

# The Sabbath Recorder

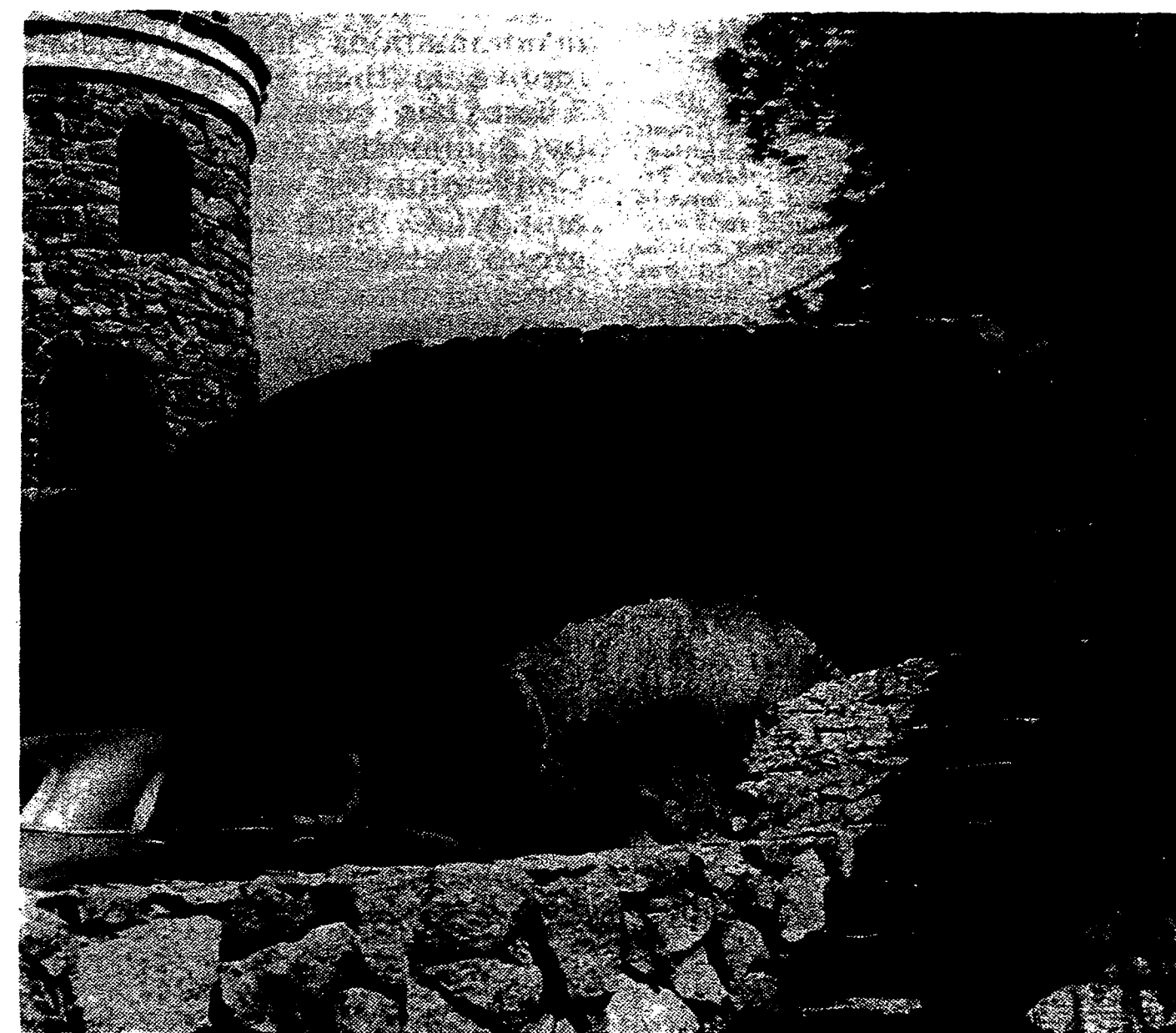
## What Kind of Love?

Rick Cudahy

Death was near, and every piece of flesh was racked with pain,  
And every sinew of His soul was crying out for shame;  
But one last cry was uttered as death, approaching, came,  
"Father, forgive them; to them deal Thee no blame."  
And a light shone down from heaven as the godly answer came.  
Is this not love?

Stephen turned his bloody brow toward heaven as he lay  
Dying from a stoning; He started then to pray.  
With a final struggling effort he forced himself to say,  
"Father, forgive them for what they do today,"  
And God replied from heaven and the storm gave forth a ray.  
Is this not love?

\* See page 15.



### *World Peace a Distant Goal*

The noble idealism of Henry van Dyke is perpetuated in this footbridge and tower with their inscriptions. The bridge over the narrow road leading to the top of Mount Roubidoux at Riverside, Calif., where America's first Easter sunrise service was held is dedicated to world peace. In the days after World War I hopes rose high for a League of Nations that would achieve world peace. Sad to say, many Armistice Days (Veterans Days) have come and gone and world peace, without the intervention of the Prince of Peace, is still a flickering flame, a phantom in the night. Nevertheless we must speak peace to troubled hearts, pray for peace, work for peace, and live peaceably.



# The Sabbath Recorder

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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.D., M.A.

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## Witnessing Opportunities In Ecumenical Bodies

One of the reasons frequently given for continuing membership in ecumenical bodies is that it gives Seventh Day Baptist strategic opportunities for an effective witness to the other denominations represented in these interchurch bodies. This had been cited by some as a reason also for continuing what we have called "ecumenical conversations" on merger with the American Baptists. Others have said that this not a worthy motive and that it should be played down.

