## Our World Mission

### Treasurer's Receipts and Disbursements

<table>
<thead>
<tr>
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<th>Nov. 2 Mos.</th>
<th>2 Mos.</th>
<th>Nov. 2 Mos.</th>
<th>2 Mos.</th>
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Current annual budget: $111,295.00
Total receipts 2 months: 15,347.08
Balance needed in 10 months: 93,947.92
Average needed per month: 9,394.79
Percentage year elapsed: 16.66
Percentage budget raised to date: 15.79

## Disbursements for November 1960

<table>
<thead>
<tr>
<th>Board or Agency</th>
<th>Percentage of Undesignated Funds</th>
<th>Undesignated Amount</th>
<th>Designated Amount</th>
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<td></td>
<td>100.0</td>
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<td>$6,885.79</td>
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</table>

G. E. Parrish,
Treasurer.

### The Sabbath Recorder

The Bible gives a word picture of the ministry of Christ: with oils on canvas the artist catches His firm purpose.
Editorials: Vol. 170, Articles. All communications should be:)

The Sabbath Recorder does

copies will per

year additional. Gift and now subscription a

The Fire of God

New Picture of Lost Creek Church

Looking Back at Christmas

Church Attendance

How Good Is

Magazines

The highest on the list is the

orthodox Presbyterians more than four times as much, and two Methodist deno­

mensions. The only one dollar below our figure of $47.86. The only denomi­

the Wesleyan Methodist. Is there any characteristic that would seem to account for their better giving? Not one of them can be charac­

Every church in that group clings tenaciously to the doctrines that distinguish it from some others in the list.

Of course, one cannot, on the basis of a difference of two or three dollars, draw comparisons, for example, between the doc­

ning rates are the Associate Reformed

orthodox Presbyterians more than three times as much, and two Methodist denomina­

We come back to our own situation. We are not forced to consider whether or not we are really evangelical? Are our doctrines important and that our organization has a place to fill in home and foreign mission work? Are we putting enough emphasis on the Sabbath and the separated life to hold your young people and to give them a desire to serve?

Looking Back at Christmas

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

First of all, we thrill to the first-hand news of our own denominational representa­tives who have gone out from our churches. These are nearest and dearest to us, and we are aware that their physical needs are met only as we know them to be faithful in our giving to the Seventh Day Baptist missionary program. Then there are faith missions, interdenomi­

The editor looks back over some of the
donor plans 1: 23

73rd Watchtown Ave., Plainfield, N. J.

Plainfield, N. J., January 9, 1961

Vol. 170, No. 2

Whole No. 5,926

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Births: — Obituaries — Back Cover

January 9, 1961
the following picture of the situation as they see it:

"As never before France stands at a
crossroads today. At war in Algeria still,
a peaceful solution does not seem to be
at hand. President De Gaulle continues to
have tremendous popular support, and his
program is for peace. We earnestly pray for
peace so that the Gospel may
continue to be brought to this land that
events in it may be settled. Geographically,
fully one-half of this country has no wit-
ness to His saving grace. Literally millions
have never seen a copy of the Bible. Many
do not know what the words 'New Testa-
ment' mean! Is it someone's last will?

The following may be the words a parent
would say to a child: "The Christmas
time is a traditional prelude to the
feasting that follows on through the night
—eating, drinking, and making merry.'

Church Attendance Urged on 100 TV Shows

Religion In American Life (RIAL) has
succeeded in getting on the total
TV schedule to include a church attendance
announcement. The list is published in the
RIAL "News Service." The impact of
the many repetitions of "Worship To-
gether this Week" and similar slogans will
undoubtedly be great in the months to
come. Radio and TV stations are to be
complimented for this announcement. The
announcements are all worded in such a
way as to include Catholic, Protestant, and
Jewish worship.

A word of caution as well as of praise
needs to be given. The entertainment
content and the advertising sponsorship of
a large percentage of these so-called top
TV shows are not in keeping with what
should be expected. While the entertainment
can be easily associated with church attendance
or any sort of vital godliness. Is there
any need to mention programs and spon-
sors by name? There is a not-too-hidden
danger in calling attention to the programs
that give space to the RIAL messages. Christianity and murder do not mix well.

There is a great difference between the
values of church attendance and the so-
cial graces claimed for indulging in cer-

and textile mills.

This is

Senior Harrison A. Williams (Dem.
N. J.) predicts that bills to improve the
lot of migrant laborers have a good
chance of passing Congress this year. He
called for a reorganization of the
Migrant Labor. The prediction was
made at the National Conference on
the Church and Migrating Labor held in
Washington, D. C.

