

The Sabbath Recorder

A New Year's Meditation

By M. S.

The earth was brown and bare and cold;
Another year had swiftly rolled
Its twelve months round, and as its life went out, it seemed
To bring to mind all the fond hopes that man had dreamed,
Which in the waking never were fulfilled —
Every disappointment that had chilled
A single heart; every broken vow
Each day had known; and now
The year was going, with bowed and heavy head;
The whole earth sad,
And nature, too, seemed dead.
The heavens looked with pity on the earth below,
And, to hide its desolation, sent the snow.
All that long night the soft white flakes were whirled,
And when the morning came, their innocence and purity had
clothed the world.
A bright New Year had dawned, which did not know
The sin and sadness that had come a year ago
The past was covered: God had sent this untried year to give
Another chance to man, that he might wake and hope and live.

The Sabbath Recorder

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Alarming Wage Demands

Most of us remember the time when organized labor campaigned for a forty-hour week. We were glad that it was successfully negotiated; it seemed reasonable. Minimum wage laws have been generally acceptable; they commend themselves to an awakened Christian conscience that wants all to have an equal chance to make a decent living.

We had hoped that organized labor could be content with reasonable demands, but labor leadership in many cases has long since gone beyond reasonableness and any conformity to Christian principles. The New York metropolitan area at the moment of writing anticipates starting 1962 with two crippling strikes (electrical and transport workers). The new demands include a twenty-hour week — with an ever increasing take-home pay and other benefits. The gross hourly wage in these and other services is already so high that private hiring by people of moderate means is almost impossible.

It can be argued with some reasonableness that if everything spirals together American society can survive. But our favorable international economic position is fast fading as our gold reserves dwindle and we become unable to compete for world markets.

From the Christian point of view this is not the worst. Moral and spiritual growth, which were probably hindered by too long hours in a previous generation, will be changed to moral and spiritual decay if a twenty-hour week becomes general. American just does not have the spiritual undergirding to properly use that amount of leisure time. Teenage and adult delinquency will become an ever more grave problem.

"The love of money is the root of all evil," says the inspired Scripture. We must conclude that the writer was a prophet; he could not have known what he was talking about. His words, which were thought to have meaning in the first century are really just beginning to be fulfilled.

There could be one bright spot in the immediate future if organized labor succeeds in its selfish fight with industry and other branches of labor. Some of the individuals reaping the benefits of the pressure groups to which they belong are

sincere Christians. They may, with proper leadership, use their extra time and economic security for the cause of Christ. What great things could be accomplished in the redemption of a decaying society if we all used our increasing leisure time for the glory of God — distributing tracts, for example, or spending time with those who could be confronted with Christ through us.

Hamstrung Missionary Power

We are either at the dawning of the space age or at the twilight of human existence on this earth — depending on whether space vehicles blast off for exploration or enemy exploitation. Strange as it may seem, spacecraft news has become so common that most of us would not step outside the door to watch a new satellite cross the sky at 25,000 miles per hour. We would rather sit before the television screen and watch the plodding of horses in the fictitious reconstruction of pioneer days in "Wagon Train." People are funny.

The horse has made a remarkable comeback, and illustrations drawn from saddle and harness may continue to be understandable. For the horseman in battle or the farmer in the field one fear could never be dismissed. By an enemy sword or by an accident his trusty horse might become hamstrung. With the great tendons between the upper muscles and the lower leg severed the horse is powerless and useless.

John Milton has this line, "So have they hamstrung the valor of the subject."

In our day we feel that to effectively co-ordinate the missionary zeal of all our churches and pool all our resources for long-range goals we must have a denominational budget, adopted a year or more in advance. None of us can seriously question the procedure in a day when regularly received salaries are required to meet the regularly recurring obligations of our sent-out ones. Only thus can we move forward through the boards and agencies that we have set up to foster our total outreach.

On the other hand, a united but unraised budget may hamstring a consider-

able number of good horses that could carry messages or pull the plow. Every year a number of new opportunities for service beckon insistently until their arms grow tired. Macedonian calls for help are answered with the chilling, "Sorry, it is not in the budget." Europe would not have been evangelized in the first century if the early church had been operating on an ironclad budget. New laborers seeking to come into the service of our denomination have to be told either to start a new self-supporting work or to wait for the uncertainty of getting in the budget some years hence. Thus our missionary power is hamstrung. Or, as Milton would say, "So have they hamstrung the valor. . . ."

Is the answer, then, to abandon our well-laid budget plans, or to hope that our self-sacrificing servants on the field will somehow manage to live if we divert their anticipated funds to some now un-budgeted project or to take on new and untried laborers at the expense of those whom we have commissioned and have professed to love dearly? Certainly not. We must be true to our present commitments, while at the same time re-evaluating these known areas of service from year to year. But, by all that is good and holy, by the love of Christ that constrains us, we must somehow make provision for the opening of new work that cannot wait — work that cannot be budgeted in advance. How can we claim to be under the guidance of the Holy Spirit if we lay down the rules for His leading and require Him to give us one year's notice?

There is an answer, but it cannot be found in General Conference action or Planning Committee deliberations. These organizations have to be painfully conscious of the coldness of financial statistics and the evidences of lukewarm love on a per capita giving basis. To keep our missionary power from being hamstrung we must individually yield to the leading of the Holy Spirit when we plan our giving to the Lord's work. Is our giving, like the laws of the Medes and Persians (pagans) that change not? Are we afraid to give more than we promised? The simplest way to make room for new

work that comes to us like fast-breaking news is to give beyond the budget. The other possibility is to encourage our outreach agencies to include in their budgets a certain percentage of uncommitted funds so that they can follow the leading of the Holy Spirit in our behalf.

