

# The Sabbath Recorder

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## *My Need*

Mrs. Luther A. Wing

I would be seeking, Lord, with all my heart,  
So helpless and so needy I, from Thee apart.  
Today may Thy great grace with me abide  
Hold fast — that I stray not from Thee aside.

The clouds hang heavy and the day is long;  
Help fill its hours with cheerful song:  
Songs of gladness that Thou art ever near,  
Waiting to bear our burdens, quell our fear.

Thine eternal "thereness" may we ne'er forget:  
Whatso'er our trouble, know Thou'rt near us yet  
That clouds may be lifted, and the sun shine through  
Filling our hearts with love and joy anew.



# The Sabbath Recorder

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## Learning the Lesson of Patience

There are certain Christian qualities more characteristic of maturity than of youth. One of these is patience. Youth is proverbially impatient, probably because whenever a challenge gets through the dreaminess and laziness of the typical young man his latent physical energies are all aflame. He wants action, contest, victory. Once receiving such a challenge he tends to become impatient with all older folk who fail to respond with the same exuberance.

Those who are young in Christian experience carry over this same zest for action into the Christian life. It is good and praiseworthy if properly channeled and moderately tempered by the more mature minds of trusted leaders. Damage to the cause of Christ sometimes results from the impatience of youth, but probably not too often. One of the problems of coming to maturity is learning to be patient with people. Many who have learned to be patient with circumstances beyond their control, to be patient with sickness, are much slower in learning the more difficult lesson of patience with people.

Sometimes the lessons so well learned during the ascending years of life and Christian service seem to be progressively forgotten when one passes the crest of maturity and dips into the declining years. Perhaps this is a biological probability — a matter of averages and statistics. How thankful all of one's associates are when the individual, whether he be a youth or an elderly person, refuses to conform to the average but rises far above it in this common grace of patience. We know such people, particularly in the upper bracket of life. Many of them are among our readers. We salute those people who may have lost some of their possessions, may have relinquished much of their prowess, but never have lost their hard-won patience.

A verse of Scripture has been thrusting itself upon our consciousness since we started to think about this subject. In the familiar King James Version, the Bible of quotation and memorization, we read, "In your patience possess ye your souls" (Luke 21: 19). Beautiful, isn't it? It could be taken out of its context and hung as a motto constantly before our vision. It is

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a good verse with which to begin the new year. It suggests that we will never have a tenacious grasp on soul salvation until we learn patience.

We are aware that these words were uttered in a context of tribulation to come, foreign to our experience, greater than we have seen. But whatever may be our experience, we have need of patience in the sense of faithful endurance. The Revised Standard Version at this point is woefully lacking in beauty though it may be coldly and technically correct. It reads, "By your endurance you will gain your lives." If we interpret the new in the light of the elevated impression we get from the older version, we will come closer to the true meaning.

The year is young. Whether we be young or old as we start down its path, we need the lesson: "In your patience possess ye your souls."

## SOLVING THE BRAIN MYSTERY

Far be it from an ordinary minister-editor to pose as a scientist or to discuss in technical language the discoveries or theories of science. Our specialty is another word beginning with "s" — salvation. It, too, has its vocabulary of long words derived from Latin and Greek — words that are strange to some but precious to many, even those not highly educated. What some call religious theories are counted as Christian certainties by others who have proved them in the crucible of personal experience and by the cumulative test of time. The atonement of Christ, though not fully understood, is found not to fail.

Evolutionary scientists in times past have blandly assumed from certain similarities between the skeletons of lower animals and man that the head of a man somehow developed from a lower form. The question of origins is by no means solved, say some of the world's foremost scientists. They have learned much about the secrets of matter and energy; they have replaced guesses with knowledge in many areas; they have shortened the history of man by new dating devices, but anthropology (the study of man) is still full of mystery. Present scientific knowledge is without the cocksureness of previous generations as to the development of the human brain.

The question of the Psalmist, "What is man?" still rings in the halls of science. We believe it will remain unanswered as long as the remainder of that quotation is neglected, in short, until materialistic science relegates materialism to its rightful lower place and accepts the spiritual concept of things. What the Psalmist said, and what the great Christian apostle quoted was, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?" It is the five-times-repeated divine pronoun in this Scripture that gives it meaning, makes it an affirmation of faith in God rather than a groping question.

Dr. Loren C. Eiseley, director of the University of Pennsylvania's Department of Anthropology, has raised some interesting questions in an article in *Harper's Magazine*. His article refers to the fact that the expose of the famous Piltdown man's skull as a hoax leaves us without explanation of how man's extraordinary brain developed in a period which is brief in terms of earth's history. Note what he says:

"We have been so busy tracing the tangible aspects of evolution in the forms of animals that our heads, the little globes which hold the midnight sky and the shining invisible universes of thought, have been taken about as much for granted as the growth of a yellow pumpkin in the fall."

We cannot take the human brain for granted. Science is now forced to admit this. It is the creation of God, even as the Bible has been telling us down through the centuries. Other branches of science related to anthropology have left no room for the concept of sin or salvation. May God hasten the day when a new sense of accountability strikes through the sham of commonly accepted theories of social behavior and men are forced to acknowledge the need for One to save them from their sin. Then they will perhaps discover, if we who know are faithful in making it known, that there is a Saviour willing and able to save. The answer to the quest of the soul is as ready in the Bible as the answer to the question, "What is man?"

## THE REALITY OF FELLOWSHIP WITH CHRISTIANS

By Chaplain David J. Williams

A common complaint among unbelievers is that there is nothing to do for excitement. Orthodox conduct is forgotten and regrettable avenues of sensual and ungodly practices are resorted to. Pornographic literature boasts of mammoth sales. Questionable entertainments attract millions of gullible followers and, in a vain attempt to satisfy man's carnal nature, billions of dollars are spent annually. Worldly friendships fail, promises are broken. Homes founded only on lust crumble. Misery, heartache, doubt, anxiety, disease, all stem from a life that is established on an unstable, Christless, Bibleless foundation. Many caught in the tide of superficial, frivolous living believe that to do anything is better than to stand still and contemplate with God and His will for their lives.

One positive human factor offered as an antidote to the unsatisfying pursuits of those outside of Christ is spiritual Christian fellowship. All those who repent of sin, place their faith in the Lord Jesus Christ, and live lives of obedience are eligible for the most blessed fellowship possible in this life, namely, association with the redeemed of earth. The author has met men of many different nationalities, races, and social standing, but always the common denominator of Christian comradeship bridges the gap of differences.