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

"We got our children out of the coal
mines and textile mills 25 years ago," he
declared, "but thousands of American
children are still working for hire in
commercial agriculture." This is quite
different from a youngster's helping with
the chores on the farm. He said, adding that of
every 100 migrant children, 99 never finish high school.

Ministerial Training Committee
Holds Meeting at Alfred

A two-day meeting of the General Con-
ference Committee on Ministerial Train-
ing was held December 28 and 29 at the
Alfred University School of Theology.

Members of the committee are J. Leland
Skaggs, Kansas City, Mo., chairman; Rev.
Paul J. Dick, Waterford, Conn., secretary;
Rev. C. Rex Burdick, Verona, N. Y.;
David T. Sheppard, Cedaredge, N. J.; and
Wayne N. Crandall, Canisteo, N. Y. All
were present.

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

The Rev. C. Rex Burdick reported on a
list of books suggested for licentiate train-
ing. It was decided to offer copies of
Seven Yugoslav Beliefs and the Manual
of Public Christian Agencies to those
who read a prescribed number of
selected books. Plans were also made for
assisting licensed ministers to meet their
Conference requirements in denomination-
al history, polity, and Sabbath philosophy.

The financial needs of the Alfred Uni-
versity School of Religion during the fis-
tal year were discussed and totals
telephoned to the Commission which was
meeting at the same time in Battle Creek,
Mich.

Observance of "Recruitment Sabbath"
by the churches was reported on by the
Rev. Paul S. Burdick, and he was asked to
propose continued emphasis on recruit-
ment in Association youth camps and Pre-
Con retreats. He listed materials available
for use by church leaders and youth peo-
lpe engaged in these activities.

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

A budget for the work of the commit-
tee in the next Conference year was drawn
up with the aid of the report of L. Ray
Polan, Milton, Wis., committee treasurer.
Consideration was also given to the pos-
sibility of closer cooperation of the
Conference committees on stewardship and ministerial

Support.

Dean Albert N. Rogers met with the
committee for part of the time and re-
ported on the School of Theology work
of the current year. He was also engaged in
supervising the study of the Rev. Charles
Swing, dean. They both expect to meet the
two days in Alfred to meet his Conference
requirement in denominational polity.

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

Albert N. Rogers

Commission Meeting

The midyear meeting of the Commis-
sion of the Seventh Day Baptist General
Conference was held at the home of the
executive secretary, Mrs. Robert T. Peth-
erson, in Battle Creek, beginning December
26 and continuing through the week. In many
respects this is the more import-
antly involved of the two lengthy semiannual
meetings of the Conference. Many
many. Among them is the major study of
the tentative budgets of the boards and
agencies for the Fiscal year beginning
October 1, 1961. Not all of the discussion
from day to day can be published
in our national journal, but a story of the proceedings including all firm ac-
tions taken will be prepared as soon as
possible.

Members of the Committee are:
For one year, Phillip H. Lewis, Riverside,
Calif.; and Victor C. Eaton, El-
Rip. For two years, Loren G. Osborn,
Westerly, R. I.; and Kenneth E. Smith,
Denver, Colo. For three years, Mrs. El-
ried H. Batson, Paterson, N. J., and
Melvin G. Nida, Alfred, N. Y.

The executive secretary acts as secretary
of the meeting. The secretary-elect, Har-
ley L. Bond, will take office in June and
will report the August meeting of Com-
mision just prior to the 1961 General
Conference at Amherst, Mass.
Missions - Rev. Brook V. Know

News of Nyasaland Mission

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

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

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

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

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

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

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

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

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

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

Results in Janambe

(From Quarterly Report of Missionary Leon R. Lawton)

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

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

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

Missionary Visual AIDS

A new set of mission slides is now available for loan to the churches. The set consists of fifty colored slides taken by Missionary Joel Bivins. Barbara Becker were on route to Nyasaland by way of England, Holland, and Germany, October 28-November 12, 1959. Included are pictures taken at Makapwa Mission soon after their arrival at their field of service.

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

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

This familiar and effective tool for training on a first come, first served basis. In addition, it employs a wider use of colors."

THE CONGO:

Where Milk Is Medicine

By Dr. Gretchen Berggren

Until civil strife struck the Congo Dr. Gretchen Berggren was on the staff of the Union Mission Medical Center at Kinshasa, in the lower Congo. Today she is a member of a relief team of eight medical missionaries who have returned after evacuation of the health centers. Their work consists of nursing a small hospital in a small town left with approximately fifty doctors to serve fourteen million people.

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

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

The nurse and I knew what we would find examining the child: A miserable, unhappy baby whose normally black, curly hair had disappeared and been replaced by ugly, red strands. The tiny limbs would be heavy with edema, making the child look puffy, although he was starving for protein. The skin would be cracked and peeling from protein deficiency, usually complicated by multiple vitamin deficiencies as well.

