning that the term should have, equating it with long-established practice of the Church without putting that practice to the test of conformity with the Scriptures. To be sure, the writer attempts to argue from the Bible that "not one line in the New Testament after the resurrection of our Lord indicates that there is to be a concern about keeping of days." Such a statement cannot be substantiated and will get the writer into serious trouble, as we shall point out later. Suffice it to say that all of the New Testament was written long after the resurrection, and the Book of Acts shows Paul and gentile believers honoring the Sabbath of creation and the Decalogue and never substituting another day in its place.

It is one thing to say that those who honor the seventh-day Sabbath differ in that respect from the majority who keep Sunday; it is quite another to stigmatize

them as unorthodox for so doing. A minority of Christians studying the baptismal practices of the New Testament Church and the relatively few references dealing with the subject contend that baptism is for believers only and should be administered only by immersion. Are they unorthodox because they are in the minority? Few would say so or would argue for another type of baptism except on the basis of long-established custom or convenience. The cases may not be entirely comparable because baptism is not rooted in creation, in law, or in prophecy as the Sabbath is. But taking the New Testament alone, an unbiased interpreter would find more material to substantiate the seventh-day Sabbath than the distinctive doctrine of Baptists. (There is ample evidence for Baptist doctrine.)

If it were true that "not one line in the New Testament after the resurrection of our Lord indicates that there is to be a concern about keeping the days," how does one account for this so-called orthodox practice of keeping Sunday sacred? This sword is equally sharp on both sides. How is it that from the fourth century on there have been laws and decrees dictated by the church imposing a distinction of days? Why is it that since the days of the Puritans there have been blue laws—laws for which church organizations are lobbying at the present time?

The current ecumenical movement, stressing organic unity, has something pertinent to say about this orthodoxy that cannot be clearly traced back to the Bible—the Bible as a whole. Professor Henri d'Espine, vice-president of the Faith and Order Commission of the World Council of Churches, quoted in *Trends*, a new publication of that Commission, urges the churches when facing a concrete proposal for unity to examine their reactions. Let them consider, he suggests, "whether valid biblical and theological reasons absolutely compel them to reject it, or whether their possible objections are not in the last resort the result of merely human traditions and preference." Some of us believe that the resistance to the observance of the God-appointed day of rest is far more on the basis of "human tra-

ditions and preference" than upon unbiased theological and biblical reasons. With sadness we have noted how many, many people (trained ministers among them) freely acknowledge that our position on the Sabbath is biblically correct and yet they do nothing to implement their acceptance of this God-honoring truth.

Some of our leaders confidently hope that Christian leaders in search of a basis for ecumenical unity will have the courage to make the Sabbath a rallying point. Unfortunately, the pressures for conformity in church as well as in social life are in the ascendancy in our day. However, it is possible that the voice of the Sabbath-keeping minority may yet be heard—even as the voice of the American Negro gains a hearing in the highest courts of our land.

ITEMS OF INTEREST

Church Lunch Program Reduces Illness in Jamaica

A dramatic reduction in illnesses once common among the children of Jamaica, W. I., definitely can be traced to the supplementary feeding program introduced by the Protestant, Orthodox, and Episcopal Churches of the United States, according to Raymond W. Schember, Jamaica representative of Church World Service.

More than one hundred thousand children, Mr. Schember reports, have benefited from a school lunch program designed to balance diets low in protein and other nutrients. Teachers report that jaundice, once a summer killer of children, has almost disappeared in areas where diets have been supplemented.

The foods provided are from United States surplus stores, donated by the American government and shipped to Jamaica and distributed by Church World Service. Costs of distribution are covered by funds collected in American churches through such appeals as "One Great Hour of Sharing" and "Share Our Surplus."

We can strive mightily to substitute the force of law for the present law of force in the world. — Donald Harrington.