While visiting in Shanghai, China, in 1946, it was my joy to enter into fellowship with some Christian Chinese. The language barrier failed to present an obstacle; Jesus Christ melted us together in harmony and love. Shortly before my visit to this large metropolis, I had the joy of experiencing the reality of Jesus Christ as my personal Lord and Saviour, and born within my heart was an intense hunger for Christian fellowship.

God led and as I reflect now some 9 years later on my sojourn in China, the most memorable moments were those spent in prayer or service with a Chinese Christian brother in the Lord. Never shall I forget the Sunday afternoon when

I attended a Chinese concert of Handel's world-famous Messiah. On the Hallelujah Chorus, everyone stood, as is the established custom, and I was strengthened that afternoon as I realized that the Gospel of Jesus Christ actually unites men.

All who are born again of God's Spirit face trials, testing, and temptations. We war against the world, the flesh, and devil. Sometimes a Christian feels isolated as though he alone carried the standard of God. To avoid such feelings God encourages His own to:

Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts. . . . Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God (Col. 3: 12-16).

True Christians do not live a life of negation, as some suppose. On the contrary, a Christian's life is filled with God, service for Him, and fellowship with those of the household of faith. Prayers rise from Christian hearts; deeds of kindness are prevalent; friendships are firm; and every effort is exerted to win the lost to Christ. Christians are the bearers of "Good News." They, of all people, can rejoice in the midst of defeatism.

Jesus Christ instituted the Church Universal and the local church. He has likened the Church Universal to His bride, and Himself to the bridegroom. The Church in this age is being adorned for the coming of Christ the second time. Physical organizations are expedient; Christ's strategy for those who receive Him is primarily spiritual. One who affirms that he doesn't need the Church is diametrically opposed to the revealed will of God. We are so constituted that our spiritual selves need encouragement, inspiration, and instruction and the human vehicle to administering such aid is a Bible-believing church fellowship.

A church is not a building with a minister, or a chapel with a chaplain, but a body of saved individuals who have banded together to worship the Lord and lose

themselves — seeking first the Kingdom of God and His righteousness. The early New Testament church partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to its number day by day those who were being saved. Optimism runs high among victorious, spirit-filled, active believers united in the things of God.

The local church should be as a hub of a wheel, the nucleus from which a variety of activities come forth in the name and for the glory of the Lord Jesus Christ. A God-fearing family circle molded together in the crucible of love and mutual respect affords a forceful testimony to the reality of Christian fellowship in the home. Lasting benefit and enjoyment can be derived in the singing and learning of Gospel hymns and choruses around the family piano. Such endeavor is contagious, warm, and pleasing.

As Christians mature in the deep things of God fellowship and blessings mount. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin" (1 John 1: 7). Poor church attendance on the part of Protestants is a deplorable, perennial problem. Bishop Richard C. Raines of the Methodist Church feels that failure to attend church should be labeled as sin. A recent survey among Protestants shows that 69 per cent did not attend church regularly. The bishop declared: "We must go back to the Bible, the whole Bible, and the disciplines that made our fathers strong." With all this emphasis upon fellowship it must be remembered that this fellowship is one wherein Christ is pre-eminent. True fellowship yields compensations as real as anything on earth. The word "fellowship" denotes new and growing experiences, an interchange with Christ and His own.

Christian fellowship is indispensable to a growing Christian!

**SABBATH SCHOOL LESSON**  
for January 14, 1956  
Jesus Calls for Repentance  
Luke 13: 1-9, 31-35.

## MEMORY TEXT

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. — John 14: 26.

## MAKE A WILL!

By Jacob M. Lashly  
of the St. Louis Bar Association

Making a will is a unique and a stimulating experience. Have you ever made a will? The contemplation of such a step involves a new look at one's self in the light of those whom we expect to survive us. How we will appear to those we have left behind suddenly becomes important. A will speaks from the moment of death of the testator and constitutes the last revealing expression of his personality which he shall ever be privileged to project upon this earth. Modesty, vanity, prejudice, fear, strong family pride and affection, a sound sense of justice as between persons in equal positions, excessive tax-consciousness — may be and often are written into the will.

In these days of abundance a much larger percentage of the people comprising the vast middle interest have valuable possessions at the time of their death than at any other time in the history of our country. Many curious attitudes and unexpected postures in family relations are brought about by tax laws and regulations. An older man of my acquaintance, absorbed throughout his active life in business problems, had grown to consider his wife as an uninspiring burden rather to be endured than enjoyed, when suddenly he discovered that she would be entitled to one-half of his entire estate as her absolute property upon his death and that, moreover, this portion would be exempt from Federal Estate taxes. He would be powerless to change this by will; she had only to survive him to come into it. He could neither disinherit her nor inflict his opinions upon her by any threat of doing so. The effect of this discovery was surprising. He began to look upon her with a new and aroused interest.

The event created an unbelievable revolution in her position. Quite suddenly she had become an important person in his life and affairs.

#### Recipients

One of the very first questions which the testator must decide is that of the persons to whom he shall choose to leave his property. Those having dependents will feel an obligation to continue their support. Even this procedure sometimes creates new problems. . . . It is a strange and unaccountable fact that so small a percentage of Christian people and church members leave legacies to their churches, and, surprisingly, this is true among substantial givers and faithful supporters of the church's work. Does this mean that the church has served its entire purpose for its members during their lives? Or is it to be supposed that the church will not need anything after its present members have gone?



#### Late Decisions

One of the difficult problems associated with will making arises when a late thinker decides to make his will on the very eve of his approaching death. It may be that his lawyer will be called to his home or to the hospital in the night. Of course, the mere fact that the testator may have to hurry to get it in ahead of the undertaker is not in all cases ground for impeachment of the will. . . . The emergency may make the whole transaction fall far short of what might have satisfied the testator himself better had he attended to it in a normal and unhurried manner at a time when his emotions were

not blurred by the overshadowing thought of his expected dissolution.

#### Middle Interests

The balance of property is swinging to the large middle group, under a system which has supplanted the former one characterized by groups of very rich at the top, and more numerous groups of very poor at the bottom. Hundreds of corporations performing the manufacturing, processing, and commercial work of the nation are owned by stockholders in every home and hamlet in the land. General Motors has 460,000 and U. S. Steel 225,000 stockholders. . . . These are they who now must support and nourish the educational and religious institutions which no longer can look to the captains of industry or the barons of finance for endowments, or for current support.

