

OUR WORLD MISSION

OWM Budget Receipts for January 1966

	Treasurer's		Boards'	Treasurer's		Boards'
	January	4 months		January	4 months	
Adams Center	\$ 370.00	\$ 375.00		568.03	1,056.27	
Albion	101.58	165.58				
Alfred, 1st	543.86	1,804.53		25.00	89.00	
Alfred, 2nd	370.00	1,241.01		700.93	1,759.36	100.00
Algiers				113.25	420.55	
Assoc. & Groups		41.20	106.57			
Battle Creek	501.85	1,915.81	70.00	67.58	116.05	
Bay Area				172.80	182.80	
Berlin	259.00	505.91	81.30	177.31	626.81	50.00
Boulder	55.00	194.35	25.00	21.00	81.00	
Brookfield, 1st	105.00	145.00				
Brookfield, 2nd		30.00				
Buckeye Fellowship		35.00				
Buffalo		100.00				
Chicago	25.00	142.50				
Daytona Beach	95.00	285.00				
Denver	152.08	554.37	25.00			
De Ruyter	106.20	124.20				
Dodge Center		283.06				
Edinburg						
Farina		167.90				
Fouke		10.00				
Hammond						
Hebron, 1st	54.00	251.60				
Hopkinton, 1st	441.55	790.30				
Hopkinton, 2nd	6.00	35.00				
Houston						
Independence	41.25	286.00	15.00			
Individuals	39.49	424.49				
Irvington	600.00	600.00				
Jackson Center		500.00				
Kansas City	1.28	118.28				
Little Genesee	120.05	442.85	10.00			
Little Rock						
Los Angeles	520.00	1,040.00				
Los Angeles, Christ's		110.00				
Lost Creek	225.00	270.00				
Marlboro	287.00	1,199.16				
Memorial Fund						
Metairie						
Middle Island						
Milton						
Milton Junction						
New Auburn						
North Loup						
Nortonville						
Old Stonefort						
Paint Rock						
Pawcatuck	483.05	1,957.22	117.20			
Plainfield	526.45	2,138.03				
Richburg	170.50	396.00				
Ritchie	60.00	151.00				
Riverside	393.92	2,298.38				
Roanoke						
Rockville	32.01	264.35	25.00			
Salem	10.00	610.00				
Salemville	26.25	141.79	6.00			
Schenectady		44.00				
Shiloh		2,101.48				
Syracuse		25.00				
Texarkana	8.00	18.00				
Trustees of Gen. Conference						
Verona	132.22	377.09				
Walworth	72.00	222.00				
Washington		103.00				
Washington, People's	30.00	60.00				
Waterford	104.15	396.80				
White Cloud	67.46	333.61				
Yonah Mt.		30.00				
<b>Total</b>	<b>\$8,982.10</b>	<b>\$30,187.69</b>	<b>\$631.07</b>			
Non-budget	50.21					
<b>Total to Disburse</b>	<b>\$9,032.31</b>					

JANUARY 1966 DISBURSEMENTS

Board of Christian Education	\$ 606.82
Historical Society	35.93
Ministerial Retirement (Mem. Fund)	618.70
Ministerial Education	1,355.04
Missionary Society	3,687.16
Tract Society	965.63
Trustees of General Conference	39.86
Women's Society	151.09
World Fellowship & Service	90.08
General Conference	1,474.00
Salem College	2.00
Mission Notes	6.00

Total Disbursements \$9,032.31

SUMMARY

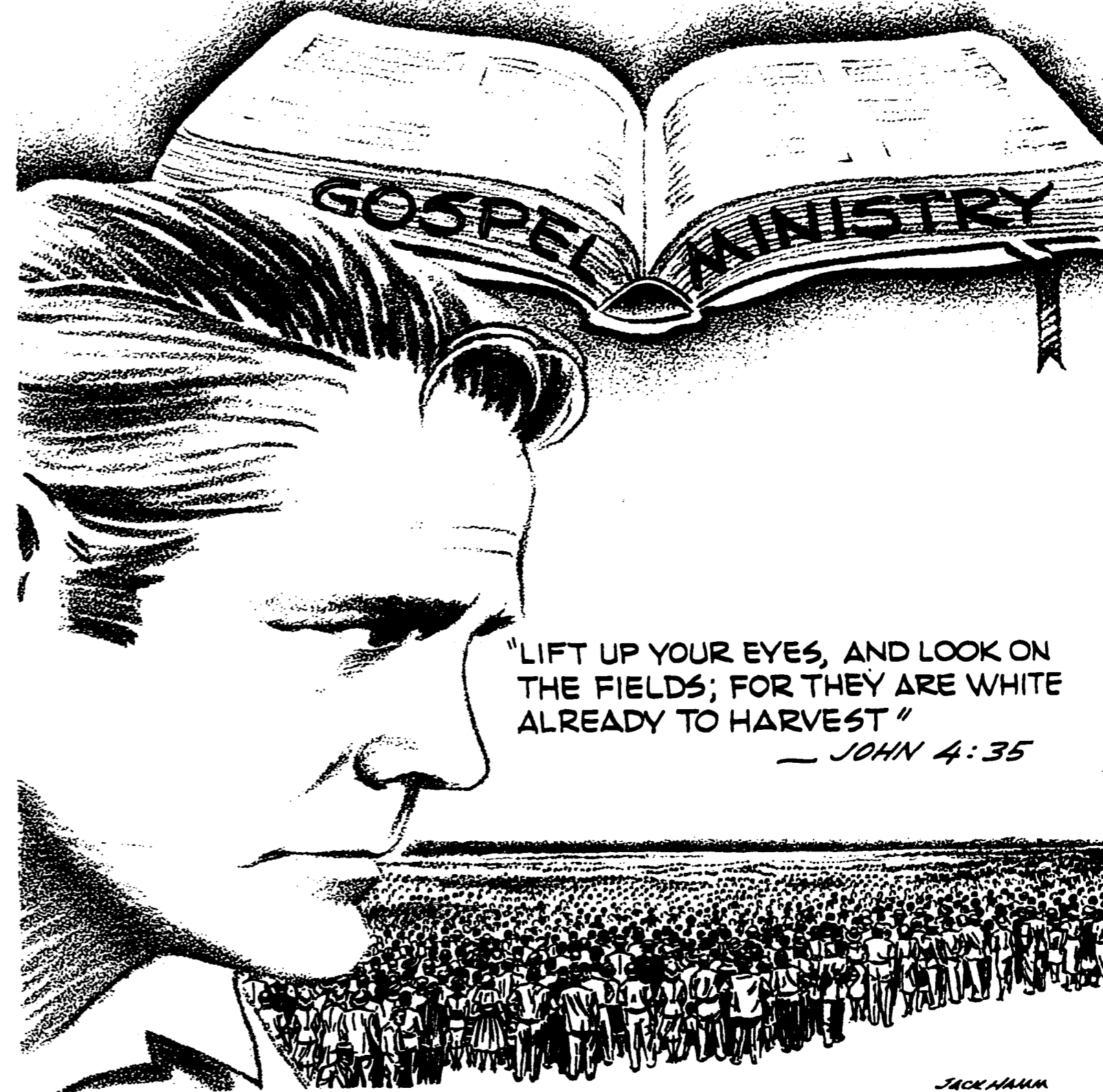
1965-1966 Budget	\$120,554.00
Receipts for 4 months	
OWM Treasurer	\$30,187.69
Boards	631.07
	<u>30,818.76</u>
Amount due in 8 months	\$ 89,735.24
Needed per month	\$ 11,216.91
Percentage of budget year elapsed	33 1/3%
Percentage of budget raised	25.56%