A Debt to the Jews

Would you let me help you discharge a debt you have? I can almost hear the answer, "I don't owe any man anything." Then again, I think I hear, "I don't need your help, I'll take care of my own debts." Replies like these are typically American — at least of the old school. But you do have a debt, and I think I can lovingly and faithfully remind you of it. With Paul, each of us must say, "I am debtor" (Rom. 1: 14). If the brave apostle would say he was a debtor to Greeks, to barbarians, to wise and to foolish, how much more must we say, "I am debtor to the Jews"?

I am sure I need only to remind you of this indebtedness. Have you ever been blessed by a shaft of heavenly light from God's great Book, the Bible? Has some servant of God warmed your heart as he has shown you some of the depths of God's revelation? Who, under God, gave us that book? What do you mean, you are in debt to no man?

The two paragraphs above were part of a Christmas letter by Dr. William Culbertson, chairman of the Advisory Council of the American Association for Jewish Evangelism, Winona Lake, Ind. There were other compelling reminders of our debt to the Jews and, of course, a suggestion to help this particular organization in its work. Apart from that, it certainly does us good to remember our debt of gratitude, one which is all too easily forgotten. It may be argued that the debt is nearly twenty centuries old and that we owe nothing to the descendants of the people "of whom is Christ as concerning the flesh" (Rom. 9: 5). But as long as there are Jewish maidens, or men, who have not yet paid homage to the King of the Jews we have a moral obligation imposed on the Church by the Holy Spirit — debt to give them the full Gospel of salvation.

Christmas Is Coming

No, this item was not held over from the December 18 or some earlier issue. It is inserted to humble us and keep us from the provincialism that we claim to abhor in others but into which we ourselves so easily slip. Christmas has not yet come; it is still coming for perhaps more non-Roman church people than have already celebrated it. On January 7 all the Eastern Orthodox Churches (an estimated 25-50 million in Russia alone) celebrate the Nativity. But that is not the only Christmas still in the future. The relatively large Armenian Church celebrates this holy day on the 19th of January.

We would do well to curb our emotional outbursts when some nonconformist starts to criticize a given questionable Christmas custom that has fastened itself upon our family or church. If somewhere near half the world accepts some other date and vastly different customs of celebration, who are we in our smug little America to fight for those traditional elements of questionable origin which are not even true to their origins? Must we seek to impose a strictly American Christmas upon the whole world? That is folly; it is provincialism; it is contrary to modern missionary philosophy.

It is natural for our missionaries to cherish the customs of home in their far off places of service. We expect them to do so. If they are serving in areas where nothing is known of the true meaning of the birth of Christ they can introduce the type of celebration that is suited to the situation they face, but if they are in an Eastern Church area, for instance, they would do well to carefully consider any insistence on public observance of a completely extra-biblical day fixed by the Western Church — the Church of Rome.

Christmas is coming — for the other half of Christendom — but Christ has come and Christ is here every day in the year. If He, through the Holy Spirit, dwells in our hearts we are liberated from fear, anger, and petty bickering.

The Beginning of General Conference

The Great Communion — Newport, 1696

By Evalois St. John

(Librarian, Seventh Day Baptist Historical Society)

That the early Sabbathkeepers in New England and their fellow-believers in Old England thought of themselves as "instruments in God's hands" is very evident.

"But instruments in His hands for what purpose?" one might ask.

The reply of these Sabbathkeepers would be: "Instruments in God's hands to convince our brethren (if the Lord wills), who at present differ from us."

Now the "difference" went much deeper than we may comprehend. It was not the mere natural difference of days — whether this or that were greatest — for these Sabbathkeepers recognized the right of every one to follow his conscience upon such a question. The question involved in the controversy was this: Whether the Ten Commandments were binding upon the Christian as a rule of duty.

Their Baptist friends from whom they had been obliged to separate, and many others, too, did not hold the law still in force, but considered it done away in Christ. They did not consider themselves under the law but under grace.

The "Sabbatarians" on the other hand insisted the law was a great code by which man must be judged at last, and which, therefore, was applicable to all men from the beginning to the end of the world.

There were others who agreed with this general position of the Sabbathkeepers, but who differed in regard to the requirements of the Fourth Commandment, which the Sabbatarians held to be supreme in regard to the day specified as holy, not allowing the authority of that precept to be transferred to any other day whatsoever.

The Sabbathkeepers were a minority. They were quite aware of this. "Pray for us," they beseeched their friends in England. "Pray for us, a poor, weak band, in a wilderness beset round with opposition from the common adversary,

and from Quakers, Generals, and profane persons, and most of all, from such as have been our familiar acquaintances; but our battles are only in words, praised be God."

They sensed they were a minority and yet there was a deep conviction within the soul of each Sabbathkeeper that the restoration of the Sabbath was a part of the divine plan and purpose. It is evident too that they believed the restoration of the Sabbath to be their special mission.

Most great truths — if not all — start with minorities. Believing this the Sabbathkeepers found strength. They did not weaken themselves by dwelling on the greatness of the opposition and the smallness of their numbers. They were instruments in God's hands. As long as they remained instruments in His hands, then the results were in God's hands.

We turn now to the words of Samuel Hubbard recorded in 1681 — just about ten years after Samuel and Tacy Hubbard, William Hiscox, Roger Baster, Rachel Hubbard Langworthy, Stephen and Ann Mumford covenanted together to form a Sabbathkeeping church:

"... The glorious light of the Holy Sabbath shines abroad in New England. In this island is baptized and under hands in full communion with us 28 or 29, besides bro. Thornton in Providence; in Plymouth Colony 2 brothers and 2 sisters; at Martha's Vineyard br. Hiscox hath been and baptized 1 man and 2 women; there is 2 Indians, Christian Indians as they call them, that keep the 7th day. We have one brother at Narragansett, at Westerly 7 in communion; at New London 4 — there were 7 more that were of us but differing in some things walk by themselves. A ship came from Furgeny (Virginia) hither 2 day April 1680, 24 souls, 5 of them baptized — bro. Hargel, a smith, and his wife; bro. Henry Kay and his wife — and Hope Covey; baptized here, Francis Kay, Wm.