It is interesting to note that other denominations have the same witness motive in their ecumenical connections. There has been quite a little agitation by a minority in the American Baptist Convention for withdrawal from the NCC and WCC. Such membership, a layman's group states, has caused the loss of "hundreds of churches, thousands of members, and millions of dollars." Baptist leaders defend affiliation partly on the basis of mission to the other members — Baptist witness. The following is quoted from a press release of May 5, 1965, just before the meeting of the Convention at San Francisco.

The Rev. Dr. W. Hubert Porter, executive director of the Division of Co-operative Christianity, points out that the American Baptist Convention has held membership in the National and World Councils of Churches since the beginning of these two organizations. For many years prior to the formation of these councils, the agencies in our Convention participated in such national interdenominational organizations as the International Sunday School Association, the International Council on Religious Education, the Foreign Missions Conference of North America, and the Home Missions Council of North America. Such ecumenical participation provides us not only with many strategic opportunities for an effective Christian witness, but also with means of Christian service which would not otherwise be available to us in an equally effective way.

The fact that service as well as witness is mentioned does not weaken the motive of witnessing that is held by those with whom Seventh Day Baptists are having "Conversations." It is apparently considered a worthy motive. To us who are persuaded that almost the whole Christian church has lost something definitely biblical and highly important in the matter of Sabbathkeeping it would appear that our witness ought to be heard. In the ecumenical movement a con-

siderable number of denominations are committed to baptism of believers by immersion. The witness of Baptists is not so distinctive as the witness of Seventh Day Baptists. Let us not be ashamed of it. Let us witness where we are, whether in church councils or out of them. Let us witness to individuals in our daily contacts. Whether the witness is in high places or low, let it be with conviction, with tact, and, most of all, with love. Hearts and minds are changed individually.

## The Letter of the Law

It would be amusing if it did not have the possibility of being so tragic. I refer to the oft-repeated statement by good Christians when one identifies himself as a Sabbathkeeper: "So you keep the letter of the law." The lack of logic is amusing. Laws cannot be written without words and words cannot be written without letters. We hire lawyers to draft our civil and criminal laws so there will be no loopholes in the letter of the law. Then the lawbreaker hires a lawyer to try to find a loophole in the letter of the law. But if you try to take God's commandments the way they are written some of your friends will thoughtlessly try to put you on the defensive as if you were the same as a lawbreaker. Our amusement is tinged with sadness when we observe that the "letter of the law" accusation seems to be applied almost exclusively to the fourth Commandment. Why this one that is in the first table of the law — duties to God?

In the State of Oklahoma the Ten Commandments are still considered valuable and a deterrent to the repetition of crimes. The State Pardon and Parole Board has adopted a ruling requiring convicts who desire a parole to make a "sincere effort to know and recite the Ten Commandments." Le Tourneau's *Now* comments, "Since the Ten Commandments clearly state God's standards of right and wrong, of good and evil, this is a good rule."

It could be tragic to weaken any of these basic laws by saying that the letter of them did not count. This could lead

to general disregard of all and excusing ourselves for every type of disobedience, as we have seen so many times in our observing of life as it is lived around us. Jesus never condoned breaking the divinely given law. "One jot or one tittle shall in no wise pass from the law," He said. Hypocrisy in law observance He saw much of in His day and strongly condemned. In emphasizing the principle of the Sabbath, as He so frequently did, He strengthened rather than weakened it. The same seems to be true of the teaching and example of Paul who was never in his day accused of weakening the obligation of the Decalog, of breaking the Sabbath or making light of it. "Do we then make void the law through faith?" he asked, and emphatically answered, "God forbid: yea, we establish the law" (Rom. 3: 31).

## Other Side of Automation

Most of the fears of workers that automation of industry will throw them out of work appear to be ill founded. The modernizing of machinery has gone on apace during the ten years that the term, automation, has come into common use. It has been rattled like a chain in a spooky house and has alarmed many needlessly. The fact is that progress benefits all and temporarily hurts but a few. After ten years it is possible to remind ourselves that employment is at an all-time high with only about 1 per cent of adult males without jobs for any length of time.

The telephone industry has perhaps more automation than any other. Theoretically the telephone girls have been thrown out of work, but total employment in this industry continues to increase. Would we like to have the girls back at every switchboard? The volume of calls is so great now, we read, that it would take all unmarried females between 18 and 50 to handle them.

We are told that more than 80,000 of the employees of General Motors are working on products that did not exist prior to World War II.

There is a greater premium than ever before on human skills, for the output

of the most advanced computers is no better than its instructions. Great numbers of people are needed to program and operate the machines.

In the days of the depression thirty-five years ago there was an attempt to build roads with men and horses, discarding the machines. It did not last long. Who would want to go back to those days?

God has given man intelligence — to use, not to neglect. With this intelligence there is a good measure of concern for our fellow men. We will no more put all our families out of work by automation than we will destroy all of them with the nuclear weapons we have devised. The nation is not somebody else; it is us. The world is not some other half; we are part of the whole. Just as nature has its balance, so human nature can be trusted to balance destruction and preservation. The more we can leaven the world with Christianity the brighter the future will be for all. There are ominous clouds on the horizon, to be sure, but there is also a sun that bursts through. An increase of Christian faith coupled with the best technology can seed the heavy clouds and dissipate much of the fury of the threatening storm.