Gordon L. Sanford,  
OWM Treasurer.

January 31, 1966.

# The Sabbath Recorder

"Then said I, Here am I; send me." — Isa. 6:8



JACK HAMM

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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## Editorials:

Involvement, Relevancy, Clericalism .....	2
World Council of Churches Under New Leadership .....	3
Famine Relief in India .....	4

## Features:

Seminary Students 1965-1966 .....	5
Anti-Poverty Problems .....	6
Lay Training Institute Held at Metairie Methodist Bishops Affirm Faith, Repudiate "God Is Dead" .....	7
How the Wounded Feel .....	8
Future of World Council as Seen by Retiring Secretary .....	10
Provisions for Clergymen .....	12

## Missions:

Forward Steps at Makapwa .....	9
Fifth Sabbath Observance in the Churches .....	9

## Christian Education:

These Things Public Schools May Do .....	11
--	----

News from the Churches .....	14
------------------------------	----

Marriages.—Obituaries .....	Back Cover
-----------------------------	------------

## Involvement, Relevancy, Clericalism

We live in a day when many outside the church and many inside it are calling for a new definition of the mission of the church to the community, the nation, and the world. It is a call for greater involvement in social problems, in helping the poor and in steering the course of the nation. It is a call to make our message and our mission relevant. Insofar as this means choosing better words to reach the people where they are with the never-changing gospel of God's redeeming love, this is commendable. But some do not mean this. They seem to mean something more like submerging the message itself and putting practically all the emphasis on social betterment programs. This, say some careful students of the trend of the times, is leading steadily toward a new clericalism, which, if it continues, may become as objectionable as the old clericalism.

The church has a sincere humanitarian desire to serve the underprivileged. There is a feeling that great good could be accomplished if only sufficient funds were available. The church doesn't have them; the federal government does. Furthermore, the government would like to use the church facilities and capitalize on the high-principled devotion of church members, thus avoiding the sometimes heartless professionalism of bureaucracy. It is now being done.

C. Stanley Lowell, associate director of Americans United, states:

It is the church that is the loser in this new but old version of "co-operation" between state and church. The result is a new clericalism, an infusion of political and secular purpose into the spiritual concerns of the church and an insinuation of the church into the political process.

Mr. Lowell goes on to point out that the underlying concerns of the church and the government, though sometimes parallel, are different. Otherwise there would be no justification for the existence of the church. The interest of the church is primarily in man's spiritual welfare and its concern for his physical welfare lies within the context of his

spiritual welfare. But when the church uses tax funds for educational or poverty relief the government has to require the church to relinquish its spiritual mission. Mr. Lowell expresses it, "The generality of public purpose tends to diffuse the specifics of religious conviction."

Some of the speakers at the meeting of the Program Board of the Division of Christian Life and Mission of the NCC spoke in favor of staffing such a ministry to the poor that was devoid of the above mentioned spiritual context. Would spiritual motivation be diffused and lost? Or would Christ, excluded at the front door, be brought in at the back door? Who can say? Mr. Lowell seems to be warning us that the church would lose its distinctiveness and that it would "become increasingly absorbed in the things that are Caesar's to the jeopardy of that which belongs to God." He sees this as resulting also in church rivalries as different churches competed for funds to build up their facilities.

In this new association with the state the church is suffering a decline in popular esteem. Some say it has lost esteem because it hasn't done enough for the poor. Its voluntary support has made it unable to do what tax support would make possible. But exchanging its birthright for a mess of pottage would put it on the same level in popular opinion as all other organizations distributing to the poor and not always enjoying the good will of those who are being served.

What kind of name does the church want? Does it want to be known as the one organization that points people to God, or an organization dependent on the state and thereby hampered in its spiritual testimony? Our denomination is small; it might not figure very large in financial benefits from the government. But the very fact that we are small enables us to view these things in a detached and objective way. We can contribute some constructive thinking and can perhaps help other churches or inter-church organizations from drifting into a position that will cost them their good name or their real life.

## World Council of Churches Under New Leadership

As indicated in the January 24 issue (p. 12) there were predictions that Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., a strong advocate of widely based church union, would be elected the general secretary of the World Council of Churches. On February 11 in a closed session of the Council's 100-member Central Committee, Dr. Blake was elected to the position held since the inception of the WCC by Dr. Visser 't Hooft of The Netherlands.

Whether or not this change of executive leadership will of itself forecast a change of direction or emphasis remains to be seen. He was evidently chosen for his new position on the basis of his ecumenical views and interests and his abilities as a strong administrator. In his acceptance speech he emphasized the organization as the most important instrument so far formed by the ecumenical movement. He said that it must more fully become such an instrument. This mission, he further stated, "includes a ministry of reconciliation not only of God and man and of confessional and Church divisions, but also reconciliation across all the divisions of our world—divisions caused by geography, culture, race, poverty, affluence, ideology, sin and fear which, unless reconciled by the Gospel, will prevent peace and ever threaten world disaster.

"I believe the World Council of Churches can continue to grow in usefulness in the coming years. But I know too that it can be passed by. And this is a measure of the crisis in which a change of leadership is symbolic."

A writer in the *New York Times*, Edward Fiske, just before the Geneva meeting which elected Dr. Blake, attempted to analyze the course that the WCC would now take. He observed that a conspicuous failure during the first 18 years (amid several organizational gains) was the failure to reach its most obvious goal: church unions. There have not been many and they

have not been broad-based. He concludes by saying that the debate in Geneva in February "will determine whether this particular pioneering organization will continue the task of working itself out of existence (by church unions) or, having served its usefulness, merely fade away."