Here is a responsibility which has shifted with the wealth, from the few to the many. The time is extremely critical and those to whom this stewardship has been given must come quickly to understand the situation and to act with vision and inspired purpose. Communism, as a belief and a social purpose, imposed by ruthless techniques of force and fear must be met and recognized as the greatest challenge to, and at once the greatest opportunity for the religious people of the world since the dawn of Christianity. Christian faith must be diffused, not for itself alone, but to consolidate and keep alive what Lincoln called "the principle it lives by, for man's vast future." The church lifted mankind out of barbarism and without it society would soon relapse into that condition. No more convincing proof of this is needed than the brutality and lethal conspiracies which are the manifest fruits of godless Communism.

#### Tax Relief

In recognition of the wealth shifts of which I have spoken, the Federal Government has made provision in its tax program for the support of religious, educational, and charitable institutions. There is complete exemption from taxes of bequests to religious causes. The 20% deduction on taxable income for charitable contributions was increased by Act of Congress in 1954 to 30%, where the extra 10% consists of contributions to a church

or association of churches, a tax-exempt educational institution, or an exempt hospital. Truly tithing has been made easy.

#### Endless Blessing

To whom, or to what, then, shall a Christian leave his estate. . . . A bequest to a church endowment fund is. . . gathered up with others and administered by successive boards of the church; the income poured into the stream of the church's benevolences in perpetuity. On through the years after the testator shall have laid down the implements of his work, his contribution, be it great or small, will stand forward to take his place in the work which he wanted done. The church is the central figure in the life of free and godly people everywhere. It is the only effective instrument for spreading the divine precepts of religion and morality, and showing the way to the good life. The church must carry on — it is the Christian's heritage; it should have a place in his will.

#### New Books for Crandall High

When the students at Crandall High School, Kingston, Jamaica, return to their studies after the holidays they will find some new reference books in the library for which they will be very thankful — a nearly new set of the *Encyclopedia Britannica*.

The mission school is only a few years old, and it has been difficult to provide an adequate library. How difficult it has been and how meager the selection (according to our school standards) is hard to imagine. Last winter the school authorities wrote of the great rejoicing over the acquisition (by gift) of a good *World Atlas*. How much greater will be the thrill of having a whole set of the latest edition of the *Britannica*.

The gift came from close relatives of mission workers on the field. Ready for overseas shipment the books weighed 144 pounds. The box reached Kingston about the middle of December. Transportation costs (no small item) are being provided by others than the donors who made the books available. The set was shipped from the Seventh Day Baptist Building at Plainfield, N. J., arrangements being made by Tract Society personnel.

#### Faith and Order Meeting in 1957

Already plans are made and speakers secured for the first nation-wide conference on theological issues in the realm of Faith and Order to be held at Oberlin, Ohio, September 3 to 10, 1957, sponsored by the World Council of Churches.

Dr. Samuel McCrea Cavert, executive secretary for the United States, says that the theme, "The Nature of the Unity We Seek," represents "one of the most baffling questions facing the churches in North America and also in the world as a whole, as they try, through the ecumenical movement, to move forward toward a greater degree of unity."

Leaders planning for the conference noted that in American churches as they actually function today, a common expression of faith has developed which is far greater than the traditional statements of faith indicate. But this blessing, Chairman Bishop Dun noted, carries its own cautions.

"There is a unity becoming manifest in the American scene," he said. "But we must ask ourselves whether this is indeed the kind of unity we seek or whether it is to some extent the kind of unity of which we should beware."

"To what extent is our organizational unity merely pragmatic and not of permanent theological significance? And to what extent have pragmatic agreements in the past tended to become permanently institutionalized, in the long run only emphasizing our differences?"

#### More New Filmstrips

Not previously advertised for free distribution to the churches are nine filmstrips received by the Tract Society from Rev. Paul Osborn on a more or less permanent loan. The following titles will be listed in the forthcoming catalogue where they will be described:

- The Christmas Story
- The Tabernacle in the Wilderness
- Seeking the Lost
- Seedtime and Harvest
- Footsteps of the Risen Christ
- Church History
- Pilgrim's Progress
- By Faith
- The Runaway Prophet

## Missions

### Missionary Evangelist's Services

Plans are under way for the use of the services of the recently appointed evangelist on the home field, Dr. Loyal Hurley. Mr. Hurley has been called to this work by the Missionary Board and will begin services under their direction in the summer of 1956.



It is expected that Mr. and Mrs. Hurley will remain in the vicinity of Alfred, N. Y., until after Conference has been entertained in the First Alfred Church in August. Soon thereafter the Hurleys will be moving to Boulder, Colo., where they have purchased a home. They will devote their service during these weeks to the Buffalo work to the churches of that area. At the request of the Battle Creek Seventh Day Baptist Church the evangelist will assist them in special evangelistic meetings in the early fall. It is also tentatively planned to make his services available to the churches of the Southeastern Association during October and November.

Letters have been received from several churches asking about the arrangements which should be made by the churches requesting the services of the evangelist. Each church will be requested to help make the most convenient arrangements as to date and length of special meetings. The following additional suggestions are being made to the churches by the Missionary Board: (1) That Evangelist Loyal

Hurley's board and lodging be provided, and we hope this courtesy will be extended to Mrs. Hurley who accompanies him; (2) that any special offering which the church may care to take to assist on traveling expenses of the evangelist will be used to extend his ministry on the home field. The budgeted amount for this purpose is rather small (\$100 a month). If it is the wish of the church to make a special gift to the evangelist, this is a matter for the church to decide.

When asked about preliminary suggestions to the local church which would help prepare them for his coming, Dr. Hurley has written: "I would like to see the general plans suggested by Rev. Charles Bond in the Workshop in Evangelism at Fayetteville followed out as a preparation by the church, if not a year ahead, then at least six months in advance." (See article page 9.)

Dr. Hurley continues: "I would like to have us (the local church) try a combination of Visitation Evangelism and a Preaching Crusade in one over-all campaign that would require sixteen or seventeen days to complete.

"We would begin on a Friday night and continue over the weekend until Sunday night with three or four sermons on the responsibility and need of personal evangelism. Then Monday to Thursday nights would be used in a visitation campaign as that work is usually carried on — supper meetings to instruct teams chosen by the pastor, with three or four calls each night by each team.

