

The Sabbath Recorder

On January 1 Mr. Hodge brought us a wonderful New Year's Day message "Seeking a Closer Relationship to God in 1966." The Lord's Supper was served to the church family at the close of church services. The annual New Year's church dinner was held following morning services. The bountiful meal and fellowship proved a blessing to all who could attend. Regular quarterly business meeting ended the day's events.

NORTH LOUP, NEB. — Our Sabbath School Christmas program was held December 19 with 33 of our youth from 5 to 15 taking part. Committee: Luella Williams, Gladys Christensen, Jeneane Abel, and Phyllis Fuller. The YF groups went caroling after the service. The Young Adults went caroling on Thursday evening.

Christmas eve, the Senior YF led a beautiful candlelighting vesper. It was "A Journey of the Lights of the Christmas Story," and was one of the nicest Christmas services ever attended, as several commented.

December 25 came on Sabbath this year. The choir presented a lovely Christmas cantata, "Love Transcending," directed by Phyllis Clement. As a fitting climax, the service ended with a baptismal service, with Mrs. Rolland (Norma) Davis immersed by the pastor.

These activities helped to make "Christmas for Christ." Carols were also played from the tower, and a manger scene was placed outdoors in front of the church.

— Newsletter.

Accessions

Alfred Station, N. Y.

By letter:
Mrs. Douglas H. Davis (Nancy Clicquennoi)
Mrs. Mae Lewis (Elsie Mae Randolph)
Miss Ellen Lewis
Ernest K. Bee, Jr.
Mrs. Ernest K. Bee, Jr. (Marie Hutson)

Births

Bond.—A son, Craig Alan, born to Mr. and Mrs. Clifford Bond, Kansas City, Kansas, on November 29, 1965.

Cargill.—A daughter, Loretta Louise, to Ronald and Shirley (Severance) Cargill, at Ord, Neb., Dec. 20, 1965.

Flock.—A daughter, Jolene Renae, to Dean and Phyllis (Christensen) Flock, Lincoln, Neb., on Dec. 30, 1965.

Saunders.—A son, Brian Eugene, to Mr. and Mrs. Herbert E. (Barbara Crandall) Saunders, Little Genesee, N. Y., on Dec. 13, 1965.

Marriages

Kuehn-Boggan.—Brian Edwin Kuehn, son of Mr. and Mrs. Howard E. Kuehn of Orange, Conn., and Nancy Jordan Boggan, daughter of the late Mr. Jordan and Mrs. Garmond Butts of Seattle, Wash., were united in marriage Nov. 20, 1965, in Seattle, by the Rev. Luther Pontius, pastor of the Lake Burien Presbyterian Church. (They are living at 3533 S. W. 171 St., Seattle, Washington 98166.)

Obituaries

Trim.—Mrs. Hazel M., of Alfred Station, N. Y., died at Bethesda Hospital, Hornell, Dec. 17, at the age of 75. She was a member of the Alfred Station Seventh Day Baptist Church. Surviving is a brother, Earl Palmiter, Alfred Station. Funeral services were conducted from the Landon Funeral Home, Hornell, by her pastor, the Rev. Ernest Bee. Burial was in the Alfred Rural Cemetery.

Osborn.—Rev. Lester G. Osborn, son of the late Glen and Bertha Browne Osborn, was born May 26, 1894, in Milton, Wis., and died Jan. 3, 1966. See extended story elsewhere in this issue.

He was married to Grace Muncy on September 4, 1917, in Berkeley, California.

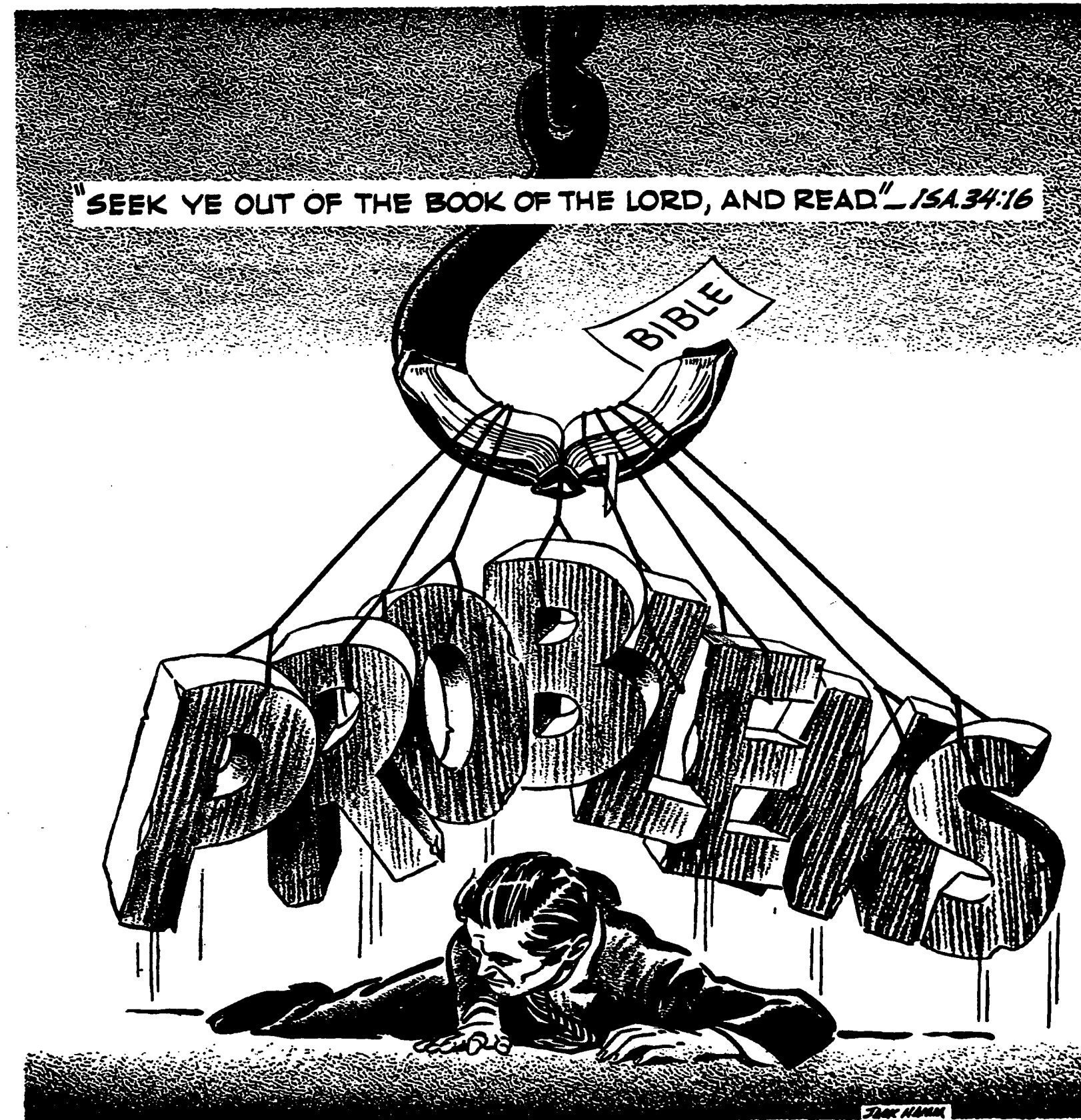
His college and graduate years were spent at the University of California (interrupted by serving in the United States Navy during World War I), Alfred School of Theology, Princeton, and Auburn.