Questioned by reporters on church union after his election on February 11, Dr. Blake reserved comment on the ultimate pattern which a united church might take in the United States. "Every church union is a step in the goal" of the ecumenical movement. "The World Council of Churches must always look more and more toward making the Church visible," he stressed.

Asked about the "God is dead" movement, Dr. Blake indicated that as far as he has read about it, he was impressed with the questions being raised, but not particularly impressed with the answers being given. The questions were not new, he noted. They were being asked when he was in school.

Some of those who have had occasion to be associated with the new leader of the ecumenical movement at press conferences and other interdenominational gatherings related to his activities with the National Council of Churches will be watching to see whether or not he displays the temperament of his predecessor in recognizing the rights of religious minorities to be given a fair and considerate hearing.

### Famine Relief in India

The need for famine relief in India is not just another cry that can be passed over because we cannot help everybody everywhere. From all reports, India faces this year a famine that is unprecedented anywhere in the world in recent years. Protestant and Catholic leaders have agreed to do all in their power to raise extra funds to keep millions from starving to death. A statement was issued from Geneva on February 10 by the World Council of Churches to the effect that "regardless of the efforts of both

faiths, it will require all the dynamic resources of both U.S. government and volunteer agencies to meet the challenge of India to avoid wholesale suffering."

Church World Service through CROP and One Great Hour of Sharing will attempt to double the mass feeding program already under way. Those who want to make contributions of money and do not have a local set-up for it could communicate with Church World Service at 475 Riverside Drive, New York, N. Y. 10027. Some Seventh Day Baptist churches are taking "One Great Hour of Sharing" offerings on March 26. Lone Sabbathkeepers who want to help might well contribute through their home churches.

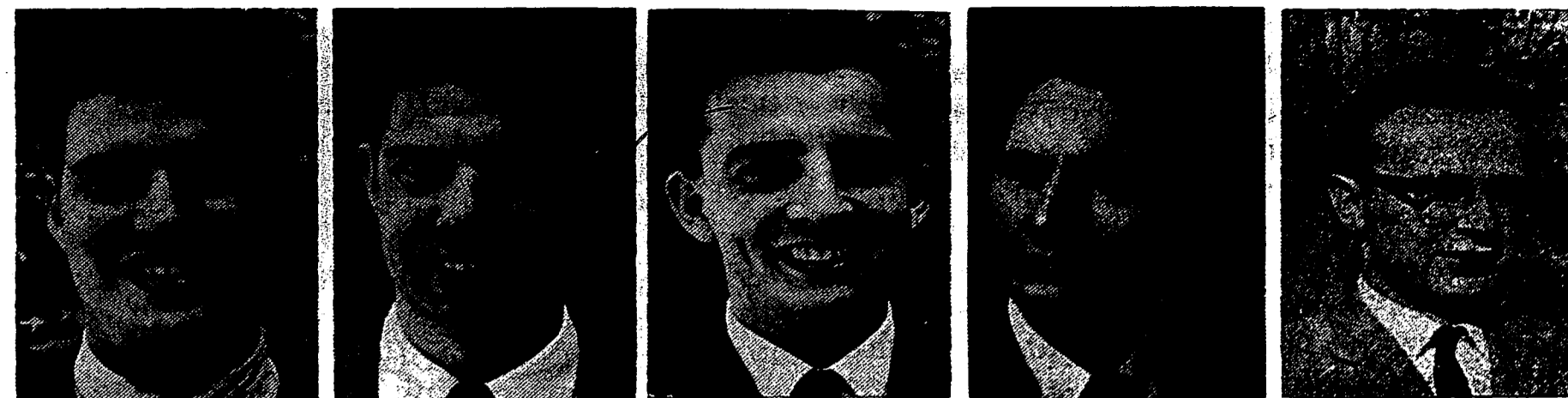
Of course there are other very worthy Christian agencies now doing work in India. The latest communications from Bob Pierce of World Vision give the information that in addition to the orphan and medical work his organization has been doing there he has now been designated as a recognized service agency. He reported that he was on his way to survey the Sikkim area, thousands of square miles where reportedly no outsider has been allowed since 1907.

### Eastern Association Plans

Plans are being made for the 128th annual session of the Eastern Seventh Day Baptist Association to convene in Westerly, R. I., May 6, 7, and 8. The theme of the services will be "There Is a Time," taken from Ecclesiastes 3.

Members of the Executive Committee who are planning the meetings are: president, Mrs. Donald Lewis; vice-president, Denison Barber; recording secretary, Mrs. George Potter; assistant recording secretary, Mrs. Robert Crane; corresponding secretary, Mrs. Loren Osborn. Rev. Earl Cruzan, Hiram Barber III, and Rev. Edgar Wheeler are also serving on the Program Committee.

Further details of the Association meeting will be printed in a later issue of the **Sabbath Recorder**.



Saunders

Sutton

Warner

Bass

Conrod

### Seminary Students 1965-1966

By Dean Victor W. Skaggs

Students preparing for the ministry are the leaders of the church of tomorrow. In order that Seventh Day Baptists everywhere may know our students better we present the following notes:

Herbert Saunders was graduated from Colgate-Rochester Divinity School in January 1966. He pastors the Little Genesee, New York, and Hebron, Pennsylvania, churches. He and his wife, Barbara, and their son, Brian Eugene, occupy the parsonage at Little Genesee.

Edward Sutton will be graduated from Crozer Theological Seminary in June of 1966. He has accepted the call of the New Auburn, Wisconsin, Seventh Day Baptist Church and will, with his wife, Briana, their daughter, Terri, and son, Jeffrey, occupy the parsonage there late in June.

Glen Warner, formerly of Verona, New York, expects to be graduated from The School of Theology at Claremont in California in September 1966. Plans for his future work have not been completed.

Leroy Bass, a student at Eastern Baptist Theological Seminary, will go to British Guiana in July of 1966 as our representative in missions. His wife, Marjorie, and their children, Gordon, Vivian, and Clifford will accompany him to the mission field.

John Conrod, after some years as an active pastor, has enrolled in seminary to complete his training. He is presently attending Eastern Baptist Theological Seminary. During the summer of 1966 he will attend the Institute at the S.D.B. Center for Ministerial Education from June 6-24, and will be available to serve as acting pastor or assistant pastor in one of our churches during the rest of the summer. The family consists of John, his wife, Joyce, and two sons, Michael and Philip.