"On Friday night a Preaching Crusade would begin and continue for nine or ten days, stressing the great Christian doctrines in the messages. These would be to instruct, confirm, and deepen Christian commitment."

These plans are for the consideration of the local church and may be adapted to the needs. But they do give an excellent plan to follow. Man proposes and God disposes. Let us always seek to be guided by His Spirit as we make our plans.

Faith is the pencil of the soul that pictures heavenly things. — Burbidge.

### Dr. Victor Burdick Accepts Call to Service in Nyasaland

It was voted at the October 23, 1955, meeting of the Missionary Board to extend a call to service to Dr. Victor H. Burdick, of White Memorial Hospital, Los Angeles, Calif. The call voted unanimously by the board was stated in the following terms: "In view of the action of Conference in approving the plan for a medical missionary's passage to Nyasaland, it is recommended that the Missionary Board extend a call to Dr. Victor Burdick to be effective January 1, 1957, for him to head the medical phase of the work of Makapwa Mission, details of this call to be worked out with Dr. Burdick in the meantime."

Dr. Burdick is the son of Rev. and Mrs. Paul Burdick of Waterford, Conn. He went to college at Alfred and took his medical training at Albany Medical College, Albany, N. Y.

In reply to the call of the board Dr. Burdick has written, "There continues to be no doubt in my mind but that I wish to serve our Lord in foreign medical mission work and that I prefer to do such service within the influence of Seventh Day Baptists. Thus I would humbly and gratefully accept the call extended by the Missionary Society, to serve in Nyasaland. May we ever seek God's leading in all our planning."

It is tentatively planned for Dr. Burdick to complete resident training at White Memorial Hospital from January 1 - July 31, 1956, taking a leave of absence for training in Tropical Medicine at Loma Linda during April. (The two nurses now serving in Nyasaland took a similar course of intensive training at this school as a part of their preparation.)

It is hoped that Dr. Burdick may attend Conference at Alfred, N. Y., in August, taking part in a special service on which the president of Conference is being consulted.

It is tentatively planned for Dr. Burdick to attend Kennedy School of Missions at Hartford, Conn., for at least one semester before leaving this country early in 1957.

Dr. Burdick concludes his letter of acceptance, "I am truly looking forward to

### A Proposed Plan for Evangelism

(This outline was prepared by Rev. Charles H. Bond and presented at the Missions Workshop during Conference at Fayetteville, August, 1955.)

#### Ten Commandments for Successful Meetings

1. Elect a Planning Committee on Evangelism.
2. Set the date and length of meetings (1 or 2 weeks). (Do this at least one year in advance.)
3. Determine the purpose of such meetings — what is to be accomplished?
4. Select and secure the speaker.
5. Make a community survey.
6. Make a responsibility list.
7. Prepare the people (prayer, Sabbath sermons, etc.).
8. Advertise (word of mouth, telephone, radio, local paper, etc.).
9. Begin the campaign.
10. Follow it up. (Did you accomplish your purpose?) Assimilate the new members — put them to work for Christ.

#### The Campaign

1. **Personal visitation by the church as follows:** First week — messages on personal evangelism by the speaker (Friday - Sunday); visitation by teams selected by the pastor; training suggestions by the evangelist (Monday - Thursday).

2. **Preaching Crusade (9 or 10 days):** Objects: To further the consecration of the visitation workers; to revive the remainder of the church; to stabilize any won by visitation; to bring to full commitment any almost won by visitation; to encourage continuous personal work by the church; to seek the unconverted and untouched.

3. **The Over-all Purpose:** To help the church do its own evangelism.

this experience as that which the Lord would have me do, and as an opportunity for living in close dependence and communion with Him, as He works through us to bring salvation to the lost. Please continue to pray for His guidance in my life."

### Difficulties Missionaries Face

The missionary from America must realize that "complications of our Westernism" are apt to arise in the minds of the African and Asian. This may explain in part a seeming resentment toward the missionary. We cannot divest ourselves of the associations that go (in the Eastern mind) with the cultural and geographical origin of our activity. Imperialism may be entirely gone but the memory lingers on. The day of slavery is not too far distant. Effective communication under such circumstances is always a triumph of patience and grace.

It is tremendously important to learn the language of the people. Failure in communication is serious, sometimes laughable, but basically serious. For years in one area of the Congo, missionaries confused "bini" and "bini," just a difference of tone, but the difference between "poison" and "bless." Every month the missionary said, "This cup of poison do we bless." And the people said, "Ah, every month the missionary makes a poison brew and blesses it. The people who drink it and do not die before the next communion are proving their innocence by that means." Since the custom of that land was to drink the poison cup to prove their innocence it is understandable that they came to this conclusion when the missionary failed to make clear his meaning. It is seriously important for the missionary to learn the language of the people he would serve.

During 1955 Oral Roberts, one of America's most popular healing evangelists, conducted ten great tent campaigns in major cities of the United States and Canada, using the huge six-pole tent which seats 14,000 and is the largest Gospel tent in the world. It is claimed that more than a million people have come beneath the canvas of the Oral Roberts tent this year and heard the Gospel, and that close to ten per cent of these have accepted Christ as their Saviour. In addition to the tent campaigns, six auditorium meetings were held, the latest one, in Denver, Colo., closed November 27 after 50,000 had heard him and 4,500 had professed conversion.

### "TOMORROW IS TODAY"

Each session of the Seventh National Assembly of United Church Women, November 7-10 at Cleveland, Ohio, found Mrs. R. T. Fetherston, Mrs. Lloyd Lukens, and Mrs. Lester Nelson (the writer) representing the Women's Board of your denomination and sitting in the first balcony directly to the left of the speakers' stand. What a thrill it was to see our own Seventh Day Baptist denominational banner, first in line, across the auditorium! During this assembly, at least 12 women showed more than a passing interest in Seventh Day Baptists and what they stand for. How happy we were to have opportunity to witness for our denomination and to testify for our convictions!

A breath-taking sight greeted our eyes as the massive curtain was pulled back for the first meeting. Silhouetted against a black velvet back drop, was a huge white cross flanked by white candelabra. Beautifully garbed in their bright native costumes, in front of this cross, were 47 overseas guests from over 20 countries. It was truly an inspiration, to not only see these sisters in Christ, but to actually feel their presence and their very real zest for their Christian life, as they mingled and discussed problems with us, in this assembly.