Newland & Daniel Varnum. These walk with us and are of our number."

"The glorious light of the holy Sabbath shines abroad in New England." Through whom was the glorious light shining? It was the individual Sabbathkeeper who was carrying the light!

Lamps need the source of their light renewed now and then. Dirt and dust also collect on their reflectors and must be removed if the lamps are to continue to shine brightly, and light the way. Just so these Sabbathkeepers needed to be renewed in purpose and strength. Before the close of the 17th century — in 1696, to be exact — a plan was initiated. The individual Sabbathkeepers — as many as could possibly do so — were to gather yearly at Newport or Westerly for a general meeting. The plan for this kind of home-coming was most important.

The first gathering was, we believe, in Newport and took place in the late summer of 1696. Picture in your mind the arrival of the Sabbathkeepers. All day on the 5th day (Thursday) one might have seen them coming on the island. Some had started their journey on horseback, some by wagon, and more than one had made much of the journey on foot. You can imagine the joy of loved ones reunited, the pleasure of seeing old friends, the warm welcome given to new friends. There was much to talk about too, on this day: What was it like in their place of settlement; how were they faring; how much land had been cleared; perhaps even — what are the advantages or opportunities? There was concern expressed for those unable to join in the reunion. The women, too, had much to talk about. Their children first, no doubt. I believe also that they asked about the house each other lived in, how much flax had been spun, how much cloth been woven. No doubt the question of food entered into the conversation. Through it all I am sure the knitting needles flashed and clicked as the women visited. It was good to be among friends.

Then came the 6th day (Friday). Today other thoughts would occupy their minds. By early morning they had gathered in an appointed place. Today they were to give an accounting. They were to tell how bright their light had

shone in a far place. They were to "see themselves." There was exhortation, there was confession, there were sincere prayers for forgiveness, for strength, for wisdom, for patience. Yes, on the 6th day they wiped away the dust and dirt from the reflectors and made their lamps ready to receive a new supply of light from the Source. This was a day of Preparation.

The 7th day — the Sabbath — found them gathered again in the appointed place, their lamps ready. They listened attentively to these words and made new resolves:

"Ye are the light of the world. . . Let your light shine before men, that they may see your good works and glorify your father which is in heaven."

There were nods of approval and sounds of "Amen" when the Elder closed his sermon with these words:

"It is good for brethren to meet together, to stir up one another and likewise to commune together, in order to provoke one another to Christian love and unity, that the weak may become strong, that God might have glory and our souls peace."

There was silence again — broken only by the stirrings of the elders and deacons as they prepared the elements. Then these words echoed in the room —

And as they were eating, Jesus took bread, and blest it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body.

* * *

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the new testament, which is shed for many for the remission of sins.

Those were the words spoken in that Communion service 250 years ago. Those were the words heard by these pioneer Sabbathkeepers. They ate of the bread, and the lips of each touched the common communion cup. Their lamps were refilled.

I believe each man and woman present again saw himself as an important and necessary instrument in the great work of spreading the "glorious light of the Sabbath."

It was from this communion-centered yearly meeting of 1696 that our General Conference stemmed.

"Draw nigh to God, and he will draw nigh to you."

The Letter of James Chapter 4

(Amplified by the inclusion of variant readings found in several translations and versions.)*

What causes wars among men? What causes conflicts and quarrels among you, my brothers? What causes strife even among Christians? Where do you suppose they come from?

Their causes are not external. Can't you see this: they arise from conflicting passions within yourselves. You want something you cannot have; and you will even commit murder to get it. You covet things: you are jealous and envious of what others have got that you don't possess yourselves. Consequently, in your exasperated frustration, you struggle and fight with one another.

The reason you don't have things is that you don't ask for them. You don't get what you want because you don't ask God for it. Or, if you do ask, He doesn't give it to you, for you ask in quite the wrong spirit. You pray with evil, selfish motives: to spend what you get on your own passions and pleasures.

You false, unfaithful creatures! You are like unfaithful wives, flitting with the glamor of the world. Don't you realize that to be the world's lover is to be the enemy of God? Anyone who deliberately chooses to love the world makes himself God's enemy. (By "the world" is meant here: everything pagan; all sinful pleasures.) Do you think what the Scripture has to say about this is mere formality, and means nothing? Here is what it says: "God zealously yearns for the spirit he planted within us." (The quote is not from the Old Testament, but from some unknown book which has been lost.)

Now, do you imagine that this spirit of passionate jealousy of yours is the spirit He has caused to live in us? No! Of course not! The spirit that God gives is for a nobler purpose. He gives us a greater spiritual blessing. He gives us the power to overcome this spirit of

*This arrangement of translations and explanations was prepared by the Rev. J. Paul Green for a Western Association program.

MEMORY TEXT

And he that sat upon the throne said, Behold, I make all things new.

— Rev. 21: 5a.

jealousy and every other evil spirit, if we are only humble enough to receive it. That is why the Scripture says, "God opposes the arrogant, and gives grace to the humble." (Or, to translate it another way, "God resists proud, haughty people, but blesses humble people." The quotation is Proverbs 3: 34.) Be humble, then, before God. Be submissive to Him. Resist the devil, and he will flee from you; stand up to him, and he'll turn and run. Come close to God, and He will come close to you. (Or, to put it another way, "Draw near to God, and He will draw near to you.") Draw near to God by repentance: realize that you have sinned; admit it, and get your hands clean again. Confess that you have been disloyal, and get your hearts made pure once again. As you come close to God, you should be deeply sorry. You should be grieved; you should even be in tears. Be miserable, mourn, and weep aloud. Your sinful laughter will have to become grief; your high spirits (derived from false pleasures) will have to become heartfelt dejection; your worldly joy, gloom. You will have to feel very small in the sight of God before He will set you on your feet once more, so humble yourselves before the Lord, and then He will lift you up.

