NEWS FROM THE CHURCHES
DENVER, COLO. — Through the channels of our church 4,635 TRACTS were distributed during 1956. A good supply of tracts is kept on hand for distribution where there is opportunity. Become acquainted with their message and when someone inquires about our beliefs have a tract handy to give them. — Church Bulletin.

LOS ANGELES, CALIF. — At a social gathering of our members Sabbath night, February 23, we enjoyed the slides on "Our World Mission," which were spoken of in the Recorder. These slides show us some of what has been done, some of what is being done now, and plans for the future. They will help create in us the desire to do our part. I hope every congregation of our people will take advantage of your offer, and see these slides. It is time well spent, enjoyable, instructive, and inspirational.

METAIRIE, LA. — We have been making several new contacts. Our pastor and wife have participated on two radio programs, Pastor Cox giving the message on one of these programs. As a group we have been invited to participate again. An elderly, blind minister conducts these programs from his church.

We have taken our young people to the YWCA in New Orleans and hope to have our young people enter into and take an active part in these programs.

The harvest is ripe and there is work for all. We have good leadership. Our leaders will direct our efforts in effective channels. — Ethella F. Bauersfeld.

By Testimony:

Mary Rebecca Hudlow (Baptized May 4, 1956)

Accessions

Washington, D. C.

Marriages

Newkirk - Hawkins. — Everett Smith Newkirk, Jr., son of Mr. and Mrs. Everett Newkirk, of Shiloh, N. J., and Helen Levan Hawkins, daughter of Mr. and Mrs. Obed Hawkins of Mabie, W. Va., were united in marriage Feb. 3, 1957, by Rev. Marion C. Van Horn at Fouke, Ark.

Births

Harris. — A daughter, Beatrice Carol Ann, to Hoover and Velma (Roberts) Harris of Shiloh, N. J., on Feb. 28, 1957.


Soper. — A daughter, Jean Anne, to Mr. and Mrs. Harley Soper, of Texarkana, Texas, Feb. 10, 1957.

Soper. — A son, Maurice Milford, to Mr. and Mrs. Ira M. Soper of Arthur, Neb., Feb. 5, 1957.

A Sabbath Testimony

Toronto, Canada. — Doctrinally my belief in the main is that of evangelical, fundamental Baptists, but never have I been satisfied with the explanations given for the Christian observance of Sunday. Recently I made a thorough study of the Word of God on the subject which brought me to the conclusion I could no longer keep Sunday and I must observe the seventh-day Sabbath.

As far as I knew at the time, I was the only person holding my views, far, of course, I stood on very different ground from Seventh-day Adventists. Then I learned of the group of Seventh Day Baptists and secured your address.

"It always bothers me when people try to use the Bible to uphold what they already have decided to believe." — Donald L. Robinson in Gospel Messenger.

I AM THE CHURCH

A Sabbath Recorder

I AM THE CHURCH . . .

The great Creator drew the plans for me within His heart of love;

The Great Architect gave His dearest Possession that I might be erected;

My one and only Foundation is His Son — whose Body was nailed to a tree;

My chief Cornerstone — the stone which the builders rejected;

My wall — placed without hammer's sound — is built by the martyrs of the centuries.

My steeple points ever toward that Great Architect — Builder throughout eternity;

From my belfry rings out the call for worship to countless multitudes of all ages;

My door swings to all of every race and every age — bidding them welcome;

In my sanctuary there is —

Peace for tired minds,
Rest for weary bodies,
Compassion for suffering humanity,
Forgiveness for repentant sinners,
Communion of saints,
Christ — for all who seek Him!

— Beulah Hughes.
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALBY, Editor
Contributing Editors:

MISSIONS ____________________ ._. __________

WOMEN'S WORK ________________ ._. __________

CHRISTIAN EDUCATION ___________. __________

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PLAINFIELD, N. J., MARCH 18, 1957
Vol. 162, No. 11
Whole No. 5,735

IN THIS ISSUE
Editorials:
God's Hand in Nature and in Church Worship

MARCH 18, 1957

Religious Liberty, A Two-Way Street

M. MALTBY, Editor

God's Hand in Nature and in Church Worship

The winters in New Jersey are not severe enough to justify a feeling of hibernation, especially when compared with some of the communities a day's drive farther north. In these days modern snow removal equipment makes it possible to drive almost anywhere, anytime, during the winter except during and immediately after storms. Nevertheless there must be more people in the northern half of our country who do feel a sort of release as spring approaches which is something like the ground hog coming out of his burrow. We do not ordinarily venture as far by car during the three winter months as during the other nine.

The editor and his wife felt that they had stayed much closer to home than usual during the winter months, not being on the Sabbath since the first of October. Thus it was an unusual pleasure to drive to South Jersey on the first Sabbath of March to attend church and to take part in meetings of two Tract Board committees.

