## OUR WORLD MISSION

Statement of Denominational Treasurer

November 30, 1956

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Budget</th>
<th>Non-Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>November</td>
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<td>2 mos.</td>
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<tr>
<td>Balance, Nov. 1</td>
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<tr>
<td>Alfred, 1st</td>
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<td>*</td>
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<td>Associations and groups</td>
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<td>Brookfield, 2nd</td>
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<td>Daytona Beach</td>
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<td>De Ruiter</td>
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<td>342.70</td>
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<tr>
<td>Plainfield</td>
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<td>366.75</td>
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Richburg | 65.00 | 65.00 |
Roanoke   | 10.00 | 32.00 |
Rockville | 7.01  | 17.51 |
Salem     | 250.00 | 250.00 |
Schenectady | 16.50 | 32.50 |
Shiloh    | 381.50 |      |
Verona    | 111.60 | 178.10 |
Walworth  | 20.00  |      |
Waterford | 60.47  | 131.95 |
White Cloud | 73.33 | 74.33 |

$3,747.41 | $8,834.83 | $61.07

## Year-End Meetings

Attention is again called to meetings in Battle Creek, Mich., and Plainfield, N. J., during the last week of the year, as noted in the last issue. Those who are vitally interested in the work of Seventh Day Baptists are asked to pray for those who meet to make plans for the future — the Planning Committee, Co-ordinating Council, Commission, Ministerial Training Committee, and any other denominational or Association committees that may be getting together.

## Can We Survive Prosperity?

In announcing the observance of the eighth nation-wide observance of Church and Economic Life Week, January 20-26, Rev. Cameron P. Hall of that department of NCC quotes an outstanding scientist who has recently cautioned that the human race has had long experience and a fine tradition in surviving adversity, but now we face a task for which we have had little experience, the task of surviving prosperity. Mr. Hall recommends study of a booklet, "Can We Stand Abundance?"

## Disbursements

<table>
<thead>
<tr>
<th>Budget</th>
<th>Non-Budget</th>
</tr>
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<tr>
<td>Missionary Society</td>
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<tr>
<td>Tract Society</td>
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<tr>
<td>Bd. of Christian Education</td>
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<tr>
<td>Women's Society</td>
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<td>Historical Society</td>
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<td>Ministerial Retirement</td>
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<td>Oneida Valley</td>
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## Comparative Figures

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<table>
<thead>
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<tbody>
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<tr>
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<table>
<thead>
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</thead>
<tbody>
<tr>
<td>1956</td>
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<tr>
<td>1955</td>
<td>$6,053.56</td>
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<table>
<thead>
<tr>
<th>Year</th>
<th>Non-Budget:</th>
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</thead>
<tbody>
<tr>
<td>1956</td>
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<thead>
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<td>1955</td>
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<table>
<thead>
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<tr>
<td>1956</td>
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<tr>
<td>1955</td>
<td>8.15%</td>
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<table>
<thead>
<tr>
<th>Year</th>
<th>Olin C. Davis, Treasurer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1956</td>
<td>Verona, N. Y.</td>
</tr>
</tbody>
</table>

## An After-Christmas Prayer

BY IRENE HULETT

As Christmas joyousness departs
Stay Thou, O Christ, within our hearts;
May humdrum living cease to mar
The brilliance of Bethlehem's star,
And may Thy manger cradle be
A symbol of humility.
Throughout the happy Christmas-tide
Thy Presence has seemed amplified.
Oh, may we never lose the sense
Of comforting Omnipotence;
And lest we miss salvation's cost
'Grave deeply on our hearts Thy cross.
**WEEK OF PRAYER**

Annual observation of Universal Week of Prayer, January 6-11, was mentioned on the Mission Page in the December 17 issue. That time is almost upon us. Leaders who have not ordered the suggested material may not now be able to do so. But individual and small group participation is not so much dependent upon material from a central organization as upon the will to pray for the work of the Lord on the ample text material in the Bible.

Prayer meetings, no matter how small they may be, are valuable. We often quote the passage, "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20). In these days of haste, pressure of business, and even pressure of church work we cannot afford to see the significance of gathering even a small company together in His name for prayer. One of the greatest promises of united prayer is the promise of His presence. It is an exclusive promise, for it shuts out other things, other talk, other people. That is what we need.

Sometimes we are not able to discipline ourselves to take large enough blocks of time for the Lord. The court decides that when we gather together as families or small groups in His name we are constrained to take time that would otherwise not be given. Perhaps that is partly what Christ had reference to in the prayer instruction above mentioned. Anyway, it is a word of encouragement to other people we stick to the important business of Bible meditation and prayer.

But the kind of prayer referred to in this passage in Matthew is not that which has to do with meditation or self-edification, although such prayer is urged by our Lord on other occasions. Here He is engaged in the ministry of healing, engaging in public prayer and moving heaven and earth by such agreement and prayer. When two or three agree on what to pray for, it cannot be a personal selfish prayer.