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

Nsimba and Nzimba were more than a year old and they had never walked. They were too weak even to attempt to crawl. Their joints ached from fighting. From headquarters in Leopoldville they are directing medical services, shipping medicines and other supplies, and recruiting doctors in an attempt to help the health of a nation left with approximately fifty doctors to serve fourteen million people.

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THE SABBATH RECORDER

January 9, 1961
nurses came with tear-filled eyes to tell us goodbye.

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

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

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

New NCC President Challenges Churches

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

In part, he said:

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

—W. W. Reid.

New Picture of Lost Creek Church

The people of Lost Creek, W. Va., are proud of the repairs on their sturdy brick building and think that it deserves a new picture in the denominational paper. This photo was sent in by the pastor, Duane L. Davis, just before he left for a nine-month tour of supervisory mission work in Jamaica. The particular church improvement visible in this picture is the completely new front door assembly.

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

The Word Made Relevant

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

THE SABBATH IS ORTHODOX

By the Editor

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

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

Dr. Carl Henry, editor of Christianity Today, has seen fit to include in the December 19 issue of that evangelical journal an article by Walter R. Martin entitled "Seventh-day Adventism," in which the writer speaks of the Adventist insistence on the seventh-day Sabbath as one of the three major ways in which this denomination is doctrinally heterodox, differing from historic Christianity. Lost Creek Baptist writes: "Last week Dr. Martin's general tone of Mr. Martin's article we hasten to say that his very thorough study of Adventism has led him to take a far more charitable view of that movement than most writers have taken. In fact, when a similar article by the same author appeared in Eternity two or three years ago, it stirred up a violent storm of protest on the part of such periodicals as the Sunday School Times, and writers representing the largest Bible institutes of the country. They had traditionally insisted that it should be called a cult rather than a Christian denomination. Mr. Martin has tried to restore that negative evaluation and has succeeded in considerable measure. The late Dr. Donald Gray Barnhouse, editor of Eternity, was in substantial agreement with Mr. Martin."

Let us examine briefly the view that Sabbathkeeping is unorthodox. In our opinion, it is a dangerous view because it robs orthodoxy of the lofty meaning that the term should have, equating it with long-established practice of the Church without putting that practice to the test of conformity with the Scriptures. "To be orthodox," says Dr. Martin, "is to be in agreement with the testimony of the New Testament after the resurrection of our Lord indicates that there is to be a concern about keeping of days." Such a statement cannot be substantiated and will get the writer into serious trouble, as we shall point out later. Suffice it to say that prof. Martin's article ran for three months after the resurrection, and the Book of Acts shows Paul and gentle believers honoring the Sabbath of creation and the Decalogue and never substituting another day in its place.

It is one thing to say that those who honor the seventh-day Sabbath differ in that respect from the majority who keep Sunday; it is quite another to stigmatize...
them as unorthodox for so doing. A minority of Christians studying the baptismal practices of the New Testament Church and the relatively few references dealing with the subject contend that baptism is for believers only and should be administered only by immersion. Are they unorthodox in their defense of this position? Few would say so or would argue for another type of baptism except on the basis of long-established custom or convenience. This is not entirely comparable because baptism is not rooted in creation, in law, or in prophecy as the Sabbath is. But taking the New Testament alone, an unbiased interpreter would find nothing to substantiate the seventh-day Sabbath as the distinctive doctrine of the churches when facing a concrete problem. This may be because there is so much evidence for Baptist doctrine.)

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

The current ecumenical movement, stressing organic unity, has something pertinent to say about this orthodoxy that cannot be clearly traced back to the Bible — the Bible as a whole. Professor Henri d'Espine, France's vice-president of the Faith and Order Commission of the World Council of Churches, quoted in Trends, a new publication of that Commission, uses the churches when facing a concrete proposal for unity to examine their reactions. Let them consider, he suggests, "whether valid biblical and theological reasons absolutely compel them to reject it, or whether their possible objections are not in the last resort the result of merely human tradition or preference." Some of us believe that the resistance to the observance of the God-appointed day of rest is far more on the basis of "human traditions and preference" than upon unbiased theological and biblical reasons. With sadness we noted how many, many people (for example, those who have no assurance of salvation) freely acknowledge that our position on the Sabbath is biblically correct and yet they do nothing to implement their acceptance of this God-honoring truth.

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

### Items of Interest

**Church Lunch Program**

Reduces Illness in Jamaica

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

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

The foods provided are from United States surplus stores, donated by the American government and shipped to Jamaica and distributed by Church World Service.

Costs of distribution are covered by funds collected in American churches through such appeals as "One Great Hour of Sharing" and "Share Our Surplus."

