

# The Sabbath Recorder

that are piling up from book dealers across the country. The new printings will bring the total in print to 60,000 copies by October 1.

The new book, which bears the subtitle, "The Story of God and People as Told From the Bible," has had a bigger advance draw than any previous book by Miss Price, whose recent *Woman to Woman* has sold more than 100,000 copies in two years.

## More Surplus Food for the World's Needy

More food and new kinds of food will be available during the coming year for relief distribution by such voluntary agencies as Church World Service, according to the "Food for Peace" program. Church World Service is to receive more than 377,000,000 pounds of food during 1962. This is out of the 2,700,000,000 pounds "Food for Peace" will furnish to twenty-one voluntary agencies. The foods newly available to voluntary agencies include bulgor wheat, a cracked wheat easily prepared for eating, and more than 100,000,000 pounds of vegetable oils, eight times as much as during the past year. Some 24,000,000 malnourished school children will be provided lunches, an increase of two million. — W. W. Reid.

The American Baptists (Northern) and the Southern Baptists have recently held national conventions at which there were fraternal delegates. Officials of both conventions have expressed the view that there is practically no interest in merging the American and Southern Baptist Conventions. They do have many ties and enter into co-operative relations in matters of mutual interest.

## The Congo

It is encouraging to read that in the south Kasai area where the death rate from starvation was 200 per day it has now dropped to about 40 per day. The Congo, however, is far from self-sufficient. There is not a native doctor of medicine in the whole land. When the government authorities announce that a political prisoner is to be tried for high treason the question arises, by whom and before whom? There is no Congolese judge, no Congolese lawyer. It would appear that

Christian missions and outside help will be needed for some time to bring that country from heathen adolescence to Christian maturity.

In a country where the average annual income is less than \$100 per person, Korean Methodists in 1960 gave to their church an amount equal to \$7 for every man, woman, and child in the Methodist constituency, it has been reported.

More than 800 Baptist students representing 55 colleges in Texas have passed a resolution expressing their eagerness to co-operate with desegregation and expressing grave concern over increasing racial tensions.

Two students voted against the resolution. Several others abstained.

It is believed to be the first such statement on the race problem in the nation coming from Baptist students.

The students said that racial prejudice has had an increasingly damaging effect on the Christian witness throughout the world. — BP

## Obituaries

**Fitz Randolph.**—Grace Dawson, widow of the late Dr. Corliss F. Randolph, died at her home, Hotel Alvord, West Orange, N. J., September 16, 1961.

Mrs. Fitz Randolph, daughter of Edwin H. and Julia Hollister Dawson, was born in Newark, N. J., November 19, 1868. She was a graduate of the first Normal School Class in Newark. It was in Newark, July 7, 1926, that she was married to Corliss F. Randolph.

While Mrs. Fitz Randolph was not a member of a Seventh Day Baptist church, she had a sincere interest in the denomination and its people. Seventh Day Baptists in not only the United States, but in England, Germany, and Holland will remember her with warm affection.

Surviving Mrs. Fitz Randolph are nieces and nephews, and Miss Mildred Fitz-Randolph, of Perth Amboy, N. J., a daughter of Doctor Randolph and his first wife, Melissa Howard Fitz Randolph.

Committal services were held in Hillside Cemetery, Plainfield, N. J., Tuesday September 19, conducted by her pastor, the Rev. Dr. Davis of the Morrow Memorial Community Church, Maplewood, N. J. — E. St. J.

**Wanted.** — A Burdick Genealogy book. To rent or buy. Florence V. Burdick, 2620 East 7th St., National City, Calif.



Photo by Blaise Levai, American Bible Society

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

#### Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

#### Terms of Subscription

Per Year ..... \$3.00      Single Copies ..... 10 cents  
Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J., OCTOBER 16, 1961  
Vol. 171, No. 14      Whole No. 5,964

## IN THIS ISSUE

<b>Editorials:</b>	
What We Owe .....	2
That Open Mind .....	3
Editorial Notes .....	4
<b>Features:</b>	
Attitude of Action .....	5
Unusual Special Issue Coming Soon .....	11
Program for Advance .....	13
The Hammer of God .....	14
\$400,000 Found ! ! .....	14
<b>Missions:</b>	
Rev. Leon R. Lawton Resumes Work in Jamaica .....	8
Missionary Research Library .....	8
Jamaica Conference Votes Appreciation .....	9
<b>Christian Education:</b>	
The Wholeness of the Church in Its Bearing on Christian Education .....	9
<b>Women's Work:</b>	
A Tribute to Mary Van Horn .....	12
News from the Churches .....	15
Our World Mission .....	Back Cover

## What We Owe

In Congress some feel it is their patriotic duty to appropriate more and more money for various national causes while others (the minority) feel that loyalty to their country requires them to urge economy. Which are right? Both groups believe that they are carrying out the wishes of their constituents. Chairman Cannon (D-Mo.) of the House Appropriations Committee warns that our national debt now represents a mortgage of \$1,595 against every living American. The interest on this debt is over \$21 million a day or over \$16,000 every minute, Mr. Cannon has figured. In spite of such staggering figures life seems to go on in a relatively normal way.

It is a little strange that the American people are willing to obligate themselves and their posterity to pay off, or pay the interest on, such a fantastic debt as we are piling up — strange in view of the attitude that most of us take toward financing the Lord's work. We are willing to give from off the top — pennies, dimes, and dollars that do not hamper us much in satisfying our desires for extra comforts or recreation. There are still some church members who object to an offering and rebel at the idea of being asked to pledge by the week or month. What would they, or the rest of us, say if some earnest Christian were to suggest to us that the times in which we live call for greater sacrifices, even deficit spending, for the cause of Christ? Dare we say that national security is more important than the evangelization of the world? Looking at the inroads of communist ideology through the world, we would be more foolish than rational to maintain that we can afford to pay interest at \$16,000 per minute but cannot afford to take chances on not having enough money invested to take care of us in old age or to leave tidy assets for our children when we are gone.

Military men have been known to ask their fellow soldiers in times of extreme danger, "Do you want to live forever?" Such words are jarring. Let's face it; we do not have much real assurance that we in an industrialized, favored land will survive or will be able to leave material possessions to those children who also may not survive the possible holocaust to

come. Our cities are prime targets for megaton bombs. It may be that the only investments that will really count will be those missionary investments made in foreign countries — those countries that are now termed underdeveloped. Some countries show little promise of yielding to Christ; they are too firmly in the hands of anti-Christian dictatorships. But there are millions upon millions in lands still open to the free preaching of the Gospel. Materialistic atheism is courting their minds. Christianity could reach their hearts if we do something important now.