Youth Pre-Con

Word has just come that the Rev. David S. Clarke will be the director of Youth Pre-Con for 1961. Mr. Clarke is a camper's camper. His experience runs back to overnight jaunts up Pine Hill in back of the Steinheim Museum in Alfred, N. Y., through Scout camps, Association camps, and in 1953 he was director of Pre-Con. That year Pre-Con was held at Camp Ben Johnson near Battle Creek, Michigan. Your reporter remembers that year well. We had a beautiful week in a lovely spot on a lake. That was the time when Ronald Barrar was with us, and he took us dramatically into the strange land of Nyasaland with his moving reports of the need there. Rev. Kenneth Van Horn was business manager, the Rev. Clifford Hansen was the lecturer, the Rev. Leon Lawton taught a class, and Mrs. Marian Burdick Maxson led the music. Dr. George Lamsa came out to talk to us. There were others who helped, I'm sure.

Anyway, one thing comes clear, and that was the director telling us to be up an hour earlier than usual to go on a bird hike. We were getting up in the middle of the night as it was. He had a full schedule in 1953, and he'll have a dandy in 1961. Every eligible young person ought to plan right now to attend Pre-Con, 1961. We'll let you know where it will be held as soon as the announcement is made to us.

Bible Study Program

The Depth Bible Study program which we hoped to launch by the first of the year has been held up because of the study books being out of stock. They have been promised to us soon after January 10, and we'll get them out to you as soon as possible.

International Lesson Annual

We have a few copies of the International Lesson Annual for 1961 on hand. They may be bought for \$2.50 from the Board of Christian Education, Box 15, Alfred Station, N. Y. The Annual will help in your preparation of the Uniform Lesson for Sabbath School.

Actions of Fall Board Meeting

Twenty-two directors and three guests were in attendance at the quarterly meeting of the Seventh Day Baptist Board of Christian Education, October 16.

Much discussion was given the fact that the adult quarterly, the *Helping Hand*, after being received on time for two quarters by our Sabbath Schools, was woefully late for the Fall quarter. The board regretted this very much, and steps were taken to try to remedy the situation. One of the actions taken by the board was: "It was voted that the Publications Committee of the board secure an individual or individuals to prepare the lessons for the third quarter, 1961, of the *Helping Hand* so that as soon as the second quarter, 1961, lessons are completed, the editor can begin immediately on the fourth quarter's lessons."

The report of the Youth Work Committee chairman, J. Paul Green, showed that action had already begun in preparation for next summer's activities.

Dr. Melvin G. Nida, chairman of the Higher Education Committee, reported that Chaplain Wendell Stephan had agreed to prepare the study program for the Biennial Seventh Day Baptist Ministers' Conference to be held in Plainfield, N. J. Tentative dates set are May 1-5, 1961.

The board was informed that the A. S. Maxson Trust Fund which had been listed as amounting to \$63,388 should have been listed as \$52,728. There was discussion of the use of the principal of the fund. It had been suggested that a portion of this be used as a scholarship fund, and this matter was referred to the Committee on Higher Education for study.

Editor's Note: We take full responsibility for the long delay in printing this report. It was unintentional, and we are sorry!

SABBATH SCHOOL LESSON

for January 21, 1961

Can This Be The Christ?

Lesson Scripture: John 4: 21-30, 39-42

Interpreting Philippians 1: 23

By Mark Wiley

I have read with interest the recent articles of Dr. L. F. Hurley and Brother G. Zylstra in the Sabbath Recorders of October 31 and December 12. I note that both arrived at the same conclusion in one respect — that the verse did not mean that Paul expected to go straight to heaven at the moment of his death. I believe with Bro. Zylstra that we should always keep in mind 2 Peter 1: 20 ("that no prophecy of the Scripture is of any private interpretation").

To base a doctrine on one verse of Scripture can be very misleading, especially when a private interpretation is given it. If we believe that the Scriptures are inspired of God, we should let Scripture explain Scripture. One verse of Scripture is not a complete picture of the whole, so we need to have before us all Scriptures relative to the subject in order that the inspired Word be its own interpreter. This is the only safe way to arrive at the truth.