My brothers, you must never talk against one another. If you criticize your brother, you are judging him, and setting yourself up in the place of God's Law. You have become in fact a critic of the Law; you are condemning it. If you start to criticize the Law instead of obeying it you are setting yourself up as judge. But there is only one Judge: the One who gave the Law. To Him belongs absolute power of life and death; to save and to destroy. How can you then be so silly as to presume that you are your brother's judge? Who are you, to judge your neighbor?

Now listen carefully! I have a word to speak to you who say things like

this: "We are going to such-and-such a city today or tomorrow. We shall stay there a year and go into business and make money." How do you know what will happen even tomorrow? You have no idea what tomorrow will bring. What, after all, is your life? It is like a mist. It is like a puff of smoke visible for a little while, and then dissolving into thin air. What you ought to say is, "If it is the Lord's will, we shall still be alive tomorrow and shall do thus-and-so." But as it is, you boast of your proud pretensions. You get a certain pride in yourself in planning your future with such confidence. That sort of pride is all wrong: such arrogance is wicked.

No doubt you agree with all that has been said, in theory. Well, then, remember that when a person knows what is right, but does not do it, he is guilty of real sin.

In the Footsteps of Christ

By Lyle Crandall

While walking to my work one morning this winter I thought of a lesson which has often come to my mind. There had been a heavy fall of snow during the previous night, and the sidewalks were drifted badly. In some places the snow was very deep, and I discovered that the best way to walk through it was to step into the footprints of someone who had walked along there earlier in the morning. In this way I waded through the snow very easily, and soon reached my destination.

In going along the pathway of life we meet many obstacles which retard our progress and sometimes almost overcome us. But when we follow the Master, step into His footprints, we overcome all obstacles in the way and reach our eternal destination safely.

If anyone reads these words who has not yet found the peace and joy which come to those who follow the Master, let me ask you at the beginning of this new year to give your heart to Him and walk with Him along the journey of life. Then you will have "the peace that passeth all understanding" in your heart.

MISSIONS — Sec. Everett T. Harris

Prayers and Plans for British Guiana Missionaries

It is urgently requested that Sabbath day, January 20, be a time when special prayers are offered in all Seventh Day Baptist churches for the missionary-elect to British Guiana, Rev. Leland E. Davis, and for Mrs. Davis and their children. On this Sabbath afternoon at 2:30 o'clock a special Commissioning and Farewell Service is being held for the Davises at the First Hopkinton Seventh Day Baptist Church in Ashaway, R. I. The Rev. Edgar F. Wheeler will be the host pastor in charge of the worship service.

Church members and friends within driving distance are invited to attend this afternoon service. Others who cannot attend are requested to pray that God will richly bless these loved ones as they complete their preparations and go to the British Guiana mission field.

Dr. Melvin Nida, Conference president, has consented to bring a message on the occasion of this Commissioning Service. He has been requested to bring within that message a charge to all Seventh Day Baptists. Rev. Neal D. Mills, chairman of the American Tropics Committee of the Missionary Board, has been asked to give a charge to the missionary-elect.

Plane reservations for the Davises have been made on Varig Airlines, Flight #851, flying out of the New York (Idlewild) Airport on Monday evening, January 22, at 8:30 p.m. If anyone within the New York area wishes to join the group that will bid our friends farewell, they may come to Varig Airlines terminal waiting room at Idlewild Airport around 6:30 o'clock.

A Call to Prayer

Certainly, no thoughtful person today is unaware of the sickness of our society. Our leaders frantically search for ways to ease international tension. Many persons are paralyzed by fear and fatalism, accepting global war as inevitable. Many families are rent by divorce. Many young people are haunted by a sense of in-

security and futility. Racial hostility tears the fabric of national unity. An atheistic materialism steadily marches across the world.

But God is not dead! His arm is not shortened that it cannot save! He is still the Sovereign of the universe. That is still His world. He waits for His people to discover and accept His will. And His power and wisdom are available to all who are ready to do that will.

It is through prayer that we come to know God's will. It is through prayer that we are able to surrender to God's will. It is through prayer that we find the divine energy to do God's will.

Therefore, let us pray! Let us pray that we may know God's will for our personal lives, for our homes, for our church, for our nation, and for our world. Let us pray that we may accept God's will even when it conflicts with our personal desires and prejudices. Let us pray that we may be "strengthened with might by his Spirit in the inner man," that God's will may be done no matter what the cost.

Let all God's people everywhere give themselves to prayer.

Teach us to think Thy thoughts after Thee, O God, that the sense of Thy Presence in all Thy creatures may create in us the same mind which was in Christ Jesus our Lord. Amen.

(Taken from the "Universal Week of Prayer" bulletin by Tidings for use in the churches January 7-14, 1962.)

Stewardship Beyond the Tangibles

By Dr. Edward A. Freeman

(Taken from the keynote address of a Baptist Jubilee Advance meeting.)

The ferment of our time, on a world scale, can be traced to the new contact of the ancient peoples of Asia and Africa with the ideas which have been brought forth through the Christian witness of western Christendom, asserted Bishop Leslie Newbigin of the Church of South India at San Francisco last December.

It is no accident that even the newly liberated people of these continents, after throwing off the colonial ties, cannot and do not go back to the old concepts of human life, of government and human

rights in which they labored before the New Testament witness appeared. It is inescapable that they begin to think in terms of fundamental human rights, of human dignity, of a welfare state, of freedom from want and fear and other ills of the world as they are led to comprehend them.

Bishop Newbigin further states, "Communism is not the author of the revolution of our time; it is one of the movements which exploits it; the revolutionary movement of our time has deeper roots and a wider meaning than communism understands." This situation is a tribute to the contributions of our Christian witness and our missionaries. For whenever Christ enters the picture where human existence is concerned, human life can never be the same again.

Religious Liberty Statement of World Council Termed Strong

C. Emmanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, because of his activity and important writings on religious liberty, was invited by the World Council of Churches to attend the Assembly in New Delhi, India, as an advisor. Upon his return he commented very favorably on this particular issue in an interview with James O. Duncan, editor of the *Capital Baptist*. He was asked the question, "Were you satisfied with the resolution which was adopted on religious liberty?"