In World War II the issue was long in doubt. Time after time we attempted to come to the rescue of island and continental areas that were endangered by a determined, disciplined enemy. The words often quoted in such situations were, "Too little and too late." Fortunately, the tide finally turned and those words were no longer heard. Unless we change our giving attitudes and the objects of our giving; unless we boldly affirm that we are willing to even go in debt for the cause of Christian missions, we are likely to find every foreign shore posted with signs, "Too late."

Certainly it is not wrong for our nation to incur certain debts in a search for national security. Nether is it wrong for individuals to look out for their temporal security. But let's not forget that Christianity can save the world; it can take the war out of human hearts; it can make life meaningful here and can provide eternal security and joy. This cannot be accomplished by governmental spending or by half-hearted devotion. We must reach out individually and as churches. Money alone cannot convert the people of the world who are still open to the Gospel, but with more funds, much, much more could be done. The time is short and the forces of evil are pressing in on every side. It may be time to go in debt for Christ, "whose debtors we are."

While we have no right to inquire as to another's political affiliation, God will one day look into our hearts and ask, "How did you vote — for Me or against Me?" — Conrad S. Jensen.

OCTOBER 16, 1961

## That Open Mind

Openmindedness is as needful in ecumenical matters as in Bible study, theology, philosophy, or science. As interchurch organizations grow bigger and make more and more proposals and pronouncements there is a tendency on the part of many within and without these great organizations to accept without question these pronouncements as representing the thinking and action of all Protestantism. This is not necessarily maintaining the open mind which we profess to have. It may indicate a comfortably closed mind and an unwillingness to think objectively for ourselves.

The National Council of Churches has been under attack recently in annual or triennial meetings of some of the larger denominations. The fact that some of the well respected lay and clerical delegates have expressed sharp criticism of the Council to which they belong does not prove that their criticisms are well founded or that they should be picked up by leaders in other denominations. It is possible that some of the critics are ill informed or have some other motivation than the ultimate good of Protestantism as a whole. This is possible, but the whole question of the proper spheres of action or methods of procedure of the NCC cannot be summarily dismissed by such an observation. Continuing or discontinuing membership in this large body is something that seems to be openly discussed by representative leaders of a number of larger denominations. An example comes from one of the most notable Presbyterian churches (of which Dr. Louis Evans was pastor for many years). On May 16, 1961, the session of the more than 6,000-member First Presbyterian Church of Hollywood, California passed a resolution critical of the NCC which read in part: "Pronouncements are made by the National Council on matters which are not religious but political, matters on which intelligent Christians have widely divergent views and opinions; . . ."

Free discussion is one way to keep the mind open. We are loyal to the political party of our choice; but we cross party lines if we think it best. Smaller

denominations are sometimes afraid to allow in their conventions a free discussion of the past record of the large ecumenical groups because discussion sometimes brings out disunity and threatens the desired harmonious atmosphere of state and national gatherings. There is another way of looking at it. If Christians cannot freely discuss their honest and considered differences of opinion without rancor, there is something wrong with their Christianity. Again, small denominations should be as free as larger ones to look objectively at the pronouncements of agencies of the National and World Councils of Churches and to suggest the type of action they think is most needed.

There is as much need for checks and balances in ecumenical procedures as in government procedures. This is difficult to maintain since there are so many Divisions or Departments within the NCC, for instance, which are free to act with enough independence so that the central organization can quite logically disclaim responsibility for their acts if those acts meet with unexpected popular opposition.

The question may well be asked as to whether leaders of our own denomination have maintained an open mind toward the ecumenical groups of which we are members. Generally speaking, our delegates to meetings have quite properly identified themselves with the other delegates and have tried to contribute something constructive. They have also upon occasion stood sufficiently aloof to view things objectively and to express concern over certain trends in the discussions. This openmindedness must be maintained not only by our own representatives but by those of other denominations.

We need to examine ourselves in our own Conference and Association business planning to see whether or not we are permitting consideration of the issues that other denominations are taking up in relation to these ecumenical councils. True, there have been some unpleasantnesses in years past on our Conference floor. There have been people who have spoken with more heat than reason. That does not mean that discussion should be avoided. By this time we should have

learned to face issues in a Christian spirit; nothing permanently good comes from dodging them. If other churches discuss such subjects as membership in the NCC we should be free to do so openly — even as many do privately. It will be good for us. Such discussions in member churches (based on facts) can be expected to have a salutary influence on the writing of staff members of the NCC who may or may not represent the consensus of thinking of the denominations from which they are chosen.

### EDITORIAL NOTES

#### Church Nursery Exchange

Good ideas ought to be passed on to others for consideration. Here is one from the bulletin of the Daytona Beach church where a new pastor, the Rev. S. Kenneth Davis, is working. The notice reads as follows: "10:30 — A nursery is provided for pre-school children in the Nursery Room upstairs through an exchange with the First Christian Church."

The reason that such an exchange can be worked out is, of course, that one nursery is held on the Sabbath and the other on Sunday. It looks like a good way for churches of somewhat similar size to save money. Why hasn't someone thought of it before? Perhaps a little investigation on the part of other churches would reveal possibilities along this line. It is one type of interchurch co-operation that is of mutual benefit and is without compromise.

### OUR COVER

#### The Bible Gives Hope

The world's best book, the Holy Bible, translated into the languages of the world transcends all barriers of race, nationality, and culture. It speaks not to the clothing or skin but to the universal need of the human heart. Through its pages the voice of God tells of the Son of God who gave Himself for our sins "and not for ours only, but also for the sins of the whole world." Miss Adeline Ortiz, proud of her Puerto Rican heritage, knows the message of salvation from the Bible in her native tongue and looks toward the future with hope in Christ.

"I must be about my Father's business"

## The Attitude of Action

By Rev. Leon R. Lawton

(A Conference sermon that challenged many)



The attitude of action is about us in measure in the world today. We watch a complete stranger step out of the crowd and to the side of an infirm, aged, or handicapped person crossing the street, a busy intersection. Action. We note the many civic organizations which are founded for action, not just being aware of need or of help that is desired but putting action into effect to meet such need. We recall also the sense of moral obligation that is instilled in the Boy Scout movement through the challenge and individual pledge to "Do a good turn daily." I believe that each of us can with not too much deep thought recall at least an illustration in our own personal experience, perhaps during these opening days of Conference, of the showing forth of the attitude of action on the human, friendly level.

Our Conference theme based on the boyhood statement of Jesus is easily held before us as a basic statement of purpose. It is what we might call a "nutshell" saying that, I hope, is being burned with all its implications upon each of our hearts.