The Scriptures do not contradict themselves, for the Spirit and the Word agree. I think we can all agree that Paul would never make a statement which would contradict his detailed teaching on the second coming of Christ and His purpose in coming again. If it were true that Philippians 1: 23 taught that Christians went directly to heaven the moment of death, then it would have to be admitted he was contradicting his own teaching and that of Christ on the resurrection of the believers at His return. There would be no need of the second coming of Christ if the dead were not really dead in their graves. Paul's teaching on the second coming of Christ in specific detail is revealed in 1 Thess. 4: 13. It reveals that Paul expected himself to be of that number who should meet Christ in the air. Note the word "we" in verse 17. Thus he includes himself in the resurrection at Christ's coming again.

The doctrine of the second coming of Christ and the resurrection of the dead is one of the cardinal doctrines of the apostolic Church. Jesus Christ taught it in John 14: 1-3 in the words to His disciples: "Let not your heart be troubled: ye believe in God, believe also in me. In

my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In these inspired words Jesus announced His second coming. He was coming back for them. So evidently they would not expect to see Him again until He came again to receive them. John 6: 39 reveals that Christ named the last day when He should raise up the dead believers, not before the last day, but on the last day.

When Paul penned Philippians 1: 23 he had no thought of ascending into heaven to be with Christ the moment of his death, but rather had the second coming of Christ in mind. He thus expresses his hope and belief: ". . . we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3: 20, 21). This event is to occur at the coming of Christ (1 Thess. 4: 13-17).

We read in 1 Thess. 2: 19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Here again Paul expresses the hope of his calling and looks forward to the second coming of Christ as the grand climax of the Christian experience, "when this mortal (man) shall have put on immortality." Man only becomes immortal when he is given the gift of immortality or eternal life.

Many a man who would never think of dashing out of a morning without his breakfast, his vitamins, and his briefcase, plunges headlong into a perilous day with an unprepared soul. "A little talk with Jesus" readies the body, the mind and the spirit for whatever comes.

After all, everything began with God. How foolish of us to start anything without Him! Whatever this new day may hold for you, make sure of one thing. "In the beginning . . ."! — Vance Havner in Truth For Each Day (Fleming H. Revell Company).

Why I Became a Christian

By Leslie A. Welch

The testimony of how Mr. Welch became a Christian is particularly interesting just at this time. A successful dairy farmer of Leonardsville, N. Y., and father of a large family, Mr. Welch has made a significant and (it would appear) a courageous venture of faith. On December 15, this godly man who has long struggled with the conviction that he should be a minister of the Gospel, moved his family to Berea, W. Va., in order to serve as pastor of the Ritchie Seventh Day Baptist Church. His eldest son is enrolled as a freshman at Salem College and is understood to be preparing himself for more effective Christian service.

We had been in the habit of attending the "Special Meetings" in the various churches, in and about our community. These special evangelistic services, with speakers from away, usually lasted from a full weekend to two weeks. Services were held nearly every night and two or three on Sabbath or Sunday, according to the church in which they were held.

It was in one such service that the speaker so emphasized the "New Birth," that I went to my home after the service under deep conviction. Realizing that Christian heritage, godly parents, church membership and active work in my church (I was Sabbath School superintendent at the time) were insufficient, precious as they might be, I fell on my knees and asked God if there was really anything to this "being born of the Spirit," to take away the condemnation and give me the assurance that I needed. This He did almost immediately. Since it is not my purpose to say what type of experience others must have in order to consider themselves Christian, I would simply like to emphasize Romans 8: 16 as the test. "The Spirit itself beareth witness with our spirit, that we are the children of God."

The type of service that brought about the above experience in my life has been of special interest to me. I think these services certainly fill a great need in our churches today. It is through these special efforts that revival within the church is brought about, and then, as we are made to realize the value that Jesus placed upon our lost souls when He gave Himself a ransom on Calvary, we are challenged to reach out into our communities and to Our World Mission.

