

JANUARY 6, 1964

The Sabbath Recorder



Israel Information Service

In Cana of Galilee

The first authentic miracle of Jesus recorded in the second chapter of John's Gospel (unsupported, non-biblical legends tell of earlier miracles) was performed at Cana of Galilee. On the traditional site of the house where the wedding feast was held stands the Catholic Church of the Gospel. It displays an old jar reputed to be the one in which the water was changed to wine. Be that as it may, the miracle itself stands in the record written by one who was present on the occasion. It is a testimony to the power and authority of Christ who came by the miracle of the incarnation and who left by the miracle of the ascension after conquering death and commissioning His disciples — which commission extends to us as we enter the Year of our Lord 1964.

The Sabbath Recorder

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Universal Week of Prayer

The first full week of January has been so long designated as the Week of Prayer that it has become a fixed institution among Christians all around the world. For 117 years this observance has been promoted, long before some of the organizations that now sponsor it came into existence. The announced theme for the 1964 emphasis, "Prayer in the Life of the Nation" has great possibilities. The question is not so much the possibility of receiving a blessing through prayer during the first week of the new year but rather of the preparation put forth to make that possibility a reality.

This is called the Universal Week of Prayer. The importance lies not in the current theme nor in the world need. It is not so much the object of our prayers that is universal but the participation. Christians united in praying and in holding special group, church or union meetings for that purpose can be stimulating and productive. The power of prayer is no less now than in some glorious period in our past experience or in the life of our church. That power is dependent upon the promises of God and the earnestness with which we claim them. Sometimes the power is lost by too much programming, too much lifeless ritual, and too much dependence on the writings of other people. We do get a blessing from other people's spoken or written prayers. Sometimes they express beautifully thoughts of praise and adoration in a much more articulate way than we are able to do. Seldom, however, can anyone who does not know us intimately frame our petitions for us. And prayer without a large percentage of petition and intercession cannot be spoken of as having real urgency or power. Jesus spent all night in prayer. He counseled His disciples, "This kind cometh not out but by prayer and fasting" (Matt. 17: 21). These prayers are not the kind that are printed in books; they are personal.

One of the things that has made this Universal Week of Prayer live through 117 years is its adaptability. Properly encouraged it can be very personal — a sort of inward revival or renewal of spiritual life at the beginning of the year. It can be a time for cottage prayer meetings with a local church or can be a series of meet-

ings moving from one church to another. It can have a national emphasis, as it does this year, or it can center on the missionary needs of the world.

There are other days and weeks of prayer which have had or may have great significance to many. Theoretically we cannot have too many such days if we are really committed to taking our problems to God in prayer. Practically, however, we have to limit the number of special days else the word "special" will lose its meaning. We may have to choose in the matter of sacred times of emphasis much as we do in the multitude of secular special weeks and days. The next week of prayer on the calendar is January 18-25, the Week of Prayer for Christian Unity sponsored by the Commission on Faith and Order of the World Council of Churches. The much publicized desire of some to see a reunion of the major branches of the Christian Church is something to pray about. It may be a good time to seek the Lord's will in this matter.

World Council Meeting in Mexico

Almost immediately following the National Council Assembly in Philadelphia, which was attended by about ten Seventh Day Baptist representatives, there was another significant ecumenical meeting of two weeks' duration held in Mexico City. It was the Commission on World Mission and Evangelism of the World Council of Churches. About 200 delegates, most of them from outside the United States (no SDBs), were present. The fact that it represented many more denominational viewpoints than are found in the National Council made it more difficult to speak in terms of "common denominator" beliefs or to be as positive in its pronouncements as was the Philadelphia meeting. It is also probable that many individuals in member churches of the WCC are not ready to endorse all the views that were expressed.

There was a strong emphasis, according to official news releases, on greater co-operation and more unity of organization and effort. The report, which dealt with the witness of the church across national and confessional boundaries, called upon

MEMORY TEXT

Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel: and that they may know that this house, which I have builded, is called by thy name.

— 1 Kings 8: 43.

Christians everywhere "to bear this witness across all the frontiers of our time."

"Ecumenical experience has revealed that co-operation in action can take place at almost every point," the report said. "The most intractable frontier is that of structure — ecclesiastical and missionary."

In some cases, it said, the achievement of organic union has been aided by worldwide confessional bodies, denominations and missionary societies. However, in other cases, such influence has blocked locally desired unions.

"We would therefore urge churches and missionary societies to re-examine their role in relation to the total missionary task and the problems of mission in unity," it stressed.

It is evident that certain denominations, like our own, which have certain distinctive beliefs and practices must draw the line on co-operation at a different place than others if we are to remain true to our convictions. We have co-operated with others from the very beginning of missionary work in China, and this co-operation has been appreciated. It is quite another thing, however, to lose our witness and identity in the kind of program that seems to be envisioned in the words of the following conclusion of the report drawn up at Mexico City: "We are still far from expressing the wholeness and universality of the missionary task and the meaning of our ecumenical calling."

In addition to the report quoted above, the Commission on World Mission and Evangelism of the WCC sent out a 950-word "Message" to their fellow Christians throughout the world for which we hope to find space, believing that thoughtful readers who give it more than a cursory reading will be better able to evaluate the problems of an ecumenical approach to missions.

JANUARY 6, 1964

"Pope Peter" Challenged

It was interesting news to hear that Pope Paul VI was to make an unprecedented trip to the Holy Land. The fact that no other pope has done it seems a bit strange. We are glad to see the present incumbent breaking with tradition in this respect and will hope that there will be other evidences of getting away from the cloistered life and the groundless traditions of the office.

It appears that the news services as well as the Bishop of Rome could stand a little modernizing. United Press International commented on the pope's proposed trip in the following way, apparently on its own authority: "The visit to the Middle East, the birthplace of Christianity, will be the first by a pope since the time of St. Peter, 1,900 years ago."

And later in the same story, it stated without qualification, "Not since St. Peter, one of Christ's twelve apostles and the first pope, who left Palestine and established a papacy in Rome, has a pope returned to the Holy Land."

Questioned by Baptist leaders a bureau chief for UPI said these statements should be considered in the context of Roman Catholic beliefs, not implying that it is an unquestionable fact that Peter was the first pope. But the statements went all over the world. Associated Press had a similar statement which cited Peter as the first pope on its own authority. Perhaps the reporters who originated these words had been so long in Rome that they were carelessly "doing as the Romans do." No unbiased historian will acknowledge that there was a pope in Rome in the days of the apostles or for a long time thereafter.