We were filled with the realization that **there is no barrier across denominational lines!** Each woman there, felt the "oneness" in Christ. United Church Women is no longer experimental; it is a force that is moving forward with definite purpose and plans for definite needs of the world!

Although every Bible study, every address, and every worship service had its impact on the delegates, we had the feeling these were not as important as the fact that each woman was there for a definite purpose. She was there not only to gain knowledge of national and international problems, but to give of herself and her ideas toward a larger and more definite pattern for UCW.

Much progress was made when the assembly of 3,000 delegates separated into small groups of tens, to discuss specific problems and solutions thereof. The response to this plan was amazing. We were asked to get in a group where every-

one was a stranger to us. Five minutes were spent in introducing ourselves and getting acquainted. A leader and a recorder were chosen for each group. Each one was then given opportunity to bring a specific problem that she felt UCW could do something about. From these interests, one was chosen by the group to discuss and to make specific recommendations toward the course of action UCW should follow. The leader then took the recommendation to a section leader, who further helped to correlate these findings, and in turn provide summaries to the Resolutions Committee. All of the final resolutions approved by the assembly stemmed from the "grass roots thinking" of these tiny groups. I felt very fortunate to have been able to sit in the group with Mrs. Esther Jawahir Masih from Pakistan. Our group's discussion and resolution naturally centered around her problems, which seemed acute to us. Although our recommendations did not get in the final resolutions this year, we were glad of the promise that they would be given special consideration and further study in the months to come.

Eight outstanding addresses were heard. Space will not permit my writing of each, but will mention three. Mrs. Eleanor Roosevelt spoke on "The Revolutionary World in Which We Live Today and Its Relation to the United Nations." Excerpts from her address were: "We will be close neighbors soon, to people our grandparents never expected to see. That is what the UN is preparing us for. The UN is only machinery to make it possible to work with other nations; it's up to us to have the responsibility and vision to make ourselves worthy of leadership. . . . We know we cannot do it on our own strength, we have to ask for strength from above. . . . We are reaching the place where military power will not be the primary strength. Cultural and spiritual leadership will be most important. . . . It is one thing to know (intellectually understand) what is happening to other people, but we must be able to feel how it is. This is part of our obligation to the position we now hold in the world today. We must have vision, courage, and staunchness to face the uncertainties. The security of the world lies in us, and our dedication to God."

Another dynamic speaker was Rev. James H. Robinson. His address was on "The Church Facing the Revolutionary World." It was a stirring account of what he had seen and heard in meetings with leaders and common people in Africa, East Germany, the Near East, and Asia. He spoke vividly of the twin revolutions of Nationalism and Communism in a style that was not only realistic, but profoundly hopeful. He was not content to analyze what Americans have done or failed to do in these turbulent areas. His positive recommendations for action by church and state had a rare prophetic, statesmanlike quality. One had the feeling that this was not a tourist's report but a spiritual leader's clear call to action. Being a Negro, he knew whereof he spoke when he said, "There is no prejudice old enough or deep-rooted enough that it cannot be broken. The only bonds we cannot break are the bonds that bind us to God. . . . Crises in the past have been confined to small areas, now they engulf the whole world. . . . The decision will be made in the next 10 years. Time to talk about Democracy is past; we must do something now! . . . Democracy is a spiritual thing, you cannot teach it. You have to catch it! It comes out of the homes, out of the churches." (I would certainly recommend his book "Tomorrow Is Today" for your further study on what you and I can do now — tomorrow will be too late!)

Chester Bowles (former Ambassador to India) also gave us food for serious thought. Said he, "We are facing opportunities we should welcome. . . . The coming power of the world will not be in the atom bombs, steel mills, geography, etc., of a nation, but in the dedication of its people. Our force must be our ideals! . . . The most dramatic happening in foreign history was the hearing of our desegregation. . . . We seem to be fighting Communism only. We must forget Communism and develop a positive program of help and assurance for the oppressed!"

It is our earnest desire, that all Seventh Day Baptist women will feel the urgency of attending a United Church Women Assembly whenever possible. Not only awareness of world problems, but attitudes and feelings about these situations are formed that will influence your whole train of

thought and action. It is not only important, but urgent, that we as church women are aroused to these world situations and will do something about them. (Two thirds of the world's population exists in poverty and ignorance while the other third lives in luxury.) **Tomorrow is Today!** It is in the now that the urgency lies. There are definite things that can be done now. We as Christians should not be content to merely help our missionary projects already under way, but in addition, to reach out for more solutions to problems in the world, that someone will have to face, if we are to survive and live in peace. What about it, will we as Christians have the vision and dedication to face this hungry and oppressed world and constructively meet it? — G. N.

### TEACH US TO PRAY

Have you ever grown up in your prayer life, or are your prayers still childish? What is prayer and why should we pray? Do we teach our children to pray meaningfully or do we merely teach them to repeat prayers that older people have written? How can the church and the family help children, young people, and older people to experience the benefits of sincere purposeful prayer and to grow in their prayer life?

These and other related questions will be discussed in ten articles on the theme, "Grow as You Pray — Pray as You Grow," in the February issue of the *International Journal of Religious Education*. Of course the issue will also contain the usual helpful materials for worship in the various departments of the Sabbath school.

The *International Journal* is an excellent help to Sabbath school superintendents and teachers, and I believe an increasing number of Seventh Day Baptists are finding it so. You can still get the November issue to which your attention has already been called in these columns, and which featured articles on the Bible and how to use it and make it live for boys and girls in Sabbath school, in the Vacation Church School, and in the home.

Copies of these special issues may be purchased separately and the single article

on the Bible in the Vacation School is available. However, the cheapest way to get all the special articles as they are published is to be a regular subscriber to the Journal at \$3 a year or \$5 for two years. Secretary Neal D. Mills, Box 742, Alfred, N. Y., will be glad to enter your subscription.

N. D. M.

### National Conference on Religion and Public Education

Between visits to our Illinois churches as secretary of the Board of Christian Education I attended the National Conference on Religion and Public Education held in St. Louis November 6 to 8. On Sunday night the 6th Dr. Eugene Carson Blake, president of the National Council of Churches, gave an address pointing out that religion has a stake in the public schools and in the popular attitudes shaped to a great extent in the schools. He said that there has recently been in our land an atmosphere of suspicion of important religious teachings. The idea of brotherhood has been condemned as "red"; to mention the word "peace" was to be judged subversive. The scientific attitude in schools has unnecessarily partially displaced the religious attitude.