Pastoral services were rendered in Nile and Verona, N. Y.; Los Angeles, Calif., as supply; Nortonville, Kan.; Shiloh, N. J.; Ashaway, R. I.; and Schenectady, N. Y. He also did evangelistic work in Southern California during the early years of his ministry.

Upon retirement in May 1965, he moved to Oneida, N. Y., where he served as supply pastor to the Verona Seventh Day Baptist Church.

Surviving are his wife; three sons: Loren G. of Pawcatuck, Conn.; Kent E. of La Puente, Calif.; and the Rev. Paul B. of Kansas City, Mo.; one daughter, Mrs. Olin C. (Marilyn) Davis of Oneida, N. Y.; one sister, Mrs. Gleason M. Curtis of Riverside, Calif.; 12 grandchildren and several nieces and nephews.

Funeral services were conducted in the Verona Seventh Day Baptist Church with interment at the New Union Cemetery, Verona. The Rev. Alton L. Wheeler officiated, assisted by the Rev. Donald E. Richards. — A. L. W.



Many and almost crushing are the problems of life besetting youth as well as adults. Countless thousands have experienced a lifting of them through turning in faith to the Word of God.

The Sabbath Recorder

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Member of the Associated Church Press
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Free from the Law

There is more than one way of looking at the question of freedom from the law. This is quite evident from the articles and volumes that have been written on the subject. The writers do not all agree, else they would stop writing and start a mutual admiration society. Some of the rough differences of opinion probably could be smoothed out by a better understanding of the opposing positions and a more charitable attitude between theological opponents. There would still remain, however, considerable latitude and longitude that could hardly be called common ground. Proponents of the different positions feel a mission to change the minds of the opposition because of the fear that the other fellow doesn't see where his position is likely to lead him.

The advocates of all grace and no law fear that any emphasis on the Christian's obligation to live in conformity with Old Testament law will lead to salvation by works rather than by grace. They may be said to take as their theme, "Not of works, lest any man should boast" (Eph. 2: 9). They quote Romans 4: 6 which speaks of the blessedness of the man "unto whom God imputeth righteousness without works," or Galatians 2: 16, "Knowing that a man is not justified by the works of the law ..." Now all of these and others are good verses that have their place in the total picture of Paul's teaching regarding the law of God. There still remains the question of whether justification by faith alone or stressing the fact that the law was our schoolmaster leading (or driving) us to Christ relieves us from any further consideration of the law after we experience salvation. The against-the-law people (in theological circles called antinomians) stress this freedom from the law and they fear, as stated above, that any other position leads one back to justification by works rather than by grace through faith.

On the other hand, there are many good Christians who fear that this anti-law teaching removes the restraints of law that permeate the New Testament as well as the Old and seem so neces-

sary. They believe that we still need to have sin defined in terms of moral law, else we will find ourselves making up our own rules of conduct and breaking the commandments of God. Theoretical antinomianism is so likely to drift into unlawful license, and unrestrained liberty. It may take the form of self-righteous and false perfectionism. There have been enough examples of this to make many ardent evangelists put strong emphasis on the Ten Commandments when talking to Christians as well as unconverted people. They can quote Paul's claim of striving constantly to be in obedience to the law of God. They note the fervor with which he closes the third chapter of Romans, that great justification-by-faith chapter, "Do we then make void the law of God through faith? God forbid; yea, we establish the law."

How can we reconcile these two contrasting positions? It can not be done in a few words to the satisfaction of all. There is, however, one approach that might be found helpful. Forget the theoretical assumption that the law is no longer needed. Take the Ten Commandments one by one and apply them to yourself, not in a superficial way like the rich young ruler who claimed to have kept all of them from his youth up. Apply them in their deeper meaning as Jesus advocated in the Sermon on the Mount. If you can say honestly, prayerfully, that you have loved the Lord with all your heart and your neighbor as yourself, then you might be able to say you have no further need for the law. The chances are you can't say it. Take the personal rather than the general or theoretical approach to this question of being free from the law. When you do this, you will thank God that He has given you a written standard of righteousness. You will then find that you are daily depending on the abiding presence of Christ and are asking for the guidance of the indwelling Holy Spirit to bring your life up to the standard of that law which has not been made void through faith.

JANUARY 31, 1966

Catholic Ecumenical Directives

Growing out of Vatican Council II will be many directives at different levels of Catholic church administration to implement the decrees. Of particular interest to non-Catholics are those that have to do with Catholic-Protestant relations—"ecumenical directives."

Directives for the practice of ecumenism were recently issued by priests of the Archdiocese of Atlanta by the Archdiocesan Ecumenical Commission. The directives discuss numerous topics of ecumenical import. Priests are encouraged to get to know the clergy of other communions and to seek membership in ministerial organizations.

Priests and Roman Catholic people may visit Protestant services, not out of curiosity, but to witness good will and religious unity, or for civic and social reasons. They may not receive communion, however, and their obligation to attend Mass on Sunday remains.

The directives state that Roman Catholics ought to be taught about contemporary ecumenism so that they and members of other groups will be spared serious misunderstanding about the new and welcome changes in Catholic practice.

Baptized and practicing members of other communions are not to be considered as proper subjects for "prose-lytization," it was said. Christian witness and preaching should be directed to the millions who are unchurched.

The four paragraphs above are taken from **Direction: Unity**, a small biweekly Newsletter of Roman Catholic Ecumenical Activity, Washington, D.C. It is to be noted that in the Archdiocese of Atlanta the permission to visit Protestant churches is pretty well circumscribed. Priests and people may not attend "out of curiosity." It is presumed that this would be interpreted rather strictly. Permission is conditional and depends on intent. The Catholic must not admit that he likes it or wants to learn. What directives from other archdioceses will say will be watched with interest by Protestants. There will doubtlessly be some variations.

Shortfall

Are you familiar with the term "shortfall"? This writer was not when he first saw it in a press release from United Nations. It sounds like space-age terminology, a description that might be applied to a space capsule that fell short of the recovery ship in its descent from circling the world in outer space. It could just as well be applied to the bow and arrow age. I guess one can take his choice except that we are pretty much out of the bow and arrow age and very much in the other one.