Understanding Buddhism

It is well to have a mental picture of Buddhism so that we can intelligently engage in missionary work to bring the light of the Gospel of Jesus Christ to those who have a practical philosophy but not a real religious faith. This is all the more important because there are reported to be in this world about the same number of nominal Buddhists as nominal Christians (300 million). A course in

comparative religion cannot be given in a few short paragraphs but a few things can be said.

The essential elements of Christianity are well known. Christians are those who put their faith in Christ as Savior and acknowledge Him as Lord of their lives. This salvation is by grace through faith and is entered into by a prayer of repentance. Prayer is essential in becoming a Christian and in maintaining daily contact with the God and Father of our Lord Jesus Christ.

Buddhism differs widely from this, as its best exponents affirm. Maha Thera U Thittila, lecturer in Buddhist philosophy at Rangoon states in his book, *The Path of the Buddha*: "Buddhism is not a religion in the sense in which that word is commonly understood, for it is not a system of faith and worship . . . There are no prayers in Buddhism. Instead of prayers there are meditations for purifying the mind in order that truth can be realized."

This leading authority of the southern school of conservative, written, Theravada Buddhism goes on to explain in the following words, quoted in *Missions*, that there is no need for a god or for prayer:

Understanding that neither a god nor ceremonies can help or save him, the true Buddhist finds no place for prayer; he feels compelled to rely on his own efforts and thus gains self-confidence. He sees that the tendency to rely on a god or any other imaginary power weakens man's confidence in his own power and lessens his sense of responsibility; he sees that blind faith in any authority leads to stagnation and spiritual lethargy. The Buddhist reaches his goal through perseverance in meditation rather than through prayer.

The apologists for this type of Buddhism writing for western readers are quick to press the point that this philosophy is a religion suited to the modern scientific man who wants no authority, no revelations, no miracles, no God.



THE SABBATH RECORDER

Considering Trees - A Prayer

By Don Vincent Gray

What a marvelous work is a tree! Help me, my God, to learn the lessons trees can teach.

Does not a tree begin as a man begins, from a very small seed? Sheltered in the womb of earth it springs to life, and through the turning seasons knows heat and cold, injury and healing, storm and calm, sunlight and starlight. And always, with feet firmly set in the good earth and accepting from Thee what Thou dost give, a tree reaches up — and up.

Let me be like a tree in Thy sight, I pray. Root me deeply in faith. Let me look above and reach above. As need arises in doing Thy will, let me be lithe as any willow, protective as any oak, glad as any poplar, generous as any apple tree, durable as a sequoia, dignified as a spruce, compassionate as the grey-leaved olive, tenacious as the gnarled cedars clinging to timberline. Or perhaps, if it be Thy will, even as impractical (and as loved by the herd) as any old shagbark hickory, solitary in the midst of a wide field.

Let me bear fruit for Thee, dear God. Let me carry with humbleness either the scars of vandalism or the hearts that lovers carve for each other. Let me rejoice with the laughing young as they swing to a wider view or build a more lofty house. Let me help! And when in Thy good time I am called to come, grant that for some the memory of me may be like a glowing hearth-log, a warm and friendly reminder that a tree has found Thy plan, and followed it. Amen.

" . . . he is like a tree planted by the rivers of water; he bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper" (Psalm 1: 3).

A Growing Church

A recent survey shows that the church in Hong Kong is growing more rapidly than in any area in Asia. It is in the process of doubling itself within a period of five years. There are 18 churches with a membership of 1,000 each and 17 with between 600 and 999 members. In addition there are 32 churches promising further rapid growth and 68 churches being organized.

Because of substandard housing a high proportion of members do not have a place to keep a Bible in their home. The ideal home is the home with a Bible, but

how many of the homes of Hong Kong can be described as ideal?

One of the significant government statistics is that there are registered places for 480,000 primary school children but there are 500,000 children. With a birth rate of 108,726 registered births per year and the steady increase of immigrants, Hong Kong can be seen to have a young population. By 1966 the population is estimated to exceed four million, of whom 40.8 per cent will be under 15 years of age. By the end of the century the total population is likely to exceed ten million.

— 1963 American Bible Society Report.

The Power of Christian Influence

By Duane L. Davis

Not many households have home-made bread these days. I think the family is really blessed where the wife and mother finds time — or takes the time — to prepare and bake the loaves of golden brown crusty bread for her hungry tableful.

Many of us who are glad for the convenience of the corner store and the supermarket with their supplies of bread still remember with a little nostalgia the days when we were young and would arrive home from school to find the whole house full of the appetizing smell of freshly baked bread.

The baker, whether a homemaker or a professional, knows the importance of the yeast, and its almost magical powers of leavening. Such a small amount of yeast will cause the dough to rise and expand itself several times. Our American pioneers always saved a little of one baking's dough to use the next time. They would culture "the starter" from the previous baking in warm water and mix it into the dough. Then the leavening power would begin — and soon the loaves would be ready for baking.

Jesus used the illustration of leaven to show the growth of God's Kingdom. We can picture Him, in the mind's eye, speaking to the common people of the country villages of Galilee, as He told them this story. The women, especially, must have enjoyed hearing Jesus as He described the quiet yet dynamic power of leaven and called His followers to use their influence in the world.

Jesus said, "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened" (Matt. 13: 33).

The Kingdom of Christ is silent. Often we cannot see it, or notice its growth — like yeast. Yet it is in this quiet, dynamic power that God's Kingdom does work, and the influence of a few does result in great accomplishment.

Jesus' parable tells us the woman took the leaven and hid it in three measures of

meal. I remember thinking as a boy that she hid it there to keep it from the eyes of others, with a selfish motive. Then she was surprised to find that it raised and the whole quantity of meal was leavened, and her secret could be hidden no longer. Now I think that Jesus intended us to believe that the woman did know what she was doing; and our attitudes and actions are influenced and directed by the teachings of Jesus, we can no more hide them than could the woman try to conceal her leaven by putting it down into the fine meal.

We can compare the leaven coming from an outside source with our receiving the Gospel of Jesus Christ. We do not make up the gospel — it comes from God, but God would have us use His power for His ends here in our daily lives. As it was necessary to have some yeast (or "starter") before anything happened to the flour, so it is necessary for us to seek God's power and what Christians call the Holy Spirit before we can be an influence for God's righteousness in the world.

In addition, the leaven does not work until it is placed into the meal. Some people get the impression that Jesus' way is for us to avoid any thought of influencing others. This interpretation caused some early Christians to go out into desert caves or to completely shut themselves away from others as hermits, or to live within the walls of monasteries. Others today echo this conviction by refusing to mingle with anyone outside the local church to which they belong. But the Christian faith has no monastic heart. Jesus identified Himself with the people of His everyday world, and when the rulers looked for something to criticize, they pointed out that He ate and talked and associated with common people, even some who were outcasts. So from their criticism we see that Jesus shows a genuine concern and love for people in need wherever they may be found.

