

The Sabbath Recorder

SABBATH SCHOOL LESSON
for April 16, 1966

The Kingdom Is Divided

Lesson Scripture: 1 Kings 12: 1-5,
16-20.

ITEMS OF INTEREST

NCC Expected to Have Catholic Priest on Staff

A Roman Catholic priest may soon be listed on the staff roster of the National Council of Churches.

The development — unprecedented in the history of the Protestant and Orthodox agency and breaking new ecumenical ground — was indicated in Syracuse, N. Y., where a Jesuit official announced that a priest of the order would be made available within two months for staff work with NCC's Division of Overseas Ministries.

The NCC executive in charge of the division said he "welcomed" the announcement and would be co-operative in making arrangements for assignment of the priest.

The announcement was made at a four-day meeting of Jesuit mission superiors at Syracuse by Father James P. Cotter, executive director of Jesuit Missions, Inc. — ABNS.

Public Relations Problems of Southern Baptists

When the members of the Baptist Public Relations Association met at Kansas City recently the executive secretary of the Southern Baptist Home Mission Board, Arthur B. Rutledge of Atlanta, outlined what he considered to be three major public relations problems facing Southern Baptists.

He said the denomination faces major public relations problems because of the convention's "Southern" name, its reputation in race relations, and its relations with other denominations.

He urged the public relations men to use their creativity to think of a descriptive, national name instead of "Southern Baptist Convention."

Southern Baptists are generally tagged as "racists," because of the denomination's "limited involvement" in really

trying to find answers to the problem of race relations. "Realistically we must admit we have problems in this area, and that we have a long way to go," Rutledge said. "But we must also admit we haven't done very well at letting people know we are trying."

Rutledge said another major public relations problem is the Baptist image of "isolationism" in relations with other religious denominations.

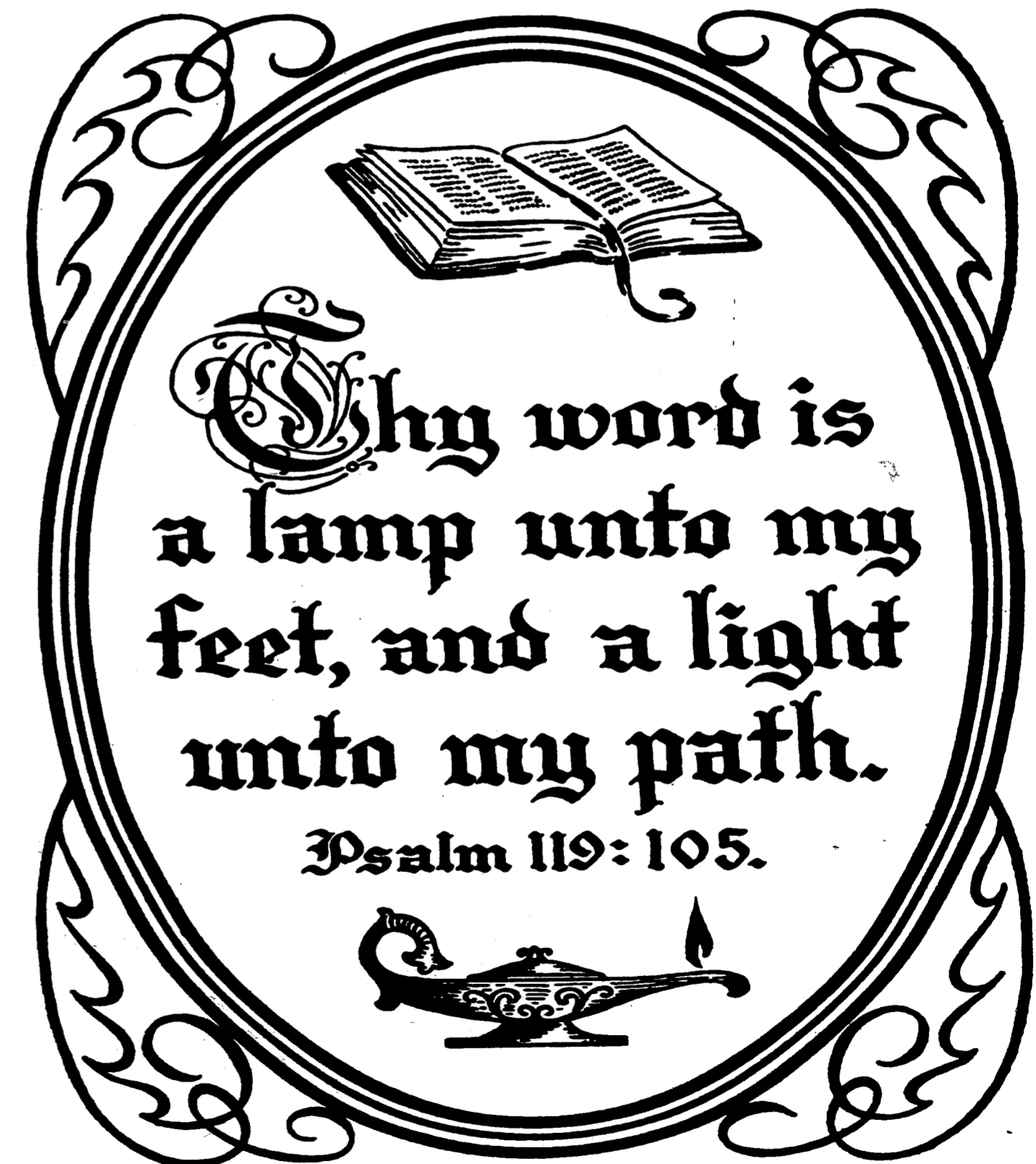
He said he did not at all personally favor Southern Baptist membership in the National Council of Churches, but "am convinced there are some things we can learn and things we can contribute" by having dialogue and fellowship with other denominations.

During the closing session, a resolution was adopted by the association pledging "to be more diligent in the stewardship of words; . . . to be more creative in communicating the message of Christianity; . . . to reflect our denomination as it really is with honesty, integrity and truth."

Sociological Advance

The problem that faces industrial nations according to some historians and sociologists, is not their technological advances such as automation. Rather it is the fact that technical progress has outstripped political and sociological advances.

Others might state it differently. Too many of our best minds have been working on technological advance and too few on improving our moral standards and behavior. We are now faced with the fact that we cannot coast into goodness or happiness on the morals of our parents. Scientific advance is neutral; it demands nothing but brains and the disciplines of application and accuracy. A happy society must be based on the more personal disciplines of righteousness. Rich and poor alike eventually come to the knowledge that "a man's life consisteth not in the abundance of the things he possesseth" (Luke 12: 15). Just as a man can have everything and have nothing, so also our nation will have nothing if it lacks the righteousness that "exalteth a nation."



The Sabbath Recorder

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All the World Keeping the Sabbath?