The news item had to do with a summary of the 1965 report of the UN High Commissioner for Refugees and told how much had been done by the International body in refugee work. The report added, "However, at the end of 1965, UNHCR still faced a **shortfall** of nearly \$500,000 toward its minimum programme target for that year."

Seventh Day Baptists are shooting for a hard-to-reach 1965-66 OWM target. We have enough financial strength to overshoot that mark if we really try. It is all a matter of how much of our strength we are willing to apply to the bowstring or how much fuel we can persuade ourselves to pack into the rocket booster, if you prefer to think in space-age terms. On a monthly basis so far we have had several shortfalls. Let's change that terminology for January and February and make sure that the current Conference year does not end with a shortfall.

How Southern Baptists Give

The per capita giving of Southern Baptists is not notably higher than that of other Baptist groups but their methods of financing missionary work might commend themselves to others. They seem to be well suited to this largest-of-all Protestant churches.

The first method of denominational financing is called the Co-operative Program budget. The church gives an agreed-upon percentage of all its receipts (an average of about 11 per cent last year) to this Co-operative Program budget. It is interesting to note that in 1965



MEMORY TEXT

Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. — Dan. 3: 17-18.



this major source provided \$22,570,857 for missions causes, which was 8.04 per cent above 1964 and topped the 1965 budget by \$2,735,000. This is called undesignated giving.

The other method of mission support is designated giving, by which people or churches state where they want their money to go. Porter Routh, the treasurer, reports that 1965 was a record year in this type of giving also. It totaled \$17.1 million, for a grand total of \$39.6 million for all missions causes.

Baptists (and Seventh Day Baptists) would not be happy if they did not have a chance to designate at least a considerable part of their denominational gifts but this idea of a percentage of all giving going to denominational work has merit. A few Seventh Day Baptist churches make their major contributions to Our World Mission this way. In most churches individuals give to OWM in an undesignated way by pledging so much to the local work and so much to OWM and marking their envelopes accordingly. Some make designated gifts either within or outside the budget in addition. On the other hand, some actually have no part in supporting the total work of the denomination, which they would have if the church determined a suitable percentage for that purpose.



Evangelism — Social Action

By Leon R. Lawton,
Director of Evangelism

Ye are witnesses! As individuals and groups of individuals joined in the fellowship of the church, we are called to share what we have experienced. We are called to share what we have learned from the Scriptures with those among whom we work, live, and relate ourselves in the varied activities of life. This is done not so much because we are commanded to do so — though we are — but rather because we wish to share with others the blessings we have found in our new relationship with Christ as our Savior and Lord. This is rightly called the "Gospel," literally, **good news!** And who doesn't need good news in these days?

It is the hope and joy of a person who so witnesses to see others turn in faith to Christ, coming to know personally His call and provision for them and making Him their Lord and Savior. This is the work of evangelism — sharing the good news.

Such a statement would be challenged by some as limiting the work of "mission" and presenting only a partial, and perhaps narrow, view of what evangelism should be. To these, everything that the church is and does (or an individual is and does) is thought to be "evangelism."

Thus the Bishop of London, Dr. Wand, is reported to have reacted to the suggestion that the World Council of Churches have a Department of Evangelism by saying, "A Department of Evangelism? How absurd. Might as well have a Department of Christianity!" In a paper of the WCC entitled "A Theological Reflection on the Work of Evangelism," the new concept is seen: "Evangelism is of the nature and calling of the church. It is a false differentiation to speak of the church in its congregational expression on the one hand and its evangelistic mission on the other. The truth is not that the church has a mission to the world but that it is God's mission to the world."

As one becomes aware of this basic

premise it is not strange to hear the emphasis made by some that everything we do — speaking to the political situation, the race conflict, the poverty program, the peace movement to end the conflict in Vietnam, and giving ourselves in "Social Action" — these and more, are "evangelism." We are not saying that such activities are wrong, for the Christian should be a voice for good in his community and world! True social action should come because individuals have found new life in Christ and are now more keenly aware and concerned about such issues. Too long the church has neglected the "Social Action Front."

In a recent article on "Social Justice and Evangelism" in *World Vision Magazine*, Donald A. McGavran speaks to the vital importance to clarity in our thinking. He said: "It is time to recognize that calling all kinds of good actions evangelism simply confuses the issue. Each is a distinct action and should be used under suitable circumstances. Evangelism creates new churches, new centers of life, new parts of Christ's body, which in turn plant other churches. Social action is existing churches rectifying the social order. It does not create new centers of life; it is what parts of the existing body do." He asks the vital question also, "Does concern for social justice convert? Well, does it?"

In a world of rapid and dramatic change it is wise to stop and ponder our position as Christians and catch afresh the voice which calls to all men. "Come unto me . . . and I will give . . ." (Matt. 11: 28), or again, "Follow me, and I will make . . ." (Matt. 4: 19). The voice which also commanded, "Go ye into all the world, and preach the gospel . . ." (Mark 16: 15; cp. Matt. 28: 19f.), spoke further relating His death and resurrection as not only a fulfillment of Scripture, but an impelling incentive, ". . . that repentance and remission of sins should be preached in his name among all nations, . . . and ye are witnesses of these things" (Luke 24: 47, 48).

Ye are witnesses! Let us praise the Lord that we have **good news** to share with individuals everywhere.



With All Your Mind!

(Mark 12: 28-34)

A Youth Week Sermon

By Rev. Ernest Bee

"If God had wanted man to fly He would have given him wings." Perhaps you have heard this or similar statements. God did not give man the wings to fly as the eagle. He gave man something better — a mind. Man can fly faster than any bird ever dreamed. What fine-feathered friend can travel twice the speed of sound? What bird can fly up 100 miles from the earth or circle it many times within the span of a few hours? "If God had wanted man to fly He would have given him wings." BUT God gave man something better. God gave man a mind and Jesus said, "... you shall love the Lord your God with all your mind."

"If God had wanted man to go as fast as the antelope He would have given him powerful legs." God did not give man the powerful legs of an antelope. He gave man something better. What antelope can travel ninety to one hundred miles per hour, yet many of us possess the equipment parked at home or in the parking lot to travel faster. God gave man a mind. Jesus said, "... you shall love the Lord your God with all your mind."

"If God had wanted man to swim as rapidly as the fish He would have given him fins and a powerful tail." God did not give man this peculiar equipment. He gave man something better. What fish can skim the surface at tremendous speeds for sustained periods? Though man has made less progress here, he can travel for months under water, surpassing in mileage the great migrations of species of the whale. God gave man a mind and Jesus said, "... you shall love the Lord your God with all your mind."

If God gave the birds wings and the fish fins and expected them to use their peculiar equipment, then He must certainly have expected man to use his superior mental capacity.