### Learning from Others

How do other denominations similar in so many ways to Seventh Day Baptists handle the problem of denominational giving to the National and World Councils of Churches when there are individuals and churches who want to support the denomination but do not think that in good conscience they can contribute through denominational channels to these ecumenical bodies? The American Baptists, who emphasize the autonomy of the local church as we do, have had considerable experience with this problem. Many of their churches have withdrawn from the Convention over this issue. Others have threatened to become independent churches. The matter of support is now handled by the Convention in the following way.

"In accordance with an action of the Convention in 1948, direct distribution to the National Council of Churches is

made only from funds designated for that purpose unless such funds fail to reach the percentage of participation of other like items in the budget, in which case the difference is made up from undesignated funds from churches which have voiced no objections to this arrangement. Since 1948 distribution has been made only from designated contributions. (ABC Yearbook, 1964-1965, p. 28.)

"On page 471 of the 1964-1965 yearbook may be found a list of those churches which have indicated a desire to not be affiliated with the National Council of Churches through the ABC."

Action somewhat similar to this was not taken by the Seventh Day Baptist General Conference until 1965. Those who voted for it believed that it was fair and for the best interest of our denominational cause.

### Advertising the Church

Every year about this time the church in general gets a tremendous amount of advertising which originates with Religion In American Life (RIAL). The advertising is sponsored locally and nationally by businessmen but the materials are prepared, as a donation, for RIAL by J. Walter Thompson, the world's largest advertising agency. The quantity of materials and the scope of the impressions are described in the following way.

"The value of these free advertising outlets is staggering; over \$125 million since 1949. This includes some 15,000 orders for RIAL newspaper mats, totaling over 120,000 single mats. It includes some 85 thousand 24-sheet posters (billboard size) and nearly 110 thousand 3-sheet posters (platform size). It includes over one million car cards for trains, buses, and subways. It includes some 250 million home impressions on network radio programs and over four billion home impressions on network television programs."

The slogan for this year is "Put your faith to work every day." If every church member would make this a subject of conversation every time this slogan appears it would do much to increase its impact.

## Ministerial Training Center Weekend Activities

By Victor W. Skaggs



Wives join in weekend training. Left to right: Rev. and Mrs. Leroy Bass, John and Joyce Conrod, Edward and Brianna Sutton, and Michael Hildebrand.

The program of the Seventh Day Baptist Center for Ministerial Education is in full swing. Twice this fall students from Crozer and Eastern Baptist Theological Seminary have gathered at the Center in Plainfield for weekend conferences and study programs under the guidance of Dean Victor W. Skaggs, and plans call for such a meeting each month. These conferences are designed for two major purposes: to deepen fellowship among the students that may be carried over into the years of their ministry, and to provide an opportunity to bring to the attention of the students a variety of materials and some training in skills that will be of immediate and practical value in the pastorate. Those participating are Leroy Bass, John Conrod, Michael Hildebrand, and Edward Sutton.

At the September conference a discussion was begun on the ministry: its goals, its sources of power, its place in the church and community, its claim on a man's life and energy. At the October conference the students continued the discussion of the ministry, and it will be continued throughout the year. Special topics for consideration on one or two occasions are planned for each weekend. In September time was spent on the fundamentals of parliamentary procedure. In October time was given to a preliminary study of materials of use in pas-

toral situations. Other topics scheduled include mimeographing techniques, pastoral records, the pastor's library. Such brief studies do not duplicate seminary training but do provide invaluable assistance to those who are beginning their work in the pastorate.

In addition to this program for theological students, the Center has widened its field and has initiated a program for the wives of students. Pastors' wives meet a complex set of problems in each parish. Their reactions will be directed by their own abilities and personalities. The Center hopes to give the wives of men preparing for the ministry assistance in discovering ways of dealing with the problems and joys they will encounter that will be satisfactory to them as individuals and acceptable to the community and the church. A widening study on a scholarly level is opening this area of Christian experience and service to the thoughtful consideration of pastors' wives and churches alike.

Twice during this school year it is planned that the wives and families of students will accompany them to Plainfield. One of these weekends is already past, Oct. 29-31. Miss Florence Bowden of Shiloh, N. J., ably assisted by Mrs. C. Harmon Dickinson of Plainfield, led the wives in a weekend discussion relative





## Religious Liberty Conference Studies Church-State Relations

Approximately 250 Baptists from the United States and Canada gathered here for a three-day discussion and study of current church-state issues and problems.

Baptist executives, educators, pastors and laymen met at the ninth annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs. The theme for the conference was "Church, State and Public Funds." C. Emanuel Carlson is executive director of the Baptist Joint Committee.

The Conference attempted to approach the questions of church-state relations from the viewpoint of the functions or ministries to which the church is called in its witness to Christ. It dealt with four general aspects:

1. Providing for the full personal development of the divine potential in all people.
2. Providing an opportunity for a Christian response to the need of dependent persons.
3. Explaining and demonstrating the Christian concepts of justice and stewardship.
4. Providing a Christian contribution to the growth of science, culture and environment.

A number of Baptist seminar reports and papers were before the group as their working materials. These dealt with the church, the state, and the production of leadership; the church, the state, and general education; the churches' mission through social service; the churches' mission through cultures; and questions affecting the programming of free stewardship.

No official position was taken on issues discussed by participants in the Religious Liberty Conference. The purpose of such conferences is the sharing and expression of opinions and attitudes among Baptists. The conference received a report of such sharing of opinions from each of the working sections. These reports were referred to the Baptist Joint Committee for further study.

Coming in to address the group of Baptists were: Francis Keppel, U. S. Com-

missioner of Education; David J. Bowman, assistant professor of religious education, Catholic University of America; and Richard Hirsch, director of the Religious Action Center, Union of American Hebrew Congregation.

