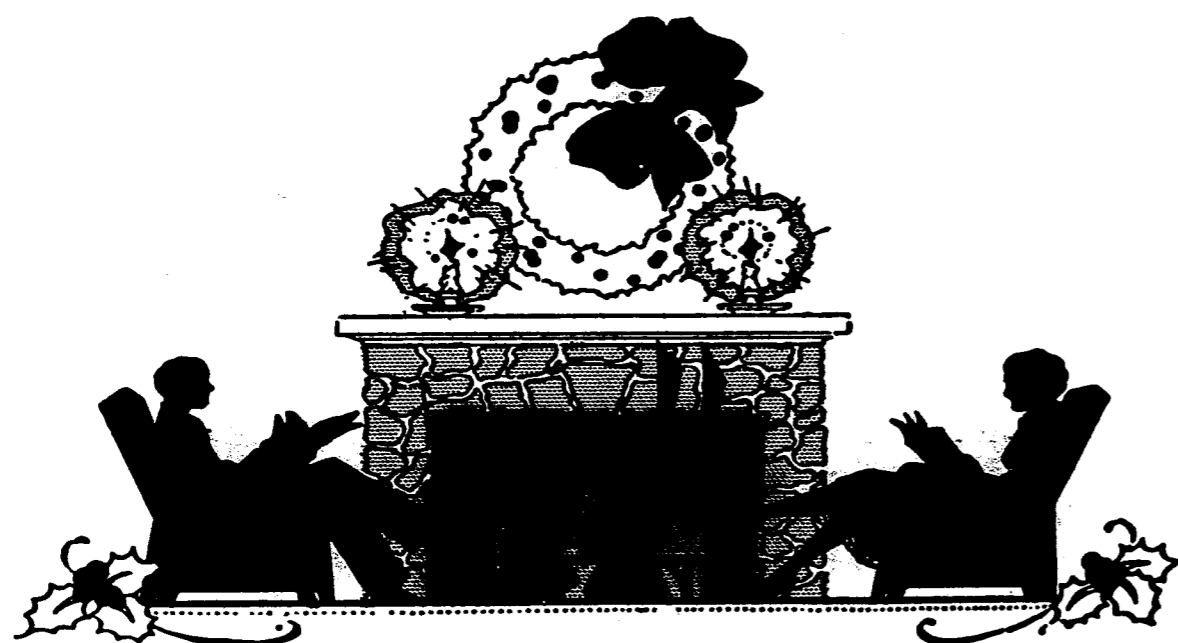


The Sabbath Recorder



Accessions

Alfred, N. Y.

By Letter:
Burton B. Crandall
Carol D. Crandall (Mrs. Burton B.)
By Testimony:
Richard B. Tolins
Laura D. Tolins (Mrs. Richard B.)

Marriages

Crandall-Parragh.—Brandon Ray Crandall, Milton, Wis., son of Dr. and Mrs. Burton B. Crandall of Alfred, N. Y., and Grace Elizabeth Parragh, Chicago, Ill., daughter of the Rev. and Mrs. D. D. Parragh, were united in marriage Aug. 28, 1965, in St. Peter's United Church of Christ in Chicago by the bride's father, assisted by Pastor Herbert Saunders of Little Genesee, N. Y.

Dennis-Emerson.—At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, November 27, 1965, Walter Jay Dennis, Wellsville, N. Y., son of Robert H. and Helen Moser Dennis, and Phyllis Elaine Emerson, Alfred Station, N. Y., daughter of Milton and Rose Greene Emerson, were united in marriage, the Rev. Hurley S. Warren, officiating.

Obituaries

Boster.—C. Parker, was born in Gallipolis, Ohio, Feb. 19, 1897, and died at Holly Hill, Fla., Nov. 20, 1965.

Parker became an associate member of the Daytona Beach Seventh Day Baptist Church April 11, 1959. A cabinet maker by vocation, he found satisfaction in using his gift for the church. Among other things the doll furniture in the nursery is the product of his hands.

He is survived by his wife, Sara; a son, Richard, of Atlanta, Ga.; and several brothers and sisters.

Funeral services were conducted in Holly Hill by his pastor, the Rev. S. Kenneth Davis.

— S. K. D.

Olson.—Arvilla Stukekey, daughter of Christopher and Cornelia Williams Stukekey, was born in Watson, N. Y., Aug. 2, 1890, and died at the home of her daughter near Andover, N. Y., Nov. 27, 1965.

She was baptized on December 11, 1902, and united with the Seventh Day Baptist Church at Alfred. A few years ago she became an associate member of the Independence Seventh Day Baptist Church.

On March 30, 1918, she was united in marriage with Axel M. Olson. To this union were born one daughter and two sons, Meribah (Mrs. Carroll Burdick), Andover, N. Y.; and Kenneth and Norman Olson, both of Panama City, Fla. Mr. Olson died Dec. 10, 1962.

Besides her children, she is survived by five grandchildren, all of Panama City, Fla.; and two nieces, Mrs. Starkey Green, Wellsville, N. Y., and Mrs. John Williams, Oneida, N. Y.

Funeral services were held at Andover, N. Y., with the Rev. Hurley S. Warren officiating. Burial was in Alfred Rural Cemetery. — H. S. W.

Thorngate.—Emily Ella Davis, daughter of the late Henry and Ella Williams Davis, was born in Higginsville, N. Y., Dec. 8, 1882, and died at her home in Oneida, N. Y., Nov. 28, 1965, after a long illness.

Her early life was spent in the Oneida area. She was graduated from Oneida high school in 1901 and was graduated from Good Shepherd Hospital in Syracuse as a registered nurse in 1907. For many years she was a nurse in this area, retiring from the Oneida City Hospital in 1960.

She was married to the Rev. Royal R. Thorngate June 15, 1922, and went with him to British Guiana in 1927, where they served for three years. Mr. Thorngate died in 1948.

Mrs. Thorngate united with the Verona Seventh Day Baptist church as a young girl, transferring her membership to the Piscataway Church at New Market, N. J., when she was married. She was also a member of Vesta Chapter No. 115, O.E.S. of New London.

Funeral services were conducted Dec. 1, with the Rev. Lester G. Osborn officiating. Interment was in the New Union Cemetery at Verona, Mills, N. Y. — L. G. O.