The Week of Prayer is sponsored and promoted in our denomination by the missionary secretaries. The reason for having such a week of prayer is primarily evangelistic and missionary. It is a time for all of us to do our part for moving mountains which stand in the way of local and foreign missions. Let us dedicate ourselves to forming little groups in the name of Christ to pray for the work of Christ and our own part in it.

Big prayer meetings are not usually powerful meetings, but little ones, if there are enough of them, can produce the results promised. . . it shall be done for them of my Father which is in heaven.

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**DECEMBER 31, 1956**

Our attention has been called to a long feature article on the Life of the Apostle Paul in the December 25 issue of Look, illustrated with a five-page picture story. The article is an adaptation of a book entitled Paul by the famous Dr. Edgar J. Goodspeed, one of the first scholars to bring out a modern English translation of the New Testament.

The story is a beautiful and accurate account of the life story of Paul drawn from the Acts of the Apostles and the Epistles. Some positions are taken on which not all scholars would agree. There is work for our individual understanding and a miraculous in some of the high points of Paul’s experience, but on the whole, it leaves one trusting the account as found in the Bible. It is a compact and very readable story. The article runs from pages 26 to 58 but some of these pages are blank. In the presentation of philosophizing, which cuts it down to about six pages.

We commend the editors of Look for this portion of the Christmas issue. They have rendered a service to Christianity in publishing such a long article so prominently. It could be observed that the article is preceded by a five-page picture story featuring the tying up of the Canadian postal strike. This is a veritable gift to the post office, to public and private benefit. The picture story of Paul is a relatively minor one in the context of the story of Christ and our own part in it.

We dedicate ourselves to forming little groups in the name of Christ to pray for the work of Christ and our own part in it. The Week of Prayer is a time for moving mountains which stand in the way of local and foreign missions. Let us dedicate ourselves to forming little groups in the name of Christ to pray for the work of Christ and our own part in it.

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**Look Magazine Tells Story of Paul**

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We dedicate ourselves to forming little groups in the name of Christ to pray for the work of Christ and our own part in it. The Week of Prayer is a time for moving mountains which stand in the way of local and foreign missions. Let us dedicate ourselves to forming little groups in the name of Christ to pray for the work of Christ and our own part in it.

Big prayer meetings are not usually powerful meetings, but little ones, if there are enough of them, can produce the results promised. . . it shall be done for them of my Father which is in heaven.
which are not specifically banned? If it is a question of allowing one day's rest in seven (which might be considered a health factor) why must a citizen's day be specified? Is it not enough to have labor and similar legislation to guarantee to all a six-day or seven-day week if they wish to take advantage of it?

We hold no brief for the individual auto sales companies involved in carrying this matter to the highest court of New Jersey. We know of nothing about their moral or religious principles, or possible lack of them. We are concerned lest a mistaken zeal for the upholding of laws originally passed on religious grounds shall lead our justices into decisions which benefit one religious group more than another and which set a precedent which could lead to endless complications.

As before, we would like to stress that it is high time for the people of this generation - this religious generation - to recognize that religious observances (such as devoting one day to God) are matters of individual decisions of the heart and are not properly or effectively fostered by legislation of the sort mentioned above.

Ambassador to the Vatican?

When President Truman yielded to the pressures of the voting group that regards America and appointed an ambassador to the Vatican it raised such a wave of opposition from those who saw in it a contradiction of our national policy of separation of church and state that he withdrew the appointment. Now the Holy Name Societies meeting in Boston during last Congress adjourned. But this relatively obscure resolution left the august editor of Bible Advocate, is currently employed in secular work in Kansas City and has enjoyed a very cordial relationship with the Holy Name, church, where he has supplied the pulpit frequently during the last two or three months.

It wasn't a very long resolution and it went unnoticed by the press. It was introduced by Senators Styles Bridges and Earle Clements just two days before the last Congress adjourned. But this relatively obscure resolution left the augest body in a sweat over parliamentary technicalities.

The resolution which caused such a frenzy reads in part: "Whereas, the world today is divided by conflicting ideologies which cause people to live in constant fear of annihilation or enslavement; and, whereas, the basic principles of man's ethical conduct towards his fellow men have been cast aside throughout so much of the world today; and, whereas, a return to the precepts as expressed in the Ten Commandments never was more vital to our survival and continued civilization than today; and, whereas, we believe the Ten Commandments, as the primary moral force behind the three great religions of today, Christianity, Judaism, and Islam, should be reaffirmed as the ethical code governing the lives of men, and are the means of bringing about lasting world peace and a solution to the many problems of mankind; therefore be it...

Resolved... that we hereby proclaim by the First Amendment to the Constitution, which provides that "Congress shall make no law respecting an establishment of religion..." This amendment has taken a step in the direction of action which has to deal with religious matters. Nevertheless, Senator Bridges, a New Hampshire Republican, decided to introduce the resolution at the request of some of his friends, and the Kentucky Democrat, Senator Clements, went along to make a bipartisan resolution.