The issue of March 21 carried the story of the proposal of a New York minister, Dr. Ernest R. Palen, of the Reformed Church of America that all the world return to the keeping of the seventh day of the week as the Sabbath. George Dugan, long connected with the **New York Times**, wrote up Dr. Palen's sermon for his paper, mentioning some of the immediate comments of prominent people, Jewish, Catholic, and National Council of Churches.

It is interesting to note that Mr. Dugan prepared another brief story for a later issue of the **New York Times** (March 19) in which he reported the reaction of the Brooklyn Classis of the Reformed Church in America. This classis is the governing unit for the 15 churches in the borough. As might be expected, this church body did not go along with the proposal that for the sake of unity and for a better observance of a sacred day the whole Christian Church should unite with the Jews in keeping the Sabbath of the Bible. The classis spoke of Dr. Palen as a respected and distinguished leader of their denomination and added that any proposal that would change the accustomed pattern of Christian worship "is worthy of careful consideration by the church at large."

In disapproving the minister's proposal the following remarks were made, according to Mr. Dugan's report.

"It recalls experiences of once proud separated churches now passing through a period of decline and deciding upon merger to conserve their strength for a few more years before their death.

"The motive behind their merger is not a biblical one of a united witness to Jesus Christ, but a pragmatic one of clinging to a precarious existence.

"We find the same sort of motivation behind Dr. Palen's proposal. The biblical reasons for worship on the first day of the week are brushed aside as of little worth. But of even greater concern is the omission of any positive proposals for meeting the human needs of modern man in the way that Jesus did.

"If the church is simply trying to summon men from their human pursuits to

observe a day of contemplation and rest we see no more success for doing this on Saturday with the Jews than on Sunday with Christians alone."

What can Seventh Day Baptists say in response to the above reasoning? Can we agree with the idea that some of the merger talk so prevalent today is an attempt to avoid extinction? Can we boldly tell our Christian friends who are accustomed to observing Sunday as a sort of Sabbath that they could find personal joy in keeping God's appointed Sabbath holy? Can we point to our own experience in talking with them?

We have long advocated a return to the seventh-day Sabbath. We have held it up as a sacred day. We have pointed out that whatever sacredness Sunday has had for people in its manner of observance has come from the Sabbath laws of the Bible by some sort of mental transference. But many of us who profess to present the Sabbath to the world as a divine institution seem to have fallen into the same kind of loose observance of the day that characterizes Sunday observance and prompts leaders like Dr. Palen to abandon hope for making Sunday a day of real sacredness.

It would seem that we are called upon to strike out anew on a consistent path of Sabbathkeeping in accordance with the teachings and practice of our Lord. We must distinguish between the burdensome rules of the Pharisees and of the Jewish Talmud and restore the Sabbath of creation which Jesus contended for during His earthly ministry.

We can well be the bridge that some people are looking for between a Sunday lost by disregard and a Sabbath too literally interpreted by Orthodox Judaism and some other Sabbathkeeping groups. Are we equal to the task? Are we willing to face the readjustments in our personal lives that will make our testimony as to the blessedness of Christian Sabbath observance convincing? These are pertinent questions. Much depends on how we answer them. The Christian world is becoming more aware of our position. Let us match our biblical words with biblical works and biblical rest.

APRIL 11, 1966

Thoughts Along the Way

By the Editor

The most interesting thing about travel, as has so often been noted, is neither the historic nor the unusual things seen but the people who are met along the way. We find joys in talking with folks of different places and experiences. These new contacts fill out our own lives, broadening our outlook on life. In addition to the new friends made when we associate with people of many cities, states, or foreign countries there are the others not met whose actions we observe with interest, with approval, or possible with disapproval. If we could gather together thoughts from the many who travel it might make profitable reading for those who do not circulate so widely or for those who have had similar experiences. The editor submits a few random thoughts from his recent automobile trip around Florida.

We spent four nights and three days at Boca Raton on the "Gold Coast" of eastern Florida not too many miles north of Miami and Fort Lauderdale. Here it was possible to drink in the blessings of Bible study under some men from Buffalo and New York City whose ministry has been outstanding. Although the time was too brief to make many new friends or to really renew the friendships of previous years when a little longer time was spent at America's most popular winter-long Bible Conference it was possible to catch the spirit of the conference.

Open Minds at the Open Ocean

One of the happy experiences was to get our own meals at the open, city-owned pavilion at the Boca Raton beach. The pavilion, equipped with four large tables, is built on the outer slope of the high sand dunes, and the open, ever-changing Atlantic Ocean washes or pounds against the narrow beach almost at the foot of the pilings. We prepared and ate four breakfasts here as well as several other meals. The morning hour was interesting. Each day the same two old men were sitting there talking about fishing of their experiences of other days. Here they greeted the morning and the friends who had become familiar to them. Then there

was the beach-clad, bronzed grandmother who rode her bicycle to the beach every morning and patrolled it in both directions looking for new shells that might have been brought in by the tide. What other interests she had in life we did not have occasion to learn. One had the feeling that this was her morning medicine—and something that she took also when the sun was higher. Of more interest was the younger woman dressed in white who parked her car punctually at eight o'clock, came to the platform and leaned against the railing to face the climbing sun and breathe deeply the ocean air for not more than a minute. Then she was on her way, presumably to some kind of confining work. Perhaps she was strengthened for the tasks of the day. Possibly her thoughts were of the God who made earth and sky, the sea and all that in it is. It was surprising to see how many people, young as well as old, paused for just an instant to glimpse the vastness of the ocean at the beginning of the day.

Double Portion of Manna

At "Bible town U.S.A.," as the big conference grounds is called, there is an admirable attempt to teach the Bible and to apply it to the problems of everyday living. The leaders are well aware that in a Christian community like this where nearly all the work is done by good Christian people there has to be thought given to a day of rest for those who serve. One of the problems is how to make the necessary Sunday work lighter so that all may enjoy a measure of rest. This is the same problem that Sabbathkeepers faced back in the days of Moses and all down through the years.

At the well-appointed two-story motel on the grounds there was daily maid service in the rooms with clean towels and washcloths provided. When we returned to our room the evening after the Sabbath, having spent most of the day with people of like faith in Fort Lauderdale we noticed something different in our room. Instead of one set of clean towels there were two sets. It was immediately apparent that there would be no maid service on Sunday and that the

MEMORY TEXT

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. John 13: 16, 17.

double portion of towels was provided on the seventh day to take care of the needs on the first day. We appreciated the thoughtfulness and were glad that the maids could have their day of rest. But a Sabbathkeeper could not help but notice that the management of the Bible Conference was not quite biblical. They had borrowed a principle from the Bible but had perverted it somewhat. When the children of Israel in the wilderness were dependent on God for their daily supply of food, God told them through Moses that they were to keep the seventh day of the week sacred and free from work just as God Himself had rested on the seventh day of the week of creation. He told the people that He would take care of them if they kept His commandments. There would be manna enough for each day and it could not be kept overnight. There would be no manna given on the Sabbath, but a double portion on the sixth day. This double portion could be kept for use on the Sabbath and, strangely enough, it would not spoil. We could not help but think how much happier our Bible conference friends would be if they were providing the "manna" at the God-appointed time and were enabling people to rest on the day that God had blessed.