Commissioner Keppel spoke to the group on the current developments in the field of education legislation. Hirsch discussed "The Philosophic Base of Judaic Concern for Freedom."

Bowman credited the Baptists of America for the current discussion of religious freedom in the Roman Catholic Church. He referred to the influence of the American bishops in the approval in principle of the Declaration of Religious Liberty by Vatican Council II. The American bishops were influenced by the American concept of religious freedom, he said, which in turn was influenced by Baptists.

"Baptists have contributed largely to the religious liberty document" in the Roman Catholic Church, Bowman said.

The 1966 conference, set for October 5-7, will discuss "The Christian's Role Through Church and State."

The Baptist Joint Committee on Public Affairs is sponsored by eight Baptist groups: Southern Baptist Convention, American Baptist Convention, Baptist General Conference, North American Baptist General Conference, Baptist Federation of Canada, National Baptist Convention, National Baptist Convention, Inc., and the Seventh Day Baptist General Conference.

Seventh Day Baptists were represented full time by General Secretary Alton L. Wheeler and part time by Leon M. Maltby and Clarence M. Rogers.

### Religious Freedom Denied

"In many lands there are serious denials of religious liberty. Some of those who suffer religious oppression are not even free to say that they are not free.

"Yet the picture is not altogether dark; religious liberty is appearing where formerly oppression reigned."

—J. D. Hughey, foreign missions secretary to Europe and Middle East for the Southern Baptist Convention.

## "The Walls Came Tumblin' Down"

By Leon M. Maltby

A Negro spiritual commemorates a great victory in early Bible history with the words,

"Joshua fit the battle of Jericho,  
And the walls came tumblin' down."

There was some sense of "mission accomplished" at the close of the day on October 17 when the denominational exhibitors in the Protestant and Orthodox Pavilion at the World's Fair began to dismantle their booth and salvage the things that could possibly be used again. The two years of serving the public and telling their story had come to a climatic end with unusually high attendance the last week.

The Baptist booth, representing six denominations, was an outstanding venture in long-term co-operation of fully independent bodies, each with its own program and emphasis, yet working together without friction and with joy and solid fellowship. The Exhibit Committee met in Washington at the Baptist Building (where our Seventh Day Baptist church holds its services) on October 6. At this final meeting the four men present reviewed the finances of the World's Fair exhibit, received a complete report of the survey made last year under Southern Baptist auspices, and made arrangements for the dismantling of the booth during the night of October 17. Two members of the committee agreed to be there to work with two other local volunteers. Practically everything was taken apart and prepared for salvaging or for disposal by the wrecking crew in a few hours.

It was with some sadness that this general ministry of the Baptist booth was brought to conclusion so abruptly by those who had made the decisions about how it should be constructed, maintained, financed, and operated. The visitors also seemed loathe to leave the building; they continued to come in more than an hour after the closing time. Feeling that we should still serve, the writer opened another box of literature and laid the leaflets out on the half demolished

sections of the walls for the people who still wanted something from our booth. The last day was a big day for attendance. The mechanical counter stopped at 2,805 about 10:30 in the evening when we began to turn out the extra lights. Probably another 100 or more would have been registered if there had been opportunity. The day before was a record day with a figure of over 4,000 noted in the guest book.

The work of telling the story about the different kinds of Baptists is not finished; it never will be. This phase of it had to come to an end. The task has now been thrown back to the local churches and their scattered members. Let me tell one little incident.

When the lights were out in all the modules of the booth and the bold wooden letters removed that mentioned History, Growth, Teachings, Liberty, Missions, and Education — when the twenty telephone receivers were dead, the pictures were gone, and there was nothing else to read, there were still some late-comers. All that was left to read was the list of sponsoring denominations on the front wall of the booth. Not many people saw the list when there was so much else to see. While we were busy removing electrical wiring from the top of the exhibit we noticed several women pausing in front. One of them was reading aloud the list. When she came to the Seventh Day Baptist name, she made a wry face, shrugged her shoulders and went on. This, being interpreted, was, "Who are these Seventh Day Baptists?" There wasn't any opportunity to climb down and follow her to explain. There are millions more who are unfamiliar with the Sabbath of the Bible and that group of Baptists who believe it should be observed.

### Evangelism Goals

New Zealand can be a fertile field for evangelism. The Southern Baptist churches (125) recently conducted their first national evangelistic campaign with unexpected responses. They report 1,969 conversions and 2,118 other decisions — a new convert for every eight church members.



**Review of  
Missionary Board Meeting**

With recently elected President Loren Osborn in the chair the fall quarterly meeting of the Board of Managers of the Missionary Society was held on Sunday afternoon, October 31, in the Pawcatuck church. There were seventeen members and one visitor present.

The visitor, Mrs. Paul Burdick, brought the news that her husband was expected to return from Malawi, Africa, in about three weeks. Members in attendance who had traveled farthest to attend a meeting of the African Interests Committee, held just preceding the board meeting, were Rev. Paul Maxson from Berlin, N. Y., and Rev. Leon M. Maltby from Plainfield, N. J.

There was a mood of optimism in the air as the treasurer reported on the amount of gifts received during recent months, coming largely as the result of increased support of the OWM budget during the last two months of the Conference year.

Reports from the corresponding secretary and the director of evangelism were approved and ordered recorded. They will appear in full in the next issue of the **Missionary Reporter**.