Upon examination of the resolution, the parliamentarians also found fault with the reference to the other nations. The item was referred to the Foreign Relations Committee. Senator Bridges was quoted as saying, "Do we have jurisdiction over the Ten Commandments?" That is all about of the story, except to say that at the next session of Congress the men will again introduce this resolution, which will probably be treated in the same manner.

Of course it is not for this writer to argue about the constitutionality of such a resolution with such men as the chief parliamentarian of the United States Senate, or the lawyers who specialize in such matters. But since it has not yet been declared unconstitutional, it is our prerogative to hope that it will be adopted, and that our nation will once more take action which will announce to the world our faith in God.

For this reason we would like to offer the suggestion that this resolution does not have anything to do with the establishment of any religion, nor does it interfere with the free exercise of any form of religion. It does make an astute observation - that there is one outstanding Committee, the U.N. Committee, to the three great religions of the world - Christianity, Judaism, and Islam. It also observes that bringing about the great principle worth of affirmation, and calls upon our lawmakers to do so.

How did the expression, "In God We Trust," become inscribed on our coins? How did it happen that the official salute to our flag was recently changed to say, "One nation under God, indivisible"? Are these religious expressions? Do they have anything to do with the establishment of religion, or interfere with its free exercise? If not, why would concurrent Resolution 88 be construed to do so?

Furthermore, we would like to suggest that this resolution merely offers an example by which we would hope to encourage other nations to a better international situation. There is nothing in it which would provoke any kind of an international situation.

If our nation trusts in God let us say so. Senator Bridges of Concerning Resolution 88, "We hoped it would stimulate spiritual thinking." This is a noble aim, and this resolution is worthy of support. Let us hope to favor it in the eighty-fifth Congress when it convenes. Perhaps the next time it will not be overlooked by the press, but will be given national and international prominence, and indeed produce the desired result in stimulating spiritual thinking.

THE LIVING WORD

Luther A. Weigle

The words for living creatures

The word "animal" does not appear in the King James Version of the Bible, which uses "beast" as a general term for living creatures other than man. "Cattle" is used as a collective name for all live animals. The word is plural, referring to them. The word "reptile" does not appear, for it was a relatively new word, just beginning to be current in 1611; the King James Version used instead of the older term "creeping thing." "Fowl" is used twice as often as "bird," and for the same reason. Here again, "fowl" was the old generic term for feathered vertebrates, which had begun to be displaced by "bird."

The Revised Standard Version uses the word "animal" where it is appropriate. It uses "reptile" in the New Testament, but retains "creeping things" in the Old Testament. It uses the phrase "birds of the air" rather than "fowls of the air," and substitutes "bird" for "fowl" as a generic term for the feathered tribes. It retains "cattle" as a collective term for
live stock held as property, not restricting it to bovine animals.

What is perhaps the most astonishing error in the King James Version is its indiscriminate use of the word "beast" in the Book of Revelation. John's vision of heaven showed to him, around the throne of God, twenty-four elders and four living creatures, which is referred to as the "wild beast." The Greek word for "living creature" is zoon; it is used 27 times in chapters 1, 11, 13, 14, 15, 16, 17, 19, 20. Later, he saw a beast rising out of the sea and another which rose out of the earth, and was told of the beast that ascends from the bottomless pit. These beasts are the enemies of God and the objects of His wrath. The Greek word that refers to them is therion, which means "wild beast." The King James translators were the first to make this error; it appears in all the prior translations from the Bible. D.

The Greek word that refers to them is therion, which means "wild beast" (used 27 times in chapters 11, 13, 14, 15, 16, 17, 19, 20).

Yet the King James Version uses the word "beast" as a translation both for zoon and therion, thus failing to make the distinction which the Greek makes between the choir of heaven and the minions of hell. The Latin Vulgate makes the distinction, using animal for the heavenly beings and bestia for the infernal beasts. The translators of the Bible, therefore, used "living creatures" for the Hebrew term of similar import in chapters 1, 3, and 10 of Ezekiel.

[Young's Concordance, which lists all words of the Bible under the Greek and Hebrew words which they translate, clearly separates these two meanings of beast in Revelation throughout the Bible. Dr. Weigle's article is evidently based quite largely on this concordance, which we believe to be an almost indisputable tool for word study of the King James Version.]

Freedom can be lost in other ways besides military action and secret police terror of tyrants. Freedom can be smothered in the fat of complacency. And one evidence of complacency is the sign "No Controversy." - Milford (Del.) Chronicle.

The Beliefs of Seventh Day Baptists

[One of a series of brief messages prepared for publication by a veteran pastor, Rev. Paul S. Burdick. Rev. Bro. Burdick begins each message by quoting from the tract, "Statement of Belief." He suggests that the reader keen students of the Bible, follow statements of the Bible.]