The early morning trip was not expected to yield any unusual sights along the way, for spring had not yet come. The weather was cold and the ground remained frozen the landscape. The roads were clear and safe, but to our wondering eyes there were glories in ice on either side such as one seldom sees. The inch deep snow like half-melted marshmallows crusted the late-grown grass of farm fields under the influence of a freezing rain the night before. We stood for a moment in one of those cornfields which would soon yield to the transforming plowshare, changing it from winter's sleeping garb to spring's working clothes.

Beyond every field fringed with dense undergrowth or larger trees, there was a winter wonderland of glistening ice magnified by the reflected rays of the morning sun struggling to penetrate a frosty haze which apparently had helped to create the transient cosmetic on the dull winter face of the woods. It brought to mind God's rebuke to the patriarch Job when he claimed too much knowledge of the mysteries of creation. In verse 8 He asks: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? . . . Out of whose hand came the ice? and the hoary frost of heaven, who hath gendered it?" (Job 37: 22, 29.)

Even as we watched, the face of the trees began to lose its glistening stiffness under the warm smile of the Sabbath morning sun. Long before we reached the house of worship in Shiloh the appearance of the landscape had changed. There was evidence that some farmers had already plowed some fields and that spring would soon cause green shoots to appear.

Beauties of nature, though appreciated, do not satisfy. God created things, then lower animal life, and last of all, man in His own image. Though the heavens declare the glory of God and the firmament above them were few empty spaces in the auditorium. Babies in arms were also present. Worship included recognition of the church's function of "taking care of its faithful and preaching freely the message of Jesus Christ." In relation to Communism the Roman Catholic Church calls for freedom of worship. In countries where that church is recognized...
as the established church, things are more different and appeals to make religious liberty a two-way street seem to fail on ears that are stone-deaf.

Perhaps Dr. Archer is right in suggesting that the United Nations should do more than powders or scrub the disease spots. It ought to have the courage to attack the cancer of an order of union, of church and state. With such a low lattice average when it comes up against the strong pitchers we wonder if the subcommission dealing with this sort of problem can be expected to get the ball past shortstop, to say nothing of a home run in centerfield.

We pray for religious liberty for all; we enshrine the freedom of speech in most countries. We must work for the preservation of the separation of church and state here for its adoption in other nations. At the same time, in our praying and in our working, we must be prepared to live in an atmosphere of greater or less infringement and persecution. It has never been so, and our Lord indicates that the Christian life will never be an easy one.

There is danger of failing faith, else Christian men are the water played for Peter or asked on another occasion, “When the Son of Man cometh, shall he find faith on the earth?” (Luke 18: 8.)

**Study the Figures**

On the back page of this issue will be found the receipts for our World Mission during February. When we read the figures we cannot help being disturbed by the smallness of the totals and the numerous gaps in the list. Why did we fall so far below the need and the average of past months? It was just two weeks ago that we printed the January receipts. They, too, were low. Is it possible that too many of us, not seeing the statistics soon enough, were just coaxing along assuming that others were faithfully carrying the burden of our missionary, educational, and tract work? This is something to pray about.

Read what Secretary Harris says next week about unpaid salaries.

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**MEMORY TEXT**

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Hebrews 12: 5b, 6.

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**Which Version?**

By Rev. Jay W. Crofoot

The excellent editorial in the February 11 issue of the Recorder on the subject of different versions of the Bible, touching on which to use for different purposes, then of the same old story but that perhaps might be of interest to others.

When the English Revised Version was first issued by the Oxford Press we were living in Alfreld, where my father was taking the theological course. Naturally, we heard at home some discussions by father, and sometimes fellow students, of subjects over the heads of my brother and me. But of course we always went to church and Sabbath School and learned many Bible verses, &c. One day my father ex­­
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This was especially interesting to me because some of the expressions in our own Bible were altered. When a boy of seven read of “the head of John the Baptist on a charger,” he wondered what a “charger” could be. I asked the stead ridden by a knight. But really objectionable to my childish taste was the verse beginning with the three words, “Suffer little children.” Even the adult explanation that the words did not have their usual meaning hardly satisfied me. It was mentioned before 1885 that I read an article — I think it was in the Children’s Column of father’s Sunday School Times — that seems to still have suitbility to the times.

It was a parable of two frontier families that brought all their water from the same spring. Each family used its own pitcher, but the one carrying the water and they lived very peacefully as neighbors till one family secured a new pitcher for drinking water and then claimed that the water from the new pitcher was much better than that from the neighbor’s old pitcher. The quarrel that eventually developed from this difference of opinion was such as should never occur between Christians. It was explained that the two pitchers represented the two versions of the Bible then available.