The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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A Good Inventory

Conference presidents and other religious leaders in recent years have urged us to try to take inventory of our lives periodically. If we can set a standard for spiritual inventory and work out a check list than can be used at the end of the year we may be on the way toward real improvement. This however, is not so easy. We are not dealing with nuts and bolts or items of merchandise on the shelves that can be easily counted for entries on the profit and loss sheet. The things of the soul do not readily yield to tabulation, and we who are asked to assess our relative position at the beginning and end of the year have a little resentment against even trying to be objectively critical of our spiritual condition.

Must we take inventory? Must we, like the astronauts in a space marathon, admit that we are coasting endlessly on long-spent power that lifted us high and started us in the right direction? Are we telling ourselves not to try to stop tumbling, for it would use up our small reserve of power? Well, hard as it may seem, we must keep constant inventory of our past performance if we are going to plan for the future. The experiments in the void of space in weightless passivity are for the few, not for the many. There isn't much comparison with normal living on the face of the earth or spiritual achievement before the face of God.

Suppose we do look back over the obstacle-strewn path of 365 days. Can we resist the inclination to make excuses for our failure to surmount our difficulties or to correct our mistakes? Unless we can admit our shortcomings without excusing them our attempts at inventory will be fruitless. The look within needs to be strictly honest, but it should not be so long and so fixed that it becomes morbid introspection. It has to be accomplished by the look above, from whence comes our strength.

The new year will be no better than the old unless we more effectively tap that power from on high. Astronauts take all of their power with them from the earth, everything to sustain life and bring their craft safely to earth again

before their supplies are exhausted. The Christian in his spiritual life does not have these limitations. He is sustained, not from earth, but from heaven. And while he is on earth he can live on a higher plane and a more perfect orbit than those who face the New Year without faith, without a true inventory and without power to live better.

Resolutely Forward

Is your church moving resolutely forward? If not, why not? There could be many answers for lack of growth during a given segment of time, a year for instance. The church as a whole could have been sowing seed the whole year long with none of it yet bearing visible fruit. The future in such a case would be bright. On the other hand there might not have been any wide-scale sowing of gospel seed, just a little scattering here and there and much evidence that the enemy had been quick to sow tares among the sparsely growing, tender seedlings. In this case the church could not say that it was moving resolutely forward.

In some years the Grim Reaper takes greater toll than in others, reaching down into the ranks of the young or those in their prime instead of using his sickle only for the aged and the invalids. The working force of a given church may be almost decimated by death or removals for economic reasons. In such a case statistics suffer but the spirit and the resoluteness of those who remain need not be impaired. One pastor has stated that the future looks brighter with fewer members than when he had more. It could be.

There has been a feeling abroad among our membership that our church army was engaged in a holding or a rear guard action rather than a forward thrust. This opinion of our people has not been hidden from some of those who like the principles and practices we profess but who do not join us. As they stand looking in our dimly lit doorways they do not see much evidence of growth and are hesitant to join a movement that to them doesn't appear

to be moving much. We sometimes sense a suspicion that we have some flaws in our position that we are not telling them about. If we have such an important truth as the Sabbath and such a democratic church organization why isn't this local church stronger and why doesn't the denomination grow rapidly instead of being so near a standstill in net gain?

It is up to us to prove to ourselves and to others that we are determined to move resolutely forward in winning souls for Christ and in witnessing to the joy of Sabbathkeeping. There is no time like the beginning of 1966 to carry out such resolutions. We can do it, for there is nothing wrong with the truths that we profess, only with our too weak profession of them and practicing of them.

Something could be said about not wanting to join a group that has not made rapid progress in the past. Only a drifter, a rider, a freeloader would determine his allegiance to a cause by its glowing success. Why join a group where all the work is being done? Join the small group with an important truth where there is need for all your zeal and talent. Be a worker even if some who have been longer in the church do not seem to have the fire you would like to see.

It is not true that growth is slow or non-existent in Seventh Day Baptist churches. New churches are springing up; old churches are growing rapidly. Some have reached all-time highs in attendance. Many are financially supporting local and denominational work in amounts several times higher than just a few years ago. Where this is true the future is bright. It is not true in every church or in all geographic areas. But the fact that some churches are regularly receiving adult members in considerable numbers is proof that we have something worth standing for. We can move resolutely forward and can confidently invite others to join us if we can show them that we are individually willing to study the Word and live by it, the same as we are asking them to do.

A Bigger Boat

The story of the man trying to rescue floundering shipwreck victims with his little rowboat is often touchingly retold. After several exhausting trips into the mounting storm and listening to the cries of those who could not hold out until he could get back again he prayed. "O God, for a bigger boat."

During the past few weeks the Post Office has been handling an enormous amount of advertising mail and mail from organizations appealing to the public for gifts to charitable causes. Much such mail has doubtless come to your home or office, as it has to ours. Some of the appeals, perhaps a large percentage of them, we can disregard without feeling badly about it. But there are still many more calls that we could like to respond to than seems to be within our means. These are good causes that appeal to us, causes that others may not be adequately supporting. Some are denominational, some interdenominational, and some humanitarian, without any church connection.

What are we to do? How do we keep a proper balance? As Christians our hearts must be tender. We ourselves are the losers if we allow any drying up of the milk of human kindness. When we think of what God has done for us through Christ, what He has given us in temporal blessings, we just cannot turn a deaf ear to the needs of others; it is a contradiction. But there are certain gospel needs, church needs, that are our responsibility and not the felt responsibility of any outside our group. There is never enough money for these things.

God certainly expects us to use wisdom in apportioning our gifts. His Word instructs us to give according to our means. We do not always come up to His standard. So what do we do? The words of Paul to the governor at Caesarea can well be applied to this situation: "And herein do I exercise myself, to have always a conscience void of offense toward God and toward men" (Acts 24: 16). We cannot long be happy

or spiritually healthy without a generous amount of this kind of exercise.

I confess that it is hard to get through these weeks, or any weeks, without feeling that perhaps I should have done more for certain missionary or other causes. Do you sometimes feel the same way? Let us be both tenderhearted and wise. While we pray for a bigger boat let's fill the present one full and row hard.