Dr. Carlson replied:

"Yes, I was glad the World Council of Churches could say unitedly as much as it said. It was a strongly worded statement on religious freedom as a practical civil right. As such it is a highly important message to the member churches, to the new nations and the old ones, to Protestant, Orthodox and Roman Catholic Church leaders, to the West and to the East, and, not least, to over-zealous politicians in all lands who want to make religion a tool for purposes of state policy.

"The recognition of religious liberty has come quite recently to some segments of Christendom. There is as yet no substantial consensus on the theological bases of concern for religious liberty. However, this short declaration described

religious liberty as a "consequence of God's creative work, His redemption of man in Christ and His calling men into His service," and said that attempts to 'coerce or eliminate faith are violations of the fundamental ways of God with men.' Years of study and discussion can deepen and broaden these current insights. Such studies are being planned. If Christian leaders everywhere become clear that people must be won for Christ and not coerced into the Kingdom, it will be a great day for the Christian faith and for interchurch relationships.

"The declaration's enumeration of consequent civil rights asked for a 'comprehensive interpretation' of the United Nation's Universal Declaration of Human Rights, Article 18. It declared that this is a 'fundamental' right for men everywhere, and it enumerated a good illustrative list of specific freedoms which must be included. I thought it was a good brief statement of what we are asking for."

The religious liberty resolution came as a result of work by a special Study Commission on Religious Liberty and by the Commission of the Churches on International Affairs. Dr. Carlson had gone to India to attend a meeting of the latter group, with which he has long been connected. Its meetings were held in Bangalore, South India, November 11-15 — prior to the WCC Assembly.

NCC Religious Liberty Spokesman Suggests Parochial Aid Plan

An executive of the National Council of Churches, the Rev. Dean Kelley has spoken out against the renewed claim of Roman Catholic bishops to a share of public funds for parochial schools.

"We cannot afford in this nation to divide the already inadequate resources of public education among a series of competitive private school systems," Mr. Kelley said. "Furthermore, it is contrary to American law and tradition to give tax funds to churches to build up their real estate. . . . Many citizens would be willing to consider ways and means to ease the economic problems of the patrons of parochial schools, but they

are not obliged to accept the particular proposals demanded by Cardinal Spellman."

The Director of the Department of Religious Liberty made these remarks at an Institute on Religion and Public Education sponsored by the Erie (Pa.) Council of Churches.

He went on to propose a solution to the economic problem. The suggestion is a system of "shared time" or "shared facilities" which has been tried in several communities for as long as thirty years. Under this arrangement, all children in the community may attend public schools for some subjects, although some may attend parochial or private schools for others. Physical training, vocational education, mathematics, science courses, and home economics are subjects which involve expensive installations and minimal religious content, he pointed out. Roman Catholics have shown a willingness to send their children to public schools for these subjects and to private schools for history, social studies, literature, and religion.

The advantages of this plan for Roman Catholics, said Mr. Kelley, were that it relieved them of having to duplicate the shops, gyms, and labs of the public schools, and if half of a parochial pupil's time could be spent in the public school, it would double the capacity of existing parochial facilities. The advantages of this plan for non-Catholics, he added, were equally important: it would eliminate the sectarian segregation of parochial pupils from the other children of the community, and it would give the parents of parochial pupils a more direct concern for the welfare of public schools.

Job Seekers

If current trends continue 7,500,000 young workers without high school diplomas will be looking for jobs in the next ten years and 30 percent will experience severe unemployment, we are told. It is estimated that 1,000,000 youngsters drop out of high school each year. It is safe to say that Christian motivation would keep most of them in their classes. The work of the church is cut out for it.

The Sabbath Day

A Study of Creation

By Ernest Furrow*

Throughout the history of the Christian Church various and conflicting views have been held concerning the Sabbath, and today the voice of the Church is uncertain and its attitude inconsistent with respect to this important truth.

The teachings of the Scripture are clear on this subject. The example of Jesus and the practice of the early church leave no room for doubt on this matter.

Let us read the first five verses of Genesis.

In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

In the same chapter of Genesis, verses 26 and 27, we are told of man's creation — in the image of God. Here also we read of the creation of the fish of the sea, the birds of the heaven, and the cattle. God said man should have dominion over these. In verse 31 we learn that God was pleased with His work and that it was very good. "And the evening and the morning were the sixth day."

Verses 1 to 3 of Genesis 2 tells us that the heavens and the earth were finished.

And on the seventh day God ended his work which he had made and he rested on the seventh day from ALL HIS WORK . . . and blessed the seventh day and sanctified it; because that in it he had rested from all his work.

And thus was the beginning.

There are many evidences today of the efficiency of material causes to produce much that we see all about us, and it is not difficult to trace the law of develop-

*Ernest Furrow, a layman, preached this sermon in his home church at Farina, Ill. The pastor and others were so impressed with the thoughts here expressed that it was sent in for publication. It has been waiting for available space for some time.

ment in the physical world. But when we ask what gives harmony to these material causes, and what guides them to the production of certain ends, or what originally produced them, the answer must still be, not matter but intelligence and purpose. The discovery of the process by which the present existing living forms have been evolved, and the perception that this process is governed by laws which have always been operating, do not make intelligence and design at all less necessary, but rather more so. Evolution, by disclosing to us the marvelous power and accuracy of natural law, compels us to more emphatically than ever refer all law to a supreme, originating intelligence.

Creation Designed to Teach the Sabbath

Genesis is a book of religious fundamentals. Written at a period long prior to modern scientific research, and not designed to take the place of such research, it uses the language of appearance and of everyday life. Scientific precision is not a part of the author's purpose, which is rather to lay a broad and solid foundation for faith in God and obedience to His commands. Respect for the Book of Genesis has led men to pore over its pages, and every age has tried to find in the Genesis story confirmation of its hypotheses in the realm of science, as well as in theology. Had not the story been told so well, surely the book would have been torn to pieces by rival interpreters. The book gives the story of creation and the institution of the Sabbath. The Sabbath is primeval and universal, and not merely Jewish.