#### This Statement Is Personal

It requires our personal dedication. This statement is persuasive. **Must.** It inspires us to duty. But as we come to the third and the fourth words tonight I think we can also see that this statement also contains perspiration. **Be about.** It is doing.

Yesterday we were faced with the must, a sense of duty, of obligation, of basic Christian ethics and discipline and yet the "must" does not always bring a follow-through in action. We know well

and good that we are to be witnesses even as Jesus admonished, "Ye shall be witnesses unto me." But are we? We know that we as individuals and as a group of believers are to grow. We are to go and bring forth fruit, but do we? We know that we are to love one another; that in word and deed and action we are to show our love not only to those that love us and not only to those among whom we walk day by day as friends but even to those that hate us and despise us and say evil things about us. Do we love in that way? I think if we are at all honest with ourselves we should admit that each one of us knows better than he does. Paul acknowledged this bitter fact as he wrote in Romans Chapter 7, the 18th and the 19th verses, for he said there, "For to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do."

Can we not, therefore, say that to possess the attitude of action we must have more than a correct high sense of duty? In our Scripture lesson tonight, the closing portion of the Sermon on the Mount we can see also that action for the sake of action is not right.

We live in a busy, busy world. We find little time to do many of the things we would like to do, and it seems as if in this day and age we hurry to and fro busy about a thousand and one things — too busy to do the things that we know we ought to do. We think we are busy, but where does it get us? We are treading water, as it were. We are active, positively working with the purpose of doing something good and constructive but with the desired goal not reached. There's plenty of effort put forth. There's an overwhelming obligation felt but the results so many times are nil.

Have you noticed in the parable that Jesus told at least one basic difference in the two builders? It is illustrated by the foundation. Both heard the message. Both had the opportunity to know and do. Both seemingly had dedicated action. They built their houses probably diligently, but there was a difference. One heard to obey explicitly. The other heard but built according to his own judgment, and thus obedience became the test. Even as Jesus said in verse 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

**I must be about . . .**

To possess the attitude of action, "I must be about." In the life of Christ and the life of the Christian it is not to be "busy doing something." We must be busy doing the thing that is within the will of God for our lives. One must do that which our Lord and our Master directs. It is more than having the sense of duty and obligation transformed into just any action. It is doing within the framework of what is God's will for me as an individual, God's will for my church as a fellowship of believers, God's will for our people as a denomination in this country and around the world. It is to be doing God's will for all His children in faith.

I believe that many Christians are more frustrated than the world of dedicated resolutionists the week after New Year's Day. For years they have had the "ought" preached at them. They have faced the moral obligations of the Scriptures not only from the pulpit but as they may have turned the pages of the Bible in reading. A few might come to the conclusion of one man I met in calling who spoke quite openly, saying something like this, "I don't want you to read the Bible to me. I never intended to read it. If I do I am sure I will find things I ought to do and I would rather remain in ignorance." The Bible is outspoken in many ways. It gives us the fact of our moral obligation, the must, if you will. But it also emphasizes that this must is within certain definite bounds. In the

Gospel of Luke the words of Christ are recorded this way, "And why call ye me, Lord, Lord, and do not the things which I say?" In John 13: 17 we read these words, "If ye know these things, happy are ye if ye do them." And Jesus Christ speaking to His disciples said in John 15: 14, "Ye are my friends, if ye do whatsoever I command you." James, the practical writer, wrote: "Be ye doers of the word and not hearers only, deceiving yourselves." From the apostle John in his wisdom from his long years of walking with the Lord he counselled, "And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." And as this same beloved apostle came to the close of that last book of the Bible, the Revelation, these words stand out in bold release, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

#### **Do I Have His Attitude of Action?**

Jesus said, "I must be about." And His life is a record of this attitude of action, lived out day by day. Should not we ask the question honestly — do I have His attitude of action? And I think this must be followed by even a shorter but more striking question — do I want it? How can it be obtained personally? It seems to me that there are at least four things that we can use to clearly make possible the attitude of action in our lives today. These are not given necessarily in the order of their importance or as ascending steps toward a goal but they are given as four basic things that I believe will help us — I know will bring to us an attitude of action like Jesus had. Wherever we find individuals today possessing the attitude of action that is seen so clearly in Christ we find these factors in their lives.

#### **The Factor of Personal Conversion**

First of all is the factor of personal conversion. John 1: 12 says, "But as many as received him" (Jesus Christ the Word), "to them gave he power" or, as the margin says, 'the right or the privilege' to become the sons of God, even

to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Irrespective of what our theology maybe we must face the fact of a point of beginning in our spiritual lives — which were born not of blood. How many times I've heard people say, "I was born a Christian" or even "I was born a Seventh Day Baptist," as if it came down like the Hebrew heritage because you are a Jew, born a Jew, a Hebrew of the Hebrews, coming through your blood, as a physical relationship. Thank God for Christian homes. Thank God for parents who hold up the way that Jesus taught us we should live. Thank God for prayers of mothers and fathers and for the examples that they set. But living in a Christian home does not necessarily make a person a Christian any more than living in a garage will make you a car. There must be a point of beginning in the spiritual life.

I readily admit that the circumstances of conversion may vary from the Damascus-Road experience of Saul to the teaching received from mother and grandmother by young Timothy that led to his conversion. There must come the moment of personal decision, of individual choice of faith in and commitment to Jesus Christ as personal Savior and Lord. We read: "But as many as received him," "believe on his name," ". . . born not of blood, nor of the will of the flesh." How many of us get the cart before the horse? We are determined to live the Christian life; and it is wonderful to see people determine to do that which is good and right, but the will of the flesh will never bring us into the kingdom of heaven, or the will of man. Those about us cannot bring us by their own conniving, willful planning and scheming into the kingdom of God. Brethren, the only way, and the way that is pointed out from all the Scriptures in the Gospel is through faith in the Lord Jesus Christ. It must be with the same emphasis that Jesus, the lad, spoke the words, "I must be about my Father's business" as when He confronted the politician Nicodemus with the eternal truth, "You must be born again" (born of God).

#### **MEMORY TEXT**

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. 3: 16.

Too few of us really understand what conversion is. Many people shy away from it because they believe it to be an emotionalism without control. To be converted implies two things: First of all, repentance and personal confession of sin on our part. We must agree with God's statements in the Word of God that we are sinners. "All have sinned." I have sinned and I am a sinner. We must repent of our sins. We must feel sorry enough to be willing to change our ways and to have God change us and cleanse us as we confess our sins to Him. First comes the repentance and personal confession of sin on our part and then there is the conversion act upon the part of God as it is expressed by Peter in Acts 3: 19: "Repent ye therefore, and be converted, that your sins may be blotted out." Conversion is God's work that changes us, that gives us a new nature, that makes us new creatures in Christ Jesus.