This three-day conference was the first joint effort of Protestantism to wrestle with the problems of religion in relation to the public schools. It was sponsored by the Committee on Religion and Public Education of the National Council of Churches. More than twenty denominations and many state councils of churches sent delegates. There were also many observers from Roman Catholic, Jewish, Christian Scientist, Universalist-Unitarian, Southern Baptist, and other fellowships. These observers entered into the discussions but had no vote. The findings of the Conference are not in any way binding on the denominations but were referred to the National Council and to its members for further study.

The 200 men and women from all parts of the United States met in nine sections each morning to study and discuss the following phases of the general subject: (1) "The Christian's Duty Regarding

Public Schools," (2) "Church Channels for Expression of Our Concern," (3) "The Bible in the Public Schools," (4) "Practices of Worship," (5) "Treatment of Religious Viewpoints in the Curriculum," (6) "Freedom to Learn," (7) "Increasing Understanding Between Church and School Leadership," (8) "Relationships of Church Educational Efforts to State Agencies," (9) "Methods, Techniques, Evaluations."

My decision was to join section five. We held five sessions of one and a half to three hours in length and reported to the entire conference the observations and views which seemed to represent the majority opinion. Some of these views were: (1) Religion is to be integrated with other subjects, not taught as a separate subject in the public school; (2) the teacher's attitude and awareness of the religious views in the community may determine his treatment of religion in the curriculum; (3) more attention needs to be given to the preparation of teachers so that they will understand and appreciate the religious backgrounds in the community; (4) school systems should establish a policy within which teachers can deal with questions of religion as they arise, and can maintain a climate favorable to religion but with fairness and respect for different religious beliefs and practices. It was recognized that schools may find difficulties in attempting to teach the existence of God, yet they must not by implication or avoidance teach the non-existence of God. A Catholic priest proposed that the school should assume the existence of God and not try to prove it or teach it directly.

Reports from other sections included the following statements:

(1) Freedom to learn must be afforded to the individual at all ages by the public schools which exist (a) for the perpetuation of our social legacy, including political and social institutions and our historical religious traditions, (b) for the development of personal adequacy in the individual.

(2) There is concern that (a) "we not lose the respect and appreciation for the wisdom, power, and love of God which undergirds the life of any people . . . but continue our dedication to make our nation an instrument of righteousness and

freedom"; (b) refuse to yield to fearful conformity and thereby surrender the experimental fringe in our educational program which makes progress possible.

(3) We firmly believe that "the public schools of this God-fearing people will prosper as long as they continue to acknowledge and champion the fundamental God-given rights declared by the Declaration of Independence and in the Constitution of the United States."

(To be continued in a later issue)



### OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene  
Andover, N. Y.

Dear Mrs. Greene:

I have never written to you before, but my Mommy was one of your Recorder children a long time ago. She is helping me with this because I can't write many words yet.

I will be five years old next April 1. My little brother Donald Ernest is eleven months old. He is too round and fat to walk yet, but he is proud to be able to stand up.

Right now we both have chicken pox, and are all spotted, but we aren't very sick.

Goodby for now.

With love,  
Carol Elise Albert.

Scotia, N. Y.

Dear Mrs. Greene:

I can carol. I have chicken pox. I am four years old. I was playing with my nursery set.

San Antonio, Texas.

Carol.

Dear Mrs. Greene:

I haven't been writing anyone for so long I hardly know where to start. I am eleven years old and in the sixth grade. My teacher is Mr. Coffindaffer. I'm sorry to hear that you aren't going to write the Children's Page any more. Would you care after you quit if I wrote to you anyhow? [I would love to have you write to me. — Mizpah S. Greene.]

I have three pets. They are cats. Their names are Chocolate Drop, Twinkle Toes, and Tom.

I take music lessons. My music teacher is taking a two-month vacation. I also take band lessons at school.

I went to church camp this year. It was lots of fun. We stayed a week. On Monday, Wednesday, and Friday we went swimming, and on Tuesday and Thursday we played softball.

The woman's society of our church had a bazaar this week. It lasted for two days.

There is a lady that lives across the road from us that will be 83 in March.

My grandmother was 80 in November.

I live on a farm. We sell milk. We have twelve cows, two horses, and some chickens.

Our Sabbath school class is called "Learners of the Bible." There are five children in our class. Their names are Sarah Rogers, Charles Harzen, Elain Davis, Donnetia, and I. The teacher's name is Esther Hansen.

Well, I'd better close for now.

Love,

Carolyn Randolph.

Route 2, Salem, W. Va.

Dear Recorder Children everywhere and today, Carol, Carol Elise, and Carolyn:

As this is my last time to write for the Recorder, I am sending my last message to you all. I shall miss my Recorder page and especially your letters which I have especially enjoyed.

Most lovingly yours,  
Mizpah S. Greene.

### Brutus Black

By Irene Hulett

Beautiful is Brutus Black;  
Not a cat-charm does he lack.  
Coat of such a brilliant gloss  
Rivaling the finest floss;  
Eyes of vivid emerald green,  
Prettiest cat-eyes ever seen.

Many friends has Brutus Black,  
Of admirers he has no lack;  
As they stroke his glossy fur,  
Gently he begins to purr,  
And his emerald eyes express  
Gratitude for each caress.

### GOD'S WILL FOR US

By Evangelist Wayne Marona

(Continued from December 26)

A complete resume of what has transpired during the year just ended would probably reveal that we have not been as busy with our opportunities as we should have been. No doubt many would be sore amazed and troubled in spirit, for the possibilities were much greater than that which was achieved. Viewing the past, as stated above, is only good if it turns our eyes to the future. He who rejoices in doing, in active service, in finding and using opportunities for greater achievements, who sees with glowing anticipation new worlds to conquer, lives in the springtime of life. The spiritual progress and activities in our lives all go to show that our experience is not static but that proper progress is being made and that we are a virile and going organism. It is the manifest increase — the fulfilling of God's Word in us — the building of God made manifest that brings tribute to the vision, persistence, and resourcefulness of the body of Christ on earth.