Genesis Chapter 2, verses 1 to 3, contains but one idea — the institution of the Sabbath. It supplies an answer to the question, "Why is no work to be done on the last day of the week?" The answer lies in the fact that God Himself rested on that day from the work of creation, and bestowed on it a special blessing and sanctity. The writer's idea of the

Sabbath and its sanctity is almost too realistic for the modern mind to grasp. It is not the institution which exists or ceases with its observance by man. The divine rest is a fact, as much as the divine working; and so the sanctity of the day is a fact, whether man secures the benefit or not.

When we open our Bible and turn to the very first verse in it we read, "In the beginning God . . ." and immediately the soul finds rest in the fact that not only is it impossible to think back to a time when God was not, but all that is beautiful and satisfying in the universe has its source in Him. This universe is the home of a Father.

It is not the purpose of the writers of Scripture to increase our knowledge of material objects, or to make us more familiar with physical laws. What we mean by scientific knowledge is not claimed for the author of the Scripture account of the creation. Using "the language of appearance and everyday life," the author wrote to teach the relation of man to God. This was his only theme. Such a treatment of the relation between God and man as is set forth in the first chapters of Genesis lifts it above mere questions of materials and method, into the realm of religious conviction and spiritual experience. With regard to the physical origin of the world and the natural laws by which it is governed we may accept any statement demanded by our knowledge and convictions as to the conclusions of modern science.

We have said the Bible is not a work of science, but a book of religion. It is the inspired Word of God, having full authority in questions of belief and conduct. It is a perfect guide to life at every stage of development, the sufficient source of comfort in every time of sorrow, the satisfactory answer to every problem that perplexes the human soul. This service is not rendered by magic, nor is this comfort and guidance the result of a blind faith. The Bible contains neither a system of doctrine to be believed, nor a set of rules to be obeyed. It is man's inspiration and guide in life and conduct.

(To be continued)

New Children's TV Program

The first children's television series produced by the Methodist Church will be released early in 1962. The name of the series is "Breakthru" and it consists of thirteen half-hour programs aimed especially at nine-to-eleven-year olds.

"Breakthru is a new concept in Christian education for boys and girls," said the Rev. Dr. Howard E. Tower of Nashville, Tenn. He is associate secretary of the Methodist Television, Radio and Film Commission (TRAFECO) and director of its radio and television department.

The format includes drama and conversation in each half-hour program. The subjects include topics common to many youngsters, including fear, honesty, guilt, responsibility, and death. The programs open with a dramatic sketch which is interrupted before conclusion by a studio panel discussion. During it, four children and an adult moderator talk about questions raised in the drama. Then the conclusion of the drama is shown.

Breakthru, the new children's series, is a joint endeavor of the Methodist General Board of Education, the Methodist Television, Radio and Film Commission, and the United Church of Canada. It will be presented in communities across America by councils of churches or other co-operative agencies as a program of the Broadcasting and Film Commission of the National Council of Churches.

Provide Something Better

You cannot disprove a philosophy by adopting its shibboleths. You cannot answer dialectic materialism with more materialism. You cannot outdo socialism by becoming socialistic. You cannot defeat communism by going over to collectivism. You cannot shame the ungodly by becoming godless. — Ralph Bradford in *Christian Economics*.

SABBATH SCHOOL LESSON

for January 13, 1962

One God

Lesson Scripture: Ex. 20: 1-3; Deut. 6: 4-9; Matt. 6: 24.

THE SABBATH RECORDER

Teaching Them to Observe . . .

(A book review by the editor)

Harold D. Gregory in his book *Teaching Them to Observe . . .* has tried to mend what is considered to be the weakest link in the Baptist chain — the indoctrination of new church members. Previous editions of this little book sold 10,000 copies. The Jubilee Edition is designed to serve all the seven conventions participating in the Baptist Jubilee Advance. It is written from the point of view of Southern Baptists and certain of the positions taken may not be acceptable to other conventions (including Seventh Day Baptists). On the other hand, we do not know of anything comparable to it that would be of as great value for adult or young people's study. It is definitely Baptist.

The title is intriguing. Some of us could wish that the author had carried the thought further and had developed the Sabbath concept that was so strong in the teaching and example of Christ. The book does, however, point out the Baptist teaching and emphasis throughout the 124 pages. He remarks on page 66: "If Baptists have a creed, it is the New Testament of Jesus Christ, and not 'The Apostles' Creed' or any man-made set of rules." Later he emphasizes, "A church is a congregation and not a denomination."

We would question one paragraph on page 74 that claims that since the days of the apostles it has been the custom of the church to assemble on the first day of the week, or Lord's Day, for the purpose of worship.

Chapter VIII deals with the worldwide program of the church and how it works. This chapter is one which was probably largely rewritten for this Jubilee Edition since it mentions (p. 85) the seven conventions and conferences in the BJA. The last ten pages of the book contain an up-to-date directory of these conventions (giving 1957 statistics for Seventh Day Baptists).

A book like this would prove very challenging for adult readers or as background material for instructing younger

church members in the distinctive doctrines of Baptists. It can be obtained for office or library at a special rate of 50 cents from the Nashville Baptist Association, 1514 Belcourt Ave., Nashville 12, Tenn.

Teen Talk

What do you want to be? Cowboys?

A friend of mine tells that when he was seven or eight years old, his parents took him and their cattle together with a horse to ride quite a distance from home and left him in an old shack to sleep alone, get his own meals, and watch the stock.

Before I was ten, when we had a "dry time," it was my privilege to stop on the way from school and let the cows out in the road and herd them until milking time. I had no horse and could be at only one end of the herd. One cow was very alert. I thought she was mean. I think she must have been so from birth. The right horn pointed down close over the eye. 'Twas as if she had gotten her head where it should not have been with this result from the struggle. She was always hurrying to "greener pastures" so I frequently had to crawl through the fence and run down the field to get ahead of her.