Prayer Completes the Meal

There are many ways by which Christian business people can give a helpful witness. On the Federal Highway (U.S.1) which runs through Boca Raton we discovered a little business called Maryland Fried Chicken. It specializes in take-out meals, a service that seems to be popular with the winter visitors in that area. Along with the hot fried chicken, french fries, and coleslaw, each box contained a little envelope with the following

printed material on it: "This sanitary package contains salt, wash'n-dri, a fork, napkins and toothpicks." Then in larger type, "Only a little prayer will make this meal complete."

The suggestion was that the cook had provided everything that could be provided by someone else. The one additional condiment for a satisfying meal had to be furnished by the person about to eat it. A little prayer makes any meal doubly nourishing. The reminder and the thoughtful witness enclosed was uplifting to us whose appointed task is to encourage people to distribute religious literature. Without a doubt this little sentence proves helpful to many who have almost forgotten what a difference a little prayer makes. It would have been interesting to return to the Maryland Fried Chicken establishment and chat with the people who thought of this kind of Christian witness. Incidentally, the meal was very good.

Starting a New Feature

With this issue we are introducing a new feature from a respected writer who asks to have his name withheld so that the impact of the content of his affected homespun philosophy may be fully felt. "Lines from Uncle Dave" may appear quite regularly if the editor receives indications from readers that they find the thoughts helpful. If you like these lines and want "Uncle Dave" to produce more of them, drop us a card or a letter.

Another subscriber has volunteered a series of much shorter meditations or seed thoughts such as we sometimes glean from other sources to use as fillers. This service to the readers is being taken under advisement.

Correction

In the President's Column of last week (April 4) there was an error which ought to be corrected lest we feel complacent about our present level of giving to Our World Mission. President Van Horn had computed the deficit in our current giving at 8.77%. He wants us to know that the deficit is larger and should have read 10.68%

Missionaries Must Leave Burma

By John J. Mullen, N.C.C.

Fifty-eight American missionaries of Protestant and Roman Catholic faiths are preparing to leave Burma in compliance with a recent edict of the country's military government that all foreign missionaries be out of the country by May 31 at the latest, according to word received.

Affected by the ruling are 23 American Baptists, 23 Roman Catholics, seven Seventh-day Adventists, and five Methodists from the U.S., according to Addison J. Eastman, director of Mission for the Asia Department of the Division of Overseas Ministries, National Council of Churches. Those holding temporary stay permits must leave Burma by April 30, while holders of permanent stay permits have until the May 31 date.

"The departure of these American missionaries from Burma marks the end of an era, but not the end of Christian work in the country," said Mr. Eastman. "There is now in Burma a Christian Church of approximately 600,000 members, and it is growing rapidly in some parts of the country. This church has itself become a missionary community, and has developed a strong indigenous leadership.

"The military government of General Ne Win has assured Christians and other religious communities in Burma that they will continue to be free to practice and teach their religion."

Burma's decision to terminate the service of foreign missionaries brings to an end more than 150 years of American missionary work in that Southeast Asia country, Mr. Eastman said. The first missionaries from the U. S. to go overseas were Adoniram and Ann Judson, who set sail from Salem, Mass., for Burma in 1812.

Judson translated the Bible into Burmese, and compiled the first Burmese dictionary. Both works are in standard use today.

Missionaries throughout the years founded mass educational, medical and social service institutions in Burma. Most of these have been taken over by the government within the past few months.

Worship, an Offering to God

By Rev. Delmer Van Horn

I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live . . . Gracious is the Lord, and righteous, yea, our God is merciful. The Lord preserveth the simple: I was brought low, and He helped me . . . I will walk before the Lord in the land of the living . . . What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord . . . I will offer to Thee the sacrifice of thanksgiving and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people (Psalm 116: 1-2, 5-6, 9, 12-13, 17-18).

Text: Romans 12: 1 (N.E.B.)

"Therefore, my brothers, I implore you by God's mercy to offer your very selves to Him, a living sacrifice dedicated and fit for His acceptance, the worship offered by mind and heart."

May I have the privilege of leading your thoughts for a few minutes in examining our worship of God, particularly that phase of it that we speak of as corporate worship.

It is not easy to see what a Christian means when he speaks of worship by looking at the regular Sabbath divine worship service. Observation would lead one to draw the conclusion that many who attend church regularly believe that worship is primarily a means of improving the spiritual state of the worshiper. I would not imply that this is not a valid reason, or that it does not have merit as a part of one's total understanding of the purpose of worship, either corporate or individual. But I would raise the question, Is this the basic reason for worship? Do people gather at churches to sing hymns, say and hear prayers, listen to sermons, and receive Communion only in order to go away better persons? Personally, I think not.

In order to clarify our conception of worship, let us think momentarily of a divine worship service as a drama. Suggestive names might be given to the roles of those participating in this drama by any average churchgoer as follows: The congregation could be the audience; the ministers and musicians could be considered the performers; then God would be the prompter.

Still considering the worship service as a drama there is another way of looking at it. Worship at its best changes the roles as suggested above. The members of the congregation would become the actors,

the clergy and musicians would be the prompters, and God is the audience. This analogy is inadequate because God is not a passive observer of our worship. He is the host of this event. It is God who presides, observes and acts as we worship in His house. It is on this basis that worship becomes obedient "work" for the worshiper.

At this place in our thinking it might be well to ask ourselves the question: What is worship? To answer this, let us look at what we do in a service of worship.

There is one common ingredient in all worship. It is offering. By this I do not refer to only the gathering of offerings in a collection plate. That action is the prototype of all worship. By prototype I mean the original from which others are copied. The giving of our money offering indicates that the rest of our worship service should likewise be a giving, an offering to God of other things much in the same sense as we offer Him our money. We offer many things to God in our worship; our prayers, our bodies, our lives, and our money.

I find it helpful to think of prayer as having seven steps or parts. First, we offer to God our adoration and praise. We approach God by centering our attention upon His person. We think of His attributes. We acknowledge our love. We lift our thoughts as well as our voices in praise to Him.

Second is the act of offering God our thanksgiving. Many of us remember singing in our childhood the old song which

admonishes us to "Count Your Blessings, Name Them One by One." A good way to begin is to list our benefits—our family, friends, health, food, work to do, opportunities to rest, love, worship, and on and on. True thanksgiving will prompt the next step in prayer, confession.

As we recall in our adoration what God is, and acknowledge our gratitude in our thanksgiving, we become aware of our weakness and unworthiness. A logical third step in our prayer is to confess our sins, our lack of faith, and our foolish ways. By this act of confession, guilt is no longer buried to spread poison through the subconscious, but is out in the open so that we can begin anew. Because we know that God is full of understanding and love, we can truly repent. Once we have made confession, there should follow the definite acceptance of forgiveness from God, and the firm resolve to "go and sin no more."