I have used the illustration many times in talking with children of the cup that is turned upside-down. In such a position it is full of darkness — in such a position it cannot be used for the purpose for which it was made. We can command that cup to turn itself over until doomsday, but the cup does not have the power within itself or of and by itself to turn right side up. Neither do you and I have the power to turn ourselves from creatures of sin to creatures of God. The conversion act must come outside of ourselves as God reaches down in His mercy and love to those who are repentant, confessing their sin, their faith in Christ. He gives us a new nature in the new life.

(To be continued)

**Rev. Leon R. Lawton  
Resumes Work  
in Jamaica, W. I.**

The Rev. and Mrs. Leon R. Lawton and family arrived back at 13B Ripon Rd., Kingston, Jamaica, on Sunday evening, September 3, 1961, after a nine months' absence under a missionary exchange plan. Mr. Lawton had been serving as pastor of the Lost Creek Seventh Day Baptist Church.

Pastor Lawton has written, "The children began school Wednesday (Sept. 6) and I think they are glad to be back in the pattern of life we know here."

The mission car has been giving some trouble, as it had also given to Pastor Duane Davis. Pastor Lawton writes, "It is only realistic to recognize that in another year's time a new vehicle should replace this one. It has 56,000 miles on it now and will have nearly 70,000 at that time — and this over rough Jamaica roads."

Pastor Lawton has been asked to teach a class in New Testament Survey in the Jamaica Theological Seminary. This class will meet on Tuesday and Thursday mornings, one hour each morning. The seminary opened on September 28.

The ordination of Pastor Joseph Samuels took place with the Albion Mt. Seventh Day Baptist Church on Sunday, September 17, 1961. Pastor Lawton attended and took part as did many other members of the Kingston and area churches. He writes, "The ordination council with delegates from eight churches met at Albion Mountain and after hearing the statement of Christian experience and belief of Pastor Samuels and questioning him for nearly two hours, it was voted that his ordination was in order. The service held that afternoon was a most pleasant and inspiring service."

**Missionary Research Library**

The Seventh Day Baptist Missionary Society has just completed payment of a pledge of \$500, over a three-year period, toward a development program of the Missionary Research Library, located in

Manhattan in the Brown Memorial Tower of Union Theological Seminary at Broadway and 120th Street, New York City.

The Missionary Research Library, organized in 1914, is under the direction of a joint committee of eight members, four appointed by the Division of Foreign Missions and four by Union Theological Seminary.

The Missionary Research Library has been called a "central depository for documenting missionary history." It is a comprehensive collection of books, pamphlets, reports, periodicals, and archival materials on Christian missions.

"The financial support comes from both sponsoring organizations (Division of Foreign Missions and Union Theological Seminary), from the contributions of about seventy mission boards, including more than twenty which are related to other missionary associations, and from some individual gifts.

"Borrowing privileges are given to those for whom a request is made by a mission agency.

"The Missionary Research Library undertakes research projects, surveys, and statistical studies on behalf of mission boards and institutions in so far as the limitations of staff and finance permit."

The Seventh Day Baptist Missionary Society upon many occasions through the years has sought help from the library regarding mission problems concerning board policies, salaries, requirements for training missionary personnel, etc. This help has been promptly and graciously given by the staff of the Missionary Research Library.

**Jamaica Conference  
Votes Appreciation**

The Jamaica Seventh Day Baptist Conference sent a message of Christian greetings to the American General Conference which was read by Sister Edna Harrison, the official delegate in attendance at Amherst, Mass., August 14-19, 1961.

Among the several items of this official message from the Jamaica Conference were the following:

"We wish to express our thanks to our American brethren for your con-

tinued support to the mission field in Jamaica. We are specially thankful at this time for the part that Pastor and Mrs. Duane Davis have played in the absence of Rev. Leon R. Lawton these past months.

"We would like to call your attention to the mutual understanding and co-operation that exist between our missionary workers and our people. We are also grateful for the co-operation existing among all the missionaries in the field of mission and education. For this we are truly thankful.

"You will be happy to know that our Conference has increased our annual Mission Fund budget from £1,350 to £1,477 to be given from the Jamaica churches. This reflects an increase of three times as large as was raised three years ago in our churches. This year's increase is largely reflected in an increase of £400 for pastors' salaries. Even so, this does not fulfill the financial needs of our workers.

"It is our earnest desire and hope that American General Conference will consider channeling monies formerly sent to aid Maiden Hall School to the work of our Mission Fund."

**Winning Jews for Christ**

There is need for bold restudy of the Christian approach to the Jew. Christianity is not an interloper; it accepts the Old Testament, and is ready to discuss the Christian claim on this basis. . . . The Jew is not being asked primarily to become a Baptist, or a Scottish Presbyterian, or whatever else, but simply a Messianic Jew. Devout Jews and devout Christians are both waiting for Messiah to come — the latter for His return in glory. Such emphases reflect an understanding of the times in the outreach to the Israeli Jew. They dispel the misimpression that in order to become a Christian the Jew must cease to be a Jew, and remind him that, in the discovery of his Messiah, the Jew becomes in the profoundest sense a son of Abraham. — Dr. Carl F. H. Henry, Editor, *Christianity Today*.

**The Wholeness of the Church  
in Its Bearing  
on Christian Education**

By R. H. Edwin Espy\*

What is the actual situation concerning the wholeness of the church, with special reference to the role and effect of Christian education?  
Is Christian education a help or a hindrance to the concept and experience of wholeness in the Church?

I. The wholeness of the church as given by God can be either manifested or obscured by men.

This wholeness is inherent in the nature of the church as the One Body of its One Lord. We can be instrumental in either manifesting or obscuring that unity. Christ made it clear that unity and mission are inseparable. Ecumenical thinking as it has developed in recent decades has recognized the interdependence of the various functional activities which formerly produced parallel ecumenical streams. The necessity of unity is not only interdenominational but inter-departmental and functional within a given denomination or a local congregation. All aspects and activities of the church's life should recognize and feel a responsibility for the wholeness of the Gospel and the church.

II. The wholeness of the Church requires wholeness in Christian education.

This is true in the full range of relationships and functions in which Christian education is involved including:

\* This article is a digest of an address by R. H. Edwin Espy at a joint conference of 500 representatives of the Commission on Missionary Education and the Commission on General Christian Education held in Cincinnati, Ohio, Oct. 3-5, 1961. It is submitted by the Rev. Rex Zwiebel, who served as co-ordinator of a group of Christian and missionary educators who discussed the address and formed resolutions on it to be presented to the larger body. Digests of other messages will be printed in future issues to acquaint Recorder readers with the questions that were faced at the Cincinnati meeting.