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The Holy Spirit empowers for witness-


THE SABBATH RECORDER

JAMAICA NEWS

Ministerial Training Plans

One very encouraging phase of our Jamaica Mission program which is being planned is to offer courses in pastoral training for the four ministerial students in the Seminary Class at Crandall High School. The four young men are Nathan Thompson, Byron Lewis, Joseph Samuels, and Japheth Anderson.

It is anticipated that classes will include the following subjects: Old and New Testament Survey (Bible); Seventh Day Baptists' History; Horticultural (preaching); Theology (doctrine); Church Organization and Administration; Christian Education (teaching); Evangelism and Music.

Rev. Leon R. Lawton will serve as instructor, following a schedule of classes to be held at the same time as Crandall High School but only on Monday through Thursday mornings. It is proposed that supervised field work will be a part of the training thus being planned for the weekends.

To some of us this seems to be one of the most important and promising phases of our missionary endeavor. God will surely add His gracious blessing to this work.

Crandall High Graduation

A graduation program dated December 4, 1956, was recently received from Principal Grover Brissey. To those in this country who are accustomed to June graduations this may seem an odd time to graduate. But Crandall High School operates under the British school plan of three terms during a calendar year.

Mrs. Brissey did much of the planning of this program which went off well and was much appreciated.

The program included a memorial to the late Miss Deltina Thompson, a Cran­ dall High School student who passed to her heavenly home during recent months. There were several tributes listed as follows: Byron Lewis, class president; Pauline Bailey, class secretary; Estriana Anderson, Joyce Combs, Joseph Samuels, Nathan Thompson, and Joyce Haskell.

Principal Brissey introduced the chairman of the program, Mr. James Gibbs. Students and others had parts on the program. Rev. Leon R. Lawton gave the address to the graduates and Principal Brissey presented the certificates.

Mr. Brissey quoted between terms: “Alma and I need to relax a little and I suppose some of my relaxation will be making some new benches for prayer­ room­ ing seats. There are many other needful little things to be done during the holidays. Besides this I plan to go to Maiden Hall to rehearse the retreat of the pastors, lay workers, and ministerial students for three days next week.

A Spiritual Retreat

A Spiritual Retreat was held at Maiden Hall December 10-13, 1956. This was planned for pastors, Bible workers, ministerial students, and church leaders. The theme of this Retreat was “Speak unto the People that They Go Forward,” and the purpose was to deepen the fellowship of the workers and give them spiritual uplift as they spent “time apart with God seeking His guidance.”

Miss Wells at Battle Creek

Plans were approved for Miss Jacqueline Wells to fly home from Kingston to Battle Creek for the Christmas holidays. Her relatives made this possible for her as a Christmas gift. She spent nine days in the opening of the first term of Crandall High School in January, leaving Battle Creek on December 31.

Rev. and Mrs. Wardner FitzRandalp

The many friends of Rev. and Mrs. Wardner FitzRandalp will be interested to know that they have returned to Texarkana, Arkansas, and are visiting their children there. He has recovered from his recent surgery and will be able to fly from Keokuk, N. Y., the home of his brother, Winfield. Pastor FitzRandalp writes that if he and Mrs. FitzRandalp continue in their work next year, they hope to visit Tark­ fonia with a daughter and her husband after Christmas to visit for a while.

December 31, 1956

Nyasaland News

Plains are going forward for the return of nurses Miss Joan Clement and Miss Joan Severe from this country on furlough in July, 1957. They are making arrange­ ments with Pastor James McGeachy to spend a few weeks visiting our brethren in England and perhaps on the Continent.

The new building at Makakupa Mission is now in use though it is not completely constructed. "The rain has almost completely covered Miss Severe wrote, so we are grateful for the shelter — though unfinished." (This is the annex to the Maternity Center.)

Miss Severe’s letter continues: “Sunday morning David shot a crocodile in the river by the mission. An hour or so later a man was brought to the dispensary — had been bitten by a crocodile about three miles away from here. I looked at his leg, it was terrible. We could do nothing for this man and let him to the Cholo Hospital. We won¬ dered how he got away. The story was he was fishing — the croco­ dile got hold of his leg. His mother (about five feet tall) took hold of him and pulled while a little boy about 10 years of age beat off the crocodile. (A display of rather great courage, I say. We haven’t heard about the man yet, whether his leg was saved or not.)

Rev. David Pearson wrote regarding the crocodile. She was nine feet in length and weighed in the neighborhood of 200 pounds. Some of the Afri­ cans enjoyed the meat, but most will not eat it. I understood that the eyes were shared by two Africans who desired them to make medicine by combining them with herbs. A supposed remedy for sore eyes is thus made.

Pastor Pearson also writes: "Recently some of us went out into the Mlanje area and know that there is a man there who has recovered from his recent surgery and will be able to fly from Keokuk, N. Y., the home of his brother, Winfield. Pastor FitzRandalp writes that if he and Mrs. FitzRandalp continue in their work next year, they hope to visit Tark­ fonia with a daughter and her husband after Christmas to visit for a while.