The follower of Jesus must identify him-

self with the world and its stubborn life, and there work by contagion even though his life may apparently be lost.

It was this conviction that Jesus spoke of in a prayer before His death, when He prayed that His followers be "in the world, but not of the world." Jesus calls us to be a leavening influence for righteousness and for God's Kingdom in the quiet but steady and powerful work of everyday living.

This was the reason that Dr. Wilfred Grenfell was willing to "lose himself" in the barren lands of Labrador for the cause of Christianity. His friends urged him to give up his crazy notion that he could make much impact upon the world by serving as a missionary doctor. Yet forty years after he went and "lost himself" in helping the poor and lonely of the North, his name is known around the world, and his influence has been a leavening — or a "starter" — for God's Kingdom for millions of people.

The founding of a school to teach juvenile delinquents and to get them off the streets of Bristol, England, seems like a small and insignificant thing to do. Yet the influence of Robert Raikes and his first Church School has been one of the greatest "leavening" powers in the effectiveness of Christianity through Sabbath Schools and Sunday Schools of the last two-hundred years.

It was this same "yeast" or "leaven" power that John and Charles Wesley discovered and used when they took the Gospel message out of the stately cathedrals and temples of England and began preaching on the village green, and to groups of coal miners and factory workers. The influence of the Wesleys upon Christianity today can never be fully measured, because they started where they were and the power of God's Gospel grew and spread and "leavened" the whole of western civilization.

Seventh Day Baptists have lamented for sixty years their scattered membership and the influences of a mobile technological society which causes our people to move away from the denomination's founded churches and communities into urban areas where we have not previously organized

our own churches. Yet in this fact can lie our strength. Can it be that God would use us for leaven — or "starter" — for today's world? Our individual family groups may become "hidden" in the great city areas, but perhaps this is where God wants us to influence today's society with the impact of His Kingdom teaching.

God's Kingdom works by contagion in day-by-day friendships and commonplace relationships. Much of our Christian faith and the teachings of Jesus are passed on by our quiet, unseen, sometimes unthinking attitudes and actions. Christian faith is one of the things in life that is "caught" more often than it is "taught." So our handclaps, our friendly neighborly kindnesses, our words of witness and faith — these are not lost. Men and women do not find a personal faith in Jesus Christ by observing others' faith alone; but in almost every case, the influence of another's life provides the interest that eventually results in Christian conversion.

God's Kingdom is not a revolution that is measured in the booming of cannon, or explosion of cobalt bombs, or in sensational advertising; it is a revolution that cannot always be seen — but it is moving on its course. It is irresistible.

The Kingdom of God continues to grow and give lightness and wholeness to the world—until the whole world is leavened.

May God richly bless you in your everyday influences and actions as you seek to serve Him in the days ahead.

Seek Ye First the Kingdom

There is no "Christian" party and no official Baptist candidate for any office. The Democratic party is not dedicated to the establishment of the Kingdom of God, and the Republican party is not conducted in accordance with the Sermon on the Mount.

Americans for Democratic Action is not a Christian organization, and the John Birch Society is not entitled to claim God's approval or the church's sanction on its activities.

—Charles Wellborn,
in "Baptist Features"

A Mission to Six Continents

(Excerpts of an address by Bishop Lesslie Newbigin, who is executive secretary of the World Council of Churches, Department of Missions and Evangelism, taken from World Mission Newsletter, issue of May 1963.)

In the report of the Assembly at New Delhi on world mission and evangelism the rather striking phrase was used: "In this Division we face not three continents but six." That phrase is a convenient way of reminding ourselves of the new situation which we know quite well with the top of our minds but the implications of which will take us a long time fully to grasp. The plain fact is that the image which the word "missions" evokes in the minds of the vast majority of Christian people is still the image of a white man going to Asia, or Africa, or perhaps Latin America. It is still an image shaped by the experience of the colonial era.

When we use the word "missions" we do not normally see, for instance, some of those deeply committed Christians from Jamaica going to work in the pagan slums of Birmingham or Manchester. We do not have in the picture the missionaries of the Asian churches, more than two hundred of them now, going out from their own countries to work in other parts of Asia. In spite of the fact that the mission history of the Pacific Island churches is more than 120 years old, and that the Samoan churches are still sending to New Guinea, for instance, some of their finest young men and women as missionaries, I doubt if one in ten thousand people, when using the word "missions," ever thinks for a moment of these Samoan missionaries going to New Guinea or to the Solomon Islands.

The picture, the image, which controls our thinking about missions is still, notwithstanding all that we have said, overwhelmingly one of the white man going from Europe or North America to Asia, or Africa, or Latin America. We are still thinking in terms not of six continents but of three.

When we use the phrase "six continents" we are thinking not only of the mission field to which the mission is directed, but we are thinking also about

the home base from which the mission starts. In spite of all the theological re-discovery of the truth that mission is the task of the Church as such, that the Church is only properly understood as a missionary body, we do not as a matter of course draw the conclusion that wherever the Church exists, however small and weak it may be, that Church is the home base for a world mission.

If it is true of the Church of North America that to remove the world missionary perspective from it would be to destroy something of the integrity and fullness of the Christian confession, if it is true that to take away from the ordinary church member the obligation to concern himself with taking the Gospel to the ends of the earth would mean a weakening of the confession that Jesus Christ is Lord of all, then it is equally true of the Church anywhere, in any country, in any land; it is as true of the smallest and youngest and weakest church in Asia or Africa.

The mission of the Church, as we see it in the pages of the New Testament, was not a mission from the haves to the have-nots. It was not a part of a movement of technical assistance to underdeveloped areas. When St. Paul went from Antioch to Rome he was not in a position to offer any technical assistance to the inhabitants of that city. Indeed, it was the other way around. Not many wise, not many noble, not many mighty were called. It was precisely the have-nots who were entrusted with the mission. But our thinking about the missionary task has been so profoundly shaped by the experience of the colonial era that we still find it difficult to escape from the image of missionary work as an enterprise conducted by those who have for the sake of those who have not.

If we can recover the Biblical perspective it will help us to get away from the image that we have inherited from the colonial era, and to think steadily, not only from the top of our minds but in our instinctive reactions to daily tasks that come to us, in terms of not three continents but six; to think of the mission of the Church as the mission of the whole people of God in each place, irrespective

of whether they be rich and powerful or whether they be weak and without influence — the mission of the whole people of God in each place to the ends of the earth.