Meet God with the Mind

Where, but within the mind, can one meet God? God — the conception — is within the mind of man. It is confronted only through the mental faculties of mankind. Does the severely mentally handicapped individual understand what or who God is?

Reality for the individual does not exist outside of his awareness which is for the most part mental. For the man who cannot think and reason is merely protoplasm responding to motor stimuli to his immediate environment. He can neither create a different environment or understand the present one. Society recognized that the individual without a certain level of mental capacity must be protected and his environment must be controlled.

Sometimes we fall into that category. Our highest goal becomes security — protection and being cared for — social security. We drift with the movement of the day. We are a part of it; we don't resist it; and it becomes our obsession — the trademark of our lives. Prisons are not always the steel bars and heavy doors. They can be the minds which God has given us.

If God exists as more than an idea or concept of the human species; if God is the ultimate force behind this universe; and if God is the initiator of morality — then we must make use of that one faculty which enables us to accumulate

the knowledge from which to draw assumptions as to God's character and nature and man's responsible actions.

God gave man a mind, significantly different from all other creatures. "And God saw everything that he had made, and behold, it was very good" (Genesis 1:31). Jesus said that there was no greater commandment: "The Lord our God, the Lord is one; and you shall love the Lord your God with all your mind..." If the peculiar equipment of the bird, the antelope, and the fish are to be used, then surely God expects us to use our minds.

What does this say to the young person?

There are endless possibilities for the use of your mind as loving service to God. How do you regard others? What about your mental attitude toward life? Do you expect your parents, teachers, and friends to hand you success upon your asking? The attitude of mind which you possess will determine much of your life success and relationship with others. It will determine the measure of satisfaction that will come to you. Attitudes are the embryo of speech and action. If you want the freedom of an adult, you must recognize and accept the responsibilities of freedom. As you grow older you will observe others reacting to what you are and do. Attitude is a process of the mind, so cultivate it well. It is an obligation to God.

How do you view your public school education? What do you do about your education as a Christian? If you view school as an opportunity to learn the values of your society and to sort them out, then you will be one step up the ladder. Choose those which in your expanding wisdom are of the highest caliber. Study these values, question them, but make them your own. Do you seek to learn from public school, college, or your Sabbath School, or do you merely wish to "get by"? With so great an opportunity to learn of the world of the Creator and of your place within that world, do not fear to learn. Those who ridicule your search for knowledge do

so from a position of insecurity and envy. You cannot serve God by closing your mind. Instead you deny Him.

Robert Russell was blind at the age of six. In his own words, "I became a citizen of the night." In a world which takes sight as a basic assumption, this man had every right to live as a ward of the state within a secure institution. Robert Russell wrote in his book, **To Catch an Angel**, his first experience of leaving his familiar school.

"I looked forward to all this with no more enthusiasm than I imagine a crab feels at the prospect of having to dispense with its old shell. The human spirit, too, builds a shell to protect itself against the challenge of the unknown. But when we lose the strength to burst through our shells, we cease to grow."

Robert Russell was graduated from Yale University with both undergraduate and graduate degrees. He received his doctorate before he was thirty. Most of us will never be confronted with so severe a handicap, yet we waste the richest resource man has — our minds. The stewardship of your mind is just as binding an obligation as the stewardship of material possessions. Jesus said there is no greater commandment, "... You shall love the Lord your God with all your mind..."

SABBATH SCHOOL LESSON

for February 12, 1966

Rising Expectations in Race Relations

Daily Bible Readings

1. A Separation at Babel — Genesis 11: 1-9.
2. The Holy Spirit Came upon All — Acts 2: 1-12.
3. "He Has Made of One Nation" — Acts 17: 22-31.
4. What God Has Cleansed — Acts 10: 1-16.
5. An Ethiopian Is Baptized — Acts 8: 26-40.
6. Christ Has Broken the Wall of Hostility — Ephesians 2: 11—3: 6.
7. Christ Is All in All — Colossians 3: 1-17.

Progress in Allahabad

India maintained a most interesting two-story pavilion at the New York World's Fair. It was a combination of ancient and modern. There were the treasures of ancient art and reproductions of the intricate architecture of gold and marble which tourists journey far to behold. There were demonstrations of hand weaving and the art of printing designs on cloth and, of course, the sale of many items and artifacts distinctive of Indian culture. The emphasis, however, was on progress — power development and manufacturing. One got the impression that in most things the manufacturers were barely across the threshold. Indian bicycles, for instance were not yet ready to offer on the world market.

At the India pavilion one could find upon inquiry that there was social and religious progress. Some of the girls and men in the pavilion were still adherents of the ancient religions of their country, but others were chosen for their duties at the fair because Christianity had put new light in their faces and new purpose in their lives. One could not help but feel that even the boasted industrial progress was due largely to the results of Christian missionary effort.

How about agriculture in India? That story of slow progress was not clearly told at the World's Fair. CROP, the community appeal of Church World Service recently carried a picture story in its news service of agriculture progress (and lack of it) in Allahabad, India. This is an area where there are large



sugar cane fields tilled mostly by ancient, but now to some extent by what to them are modern methods.

In Allahabad one can see the barefoot farmer with his stick plow goading his team of bulls among the piles of harvested sugar canes. Apparently the stripped off leaves have been carefully gleaned, leaving nothing to fertilize the soil for the next crop.



Another picture indicates that Allahabad now has a plow factory that produces plows with wheels, not modern by our standards, but too modern and too expensive to readily replace the age-old, hand-made stick plow. The factory was faced with bankruptcy in 1953 but was rescued with new capital contributed through CROP. Readers who might like to know how the ox power is applied will not be able to tell from this rear view picture. A front view would show that the yoke is not fashioned to fit the necks of the Brahma bulls as we normally think of a yoke. It resembles a ladder with the heads of the cattle sticking through the rungs. The pole from the plow is loosely attached to the middle of the ladder with strong rope. The team is guided with light ropes that pass through the nose of each animal. The machine is new; the principle of applying power to it is very old, probably much older than the descriptions of the Old Testament.

A third picture of co-operative farm industry shows women and children introducing organic fertilizer into the furrows preparatory to planting sugar cane. This is modern. Pulverized, dried cow



manure used for fertilizer is becoming more common. The more usual thing throughout India is to mix the fresh dung into cakes with straw and store the dried cakes for household fuel.

Cultural, ethical and religious patterns change almost as slowly as agricultural patterns in a country as old and caste-bound as India. Nevertheless, Christianity has made much progress through the years in this densely populated vast country. Missionaries faithful to their gospel task and filled with compassion for the multitudes of poor have done their work well. Barred from new work, their trained converts are now spreading the gospel and using their opportunities for improving the educational, social, and economic status of the people.