I am thinking of another boy left with his father's sheep when he was young. He had experiences which made my difficulties very trivial. He profited by his trials and made them steppingstones to greater, more useful occupations.

His herds were undoubtedly larger than mine. His range was vast, so every little movement did not mean so much. He had time to just sit and think of the goodness of God and His greatness. He saw the beauties of His creation. He studied the lives and action of the birds and animals. He played the harp and sang praises to God. He knew what to do and did it when the beasts came to destroy. He knew which stone to choose from the brook when he went against Goliath. He had "been still" and "listened" so he knew when God spoke. He could

say to Goliath, "My God will deliver you into my hand."

We, too, can experience that confidence and be able to say, "I know" if we will be still, listen, study, and heed.

You young folks should not only study but study until you have memorized much of the work. Then you can truly say, "I know all things work together for good; I know whom I have believed; I know my Redeemer liveth." — The Old Man.

LET'S THINK IT OVER

Danger of Indifference

Congressman Francis E. Walter in a recent address defined communism as "a conspiracy of a relatively few fanatics who deny the existence of God and all moral values and who are bent on the enslavement of every man, woman, and child in the world."

He added: "There is an imminent danger from communism. There is also an imminent danger which comes from our own indifference, our own failure to grasp the fact that there is an imminent danger from communism."

Segregation Whittled Away

The Supreme Court unanimously reversed the convictions of 16 Negro students at Southern University, Baton Rouge, La., for disturbing the peace by "sitting-in" at lunch counters.

The reason given for the decision by Chief Justice Earl Warren was not on the question of the right of a private business to exercise racial discrimination but rather on the question of disturbance of the peace. The Court reversed the convictions because there was no evidence that the peaceful behavior of the students either had produced a public disturbance or had been likely to do so.

This decision did not deal with the question of sit-in convictions for violating trespass laws. Many of the cases now on their way to the Supreme Court are trespass, rather than breach-of-the-peace convictions.

Justices W. O. Douglas and J. M. Harlan agreed with the reversal of the Louisiana convictions, but on different grounds.

Justice Douglas would have reversed the decision for a more sweeping reason. He said that no restaurant operating under a state or local license should be allowed to exclude customers on account of race.

"I do not believe that a state that licenses a business can license it to serve only whites or only blacks or only yellows or only browns," Justice Douglas said.

Justice Harlan took his position on a different ground. He said that the constitutional right of the Negro students to express opinions had been abridged without proof of any opposite "overriding interest" of the state. He said that the Negro students were propagating ideas by their sit-in demonstrations.

No state can curb such expression, Justice Harlan said, without passing a particular statute, demonstrating that it presents "a clear and present danger to the welfare of the community." — BP.

Is Higher Education Christian?

Dr. Charles Malik, former president of the UN General Assembly, in an address at a national educational meeting in Nashville, Tenn., recently stressed the need for Christian higher education but said its present influence in the world is very small. Dr. Malik of Lebanon, now a professor at American University, Washington, D. C., spoke at the Institute of Higher Education. He said that Christian higher education is "desperately struggling to exist" today and that in many colleges and universities of the world it does not exist. He said, "The sad decay of philosophy is the greatest bane of higher education today." He urged the more than 260 educators attending the meeting, "Stand up and be counted! Advance on all fronts!" — W. W. Reid.

Equivocal Blue Law Action

The 1961 report of the Religious Liberty Committee of the Baptist General Association of Virginia apparently tried to ride two horses when it endorsed the idea that Sunday laws are really health and welfare statutes and at the same time affirmed that enforcement of such laws works a hardship on certain minority groups because of their religious practices.

"This being true," it stated, "we concur with the twenty-nine states which already have special legislation safeguarding the religious rights of these minorities."

The Oklahoma Baptists meeting for annual convention in Tulsa took action on the Sunday law question that would seem to be less tolerant of minorities than that of the Virginia Baptists. Messengers approved a resolution "favoring a uniform day of rest in our state." Churches and church members were encouraged "to give every possible aid to developing and actively supporting legislation which effects such a uniform day of rest."

Arkansas Youth Have Retreat

The youth of the Arkansas Seventh Day Baptist churches met in Texarkana for a fall retreat on November 24, 25, and 26. There were 19 youth and 7 leaders from Little Rock, Hot Springs, Fouke, and Texarkana.

The youth and their leaders had sleeping quarters in the homes of the Texarkana people. All meals were served at the Church Center and the program was conducted there and at the church.

The youth presented the Friday night Vespers and the Sabbath Worship as a part of their activity. The theme was, "Draw Nigh unto God in —

A Decision for Christ

B Daily Living

C Delighting in the Sabbath"

The group was divided into older and younger retreaters for the classes. Pastor Paul Osborn, James Mitchell, and Pastor Van Horn gave each group a study on one of the parts of the theme. Mrs. Osborn, Mrs. Mitchell, and Mrs. Van Horn were resource leaders, and Mrs. Relthford arranged the meals.

The weather was perfect and on Sabbath afternoon very active Bible games were held out of doors. Sabbath supper was of the hot dog type in Bramble Park about half a mile from the church.

Hopes and plans are that this fall youth retreat among the Arkansas churches will be an annual affair.

—Marion Van Horn,
Shepherding pastor.

NEWS FROM THE CHURCHES

SCHENECTADY, N. Y. — Everyone at Schenectady was bursting with joy about the amount collected for the missionary fund on Sabbath, Dec. 9, 1961. We had planned for a special collection and are pleased to announce that as its result we are sending \$500 to help the deficit which now exists. (This single collection was \$294 more than the reported total to OWM and boards from Schenectady from Oct. 1, '60 - Sept. 30, '61. — Ed.)