In the closing remarks of his report Dr. Smith stated: "... our disagreement on political issues with the Christians of China is deep and broad. Yet we must seek to hold ourselves open to God’s guidance in finding wise ways toward the establishment of the Kingdom of God in China."

Relations with Chinese Christians

Dr. Eugene L. Smith reported at the meeting of the Executive Committee of the Dr. Smith Missionary Committee to a recent conversations with Bishop K. H. Ting, Anglican Bishop in China and presently serving as president of Nanking Theological Seminary. The conversations took place at a meeting of the Interna­tional Missionary Conference attended by Bishop Ting as an informal observer.

Dr. Smith said that the Christians of mainland China are reported now to proceed upon the bases of two assumptions, namely, that what happened in China with the establishment of the Communist regime was inevitable, and second, that the Chinese churches through their detachment from a dependence on missionary funds or personnel have really found themselves.

Dr. Smith said that Bishop Ting impressed him with the eagerness of his desire and the desire of the Chinese churches for spiritual fellowship with Christians in the United States. Bishop Ting felt that "at the present stage it was better for China not to have mission­ ary ties as they do not want to extinguish the tiny spark of selfhood in the Chinese church." He said the Protestant Christian membership of China today was between 700,000 and 1,000,000.

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Women Take Important Action  
Notes from the December Women's Board Meeting 
By Geraldine Nelson

The presence of our former recording secretary, Miss Jacqueline Wells, who is home for a few weeks vacation from her work in the Philippines, gave us an opportunity to receive her greetings and to enjoy her company. She brought greetings from the women of Jamaica and told us many interesting things about the mission there and her work there.

The Nominating Committee reported the appointment of Mrs. Eva Millar to be the! Newsletter editor. Four new names were also submitted for board membership: Helen Simpson, Leida Williams, Alberta Bakker, and Bess Boehm. The acceptance of these nominations brings the board up to its customary 20 active members again.

The Christian Culture Committee reported its decision to count book points from last October 1 for the "Book Reading Project."

Total cost of the new British Guiana Booklets, plus postage for mailing them to key workers, was $364.47.

The board voted to buy a mimeograph for its use, rather than have work done commercially, with the executive committee empowered to make the purchase. Although it will continue to represent many hours of labor by board members, it will be less expensive over a period of years.

The new set of slides and tape recordings showing your Women's Board and its work has just been completed, and was shown to those present. It is now ready to loan — free of charge — to anyone desiring it for a church program, semiannual meeting, women's society meeting, or any group where information and enlightenment is desired about the workings of this board or for suggestions as to how the women in each church or fellowship can best co-operate on goals and projects for the good of our whole denomination.

Much prayerful consideration has been given during the past year to the expenditure of the $1,000 gift from the New York City Church (in honor of Mrs. Rose LaForge Maxson). Pros and cons of various projects were again discussed at length and the president was empowered to appoint a committee to bring definite recommendations at the January board meeting.

Worship Service for January

Prepared by Isabel S. Burdick

(Mrs. Isabel Burdick has been a member of the Deer Run Baptist Church for 50 years. She has six sons who are all members of the same church except Rex, who is pastor of the Salem, W. Va., Church.)

Topic: "One Fold — One Shepherd" 

Call to Worship: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer" (Ps. 19: 14).

Prayer

Unison repeating of the 23rd Psalm 

Hymn: "The Ninety and Nine"

Scripture: John 10: 1-16

Devotional Thoughts:

In the parable of the Good Shepherd the emphasis is given, and rightly so, to Jesus as the Good Shepherd, but just as truly we His children resemble the Shepherd's flock.

Sheep are the most defenseless of animals. Having no natural means of protection they depend entirely upon the shepherd's care. A blind beggar few yards ahead they listen for the shepherd's voice for direction. This is the reason the shepherd goes before and leads his flock. Each sheep has a name of its own, usually the name of a flower or tree.

"And his sheep hear his voice and he calleth his own sheep by name, and leadeth them out."

The shepherd's work is not over at the close of the day. The flocks are brought back to the fold and one by one they pass under the shepherd's rod. The bruised, broken, and ailing ones are taken from the line and later cared for by the shepherd's own hands. "I am the door. ... When all are safe and comfortable within the fold, the kind shepherd wraps himself in his blanket and goes down across the door, facing his sheep.

How very wonderful is the thought that we, like sheep, may return home at the end of the day bruised and broken in heart and spirit, to find Jesus, who has really been with us all of the way, ready to care for and heal. With that peace and security, we go to our rest knowing that Jesus, the Good Shepherd, in the darkness that watches over us during our unconscious hours. How can we repay Him for our many blessings? Jesus only asks willing and loving service. Do we give it to Him?

"Other sheep I have which are not of this fold: Them also, must I bring ... and there shall be one fold and one shepherd."