Supplication, our next step in prayer is asking God, imploring Him to grant us strength and guidance. In prayer we are visiting with God. When we visit with a person we become aware of what he is. It should be equally true in our visit with God, and as we become aware of what He is we desire to become more like Him ourselves. We crave His Spirit. As we look at our weaknesses, and frankly face them, we ask God to make us stronger, lead us into those paths where new dispositions and attitudes might be developed. We pray for the power to overcome weakness.

Closely related to supplication is the fifth step of our prayer, that of petition. Petitions are requests made known. We have been invited to make known to God by our own petitions that which He already knows, the needs of the flesh, the mind and soul. Jesus has encouraged us to cast our burdens upon Him. We have been told, "Ask and ye shall receive." The prayer of petition properly used, is not basically selfish. The goal of our request must always be the will of God.

Supplication and petition may well be followed by a prayer of intercession. In

intercession we share with our heavenly Father our love and concern for the needs of others.

The climax of our prayer is the portion where we can say, as Thomas did, "My Lord and my God." This act of self-surrender is an offering of our entire selves to God. This is the act of dedication. It gives prayer its dynamic, for through self-renunciation one finds self-realization. Jesus taught this when He told His disciples they must deny themselves and follow Him.

Yes, we offer to God many things, our prayers, our bodies, our lives and our money. Paul in the first verse of the 12th chapter of Romans tells us to "present our bodies a living sacrifice, holy, acceptable unto God." The New English Bible for the same Scripture reads, "Therefore, my brothers, I implore you by God's mercy to offer your very selves to Him: a living sacrifice, dedicated and fit for His acceptance, the worship offered by mind and heart." In our divine worship service we do not come primarily because we are to receive something, but we come in humility and loving obedience, "forsaking not the assembling of ourselves" that we may again and again offer ourselves, our bodies, our lives, and our offerings as a further and continual act of dedication to Almighty God. We thus are not "Seventh Day" Christians only, but seven day Christians. The Sabbath is only the culmination of an entire week of dedicated living to God.

Worship, then, is the way we go about asking God to participate in all of our lives, the way we offer ourselves to Him. The God we serve is not remote. He is the only God who cares enough about all of us, the ordinary, the good and bad, and the everyday details of the lives of men to have become one of us. He does His work in the world in which we live each day. Worship is our way of offering our lives to be joined into the work He is doing in the world.

"Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property."

North American Fellowship Comes Into Being

(From a Baptist World Alliance release)

The North American Baptist Fellowship, a committee of the Baptist World Alliance, officially came into being on Monday, March 28, in Washington's historic Willard Hotel, with a Seventh Day Baptist chosen as vice-chairman.

Representatives of six Baptist bodies in the United States, Canada, and Mexico established the fellowship as a central committee in which the various bodies, and others still expected to join, can co-operate and share in programs of mutual concern.

The co-operating bodies are the American Baptist Convention, the Progressive National Baptist Convention, the Seventh Day Baptist General Conference, the Southern Baptist Convention, the Baptist Federation of Canada, and the National Baptist Convention of Mexico. They represented a total of 12,835,000 Baptists.

V. Carney Hargroves of Philadelphia, Pa., was elected chairman of the fellowship, with Jennings Randolph of Clarksburg, West Virginia, named vice-chairman. Hargroves, pastor of the Second Baptist Church of Germantown, Philadelphia, is a past president of the American Baptist Convention and past vice-president of the Baptist World Alliance. Randolph, a representative of the Seventh Day Baptist General Conference, is a U. S. Senator from West Virginia.

The general secretary of the Baptist World Alliance, Josef Nordenhaug, and the treasurer of the Alliance, Carl Tiller, both of Washington, are automatically named by the fellowship's by-laws as secretary and treasurer.

Two co-operative projects for North American Baptists were voted in the initial meeting:

The general committee recommended that the organization be known as the "North American Baptist Fellowship, a committee of the Baptist World Alliance." This change will need to be finally approved by the meeting of the Baptist

World Alliance Executive Committee in London, August 1-4.

The fellowship's general committee is composed of a minimum of three representatives from each co-operating body with an additional representative for each million members in that body, plus the president and general secretary of the Baptist World Alliance and three North American members of the BWA Executive Committee.

In addition to the representation of the six member bodies, the organization meeting was attended by observers from three other Baptist groups: the Baptist General Conference, the National Baptist Convention of America, and the North American Baptist General Conference. These groups and others are said to be considering membership.

The fellowship is an outgrowth of five years of interconvention co-operation, 1959-64, when Baptist groups in North America joined hands in the Baptist Jubilee Advance to commemorate with varied programs the Terjubilée of the organization of the first mission society on the continent in 1814. At the close of the celebration period, the BJA committee suggested that the Baptist World Alliance establish "a North American Baptist Fellowship . . . in order to conserve the gains and values which have resulted from the Baptist Jubilee Advance and to increase opportunities for fellowship and for sharing mutual concerns."

By-laws provide that the new group "shall have no authority over any Baptist church nor undertake any work for which the member bodies are responsible." Finances for the fellowship will be handled through the framework of the Baptist World Alliance, with member conventions expected to make annual contributions. The 1966 budget was set at \$5,000.

The general committee will meet at least annually, supposedly at times to coincide with meetings of the BWA administrative or executive committees.

MISSIONS — Sec. Everett T. Harris

The China Church Growth Research

(This is a reprint from Church Growth Bulletin, Volume II, Number 3, edited by Dr. Donald McGavran and used by permission.)

The China Church Growth Research should be launched during 1966. The assumption behind this proposal is that while the growth of Christian churches in China was slow, there were cases of sound and rapid growth. The seventy churches planted by John L. Nevius in the Shantung peninsula in the 1880's are a case in point.

What caused the churches to multiply in China? And what in other cases caused devoted missions to labor for generations to little growth of the church? This is the heart of the China Church Growth Research. This is what can and should be ascertained. The facts are all there, entombed in dusty files in a hundred mission board archives. They can be dug out while there still live scores of vigorous and dedicated China missionaries. The church growth lessons of that vast missionary effort must not be allowed to lie unseen or be lost.

When communication with mainland China is restored—as it will be—the new style missions which stream back in should learn from and avoid, not repeat, the errors and mistakes of their predecessors. The secrets of successful church planting in China should guide all future missionary work among the Chinese.

The procedure is clear. Let a dozen men and women who know China, and speak and read its language come to the School of World Mission and Institute of Church Growth (at Fuller Theological Seminary, Pasadena, California), study church growth for several months, and then devote themselves to their own parts of the Chinese puzzle of church growth. They would work under the guidance of Dean McGavran and Dr. Tippett and in close collaboration with each other.