### Church Bulletins Wanted

The editor of the **Sabbath Recorder** wants to receive your church bulletins and other publicity materials regularly. He will pay postage costs if necessary. Your denominational weekly can serve your church better if the editor knows what is going on. All bulletins are kept in the active file for at least a year and are frequently referred to. The bulletins do not take the place of articles by

the duly elected correspondent but they help in providing a more complete coverage of the news. Change of pastors seems to shorten the number of bulletins received; hence this reminder. Laymen should take the responsibility of news — not leave it to the pastor. Mark the bulletins if you wish, but keep them coming.

— Editor.

## Anti-Poverty Problems

Dean M. Kelley, executive director of the Commission on Religious Liberty of the National Council of Churches, has released the text of an article which disturbed some people when parts of it were quoted out of context, an article that poses some thoughtful questions about church-state relations in education and some problems about church participation in anti-poverty administration. He presents some new angles worth considering. Since the title and some terminology within the article need more explaining than we have room for we will attempt to summarize his thoughts.

There is a philosophy attractive to many legislators which proposes in anti-poverty and other programs to avoid the appearance of exercising "federal control" by getting jobs done by existing "subsidiary" agencies — such as the churches. It seems attractive. What needs to be pondered is whether or not the government can make educational or other grants or can purchase services from private institutions without exercising control. Some churches think they can take tax loans for college buildings with "no strings attached." The rules say differently. The strings, says Mr. Kelley, may be long or short, but they are there, enforceable by law.

"The alternative to governmental control of the church-related programs and institutions which it aids is for government simply to turn over to the institutions their 'share' of the tax appropriations with no questions asked." This, adds Mr. Kelley, would destroy our long-accepted theory of public accountability and control of public funds. Furthermore, in our society there are a great many people belonging to small religious groups who do not have their own hospitals and schools and would be justly reluctant to be forced to be permanent guests in the home of someone else whose religious faith and practice would be to some extent forced upon them. Another related problem is that the decisions of how to use public money would be made by private agencies which might

use the money in ways not contemplated by the legislature. Things could get pretty bad before a government agency would take a church to court.

There is something quite new, according to Dean Kelly in the way the federal government is subsidizing social change at the local level in the anti-poverty program. It contemplates by-passing slow-moving municipal governments by using forces of ferment: "It is trying to facilitate peaceable revolution in order to forestall violent revolution."

What is wrong with that? one asks. Why not use the church, for example, to get things done that City Hall is reluctant to do? The anti-poverty program proposes to set up in every big city a Community Action Program with a strong representation of the so-called poor. In our democratic process if city officials do not do their job the voters can "turn the rascals out." But suppose the poor or the church become entrenched, who is going to turn those rascals out? What happens to our democratic process?

The big question raised by Dean Kelley is not the future of the democratic process but the possibility that we are drifting into a violation of the First Amendment and into a subtle "establishment of religion" by the government. Let us suppose that the churches would be anything but selfless in anti-poverty or other social action work. Some are advocating that the church go beyond its role of comforting the afflicted and actually "discomfort everyone until the social structure which permits or produces poverty is changed." Churches and councils of churches in Rochester and elsewhere have hired Saul Alinsky to come in and "stir up trouble" on behalf of the poor — or so it looks to City Hall.

Churchmen with high and selfless motives are still human and prone to err, as a backward look to the Crusades clearly shows. These crusading churchmen, as long as they are just private citizens leading voluntary movements for

(continued on page 13)

## Lay Training Institute Held at Metairie

By Victor W. Skaggs

For nine evenings late in January the Metairie Seventh Day Baptist Church of New Orleans, Louisiana, gave serious consideration to "Church Organization" and "The Responsibility of Church Members." The dean of the Seventh Day Baptist Center for Ministerial Education, Victor W. Skaggs, was the invited guest leader of the study.

In the field of organization the church gave detailed study to the theological principles that underlie church organization, the church covenant, the church constitution and by-laws, the church business meeting, the program of the church and how organization can strengthen it. In the area of the responsibility of members the church gave attention to the biblical basis for personal responsibility, the ways in which a church works, the area of life in which the members may best serve the church, the specific ways of service within the organized church and who will be responsible.

The avowed purposes of this Lay Training Institute best illustrate its results:

"Every church has its workers and its idlers. There are the faithful ones and those who are unfaithful. For every man and woman and child there is the possibility of growth into larger and more effective service for Christ and His Church.

"This Institute provides an opportunity for each person to discover ways in which he may broaden his usefulness to the church and to the Christ who is its Head.

"The church of the living God is also the fellowship of living people: active zealous people, alive with hope, buoyed up by faith, eager to know how to work the works of God.

"As we meet together we will try to discover the ways in which the church can be more meaningful to us and the ways in which we can be more meaningful to the church."

The Metairie church meets in a new, almost completed building of red brick exterior. The inner walls and ceiling are finished in attractive soft tones. The lights are recessed in the ceiling. The building is a testimony to the faithfulness of members and friends who labored to see a vision come to fulfillment. A group of earnest Christians, a lovely sanctuary, an ideal of service, a spirit of evangelism — these make up the Metairie Seventh Day Baptist Church.

## Methodist Bishops Affirm Faith, Repudiate "God Is Dead"

It has been noted that one of the principal advocates of the "God-is-dead" philosophy is a Methodist professor from the so-called Bible Belt of the nation, Thomas Altizer, of Emory College in Atlanta, Georgia. It seems that he has claimed, "Emory has given me total and full support." The College of Bishops of the Southeastern Jurisdiction of the Methodist Church has taken a strong stand against this statement and other statements quoted by them from his book and articles published in periodicals. The bishops in an effort to clarify the situation sent a carefully prepared repudiation of Professor Altizer's views on January 20 to all bishops and other Methodist officials throughout the United States and thirty-one foreign countries.

Portions of the statement of the bishops printed in full on the front page of **The Methodist Christian Advocate** of Feb. 8, 1966, are quoted below:

"We regard Professor Altizer's statements referred to as irresponsible and untenable and in particular his declarations that 'we must recognize that the death of God is an historical event: God has died in our time, in our history, in our existence'; that 'we are called upon not simply to accept the death of God with stoic fortitude but rather to will the death of God with the passion of faith'; that 'all moral values that were once historically associated with the Christian God have collapsed'; that 'in-

XX

### MEMORY TEXT

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. — Romans 4: 3.

XX

so far as the church has become Christendom, insofar as the church has entered history, it has become a corpse. . . .