A few of the items from committee reports will be noted. From the Home Field Committee report it is noted that Director Leon R. Lawton is being asked "to give direction and encouragement to the missionary pastors and to promote the Missionary Pastors Institute this year." It was reported that the Memorial Fund trustees have again agreed to assist on the expense of such an institute, perhaps to be held in May, 1966.

It was voted that the Rev. Leland E. Davis be requested to obtain a two-year lease on property located on Middle Street (just two blocks off Main Street) in the city of Georgetown, B. G., with option to buy at the end of two years, in the meantime to rent with maximum rental appropriation raised to \$200 a month (W. I. Currency). This property has been described as a "large, centrally located remodeled dwelling adaptable to medical

center and church. Price \$35,000 (W. I. Currency)."

A sketch of plans for improving the medical facilities at Makapwa was studied in the African Interests Committee along with an estimate of the cost of renovating the large missionary dwelling and making other suggested changes. Within such a plan Dr. Victor Burdick and family would move to the older mission house recently left vacant when Pastor David Pearson and family came home on furlough.

The Missionary Board voted "to approve a plan for the expansion and equipment of medical facilities at Makapwa Station, Malawi, Africa, within the financial maximum limit of \$4,000. Such plan has been generally described by Dr. Victor Burdick as plan Number 2; Dr. Burdick to be granted the privilege of changing details of the plan at his discretion."

Reporting on recent correspondence, the secretary told of plans for Pastor Duane Davis to go to Jamaica early in 1966 to offer his services for a month or so of leadership training under the direction of the Jamaica Conference Executive Committee. Appreciation was expressed to the North Loup Seventh Day Baptist Church for releasing their pastor for these services.

Gratitude of the Missionary Board was expressed to the denominational Committee on Ministerial Training for the assistance being provided for Pastor Leroy C. Bass' tuition, board, and lodging while he is attending Eastern Baptist Seminary at Philadelphia. It was mentioned that they are also providing assistance for Pastor Bass to travel to Plainfield every two weeks to meet with Dean Victor Skaggs as a part of his preparation to serve as our missionary in British Guiana.

**SABBATH SCHOOL LESSON  
for November 27, 1965**

Amos: Champion of Justice

Lesson Scripture:

Amos 7: 12-15; 5: 14-15, 18-24

**Mrs. George Thorngate,  
Called Faung Tha Tha,  
Begins Retirement**

Dr. and Mrs. George Thorngate, well known among Seventh Day Baptists as medical missionaries in China for a period of nearly two generations, are again in the news. The occasion is the announced



retirement of Mrs. Thorngate as office manager of the new Thorngate Medical Building at Monterey, Calif. The story of the Thorngates in China and in California was told in a seven-column spread with a four-column picture in the **Monte-rey Peninsula Herald**, which was picked also by the **Westerly Sun. Recorder** readers will be glad to have their memories refreshed on the achievements of an unusual woman, her husband and her four doctor sons for whom she worked. Here is a portion of the story.

Truly the cup of joy overflows for Mrs. Helen Thorngate, wife of Dr. George Thorngate of Monterey, California, on her retirement after nearly 40 years in medical mission work with the Seventh

Day Baptist Missionary Society in China, and as office manager of the Thorngate Medical Building at 1011 Cass Street in Monterey, Calif.

Mrs. Thorngate's happiness stems not only on her retirement after a rich and full life of helping others in China, but because her four sons, all doctors and specialists, are practicing in their own building in Monterey. And her husband, who brought so much relief and comfort to the ill in China as an expert on chest diseases, is working with the boys.

As Dr. Thorngate says, "I help with everything, assist the boys in surgery, take care of the well babies, and have scores of old cronies to keep an eye on."

The "boys" are Dr. George Thorngate, IV, an obstetrician and gynecologist; Dr. David Thorngate, an internist and cardiologist; Dr. Stephen Thorngate, a surgeon, and Dr. Philip Thorngate, an internist.

The senior Dr. Thorngate recalls that Mrs. Thorngate told the boys long ago that they could choose their own careers and there was no compulsion for them to follow in their father's footsteps. Mrs. Thorngate did insist, however, that if her boys were going into medicine, they should specialize.

"Having them (the boys) here and the whole family working together, has made our cup overflow," Mrs. Thorngate has said.

Mrs. Thorngate, probably in the many years she has spent with her husband in medical work in China, has many fine trinkets and souvenirs, but none that she treasures more than the abacus on which she has been keeping accounts for all these years.

An abacus is the earliest known form of computer and one which Mrs. Thorngate continued to use while keeping accounts at the Thorngate Medical Building for her husband and their four doctor sons. Nearly all sorts of mathematics, additions, subtractions and divisions are possible on the abacus, and Mrs. Thorngate can use the instrument more swiftly than most people can punch an adding machine.

Among the Chinese she loved so well, Mrs. Thorngate was known as Faung Tha

Tha, a name that was bestowed upon her in the lower Yangtze Valley.

Helen and George Thorngate were married when she was graduated from Milton College in Milton, Wis. After completion of his study at Western Reserve University in Cleveland in 1923, they left the following year for China.

Their first son, George Thorngate, IV, was three years old when they agreed to go to Liuho in Kiangsu Province about 30 miles upriver from Shanghai, for the Seventh Day Baptist Mission.

The Thorngates remained in China during the Japanese invasions in 1932 and their fourth son Philip was born then. "The fighting was quite close and we could hear gunfire constantly. There was always the questions whether to evacuate," Dr. Thorngate recalled.