Among the native workers are some who adhere to the beliefs and practices of Seventh Day Baptists. There is a continuing call for assistance in printing more Sabbath tracts in the languages used in the area of Poona — a call that has not been met in the last year or two. The calls come to the American Sabbath Tract Society from the Rev. K. K. Samson, an educator personally known to a number of Seventh Day Baptists from his visits to Plainfield.

Year of the Bible

"The Year of the Bible" in 1966, the 150th Anniversary Year of the American Bible Society, will signal completion of the new Bible House at Lincoln Center and is expected to be the first year in the Society's history that distribution of the Holy Scriptures will reach 75 million copies.

Christian Life and Mission New York Meeting January 4, 5

The Program Board of the Division of Christian Life and Mission of the National Council of Churches held a report and planning meeting at the Inter-church Center in New York January 4 and 5. Attendance was lower than usual and the time of meeting was shortened because the city was in the midst of the transit strike. Two Seventh Day Baptists attended, Leon R. Lawton of Battle Creek, and Leon M. Maltby of Plainfield.

Under the new structure of the NCC there are four main Divisions. Christian Life and Mission is inclusive of several former departments, one of which was the Department of Evangelism. The Program Board of the Division has so many "other fish to fry" that evangelism gets scant mention at such meetings as the one recently held. In fact, it was not mentioned on the agenda. The board is still concerned with the incomplete structure changes of the Division and spent considerable time in discussion of this matter. It attempts to draw together the results of NCC-related consultations, to formulate policy statements growing out of these and to propose programs on a wide range of Christian Life and Mission subjects. These proposals go to the quarterly meetings of the General Board of the NCC. The wide scope is illustrated by the fact that leaders of the Program Board had to establish priorities because they were making more policy statements than the General Board would have time to consider in the next three meetings.

What were some of the matters taken up in the two-day meeting other than structure, mentioned above? Here are some: a policy statement on church-state issues and health services, a pronouncement on unemployment insurance, a resolution on the involvement of the poor, a proposal from the Columbia, Maryland, project, a report and policy statement on legalized gambling, a call for a U.S. conference on Church and Society, recommendations regarding the Hispanic

American Institute, and a proposal from Leisure-Task Force. In addition to these there was a report from a visit to Vietnam, a report from the Conway Alcoholism Institute, a resolution on the government rent supplement program etc.

Complete unanimity was not achieved on all the subjects mentioned above. It is not within the scope of this article to give the results of voting. Nearly everything that was voted was by a large majority though some did not vote. The three members present who had visited Vietnam and other Southeast Asia countries were not in entire agreement as to what position our country should take. Some thought that the situation indicated that we should reappraise our attitude toward the type of communism that exists in North Vietnam. It was spoken of as the Tito type.

Some sentiment was expressed from the floor that the Program Board should lead the way in getting the National Council to fully endorse the acceptance of Red China into the UN. On another subject the opinion was voiced that it was time for the NCC to sponsor a major thrust for peace something on the order of the thrust for civil rights of the past year or two. No definite action was taken, according to the recollection of this writer, who cautioned that a double package of reappraisal of communism and a home-front thrust for peace of the character of civil rights procedures might be easily misunderstood. — L. M. M.

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. They are now ready for delivery. The price is 25 cents, 5 for \$1.00.

MISSIONS — Sec. Everett T. Harris

Director Mazingah Writes from Makapwa

An informative letter has come from Mr. F. Mazingah, director and headmaster of Makapwa Station, Malawi. He informs that the work goes forward and though there are problems, they are being solved with the co-operative help of the station leaders, including Dr. Victor Burdick.

Brother Mazingah wrote previously of how much they appreciated the visit and assistance of Pastor Paul Burdick. He asked to be remembered especially to Miss Joan Clement "to whom I personally and the church in Malawi owe so much."

In regard to a question which had been directed to Headmaster Mazingah concerning the reopening of a boarding house at Makapwa School for the particular benefit of students who come from afar, he wrote: "The main reason for restoring the boarding is an attempt to provide our youth with some Christian activities. Such activities as Christian Endeavor, Bible study clubs, Boys' brigade, and others. We feel that adults have the chance of learning the Word of God every Sabbath and in their homes. Our children are also taken care of in their Bible Schools, and other activities in Sabbath Schools. On the other hand we feel that our youths seem to have been neglected the opportunity of such activities."

The letter continues:

"The Lord is still being very kind to us in His work. He is leading in His work marvelously. Quite good improvements have been made in the hospital for a new clinic. The staffing in our schools is promising to be coming on very well for the year 1966.

"By the help of the living God and the instruction given to me by this honest, patient, humble, and intelligent Dr. V. H. Burdick, I am enjoying my new work very much. And now, may God bless us all in our Lord Jesus, that we continue working together in fellowship with our Master in heaven."

In a recent letter Mrs. Victor Burdick has written as follows regarding the schools: "School will open here the 17th of January, we are quite well staffed with qualified teachers, the best we have ever had. The long unsettled question as to whether we would still have the school at Chikanda, and if the government would continue to aid, has at last been settled. We continue to have it with government help, and add standard seven this year. Our Thembe and Makapwa schools add standard eight this year, both being full Senior Primary Schools.

"Headmaster Mazingah is doing a good job as Manager of Schools. He understands the needs and problems, and has a keen interest in their welfare. It is certainly wonderful to see our people taking responsibility. Problems don't seem to bother them as much as they do us, particularly due no doubt to differences in the way we think and act."

Week of Prayer Response

Letters have been received expressing appreciation for "The Week of Prayer by Seventh Day Baptists" pamphlets, the contents of which were prepared by the president of our General Conference. The pamphlets were distributed in quantity of 1,000 copies upon the request of the churches.

One letter of appreciation stated, "Having just finished the Week of Prayer I felt that you should know how great a help it has been to me. As it happens to all, I had felt some despair with our church and had temporarily discontinued positive working. After a week of prayerful consideration I have been able to realize that if the faults are all mine, I should change, and if not, I have the challenge of doing something about the problems. I know that having the grace of God I can do what must be done."

It was noted by others that there was a cumulative effect in meeting every evening for prayer and a growing sense of oneness with others around the world as prayers were offered during the week

for our pastors, our missionaries, for dedicated lay workers, and for all who need God in a special way.

It was evident that this week of prayer was a time of heart-searching for many, partly because it was the beginning of a new year but partly because we knew we were praying for ourselves and the work of Christ right here in our own communities. There was a sense of urgency in the prayers offered, a seeming realization that unless God will bless and empower Seventh Day Baptists today, we will not have tomorrow.

The arrangements for this week of prayer observance were left to each local church. Some churches mailed out copies of the pamphlet to every member encouraging individuals to pray in their homes. Other churches organized special cottage or church prayer meetings.