1. The relationship between the educational task and the other functions of the church
2. The relationship, within the Christian education program, between its objectives and its performance
3. The relationships among various forms and activities of the educational program of the church
4. The relationship between the educational program of one denomination and that of other denominations
5. The relationship between the church's program of education as a whole and secular education as a whole.

**III. The wholeness of the Church and of its educational task poses urgent questions which Christian education must face.**

Illustrations are the following:

1. Have we overstated the case in this paper for the necessity of wholeness in Christian education as a consequence of the wholeness of the church itself?
2. Is there a contrary case, on the basis either of truth, expediency, or practicability, for going more slowly than is here suggested in the direction of wholeness in Christian education?
3. Should the forces of missionary education and of general Christian education make a major common effort to restate the objectives of Christian education? Or are the streams of thought of the two movements sufficiently reflected in presently proposed statements so that we should approve them and "get on with the job"?
4. Are we trying as hard as we should to be interdenominational in our Christian education? Are there some aspects of our present interdenominational programs which should be conducted more largely on a denominational basis? Are

the right people making the decisions regarding the proper balance between denominational and interdenominational emphasis?

5. How much are we doing to impregnate the total life of our churches (not just our Christian education programs) with:
  - Sound objectives and principles of Christian education?
  - The particular concerns of missionary education?
  - Other specialized concerns?
6. What are we doing about education by action, chiefly outside normal church school channels? To what extent are we helping our members of all ages through:
  - Learning by doing?
  - Growing by serving?
7. How much do we as Christian educators look to other aspects of the church than our own area for insights and assistance in our task of Christian education?
8. Are we giving as much attention as we should to theology?
9. Are we relating our Christian education to the concrete life situations and ethical ambiguities which our people are facing?
10. Are we assisting our people of all age groups in developing a Christian philosophy and practice in the use of the fantastic amount of new leisure time now at the disposal of millions of Americans?
11. Are we interpreting the ancient and chiefly agrarian imagery of the Bible in a way to make it meaningful to our scientific, technological, industrial and largely urban society?
12. In the face of the impossibility of doing all that we would like to do in Christian education, have we developed clear criteria for the selection of priorities? Are we sufficiently ready to abandon present programs in

favor of others that should have higher priority? Are we venturing in new program development?

13. To what extent are we prepared to utilize other channels than those over which we have direct control, such as theological seminaries or foundation research, to assist in the clarification of objectives and the determination of programs and methods for Christian education?

---

**UNUSUAL SPECIAL ISSUE  
COMING SOON**

**Never before  
Perhaps never again  
A missionary issue  
Of the Sabbath Recorder  
With such quality  
And appeal.**

The November special issue in two colors, edited by Dr. Victor Burdick, can be ordered now. It may be counted as the most easily distributed of all our special issues. In a well-conceived plan the message of Seventh Day Baptists for the world will be presented attractively and appealingly, as only those deeply involved in self-sacrificing service are capable of doing.

Here is a glimpse of what is coming. Dr. Burdick has an article on "Spiritual Surgery." His wife Beth (Severe) relates experiences in Nyasaland, Europe, and Amherst, Mass., in "The Sabbath a Delight." Missionary Secretary Harris tells effectively what it means to be "Baptized into Christ." What could be more important in missionary work or in personal life than "The Secret of the Indwelling Spirit"? A missionary nurse with experience in both China and Nyasaland, Sarah Becker, discusses this subject in well-chosen words. Barbara Bivins relates stories of how "The Heart of Flesh Meets the Heart of Stone" and settles the question of whether it is worth while to minister as a nurse to black boys and girls. In simple language the superintendent of Makapwa Mission, the Rev. David Pearson, discusses

a subject vital to American thinking, "The Perfect Law of Liberty." Joan Clement, who devotes most of her time to school administration, tells how God's law written upon the heart is a goal of teaching. Her article is "Preparing for Life Eternal and Abundant." Mrs. Pearson in her direct and stimulating style writes of the goal of child evangelism — God's law in the heart and mind.

Such wonderful reading must be shared with others — not by passing your treasured copy around but by ordering a large number of extras. For those who order immediately we can furnish 10 copies for \$1.00. It may already be too late to order through your home church at \$8.50 per 100. Thousands of extra copies ought to be printed. We cannot print without advance orders. Act now!  
— Managing Editor.

---

**Majority Rule  
Basic to Baptist Polity**

One of the largest churches (4,300) in the American Baptist Convention — Wichita, Kan., First Baptist — withdrew from the Convention by majority vote over the issue of the National Council of Churches. The minority took the case to court to deny use of the property to those who had voted not to support the Convention. The judge ruled for the majority.

The minority had contended that custom, tradition, and doctrine of the church required it retain these affiliations. Judge Kline noted that the church was autonomous and that its majority vote is binding upon the church so long as that action does not constitute a departure from doctrine, customs, practices, and fundamental tenets of the church. He found nothing in the charter or constitution to indicate that sending money or representatives to the Convention constituted a fundamental tenet, practice, belief, or doctrine of the church.

---

**SABBATH SCHOOL LESSON  
for October 28, 1961  
(Reformation Sabbath)**

The Church and Christian Growth  
Lesson Scripture: 1 Corinthians 12: 12-27.

### A Tribute to Mary Van Horn

Members at the Women's Board meeting in Milton, October 2, were saddened when word was brought to them of the passing of Mary Van Horn who organized the group.

When the request came for the Milton area women to take over the work of the Women's Board, it was Mary Van Horn who contacted the women to ask their opinion and later called them together to meet with Mrs. DeLand, the president. She conducted our monthly meetings and attended meetings with the group at Battle Creek to learn more about our future work.

We had voted unanimously to ask Mary to be our nominee for president of the Women's Board but before the election she was forced by illness to withdraw her name. We feel we can best honor her by carrying on the work she so ably began.

The following tribute was given by her pastor, the Rev. Elmo Fitz Randolph, at services held in the Milton Seventh Day Baptist Church October 5, 1961:

"We have come into this sanctuary today to honor the memory of a Christian woman whose influence has been felt at many levels of our community life in vital and lasting ways for the past twenty-four years. Let us give thankful attention to the memories of her life that will continue to enrich and bless us.

"Mary Kathryn Van Horn was born at Lost Creek, West Virginia, January 1, 1913 — the daughter of Mr. and Mrs. Harvey Van Horn.