Out of such study Chinese patterns of growth would appear. Unrewarding patterns of missionary labor would become clear. Fruitful procedures would be sep-

arated out of the mass of missionary methods. Monographs incorporating these priceless findings would be produced and published. The science of missionology would be advanced. The church outside of China would be readied for the day when it will surge back in to help the valiant Christians now there multiply churches among the 600,000,000 mainland Chinese.

How shall these dozen men and women be selected? Boards may send some. China Fellowships and Associations may send some. Some may simply volunteer and arrive in Pasadena to spend the most exciting years of their lives. Back of it all will be the guidance of God whose the mission is and who remains in charge of it.

Building Renovations at Makapwa

(Portion of the letter from Dr. Victor Burdick dated March 20, 1966.)

"The medical renovations are going forward. We have changed our plan slightly in regard to using our old house for male and female wards. I don't know why it didn't occur to us before, but we've now decided to leave maternity in part of that house and use the other part for the female wards. Then the old maternity will be the male wards. This overcomes some of the problems that were involved in the first plan.

"We have our beds, mattresses, mattress covers, and bedside tables—and these have been set up for maternity and the female ward. We'll start using the female wards about the first of April when we get additional staff to help—we want all female staff for the female wards. The workmen are now remodeling the old maternity for men's wards.

"Another big project running concurrently with the medical is the reroofing with corrugated iron of several of our better buildings that have had only thatch roofs. The thatching is very expensive to maintain yearly, and still leaks, so we've felt that iron roofs, though a heavy expense initially, will be economical in the long run, and boosts the morale of the occupants.

"We are receiving special gifts for this project. So far we have redone our station pastor's house, and that of the medical orderly who is training also to be a driver. Under way is a house in which two midwives dwell. There are three more such dwellings to do, and the office-print-carpenter-shop building

"It's amazing how quickly the Thembe dispensary is going up—they are now putting on the roof. They have a strong will to finish this for their own good."

It will be recalled that Director F. Mazingah mentioned the Thembe dispensary project in a **Sabbath Recorder** article of April 4, 1966. He tells how the Makapwa Station and Bali Hill Seventh Day Baptists are helping their brethren at Thembe to complete this service project "walking the ten-mile distance once a week to help with the building work at Thembe."

EASTERN ASSOCIATION

The 128th session of the Eastern Seventh Day Baptist Association will be held in Westerly, R. I., with the Pawcatuck Seventh Day Baptist Church as host from May 6-8, 1966. The theme of the meetings is "There is a Time," based on Ecclesiastes chapter 3.

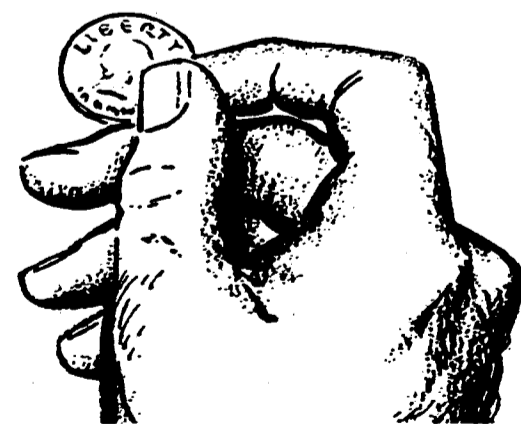
The first service will be a vesper service and covenant meeting at 8 p.m. under the direction of the Rev. Everett T. Harris. The Rev. E. Wendell Stephen will be the Sabbath morning speaker. Sabbath afternoon will take those attending to the Mystic Seaport and the old Greenmanville chapel for a service. The Rev. Don Richards will conduct the service and the Rev. Francis Saunders will bring the message. Sabbath night will feature a film and discussion period followed by a moonlight hike for the young people. The women's meeting will be held at 4:30 on Sabbath afternoon. A youth fellowship breakfast is planned for 7 a.m. on Sunday with the business meeting at 9 a.m. and the closing devotional service at 11 a.m. under the direction of the Rev. Charles Bond.

George E. Potter, 25 Hinckley St., Mystic, Conn., is the chairman of the local entertainment committee.

Lines from Uncle Dave

It was one of those rainy Sabbath days, and everything was really wet. Attendance at church and Sabbath School was down some, of course, because it had been raining since before sun-up. Couldn't help but notice, though, how Mrs. Robinson had been able to walk four blocks through the storm to get there early, even if she is 89, and that the Smith family were all in their usual places after driving 45 miles to attend a Sabbathkeeping church. Pastor Jones had a fair sermon, too, even though it was rainy. Always 'peared to me that a pastor might grow discouraged when folks decide there's just too much rain or snow to keep them from gettin' to services. But must be they don't feel that way 'cause every pastor we ever had could produce just 'bout as well when the pews were part empty. I have heard some pastors say that they "rise to the occasion" though and sure do enjoy preaching to a church full of folks. Guess that's one reason why we've made it a practice at our house to get the whole family out on Sabbath day whether it's rain or shine. A better reason would be Hebrews 10: 25, "Not forsaking the assembling of ourselves together," though, now wouldn't it?

And besides, when I think how my Lord Jesus came to earth for sinners like you and me, I reckon the least I can do on a Sabbath mornin' is to get over to His house of worship and give Him my praises, don't you?



Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?
ISAIAH 55:2

A Visit to Sabbathkeeping Churches and Groups in Mexico

Conference President Marion C. Van Horn and Director of Evangelism Leon R. Lawton left the fellowship and work of the Seventh Day Church of Christ when they drove north and west from Mexico City. Their return journey to the United States brought them into contact with a new mission work being done in Mexico in the name of Seventh Day Baptists by Homer Martinez.

Rev. Homer Martinez, a naturalized American citizen, was born in Mexico and was ordained by the Methodist Conference in Southern California. His study of the Scriptures led him to the Baptist faith and later to acceptance of the Bible Sabbath. While teaching school in El Paso, Texas, he learned of Seventh Day Baptists and met the Rev. Trevah R. Sutton. Later while in college in Tennessee, he visited the Paint Rock, Alabama, Seventh Day Baptist church and with his wife, was received as a member of that church.

In the spring of 1965, Brother Martinez returned to Mexico and sought personally and in faith to establish a mission work. On previous occasions during school vacations he had done personal evangelism and led several to a faith in Christ. Now he planned to teach them of the Sabbath and help them to become an established group.

About 620 miles north and west of Mexico City is Torreon in Coahuila State, just across a dry river from Gomez-Palacio in Durango State. It is here that the work of Brother Homer Martinez is centered. In these two cities are his largest missions and in two nearby areas smaller missions. We visited with him at a home in the rural village of Union, where about a dozen or fifteen people meet regularly, and at another home in Lerdo where one or two individuals meet with members of a family. Because of distance we could not visit other points. These, however, he described for the most part as an individual or family that believed in the Sabbath and with assistance

might become a nucleus for a potential mission.

It seems there is a man living in Michoacan State, west of Mexico City, who is working with a number of small groups and has some affiliation with Brother Martinez. The relationship, however, needs to be fostered and cultivated and the cost of travel keeps Bro. Martinez from frequent contact. He did speak of a visit of several weeks with these groups and of their like faith with Seventh Day Baptists.