The favorable response to this week of prayer by and for Seventh Day Baptists would indicate that next year's observance, as promoted by the newly formed Federation of Seventh Day Baptist Conferences, should be well received by Seventh Day Baptists around the world.

Audio-Visual Conference

Dr. Robert Wagner of Columbus, head of the film department at Ohio State University, told a plenary session of the National Council of Churches' annual Audio-Visual conference that while research can disclose precisely how much information a film is conveying to a given audience, researchers untutored in film art are unlikely to gauge factors other than information which may also be conveyed.

Since research shows that music, color and optical effects "make no difference in terms of learning, why spend money on these things if they add no information?" he asked.

"This is a valid question. But we must also know whether these special effects convey something other than information — a sense of style and humanity, a mental or emotional attitude, or a heightened receptivity to information."

The Adult Teacher As Learner

When asked what was the most important attribute of the teacher, Harry Overstreet once replied, "He must be a learner himself." If he has lost his capacity for learning he is not good enough to be in the company of those who have preserved theirs.

In addition to being a learner himself, the adult teacher needs to be sensitive to (1) the needs of the learners, (2) the interests of the learners, (3) the kind of life his learners live, (4) the kind of content which will best meet their needs, and (5) how to motivate and involve his learners in the teaching-learning engagement. To affirm the teacher of adults as a learner is to indicate one image we hold of teachers. Unfortunately, certain negative images (or impressions) of adults are held by some teachers of adults which erect barriers to effective teaching.

One of the most frequent comments made by adult teachers and leaders is that adults cannot learn and do not want to learn. Furthermore, adults do not want to think or even ask questions. To further complicate life, adults resist change or anything new or different. Therefore, we must conclude that adults are "mental dropouts" by the end of their formal education at either high school or college graduation time. All of these supposed "facts" about adults are what we call "images" of persons. With negative images in mind, it is logical that these adult "dropouts" should be lectured each week with little or no opportunity to involve themselves in the teaching-learning transaction.

Therefore, the image or picture the teacher of adults maintains of himself as important. One's self-image determines and influences his basic approach to teaching adults and methods used. For example, one self-image of the adult teacher is of himself as the "giver" and the students in his adult class as the "receivers." Commonly this is called the "big-jug and little-mug" philosophy of education. This image feeds on the ig-

norance, passivity, and lack of verbal interchange of the student with the teacher. This image further reinforces the teacher's self-image as superior in knowledge and background.

Another part of the teacher's self-image often resides in his feeling of authority, the supreme importance of "facts" and "content," and the view of persons as "content-consumption-units" rather than persons with needs. Often his lack of training predisposes him to lecture because he is uncomfortable with any other method.

Thus, consistent with our knowledge of how adults best learn is the need for an improved self-image by today's adult teacher. His best self-image should be that of a leader who is constantly learning from both his books and students. His self-image could incorporate a degree of humility wherein he feels that he can also be the "receiver" while the students can be the "givers."

It is time for us to remind ourselves that the teacher of adults needs to vary his style of leadership, utilize different methods, call forth the knowledge and talents of his students, involve them in the planning and teaching process of the class, see them as persons with real needs to be met in the class, and be willing to invest his personal time in preparation during the week for the teaching encounter.

Supreme Court on Prayer

On December 13 the United States Supreme Court refused to review a case in which the banning of a prayer recited by New York kindergarten pupils was upheld by the U.S. Court of Appeals of the Second Circuit (*Stein v. Oshinsky*). The refusal to hear the case means that the Supreme Court wished to let the Appeals Court decision stand but does not indicate the Court's reasoning since, as is usual in such situations, there was no written opinion accompanying the refusal.

The case occurred when an interfaith group of parents known as PRAY (Prayer Rights for American Youth) of

Queens, New York, brought suit against a public school principal because he stopped kindergarten pupils from reciting each morning before they ate a snack: "God is great, God is good, and we thank Him for our food. Amen." Although the parents won their case before the Federal District Court, they lost an appeal to the Court of Appeals which held that the principal acted within his authority when he banned all classroom prayers as a violation of the First Amendment.

By letting the Court of Appeals decision stand, the U.S. Supreme Court has, in effect, said that school officials cannot be **required** to permit school prayers. This is not the same thing as saying that school officials may not **permit** them. There may conceivably be circumstances where prayers in a school could be permitted. This case, at any rate, does not indicate what those circumstances may be.

Doubt was cast on the voluntary character of the prayer in the brief filed by the school officials before the Supreme Court in which it was argued: "It is reasonable to assume that five-year-old kindergarten children would recite a single, particular prayer only under instructions from and at the direction of their teachers."

Many opponents of the Court's action assume that the decision means "that we are being told by the Supreme Court of the land where we cannot pray." This assumption misunderstands the decision. No one can forbid a person from praying individually to God in a public school or anywhere else. The courts have said only that the state cannot **require** a person to pray in a public school, nor can it establish a prayer to be recited corporately as part of a devotional exercise in a public school.

This was the situation before the *Stein* case and is the situation now. — L. I. M.

Only one thing in this crass and cranky world gets no criticism and deserves none — a rainbow. — **Hal Boyle.**

The Senator Says Urban Programs Should Focus on People

A United States Senator, in a speech strongly supporting urban renewal programs, called for greater emphasis on the individual and less on "bricks and mortar."

Sen. Abraham Ribicoff (D., Conn.), addressing the Institute of Scrap Iron and Steel Convention in Washington, said that urban renewal programs must deal with "far more than the physical nature of the metropolis."

"Bricks and mortar alone don't build meaningful lives — especially when we tear down the old and move the helpless just to make room for the new," he said.

Urban renewal is much in the public discussion with the creation of a new Department of Urban Affairs in the Executive branch of the government. Urban renewal projects of slum clearance and new buildings have been under way for a number of years in the large cities.

Ribicoff charged that the success of some projects cover up the failures of the program, with new buildings and sweeping plazas rising over broken homes of former residents. He said that such projects have been concrete-conscious and not people-conscious, building great structures "without honestly relating our efforts to the needs of the people."

The Connecticut Senator said that as "the Bible wisely tells us: 'Whatsoever a man soweth, that shall he also reap,'" the nation has reaped the whirlwind in the cities.

More than money is necessary to solve the problems existing in the cities — poverty, poor housing and education, unemployment, transportation crises, crime in the streets, racial inequality, air and water pollution, the Senator states. These problems, coupled with the three-quarters of the population affected by them, create a crisis in the nation, he said. Solution of the problems requires the co-operation of government, business,

education, and labor, in using individual talent in wisely developed programs.

"Every one of us — government official, businessman, labor leader, citizen — must resolve that the city's problems are his problems. Every one of us must answer 'yes' to the age-old question: 'Am I my brother's keeper?' For we are responsible for others."

"Our nation was built on the philosophy that we do for others what they cannot do for themselves — and that we do together what we cannot do alone," Ribicoff said.