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**EDITORIAL NOTES**

**Martin Luther TV Premier**

The storm of protest over the cancella­

**When a minister of the Gospel takes**

**Prescher Loses Voice**

When a minister of the Gospel takes the

**The Day Christ Died**

Our review of Jim Bishop’s forthcoming book The Day Christ Died (March 4 issue) now running as a serial in McCall’s should be followed up by what others have written. Newsweek, which we do not often get ahead of, has an interesting article about the author in the March 11 issue in the press section. It points out some of the things not found in the fascinating story itself. Jim Bishop, as might be gathered from the pictures, the Bible text used, and some other allu­sions, is a Roman Catholic.

After his research in Palestine Mr. Bishop could hardly bring himself to write the story. The reason seems to be that he had approached the subject somewhat as a press reporter. The closer he got to the truth of the matter he was reporting the more sacred it became. When he completed the work he felt that he had regained something lost. Newsweek re­­

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May I add that personally I like new pitchers and have used at least half a dozen of them soon after each appeared. The new one is not always superior to its predecessors, but generally speaking, I believe they are better adapted to the people of the time.

I wish to emphasize that I hope that what I say will not be offensive to any of those who prefer to use the old familiar pitcher in seeking the “water of life.”

[We would be presumptuous in identifying the author of this article. Dr. Crofoot devoted most of his life to missionary work in China. For a time he was president of Milton College. In his retirement years he has pastored two churches. Failing health caused him to give up his pastoral work and his home in Daytona Beach, Fla. He is the father of the late Burdet Crofoot and makes his home with his daughter Anna C. North, 739 Huntington Ave., Plainfield, N. J.]

New Editor of Mission Notes

When Rev. Leon Lawton went to the mission field in Jamaica, people wondered who would take over the editorship of the offset-printed publication Mission Notes which he had started. Wheeler made a big place for itself in a very high percentage of Seventh Day Baptist homes. It was decided that temporarily carry on that editorship from the mission field rather than let the publication lapse. It has now been confirmed by Rev. Edgar Wheeler of New Enterprise, Pa., and by the others involved in the change, that he is to undertake editing the little missionary paper.

Mr. Wheeler is an accomplished lino­typist, very familiar with printing techniques, and warmly interested in the mission work. Wheeler is the author of this article. Dr. Crofoot devoted most of his life to missionary work in China. For a time he was president of Milton College. In his retirement years he has pastored two churches. Failing health caused him to give up his pastoral work and his home in Daytona Beach, Fla. He is the father of the late Burdet Crofoot and makes his home with his daughter Anna C. North, 739 Huntington Ave., Plainfield, N. J.

Biblical Interpretation and Scientific Theories

By Melvin G. Nida

In the February 18, 1957, Recorder there appeared an article by my, very good friend, Dr. Stanley W. Rasmussen, who is no mean atomic physicist. The concerns of his thoughtful article, from the point of view of one who is reasonably interested in science, are also the concerns of a doctor of theology. With his permission, I have reversed the title of his article to indicate that here a religiousist expresses a view of science, just as he, a scientist, had expressed a view of religion.

In the December, 1956, issue of the Bulletin of Atomic Scientists there appeared the conclusion of the study of the title of which was Science and the Affairs of Man. The title of this study was “Science and Religion.”

To some it may seem strange that science as a disciplined study should be concerned about its relationship to religion. “Is not science diametrically opposed to religion?” some will ask. The answer, in the point of view of this writer is no! Science and religion are so closely alike in their search for truth that they cannot be separated one from the other. Science seeks answers to the questions about existence and life using as raw materials the tangible physical things of life and existence. Religion seeks answers to the questions about existence and life using as raw material the intangibles of spirit.

But the tools with which both science and religion work should be the same. The tools are the human mind and the rational, logical method of study.

Both science and religion must begin with the given factor of the human mind. This is the tool that must be selected and tempered and sharpened with care. It is simply be recognized that this is probably the most important of the tools with which to begin any study. The religiousist will say that the human mind can be by-passed by Divine revelation, but he must also recognize that revelation always comes through or is perceived by the mundane human mind.

It is when we move to the use of the next tool that science and religion most often diverge. The rational, logical method of study which is so fully used as the basis of the scientific method is far from being universally accepted as the basis of the method of religion. The cleavage is most evident in those areas where science and religion have not grown up together. In the Orient, for instance, where the scientific method has hardly been known, the tools of faith and the tools of science, are, we see irrationalism and religion wedded together. A Hindu who had come into the fold of Science would study talk to a group of Christian young people telling them about his religion. He was studying in an area of science and apparently was tremendously impressed with the scientific method. He spent a great deal of time telling us how scientific his religion is, he said, “Now everyone knows that it is more sterile and scientific to cremate the dead than to bury them in the ground. And our religion,” he said proudly, “has always cremated the dead.” But he failed to reckon with the knowledge of some who were there and would recognize the logical aspect of his attempt at scientific logic sounded. He failed to tell us that the half-burned ashes of the dead are cast into the Ganges River to float over the very waters in which people bathe as a religious rite. This is hardly sterile or scientific.