Present Status of the Mission Work

We did not find here among these folk the security and exuberance of faith, nor the zest of faith, nor the sacrifice and practical witness that so characterized the Seventh Day Church of Christ groups.

There are a number of obvious reasons for this difference. They are a new group. The years of successful achievement are not there to back them. The concept of the church is not the same. There is no plan or program clearly laid out by which they may progress from a mission to a church or develop, by training or experience through service within their own group, the lay leadership needed.

Brother Homer pointed out the instability within the groups by the fact that when he has to be away from the leadership for some time, when he returns one or two or sometimes even three of the families have been enticed away to other church groups. This happened some during the times he spent in school in Tennessee. It also happens at times when he has to return to the United States. As a naturalized U. S. citizen he can stay in Mexico for only six months at a time and cannot work or earn a living while there. So he periodically returns to renew his visitor's permit and has, sometimes, worked in order to earn money for family keep and a little for expense costs for travel. This necessity is a considerable handicap to his work.

Brother Martinez has a fine work started. There are the two larger groups and the two smaller ones we visited. Then there must be at least a dozen other places, rather widely scattered, where a

good chance exists to establish missions. He needs help to establish for his whole program, a plan with definite, ultimate objectives and intermediate steps or levels of achievement. This would give each of his missions a series of attainable goals they could reach successively by practical endeavor.

Possible Relationship With Seventh Day Church of Christ

The name chosen for this mission work of Bro. Homer Martinez is "Mission Bautista del Septimo Dia" (Seventh Day Baptist Mission). As yet they are not a registered work with the government, a step that is necessary if they are to have property and be a growing witness. Brother Camacho could undoubtedly give invaluable suggestion and counsel in many of the issues and problems Bro. Homer faces. The circumstances of the two groups are very similar.

However, Bro. Homer Martinez evidences a strong unwillingness to share such a relationship unless all are united under the name of Seventh Day Baptist. At present it seemed that while Brother Camacho did not cling to a specific "name," yet the problems and difficulties of legally changing their name overruled its real need.

In 1965 when both leaders were in the United States, they met briefly and shared information on their witness and work. There was a good chance that both men would be in the Brownsville-Matamoros area in March 1966. Brother Martinez would not commit himself to making an effort to find and meet Bro. Camacho. Brother Camacho did say that he would visit Bro. Martinez and his work, when he could, perhaps this spring or early summer, and try to establish an amicable relationship.

Encouragement was given for this mutual fellowship between leaders and members of the two groups and it was suggested that the Seventh Day Baptist Mission use the Sabbath School lesson helps prepared by Pastor Victor Model in Mexico City. They appeared to have no such lesson material in use in their language.

Relation to Seventh Day Baptist General Conference (U.S.A.)

Brother Martinez at one point in our conversation indicated that he had been receiving, from time to time, some very small sums from individual sources in the United States. He expressed the desire and hope that the Seventh Day Baptist General Conference (U.S.A.) would support his mission work and appoint him as their missionary in Mexico.

It seems that at least a part of the amounts that have been received have been paid toward rent of the rooms in the homes used for worship purposes, for needed chairs, and for help toward bus fares when he travels from one area to another. The amounts have not apparently spread very far, but have been a real help. They have also kept alive his desire and hope that full support for the work and for himself would be forthcoming. We could hold out to him no hope along this line.

Again, we would point out that this Seventh Day Baptist Mission work is very much alive and possibilities are extensive. There are some local Christians who are giving leadership and some young men who hope to be trained for the gospel ministry. One, at least, has had two years of Bible School work.

Perhaps the most important need right now is equipping Bro. Martinez' own vision and that of this people with a planned program of goals so that the promised blessing of God can be seen in successive achievements and he and his people, through a practical and applied faith can find security in God's continuing favor and leading, and not look for it to come in material aid from outside sources. Continued fellowship with Brother Homer Martinez is planned as he hopes to attend the Area Spiritual Retreat in North Loup, Nebraska, May 3-9. He, and his family, are reported to be in the Edinburg, Texas, area in March, awaiting the arrival of a third child.

When God measures men, He puts the tape around the heart, not the head.

Primary Conference

Some time ago we announced that Miss Martha Babcock would be the director of Primary Conference at General Conference. Miss Babcock has resigned from that position, consequently, we are trying to get someone to take her place. Miss Babcock has also resigned from dedicated work projects for the summer.

We need a dedicated worker for work at Rocky Mountain Camp, Camp Miles, and Vacation Church School at New Auburn. Hopefully that person would be from the Midwest so that he would not have to travel so far to keep these appointments. Anyone who might be interested is asked to write the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803.

Free Theological Study

Pacific School of Religion invites applications for the Shedd Fellowship.

This grant of \$2,000 will be awarded to a person in other than a church-related profession for a year of theological study. The fellowship is offered to encourage a lay ministry of greater depth within American higher education. Any man or woman presently a member of the faculty, staff, or administration of a college or university is eligible. Deadline for applications is May 2, 1966.

To apply write: Dr. Richard L. Gelwick, Pacific School of Religion, 1798 Scenic Avenue, Berkeley, California 94709.

Parochial Schools Using Tax Money

The National Council of Churches' top specialist on religious liberty appearing before a Congressional subcommittee on March 23 charged that private and parochial schools were gaining equipment, properties, and services at taxpayers' expense—a violation of the Constitution and the Elementary and Secondary Education Act.

The Rev. Dean M. Kelley, director of the NCC's Commission on Religious Liberty, said in testimony before a House

subcommittee on education that the loopholes in the Elementary and Secondary Education Act passed in 1965 had not been plugged, and that the "child-benefit" section is not applied as expected.

As spokesman for the General Board of NCC Mr. Kelley said, "We have been greatly disappointed by what we have seen thus far. Although many of our constituents have been troubled by the feasibility of administering that concept in a massive program of aid to education, we have supported its enactment and have hoped that it could be given a fair and reasonable implementation."

Kelley told of cases found by investigations which indicated some parochial and private schools were deriving direct aid from the government which, he said, is contrary to the First Amendment.

He said the dual enrollment pattern is little more than a "stepping-stone" to furnishing mobile educational services and equipment to parochial schools; and that funds for library resources are being divided between public and private schools with the private schools' "share" being sent to them on "indefinite loan."

"In effect," he went on, "these build up school libraries" which, in the case of church-related schools, is virtually an acquisition of property at public expense and therefore contrary to the First Amendment."

In calling for congressional clarification and implementation, Kelly pointed in particular to these suggestions:

1) That children enrolled in non-public schools be enabled to receive general as well as specialized instruction under dual enrollment programs.

2) That public school teachers be made available to private schools only when they provide specialized services of a "therapeutic, remedial, or welfare character," for which academic credit is not given.

3) That teachers or other public employees that object to a dual assignment at a parochial school be excused without loss of professional standing or occupational status.