We all know that it would be impossible for our spiritual leaders to successfully fulfill the purpose of their office without the intelligent assistance and careful attention to spiritual details of those with whom they labor. Such thoughtful co-operation is indeed a "must" if we are to come into the spiritual unity which will bring fulfillment to the prayer of Christ that we should be "one." Such fellowship and co-operation makes our work become, indeed, a labor of love.

I have observed, in more recent meetings, what seems to be a growing consciousness among the people of God that

Pleasant life has Brutus Black;  
Not a comfort does he lack;  
Lies at ease beside the fire,  
Of its comfort does not tire.  
Stretches, yawns in sweet content  
At the blessings life has sent.

Beautiful is Brutus Black,  
Not a cat-charm does he lack.  
If this statement were not true  
Would I sing this song for you  
Wasting paper, and all that,  
On an ordinary cat?

the real reason for our existence as a church is to really and sincerely inculcate character, charity, and fellowship, predicated upon the Word of God. On many occasions, we have quoted from the 13th chapter of First Corinthians: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." I am convinced that we who comprise the body of Christ can be instrumental in translating this particular precept into action and, in so doing, justify its existence. I don't have to tell you that merely holding religious meetings at stated times is not sufficient in itself. When this precept of charity becomes vital in our thinking, then it will be translated into action and we will find ourselves looking for opportunities and projects which will contribute to the building of character and the general welfare of those who, in some way or other, need our consideration and help. O let us not grow weary in well-doing!

We have been thrilled to see and to hear of the upsurge in spiritual interest in a number of the communities in which we have labored. Maximum potentialities, activated, are the achievement of every group enthusiastically and fully dedicated to the known will of God. I realize there are many problems which must be solved in every advance, but I am confident that he who will keep his hand to the plow, who has undertaken a God-given task, despite the many difficulties, will emerge the triumphant overcomer.

There are many smaller groups throughout the country (who might be considered by some as the "less comely parts") to which we must give careful consideration. I feel very strongly about this for the Bible teaches that the "less comely parts" deserve the more attention. And who knows what God is going to find in this category to which we have just referred, and what splendid talent may be awaiting there for release. I am cognizant of the fact that one cannot perform the duties involved without an expenditure of time and energy. May we withhold nothing that it is possible for us to provide, whether financial or otherwise, in order that all may be reached with God's message of deliver-

ance. We often review, in retrospect, the many happy associations of the past years; and these, with the blessing of God, are compensation far beyond that which could be reckoned in terms of dollars and cents. "Blest be the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above."

The grace of God is tremendously far-reaching. Not only does the grace of God draw us into moral cleanliness and spiritual-mindedness, but has to do with all phases of human existence. It reaches past all externalities, and the tender touch of the Saviour in our hearts causes us to strip ourselves of all religious pretense, for we have no confidence whatsoever in the flesh. My mind is directed to the words of Paul in 2 Cor. 8: 1-5. Here is the wonderful example of the grace of God bestowed on men who, having given themselves over completely to the grace of God, now abound in the riches of the grace of liberality, the fellowship of the ministering to the saints. "This they did . . . but first gave their own selves to the Lord, and unto us by the will of God." If we have given ourselves so completely to the Lord, then we are among those who understand something of this great grace.

May the hope that exercised the lives of these early Christians be an encouragement for us today to do somewhere near as good a job as they did. A man who has learned the true joy, the full joy, of giving of himself, and of "casting his bread upon the waters," realizes that it will come back to him many fold. The fulfillment of this promise has been true in the lives of many up to our present day. I hope many more of those who profess a trust in the living God will come to this full experience — and the realization that, as the years go by and we grow in experience, the only true value is the value of, first of all, our obedience to and our fellowship with God; and, second, our fellowship and love one for another. Christians of this caliber will certainly inspire others with a forward look — and action. In contemplation of the future, I realize the success of our affairs depends upon our complete committal to God, for only in His capable hands are we confident that our destiny is assured.



# The Sabbath Recorder

## News Flash from British Guiana

Rev. Ben Berry writes regarding his wife's operation as of December 13, "I think I can safely say that the prayers of our friends in the U. S. A. and British Guiana were answered in a miraculous way. The doctors were able to carry out the operation within ten days of her being admitted to the hospital. She spent twenty days in the hospital and is now sitting beside me while I write this letter (at home).

"Presently Hannah is under the care of the district doctor who tells us that it will take six weeks before we can say that she is out of danger and another six weeks before she begins to do ordinary work."

The NBC television network is announcing three religious telecasts, sponsored, but without commercial messages, which will be given under the general title, "His Way, His Word," one each month, with "The Prodigal Son" telecast over the NBC television network on Sunday, January 29, at 2:30 p.m. (EST). A second, "Where Your Treasure Is," will be seen on Sunday, February 26, again at 2:30 p.m. (EST), and the third, "The Fruitless Fig Tree," on Sunday, March 25, at 2:30 in the afternoon.

## Accessions

Nortonville, Kan.

By Baptism:  
Clarence H. Kierns

By Testimony:  
Alonzo E. Dotson

## Births

Karns. — A son, Harry Edward, Jr., to Harry E. and Jean Robinette Karns of Bedford, Pa., on Oct. 30, 1955.

Pearson. — A daughter, Deborah, to Rev. and Mrs. David Pearson at Makapwa Mission, Sandama, Nyasaland, B. C. A., on Dec. 1, 1955.

## Obituaries

Hill. — Frank, son of Franklin and Mary Green Hill, was born in Ithaca, N. Y., June 28, 1861, and died at Warwick, R. I., Dec. 15, 1955.

A long-time resident of Ashaway, he took an active part in business, civic, and church affairs. He was cashier of the Ashaway National Bank for half a century, and for many years served

as president of the First Seventh Day Baptist Church of Hopkinton, of which he was still a member at the time of his death. He served from 1893 to 1898 as a member of the General Assembly of Rhode Island. In 1928 he was president of the Seventh Day Baptist General Conference.

He earned his bachelor's and master's degrees at Alfred University. The Rhode Island State College honored him with the degree of Doctor of Laws, and the Rhode Island College of Education conferred upon him the honorary degree of Doctor of Education.

His wife, Emma Green Hill, preceded him in death by several years. He is survived by a daughter, Mary (Mrs. Julian T.) Crandall, and a son, Frank M., both of Ashaway, and by several grandchildren and great-grandchildren.

Farewell services were conducted by his pastor, Rev. Lester G. Osborn, and his body was laid to rest in the Oak Grove Cemetery in Ashaway.  
L. G. O.