“Such declarations are pure fantasy, unsupported by any responsible scientific or theological knowledge, and contradicted by the long experience of man on the earth and by the unnumbered millions who in the present know the Almighty as the living God. . . .

“Certain facts connected with this unhappy affair must be kept clearly in mind:

“1. Professor Altizer does not speak for the Methodist Church, though some have so understood because of his connection with a Methodist university. On the contrary, he challenges the basic affirmation of every church in Christendom. . . .

“We are amazed that a professor of the Bible and Religion in a church college should say, ‘It is my conviction that the first requirement of a contemporary theological method is a full acknowledgment of the death of God. This means that all traditional theological thinking is now irrelevant. . . .’

“All this is in utter conflict with the Christian gospel and the ageless concepts of the Hebrews.

“2. Professor Altizer does not speak for the University.

“3. Professor Altizer speaks for himself only. His right to a personal opinion is not denied, but in this instance Emory University is also involved. . . . As a man of learning and an educational officer, he should remember that the public may judge his profession and his institution by his utterances. . . .

“We are confident Emory’s trustees, who are its trusted guardians, will make clear to all persons the declared purpose and commitment of Emory University.”

### How the Wounded Feel

There is widespread interest in what the servicemen themselves think about the Vietnam war and their relation to it. Church officials sometimes have an opportunity to pick up some of the attitudes that are well known by chaplains serving with the men. The Rev. Wayne Dehoney, president of the Southern Baptist Convention, recently made a trip to several countries in the Far East and while in Japan, visited hospitals where many of the wounded from Vietnam are taken to recover.

Here are three reactions that cover a wide range and make one realize that attitudes are of many different types and reflect the strength and weakness of immature young men.

One boy from Georgia with two bullet wounds in the shoulder said, “What a tough break — clean through the flesh without a broken bone! If they had busted me up, I’d be in the states now, but I’ve got to go back for five months of that mess.”

On the bed next to him, a boy from Texas said the opposite: “I can’t wait to get back to my outfit. It’s not right for me to lie in bed here with nice clean sheets and good food while my buddies are fighting in the swamps.”

One boy desperately needed spiritual help. The psychiatrist had given up. “It’s a job for the chaplain,” he said.

The boy accidentally shot a South Vietnamese mother and child as he charged into a village to rout the Viet Cong. Guilt weighs heavily upon him. I talked with him about God’s forgiveness. But he couldn’t seem to believe that God can forgive him because he can’t forgive himself. His hands quiver continuously; his lips are drawn in a tight line.

The Baptist president remarks:

“Our people in the military have neither horns nor halos. They are single men, men with families, with the same problems, disappointments, heartbreaks, and difficulties — but the continual battle against loneliness, frustration, and temptation is a gnawing reality. These men and women need our prayers.”

MISSIONS — Sec. Everett T. Harris

### Forward Steps at Makapwa

A letter written late in January 1966 by the Victor Burdicks has come telling of progress in the renovation of medical facilities project at Makapwa Station, Malawi.

Dr. and Mrs. Burdick and family have moved over to the home formerly occupied by the Rev. and Mrs. David Pearson and family. The home they have vacated is being used as a maternity ward “until such time as the present maternity has undergone a major overhaul, after which maternity will be moved back and our former home made into hospital wards. So things are progressing and looking very nice as all the outside woodwork is being painted a very light grey against the brick building.”

In an addition to the letter Mrs. Burdick wrote, “We are in our new home and getting settled. We have painted the kitchen and pantry a light green and are in the process of painting all woodwork either white or light grey. This has tended to lighten the inside. Maternity Ward is now located in our former house and looks very nice.”

Commenting on the completion of a home which was being built for Director F. Mazingah with a gift specially contributed by the Riverside, Calif., Seventh Day Baptist Church, the Burdicks have written, “Mr. Mazingah has moved into his new house, and is so happy with it. The workers have taken great pride in it as if it were their own. There seems to be new life in our staff, more evident as more and more is put into their hands. Our going away on furlough (August-December 1966) will probably be very good for them, to see they can do without us, though of course the medical work will be limited.”

Commenting on plans for schooling for their three children, the Burdicks tell of placing Vickie and Joan in a private school at Cholo, about 20 miles distant from Makapwa. The youngest child, Mark, may enter nursery school in 1967.

Transportation of the children to and

from school each day is presenting a problem. The children will have to leave home at 6:30 each morning, with school beginning at 7:30. One of the medical workers at Makapwa will take the children most of the way to Cholo. They will be able to ride the last four miles with a family from the Gotha Tea Estate. The Burdicks are very pleased with the arrangements.

In closing Mrs. Burdick wrote, “Today is Joanie’s first day at school. She was so happy to be going. Vickie likes school though his remark was, ‘We haven’t learned anything yet.’ There are 18 children in Vickie’s room and about 12 in the nursery.”

### Fifth Sabbath Observance in the Churches

Many Seventh Day Baptist churches and Sabbath Schools observed the fifth Sabbath of January as a time to emphasize our Seventh Day Baptist mission in British Guiana, reviewing present work there and considering the prospects for a greater work for Christ in that soon-to-be-independent country.

Missionary keyworker of the Richburg, N. Y., Seventh Day Baptist Church, Mrs. Blanche L. Clarke, sent a brief review of their special services held during the Sabbath School hour on January 29. She wrote that the young people had charge of the devotionals. The prepared “fact sheet” was read, telling about the country, people, government, climate, education, and living conditions, also explaining the location of our mission churches by use of a map of British Guiana. An article was read about how the mission was started. A special offering was taken designated for British Guiana missions.

At Westerly, the Pawcatuck Sabbath School observance was made realistic by a specially decorated worship center prepared by Mrs. Barbara W. Barber. Two support columns were wrapped with brown paper turning them into the trunks of palm trees. Palm leaves had been secured and attached along with coconuts to make two very real cocopalms. Bright colored birds sat on

the branches and monkeys clung to the trunks of the trees. A cornucopia placed on the tabletop of the worship center ran over with the abundance of tropical fruits grown in British Guiana. On the wall in the background at the center of our attention was pictured an open Bible and the words of the Great Commission. With this imaginative, creative worship center to catch our interest the work and opportunities of the British Guiana mission field were presented by four speakers giving brief sketches as taken from the British Guiana Fact Sheet. The offering was specially designated for British Guiana missions.

Keyworkers of the New Auburn, Wis., church, Mr. and Mrs. Loyal Pederson reported "a wonderful Sabbath with the Lord at our morning worship, fellowship dinner and program of slides and report on British Guiana missions. There were about 40 present. . . . We had been having a week of way below zero weather and Sabbath day was no exception. . . . Many remarked afterward how good it is and important for all to know about the history, the disappointments, and the progress on our mission fields. . . . I found real joy in searching through **Sabbath Recorders**, 'Mission Notes' and **Yearbooks** for material."