4) That mobile equipment provided private schools be limited to "genuinely

mobile units" which move from school to school, such as bookmobiles or lab-mobiles.

5) That library resources should be made "equally accessible" to the entire population of children and teachers through central cataloguing and "reasonable" borrowing arrangements from public or neutral sites. This includes those in public as well as private schools, Kelley said.

The Elementary and Secondary Act is the first program of massive federal aid to education to be enacted by the Congress. A controversial issue, it was designed to settle what Kelley called delicate problems of church-state relations in a way acceptable to most major church groups.

Kelley told the committee of solons that the Council favored the education act, but wanted all of its stipulations carried out.

Rep. Carl Perkins (D-Ky.) is chairman of the general subcommittee.

Denver-Boulder Churches Have Unusual Sabbath Together

By Albert N. Rogers

Rabbi Manuel Laderman, spiritual leader of an orthodox Jewish congregation, spoke on "Jewish Sabbath Customs" at the spring quarterly meeting of the Boulder and Denver Seventh Day Baptist Churches on Sabbath afternoon and evening, March 26.

The rabbi interpreted the ideas of rest, worship and spiritual understanding, and delight (Isa. 58:13) in his people's Sabbath observance. He related his own Sabbath experiences at home, traveling, and during prolonged visits in modern Israel, pointing out the difficulties as well as the blessings of the discipline. He displayed a large volume of the Talmud devoted entirely to discussion of Sabbath as Jewish scholars have defined it.

Rabbi Laderman, who is president of the Denver Rabbinical Council and chairman of the Denver City & County Board of Health and Hospitals, opened his address by paying tribute to the late Edwin

Herbert Lewis who was his teacher and revered counselor in Chicago years ago, Edwin Lewis, son of Dr. A. H. Lewis, edited his father's book, **Spiritual Sabbathism** posthumously, and his humorous song comparing Milton College, Milton, Wis., to "Paradise Lost" and "Paradise Regained" by John Milton was sung before the rabbi spoke.

A copy of Edwin Lewis' biography of Jonathan Allen, Seventh Day Baptist minister and professor and president of Alfred University, Alfred, N. Y., was presented to Rabbi Laderman by the pastor of the Denver church, the Rev. Albert N. Rogers, in appreciation of the address.

Dr. Erlo E. Sutton, acting pastor and pastor emeritus of the Boulder church, led devotions to open the afternoon meeting. He mentioned that it is 64 years since he became student pastor of a West Virginia church (he will be 87 on April 25). Daryl White and Elno R. Davis of Denver and Ralph Weber of Boulder then presented a panel discussion of "Restructuring Our Missions" showing some of the changes taking place and/or proposed in denominational outreach. Pictures taken by the Rev. Duane L. Davis, North Loup, Neb., on his recent missionary visit to Jamaica were shown on koda-chrome slides.

In an informal business session conducted by Duane D. Davis, Boulder church moderator, a committee was set up to investigate a site for the 1971 session of General Conference to be held in the Rocky Mt. area. Programs and policies of Rocky Mountain Seventh Day Baptist Camp, sponsored by the two churches, were also discussed, including family camps to be held this summer and the possibility of a radio broadcasting station to be located on the camp property. Plans for the spring retreat of Mid-Continent Association young people to be held at the Denver church April 8-10 were announced.

A fellowship supper was served by the Denver Ladies Aid Society under the direction of Mrs. E. Keith Davis, president.

Three Sabbaths

With the Syracuse Fellowship

By Paul S. Burdick

Although February was not a very good month for church-going in Central New York, Mrs. Burdick and I did enjoy our visit with the Syracuse Seventh Day Baptist Fellowship. They meet in a commodious, well-lighted and well-heated part of the Methodist church at the east edge of town. In fact, Seventh Day Baptists assisted in erecting this building several years ago. We made our home with our daughter Esther, who is county supervisor of the Camp Fire Girls there.

On our first Sabbath with the group there were only a few in attendance, because a deep snow had stopped traffic in many places around the city. On the second Sabbath, the group welcomes Pastor Delmer Van Horn of the Adams Center church to preach for them, so for a change we went to Adams Center, where it was our pleasure to preach where we had held a pastorate twenty years ago. We visited in the home of the Rev. and Mrs. Loyal Hurley. What a blessing it is to have these people of long Christian experience with them.

February 19 was a better day for traveling, but the thermometer remained close to zero most of the day. However, after the service at Syracuse, we went to Verona, where a goodly number of people were waiting, after a church dinner, to hear about the trip to Africa. We showed the slides in which little Vickie tells of "Our Trip to the North." A visit with Mrs. Grace Osborn followed, where we were shown some of the beautiful art ceramic work that she and her late husband made during their happy partnership together.

The last Sabbath at Syracuse came on a much better day, as far as weather was concerned. It was warmer, and the snow was partly gone. Sixteen were present for the morning service, in which I tried to explain the meaning for all of us when we pray the Lord's Prayer. After the sermon we had a fine fellowship around

the dinner table, after which we showed the slides once more. Friends from other churches drifted in since there was to be a meeting of the camp committee of the Central Association a little later in the day.

There are an encouraging number of young people and children meeting for the church service, and a promising youth choir sang a special number under the leadership of Nancy Brannon.

Church Bulletins

The editor made a request some weeks ago for church bulletins to keep him abreast of what is going on in our local churches. He later acknowledged with gratitude the good response. His files are now much more complete. Usually these bulletins and other church publications are read day by day as they come in, but they accumulated during a twelve-day absence from the office and were all read at one time with much interest.

The mid-March church bulletins, taken as a whole, are especially interesting. They indicate a number of things. The sermons, in general, were on important themes as befits the season when emphasis is laid on the closing events of Christ's ministry. Laymen in a number of pastorless churches appeared to be stepping into the breach well in conducting services and preaching sermons. Several of the bulletins included decision blanks both weeks. A number mentioned baptismal services scheduled or already held. Training classes or conferences with the pastor about baptism and church membership were also encouraged. There was evidence that many churches were taking seriously the suggested study of our **Yearbook** and the series of studies prepared at headquarters on denominational structure. In most cases the special meetings for such studies were held following a fellowship lunch on Sabbath afternoon. In a few churches the structure studies were scheduled for the regular Sabbath eve service. The results of these studies, which were only just beginning, could not be commented on in these bulletins. It is evidently the hope of pastors and leaders that the involvement of many church members

The Sabbath Recorder

in such studies will bring forth new interest in the work and workings of our denomination.

A perusal of bulletins at this time of year indicates that many of our pastors and churches are taking an active part in the church life of the community, co-operating in Lenten or Good Friday services and helping to sponsor choral presentations.

It is noted that most youth groups are active, although the publicity of activities is more on religious entertainment and various kinds of group social activities than on mobilizing the youth for Christian witness and work. Especially noteworthy, however, is the emphasis on advance planning and staff meetings for summer camps and Vacation Church-Schools. One church announced a weekend orientation retreat for camp staff with required attendance of all volunteer junior counselors.