"Blessed during her childhood by the influences of a Christian home, she was baptized in 1924 by her pastor, the Reverend Herbert C. Van Horn, and entered into the membership of the Lost Creek Seventh Day Baptist Church. In this church of her youth she served as superintendent and treasurer of the Sabbath School.

"After completing high school in her home community Mary attended Salem College in West Virginia and prepared herself for a teaching career in elementary schools. In her chosen field she was highly successful both as a full-time

teacher in West Virginia and in the role of substitute teacher in our community.

"1933 was the year of the marriage of Milton and Mary Van Horn and in 1937 they came to Milton to begin an association with Milton College that continued to this present time. (In recent years Mary resumed her college education at Milton, earning the Bachelor of Arts degree in 1957.)

"Mary's interests and contributions in dedicated service, beginning with her home and family, covered the full sweep of community, church, schools, and civic welfare.

"In her devotion to her home it can well be said of her, 'She looketh well to the way of her household, and eateth not the bread of idleness.'

"As a past president of the Women's Village Improvement Club and of the Milton-Milton Junction United Council of Church Women, she gave most effectively of herself.

"On the Milton College campus, as a faculty wife and as counselor and confidante to countless students, Mary Van Horn's name is remembered with love and gratitude.

"In the midst of the many contributions of her active life it can be rightly said that Christian faith was the wellspring of her being. She has served her Lord, through His church, in many capacities — as Sabbath School teacher, Women's Circle president, and a member of many important committees. Her service was always undergirded by loyalty to the spiritual program of the church expressed in worship and prayer.

"Those nearest to her who survive are: her husband, Dean Milton Van Horn; three sons, Peter, David, and Robert; a daughter, Judith; a grandson, Mark Lewis Van Horn; her parents, Mr. and Mrs. Harvey Van Horn; three brothers, Edward, Harvey, and Louis; three sisters, Mrs. Robert Bond, Miss Betty Lou Van Horn, and Mrs. Joseph Gerstner."

"America was founded by men who were bold. It cannot be maintained by men who are timid." — Judge Luther W. Youngdahl

### Program for Advance

BJA Plans Made in Washington Oct. 2, 3.

The Seventh Day Baptist Program for Advance is closely related to the five-year Baptist Jubilee Advance which ends with a spectacular celebration at Atlantic City in May of 1964. Our Conference is actively represented on the Joint Committee of the BJA and its various subcommittees as one of the seven co-operating denominations. The fall meetings of those committees were held at the Baptist World Alliance Headquarters, 1628 Sixteenth St. N. W. (the meeting place of our Washington church).

Participation in this interdenominational Baptist movement has brought and will continue to bring great benefits to Seventh Day Baptists. It has provided large quantities of program material which could be adapted to our use and without which we probably would not have launched our Lay Development program of the past two years. It has given incentive for a program of outreach which has caught the imagination of our lay and clerical leaders more than any such program in recent years. The high point of our last two meetings of General Conference is generally acknowledged to be the launching of the next phase of the program — a program borrowed in some measure from the other Baptist Conferences and Conventions from which we differ in regard to the seventh-day Sabbath but with which we have much in common.

The value of this particular co-operation of Baptists in North America, like that of the Baptist World Alliance, will undoubtedly become increasingly apparent to Seventh Day Baptists in the next few years. Baptists are normally content to go their separate ways and teach their distinctive doctrines and polity to those whom they can reach from their individual churches. In the 150th anniversary of Baptist missionary work started by the famous Adoniram Judson in 1814 they have seen an opportunity to tell the story of the Baptists in an attention-getting way and thus improve the climate for a continuing Baptist outreach in a time when the general public seems to think

quite largely in terms of clerical garb and ritualistic worship.

The tremendous impact of the Baptist story, told with the help of the best public relations procedures, is calculated to make it easier for each co-operating denomination to make known its own distinctives. If Baptists are not properly understood and need better publicity, how much more is the same true of Seventh Day Baptists. When our name is listed as one among seven and when brief, but correct, information goes out in new books and in all mass media of communications, it can reasonably be assumed that many more inquiries will come to our headquarters. People who have studied the Sabbath question will know where to turn for information and fellowship. A great responsibility will rest upon our church members throughout the land to see that their individual churches and fellowships are as well known as the denomination as a whole.

What are some of the publicity plans that are contemplated? Not all of them can be printed at the present time but there is Seventh Day Baptist representation on the Publicity Committee as well as on the 1964 Jubilee Celebration Program Committee and as soon as plans are firmly made they will be reported. One of the important publicity plans already adopted (to which we are contributing a small amount) is reported in Baptist Press as follows:

"A general article on the Baptists will appear in early 1962 in *Feature* magazine. The article, to be released under the approval of the Baptist Jubilee Advance joint committee, will be part of a concerted effort to present Baptists to the world during the celebration period. *Feature* serves national magazines, daily newspapers, and other news media with a combined circulation of one half billion.

The seven co-operating groups in the Baptist Jubilee Advance are: American Baptist Convention, Baptist Federation of Canada, National Baptist Convention of America, National Baptist Convention, U. S. A., Inc., North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Convention. — L. M. M.

**The Hammer of God**  
A Novel About the Cure of Souls  
By Bo Giertz

Here is a book that your editor would have been happy to have recommended a year ago if he had read it when the Augustana Press sent it for review.

Perhaps not everyone would enjoy a Swedish book translated into English which moves in the thought patterns of the State Church, but many will. It does us good to be projected back into a previous period of church history and to be brought back to our own century through the lives and experiences of well-portrayed characters.

The Hammer of God is what the subtitle says, a novel about the cure of souls. The story brings in a number of ministers, some bishops experienced in matters of faith and of parish problems, and some young ministers really converted in the Baptist revivals. Their struggles with unbelief in their own lives and ungodliness in the lives of some "believers" who were supposedly converted, finds many parallels in the lifetime of the mature reader. The hammer of God fashions men on the anvil — homespun, simple men and clerics as well, ministers whose studies at Upsala had left them cold. They learn the necessity of relying on God's Word and of making justification by faith in Christ alone the burden of their message. The author has achieved two things seldom found in one book, expounding of Christian truth and writing a very readable novel.

In an argument with his best friend who is drifting into skepticism, Torvik, the pastor, is led to say to him: "If I should choose between the Word and my opinion, I will not hesitate a moment in giving the Word first place. The conscience is a weathercock, but the Word is a solid rock. How can you believe that God is really leading you in the right way when at the same time you believe that most of what the apostles and Jesus himself were inspired to say and preach is full of mistakes?"