Lost — The Words

(Contributed by Winfield F. Randolph)

While I was in Jamaica six years ago one of my workers told me that he would like to go to the United States as a missionary. I thought that he was fooling and told him so, but he said, "No, there is work that should be done there." As we talked he said, "I know the words to bring people to Jesus."

I was too stunned then by the idea of missionaries from Jamaica to the United States to ask him to tell me the words. Do you know what? I think he may have known them. The idea has haunted me ever since.

I heard them when I was a young boy and I can still remember how they affected me, but — I can't remember the words — "The words to bring people to Jesus."

I wish I could remember them, but I couldn't repeat them if I did. My heart rises in my throat just to think of the effect of them. No, I couldn't say them.

Do you know them or where to find them? Can you tell me? I wish I could recall — Was it the words of the evangelist or was it the music? That quartet, it could bring tears to the eyes — "Where is my wandering boy tonight?" Was it that? Or was it the evangelist — the way he told the story of the prodigal son? No, it wasn't that — I did want to go back — I felt so guilty but — no, it wasn't that.

The next night the quartet sang "Tell me the story of Jesus" and the evangelist told the story — the story of God's gift to the world, His life, the betrayal, and the crucifixion. How I wanted to be forgiven for betraying Him: "Softly and tenderly, Jesus is calling" the quartet sang and I could see His hand stretched out — The joy of the realization of forgiveness — softly they sang "Lord I'm coming Home." I wish I could remember how he said them.

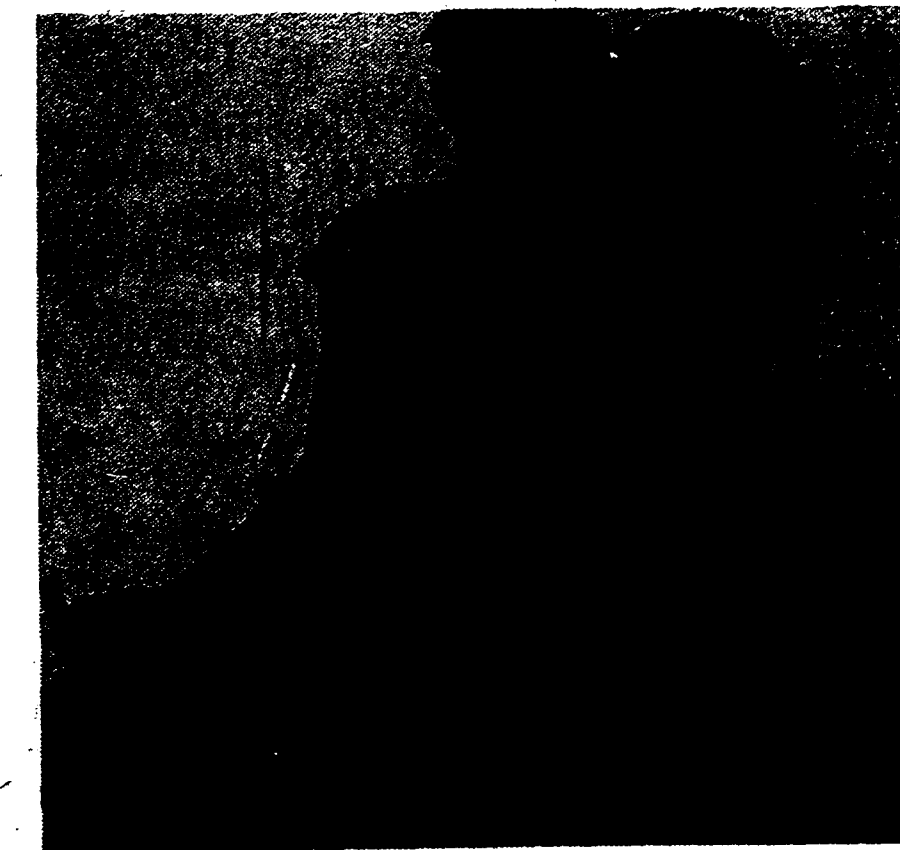
The evangelist is dead — he knew the words. You older people know him. He was any one of a dozen or more preachers in our denomination in the late 19th and early 20th centuries. You remember the quartet too — any one of a dozen from our colleges of that period.

Are there none today who know the words and how to put them together? Wouldn't you like to hear them again from the pulpit of your church?

I am sure I would recognize the words, just as I have recognized an old friend after years of separation. I would like to hear them again.

"Tell me the old, old story."

More MPF Needed



Countless children of the world suffer deformity resulting from malnutrition. The people of one prosperous country cannot provide all the food needed in all other parts of the world. However, a great deal can be done to supplement diets without bulky shipments or great expense. Multi-Purpose Food, a granulated soy bean product strongly reinforced with vitamins provides the needed protein to build healthy bodies and costs only three cents per meal. The picture above comes from the nearby Island of Haiti. An Indianapolis contributor to the MPF project, looking at this sad photograph remarked, "There should be no children in the world like this . . ." He urges, "Keep more 'three cent meals' of MPF going to Haiti."

THE MESSAGE

From the Commission on World Mission and Evangelism
of the World Council of Churches

Members of the Commission on World Mission and Evangelism of the World Council of Churches, meeting in Mexico City in December 1963, and representing churches, Christian councils, and mission agencies throughout the world, send this message to their fellow Christians in all the world. We have been concerned with "God's Mission and our Task" and with the witness of the whole Church of Jesus Christ to the whole Gospel of Christ to all men whatever their race or nation, faith or lack of faith. We are constrained by a fresh awareness of the love of God for all men to send this message:

1) Our world is changing faster than it has ever done before. A new pattern of life is taking form for the whole of mankind. In this revolutionary change science and technology play a decisive part. This means two things: it makes possible for masses of people, greater freedom, greater security, more leisure, and a more truly human life; but it poses a great question — is technology to be the servant of man or his master? It is a question of life and death for the world.

2) We who know the God of the Bible know that the growing dominion of man over nature is the gift of God, but also it is a trust to be exercised in responsibility to Him. God's Lordship is the sole security for man's freedom.