Other points of emphasis were missionary programs, especially in connection with the fifth Sabbath of March. It is evident that many churches respond to the suggestions of the Planning Committee and the boards and agencies for acquainting themselves with the total denominational outreach. They are also responding to the appeals of interdenominational relief agencies, at least by way of announcement.

The internal workings of local churches are interesting to read. Some of these things are written up by faithful correspondents for the **Recorder**. Others are too detailed or too personal for inclusion in a national paper. It does appear that pastors and people are vitally interested in the economic, social, and spiritual welfare of the whole church family. There is reason to be encouraged by the efforts that so many churches are putting forth to fulfill their mission in the community as they see it. This includes, in many cases, social and political action by the members.

SABBATH SCHOOL LESSON

for April 23, 1966

Lesson Scripture: 1 Kings 12: 25-33;
13: 33-34.

Negro Mission to White

The Constitutional Baptist State Convention of California and Nevada is a Negro Baptist group of about 100 churches and 45,000 members associated nationally with the Progressive Baptist Convention.

This California convention has recently adopted a budget plan similar to the Southern Baptist "Co-operative Program" budget, a plan by which a given percentage of all local contributions is used for state and national work. It is hoped that this will yield \$100,000, part of which will be used to employ an executive secretary to head their state-wide missions work.

The interesting thing about their proposed work is that it will not be limited to Negroes "but will seek to reach unchurched areas with a Baptist witness regardless of racial limitations." It is not a mission of a white convention trying to help Negroes but the reverse. The new president of the convention is H. B. Charles, pastor of the 6,000-member Mt. Sinai Baptist Church in Los Angeles. — B. P.

Births

Hoskins.—A daughter, Lorie Lynne, to Robert and Janet Hoskins of Riverside, Calif., on Jan. 2, 1966.

Kagarise.—A son, Owen Dwight, on January 29, 1966, to Mr. and Mrs. Owen Dwight (Minnie Hale) Kagarise of Salemville, Pa.

Accessions

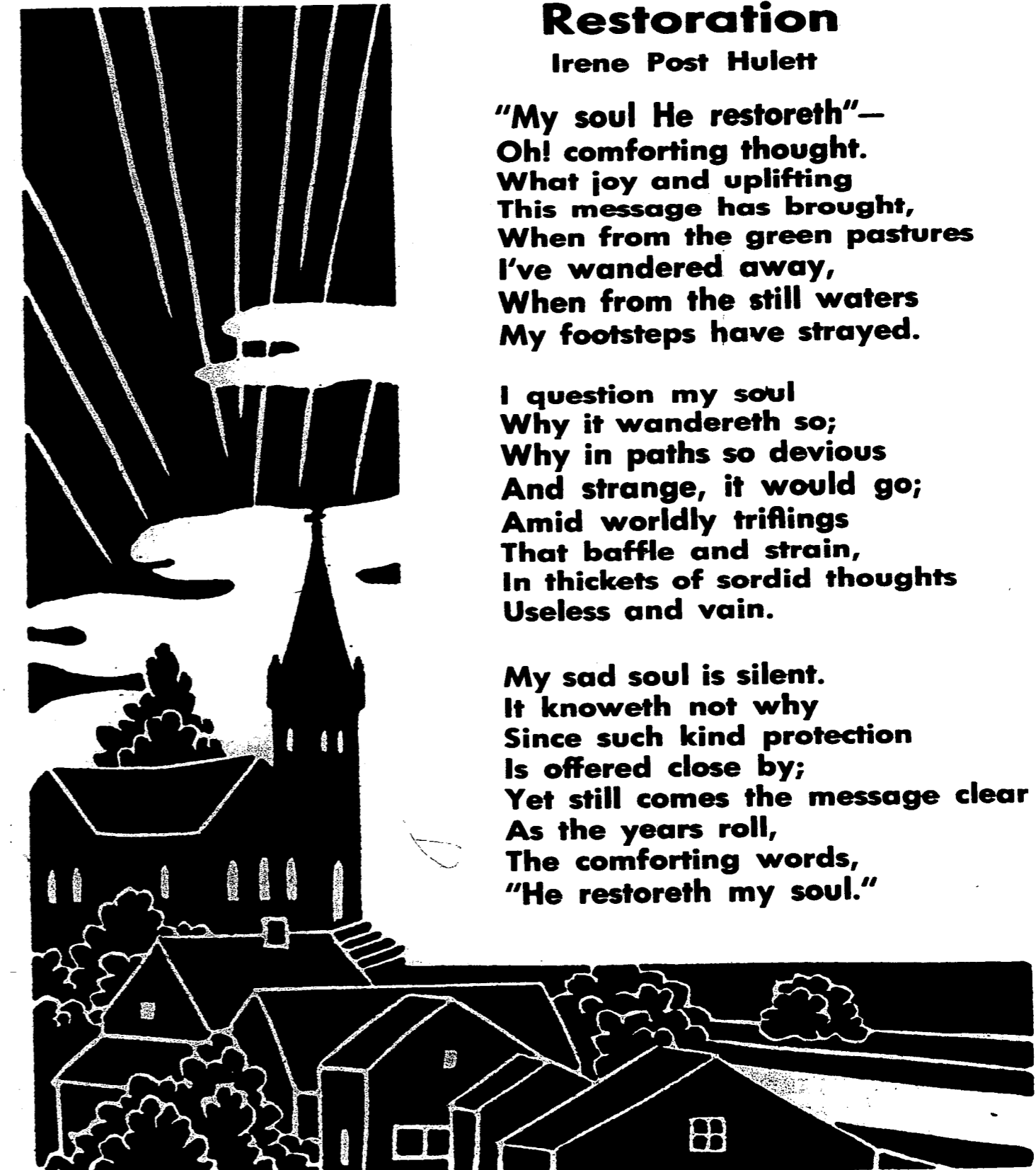
Shiloh, N. J.

By Baptism:

Jessica Janine Bond
Jacquelin Sue Bond
Mary R. Fogg
Joseph Harris, IV
Lucille Page
Susan Lynn Pettit
James William Probasco
Terri Joyce Nichols
Deborah K. Williams
Otto P. Williams
Mrs. Pauline D. Williams

By Letter:

Mrs. Eleanor Bond Hanford
Mrs. Marietta Gray Fansler
Albert Withrow



Restoration

Irene Post Hulett

"My soul He restoreth"—
Oh! comforting thought.
What joy and uplifting
This message has brought,
When from the green pastures
I've wandered away,
When from the still waters
My footsteps have strayed.

I question my soul
Why it wandereth so;
Why in paths so devious
And strange, it would go;
Amid worldly triflings
That baffle and strain,
In thickets of sordid thoughts
Useless and vain.

My sad soul is silent.
It knoweth not why
Since such kind protection
Is offered close by;
Yet still comes the message clear
As the years roll,
The comforting words,
"He restoreth my soul."