We can serve as missionaries on a special field, but is there not some way, even in our uneventful lives, that we may help to bring in these sheep which are not of this fold? God gave us eyes to see the needs of others and to look with kindly sympathy and compassion on their woes. He gave us lips to smile and carry messages of peace, love, and good will; feet to go on errands of mercy, and hands to bring Jacob's ladder. Jesus said, "I came not to be ministered unto, but to minister."

We must look beneath the surface and love the souls of our fellow men. God gave everyone one a soul, and every heart has a grain of goodness which we must nourish. Are we repulsed by disease? Jesus healed lepers. Do beggars irritate us? God saw the beggar who pined for mercy. Are there sinners we are loath to contact? Jesus dined with sinners, and how often He said, "Though he be forgiven thee ... go and sin no more." Does some service seem too menial? Jesus washed the feet of His disciples. Are we better than He?

May God give us love and humility, wisdom and understanding, and fill us with His grace to win souls for His Kingdom.

"And there shall be one fold and one shepherd."

Who'll go and help this Shepherd kind, Help Him the wandering ones to find? Where are the sheep that all belong? Where they'll be sheltered from the cold?

Closing Hymn: "Shepherd of Israel" Prayer.

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THE SABBATH RECORDER

THE SABBATH RECORDER

DECEMBER 31, 1956

SERVING IN THE CHURCH

(Under the heading, "My Church, a Discussion of Serving," the following article appeared in the Beacon for March 18, 1940. The Christian Endeavor editor believes the suggestions are valid today for both youth and adults.)

A recent Christian Endeavor lesson in the Brookfield Seventh Day Baptist youth group was a study of the 23rd Psalm in which we may support our church. To the suggestions found in the lesson helps our own personal study as well. The teaching is much the same again and it was suggested that these ideas be passed on through the Beacon.

"How many of the following can you do? How many have you done? How would you like to check up?"

Ways of Supporting Your Church Now

1. Contribute systematically.
2. Attend services regularly.
3. Be prompt, quiet, attentive.
4. Sing in choir, choruses, attend choir rehearsals.
5. Take part in special music, programs, dramatics, etc.
6. Usher, take offerings, distribute literature at the entry.
7. Serve refreshments, etc.
8. Lead music — assist in the care of music and hymnals.
9. Write notices, announcements, write-ups for various publications.
10. Make posters for activities.
11. Recreation leadership, church camp counseling.
12. Electric work and lighting effects.
13. Carpentry, woodwork.
15. Sewing, quilting.
17. Janitor services, carrying chairs, sweeping.
18. Take care of church bulletin boards, inside and out — hymn number racks.
19. Shaping, sanding, etc.
20. Preparing and conducting worship services and other meetings.
21. Welcoming people at religious meetings.
22. Decorating church rooms in various ways.
23. Teaching in Sabbath School, C.E., etc.
24. Custodian of records, keepsakes of the church, act as church historian.
THE SABBATH RECORDER

December 31, 1956

Bible Requests from Nigeria

Some of our people as well as those in many other denominations are receiving requests for Bibles from schoolboys and adults in Nigeria, Africa. The fact that there are so many more requests from people in Nigeria than from other African countries raises a question as to whether or not Nigeria has greater interest in Bible reading. That may be the case since some people claim that nearly 10 per cent (21,000,000) of the population are nominal Christians. Such a statement was made before the recent meeting of the Division of Foreign Missions at Buck Hill Falls, Pa., by a theological student from Nigeria, Naungint Sithole.

On the other hand, the American Bible Society during the past several years has repeatedly cautioned against the indiscriminate answering of requests for Bibles. Dr. Dan Poling, in the December issue of Christian Herald, quotes such a recent caution from the Bible Society (which is one of the principal distributors of Scriptures in that land). The reason for urging investigation of requests is that Bibles are generally available in Nigeria. The reason that these requests are, in many cases, not an indication of a strong desire to study the Bible — as the requests usually state. Many people want free Bibles to sell for temple work, they might be to help some needy person, or to have a Bible of his own. The American Sabbath Tract Society through its secretary has sent a number of Bibles to Nigeria and now has an arrangement with the American Bible Society for forwarding funds to their local distribution agencies for personal distribution.

There are native Seventh Day Baptist leaders in certain parts of Nigeria who are believed to be reliable. When requests come from sections of the country where there are no such leaders it is the secretaries of Bible International, there with whom have had favorable correspondence, should probably be granted. In this way there is an assurance that Bibles sent are needed by those who receive them.

The missionary enterprise is damaged because too many American pastors "ex-purgate the Gospel" and feed their congregations on "half-truths," asserted Dr. Eugene L. Smith, executive board chairman of the Foreign Missions Division. He declared the missionaries typically "cut the Gospel down to a size that fits easily into our culture." He spoke of "disturbing elements in the Gospel" as often having "suggested the idea of the people who discuss the Bible and by so doing contributed to the students' mental instability by leaving a vacuum or question mark where there had been earlier religious belief and moral tradition. The colleges and universities are not deliberately trying to break down religious faith, he said, "they are culpable on the grounds of omission rather than of commission." — W. W. Reid.