Ribicoff is a former governor of Connecticut and a former secretary of the Department of Health, Education, and Welfare. In the United States Senate he is chairman of the Subcommittee on Executive Reorganization. He said he plans to review the government's programs, old and new, to assure that these concepts are included.

— Baptist Public Affairs.

LET'S THINK IT OVER

British Baptists Wary of Union

Dr. Ernest Payne, general secretary of the Baptist Union of Great Britain and Ireland, and prominent in World Council affairs, cites some obstacles to church union as far as Baptists are concerned. The 500,000 Baptists of Britain have officially stated that they cannot agree with the view expressed by the British Faith and Order Conferences at Nottingham (Sept. 1964) that theological differences between the churches are now insufficient to stand as barriers to union. He calls attention to the fact that the Church of Christ claims that baptism is essential to salvation, whereas Baptists make no such claim. He noted theological differences with Pentecostals and with Adventists also. When asked how churches holding radically different views on the nature of the church itself could enter into union he frankly said, "I don't know." It is stated by the **Baptist Times** that the British Baptist Union is not directly engaged in any conversations with any other denomination with a view to union.

Family Wields Major Role Against Drinking

The decision of young people whether to drink or abstain depends more on their families than it does on the church, a Christian Life Conference on Alcohol was told.

William S. Garmon of New Orleans told conferences at the Baptist assembly insurance the parent can give to a child against problem drinking and a host of emotional ills is the most wholesome home life possible."

He then asked, "What is the role of the family in alcohol education?" Garmon's answer: "No other institution has as much influence in determining how the individual child will act or react toward beverage alcohol. It is essential that information about alcohol be imparted to young men and women in the 14- to 21-year age group."

Nigerian, not Negro

A 46-year-old church leader from Nigeria, David Idowu, is studying at Southern Baptist Theological Seminary, Louisville, Ky. He is now a member of a Baptist church in Louisville but notes with sorrow that some Baptist churches would not open their doors to Nigerians. Interviewed by **Baptist Press** he said:

"Now, in the light of all that you have done for us, it would be very strange if I as a Nigerian (I do not regard myself as a Negro) should come to America and want to join a church — any church of my choice — and then the church should close its doors against me."

This parenthetical remark makes an interesting distinction, especially since the objectionable word "Nigger" reportedly was first applied to slaves from Nigeria. Does the church leader mean to tell us that citizens of sovereign countries of Africa have a right to be known by nation rather than by race? Reasonable enough! Mr. Idowu, converted by a missionary when he was 16, comes from Idaban, where he left his wife and four children while studying here.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Baptist Day of Prayer Offerings

Mrs. Frank Wigginton, treasurer of the North American Baptist Women's Union, writes that Baptist Day of Prayer (Nov. 1, 1965) offerings from the women of the Seventh Day Baptist churches had reached \$57.43. Part of this was from services combined with other churches and pro-rated, with each denomination being given credit for part of the offering. She wrote that thousands of letters were yet to be processed at that time so there might be still more to add to the total.

This was a much better response than in previous years and shows increased interest. Let's keep up the good work.

State Annual Meetings and Training Sessions of UCW

(A selected list in areas that might be attended by Seventh Day Baptist women)

- March 7-8 — Kansas, Wichita
- March 8-10 — Alabama, Huntsville
- March 28-30 — Nebraska, Beatrice
- March 30-31 — Arkansas, Little Rock
- April 20-22 — New York, Utica
- April 20-22 — Minnesota, Minneapolis
- April 25-26 — Colorado, Denver
- May 9-11 — Wisconsin, Appleton
- May 11-13 — Michigan, Cadillac
- May 17-19 — Florida, Vero Beach
- June 1-2 — New Jersey, Ocean Grove

God Is Not Sick

In a sermon preached at Monroeville, Ala., on Dec. 12, '65, and printed Jan. 11 in the **Methodist Christian Advocate**, the Rev. A. F. Howington after introducing his subject, "The Day God Died," stated his own convictions before going on with a discussion about what a few theologians are saying on the subject:

"I believe in God and I believe God. I believe God is living; He certainly is not dead. God is not even sick. Man in his sickness of sin may come to think of God as being ill, impotent, and even non-existent. This is a reflection of man's sickness and impending death, not God's."

NEWS FROM THE CHURCHES

MARLBORO, N. J.—Pastor Leroy Bass has been worshiping with us quite frequently. We were privileged in having him preach a sermon one Sabbath. We are very thankful for the Bass family's Christian fellowship.

On Thanksgiving eve we had a union service with Shiloh church. The speaker was the Rev. Robert DeRemer. This service reminded us once again of all we have to be thankful for.

Our sanctuary has been repainted, and a lovely cross was placed on the wall behind the pulpit. We praise God for this wonderful blessing.

The Senior C. E. made Christmas candy wreaths to sell. These wreaths were very pretty and profitable too.

We had our annual Christmas program on Christmas eve. The program told the story of how the beautiful Christmas carol, "Silent Night" was written. After this very enjoyable program the choir went caroling around the community.

Our annual business meeting was held on January 9, 1966. After the church and Sabbath School business was settled, we enjoyed a fellowship dinner.