THE FIRE OF GOD

By C. Rex Burdick

And the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire to give them light; to go by day and night. — Exodus 13: 21.

O Fire of God, rest upon us;
Do Thou lead us by Thy flame.
In the glory of Thy presence
Let us magnify Thy Name.
Come, Holy Ghost, wilt Thou infill
Our little lives with Thy pure will.

O purge and purify us, Lord;
Cast away our sin and shame.
Anoint us with Thy Holy Spirit;
Kindle with Thy burning flame.
Come, Holy Ghost, and dwell within
Our hearts and keep us from all sin.

O help us know our Savior's love.
In love He died to save us!
He cleansed us from our awful guilt!
Eternal life He gave us!
Come, Holy Ghost, help us proclaim
To all salvation through His Name.

Just now, O God, we seek Thy power;
Enlarge, O Lord, our vision.
We need God's strength to do God's work:
And lead men to decision.
Come, Holy Ghost, grant us Thy power
To work for Thee through every hour.

O Fire of God, hover o'er us
And burn into our heart
The beauty of Thy noble work.
Thy grace, O Lord, impart!
Come, Holy Ghost, anoint with fire;
Thy Spirit, Lord, fills our desire.

Finland Church Membership Trends

New church membership figures in Finland show the biggest percentage rise recorded by Jehovah's Witnesses. The sect gained 1,000 new members last year for a total of 6,800 persons. The Orthodox Church membership decreased by 700 to 72,000 persons. The Lutheran National Church increased by 28,000 to 4,337,600 persons. The number of people not belonging to any religious community was recorded at 282,000. —W. W. Reid

Why a Psychologist Believes the Bible

By Clyde M. Narramore, Ed. D.
Pasadena, California

(The following paragraphs formed one point in the article by Dr. Narramore in the December issue of *The Defender*, Wichita, Kan.)

The Bible's Unity

Think of the writers of the Bible — these men whom God used to record His very words. Moses was an educated man from Egypt. Peter, on the other hand, was a fisherman. Amos was a herdsman, and Joshua was a great general. Luke was a physician and Solomon was a great, influential king.

These men had very little in common. And yet they all wrote as God revealed the Holy Scriptures to them. Today we have the world's greatest masterpiece of unity — the Bible.

Who but God could have done such a thing? When we consider this, it's easy to accept the fact that "all scripture is given by inspiration of God" (2 Timothy 3:16).

The fact that the Bible has perfect unity is not to be taken lightly. Have you ever met any two individuals who agree entirely on anything? No, and I am sure that you never will.

I am reminded of the time when I served in an office with twenty top-flight psychologists. We were asked to write a book. It was to be a "combined" effort. For more than two years we tried to agree on an outline for the book. Frankly, we couldn't agree.

So we started writing the book anyway and, of course, we encountered constant difficulties because we had so many different points of view. After struggling on the book for nearly three years, one of the men said, "I'll tell you what's wrong — we have too many authors." He was right. We were human beings — and we couldn't agree. There was no unity.

But that was not true with the Word of God. The Bible has only one Author — God Himself. And God used man merely to record what He put into his mind.

ECUMENICAL NEWS

He Reads Greek

The newly-elected president of the National Council of Churches, J. Irwin Miller, is the first layman to hold this high post. One of his qualifications is that he can read the New Testament in the original Greek. The pastor of the Disciples of Christ Church of Columbus, Indiana, his home church, says of him, "He is the most biblically literate layman I know."

It is not unheard of that a man not preparing for the ministry should study New Testament Greek. The subject is offered in many universities and is available to all who are sufficiently interested. It may be studied to enrich one's personal understanding of the Book from which comes his knowledge of Christian doctrine. Mr. Miller studied at Yale and later earned a master's degree from Oxford. His business is heading the board of a diesel engine producing company.