3) Knowing this:

a. We affirm that this world is God's world. The very turbulence of contemporary life is a product of man's response, either in obedience or disobedience to the living God. Men may not know this — they may ignore it — but the fact remains, that God is Lord not only of creation but also of history. What is happening in the world of our time is under the hand of God, even when men do not acknowledge Him. We are called to a sustained effort to understand the secular world and to discern the will of God in it. This means seeking to know what is in accordance with His purpose and what is under His judgment. Thus we rejoice in all the possibilities for fuller life now open to men, but we affirm that man is only free in God's service, and if he refuses that service he will become the slave of other powers and will end in destroying himself.

b. We affirm that the God whose world this is, has revealed Himself in Jesus Christ. He who is head of the church is Lord of all. His is the name above every name. His love is for all mankind. He has died and risen again for all. Therefore we can go to men of other faiths or to men of none, in humility and confidence, for the Gospel we preach is the account of what God has done and still does for all men. All men have the right to know this, and those who do know it are committed to making it known. No one, and least of all Christians, can hold that it does not matter what men believe as long as they believe something. The ultimate issue in human life is precisely who God is and this we know in Jesus Christ. Christian witness does not rest on any kind of superiority in Christians; it rests wholly on the commission from the Christ who came for all men to make Him known to all. Mission is the test of faith.

c. We affirm that all Christians are called to go forward in this task together. We believe that the time has now come when we must move onward to common planning and joint action. The fact that Christ is not divided must be made unmistakably plain in the very structure of missionary work. Our present forms of missionary organization do not openly manifest that fact; they often conceal it. The far-reaching consequences for all churches must be faced.

d. We thus affirm that this missionary task is one and demands unity. It is one because the Gospel is one. It is one because in all countries the churches face the same essential task. It is one because every Christian congregation in all the world is called to show the love of God in Christ, in witness and service to the world at its doors. It demands unity because it is obedience to one Lord, and because we cannot effectively witness to the secularized or to the non-Christian world if we are isolated from one another. We need the gifts God has given to each church for the witness of the whole Church.

e. We affirm that this inevitably means crossing frontiers. This is true of the Christian missionary, who leaves one culture and one nation to go to people of other cultures to proclaim the Gospel of Christ. Moreover, there is an increasing number of men and women who go to other countries than their own, as Christians, in commerce and industry, or in the professions or government service. This is a two-way traffic, and all such people need the prayerful support of the congregations from which they go out.

But there are other frontiers we need to cross: the Christian congregation must recognize that God sends it into the secular world. Christians must take their part in it — in office, factory, school and farm, and in the struggle for peace and a just order in social and racial relationships. In this task they must seek the power of the Holy Spirit to bear witness, by word and by life, to the reality of the living God, in whatever ways are open to them.

4) We therefore affirm that this missionary movement now involves Christians in all six continents and in all lands. It must be the common witness of the whole Church, bringing the whole Gospel to the whole world. We do not yet see all the changes this demands; but we go forward in faith. God's purpose still stands: to sum up all things in Christ. In this hope we dedicate ourselves anew to His mission in the spirit of unity and in humble dependence upon our living Lord.

New Business Manager Coming to Publishing House

It was announced early in December that Everett T. Harris, Jr., had resigned as manager of the Publishing House of the American Sabbath Tract Society in order to accept a position on the staff of Salem College. Since that time the Supervisory Committee has been holding numerous meetings, searching for and interviewing prospective candidates to replace Mr. Harris.

A new business manager has now been engaged in the person of Ralph W. Babcock of Pottersville, N. J. Mr. Babcock is now attempting to become familiar with the special duties that will be his when he takes over the office, presumably at the end of January, when Mr. Harris would like to be relieved.

Ralph Babcock, 48, may be identified as the youngest son of Mrs. Muriel Babcock, formerly a member of the New York City and now of the Plainfield Seventh Day Baptist Church. He himself is not a member of a Seventh Day Baptist Church. He

comes to this new position highly qualified in a number of ways. He has been in printing and publishing work for a number of years. He is said to be an experienced production manager, has an excellent knowledge of paper and type and the other things that go into cost estimates. For nine years he was in complete charge of a forty-man offset-bindery plant. He supervised conversion from letter press to offset and is well acquainted with both. He has supervised the printing of numerous hard and soft-bound books, weekly and monthly magazines and catalogs.

Mr. Babcock comes to the Publishing House at a difficult time. The commercial business which supplements the denominational work and is supposed to keep the plant running efficiently has fallen off considerably so that the shop has been operating at a loss. The new manager will be faced with the challenge of taking such steps as can be taken to reduce the operating deficit and make the Publishing House a greater asset to the denomination.

Leadership

The following excerpts are from the minutes of the Committee on Administration and Leadership held in Ocean City, N. J., October 5-9, 1963.

"Leadership is basically a person committed to a particular task . . . We need to train people to know how to participate responsibly in great social issues. We can do this together . . . We need to emphasize more the being-ness of Christianity rather than task orientation — being persons among persons . . . The mission of the church is not fulfilled by activities within the institutional church only. The ultimate test of church-centered activity is the activity of members outside the institutional church. Programs should be adjusted so that people have time for personal witness and work in the community."

"Leadership is what a person does in the light of his commitment to Jesus Christ in relationship with other persons to advance them toward their objectives . . . Leadership is what a person does rather than how important he is or how he looks."

. . . For the Christian, leadership is allowing oneself to be used by God to confront others with the saving love of Jesus Christ."

"The leader does not work for his group — he works with his group. He helps the group to determine its own goals and to carry them out. The leader tries to become whatever the group needs him to be. He finds his deep and abiding satisfaction in the joy of being used for God's mighty purposes."

National Youth Week

National Youth Week will be celebrated Jan. 26 - Feb. 2, 1964. The theme as presented by the United Christian Youth Movement is "The Peculiar Ones." Theme purposes are (1) to offer the churches an opportunity to raise the issues, conflicts, and dilemmas facing young persons as they consider the meaning and implications of their unique role as Christians called by God to serve in the midst of contemporary society; (2) to bring before the churches a study document which

might challenge and encourage youth and adults together to seriously engage in discussion concerning the relevancies and irrelevancies of the Church in twentieth-century America; (3) to stimulate local communities and congregations to examine the oneness which Christians have in both call and mission; (4) to present a basis for continued consideration and action beyond a mere "youth emphasis program" in the hope that throughout the year, churches might be continually involved in a renewed effort toward the reconstruction of the Church as the community of God's "particular" people.

Youth Week kits have been sent to each of our churches and fellowships by the Seventh Day Baptist Board of Christian Education.

International Lesson Annual

We have several copies of the International Lesson Annual, 1964, on hand at \$2.60 per copy. Some of our churches buy one for each teacher who teaches the International Lessons in Sabbath School. You may order your copies from the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803.

Quarterly Meeting

The quarterly meeting of the Seventh Day Baptist Board of Christian Education will be on Sunday afternoon, January 19, at 2 p. m. in the First Alfred Parish House, Alfred, N. Y.

Unconstitutional Education?