Universal Week of Prayer January 2-8, 1966

Around the world Seventh Day Baptists will emphasize the Universal Week of Prayer the first week of January. Those in the U.S. General Conference are asked to make this a time of praying for a deeper personal involvement in Christian service. Is your church making plans to enlist all of its membership in this program of praying? The Conference president, in co-operation with the Missionary Board, has sent out to all churches a four-page program sheet with pertinent suggestions for each day.

Gift Suggestion

Most of us buy presents for family and close friends once a year that we would not buy at other times — many things that are luxuries rather than necessities. All too frequently we forget religious gifts and reading material that would bring blessing throughout the whole year. The **Sabbath Recorder**, given with a testimony of what it means to you, would be a welcome gift for friends and members of your family who may not have it in their homes. Such a gift with its weekly emphasis on spiritual things may be just what is needed and may change the course of a whole life. This year give the **Sabbath Recorder** — only \$4 per year.

Speaking of gifts, why not ask the American Sabbath Tract Society to send the album "Seventh Day Baptists Sing unto God" to friends who would appreciate it? (\$2.75).

General Secretary Welcomed to Recorder Staff

From this time on it is expected that the general secretary of the Seventh Day Baptist General Conference will be a regular contributor to the columns of this journal. The editor in behalf of all the readers welcomes him with his new insights and explanations of projected plans and program. It seems fitting to introduce him with a job analysis. The following material was printed as part of a bulletin insert letter from Commission sent to all churches last June. Since some may have missed church the week it was distributed we are printing it again in larger type.

The New Concept: General Secretary

The general secretary then would be one who would supervise and direct the routine office work but should be free to move about among the churches of the General Conference, to become aware of their problems in order to know their needs, to interpret the work of the agencies to the people, and so to make the work of God through our General Conference relevant to the times and the needs of our people today.

The general duties of the secretary could be stated as follows:

1. To be a personal link among the people: i.e., to know the people of the denomination (secretaries, ministers, laymen, young people) where they are, what their problems and needs are, and what their capacities and resources are; to interpret people (secretaries, ministers, laymen, young people) to each other; to counsel in minister-church relations; to be a listener; to open communication among the people at all levels and in all directions; to be a sharer of knowledge and of trust.

2. To be a resource person: i.e., to place his theological and biblical training and orientation at the disposal of the people for guidance in their study and decision; to know what other denominations are doing, and what their experiences are.

3. To be a stimulator of ideas, programs, and projects: i.e., in all of his contacts with the people to be a ready receiver of their dreams, a nurturer of

freedom of thought, and encourager of experiments, and, above all, to be a dreamer of dreams himself.

4. To be a supervisor of the central office: i.e., to be responsible for the accomplishment of its routine duties, to be an effective manager of its equipment and staff; to be a co-ordinator among the agencies and their administrative work with the purpose of making the whole work of the denomination more efficient and effective; through this office to serve as representative of Seventh Day Baptists to other denominations and peoples.

5. To be responsible to the Commission: i.e., work would be carried on with the approval and at the direction of the Commission.

So this word comes to you to ask your prayers as we move forward in planning and executing the details of the changing concept of this work. Mr. Wheeler, our general secretary, will need your cooperation as he undertakes this task. Especially this first year additional financial support will be needed. A part of this has been assured, but the budget will of necessity have to be larger than this present year's budget. We have faith to believe that if we are working within the will of God He will provide the way.

Members of the Commission are truly thrilled at the concern and interest shown by many of you as we consider moving ahead in many areas of the work for Christ through our churches and our denomination. We have already been inspired by the enthusiasm and zeal as well as by the careful and prayerful consideration and thoughtfulness of Mr. Wheeler as he has been consulted concerning future work in various areas. We feel assured that this experience and talents as used in this work will be felt in every church of our General Conference to enable us to work together more efficiently and acceptably as an organization.

May we truly be open to God's leading and may we have the strength and the determination to co-operate fully in doing whatever He would have us do as Seventh Day Baptist Christians in our world today.

— The Commission.

Settling Old Accounts

A Step Toward Church Union?

By Leon M. Maltby

Kipling said, "East is East and West is West, and never the twain shall meet." This has been true of the Eastern and Western branches of the Catholic Church since the Great Schism of 1054. Can the Eastern Orthodox and the Roman Catholic churches get together after all these years of bitter rivalry? That is the question. Much of the bitterness of charge and countercharge, of plunder and persecution which characterized the split in the earlier days has been dissipated by the years and by the softer ecclesiastical winds that have been blowing across the Mediterranean in the middle of the twentieth century. It has now come to the point where the heads of the two churches can at least meet. What will come of these meetings in the way of reunion is yet to be seen. Some are hopeful.

There was a much publicized exchange between the two churches on December 7 which was designed to remove an ancient barrier. It is generally conceded that the act which finally split the church into East and West was the mutual excommunications of Pope Leo IX and Cerularius, patriarch of Constantinople, in July of 1054. At the close of Vatican Council II Pope Paul VI read a declaration voiding the excommunication of Cerularius and the churches of the Eastern Patriarchate. At the same time Patriarch Athénagoras in Istanbul read a similar declaration removing the excommunication of Pope Leo IX and the Western churches. These simultaneous statements mean more than recognizing that the souls of the primates can now rest in peace. If these excommunications which have stood all these years were the last straw that broke the camel's back in the ancient controversy between East and West, and if they have remained to this day a strong barrier to reconciliation, then this dramatic exchange of statements and of official delegations between Rome and Istanbul to observe the ceremonies will be a step toward healing the breach. But there is more to it than this one step.

Most of us who are bystanders in these rivalries and these attempts at reconcilia-

tion of similar churches long separated have probably forgotten the background of the original division or schism. If its consequences had not been so dire we could almost be amused by the charges and the events that led to those excommunications. One of the consequences was the brutal atrocities of the Crusades about 150 years later. French and Venetian soldiers pillaged Constantinople in 1204. The historian Schaff says of it, "Churches and monasteries were robbed and desecrated, the Greek service mocked, the clergy persecuted and every law of decency set at defiance. In Constantinople a prostitute was seated on the throne of the patriarch . . . to ridicule the hymns and processions of the Orientals." Such things remain in memory a long time.