Christian Unity Progress in 1960 Noted by World Council of Churches

Events during 1960 contributed to "a further relaxation of tensions and an improvement in communication between the churches in the major branches of Christianity" in the opinion of Dr. Roswell P. Barnes.

The executive secretary of the New York Office of the World Council of Churches, Dr. Barnes, said that several outstanding events gave impetus to efforts to achieve mutual understanding.

In his analysis Dr. Barnes said that "experienced and thoughtful leaders of the movement for Christian unity have known that tolerance and goodwill, though essential, are not enough to achieve Christian unity.

"However, many rank and file members of the churches have oversimplified the problems, and have attributed continued division to complacency or sheer obstinance. Both leadership and constituency were gratified that the gap between them was narrowed in 1960."

Dr. Barnes, in listing the events that gave encouragement to those seeking a larger measure of unity, said that they had helped the average Christian to realize the

seriousness of some of the basic problems to be faced.

"Although gratifying progress has been made during recent years toward the reduction of stultifying rivalries and emotional prejudices, very important differences in faith and doctrine persist," he stated.

"Many people of genuine but superficial goodwill have sought to play down differences or even act as if they did not exist, intending thereby to reduce tensions. This tendency has often led to religious indifferentism which undermines all high religion.

"It is conducive to skepticism, discounting the essentiality of truth and loyalty to it. In effect it assumes that it makes little difference what a man believes so long as he is sincere and a good fellow," Dr. Barnes commented.

What's in a Name?

The director of CROP (Christian Rural Overseas Program) is the Rev. Albert W. Farmer. He does not grow the crops to feed the hungry overseas but he heads the program in which other farmers contribute large quantities of grain. One rice grower recently contributed a carload of rice to the needy in Hong Kong.

Hong Kong Relief

Church World Service, overseas relief arm of the National Council of Churches in the United States, is establishing ten new food stations in Hong Kong, bringing to more than 100 the total number of food outlets operated by the agency in this overcrowded colony. This means that 15,000 more people will be fed each day in addition to the 50,000 now being fed.

Dr. Elbert E. Gates, CWS director in Hong Kong, was recently appointed to that position, resigning from a pastorate near Plainfield, N. J. He states that his organization is exploring the possibility of feeding some 150,000 school children, many of whom are too undernourished to study.

Dallas Drys Win Liquor Debate

Something new has been added in the strategy of a local option election — public debate of the issues. When "dry" forces proposed the debate, leaders of the "wet" group were all in favor of it, but when the actual showdown came, the wets never showed up. The wets refused to send a representative to the "debate" because the event was staged at a church, thus giving the drys a victory by default.

While showers were pouring down outside, nearly 1,500 enthusiasts gathered at Cliff Temple Baptist Church for the "debate" and most of them were definitely dry.

Wallace Bassett, pastor of the Cliff Temple Church and chief spokesman for the drys, said that several people offered to debate with him, "but he wanted someone that represented them (the Oak Cliff local option committee), not just anyone who wanted to make a speech.

"I think I've got everything here they've ever said anyway," Bassett said. He then began to blast away at the wet arguments one by one.

Bassett argued against wets' claims that (1) "alcohol will let you alone if you let it alone," (2) that prohibition interferes with a man's personal right to take a drink if he wants it. (3) that Oak Cliff has been hurt economically by prohibition, (4) and that dry forces are led by "professional prohibitionists."

He and other speakers hit hardest at what they called "the ruinous effects of alcohol on families and young people."

LET'S THINK IT OVER

Intellectronics

Must we add another big word to our vocabulary? One of the nation's foremost industrial scientists, Dr. Simon Ramo, introduced the word "intellectronics" to the 65th Annual Congress of American Industry in New York on December 7. He calls it "the partnership of man and the electronic machine" and says that it will be applied not only to technology and engineering, but to law, medicine, politics.