Many authorities find it very strange that after nearly 200 years of our history as a nation during which we have never been anywhere close to the establishment of a State religion, the Supreme Court in this year of our Lord (if you will pardon the expression) should suddenly find it necessary to protect our school children against the Lord's Prayer and the Bible. As one commentator asked facetiously, "Does this decision mean that all of us, and all who went before us, who recited the Lord's Prayer every morning of our school lives, had an unconstitutional education?"

— America's Future, July 5

New Church College Aid Law Voids Church-State Separation

By Glenn L. Archer,

Executive Director of POAU

Passage by Congress and the signing into law by President Lyndon B. Johnson of a bill providing direct grants to church-controlled colleges for construction of academic facilities poses the most forthright threat to separation of church and state in the past twenty years. There are several reasons for this:

(1) This is the first law of its kind, i.e., the first which provides public grants directly to church schools. Previous programs of financial aid for such institutions have sought to avoid the constitutional issue by various devices of indirection. Under this law the aid will flow directly to the church schools.

(2) The joint conferees eliminated the provision for judicial review. In *Massachusetts vs. Mellon*, 262 U. S. 447 (1923) the United States Supreme Court curtailed the possibilities of obtaining judicial review via a taxpayer's suit. Without some special provision in the law itself, therefore, a review of the constitutionality of the church school aid program will be exceedingly difficult. Could it be that elimination of the review provision represents a desire to avoid facing the constitutional issue?

(3) Proponents claim that there is a difference between college aid and elementary school aid at the point of constitutionality. Nevertheless, sectarian votaries will undoubtedly cite aid to church-controlled colleges as a precedent for such aid to church elementary schools. In fact this clamor has already commenced.

(4) The college aid law confronts Americans of all religious faiths and of no religious faith with the grim reality of a tax for religion. A part of their taxes will now be diverted to building academic facilities at institutions of higher learning wholly owned and controlled by churches.

(5) This law may commence a process of obliteration of the line which has traditionally separated governmental and church functions in this country. Such matters as the policy of admission of students

and the employment of faculty in church colleges can be expected to come under increasing public surveillance and control. For example, there is serious question as to whether a church-controlled college accepting Federal aid provided by all taxpayers could bar an atheist from its faculty.

(6) The law is deficient in that after twenty years the government loses all proprietary interest in the buildings for which it has provided construction assistance. The facilities could at that time be utilized for purposes nominally excluded in the law itself. After twenty years the buildings could become churches or theological schools. Church planners who think across the centuries will regard this Federal program as direct subsidy to their operations.

The Function of a Minority

By D. Alva Crandall

(Mr. Crandall of Hope Valley, R. I., submitting two articles and a poem, writes that he is now 84 years of age and intimates that if he is going to write for publication he should be getting at it. Material for a tract by the same author has been approved by the Publications Committee of the Tract Society.)

Man is a sociable creature in which the herd-instinct is strong. We all like to go with the crowd and to root for the winning team. This is a good thing within bounds; but history proves, by many instances, that the majority is usually satisfied to accept the status quo and that progress is made possible (as well as crackpot ideas advanced) only by the activity of minorities.

When God wanted to establish ethical monotheism as the religion of a race which He had endowed with individual freedom of choice, He called one man to leave his home and old associations and go into a strange new environment. From him He developed a single nation committed to that idea.

In time, the "children of Abraham" became self-complacent and their religion formal, so God again chose one person, Jesus Christ, preceded by "The voice of one crying in the wilderness" to make a farther advance.

Although Jesus confined His earthly activities to Palestine, an area only a little

larger than Massachusetts or New Jersey and both He and His immediate followers were persecuted and put to death, they were so dedicated and active that His teachings were soon spread throughout the Mediterranean world.

After His teachings had been corrupted by the admixture of pagan ideas and customs, it was again little, but determined groups usually led by a single man, that brought back a purer form of religion — a principle that is found to apply equally well in other areas of activity. We must note, however, that a minority is efficient only as far as it is dedicated and active. Otherwise, it is soon buried and forgotten.

The application of all this to Seventh Day Baptists is clear. There is today a great tendency to separate organized Christianity and church membership from practical ethics in everyday living. To what extent this results from the common disregard of that part of God's law with which our name is most commonly associated, we cannot say; though we do know that the habitual disregard of one law tends to break down one's respect for all laws. Therefore it becomes our privilege and duty to lead a movement to make religion what God evidently intended it should be — the study of His will and laws and their application to our day-by-day conduct; inspired by love and reverence for Him.

"Let us, then, be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

We must never let difficulties appall us. An axe or a razor is of very little use until it has been ground and honed to a thin cutting-edge. Perhaps the edge of our zeal, as a group and as individuals, has become somewhat nicked and blunted so that we need the grindstone and the hone to make us efficient tools.

SABBATH SCHOOL LESSON
for January 18, 1964
Nicodemus, Cautious Inquirer
Lesson Scripture: John 3: 1-15.

Korean Relief News

There are many agencies carrying on missionary and relief work in Korea, but apparently not enough to meet the great need. This story relates to only one of them, the work of David G. Beattie of Tacoma, Washington, a Sabbathkeeper without denominational sponsorship whose ministry is much appreciated and is now received with more support than formerly. His letters from Korea and his wife's letters from Tacoma display a warmth that is communicated to the reader.

Mr. Beattie appears to be doing a sizable relief work with the help of the interested people back home, Korean and American shippers and certain organizations specializing in supplying cheap food. Among other things he writes of being able to help on the hospital expenses of a woman with a crushed leg and a boy who was badly burned. The latest letter tells of a 12-year-old orphan boy who had just come to them and of their inability to buy as much food as is needed by the poorest of the people they are serving. Along with the strenuous relief work there is also the preaching of the Gospel and leading people into the Sabbath truth.

Mrs. Beattie tells of a Korean ship that docked at Tacoma and took forty-five large boxes of used clothing at a greatly reduced price. A Korean freight shipper interested in the work of Mr. Beattie has offered to transport the relief goods free of charge. It is reported that twenty of the sailors on the ship mentioned above accepted Christ as their Savior. The missionary's wife was prepared to join her husband in December but must wait perhaps until February. She planned to go on a Korean ship because the trip would be free. She then learned that the ship would not stop at San Francisco. She writes that she could not see spending \$425 to go on an American ship, adding, "Oh, how much that amount would mean to starving folks. It has been heartbreaking to spend out on the fare before, even though, until David's last trip, it was our own money." A Korean ship is expected to stop on the West Coast the first of February.

The cold in Korea is reported to be severe and food scarce and high. The missionary is still without a church building although suitable property is still for sale. He closes his circular letter: "May God bless each of you in a wonderful way. What could I do over here surrounded by such human woes without your help and prayers?"