There are some aspects of Western thought that need to be emphasized. Our whole Western thought is a product of analytical and rational thought. We are living in a day of the growing awareness—of rational logic as the basis of progress — at least this is true in the Western world. Obscurantism, irrationalism, and intuition are unpredictable and uncontrollable.

Analytical and rational thought can be tested and tried. This is the very basis of scientific endeavor. This is the reason why science is not used to subject the past decrees to present inquiry. Such is necessary if we are to progress.

It needs also to be pointed out that Christianity has, in its rationality of Western thinking, it would be hard to conceive of Christianity accepting the irrational premises that have characterized materialistic and non-religious thinking of the Orient. We simply have cast our lot with the foundations of civilization that have their roots in the principles of the cultivation of mind and the individual that stem from the great era of Aegean civilization.

Not all Christians, however, believe this. Many individuals and groups will cling to irrationality as the basis of Christianity. They will say, “We know that it is impossible to think it sin to suppose that God can move differently today than He has in the past. They find peace in not investigating origins and rationality of the human mind.

On the other hand, there is a growing awareness in the minds of many Christians that Christian thought must be rational and logical. One must be willing to test and measure its suppositions in the crucible of human personality.

This is the great end product of Christianity, an effective human personality that is the best it can possibly be. Jesus said, “Ye therefore perfect as your heavenly Father is perfect.” This must certainly be the great goal of Jesus to make people better. We like to say in other words, to fit people for heaven.

This is the great end product of science, too. No science and religion search for truth with basically the same tools, but they are seeking to produce the same end results; better human personality.

At the beginning of this article we mentioned the study on “Science and Religion” in the Bulletin of Atomic Scientists. We would quote from it.

If we are to understand and guide the complex animal man, it is both sides of him (the rational and the spiritual) that we must take into account. Science, centered in intellect, is almost limitless in its possibilities for lifting human life to hitherto unimagined heights. It is the best it can possibly be. Jesus said, “Be ye therefore perfect as your heavenly Father is perfect.” This means that the human mind can be by-passed by Divine revelation, but he must recognize that revelation has come to us if we should ever cease to comprehend the two sides of the man, that we call the religiousist. Many Christians confuse the two.

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by the gifts of his spirit. He is a creature of the heart as well as of the head; of emotion and desire as much as of intellect. What he does is often more the product of feeling than of reason. We should not regret this but be glad for it, since many of life's deepest satisfactions come from the inner and unreasoned urgencies and insights, and much of the hope for man, as well. He is a dual creature and both sides of his need cultivation.

To my brother, the scientist, I the religiousman would say: "Sir, I take my place with you in seeking the higher levels of personality. Together we shall push out into the unknown, using the best of the tools at our disposal. I am happy that you see that you need me. May God grant that I shall not forget that I need you. Together we shall question the past, and change, and progress as well as preserve that which is valid. It is God who leads us both — through our minds and our spirits.

Our Stewardship

The Church is God's Church. We are but stewards of the infinite riches of God, not the creators and owners of the Church, but its servants.

Have we been good stewards? Have we given ourselves without reserve to the furtherance of Christ's work? Has God's glory been made apparent to you? Have we possibly been more concerned with furthering our minds and purposes to glorify God than the interests of God's work? Stewardship is the most natural, possibly the most necessary expression of our love for God.

Tract Board Budget Committee

There are certain times during the fiscal year of the American Sabbath Tract Society when the Budget Committee of the Board of Trustees takes on special importance. One of these is prior to the spring meeting of the board, for at this time decisions must be made in regard to how much work can be planned for and financed during the year beginning June 1.

On March 5 almost the full committee with several invited consultants met in the Board Room of the Seventh Day Baptist Building under the chairmanship of Charles H. North for a three-hour session.

Pictured above from left to right are Franklin A. Langworthy, Frederik J. Bakker, Courtland V. Davis, L. Harrison North, David T. Sheppard, Bert B. Sheppard, Thurman C. Davis, Paul B. Osborn, Iris S. Malby, Anderta J. C. North, Evalois St. John, and Charles H. North. Not pictured, Leon M. Maltby.

The committee is made up mostly of chairmen of other committees who bring to the meeting the present and future needs for the particular phase of tract work with which they are concerned. Four of the members pictured here made a round trip of 225 miles or more to be in attendance.

The assembled leaders found it necessary to recommend an increase of $700 in the current budget of the Sabbath Recorder and some corresponding increases in that item in next year's budget. Part of it was for the continued use of pictures to illustrate articles.