It is known that many other churches and Sabbath Schools used the "5th Sabbath of January" occasion to emphasize Seventh Day Baptist missions. These few instances are shared so that others may be encouraged to look ahead and prepare for the next 5th Sabbath observance on Sabbath day, April 30, with emphasis on Jamaica missions.

#### Year of the Bible

Representatives from almost 90 per cent of Protestant denominations in the United States attended the recent Advisory Council meeting of the American Bible Society. Plans were approved to increase distribution of the Scriptures to 75 million copies in 1966, "The Year of the Bible," and the Society's 150th Anniversary Year.

#### Future of World Council as Seen by Retiring Secretary

The ecumenical movement has reached a point of new beginning as of now, the general secretary of the World Council of Churches said in his annual report to the Council's Central Committee, meeting in Geneva, Switzerland, Feb. 8-17.

Addressing the 100-member policy-making body, the Rev. Dr. Willem A. Visser 't Hooft said, "practically all of the main confessional families have accepted in principle the fact that they have an ecumenical task to fulfill, and churches in all parts of the world participate in that task.

"The main task," he said, "is now the task of concentration rather than of expansion." Now we must "intensify our relations, remove obstacles to full fellowship, and make concrete decisions about unity."

The ecumenical movement has learned that "its health depends on the place it gives to the Holy Scriptures," Dr. Visser 't Hooft states. Early gains could not have been made without the renaissance of biblical theology in many places, and only because that theology produced a remarkable consensus on many central points.

Scripture must be "conceived of as a coherent whole and as speaking with a common voice," he said. "Much is at stake. To deny the unity of the Bible is to deny the necessity of the unity of the Church. Our movement can only be a dynamic movement toward greater unity if we listen together to the One Voice which gives us our marching orders," he stressed.

Speaking of the Second Vatican Council, Dr. Visser 't Hooft said, "None of the basic doctrinal issues which divide have been resolved, but at the same time in most of the fields in which the World Council of Churches operates we now find opportunities for fruitful fraternal exchange on convictions and experiences, and we have far more common positions to advocate and to defend than we ever thought possible."

#### These Things

#### Public Schools May Do

By Rolfe Lanier Hunt

Staff Associate,  
Church and Public Education,  
Division of Christian Education,  
National Council of Churches

Banner headlines screamed, "Bible Thrown Out of Public Schools!" on June 17, 1963, when the Supreme Court of the United States announced its decisions in the case of Abington vs. Schempp. By this decision the Court declared that required practices of worship in public schools violated the rights of American citizens. Most people read only the headlines, and did not hear the measured words of the Supreme Court explaining that the function of public schools is to give instruction rather than to lead in worship. Even today few people have heard these significant words of the Court in that decision:

"... It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be affected consistent with the First Amendment."

Courses in Bible literature and history, comparative religion, and studies of the relation of religion to the advancement of civilization, may now compete with the 1,100 other courses offered in American public secondary schools. Doubts of their legality having been removed, such courses may now be considered on their merits. In seventeen states a total of sixty-eight public high schools were offering courses in 1958-59 with titles such as "Bible History," "The Literature of the Bible," or "The Bible." This, Grace S. Wright of the U.S. Office of Education found in

a study of "Subject Offerings and Enrollments in Public Secondary Schools."

The number of such courses is now increasing. The state departments of education in Florida and Indiana, for example, have named committees to revise outlines of a course in biblical literature. A voluntary association has been formed to promote "the proper use of Bible and religion in schools": the Religious Instruction Association, Inc., 4001 Fairfield Avenue, Fort Wayne, Indiana 46807.

The use of the Bible when relevant to the regular school subjects is also increasing. Study of the Bible, "not as a religious book . . . but as a source book for the humanities" by pupils in eleventh-grade English classes of the Newton High School in Massachusetts, was described by Thayer S. Warshaw in **The English Journal**, official organ of the National Council of the Teachers of English, in February 1964. In September 1965, Robert F. Hogan in **The English Journal** described a number of such experiments and reasons for including biblical selections in a program of literary studies. The Bible ranks as one of the three richest sources of allusions in the literature commonly taught in American secondary schools, along with Greek mythology and the **Iliad**, according to a current study by James R. Squire, executive secretary of the National Council of Teachers of English. The facts justify a statement by the 1958 Basic Issues Conference that "poets, novelists, and playwrights have drawn upon . . . biblical passages . . . cumulatively significant for an understanding of Western culture." "If a literature program is to include the best of man's thoughts in their most artistic expression, to exclude the Bible is to leave a void which nothing else can fill," says Dr. Hogan, who notes also that, "Schools wishing to teach biblical selections as literature will find scant material in traditional texts."

Doubly significant, therefore, are the units on "The Bible as Literature" being developed for experimental use at

the English Curriculum Study Center at Indiana University, and the experimental materials now coming from the Nebraska Curriculum Development Center at the University of Nebraska. Among them are packets of material for pupils and for teachers, such as "Religious Story: Part II, Hebrew Literature," for use in grade seven in public schools. In a tenth-grade course on "Man's Picture of Nature" is a four-week unit on "The Hebraic-Christian Tradition."

A commercial publisher, Harper and Row, is announcing this month a new text, **Religious History of America**. It is designed for use as a text in public secondary schools, either as a supplement to the regular course in American history, or as a separate elective course. In the Newton, Massachusetts, high school mentioned above, part of the study of ancient history is on "The Fertile Crescent," concentrating on the position of Israel in the midst of other cultures, on the notion of covenant, and on individual leadership, with attention to religious concepts and practices as recorded in the Bible. Students in those classes later meet "Christianity and the New Testament" in the context of study of the Roman Empire.

Such a role for the public school is envisioned by many statements from professional education groups. One, a report of the Commission on Religion in the Public Schools of the American Association of School Administrators, published June 30, 1964, says that "recognition must be given to the role of religion and the religious in literature, in history and the humanities, and in the arts. In a second area ways must be found to portray the part played by religion in establishing and maintaining the moral and ethical values that the school seeks to develop and transmit. Finally, the public schools are called on to build an understanding of the relationships between civil government and religious freedom, and to prepare for citizenship in a multi-faithed society." The Commission cites with approval an

earlier effort of the American Association of Colleges for Teacher Education to develop "ways and means to teach the reciprocal relation between religion and other elements in human culture in order that the prospective teacher, whether he teaches literature, history, the arts, science, or other subjects, be prepared to understand, to appreciate, and to convey to his students the significance of religion in human affairs."