OTHER FOLDS AND FIELDS

It appears likely that within the next four or five years at least three members of the Lutheran family of churches in America will unite to form one church, as yet unnamed. The American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church have all approved, in their conventions, uniting their more than 2,000,000 members into one communion.

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Overseas Missions Survey

Twenty-five per cent more Protestant missionaries from the United States and Canada are serving overseas than four years ago.

The new total — an all-time high of 25,432, of whom 22,680 come from the U.S. alone — is based upon reports of 215 agencies or 95 per cent of all known groups. The policy of the overseas mission to discourage the publication of Bibles is expected to discourage the importation of Bibles. Requests coming from those who claim to be connected with our churches are given more consideration. Others in the area of organized work are referred to those who can judge the sincerity or can keep the people coming to meetings while the requests are pending. For example, requests from the Ahoada area, which are signed by one of the leaders there, who, with whom have had favorable correspondence, should probably be granted. In this way there is an assurance that Bibles sent are needed by those who receive them.

The survey also reveals that Protestant missionaries are serving in 100 foreign countries, with 35 per cent in East, Southeast, and Southern Asia; 29 per cent in Africa; 26.5 per cent in Latin America.

Also despite some semiofficial attempts to discourage overseas missionaries to India, that country still leads all others in the number represented with 2,127 as reported by 82 per cent of the agencies covered.

Next is Japan, with 1,562, and the Belgian Congo with 1,195. Canada, once host to 5,492 African Protestant missionaries, now has one in prison. (He is the Rev. Paul Mackensen, United Lutheran, held by the Communists in Shanghai.)

Six out of every ten missionaries are women. About 28 per cent of missionaries are ordained, against 34 per cent four years ago when the last previous study was made. (Missionary families average two children.)

Most of the increase in U.S. foreign missionaries since 1952 was accounted for by evangelical associations, independent boards, and faith societies. These groups sent an additional 4,170 overseas, as compared to 1,631 additional personnel sent by older established boards or agencies co-operating in the Division of Foreign Missions.

SABBATH SCHOOL LESSON

For January 12, 1957

How to Resist Temptation

Lesson Scripture: Matt. 3: 16-4: 11.
Harbors are full of strange sights for those who do not have much occasion to learn all that goes on in their waters churned so frequently by the propellers of ships from the ports of the smaller harbor craft that move in and out. When the harbor is the mouth of a river, deep and wide, separating two great cities, then the mystery of water transportation takes on greater interest. Such is New York Harbor where the people of low-lying New Jersey (and all the world coming in on the ships) can look across in the early darkness at the lighted windows of the modern cliff dwellers. You almost wonder how any ship could land at the foot of such precipices. You know, of course, that there are docks and ferry slips.

Now it is a bright crisp morning in the harbor. No big ships are coming and going at this hour. The must be unloading and loading at their appointed places on both sides of the river. But the ferry boats, both passenger and freight car, are crossing and recrossing according to plans unknown to us. There we see a motorless flat-topped ferry barge being pushed the desired dockside position. We are amazed to see so many such barges with their decks just a few feet above the water. The deck is laid with three pairs of railroad tracks upon which stand from 15 to 20 freight cars which seem almost to be floating on the water.

The little tugboat sticks its stubby nose against the side and by proper use of propeller and rudder moves the bulky cargo forward or up against the dock. The master of that little power unit has a big responsibility. The Bible calls such things to our attention when James speaks of ships and tongues: "...the ships, which though they be so great...yet are they turned about with a very small helm, notwithstanding the governor listeth" (James 3: 4).

Now it is evening. The business people who live in New Jersey stream from the subways and from the lofty heights of the great buildings down to the ferry crossings to meet the waiting homebound train or the other side. The ferry boat fills. There are no cars or trucks on this crossing. Cabins and decks are filled with people. Ten minutes later we wonder where the hundred or so underneath or the people who flow like a rippling, surging stream off the open end of the boat are. Are the boatmen how many are on board. He replies, "About 2,000."

The captain of the little tug had the responsibility of 20 freight cars, most of them probably empty. The captain of our ferry provides a safe crossing for 150 tons of human cargo, 2,000 souls, each precise in the sight of the Lord, each expecting the captain and crew to do their routine work with precision and care. Our work, too, is routine, much of it. We sail our own little ships under a God-given responsibility. Not the least of that responsibility is careful steering as it is called. Guiding hand over our hands on the wheel? Is it Jesus, the Great Pilot? Not unless we consciously, daily, prayerfully ask His help.

"These are the true sayings of God" (Rev. 19: 15).