The Sabbath Recorder

Recorder Comment

Los Angeles — "I wish every Seventh Day Baptist family could see the wonderful blessings that come from reading the Sabbath Recorder."

Births

Abel. — A daughter, Brenda Lea, to Howard and Jeanne (Brennick) Abel, of Lincoln, Neb., on December 4, 1960.

Obituaries

Cox — Vicki Sue, daughter of Erlo and Elsie Hain Cox, was born in Ord, Neb., January 29, 1948, and died December 17, 1960, in the Ord hospital.

Vicki always took an active part in the youth activities of the Seventh Day Baptist church where she was a member of a class studying to prepare themselves for church membership. Her sweet solo voice was often heard at church meetings as well as in school and community programs.

She was a member of the 4-H Club and participated in many school activities, being exceptionally well liked by her school mates.

She is survived by her parents; two brothers: Gary of Boulder, Colo., and Darrell of North Loup; one sister, Mrs. Delores Monk of North Loup; her paternal grandparents, Mr and Mrs. Roy Cox of North Loup; her maternal grandmother, Mrs. Bertha Hagemeyer of Hastings, Neb.; two nieces, a nephew, several uncles and aunts, and many cousins.

Farewell services were conducted by her pastor, Mynor G. Soper, at the Seventh Day Baptist Church in North Loup, Neb., and burial was in Hillside Cemetery. —M. G. S.

Brooks. — Lena Rivers Brooks, the daughter of Ezekiel and Malvina Davis Brooks, was born March 30, 1870, in Waterford, Conn., and died in New London, December 20, 1960, at the age of 90.

She was a teacher in the schools of Waterford for 46 years, having taught in many cases two generations in one family. She retired in 1939. Since then she has lived in the ancestral home, part of the time with her sister Mabel, and then after her death, Lena dwelt alone. These last few months of her illness, she has been under the care of her niece and nephew, Mr. and Mrs. Philip Skinner.

She leaves one sister, Mrs. Adeane Skinner of Waterford, a large number of nieces and nephews, and many friends.

She was a member, and the oldest one at the time of her death, of the Waterford Seventh Day Baptist Church, having joined the church Dec. 20, 1884.

The funeral was conducted at the church, Dec. 23, 1960, and burial was in the West Neck Cemetery.

— P.S.B.

bank and credit, education and international language during the remainder of this century.

Dr. Ramo does not include religion or Bible study in his list of applications of this new word, but religion is big business when it comes to the gathering of church statistics for future planning. Electronic machines have already been used to produce a complete concordance to the Revised Standard Version of the Bible. Other important things will doubtless be accomplished in the next 40 years through a combination of intellect and electronics, but the great work of the church must always be personal.

God had all the wisdom of all ages stored in His infinite mind and in the fullness of time. He sent forth His Son. The originator of all electronics could not accomplish the redemption of man by the use of a machine, however complicated. God gave His only begotten Son on Calvary's cross, and salvation comes to one man at a time in each generation as he receives the Savior.