All such efforts in public schools must be guided by the test offered by the U.S. Supreme Court in the Abington decision:

"What are the purposes and the primary effect? If either is the advancement or inhibition of religion then the enactment exceeds the scope of the legislative power as circumscribed by the Constitution. That is to say, that to withstand the strictures of the Establishment Clause there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion."

(to be continued)

### **Provisions for Clergymen Under the 1965 Social Security Amendments** By Ralph W. Jones, District Manager

The 1965 Amendments to the Social Security Act include an important time extension for clergymen which may require your prompt attention. If you have not elected to be covered by Social Security and you have had earnings from the ministry in two or more years since 1954, you have until April 15, 1966, to decide whether or not you now wish Social Security coverage.

The recent change directly affects you if:

You have not elected to receive social security credit for your earnings from the ministry and now wish to do so.

You have reported your earnings for social security purposes, but have not filed the necessary Form 2031,

"Waiver Certificate to Elect Social Security Coverage for Use by Ministers, Certain Members of Religious Orders, and Christian Science Practitioners."

You filed a waiver but it was not effective for the first year you reported earnings for social security purposes.

If you have any questions about how the extension affects you, we urge you to visit your local Social Security District Office or Internal Revenue Service office to discuss your status. A free pamphlet, OASI-1965-12 is available from your Social Security District Office upon request. However, do not postpone your inquiry. Remember the opportunity for election will expire April 15, 1966.

### **Anti-Poverty Problems**

(continued from page 6)

reform may produce reform without corruption, but when they become part of the political structure, as is contemplated, the peril of "establishment of religion" begins to appear. So says Dean Kelley.

Here comes the new problem in relation to ecumenicity. In the days of James Madison and up to the present the competition of sects has effectively helped the First Amendment to succeed in its purpose of avoiding establishment of religion even if or when government money was to some extent distributed among the churches. In this new day of more complete co-operation — this ecumenical day — the First Amendment could be easily violated. Mr. Kelley puts it this way:

"Suppose there were a top-level inter-religious committee on the elimination of poverty, composed of 50 or 60 of the top leaders of the three major faith groups: this 'summit' group would be able to command national respect and attention, to focus moral concern upon recalcitrant problems in the area of poverty, and to mobilize support for national efforts to eliminate it. . . .

"The First Amendment is not true because it is in the Constitution; it is in the Constitution because it is true.

It points to some enduring and long-range realities of human experience which we might otherwise lose sight of in pursuit of short-range goals, and we violate it at our peril.

"It is my conviction that any condition which partakes of the nature of establishment 'will harm civil society and the churches in the long run, and will restrict the religious liberty of citizens.'"

He goes on to say, "What makes politicians what they are — for better or worse — is acting as brokers of civil power, and when churches undertake that activity, they become thereby the same thing as those they replace."

He concludes with an illustration of all the churches working together to form a body to obtain federal funds and set up a whole range of services which they are convinced City Hall is not rendering to the poor. "Suppose that with this help from the ecumenical anti-poverty body the poor are freed from the oppression of City Hall, and become dependent instead upon the new surrogate for government, the pillars of the several main religious bodies.

"Having no terms of office or amenability to the electorate, bearing a joint (and perhaps diminishing) prestige that makes them unassailable, if their works take form and fallibility from their (political) function, and they become in operation increasingly like City Hall, how will you turn **those** rascals out?"

### **Baptist World Congress Books**

The story of the Miami Baptist World Congress held last June is now printed in a large book that sells for \$4.00. All registered delegates from 75 countries were mailed a free copy of this book in mid-February. The cost was covered in the registration fee. It is an interesting, well-illustrated book containing many of the major addresses given at the 11th Congress. The present book is larger than the one following the Congress at Rio in 1960. It can be ordered from the Baptist World Alliance, 1628 16th St., N. W., Washington, D. C. 20009.

## The Racial Issue —

### Complacency or Compassion?

Much has been said about the need of the Negro in America. The great civil rights struggle is falling far short of its goal. Why? Because we are falling into the old trap of trying to change the environment without bothering the individual. Those who push the hardest for new advantages for the underprivileged are many times those who refuse to get down to help boost them. The complacent attitude says, "Give them a better education. Give them the right to vote. Give them better jobs. Give them their rights." The compassionate attitude says, "Father, forgive me for my own prejudices, and pour the love of the Savior through me to reach those whom I have hurt."

We cannot change the environment for the Negro until we change the attitude of the individual who has long insisted in thinking himself better than the Negro. Are you that individual?

### Four Things

Four things a man must learn to do  
If he would make a record true:  
To think without confusion clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.

—Henry van Dyke.

## SABBATH SCHOOL LESSON

for March 12, 1966

### "Blessed Are the Peacemakers"

Daily Bible Readings

1. What Causes War? — James 3: 17—4: 12.
2. "Do Not Shed Blood"— Genesis 9: 1-7.
3. The Ways of Kings — 1 Samuel 8: 6-22.
4. Armed Defense Against Attack — Nehemiah 4: 7-23.
5. Swords into Plowshares — Micah 4: 1-5.
6. "All Who Take the Sword Will Perish by the Sword"— Matthew 26: 47-56.
7. "Turn the Other Cheek"— Matthew 5: 38-48.

## NEWS FROM THE CHURCHES

BERLIN, N. Y.—When summer came to Berlin last year, the members of the congregation scattered for vacations, camps, and Conference, but before long autumn was in the air, and all the members returned to work and school and to take up the business of the church.

In late August, at the annual church picnic, Pastor and Mrs. Maxson were honored for their 25 years of service to the church and community. They were given a silver tray in appreciation of their efforts.

Two of our young ladies, Miss Althea Greene and Miss Ruth Ellis, returned to Berlin after two months with the Summer Christian Service Corps. They were both to leave again shortly, Althea to return to her studies at Alfred University and Ruth to resume her duties as a first-grade teacher in Dexter, N. Y. But before they left, they took charge of the morning service one Sabbath and shared their summer experiences with us.

At the church business meeting in late September, officers were elected, including Elmer Stuart, moderator, and Arlie Greene, clerk. After the business was completed, we were ready for another year of work and service.

In November, Mr. and Mrs. Carlton Greene celebrated their 50th wedding anniversary. The Greens, who, along with their family, have long been active in the church, were guests of honor at an open house at their home in Center Berlin the Sabbath after Thanksgiving. This was attended by many friends in the community as well as from the church.