But what led to those mutual excommunications that have now been voided? There is not space to tell the full story. The split had been brewing for a long time and was quite largely a power struggle between Eastern and Western church centers that were of about equal strength in the ninth and tenth centuries. There were personalities and gross sins involved and doctrinal questions, some of which now seem inconsequential. Schaff says, "The venal Pope John XIX (1024) was ready for an enormous sum to renounce all the claim of superiority over the Eastern patriarchs, but was forced to break off the negotiations when his treasonable plan was discovered" (Vol. IV, p. 318).

The Patriarch Cerularius (1043-1059) charged the churches of the West with using unleavened bread in the eucharist, which he said was contrary to the practice of the apostles, that they fasted on Saturdays in Lent and violated the decrees of Acts 15 about eating. Pope Leo IX carried the controversy to Constantinople, sending three legates under the imperious Cardinal Humbert. They charged Cerularius with trying to make himself an ecumenical patriarch, with requiring Latins to be rebaptized before entering the Greek Church, with allowing the priests to live in wedlock, and with neglecting to baptize their children before the eighth day after birth.

(continued on page 14)

Church-State Issue Rises in Loan Rates

Does a federal loan to a church-related institution for building construction involve a "subsidy," and thus violate the principle of church-state separation? Several Baptist state conventions are currently grappling with this question. After a thorough study of changes recently adopted by Congress, the director of research for the Baptist Joint Committee on Public Affairs in Washington, gives these views:

By Walfred H. Peterson

For many years some people have thought that the level of interest rates on federal loans to colleges has been crucial in debates on church-state relations. Whether they are right or wrong, changes in two laws affecting federal loan rates have reopened the discussion.

When the 1950 College Housing Loan Program was implemented, private colleges could obtain loans for dormitory and related construction from the federal government. Since the 1963 Higher Education Facilities Act was recently implemented, there has been some loan money available for construction of certain types of academic facilities.

Under both acts the interest rate paid by the colleges fluctuated. The formula determining the rate included two elements: (1) a rate which represented the average cost of money borrowed by the federal government by floating bonds, and (2) a one-fourth of one per cent charge for administrative expense.

The former element has ranged over the fifteen years of the dormitory program from 2½ per cent to 3½ per cent. Since 1955 the trend has been upward. As a result of this increase, 1965 loans under the two programs have required a 3¾ per cent and 3⅞ per cent rate respectively.

Now the Congress in two separate acts (the Housing and Urban Development Act of 1965 and the Higher Education Act of 1965) reduced the loan rates of both programs to a maximum of three per cent. This action took place as interest rates on federal bonds continued to climb toward four per cent or more.

What will be the situation now that the rate of interest is cut to a flat three

MEMORY TEXT

In those days came John the Baptist . . . the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. — Matt. 2: 1a, 3b.

per cent? The off-hand assessment is that now there will be a partial subsidy. This may well be true for the loans made under the 1963 act, but for loans made under the 1950 act the answer is ambiguous.

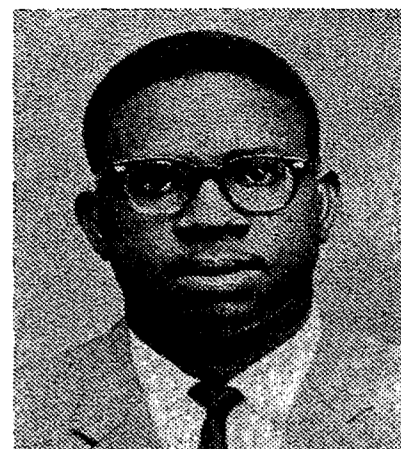
In the dormitory program the total amount already loaned is approaching \$2.9 billion. Since there has been no instance of default and since administrative costs year by year have not grown proportionately to the total loaned, this program will probably show surpluses for years to come.

What can be said is this: For the next several years, the old loans' profits probably will offset new loan losses. Here the government is presiding over a program that benefits those making new loans at the expense of those who have old loans. Presently, this cannot be called a "subsidy" from tax monies.

The issue is different for loans for academic facilities under the 1963 act. Here no massive backlog of "profitable" loans and no surplus from administrative funds have been built up to absorb losses on new loans. Since the costs of borrowing by the Department of Health, Education, and Welfare at present bond prices will not cover all expenses, the program will have to be supported by some tax money. This will be a "subsidy" from general tax revenues, though administrative officials are loath to use the word.

The existence of this "subsidy" raises an issue of church-state relations: Should church-related institutions receive financial support in this way from the government?

The issue is one for congressional or administrative action if any governmental action can be obtained. Until or unless the government acts, it is, of course, an issue for the church-related colleges to settle with their own consciences.



**Progress
of
Work
in
Jamaica**

Pastor Joe Samuels has written concerning the joy and anticipation being experienced by our Jamaica brethren as they look forward to the coming of Pastor Duane L. Davis among them. Pastor Davis has been released by the North Loup church for one month to offer "dedicated service" in Jamaica under the direction of the Jamaica Conference Executive Committee.

It is expected that Pastor Davis will arrive at Kingston, Jamaica, on or about January 5, 1966, probably flying by way of Omaha and Miami. As noted in a previous **Recorder** article (Dec. 6, 1965) he will probably return to North Loup early in February and is being requested to come back by way of New York and a brief visit with Missionary Board leaders where he may review his experiences and insights gained while in Jamaica.

As corresponding secretary of the Jamaica Conference Mr. Samuels has included many other items of interest as to progress of the work of our Lord. He tells of the Jamaica Conference's decision to join the Federation of Seventh Day Baptist Conferences and comments, "We are happy for God's leading in this direction and we trust that He will lead us all as we tackle the spreading of the gospel together for the building up of His Kingdom in all the world."

Pastor Samuels requested that forty copies of "The Week of Prayer by Seventh Day Baptists" pamphlets might be sent "for distribution among the churches for use during the week of prayer" (the first full week in January 1966). These were sent by air mail due to shortness of time. We deeply appre-

ciate the thought that our brethren in Jamaica will be joining their prayers with ours before the throne of God during this special season.

Our Jamaica brethren have gone beyond the American brethren in one respect. They have set aside a day of fasting and prayer (Sunday, January 9). This will be the climax of their week of prayer.