A sentence or two from a 336-page book is sure to be inadequate. The book

itself will linger in memory as something different, something that helps us understand revival experiences in a land somewhat different from our own.

---

**\$400,000 Found ! !**

During the last fiscal year, Christian organizations and individuals "found" savings totaling more than \$400,000 in discounts by buying through the Purchasing Office of the Evangelical Foreign Missions Association in New York City. This is possible because of the centralized buying carried on for mission boards, churches, schools, missionaries, pastors, teachers, students, etc. It is expected that during this current fiscal year the savings will approximate \$500,000.

New — Third Issue of their free Price Catalog became available September 1, 1961. Pre-publication orders for this catalog totaled an unprecedented 29,000. It seems that news of a "Good Deal" travels fast. This catalog contains hundreds of items for home and overseas; church and mission station; schools and other institutions. The actual discount price for both domestic and foreign use are shown.

1962 automobiles can be purchased through the EFMA New York Office, delivery being arranged in almost every city.

Good stewardship requires us to use the Lord's money as wisely as possible. The EFMA Purchasing Office enables us to do just that. The apostle Paul exhorts us to be "not slothful in business; fervent in spirit; serving the Lord." The idea of the old saying "A word to the wise is sufficient" is phrased in strong language in James 4: 17, "Therefore to him that knoweth to do good and doeth it not, to him it is sin."

We would urge strongly that when next some purchase is contemplated that an inquiry be directed to EFMA, Inc., 39 Cortlandt Street, New York 7, N. Y.

Editors Note: Savings of up to 40% have been realized on purchases made by the American Sabbath Tract Society, missionaries, churches, and ministers through EFMA during the past 8 or 10 years. The office personnel are known to be dedicated Christians.

**NEWS FROM THE CHURCHES**

PUTNAM CO. (CARRAWAY), FLA. — On August 5 Pastor Clifford A. Beebe conducted a service of dedication of babies. The daughter of Mr. and Mrs. James Aaron Price, Bonnie Yvonne, and the son of Mr. and Mrs. Joseph Price, Joel Hiram, were dedicated to the Lord in a simple, touching ceremony.

Another room has been added to the parsonage. Though not complete, the room is usable. Material for the room was contributed by church members and interested friends. All labor was volunteer. — Correspondent.

BAY AREA FELLOWSHIP, CALIF. — This fellowship, which originally was nearly all adults, has grown by the addition of younger couples and quite a few children. A picture of the group taken on Sabbath Rally Day in June showed children in at least three families. More recently a lady with six children has joined the group. On September 30 there were visitors from rather distant California cities. At Sabbath School there were five in the primary class, seven in the 10 to 13-year-old group, and 10 in the adult class. Leadership of the adult class is rotated.

Preaching services are held each week with Oscar Burdick and Stanley Rasmussen alternating on the sermons. It is expected that Mr. Rasmussen will be ordained as a deacon at the Pacific Coast Association meeting in Los Angeles October 20. — Gleaned from a letter.

LOS ANGELES, CALIF. — On September 15-17 our church held their "Program for Advance" retreat at Pacific Pines Camp. This being the third year for the Advance Program the emphasis was on "Mission to the Unchurched" and our theme was "I Will Be Faithful."

Friday evening the retreat began with a family worship service around the campfire.

Sabbath morning the worship service was brought to us by our pastor Francis Saunders. Following the service we went to our Sabbath School classes among the pine trees. After lunch the men gave talks on the theme of the retreat "I Will be Faithful." Everyone separated from

this meeting for a period of silent meditation — alone hour. After our supper the women gave a service. We sang songs and closed the service by joining hands in a circle for prayer.

Sunday morning, following breakfast, there was a worship service and after this we divided into four workshops. The workshops discussed our mission to the unchurched. All gained much from the many ideas presented in a later business meeting — ideas which had been discussed in the workshops.

Following lunch we cleaned up the camp and joined in some recreation before going down the mountainside.

— Correspondent.

---

**Association Meetings**

Western Association meets with the Independence, N. Y., church on October 21.

Pacific Coast Association will hold its fall meeting in the Los Angeles church October 20-22. The wording of the theme has been changed from what was previously published. It is "Call to Obedience."

---

**Missionary Board Meeting**

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society will be held in the vestry of the Pawcatuck church at Westerly, R. I., Sunday, October 22, at 2 p.m.

---

"Sermons, of course, are not preached to be remembered: they are preached to be translated. When they have gone into character they can be cheerfully forgotten, but during the period of translation it is not unimportant that they be remembered. Illustrations help to make them remembered." — W. E. Sangster in *The Craft of the Sermon*.

---

**Obituaries**

Van Horn.—Mary Kathryn, daughter of Mr. and Mrs. Harvey Van Horn, and wife of L. Milton Van Horn, was born at Lost Creek, W. Va., January 1, 1913, and died in a hospital at Madison, Wis., October 2, 1961. Her home was at Milton, Wis. (A further account of her life and service is found on the Women's Page of this issue.)