The budget worked out for presentation at the March 17 meeting of the board cannot be given in detail here. After consideration by the board at its March and June meetings it will be included in the annual report to the General Conference. It may be said in a general way that the committee advocates a larger budget for next year in several departments of the board's ministry but that it hopes to keep the asking from the denomination as a whole down to present levels. This, the members believed, could be done by curtailing some work for which personnel does not necessarily have to be available and by greater use of other sources of income.

This meeting of the Budget Committee is considered by many to be a high point of inspiration and work in the enlarging ministry of publication and distribution to which the American Sabbath Tract Society is called.

Ministerial Support

As one step in a study of ministerial support, the committee by the same name, elected at last summer's Conference, is planning to contact all active pastors in the United States. Also, the committee intends to contact the ordained ministers who are serving boards or have other denominational duties. This contact will be in the form of a questionnaire to be mailed each pastor in the very near future. The content will be largely of a financial nature and will endeavor to be quite complete in regard to the remuneration of pastors.

It is hoped the ministers will co-operate fully and return the questionnaires by April 7. Also, the committee will send a short questionnaire to various laymen of the United States.

This meeting of the Budget Committee considered questions about the need for furthering the ministry of publication and distribution to which the American Sabbath Tract Society is called.

Read Your Recorder

Teen-agers are asked to read the Record carefully for the next month or two. There will be more than the usual amount of youth material in the coming issues. Several pastors have sent in talks written by young folks and delivered on Christian Endeavor Day or Youth Day. Some of these messages may have been prepared by older youth folks but most of them came from the minds of high school students like yourselves.

Youth Speaks

Consider God's Call to Leadership

By Ruth Ann Dickinson

One of three morning messages at Shiloh, N. J., on Youth Sabbath

Since the beginning of time there has always been a call for leadership in all walks of life. I wonder what this world would be like if we had no leaders. Columbus was a great leader. He led his men on a long journey to bring a new way to India but discovered this wonderful land called America. Through the years there have been men who were great leaders including Washington, Lincoln, and Roger Williams. Lewis and Clark were great leaders in helping to make America grow. They led people to a new and larger territory which later became the State of Louisiana. President Eisenhower has also proved himself a great leader in world affairs today.

There has always been a call for leadership among God's people. In our local churches we are called to be deacons, deaconesses, teachers, committee chairmen, choir leaders, or singers. The important thing for us as God's people, whether adults or young people, is that we hear God's call, as Moses did in our Scripture, and answer it.

God had a definite work that He called Moses to do. God had heard the cry of the children of Israel in the land of Egypt and He wanted Moses to go to Pharaoh and ask him to let the people go. But Moses felt inadequate for the task as many of you feel when we are called to do some work for God. In Exodus 4:1 Moses said, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord God is not among us: let us therefore go up to the Egyptians; for it shall go well with us, if we go up; and we have not seen the Lord since we left Egypt." God revealed to Moses that He would be with him by giving him a sign. He told Moses to cast his rod upon the ground. Moses did so and the rod turned into a serpent. When God told Moses to pick the serpent up by the tail, he did so, and the serpent turned back into a rod. God told Moses to believe God if we want Him to help us.

Another of the excuses that Moses gave...
was, 'I am not eloquent ... but I am slow of speech, and of a slow tongue.' The Lord said unto him, 'Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.' (2) Go also, help us with our speech if we ask Him and are willing to do what He wants us to do.

If you were Moses and God had asked you to do a great task, what would you have said? Even if you felt inadequate would you have done it? We should not feel inadequate because God is always with us to help and guide us if we ask Him. We all must be willing to use our talents in whatever way God wants us to.

God Uses Unimportant People

Moses wasn't an important man but God thought that he was equipped to do the job. Moses had been keeping the flocks in the same land where God wanted him to lead the people after Pharaoh let them go. The young kinsman of the land helped Moses in the years ahead. We as young people and adults do not have to be important people to be leaders. We are qualified to be leaders in some places while others are better fitted for leadership in other places.

Unquestionably then, there is a particular place for each of us alone may fill. God needs the Christian businessman or woman, the Christian teacher, and He also needs the Christian rubbish collector! Even rubbish has a way of revealing the kind of life led by people you come in contact with. The teacher, and He needs also the Christian rubbish collector! Even rubbish has a way of revealing the kind of life led by people you come in contact with. The teacher, and He needs also the Christian rubbish collector! Even rubbish has a way of revealing the kind of life led by people you come in contact with.

As a Christian teacher you may reach many for Christ who would never be reached in any other way.