The corresponding secretary's notes concerning this matter are as follows: "It was voted (by the Jamaica Conference Board, meeting at the Charles St., Kingston, Seventh Day Baptist Church on November 7, 1965, with 15 delegates present representing 13 churches) that Sunday, January 9, 1966, shall be a day of Fasting and Prayer for the entire denomination in Jamaica. Each local church will plan its own order for the day. The purpose is to pray for the officers and workers of the Conference and for the progress of the denomination both financially, numerically, and otherwise. It is hoped that all our people throughout the whole Island will be united in one voice on this day, to call on the name of our God to send us help as we seek to extend and establish His Kingdom among men." Seventh Day Baptists of American may well join our Jamaica brethren in this prayer.

The Healing Church

(A portion of an article by Dr. James McGilvray appearing in *World Mission News* letter.)

Since all healing is of God, there is an urgent need to promote a comprehensive understanding of the Church's concern with all forms of healing. Thus far, we have been content to respond to Our Lord's command to heal by the erection of hospitals and clinics, especially in far-off places; by isolated instances of interest in spiritual healing and anointing, and by a timid approach to dialogue between medicine and religion. To those who have only ventured these short steps, the implications of the Tuebingen Findings must be startling. They remind us that the imperative to heal was laid upon all disciples.

Our Lord was not addressing the graduating class of a medical school or a school of nursing. He was issuing a command and a commitment to twelve ordinary men and later to seventy through whom He was to build His Body, the Church, His continuing, proclaiming, and healing Body, that it might ever seek to draw men to Him.

Since Tuebingen*, this writer has been looking for the Healing Church and has found it in a few unlikely places. There is a parish in England where the small congregation has become a therapeutic community — visiting the sick, counseling with those on the threshold of a broken marriage, making evident their deep and loving concern for all in need — and these are ordinary members of the church, not clergy nor specialists employed for this task. And in Central Africa there is a small village church whose members go searching for the maimed and the blind and the sick. They bring them, with their immediate relatives, to their church's hospital, and like the Good Samaritan, they leave money for their care and house the relatives in their homes. When I asked them why they did this, they seemed surprised that I should not know that a Christian is expected to love his neighbor.

If healing is the essence of the Church, why is it so hard to find? Have we rationalized our response to Christ's command so that we are content with our present practice? The evidence of the English parish and the Central African church made one thing clear — that people everywhere are hungering for this vibrant fellowship which knows its mission to be the healing of those divisions which separate men from each other and from God, and the healing of broken bodies, minds, and lives.

* A consultation of Christian medical workers held in Tuebingen, Germany, in May 1964.

Endued with Power from on High?

Have you heard the way some churches seem to have altered Luke 24: 49: "Tarry ye in the city of Washington until ye be endowed by the government"?

Filipino Farmer Tunes in the Weather, the World, the Word

In the Philippines there is the great modern city of Manila, ravaged by war and rebuilt. There are other cities filled with people and poverty, but the vast majority of Filipinos, 90 per cent, live in rural areas of the many islands. They



are engaged in agriculture. The soil is prepared for rice and a few other crops with power supplied mostly by water buffalo and young bullocks like the one shown here. The situation is not likely to change soon, but some things are changing as this picture shows.

The farmer has had little opportunity in the past for education or for gaining information of what went on beyond his little village. Now through the availability of transistor radios he can learn about the weather, the world, and the Word even as he plods through the mud of his rice field. When he fixes the neck piece and rope traces to his young bullock to pull the simple ground-fitting tools he adds another piece of gear that the patient little ox may not appreciate or understand. Why does he fasten the radio with its antenna to the animal's horn? Who knows? Perhaps he has found that this fixed position gives better reception or that it is more convenient than trying to carry it himself. It does not appear that he is trying to give the ox the benefit of music in his ear to make him forget the arduousness of the work, for the young man appears to be listening through an ear plug wired to

the little radio. Appearances to the contrary, this is not remote control, with the farmer expecting to sit in the shade and transmit his commands to the dumb beast. An American might experiment with such an idea, but the Filipino is happy enough to work and to listen to things he never heard before.

What comes over the radio? Anything sent out with sufficient power from the 160 radio stations in the Philippines. One of the stations that has recently moved from 5,000 to 10,000 watts is the Christian station DYSR which is a project of the Philippines National Council of Churches. Money for the new transmitter came from the North American churches, through RAVEMCCO, the Radio, Visual Education and Mass Communication Committee of the National Council of Churches. Broadcasting in the local languages, Christian radio has been a leader in presenting public affairs information, farm life improvement programs, detailed weather reports, and other features of specific community interest, all manifesting concern in a way that is meaningful to its varied audience.

Another very strong signal comes from the Far East Broadcasting Company DZAS with 10,000 watts. This missionary enterprise, begun about 20 years ago, pioneered the use of "portable missionaries" pretuned to pick up only gospel broadcasts. Now its varied civic and religious programs cover the islands and can be picked up by farmers like this one if they choose to listen. Many are the men who have responded to the news of the Savior's love that now fills the air waves of the islands and puts formerly isolated people in touch with time and eternity, with weather, the world, and the Word. These things have come about largely through the gifts of individual Christians in the United States through FEBC and RAVEMCCO.

Do the space voyages of the astronauts crowd out faith in heaven and God? No, these scientific achievements open heaven and enable us to begin to see the edges of the skirts of His presence.

Tract Board Meeting

Twenty-one members and two consultant members of the thirty-member Tract Board took time out of the busy Christmas season to consider the present and future work of the board Sunday afternoon December 12. It was the regular quarterly meeting held in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J.

The reports for the past quarter showed the work progressing well in nearly every area of activity. The Publications Committee, for instance, reported the reprinting (some in new format) of quite a number of tracts. The chairman noted that half of the current budget had been spent in the first two months of the budget year. The Distribution Committee announced three projects authorized and executed: a letter to missionaries urging tract study and distribution, a church bulletin insert to encourage Recorder subscriptions, and forwarding a suggestion for a tract distribution workshop at Pre-Con. About 25,000 tracts were sent out, the secretary noted. Over 3,000 were used at the World's Fair. A larger number went to a booth maintained at Kansas City by the Kansas churches.

The Sabbath Promotion Committee reported helping sponsor the Kansas City booth and the use of other matching funds for advertising in the Lansing, Mich., area. Plans are well under way for the annual Sabbath Rally Day the third Sabbath in May. The theme suggested is "The Sabbath a Joy and Delight." Helpful materials will be sent out at least two months in advance, said the chairman, Rev. C. Harmon Dickinson.