**OUR WORLD MISSION**

**Statement of the Treasurer, August 31, 1961**

**Budget Receipts**

	Treasurer's		Boards'		Treasurer's		Boards'
	Aug.	11 Mos.	11 Mos.		Aug.	11 Mos.	11 Mos.
Adams Center	\$ 69.50	790.60	1.00	Los Angeles			
Albion		525.46	10.00	Christ's		75.00	
Alfred 1st	465.95	4,470.04	11.50	Lost Creek	390.90	1,673.40	
Alfred 2nd	192.96	1,974.22		Marlboro	677.30	3,912.15	55.00
Alfred School of Theology			400.00	Memorial Fund		1,193.03	
Associations and Groups	1,856.00	2,642.87	3,131.42	Middle Island	31.00	227.50	
Battle Creek	333.50	5,816.23	122.00	Milton	1,329.69	6,690.42	165.00
Bay Area Fellow.		34.50	50.00	Milton Junction	138.00	1,531.13	
Berlin	74.48	632.04	67.50	New Auburn	76.00	330.84	
Boulder	47.70	414.50	60.00	North Loup	180.96	1,004.48	32.50
Brookfield 1st	74.80	470.10		Nortonville	389.42	1,599.24	95.00
Brookfield 2nd	77.75	240.05		Ohio Valley		20.00	
Buckeye Fellow.	25.00	50.00		Old Stone Fort	17.00	125.00	
Buffalo Fellow.	50.00	250.00		Paint Rock	18.00	381.50	
Carraway	4.00	7.75		Pawcatuck	420.62	4,629.49	105.00
Chicago	73.00	812.00	470.00	Plainfield	371.35	4,103.09	600.00
Daytona Beach	126.80	937.29	47.10	Richburg	108.50	971.50	
Denver	126.15	325.71	75.00	Ritchie	60.00	297.00	20.00
DeRuyter	263.63	626.13		Riverside		2,794.00	
Dodge Center	28.00	813.12		Roanoke		25.00	
Edinburg		33.34		Rockville	25.05	296.13	
Farina	50.00	218.65		Salem	104.50	1,090.94	
Fouke	30.00	137.79		Salemville	65.35	296.06	12.00
Hammond	15.00	91.00		Schenectady	23.00	189.00	
Hebron 1st	89.06	337.78		Shiloh	1,025.00	5,051.36	339.00
Hopkinton 1st	162.00	1,971.65	90.00	Texarkana	40.00	87.72	
Hopkinton 2nd	12.75	100.40		Tract Society			606.00
Houston		100.54		Verona	187.20	1,798.68	
Independence	263.25	1,309.85		Walworth	52.50	480.10	5.00
Individuals	95.00	2,797.62	202.41	Washington	101.85	449.85	
Irvington	50.00	1,440.00	500.00	Washington, People's	10.00	91.00	
Jackson Center		200.00		Waterford	91.36	976.23	
Little Genesee		664.43	10.00	White Cloud	197.96	713.52	
Little Rock	50.00	174.92		Yonah Mountain		18.75	
Los Angeles	157.13	1,692.68	30.00	Totals	\$10,995.92	\$76,226.37	\$7,312.43

**TREASURER'S DISBURSEMENTS**

Board of Christian Education	\$ 1,061.71
General Conference	1,598.66
Historical Society	307.03
Ministerial Retirement	613.98
Ministerial Training	1,402.50
Missionary Society	4,148.70
Tract Society	1,270.46
Trustees of General Conference	84.70
Women's Society	179.98
World Fellowship	105.87

(Special fund item \$222.33 not disbursed) **\$10,773.59**

**SUMMARY**

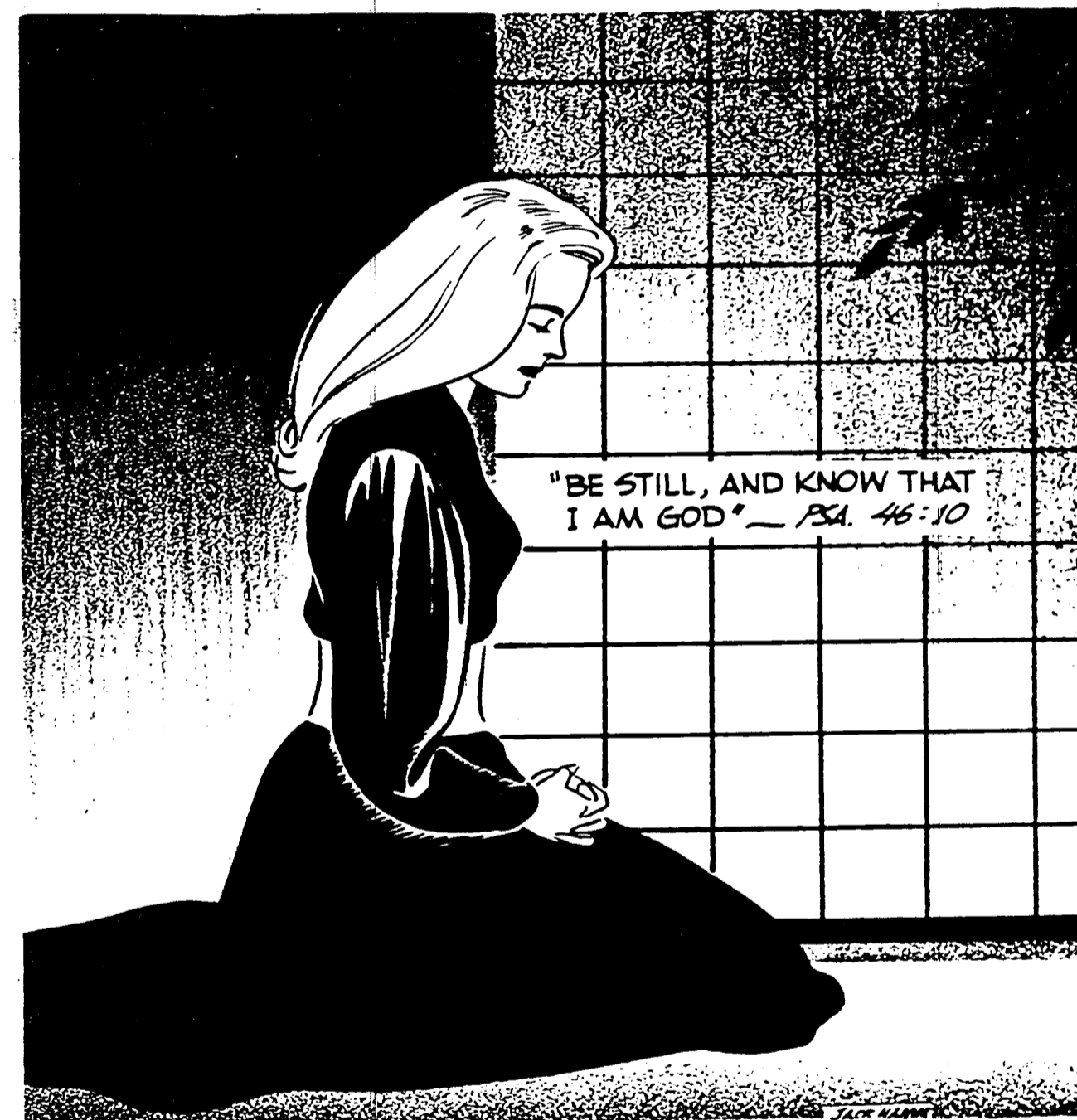
Current annual budget	\$111,295.00
Receipts for 11 months	83,538.80
Balance needed in one month	\$ 27,756.20
Percentage year elapsed	91.667%
Percentage budget raised	75.06%

G. E. Parrish,  
Treasurer.

205 Dogwood Trail,  
Battle Creek, Mich.

**CORRECTION: Missionary Board meeting (p. 15) normally held on October 22, will be held on October 29.**

# The Sabbath Recorder



**THE SWEET COMMUNION OF PRAYER**

In the midst of fears and uncertainties, when the family and nation are threatened recurringly with internal and external disruptive forces prayer again becomes more necessary. Through prayer we come to the point where we can say with the psalmist, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea — The Lord of hosts is with us."