They returned to the United States shortly afterwards to buck the depression in Raybrook in the Adirondacks where Dr. Thorngate pursued his speciality of diseases of the chest at the New York State Hospital.

In 1939 they went back to Liuho in Kiangsu Province only to find the hospital buildings smashed up, difficulties with the Japanese, and the U.S. State Department warning all women and children to be sent home.

Dr. Thorngate remained in China, was finally confined to the hospital compound by the Japanese, and then placed in a concentration camp. He came home in a prisoner exchange in 1943.

Three years later the Thorngates were back in China and remained until 1950 when they left by way of Tientsin. Hardly were they back in the United States than the State Department asked Dr. Thorngate to go to Indochina to engage in public health service work.

They remained there until 1952 when they returned to Monterey to resume their normal life.

And what will Faung Tha Tha do, now that she no longer keeps the accounts on her abacus?

Well, the people at the harbor know how well she handles the helm of the family sloop, the Zung Foong. She will have more time now for such endeavors, and will have more than earned it.

## Scriptures of the World

The first attempt to list the first editions of the Bible in new languages from the beginning of the printed text in the 15th Century to the present is contained in a new publication of the American Bible Society, "Scriptures of the World: A Compilation of First Editions."

The 64-page, paper-bound, 8½x11" book was prepared by Miss Elizabeth J. Eisenhart, Society librarian. The Rev. Dr. Eric M. North, formerly a Society general secretary; Miss Margaret T. Hills, formerly Society librarian, now engaged in writing a history of the Society; and the Rev. Dr. Robert Kilgour, of London, British and Foreign Bible Society editorial superintendent, initialed the project and contributed the major part of the research.

The book lists 1,232 languages and dialects and notes the year in which a complete Book of the Bible, an entire Testament, or an entire Bible was first published. There are three categories: alphabetical by language, chronological, and geographical.

The alphabetical list ranges in languages and dialects from Abkhasian, spoken by people east of the Black Sea in the U.S.S.R., who had a first Portion published in 1912 but still have no complete Testament or Bible, to Zuni, spoken by Indians in New Mexico, who had a first Portion published in 1941 but also have no complete Testament or Bible.

The first three printed translations of the Bible — all complete — were into Latin, 1456; German, 1466; and Italian, 1471. The New Testament was first published in French in 1474 and the Bible in 1530; in Czech, the New Testament was published in 1475, with the complete Bible in 1488. The next two, Dutch and Hebrew, had Old Testaments before the New. A Portion of the Bible was first published in Dutch in 1477, the Old Testament in 1480, and the complete Bible in 1522. In Hebrew, the first Portion was published in 1477, the Old Testament in 1488, and the complete Bible in 1599.

Catalan, Low German, Ancient Greek, Chaldee, Spanish, Slavonic, Serbo-Croa-

tian, and Portuguese followed in that order. Ethiopic, next, which had its first Portion in 1513 and the New Testament in 1549, did not have a complete Bible until 1919. English, which stands 21st in line, had its first Scripture publication in the form of a New Testament in 1525 and a whole Bible in 1535.

The most recent translation listed is that of Zoque: Francisco Leon, published in 1964, and spoken in Chiapas Province in Mexico.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

## These Rebellious Powers

Albert H. van den Heuvel, Friendship Press, 1965

A Book Review by Rev. David S. Clarke

"Powers and principalities" are realistically made a part of our life today in a teen-age study book published in May by Friendship Press. Albert H. van den Heuvel, former youth secretary of the Dutch Council of Churches and now executive secretary of the World Council's Youth Department, popularizes Hendrik Berkhof's "Christ and the Powers" in chapter two of his **These Rebellious Powers**. Mr. van den Heuvel further expands in other chapters the application of Paul's Colossian letter.

High school youth will find this book a very challenging analysis of God's gift of a framework in which personal and social advancement occurs. Van den Heuvel orbits three capsules around the planet of Colossians 2: 15. Capsule one declares that Christians must "disarm" or recognize principalities as two-sided — either servants or masters of man's best. Two: Christians must expose frankly, publicly, and wisely the presence and nature of powers and principalities. Three: even as God led captive the powers, so we must bring them to subjection by Christ. Exalting Christ as God's power-source, we join God as "He disarmed the principalities and powers, and made a public example of them, triumphing over them in Him (viz., Christ)." (See Col. 2: 15 in various versions.)

"Bible study is one of the ways by which we realize that God, when He came to be one of us, did indeed give us enough wisdom to live by for all centuries to

come. . . . At the same time, the Bible, by its very style and content, forces us to be serious about the world in which we live," van den Heuvel says as he brings out features of the ancient Colossian life which exist today under other names. Paul was dealing with social and moral realities in that city which corrupted the life of Christians, because they let the "powers" master them.

But, you say, what are these principalities and powers that are God-given? "These powers were created," says van den Heuvel (p. 69), "as service structures to keep order against chaos, to give us measurements of time and space to live by, and to equip us with intelligence to keep it all functioning."

Refusing to claim a complete catalog or exact classification, he lists some of the many different principalities: public opinion, conformity pressures, ideology, naturalism, sex, race, language, moral rules. One quickly sees the dual nature of these powers by asking about "conformity pressures": What would a team be able to do without pressures to conform upon players? What, on the other hand, is a more terrible tyrant than blind, implied, mass-centered demands to conform? Or, to ask about "moral rules": What would we do without minimum moral standards shared by codification? But on the other hand, how did it occur that "the God-given law became an idol that led to the condemnation of the Son of God"? (p. 63).