Forward-looking plans for increasing the publication service of the Tract Society for the denomination in the years to come were presented. A letter from Commission (which had been in consultation with the publishing house Supervisory Committee during the preceding week) was read to the board as a part of the Supervisory Committee's report. The details of proposals for long-range publishing plans have not

yet been thoroughly discussed by the board but the suggestions set forth may help shape the course of future service to the denomination.

The board discussed and adopted a tentative budget for 1966-67 which calls for some decreases and some increases both in expenses and in income. It was felt that there must be a somewhat larger asking from the current giving of our people if the service and outreach contemplated is to materialize. The next meeting of the board is expected to adjust the current budget in some way to meet the rising costs of the service rendered, particularly through the **Sabbath Recorder**. The spring meeting will be held March 13, 1966, at Shiloh, N. J.

Programs and Equipment To Serve You Better

The American Sabbath Tract Society maintains two libraries to serve churches, groups, missionaries, and General Conference. The Audio-Visual Aids Committee has its loan library of about 180 filmstrips and is steadily adding new equipment and programs. The Radio and TV Committee has catalogued a large number of tape recordings which are also offered free of charge. Both catalogs are available on request to those qualifying for the use of these free programs. The catalogs, however, are not completely up to date and they omit reference to much of the equipment that makes possible quite a little unpublicized service to the denomination. Let us tell you a little about this equipment.

The Tract Board has three tape recorders in good working order, a portable transistor machine used mostly within the board for minutes of meetings, a heavy Pentron recorder that has been used for many years by the secretary-editor, and a relatively new Wollensak with a ceramic mike, which is the workhorse of the Radio and TV Committee for recording Conference and transcribing tapes for those who need them.

The Radio and TV Committee, under the direction of a chairman whose spe-

cialty is electronics, has purchased considerable other material to augment public address systems for Conference and Associations when needed. Some of it has not yet been needed. In microphone equipment there is one mike of dynamic cardioid type with low, medium, and high impedances. Besides this there are four general purpose mikes with flexible necks and table-top bases to pick up panel discussions. To go with these there are three audio mixers with necessary attachments.

Also needed in tape recording work, the committee has a professional bulk tape eraser that almost instantly takes everything off a full-length recorded tape. A multi-record junction box makes it possible for Conference delegates to conveniently plug in four tape recorders and pick up those parts of the program or business most wanted by them. In addition the committee has seven items of microphone cable, one of which is 100 feet in length. Various conversion fittings and a tape recorder head demagnetizer round out the equipment now on hand to serve denominational interests. Conference has at times been troubled with inadequate public address and tape recording resources (which Conference could not well provide for itself). The Tract Board has taken upon itself through the know-how of committee members to provide for the present and possible future needs.

The Audio-Visual Aids Committee specializes in program and teaching aids for groups more than for the sessions of General Conference. The catalog shows the wide range of subjects covered, and the materials purchased since the catalog was last revised extend the range. There is more on Bible, more on missions, more on teen-age discussions, and some on temperance, besides additions in seasonal programs.

For Booths at Fairs

The Tract Board is the source for certain items of equipment to be used in audio-visual displays and fairs and exhibitions. Attention is called to a rear view projector that will show the same

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Christian Personhood

(This article is mainly the editorial by Wilbur E. Brumbaugh, managing editor of the Leader, magazine of the Church of the Brethren, for January 1966.)

Every time I mingle with the folk in the midst of a large city, I get a very impersonal feeling. It seems as though no one cares one iota about another. Yet every time I stop and ask a person for help, he seems anxious to be of service. There are elements that seem to be working against us as individuals. Dr. Brumbaugh tells the following story of a close friend of his who received an IBM card informing him that he had a bill which was past due (actually it was already paid). He looked up the check record and wrote the exonerating information on the card with all the little holes and sent it back.

Within a few days he received an identical card, and then another and another. It then came to him that he wasn't corresponding with another person at all, rather with a machine!

Looking at the holy missile he read, "Do not fold, mutilate, or spindle." Deciding to speak the card's own language, he cut a few holes of his own in the card and sent it back on its way. Thus mutilated, the card suffered rejection when it got home, and some human took notice.

As this new despersonalized way of living begins to grow on us, are we finding ourselves in a cybernetic battle just to be? Do we find ourselves cheering at the sound of the few mutinous men who refuse to let the computer be the captain of their souls?

One has to wonder (while one is yet "one") what the future meaning of the word I will be. We do seem to have some personal and inalienable biological features — so far.

In his research with the human voice, Alvin Brightbill has found no two human voices alike. In an eight-minute film of three million telephone voices which he uses in his work at Chicago University, the point is made that each voice can be distinguished from the

other. He adds also that the breathing pattern of each person is identifiable. If God created us with such physical uniqueness, imagine what spiritual and personal peculiarities we must enjoy. What a contrast to the dehumanizing developments of biochemistry.

Do we in the body of Christ care enough now about the personhood of our members? Do we too soon decide a foot, hand, or eye offends us and cut it off? Do we have an IBM kind of worship and education? Do we reject the person who "folds, mutilates, or spindles" our neat and secure systems?

If man is to know the meaning of his existence in the exciting but precarious world already coming, the artists, philosophers, and theologians will need to be his interpreters.

The great task of the church today is to preserve the integrity of the person in a world which is bent on destroying it. Without separate, distinct persons who respond there will no longer be love, feeling, forgiveness, or salvation.

Youth Pre-Con Retreat

The annual Youth Pre-Con Retreat, August 1966, will have as the director, Pastor Herbert E. Saunders of the First Genesee Church, Little Genesee, N. Y.

A member of the Seventh Day Baptist Board of Christian Education Youth Work Committee, and vice-president of the board, Mr. Saunders is well known to the youth of the denomination. He has served as chairman of the Youth Work Committee, and was on the Youth Pre-Con Staff last year. He has attended many of the Pre-Con Retreats.

As plans are now he will graduate from Colgate-Rochester Seminary in January. His church plans to ordain him to the gospel ministry in May 1966.

Youth Pre-Con will be held at Pacific Pines near Riverside, Calif., a spot where the director camped when a member of the Los Angeles church.