Rankin. — Ronald, 9-month-old son of Mr. and Mrs. E. Richard Rankin of Hancock's Bridge, N. J., died Dec. 10, 1955, at the Bridgeton Hospital. Funeral services were conducted by Rev. Robert DeRemer at the Brook's West Side Funeral Home in Bridgeton. Interment was at the Overlook Cemetery.  
R. P. L.

Sheldon. — William Wheeler, son of John and Meta Adelia Powell Sheldon, was born in Alfred, N. Y., July 13, 1876, and died at Bethesda Hospital, North Hornell, N. Y., Oct. 24, 1955.

Mr. Sheldon joined the First Seventh Day Baptist Church of Alfred in 1890. He was married to Adelaide Burdick on July 22, 1908.

Survivors include his widow; one son, William Maxson of Cuba, N. Y.; three daughters, Mrs. Rowland Roelfs of Chattanooga, Tenn., Mrs. Wilfred Clay of Levittown, Pa., and Mrs. Frank Chapman of Baltimore, Md.; a sister, Mrs. Maude Williams of Oakland, Calif.; nine grandchildren, and several nephews and nieces.

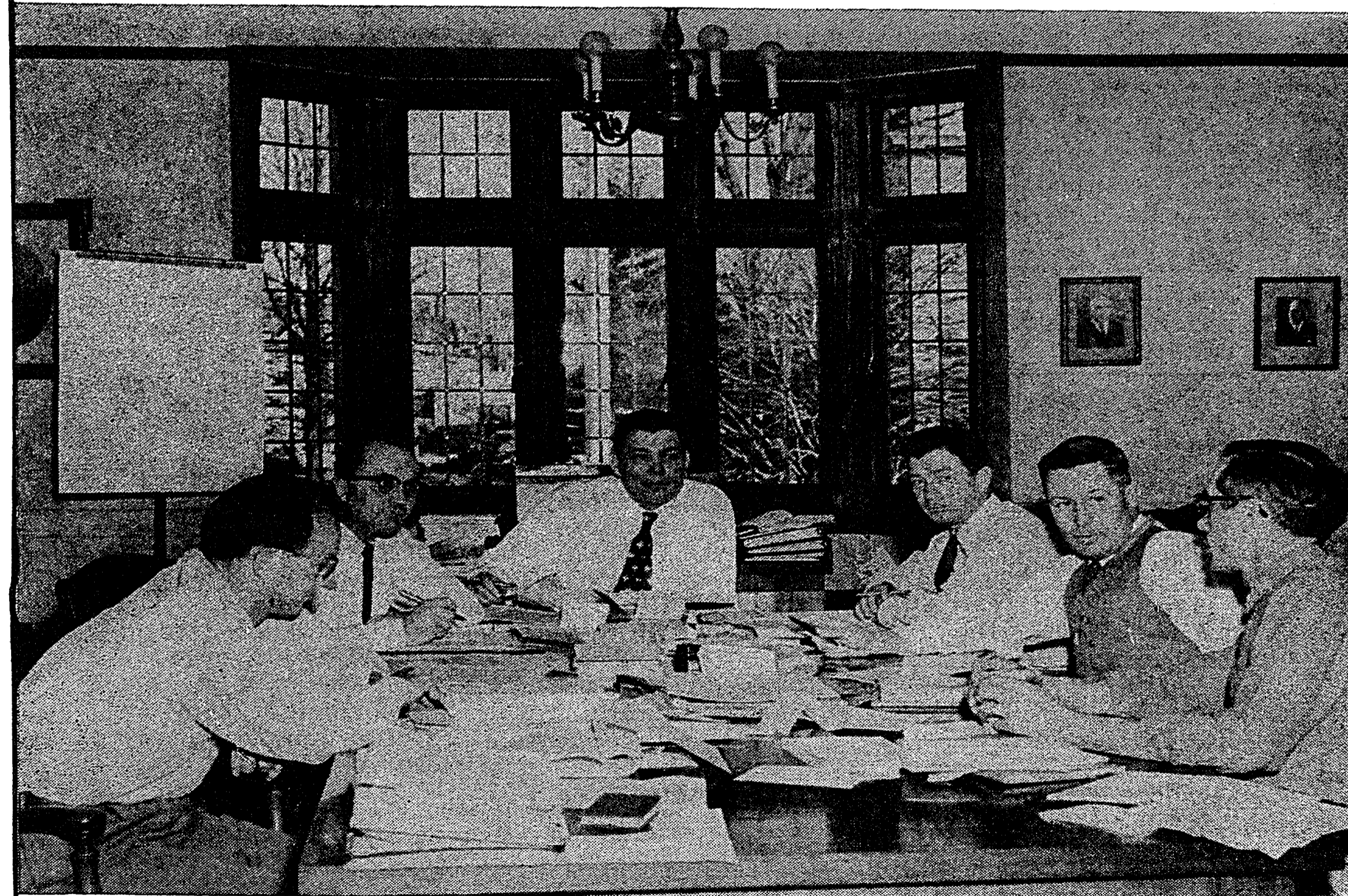
Memorial services were conducted from the First Alfred Church by his pastor, Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery.  
H. S. W.

Stevens. — Frank Winthrop, son of Charles W. and Harriet Potter Stevens, was born in Alfred, N. Y., Aug. 14, 1877, and died at Bethesda Hospital, North Hornell, N. Y., Aug. 21, 1955.

Mr. Stevens joined the First Seventh Day Baptist Church of Alfred in 1890. He was married to Amelia Fenner on Dec. 14, 1909.

Survivors include his widow; two sons, Ellis of Alfred, and L. Gifford of Center Cross, Va.; one daughter, Mrs. Kenneth Kane of Mt. Morris, N. Y.; a sister, Miss Ethel Stevens of Cleveland, Ohio; six grandchildren and three great-grandchildren.

Memorial services were held at the Landon Funeral Home, Hornell, N. Y., with Rev. Albert N. Rogers, pastor of the Second Alfred Church, officiating. Burial was in Alfred Rural Cemetery.  
H. S. W.



Seventh Day Baptist Commission in session at the Seventh Day Baptist Building, Plainfield, New Jersey, on December 26 - 29, 1955. Left to right: Clarence M. Rogers, Charles H. Bond, Albyn Mackintosh, Charles F. Harris, Earl Cruzan, and David S. Clarke.