Mr. van den Heuvel explains a number of specific questions to help decide whether we are using these God-given powers for good or evil: Do they divide or unite around God's love? Do they point us to Christ or self? Do they demand worship or use for good? Do they enslave us to old standards and ways, or do they unite us with Christ in God's Kingdom (covenant and eschatology)? (pp. 93-101). Near the climax of the power struggle in which Christians join Christ in subduing the powers to God's goodness, we have to recognize that "most people who are willing to expose the rebellious powers would continue to use them in their perverted form. But here the gospel says No! The created powers are our servants,



but their perverted form we do not touch..." (see Col. 3:5-11). Although "the church has always had difficulty in making the simple distinction between the powers and their perversions, . . . it is important to learn the correct use of the powers. . . . Christ Himself, since that battle was fought and won in His name, now has to dictate to the conquered power what its future shall be . . ." (p. 129-30) and "the task of the Church is simply to join Christ in His power struggle, not making the powers our enemies but recognizing them as runaway horses that must be controlled" (p. 69).

We might say then that these "service structures" a a framework of attitudes and associations largely governed by habitual ideas, hopes and reactions. They become "domination structures" if not recognized as God's tools for uplifting civilization.

It is felt after our use of **These Rebelious Powers** in senior high camp and in other presentations that Mr. van den Heuvel's book puts in form and thought some very productive studies for S.D.B. youth.

### Peace Corps in Reverse

It is proposed that a program be started through which foreign nationals volunteer to serve in America. This program could be called "Volunteers to America" or an "Exchange Peace Corps." Not only is this proposed; it has already begun on a small scale with an exchange of workers from one country.

Five Indians nationals have begun their service as Volunteers to America as instructors at St. John's College in Annapolis, Maryland. They are helping to train American Peace Corps Volunteers for service in India. Following their work at St. John's College in mid-September, they will participate in a VISTA training program and then serve as Volunteers in America's war against poverty.

This program would accomplish the three original purposes of the Peace Corps Act, with a reverse twist, too.

(1) The Indian volunteers would help America in its community action programs while at the same time they would gain an experience that would enable them upon their return to better meet India's manpower needs. It would be a two-way contribution.

(2) It would promote a better understanding of America by other people.

(3) It would promote a better understanding of other peoples by the American people.

After their service in the United States, the Indian volunteers are committed to return to work in the national service programs of India. Thus, this program will accomplish the fourth Peace Corps purpose added by Congress—the encouragement and assistance of national voluntary service programs by other countries.

The Volunteers to America were chosen by a committee composed of representatives of the Government of India and the Peace Corps. All volunteers have university degrees, are fluent in English, and have had experience in India's social work or community action programs. Their ages range from 26 to 47.

Although this Volunteers to America program is on the intergovernment level and therefore quite divorced from church and missionary work its possible growth will be watched with interest by Christian leaders.

### CROP Campaigners Swing into Fall Activities

From the orchards of the West Coast, through the cotton fields of the South, the wheat fields of the Great Plains, the corn fields of the Midwest, to the Friendship Farms of the Northeast, CROP volunteers are promoting, organizing, canvassing, and reporting—all vital efforts as 900 community CROP campaigns swing into the bustling fall season. CROP campaigns the year around for gifts of food and self-help supplies for the world's needy, but it is in the fall months that the major commodities are collected.

## ITEMS OF INTEREST

### American Baptists Invited to Join Church Union Consultation

The Division of Co-operative Christianity of the ABC is considering the invitation at the present time and will report its decision to the General Council in November.

Editor James O. Duncan of the **Capital Baptist** says that if the ABC decides to participate there would be no American Baptist Convention as such.

An ABC spokesman indicated that there is a vast difference between participation in a "Consultation" on church union and actually merging. A consultation is merely a discussion, an exploration, not action to unite with other bodies. Furthermore, an invitation demands a courteous answer and at the present time the ABC General Council does not know whether the reply will be yes or no.

The Consultation on Church Union at present includes Disciples of Christ, the Evangelical United Brethren Church, the Methodist Church, the Protestant Episcopal Church, the United Church of Christ, and the United Presbyterian Church in the U.S.A.—ABNS.

### Little Methodist Interest in Church Merger Plan

Dr. Charles C. Parlin, a prominent Methodist ecumenical spokesman, said that among Methodists "except for a few fanatical ecumenists, there is no widespread interest in the Blake-Pike plan" of church union.

Dr. Parlin, a co-president of the World Council of Churches, is secretary for the Methodist Ad Hoc Committee for Union With the Evangelical United Brethren Church.

He said that even though acceptance of the Blake-Pike proposal, so far as his denomination is concerned, does not look too favorable, he believes his church will continue as a member of the Consultation on Church Union, which is drafting a plan for the complex merger of Methodists, Episcopalians, United Church of Christ, Disciples of Christ, United Presbyterians, and the Evangelical United Brethren Church.

## NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.—Over the Labor Day weekend, 104 campers enjoyed a restful and inspirational two days at Pacific Pines in the San Bernardino mountains. The All-Church Retreat was planned and organized by Bob and Helen Hurley and Jim and Darlene Hurley.

The theme for the meeting was "When a layman looks in the mirror what does he see?" Elmer and Harriette Maddox discussed areas of improvement within himself; Evelyn and Norman Gibson, areas within the home; Arthur and Florence Ritz, areas within the church; and Merrill and Wilna Van Noty, areas within the nation. Lively discussion was very helpful.

On Sunday evening Jackie Wells led the children's campfire; and after a peppy singspiration led by Ray Boatman, the assistant pastor, Glen Warner conducted the adult campfire. Dorothy Jane Lewis, still enthused over her summer's experiences, told of her work of dedicated service in the East.