We can strive mightily to substitute the force of law for the present law of force in the world. — Donald Harrington.
I have read with interest the recent article by F. Hurley and Brother G. Zylstra in the Sabbath Recorders of October 31 and December 12. I note that both arrived at the same conclusion in one respect — that the verse did not mean that Paul expected to go straight to heaven. The moment of death is revealed in Thess. 4:15. The truth can be very misleading, especially if we believe that the resurrection of the believers is of any private interpretation.

When Paul penned Philippians 1:23 he had no thought of ascending into heaven to be with Christ the moment of his death, but rather had the second coming of Christ in mind. Paul never made a statement which would contradict his detailed teaching on the second coming of Christ and His purpose in coming, as in 2 Cor. 4:4. We read in Philippians 1:23, "For I know that the"..." that "...I, who am..." that "...I desire..." that "...I am held back..." and "...I will..." (Phil. 1:20-26). This event is to occur at the coming of Christ (1 Thess. 4:13-17).

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

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

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

THE SABBATH RECORDER

JANUARY 9, 1961

THE FIRE OF GOD
By C. Ben Burtch
And the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire to give them light; to go by day and night. — Exodus 13:21

O Fire of God, rest upon us;
Do Thou lead us by Thy flame.
In the glory of Thee we are drawn;
Let us magnify Thy Name.
Come, Holy Ghost, wilt Thou influe
Our little lives with Thy pure will.
O purge and purify us, Lord;
Cast away our sin and shame.
Anoint us with Thy Holy Spirit;
Anoint with Thy burning flame.
Come, Holy Ghost, and dwell within
Our hearts and keep us from all sin.
O help us know our Savior's love.
In love He died to save us!
He cleansed us from our awful guilt.
Eternal life He gave us!
Come, Holy Ghost, help us proclaim
To all salvation through His Name.
Just now, O God, we seek Thy power:
Enlarge, O Lord, our vision.
We need God's strength to do God's work:
And lead men to decisions.
Come, Holy Ghost, grant us Thy power
To work for Thee through every hour.

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

Finland Church Membership Trends

New church membership figures in Finland show the biggest percentage rise recorded by Jehovah's Witnesses. The sect gained 1,000 new members last year for a total of 6,800 persons. The Orthodox Church membership decreased by 700 to 72,000 persons. The Lutheran National Church increased by 28,000 to 4,577,600 persons. The number of people not belonging to any religious community was recorded at 282,000.

— W. W. Reid
Who but God could have done such a thing? When we consider this, it's easy to accept the Bible - the Holy Scriptures - as the only book for nearly three years, one of the greatest masterpieces of religion. All the greatest masterpieces of literature - the Bible.

These events during 1960 contributed to "a further relaxation of tensions and an improvement in communication between the churches in the major branches of Christianity" in the opinion of Dr. Roswell P. Barnes. The executive secretary of the New York Office of the World Council of Churches, Dr. Barnes, said that several outstanding events gave impetus to efforts to achieve mutual understanding. In his analysis Dr. Barnes said that "experienced and thoughtful leaders of the movement for Christian unity have known high tolerance and goodwill, though essential, are not enough to achieve Christian unity.

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

Dr. Barnes, in listing the events that gave encouragement to those seeking a larger measure of unity, said that theAmerican Church in 1960 formalized its relationship with the Chinese Christian Church in Hong Kong. He also reported that the Episcopal Church in the United States, having had one of the most critical and fundamental than the worldwide easing of tensions among the churches was not merely a matter of good will or the fulfillment of the work of treaties and agreements. Rather, it represented a continuing, significant, and complex movement toward the long-range goal of Christian unity.

For more than two years we tried to agree on anything. No, and I am sure that you never will.

I am reminded of the time when I served in an office with twenty top-flight psychologists. We were asked to write a book, and I told them, "I'll take you what's wrong ... for more than two years we tried to agree on an outline for the book. Frankly, we couldn't agree.

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

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

THE SABBATH RECORDER

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

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

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

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

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

"People are talking with better speakers hit hardest at what they called "the ruinous effects of alcohol on families and young people."

"LET'S THINK IT OVER"

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

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

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

If New York City Were Hong Kong

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

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

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

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

Recorder Comment

Los Angeles — "I wish every Seventh Day Baptist family could see the wonderful blessings that come from reading the Sabbath Recorder." — Dr. Abel — A daughter, Brenda Lea, to Howard and Jeanne (Brennick) Abel, of Lincoln, Neb., on December 4, 1960.

Obituary

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

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

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

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

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

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

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

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

She was a member, and the oldest one, at the time of her death, of the Waterford Seventh Day Baptist Church, having joined the church Dec. 20, 1884. The funeral was conducted at the church, Dec. 23, 1960, and burial was in the West Neck Cemetery. — P. S. B.