On this text Charles H. Spurgeon preached a sermon, the first day of his pastorate in Shrewsbury. Speaking of the words of the Old and New Testaments he affirmed: "These words are all of them truly divine...neither too severe to be true, nor too terrible to be uttered by a God of love...as some dare to say; nor too good to be true, as tremblers fear; nor too old to be true as negativists-hunters affirm; nor too simple to be truly divine, as the worldly-wise insinuate."

He quoted the following verse by Dr. Hook in the sermon: "Whence but from heaven could men unskill'd in arts, In several ages born, in several parts, Weave such agreeing or why Should all conspire to cheat us with a lie? Falsely their pains, ungrateful their advice, Starving their gain, and martyrdom their price."

The Committee on Publications, which reviews tract manuscripts and determines which tracts shall be reprinted, called attention to the reprints now available and recommended the reprinting of "Who Are These Seventh Day Baptists?" The committee also had gone over new tract distribution which the limited of people had sent in for consideration but which the members present at the meeting did not think quite suitable for publication. One or two tracts now out of stock were not recommended for reprinting at the present time, partly in view of the fact that two or three new ones are awaiting publication.

The work of providing audio-visual aids to churches and groups continues very active. It was noted that nearly all of the Christmas filmstrips were used. Words of appreciation from the branch filmstrip libraries on our two major foreign mission fields have come to the board.

Rev. Paul Osborn, chairman of the new standing committee on radio and television work, reported that the recorded radio programs listened to by the committee were really suitable for rebroadcasting but might serve as a guide to church leaders. The committee hopes to produce professionally 13 programs of good quality and will make the starting point of the limited funds budgeted for the use of the committee. It was noted that the church at Riverside, Calif., began a series of 15-minute...
The business of the publishing house during the quarter was reported as much better than during the summer months with the presses quite busy and some additional help employed.

LET'S THINK IT OVER
Courts Define Religion

The U. S. Supreme Court has refused a hearing to Arthur F. Clark, a Unitarian conscientious objector from California, who claimed exemption but disclaimed belief in a Supreme Being. The Selective Service Act defines "religious training and belief" as follows:

"... Religious training and belief in this connection mean an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code."

A District of Columbia Tax Court recently had a case before it involving the claim of the Washington Ethical Society that its property was not subject to tax because it is a church and religious corporation or society. Judge Morgan denied the claims to exemption largely on the basis of the definition of religion in the Selective Service Act quoted above. The decision is being appealed. Some people maintain that legislation which enters into the realm of religious belief is unconstitutional and that the Selective Service Act is therefore in error. The National Service Board for Religious Objectors is trying to challenge this "Supreme Being" clause and to broaden the concept of conscience.

NEWS FROM THE CHURCHES
CHICAGO, ILL. — Within a month's time recently the Chicago Church received a lift to its morale by three surprise visits of out-of-town guests at church.

On November 10, a former student pastor, August E. Johansen, and wife of Battle Creek, Mich., and Washington, D. C., were in attendance after some 25 years. Mr. Johansen was re-elected on November 6 to serve his second term as Congressman from Michigan's Third District.

On Sabbath, November 17, Rev. and Mrs. O. B. Bond were in charge of the worship service, showing colored slides of our Seventh Day Baptist church buildings and groups in Jamaica, B.W.I. Other guests at church that day were Mr. and Mrs. David Williams, Leonard Williams, and Miss Ada Bond, all of Lost Creek, W. Va. Miss Bond is remaining in Chicago for the winter at the home of her brother. The women of the church at their society meeting on the eighteenth at the new home of Dr. and Mrs. Ian Bond were privileged to hear more about Jamaica from the O. B. Bonds.

Chaplain David J. Williams, Keesler Air Force Base, Biloxi, Miss., who served the church as student pastor for three years while studying at Northern Baptist Seminary had come to Chicago with an Air Force singing group. He supplied the pulpit on December 8, giving an inspiring account of his experiences as a chaplain. His talk was entitled "Romance in Blue."

It would be much appreciated if other Seventh Day Baptist ministers or laymen planning to be in Chicago over the Sabbath and willing to bring a message, would contact either Deacon Mark Wiley, 5674 South Morgan Street, or Dr. Allison L. Burdick, at his home, 1637 Mobile Ave., or office, 5906 West North Ave., Chicago. Services are held at 5052 West Division St.: Sabbath School at 11 a.m. and worship service, 11:30 a.m.

— Correspondent.

California — "Enclosed find check for my subscription to the Recorder for another year. It grows better all the time."

Accessions
Daytona Beach, Fla.

By Letter:
Myrta Dunn Randolph
Jennie Dunn Dunham
Raymond Kenyon
Eileen Kenyon

Marriages
Price-Ching. — On November 20, 1956, at Seattle, Wash., James Aaron Price, son of Mrs. Lela A. Price and the late Hiram Price of Palatka, Fla., and Miss Ida Ching of Seattle were united in marriage by Judge William Hoar. Mr. Price has just completed four years' service in the U. S. Navy. The couple will make their home in Florida.