Oswald Smith was blocked by God at every turn in his efforts to go to the mission fields. When he was finally convinced that it was God's will that he should remain at home he determined to make the best of the Churches of God and his own church and help them. He got his church in Toronto to support one missionary, then two, five, fifty, one hundred — until presently they are providing full support for over three hundred missionaries actively serving God in their behalf on foreign fields. Was God right in keeping one man home so that He might have three hundred more abroad?

If God shuts the door on service in other lands, if He says, "No" to full-time activity at home, is this still a real place of service for each of us. He who shuts the door also opens it, for His Word tells us in Isaiah 22: 22: "He shall slay, and none shall shut; and he shall shut, and none shall open." The Apostle Paul tells us that 'every man hath his proper gift of God, one after this manner and another after that.'

God needs all of us whether young or old. He needs us as leaders in the church to be Sabbath School teachers, to be committee members, to do any other things to which we are called. We are also needed outside of church to show others the Christian way of life. If you are a member of a church, fill the duty of a leader, will you be willing to answer God's call or will you feel inadequate? What will your answer be?

R. G. LeTourneau is an example of what God will do with a consecrated businessman. He is not wealthy because God favors him more than He does you and me, but because God knows He can trust Mr. LeTourneau to do God-honoring things as a steward where perhaps He cannot trust you and me. Why? Because when he was personally sunk in business debt almost to bankruptcy, Mr. LeTourneau could still see a heavy financial burden in the work of the Lord, and still feel that God wanted him personally to undertake a large portion of it, and could still trust God to enable him to make good and succeed. As a Christian teacher you may reach many for Christ who would never be reached in any other way.

Film Commission Faces Audience Problem

The Broadcasting and Film Commission of the National Council of Churches, according to Dr. S. Franklin Mack, its executive, faces the problem of reaching half the people of the United States who do not want religious broadcasting programs without losing the others who like the programs as they are.

At the annual 3-day meeting of the 110 member commission which ended its sessions on March 5, Dr. Mack divided commission program audiences into three main segments: (1) the so-called "core group" of "faithful few," (2) a larger group who list themselves as "Christians" or "Protestants" and attend church irregularly, and (3) the unchurched half of the nation who avoid programs labeled "religious."

Designing programs to reach the unchurched "greatest audience," is the commission's chief problem. In the process there is a danger of losing great audiences that like the programs the way they are.

Declared Dr. Mack: "Our experience has shown that Protestant and Eastern Orthodox Christians who respond favorably to broadcasts in the Christian tradition begin to lose confidence in us when we offer anything in the name of the church which, being designed to reach widely, lacks the familiar ring of orthodoxy. Such programs are 'not religious enough'!

The risk of programing for the unchurched in the name of the church is twofold," he continued. "We are in danger of losing the very audience aimed at, and the church that lacks the familiar ring of orthodoxy. Such programs are 'not religious enough'!

One answer to the problem, he suggested, was the assurance that non-church-sponsored broadcasts have a spiritual content where possible. He cited as a case in point the successful "March of Medicine" which was told the story of a medical missionary in Africa. The program was recently repeated over a nation-wide television network.

The Broadcasting Commission spent two days considering Dr. Mack's five-point plan to solve the above-mentioned problem. His plan called for: (1) Program experimenting, testing, and audience research to enable the church to set right criticism over against building acceptance; (3) programing for the future; (4) expansion of commission services to local church groups and listeners; (5) expansion of commission operations and staffing.

Top priority would be given to the experimental and research phase of the long-range project, said Dr. Mack. Finedanced by a $10,000,000 capital fund and costing $300,000 per year, this phase of the plan would help religious broadcasters sponsor as many television and radio programs as God would enable him. He got his church in Toronto to support one missionary, then two, five, fifty, one hundred — until presently they are providing full support for over three hundred missionaries actively serving God in their behalf on foreign fields. Was God right in keeping one man home so that He might have three hundred more abroad?

If God shuts the door on service in other lands, if He says, "No" to full-time activity at home, is this still a real place of service for each of us. He who shuts the door also opens it, for His Word tells us in Isaiah 22: 22: "He shall slay, and none shall shut; and he shall shut, and none shall open." The Apostle Paul tells us that 'every man hath his proper gift of God, one after this manner and another after that.'

God needs all of us whether young or old. He needs us as leaders in the church to be Sabbath School teachers, to be committee members, to do any other things to which we are called. We are also needed outside of church to show others the Christian way of life. If you are a member of a church, fill the duty of a leader, will you be willing to answer God's call or will you feel inadequate? What will your answer be?

The believer cannot at any time afford to be obstinant; and orthodox scholarship must set right criticism over against wrong criticism. — John Murray, a Reformed theologian, in The Infallible Word, p. 10.
brought into the orbit of the Broadcasting and Film Commission.