Seventh Day Baptist youth across the United States are working to send delegates to Pre-Con.

Travels

The secretary of the Board of Christian Education visited the Jackson Center, Ohio, and the Chicago churches the week of December 6. Messages from the Seventh Day Baptist Commission were delivered and discussed in both instances, and a sermon was preached for the Chicago church.

He also attended the National Denominational Executives of Christian Education at their annual meeting, this time at the Church of the Brethren Headquarters in Elgin, Ill. Under discussion were reports on experiments in dual enrollment in the Chicago schools, ecumenical work in that city, new experiments in character education presented by Dr. Ernest Ligon, and Christian education on college and university campuses.

SABBATH SCHOOL LESSON

for January 8, 1966

Is the Church a Christian Clubhouse?

1. "Come Ye Out from Them."
2 Cor. 6: 14—7: 1
2. God's Covenant with the World.
Gen. 9: 8-17
3. The Future Covenant.
Rev. 21: 1-6
4. God So Loved the World.
John 3: 16-21
5. Christ Prays for His Disciples.
John: 17: 8-19
6. Christ Prays for the World.
John 17: 20-26
7. "Ye Are the Salt of the Earth."
Matt. 5: 1-16

Sabbath Bumper Stickers

Would you like to promote the Sabbath by encouraging the use of luminous car bumper stickers with some such wording as "The 7th Day (Sat.) is the Sabbath of the Lord"? If so, write the Tract Society, P.O. Box 868, Plainfield, N. J. 07061. Immediate response is needed. One church has plans. The price can be very low.

Vatican Ecumenical Council A Mixture of Success and Failure

By C. Stanley Lowell,

Associate director of Protestants and Other Americans United for Separation of Church and State.

The Vatican Council, which has now passed into history, presents an image of limited success, lamentable failure, and in some areas retrogression. Needing to ease authoritarian control of its operations the Roman Catholic Church has now promulgated arrangements for a Synod of Bishops. Yet the Synod remains in all respects under the control of the Pope who can veto any of its actions.

In regard to religious liberty the Council Declaration did concede a civil right to "error" but it did not even touch the immense problem of freedom for Catholics within their own church. Nor did the Declaration confront the church-state issue and the concordats which pose most of the religious liberty problems.

The Council recorded its most tragic failure in the matter of birth control. The Council not only rejected change but even reiterated the discredited teaching of both Pius XI and Pius XII on this subject.

The mixed marriage rules of the Catholic Church, a perennial scandal to ecumenical relations, unfortunately remain in force despite bright predictions that they would be changed. A Catholic who contracts marriage before a Protestant minister is still regarded as "living in sin."

Nothing has been done to take the Vatican out of international power politics. Despite many criticisms and attacks, the whole Vatican diplomatic corps continues even though it keeps hundreds of priests from their spiritual ministries.

At least one change made by the Council was for the worse. The insistence that governments must provide tax support for Catholic schools is ecumenically depressing and politically discouraging. It now appears to be a doctrine of the Roman Catholic Church that all citizens of all faiths and none

should be taxed to pay for Catholic education.

The principal value of the sessions lay in the opportunity offered to Catholic bishops to discuss their problems — the first such opportunity in a century. This will undoubtedly make an impact on Roman Catholicism and might yet lead to changes of substance.

Christmas Makes Fools of Those Who Claim that God Is Dead

On Christmas day a soldier in Vietnam, dirty with jungle mud and blood, will tear open a letter from home. For a few moments he will forget his bone-aching fatigue, remembering boyhood days with his family and the excitement of getting and giving gifts.

The sour-sweat smell of barracks and the dank green odor of jungle camps will be replaced by the smell of white sheets on the old bed at home on Christmas eve, the pungence of Christmas trees and the aroma of food from mother's kitchen. The illusion will be gone even before the letter is finished and that soldier will long for peace, more than you or I who have never lived on a battlefield can ever long for peace, and he may weep for a meaning that has gone out of his life.

As long as that soldier feels joy from no more than the reading of a letter on a battlefield, or has hope expressed as a longing for peace, or repents through tears for lost meaning, we know that God is alive.

—Kerygma Features, a service of the Division of Overseas Ministries, NCC.

Programs and Equipment

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series of slides over and over. It has telephone receivers to give a correlated spoken message. The machine is now being altered for use with a tape player instead of a tape recorder. Another machine continuously shows a filmstrip with pictures coming up at predetermined intervals. Still another machine is an

endless loop tape player. It will be available for use by late spring or early summer in 1966. Write to the Tract Board for further information about using the various items mentioned above.

Settling Old Accounts

(continued from page 6)

In support of his excommunication of Pope Leo IX Patriarch Cerularius also charged that the Roman bishops wore rings and engaged in warfare; that they baptized by single immersion; that salt was placed in the mouths of the baptized; and that several of the Eastern great men, such as Chrysostom, were not numbered among the saints.

Schaff adds a note (probably written before 1890) in relation to the split of 1054 which concludes with words that sound as if they were written in 1965: "The whole controversy between the Greek and Roman churches is one of the most humiliating chapters in the history of Christianity, and both must humbly confess their share of sin and guilt before a reconciliation can take place" (Vol. IV, p. 317).

Will such a reconciliation now take place? Probably not very soon. There is much more to be removed than the lingering animosities stemming from those now-voided excommunications of 1054. If this reunion is consummated before other large scale church unions now contemplated it will involve quite a restructuring of such organization as the National and World Council of Churches. Eastern Orthodox churches are now aligned with Protestants; Roman Catholics are not eligible for membership. Their view of the "true church" has not changed enough to make them fit.



THE SABBATH RECORDER

LET'S THINK IT OVER

Rate Your Reading Habits

More Americans are turning to good reading now than ever before. . . . A nationwide survey conducted by the American Library Association in cities with a population of 35,000 to 50,000 has reported that reading habits are shifting from westerns and feather-light romances to historical, biographical, psychological, political, and mystery novels. In non-fiction, readers want to know more about civil rights, education, the nation's space program, juvenile delinquency, mental health, government, and American history. Interest is steadily rising in international affairs, with a particular demand for works on Africa, the Soviet Union, Cuba, and Vietnam. . . .

Printer best seller lists and newspaper book pages were found to be the media most responsible for creating demand.