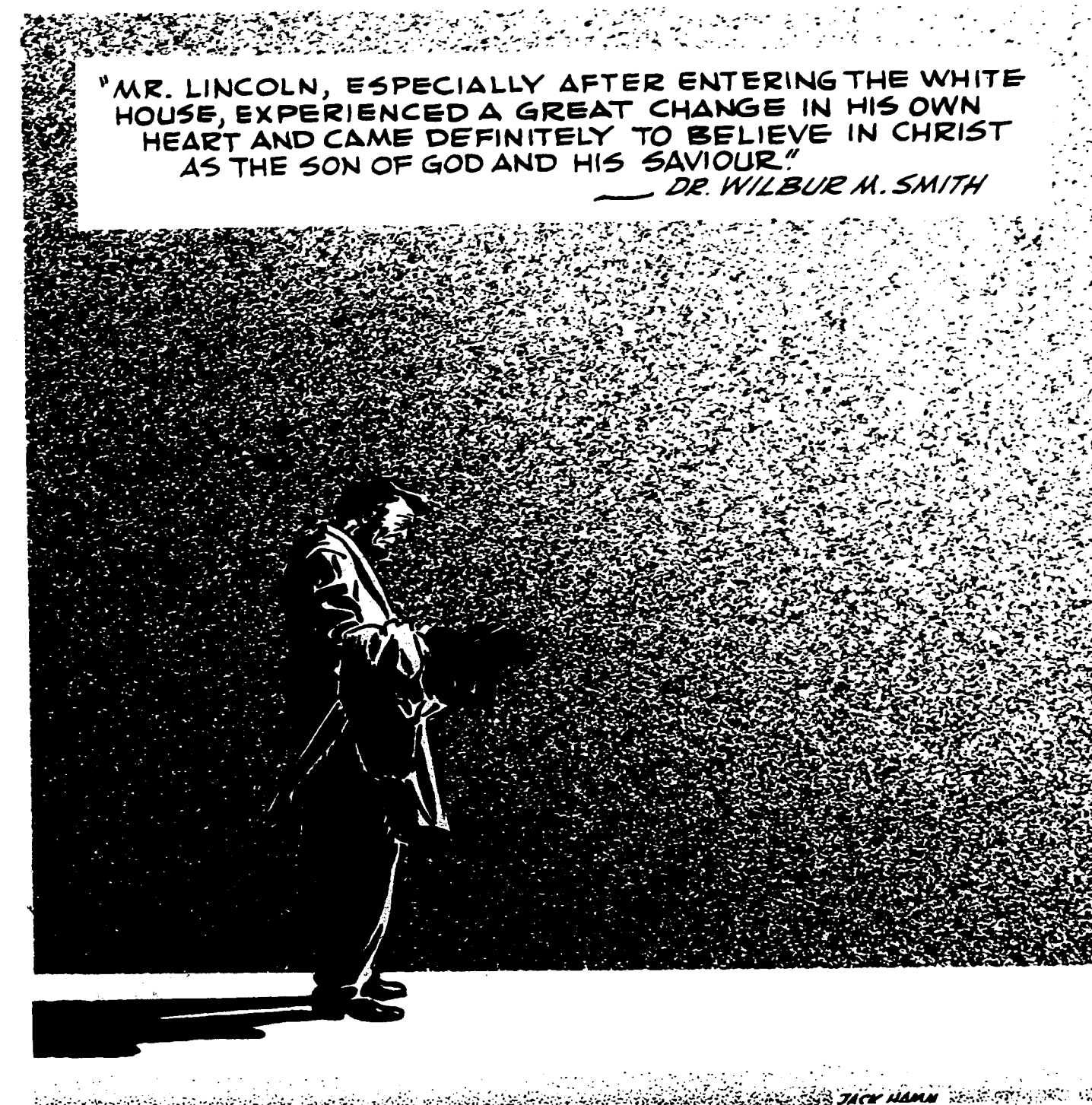
—Correspondent.

NEW AUBURN, WIS.—It has been some time since news of our church has appeared in the **Sabbath Recorder**, so I'll quickly summarize our church at work for the Lord during 1965. In addition to regular church services and Sabbath School, we have an active Ladies Aid, Senior Youth Fellowship, and a small, but deeply spiritual prayer group meeting on Friday nights. We pray for growth in the prayer life of our church.

We were privileged to have Clifford and Carol Bond and Edwin Johnson from Nortonville and Kansas City with us over the 4th of July. Their special music as well as messages and testimonies on "Personal Witnessing" were very inspiring and challenging. Our second "Missioner 65" was Paul Osborn, who conducted a series of evangelistic meetings October 7-11, which included the weekend of our semiannual meeting with

The Sabbath Recorder

IN REVERENT RETROSPECT



Dodge Center, Minn. The theme of the combined meetings was "Chosen in Christ." I'm sure the entire church received a real spiritual uplift from our missionaries.

Because the people of Dodge Center were with us, we decided it an opportune time to have an "open house" for Pastor and Mrs. Van Horn on Sunday afternoon, October 10. Many from the local community also attended to wish the Van Horns Godspeed and much happiness in their church home in Little Rock. We have accomplished much in the six years of their pastorate here.

Our church participated in two fairs, through the distribution of tracts and personal counseling — Northern Wisconsin District Fair in Chippewa Falls, and a small community fair in Bloomer, both affording a wonderful means of telling the Seventh Day Baptist story.

Three of our young people attended a Retreat at Camp Wakonda on the weekend of November 5 and had a very rich experience.

Since Pastor Van Horn announced his resignation in June, we have been very busy extending calls, and as of this writing, we are anxiously waiting for a definite answer. In the meantime, we have secured the able help of Don Gray from Milton, and Wallace Greene from Dodge Center for three Sabbaths a month, and our own people the other one or two. The youth did a very fine job being in charge on Christmas Sabbath. We are planning to participate in our "5th Sabbath Mission Emphasis" promotion also.

We ask your prayers for the ministry of the church during the interim without a regular pastor.

Our annual church business meeting was held January 9, preceded by a fellowship dinner. Officers elected for the year are: Rodney North, president; Warren North, vice-president; Mrs. Arden Pederson, clerk; trustee for 3 years, Mrs. Douglas North; pianist, Mrs. Rodney North; church chorister, Miss Connie Pederson; correspondent and publicity, Mrs. Loyal Pederson; member to the Advisory Board, Mrs. Esther Clausen. — Correspondent.

SHILOH, N. J.—Again this year our church held pre-Christmas services. Four Sabbaths before Christmas the "gospel candle" was lighted. The next three weeks followed with the lighting of the candles of "faith" by an older member, of "hope" by a child, of "love" by a young married couple. Sabbath afternoon before Christmas the community was invited to be lighting of the unnamed candle. These services are very impressive for any who attend.

Christmas morning the choir sang Handel's "Messiah." Those who attended certainly felt the spirit of Christmas.

A film was shown on New Year's eve. On New Year's day the Marlboro and Shiloh churches joined for communion.

The 229th annual church business meeting was held on Sunday, Jan. 9, 1966. A covered dish dinner arranged by the ladies preceded the meeting. All committee reports had been mimeographed before the meeting. The spirit of the meeting was good, and there was plenty of time to discuss important details.

We now look forward to our preaching mission with Albyn Mackintosh.

— Correspondent.

Obituaries

Crandall.—Ellen Euphemia Greene, daughter of Maxson A. and Mary Capon Greene, was born near Andover, N. Y., May 30, 1887, and died at Gowanda State Hospital, Helmuth, N. Y., Jan. 13, 1966, after a long illness.

She was united in marriage with Clarke Milford Crandall of Independence, N. Y., July 23, 1909. Mr. Crandall died in 1963.

Mrs. Crandall had been a long-time member of the Independence Seventh Day Baptist Church. As long as health permitted she was active in church and community affairs, and was especially concerned for the welfare of older people.

She is survived by a daughter, Maxine (Mrs. Arnold Remaly) of Greenfield, Mass.; two sons, Edward Crandall of Alfred, N. Y., and Wayne Crandall of Arkport, N. Y.; nine grandchildren and one great-grandchild.

Funeral services were held at the Independence church, with the Rev. Philip Hollembeak, pastor of the Independence church, and Rev. Hurlley S. Warren, associate pastor of the Alfred church, officiating. Burial was in Alfred Rural Cemetery. — H. S. W.