We were happy, too, to meet the Leland Davis family who gave us a very informative session about British Guiana and Nyasaland missions with slides and their discussions. Harold Pearson assisted by telling about the Nyasaland pictures recently sent him by David.

A fellowship dinner with 33 present was enjoyed at noon. Among several guests (from Berlin) were Mr. and Mrs. Joseph Bullock, Mrs. Myrtle Cushman and daughter Laura, and Victor Hasday.

May we say "Thank you" at this time to all who gave for the special missionary fund collection.

We enjoyed having Secretary Maltby of the Tract Board with us in November.

— Clerk.

METAIRIE, LA. — Our church was very happy and honored to be asked to entertain the ministerial retreat February 5-10. We are looking forward and praying for a wonderful week in the Lord's work. The ministers will be entertained in the homes, but the meals will be served in the recreation hall, thus giving them every opportunity available for fellowship together. Pastor Hays will invite two Sabbathkeeping ministers here to attend the classes on "the Sabbath."

For the past month the young people have taken over the Sunday night service. Each week a committee has charge of the whole service, with Mr. Hays delivering the message, which follows the young people's theme. Special music and "black light" pictures especially are enjoyed by the congregation. We are praying that these Sunday night services will give to those who otherwise do not get to church a chance to hear the Lord's Word and

The Sabbath Recorder

thus strengthen their spirit to want to hear more. Pastor Hays also uses his opaque projector for some sermons — Friday night Bible study — and home Bible studies.

Word has come from the Meltons that Mrs. Melton has recuperated from her recent illness and Brother Melton has been called to active duty as a chaplain in the Army reporting on January 4.

Our recreation hall is again being used to help a young man who needed a place to stay while getting established here in New Orleans. We feel that both he and the church will benefit from our fellowship. He takes his meals with the Hays family and hopes to move his wife and baby here if he can settle on work.

Business Meeting Suggestion

Most of our churches have quarterly or annual business meetings scheduled for early January. An item of business that is not always on the agenda is consideration of the quantity of February special-issue **Sabbath Recorders** to be ordered. The editor this time is Doris Fetherston of Battle Creek. The managing editor urges each church to order generously at \$8.50 per hundred and to make plans for wide distribution as we begin a year of special emphasis on reaching the unreached. Many churches have standing orders, and some individuals have already sent in money for the February 12 issue.

PICTURE LESSON CARDS

Jesus and the Ten Commandments

This is the theme for the International Lessons for the first quarter 1962. It is important that primary children have Sabbathkeeping helps for these lessons.

The Bible Witness Press has for 20 years been publishing Picture Lesson Cards prepared by Seventh Day Baptist writers. We have an extra supply for the first quarter and can fill orders while they last at ten cents per set of 13 cards.

The Bible Witness Press

R. 1, Box 204, Palatka, Fla.

Births

Hevener.—A son, Robert Lynn, was born at Weston, W. Va., on October 14, 1961, to Deacon and Mrs. Willard Hevener of Roanoke, W. Va.

Maltby.—A daughter, Sharon Joanne, to Mr. and Mrs. Ronald L. Maltby of Plainfield, N. J., on December 18, 1961.

Accessions

Metairie, La.

By Testimony:
Mrs. Sally Morse

Paint Rock, Ala.

By Testimony:
Main Wilson

Obituaries

Langworthy.—Egbert R., son of Daniel L. and Agnes Burdick Langworthy, was born in Lanphear Valley, Alfred, N. Y., Oct. 24, 1881, and died Nov. 25, 1961, in the Newport, R. I., hospital.

Baptized in 1896 by the Rev. L. A. Platts he joined the Andover Seventh Day Baptist Church, later the First Alfred Church, and in 1914, St. Paul's Methodist Church of Newport, R. I.

His first wife Fannie Brundage Langworthy died Feb. 10, 1940. The following year he was married to Miss Frances Brundage of Andover, N. Y. He had made his home in Newport and vicinity for many years, establishing his own business following his retirement from the Naval Torpedo Station of Newport in 1938.

Survivors besides his wife are: a daughter, Mrs. Elmer Siebens of Newport; two brothers, Franklin A. of Plainfield, N. J., and Lynn L. of Alfred, N. Y.; two grandchildren, and one great grandchild.

Funeral services were conducted in the Hambly Funeral Home by his pastor, the Rev. Matt Mees, of St. Paul's Methodist Church. Burial was in the Middletown R. I. Cemetery.

— F. A. L.

Maxson.—Edwin Russel, son of Russel J. and Nancy Ann (Crandall) Maxson, was born at Farina, Ill. Oct. 27, 1875, and died March 15, 1961, at Jacksonville, Fla.

Baptized by the Rev. G. M. Cottrell at Nortonville, Kan., Mr. Maxson was a member of the Milton, Wis., Seventh Day Baptist Church. He had resided at Pomona Park, Fla., for 12 years and attended the Daytona Beach church.

On Oct. 7, 1902, he married Jessie Grace Eaglesfield of Gentry, Ark., who died in 1953. One daughter died in infancy. He is survived by one daughter, Fern (Mrs. David Cook), of Pomona Park and three sons: Glenn Irwin, Edwin Earl, and Milton Roderick, all of Battle Creek, Mich. Surviving brothers and sisters are: Darwin E. of Gentry, Ark.; Nathan of North Loup, Neb.; George L. of Riverside, Calif.; Mrs. Daniel C. (Edith) Main of Palatka, Fla.; Mrs. George D. (Ora Zelda) Lowell of Gentry; Mrs. Burnett P. (Susan) Patterson of Denver, Colo.; Mrs. Daniel W. (Myrtle) Ricketts of Gentry; and Mrs. Edwin F. (Ethel) Eyerly of Algonquin, Ill.

The farewell service was held at the Clayton Frank Funeral Home in Crescent City, Fla., with the Rev. Ralph O. Harpole of the Congregational Church of Pomona Park officiating. Interment was at Crescent City. — Mrs. David Cook.



The family that prays together stays together.