Dr. Mack reported in the December, 1956, issue of BFC News that the one major network which had previously gone along with the Commission in not selling any time for religious programs had reversed its policy. He wrote: "NBC's acceptance of four paid-for half-hour religious radio programs was to us a most regrettable policy reversal."

There is a full and enlightening discussion of this problem of paid-for versus free allocated time in the February 18 issue of the magazine Christianity Today under the title "The Scramble for Radio-TV." The subject is too extensive for thorough treatment in the limited columns of the Recorder. It is, however, vital to any religious group which feels that it has a distinctive message, the technical ability to produce good programs, and zeal enough to be willing to pay for the time desired.

Present indications point to settling the question of paid or free time for religious radio and TV time on the local station rather than the network level.

"[It is an open question whether the new suggestion offered by Dr. Mack — that the 3 major faiths produce and jointly sponsor a weekly television program, one that would promote spiritual values without reference to specific beliefs — would reach the unreached and solve to any degree the problem which he says the Commission faces. Individual church groups might also be some question in the light of allied pressure tactics in the past as to whether all the vast expenditure proposed would be used entirely to bring the Gospel to the extension of the Gospel of Christ — to which every Protestant organization ought to be fully committed."

"S. N. Behrman once wrote: 'Dear life is sad. But it is gallant to pretend that it is not.' It is, however, neither gallant nor honest to pretend. The Christian, moreover, does not have to pretend. He is aware of facts besides those that discourage — realities above and beyond things we can use and handle. The one supreme importance is God Himself." — G. Ray Jordan in Beyond Despair.

MARCH 18, 1957

The U.S. Navy may soon have midget submarines somewhat like the ones Japan had. There is a difference, however. The Navy already has one midget submarine 56 feet long designed for a crew of four. It is not a suicide torpedo. It would be carried by helicopter to engage in demolition in shallow water areas. When its mission was accomplished it could be picked up again, we suppose, and carried back to safer waters. Still its work would be hazardous.

The Bible gives many illustrations from war to present the challenge of the Christian life. It does not say we should go to war but it reminds us that we are at war with Satan, a powerful enemy, and that we need to discipline our lives if we are going to be victorious. If the Epistles of Paul were being written today there would probably be illustrations from submarines. Teen-agers might not be pictured as being crew members on a giant plane or an aircraft carrier; they might be mentioned as one of four or five men on the submarine, swimming their lives away but performing a dangerous mission and continuing to live. You may be one of four upon whom your church or young people's group is depending. Let us be true to our responsibility.

Wins Oratorical Contest

Miss Terry Hurley, daughter of Dr. and Mrs. K. Duane Hurley of Salem, W. Va., won the third district oratorical contest held at Victory High School February 27. By winning the contest, Miss Hurley won a four-year scholarship to a state college or university. She captured the right to compete in the sectional tournament held at Moundsville High School on March 4.

The subject for the contest was "Checks and Balances — Our Basic Governmental Principle." The topic for the extemporaneous discourse was Amendment, Article I (Freedom of Speech). "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

Ecumenical Institute Planned

Church and lay leaders of greater Chicago launched the first ecumenical institute in America at an organization meeting in Evanston February 22, 1957. The meeting, called by Dr. Otto J. Baab, of Garrett Biblical Institute, chairman of a provisional committee, was attended by 25 lay and clerical delegates, representing the ten theological seminaries of the Chicago area and other church groups. The institute is to be independent of any and all religious denominational, educational, or cultural organization, but representative of all Protestantism.

Among the aims of the institute are the training of clergy and lay persons for leadership in ecumenical ideals, to pro-
vide conferences on the problems of the church in society and to promote the interdenominational work and worship of the World Council of Churches.

Establishment of the institute was a natural development of the ecumenical emphasis of the Second World Assembly held here in 1954. Evanston was selected as the site because of its religious, educational, and cultural climate, its accessibility and its central location. It will be the Foreign Mission Board's. The only other comparable one in the world is located in Bossey, Switzerland.

Southern Baptists initiated their observance of World Mission Day in 1944 with contributions of $2,241,253 to the work of their Foreign Mission Board. According to A. Klaupiks, co-ordinator of a 32-member church in Dallas Texas, to take charge of a 32-member church they started there in 1940. There are not enough refugees to satisfy all the offers of contri-

Alineig Resolution

Whereas, the service of alcoholic beverages on commercial airlines has been challenged by the Airline Pilots and Stewards and Stewardesses Associations as a direct threat to the safety of the flying public; and

Whereas, the practice interferes with the right of individual passengers to travel in a sober atmosphere, free of the abuses to personal liberty found in any situation where liquor is freely distributed; and

Whereas, many of the commercial air-

The number of Hungarian refugees who have entered America falls far short of the largest single disbursements of $2,241,253 to the work of their church extension strategy and the amount of money that can go into foreign missions without hurting the support of home churches. There seems to be no indication that this group is "oppressive with missions."