Toleration or Liberty

In Catholic countries such as Spain and Portugal the Catholic Church offers other religious groups more toleration instead of full religious liberty. Those who cherish religious liberty as their cardinal principle cannot regard the Roman Catholic Church as a firm ally in the cause of religious liberty until that church has proved its pronouncements by its practice in the countries it controls.

The Catholic declaration on religious liberty, as it now stands, will thus be an instrument to advance Catholicism in countries where it is in the minority by presenting it as more liberal than it really is, and to sacrifice nothing in countries where it already dominates. It is a contradictory accommodation of Catholic dogma to modern times.

Gainer E. Bryan, Jr.

Church Talking to Self

"Churches are largely absorbed in talking to themselves, while the secular world struggles to master the vast forces and dangers unleashed by today's technology," Hugo Culpepper of Atlanta said.

Culpepper, missions division director of the Southern Baptist Home Mission

Board, was speaking to state Baptist executive secretaries during an annual meeting they hold with the mission agency.

"Does the very structure of the present congregation in many ways contradict the missionary calling of the church?" he asked.

"If ministerial training and discipline concentrate upon a pastoral function in relation to those who already are Christian; if the congregational structures are designed exclusively for conservation — nurture and education — rather than for the mission to the world and to the religious or secularized non-Christians, then the congregation has only 'come-structures' and we can only invite people to 'come to church,'" he warned.

ITEMS OF INTEREST

Living Room Dialogues

Protestants and Catholics are sponsoring what are called "living room dialogues" between laymen with the stated purpose of "helping laymen and laywomen to become more familiar with the fundamental tenets of each other's churches, and to strengthen their understanding of their own religious beliefs." The National Council of Churches through its Division of Christian Unity and the Paulist Press, largest Catholic publisher in the world, are sponsoring these dialogues to begin throughout America during the Week of Prayer for Christian Unity, January 18-25, 1966. For the first time in history the Catholics and Protestants have coedited a 256-page paperback book **Living Room Dialogues**. It provides material in seven chapters for these informal discussions — a chapter for each session.

Medical Assistance Program

The Christian Medical Society through its MAP accepted the State Department's request that it supply all the equipment necessary to furnish a 6-chair dental school in the Central African Republic. Until now the C.A.R., with about 1,200,000 people, has had only three dentists and no dental training program.

This fall, thanks to the generosity of MAP members and friends, a school organized and operated by a CMS dentist has opened and is training students to care for the dental needs of their own people.

Although the U. S. government is paying the shipping costs, MAP has to pay for the expensive instruments and specialized equipment.

Zondervan Acquires

Harper Bible Department

Zondervan Publishing House, Grand Rapids, Mich., and Harper and Row, New York City, announce the sale, for an undisclosed price, of Harper's Bible Department to Zondervan effective January 1, 1966.

Included in the sale are plates and inventory and full right for Harper Bibles, King James and Revised Standard Versions.

Zondervan recently made headlines with the publication of a 400,000-copy printing of the **Amplified Bible** in one volume. Other Zondervan Bibles and Testaments include **The Amplified New Testament**, with a sale of more than one million copies; the **Marked Reference Bible**; the **Christian Worker's New Testament**; the **Berkeley Version of the Bible**; and the **New Family Reference Bible**.

Baptist Exchange

It was announced previously that there would be an exchange of informational articles in February between the American Baptist **Crusader** (Valley Forge, Pa.) and the **Sabbath Recorder**. The editor of the popular Baptist news magazine has phoned to say that he has found it possible to print the illustrated article about Seventh Day Baptists (more than a full page) in the January issue. Those who regularly receive the paper and those who want to read this particular issue should take notice.

The companion article about American Baptists, written by their executive director of Communication, Rev. R. Dean Goodwin, will appear in an early January issue of this journal if possible. The suggestion for this exchange of articles came from the American Baptists at a meeting of the Ecumenical Conversations Committee at Valley Forge.

Bifocals Found

A pair of bifocal glasses presumably worn by a man was found in a New Jersey car after Conference at Alfred last August. Information about ownership will be appreciated. Write the editor.

Marriages

Green-Risch.—Richard L. Green, son of Mr. and Mrs. Lyle Green, Albion, and Sandra Kay Risch, daughter of Mr. and Mrs. Raymond C. Risch, 10 Maple Court, Edgerton, Wis., were united in marriage Sept. 11, 1965, in the Albion Seventh Day Baptist Church by the Rev. A. A. Appel, pastor of the groom.

Births

Davis.—A daughter, Carolyn Marie, to Roger and Della Fern (Lippincott) Davis of Verona, N. Y., November 30.

McAllister.—A daughter, Kathleen Elizabeth, to Pat and Joan McAllister of Greenwich, N. J., November 1, 1965.

Stimson.—A daughter, Susan Lynne, to Stanley and Shirley Stimson of New York City, N. Y., November 3, 1965.

Obituaries

Davis.—Guy, son of Van Buren and Dora Davis, died September 7, 1965, at the age of 87 years.

On June 5, 1906, he was married to Rose Cole from Virginia, who survives. He is also survived by two sons, Vivian of Camden, S. C.; and Winston of Salem. Mr. Davis had been a lifelong member of the Salem Seventh Day Baptist Church. A carpenter by trade, Mr. Davis served his country during both World Wars I and II as a shipbuilder. He was employed to assist with the rebuilding of the Salem church after it had been destroyed by fire. This stands as one of the memorials to his fine craftsmanship. The Rev. Francis Saunders conducted the memorial service from the Harbert Funeral Home after which interment was made in the Odd Fellows Cemetery at Salem.

Davis.—Wilson, son of Samuel and Annetta Childers Davis, was born Nov. 20, 1877, and died Nov. 3, 1965.

He was married to Bessie Davis who preceded him in death. He is survived by the following sons and daughters: Norman of Hartford, Conn.; Hampton of Louisville, Ky.; Gerald, at Salem; Mrs. June Beverlin of Akron, Ohio; Mrs. Flossie Starkey, Mrs. Annetta Merritt, Mrs. Gladys Baker, and Berneda, all of Salem. He was preceded in death by two other children, Eloise and Edward. He was a lifetime member of the Salem Seventh Day Baptist Church. Memorial services were conducted from the Harbert Funeral Home by the Rev. Kenneth Bonnell.