Editor's note: There have been occasional references to the work of David G. Beattie and his Korean helpers in this journal. They have been supplied with a limited number of Seventh Day Baptist tracts, some of which have been reproduced in the Korean language. If any wish to correspond with him an 8-cent airmail letter c/o World Peace Charge, APO 301, San Francisco, Calif., will reach him.

ITEMS OF INTEREST

UNICEF Card Sales Break Record

Record sales of thirteen million UNICEF greeting cards and 175,000 UNICEF calendars confirmed widespread support for the United Nations Children's Fund in the U.S.A. this year, the U.S. Committee for UNICEF has announced.

Card sales increased by 23% over 1962's record high. Volunteers in all fifty states sold 4,650,000 cards on consignment — 33% more than in 1962. The gross income totaled \$2,200,000.

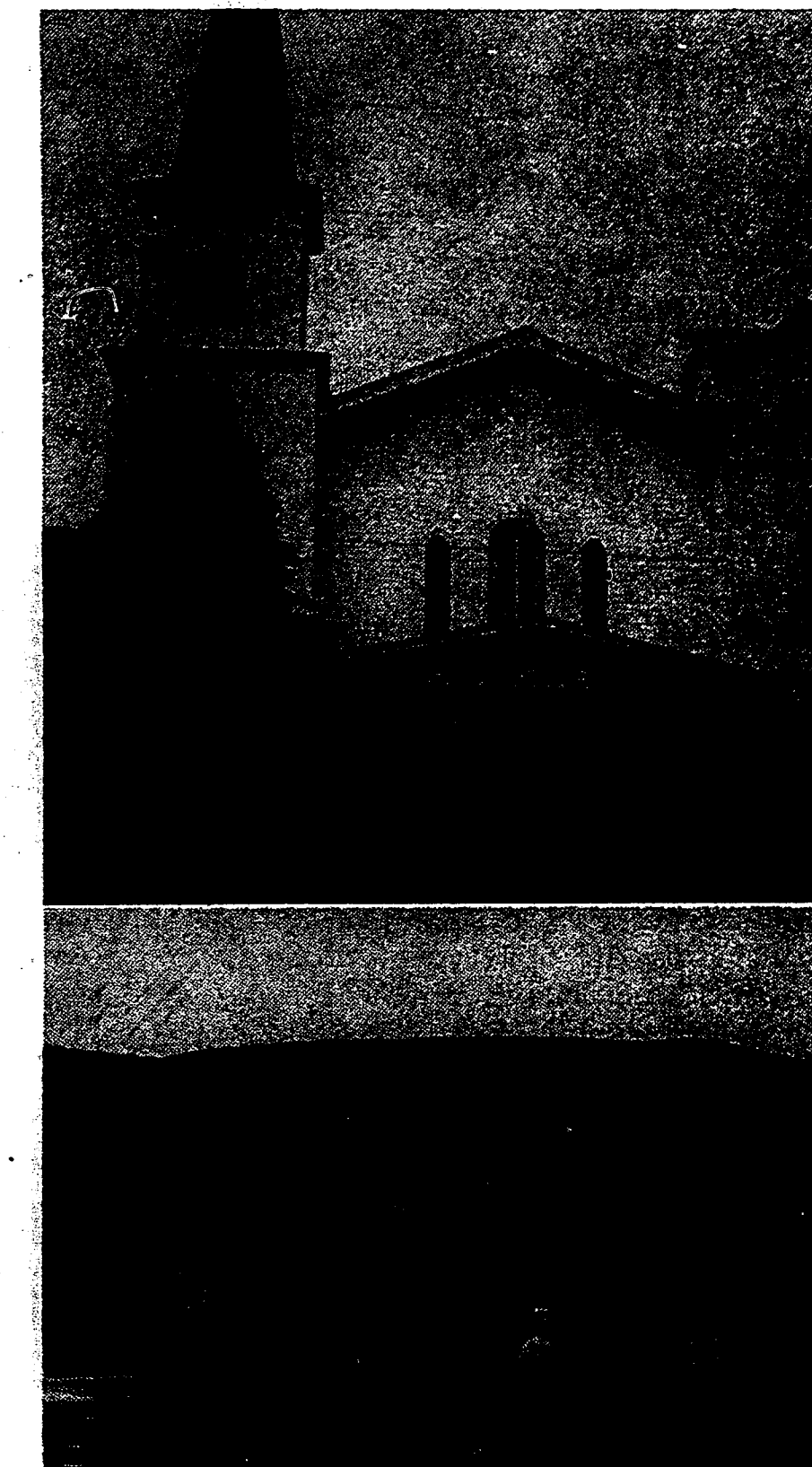
Proceeds from the sales will strengthen UNICEF's assistance to over 500 long-range programs for needy children and mothers in more than one hundred developing countries, a U. S. Committee spokesman said.

Jews Asked to Reassess Jesus

The head of American Reform Judaism has called on Jews to reassess Jesus and to revise an "ofttimes jaundiced view of him in whose name Christianity was established." Speaking in Chicago, Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, noted that the Vatican Council is considering a statement condemning anti-semitism, and added: "Inter-religious understanding based on mutual respect is not a one-way street."

Little Genesee Church Still Serves Its Community

The First Genesee Seventh Day Baptist Church, constituted in 1827, in a pleasant valley in Western New York State not far above the Pennsylvania line has had an interesting history and still continues to bear its witness to the little village and its surrounding community.



The church had no building for its first eleven years. The building erected in 1838 was remodeled and enlarged to its present dimensions in 1879-80. The Community House across the street is, of course, much more recently added as an auxiliary social and Sabbath School building. The growth of the church during the

The Sabbath Recorder

first fifty years was largely by revival meetings. The history, written by Oscar M. Burdick for the centennial and printed in the Sabbath Recorder of July 4, 1927, has some interesting figures. Starting in 1827 with fourteen members, eleven of them from Ashaway, R. I., they had a revival in 1831 which added 25 members. In 1840 another revival produced forty-six members. What the growth was between then and 1866 is not stated, but in that year there was another series of meetings which brought in twenty-seven members. Rev. A. H. Lewis conducted a revival in 1871 which added sixty-three members. He was invited back for another series in 1878 which resulted in fifty-two new people on the church roll.

At the centennial in 1927 the Rev. A. L. Davis had been in the pastorate just one year. His widow and daughter, Margaret Burdick, now attend the church faithfully summer and winter although they live at a considerable distance. The membership in the 1927 Yearbook is listed as 136 resident and fifty-nine nonresident.

The historical paper mentioned above lists the pastors who had served the church and adds: "With such an array of faithful servants of God to lead in its spiritual growth, this church should be beacon light for Christianity in this community, and, if it is not, it cannot be the lack of faithful work on the part of those who have labored so untiringly in the years gone by for its best welfare."