Ministers and Social Security

Every minister performing service in the exercise of his ministry who wishes Social Security coverage must file a certificate, Form 2031, with the Department of Internal Revenue, and must file such a certificate not later than April 15, 1957. Blank copies of Form 2031 may be obtained from the Internal Revenue office where a minister pays his income tax. The form consists of three identical copies. After all the three are filled out and filed at the same office where they were obtained, the minister filing will receive back "Copy C" which he should carefully preserve.

Statistics released by the Seventh-day Adventists indicate that the world membership of that body is now over one million. It is interesting to note that they list North American rather than United States membership and that their numbers on this continent fall far short of one tenth of the world membership. This people has stressed tithing and missionary work during their relatively short history. In

the light of these figures it appears that many other denominations would do well to revise their church extension strategy and the amount of money that can go into foreign missions without hurting the support of home churches. There seems to be no indication that this group is "oppressive with missions."

**March 18, 1957**

**News from the Churches**

**SALEMVILLE, PA.** — In most of our churches, Youth Sabbath was observed on February 2, at the close of Youth Emphasis Week (Jan. 27-Feb. 2). However, since circumstances made it impossible for our young people to take charge of services that week, we chose this Sabbath as the closest convenient date (Feb. 25). Talks to be given by young people are: "Christ Shall Reign" by David Robinette; "The Challenge of Devotional Living" by Eileen Kagarise; "The Challenge to Active Service for Christ" by Juanita Lippincott.

Whatever disappointments there may be in the work of our church, they are offset by the encouragement we feel in young people. Our Christian Education work, new interest is being shown in Junior C.E. and Primary work (also Beginners). The younger children, once included in one group of greatly varying ages, have now been divided into the three groups, and likely next week we will begin to reap the benefits. Young people's work, too, shows new interest. By precept and example let us teach our youth the ways of the Lord — Church Business.

**RIVERSIDE, CALIF.** — Youth in the church are always an asset, but an occasion like Christian Endeavor Day gives them a chance to prove their worth. On February 2 youth were given the opportunity to take over the entire evening service. Clear-eyed Ellis Lewis with vibrant voice delivered the invocational prayer and led the congregation in a responsive reading from John 1, and Elaine Boatman read the Scripture lesson. Amelia Keyser led in fervent prayer. It was thrilling to see as well as hear the white-coated youth choir singing "He Lives," under the direction of Mrs. Orvis Chapman. The offering was nicely handled by Bill Withrow, and Mary Lea Van Noyt gave an even better children's message than she gave last year. "Christ Shall Reign!" sermon topic shared by two young speakers, Marjorie Lewis and Leona Sloan. Both talks revealed deep spiritual insight and personal allegiance. The congregational singing, too, had added spirit.

At the close of C. E. Day Mr. and Mrs. Albyn Mackintosh of Los Angeles planned a young people's supper and social in their home. Pastor Wheeler and a group of Riverside young people were guests of their young Los Angeles friends.

The prayer calendar has finally taken shape so that there are few prayerless gaps in our regular activities. The group is "The Challenge to Active Service for Christ" should have no missing links. Members of both Riverside and Los Angeles churches and others have formed the chain under the careful leadership of Sarah Becker, president of Pacific Coast Association. "The effectual fervent prayer of a righteous man availeth much."

On the second Sabbath of February the pastor gave the third sermon on the Lord's Prayer. "Give Us Daily Bread" comprises much more than a loaded table, although that is included. Other sermons during the month were: "Forgive Our Debts," and "Lord, Deliver Us from Evil."

An All-Church Valentine party on Feb-

The pastor continues his studies in the Book of Revelation in connection with the Sabbath eve prayer services with attentive audiences.

Sunday, February 24, marked the close of the Leadership Training School which drew an enthusiastic group from near and far. — Correspondent.

**Births**

Mattison. — A son, Christian Reid, to Reid and Phyllis (Burdick) Mattison, of Alfred Station, N. Y., Nov. 16, 1956.

Lewis. — Two daughters, by adoption, Alyce Marie and Sarah Debra, to Mr. and Mrs. Michael Lewis, of Alfred Station, N. Y., for the five months, to Robert and Louella (Knox) Lewis, of Alfred Station, N. Y., Feb. 11, 1957.
OUR WORLD MISSION

Statement of Denominational Treasurer
February 28, 1957

Receipts

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Total Receipts: $6,094.40

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Total Disbursements: $6,094.40

Comparative Figures

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NEW CHURCH AND NEW ZEAL

When a new church is built in an industrial city like Schenectady there must also be some new zeal by the members to win souls and fill the house of worship. Here one of the congregation is pictured with Gospel and Sabbath tracts in hand beside his truck. See story on page 183.