If New York City Were Hong Kong

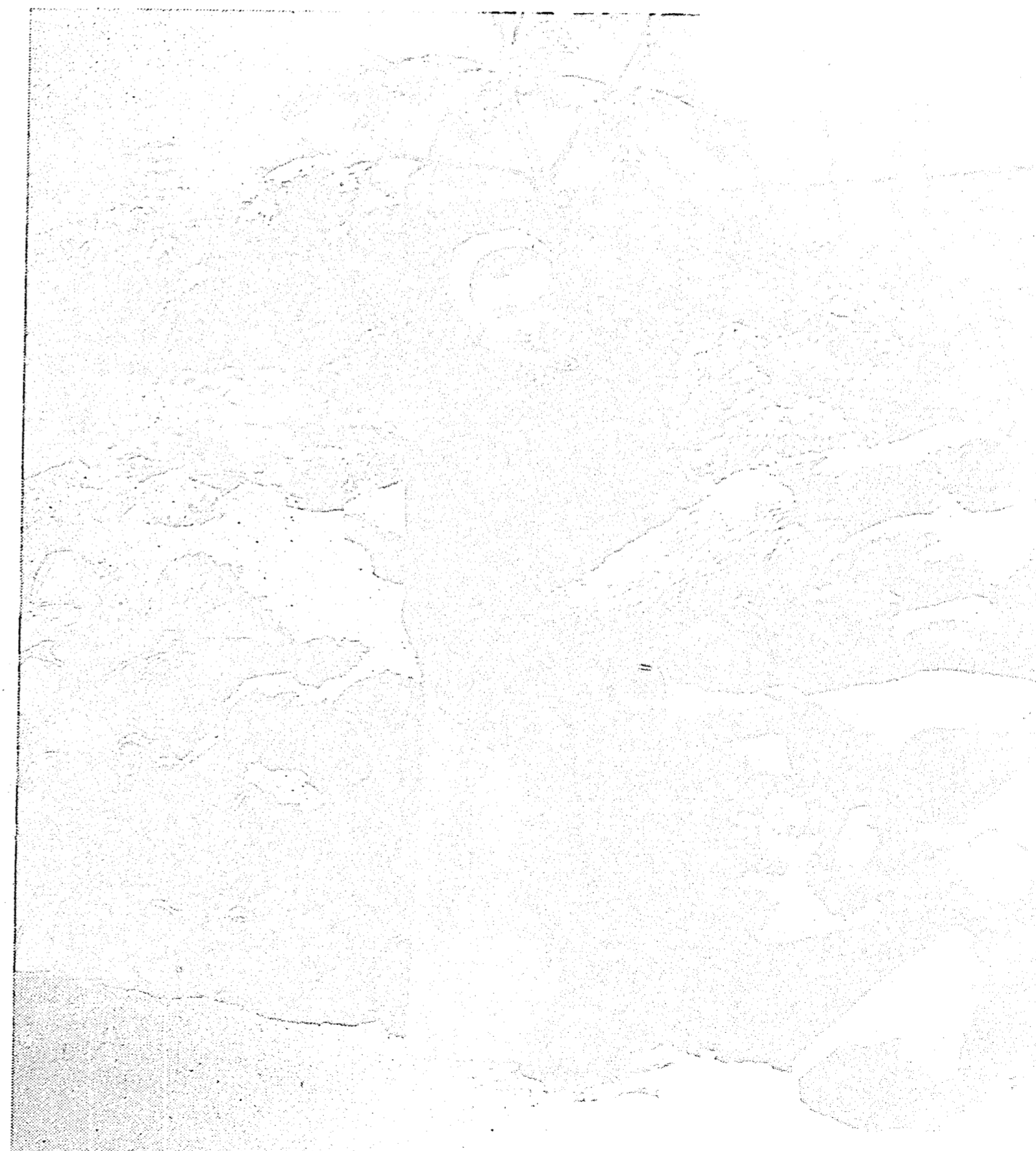
The Rev. Frank L. Hutchinson, associate director of CWS overseas program in Asia and non-European areas, makes transpositions between the two cities.

"If New York were Hong Kong, 2,047,500 would be living in tar-paper shacks in Central Park, back alleys, and the center strip of Park Avenue. The income of 35 per cent of families of six or more would be \$25.00 per year, and one-quarter of the population would be unemployed." He adds that more than 50,000 children would be roaming the streets and "bundles of rags in doorways would turn out to be sleeping infants." — Religious News Weekly.

Hell is hell because of disorder, confusion, and self-will. Heaven is heaven because of peace and harmony with God, the Concert Master of the universe.

— Lundquist.

The Icelandic UN delegate told the Disarmament Commission in August: "The temperature in the 'cold war' has fallen depressingly and disquietingly low." He added that in coldness, movement and action are required.



Old Sturbridge Village. See story on page 4.