Since 1927 the following pastors have served the village church: Alva Davis, Harley Sutton, Charles Bond, Victor Skaggs, Delmer Van Horn, and Eugene Fatato. The present pastor is Herbert Saunders. Like a number of other rural and village churches, the membership has declined from its previous high of about 200 to 58, the same in the 1963 Yearbook as the previous year.

The Little Genesee church entertained the Western Association last June, at which time the above pictures were taken. There would seem to be a good opportunity for the group to grow and to continue to uphold the Gospel light in the years to come. In addition to the student pastor there are two licensed ministers in the congregation, Mark Sanford and Nina Traver.

Board and Churches Co-operate In Sabbath Recorder Gifts

All United States Seventh Day Baptist churches have been offered a unique opportunity to provide a limited number of Sabbath Recorder subscriptions to prospective members or others. This offer is made by the Committee on Distribution of Literature of the Tract Society. The plan, as previously outlined in a letter to the pastors and clerks, enables the church to supply names (mostly non-members) and to pay only \$2 for each subscription. The committee will pay the other \$2 with the belief that this will help to extend the cause of Seventh Day Baptists perhaps better than an equal amount spent on the distribution of tracts. If there are further questions about this matching-fund plan they should be addressed to the corresponding secretary of the Tract Society.

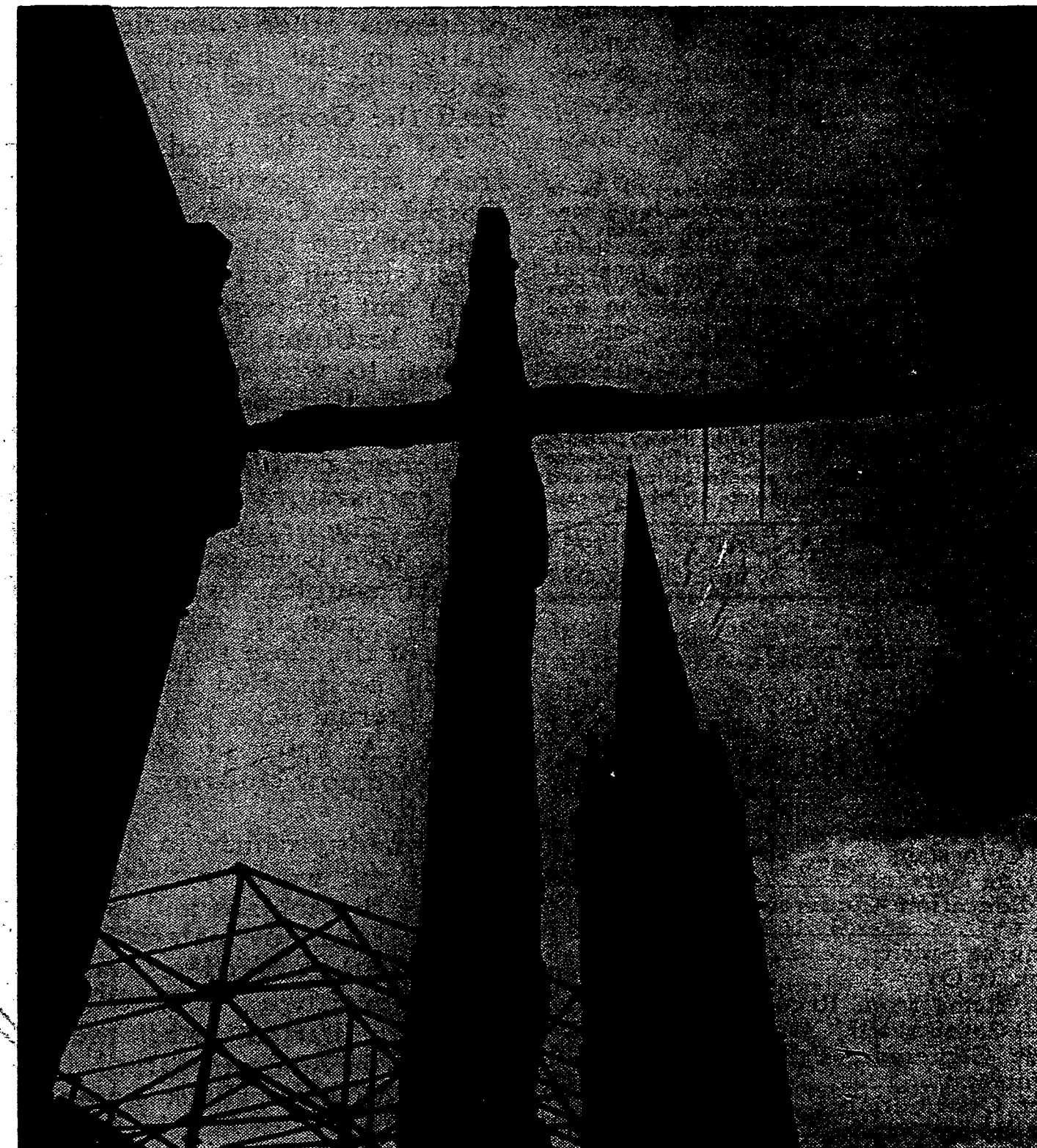
Since the adoption of this plan involves action by the local church and perhaps referral to the deacons or the Committee on Evangelism it is expected that it can be put into general operation early in the year — after the quarterly or annual meetings have been held. A few churches and fellowships have already indicated their desire to co-operate in this outreach.

The above plan is distinct from the program by which Women's Societies and other groups provide the denominational organ to city, college, and theological libraries at the regular rate of \$4 per year.

Attention is again called to the fact that the Sabbath Recorder is offered to servicemen (other than career personnel) at half price. Subscriptions may also be given to students at \$2 for the academic year. The Tract Board pays airmail postage on one copy to each major mission field headquarters. Individual gift subscriptions for relatives and friends are, of course, encouraged.

Says Robert L. Smith in the *Arkansas Baptist*, "We have learned to fly through the air faster and higher than the birds; swim under the sea deeper and farther than the fish; we can travel in space with greater freedom than the moon — we now desperately need power to walk on the earth like a man!"

Frank S. Mead in *Tarbell's Teachers' Guide for 1964*. (Fleming H. Revell Co.)



CHARRED CROSS OF COVENTRY

The famed Charred Cross of the Cathedral Church of Coventry made from beams taken from the church that was nearly destroyed by fire bombs in 1940. It will be displayed at the New York World's Fair in the Music Garden of the Protestant and Orthodox Center. The Coventry officials consider the Charred Cross their most precious possession.