In the midst of the Monday morning meeting, we were surprised to have our new pastor, the Rev. C. Rex Burdick and family walk in quite unexpectedly. It provided a good opportunity for them to meet people in an informal and happy way.

In spite of an unusual California rain which kept folks confined indoors, all agreed that it had been a very successful and satisfying weekend. Everyone went down the mountain refreshed.

—Correspondent.

PLAINFIELD, N. J.—The Rev. Leon Lawton delivered the Sabbath morning sermon at our fall planning session September 25. His topic was "Obedience—Go Power." After the fellowship dinner the worship service was led by the Youth Fellowship, and the Rev. Leroy Bass led in prayer. Other ministerial students present included John Conrod, Michael Hildebrand, and Edward Sutton. Our resource leader, the Rev. Alton Wheeler, spoke on the general topic for Mission 66, "Involvement in Christian Service." The specific topics which followed were: "Evangelism" by the Rev. Leon Maltby;



# The Sabbath Recorder

"Sabbath Promotion" by Mrs. E. J. Parker; "Christian Education" by the Rev. Victor Skaggs; "Stewardship" by Pastor Harmon Dickinson; "Social Problems" by Mrs. Harmon Dickinson. Suggestions for involvement under each topic were written on the board and assigned to the standing committees for implementation.

We were happy to welcome the Rev. and Mrs. Alton Wheeler as members of our church October 23, but we were sorry to have Mr. and Mrs. Harley Bond leave us. A farewell reception for the Bonds was held September 27. The Pro-Con Group had a surprise open house for the Wheelers at their new home the evening of October 23. Mr. and Mrs. Charles North were given a surprise party for their twenty-fifth anniversary the evening of August 7 in the backyard of their new home. A large group attended.

While our pastor was at the Yearly Meeting in Schenectady October 9, the Rev. Wayne Maxson had charge of the service and preached on the topic, "Jesus Christ as Truth." During the pastor's vacation, church services were conducted by Deacon Frederik Bakker, the Rev. Victor Skaggs, and Mrs. Leon Maltby, who had charge of the Conference reports. Misses Maureen O'Connor and Virginia and Barbara North reported on Youth Pre-Con. Other reports were given by Mrs. E. J. Parker, Mrs. Theona Rasmussen of Salem, Charles North, Harley Bond, and the Rev. Leon Maltby.

The Sabbath School paid half the expenses of the two young people who went to Lewis Camp, the four who attended Youth Pre-Con, and the seven who were at Conference.

At the Women's Society meeting September 20, held in the home of Mrs. Victor Skaggs, Conference reports were given by Mrs. Leon Maltby and Mrs. Harmon Dickinson. The rummage sale October 18 brought in nearly \$100 for the work of the society.

Our college students this year are Roger North, Swarthmore; Mervin Dickinson, Rutgers; Miss Celia Armstrong, Salem; and Miss Virginia North, Nasson College, Maine. Alfred Dickinson is still in the Marines at Quantico, Virginia.

—Correspondent.

## Reaching the People

Research show less than 2 per cent of the congregation in most church buildings are prospects for church membership, while in similar revival services in city auditoriums it's as high as 15 per cent, and in football stadiums, 40 per cent.

## Accessions

New Auburn, Wis

By Baptism:  
Margaret Pederson  
Kathleen North  
Danny North  
Steve North

## Marriages

Holt-Cushman. — Miss Mary Jean Cushman, daughter of Mr. and Mrs. Paul Cushman of Pittsfield, Mass., and William Steven Holt were united in marriage on Aug. 7, 1965, in the Berlin Seventh Day Baptist Church. Jointly officiating were the bride's pastor, the Rev. Paul Maxson, and the bridegroom's father, the Rev. Ellis J. Holt.

## Births

Davis.—A daughter, Joan Colleen, to Olin and Marilyn (Osborn) Davis of Oneida, N. Y., on Oct. 27, 1965.  
Mirabal.—A daughter, Paula Jean, to Mr. and Mrs. (Laura Cushman) Mirabal of North Hollywood, Calif., on Oct. 15, 1965.

## Obituaries

White.—Ernest Bryant, son of the late Ernest H. and Eva Greene White, was born May 16, 1924, at Unadilla Forks, N. Y., and died suddenly Sept. 4 at Cape May, N. J., where he was vacationing with his family.

He is survived by his wife Marjorie; a son Jeffrey; two daughters, Janice and Jill; and two sisters, Mrs. Henry Albert (Wilma) of Schenectady, and Mrs. Wilbur Rathbun (Lunette) of Newport, N. Y., and his mother of White Plains, N. Y.

Mr. White, an Army veteran, a graduate of Oswego State and Columbia, was director of Adult Education in White Plains, a position held by his father. He was director of the Manpower Development Retraining Program and under his direction a Federal grant of \$1,200,000 for the vocational program had been approved. Many of his courses (26 for drop-outs) are given only in White Plains. He was to have been the next president of New York state Adult Education.

Ernie had served as chairman of the committee to draft the Anti-Poverty Program and many other committees where his advice and experience were needed. —Eva G. White.



Thanksgiving flings brave banners out across the waiting earth,  
Across life's happiness and grief, life's love and death and birth;  
Thanksgiving wraps a prayer about the hearts that suffer pain  
And with a blessing brings new peace when fields are glad with grain;  
Thanksgiving flings a challenge out across the dying year;  
Thanksgiving sings a splendid song that all of us can hear.