On December 18, a church Christmas party was held at the church. A program, entitled "The Bells Ring Out," was presented by the children of the Sabbath School. During the Christmas season, Althea Greene and Kenneth Cushman were home from college, and they joined Maryann Maxson and Robert Cushman in several quartet numbers. We all look forward to the times when these young people can sing together, for it is pleasant to hear their voices blend once more in praise of God.

February 5, a special Youth Sabbath service was held. A special introduction by Pastor Maxson, Paul Greene, and Robert Cushman told the meaning of the communion service. It was especially appropriate for Youth Sabbath, since it served to acquaint the young people with the meaning of the service which followed. For adults also, it provided a time for re-examination of well-known truths and a time for rededication.

—Correspondent.

METAIRIE, LA.—The first service in our nearly completed church building was a Christmas program on December 19. "The Littlest Angel," a Christmas play written by Brenda Rodgers, was presented by the young people under the direction of Mrs. Rodgers and Sally Hays. Everyone enjoyed singing the familiar carols which helped to tell the story of Christ's birth.

Although classrooms are not fully furnished we are making regular use of the new building and rejoice in God's blessings.

Dean Victor Skaggs of the Center for Ministerial Education was with us for ten days in January. He led a Lay Training Institute for workers from the Metairie and Hammond churches. Emphasis was on reasons for and patterns of church organization, with discussion of lay responsibility within the organized church. We found Bro. Skaggs' leading an inspiration and challenge to improve the operating procedures of our church. A study of proposed by-laws to supplement the original church charter has begun as one result of his visit here.

ALFRED, N. Y.—In view of National Christian Youth Week, the Youth Fellowship conducted a beautiful morning worship service (Feb. 5) under the leadership of Miss Althea Greene, Junior High YF advisor. Under the direction of Mrs. Richard Tolins the Rhythm Choir with their silent movements portraying "The Creation" was inspiring. With confidence I say that nary an eye strayed from those eight lovely young rhythmists as they interpreted the Gen-

esis 1 Scripture (narrated by Miss Lois Harrington, AU '66). As we listened to the messages, we were reminded of the parable of the Good Samaritan who didn't say, "Let George do it," as did the priest and Levite. He was willing to get involved. This also brings to mind a segment of the folk song, "Brother, Where Are You?" which is relevant. "...Oh, there are many who say it's true that brothers are we all, and yet it seems there are very few who'll answer a brother's call." We can learn so much from our youth if only we take the time to talk with them, understand their viewpoints, help them understand ours, and realize that their thinking, encouraged by adult guidance, will be shaping the world of tomorrow.

Our Youth Fellowship members are selling Photo-Cards (for all-occasion use) portraying the colorful beauty of our renovated sanctuary. In case any readers are interested you may contact the church office.

—Correspondent.

DAYTONA BEACH, FLA.—One special feature marking the closing days of 1965 in the church here was a pageant presented by the children's department at the Sabbath School on Christmas day. Many considered it one of the most beautiful Christmas pageants they had ever seen. Twenty-nine youngsters from 6 months to 18 years old were involved besides the helpers behind the scenes. All took their parts splendidly.

The annual church business meeting, with dinner served between sessions, was held January 16. Reports of the past year's work were received, new officers and committees elected, and plans for the new year considered. The president for 1966 is Orville B. Bond; clerk, Jean Davis; and treasurer, Winfield F. Randolph.

Fifty-four members and friends attended an oyster roast at the Upson home on Jan. 23. In spite of cool weather the fellowship was warm, the fire warmer, and the horse-shoe game really hot at times.



# The Sabbath Recorder

Daytonians again had the privilege of attending the meetings of the Florida Chain of Missionary Assemblies January 18 to 20. These assemblies are held annually in 22 cities or districts in Florida, and bring missionaries from many parts of the world to address the audiences. There were missionaries here from Africa, Japan, Arabia, Nepal, India, Philippines and British Guiana.

We are happy to have so many of our northern friends with us this winter, and many who do not spend the winter here, come for Sabbath services part of the time. We hope many more will visit us. Church services begin at 10 a.m. with Sabbath School following. Prayer meeting is at 7 p.m. on Sabbath eve. The church address is 145 First Ave.

Pastor Davis is again conducting services at Tampa on the first and third Sabbaths of the month. The services are held in the University Christian Church, corner of 58th St. and 122nd Ave. in Temple Terrace, (north-east corner of Tampa). Sabbath School is at 2:30 p.m. followed by a worship service at 3:30. All who may be in that area will be very welcome at these services. — Correspondent.

## Marriages

Ellis-Clarke.—Howard Franklin Ellis, Lt., U.S. Army, son of Mr. and Mrs. Delmar B. Ellis of Stephentown, N. Y., and Roberta Louise Clarke, daughter of the Rev. and Mrs. David S. Clarke of Alfred, N. Y., were united in marriage by the bride's father, January 29, 1966, in the Alfred Seventh Day Baptist Church.

## Obituaries

Gilson.—Rodney Edward, son of Darrel E. and Harriet Cottrell Gilson, was born at Miami, Fla., Oct. 27, 1945, and died January 15, 1966, at Clarksburg, W. Va., following the crash of an automobile in which he was a passenger.

The Gilson family lived in Maryland during most of Rodney's life. He was baptized and became a member of the Washington Seventh Day Baptist Church.

He spent three years in the United States Army, serving with the medical corps in Korea and Santo Domingo. In September, he entered Salem College as a freshman.

He is survived by his parents, two sisters, Darlene and Margaret, and three brothers,

Herbert, Victor and Paul. All are of Cedarville, N. J., except Paul, who is stationed at Camp Lejeune, N. C.

The memorial service was held at the Marlboro Seventh Day Baptist Church, where Rodney's grandfather, the Rev. Herbert L. Cottrell, served several years as pastor. The service was conducted by the Rev. Elizabeth F. Randolph and the Rev. J. Paul Green. Burial was in the Marlboro Church Cemetery.

— J. P. G.

Livingston.—Hattie Viola Price was born July 29, 1875, at Savannah, Ga., and died at Carraway, Fla., Sept. 24, 1965.

She was twice married, and is survived by five children: Lewis and Ernest Wells, Mrs. Florence Dwyer, Mrs. Bertie Vinson, and Mrs. Eva Hilliard; 8 grandchildren and 6 great-grandchildren; also one brother.

Baptized in youth in the Church of Christ, "Aunt Hetty" united with the Putnam County Seventh Day Baptist Church by testimony in October 1957, and has been a faithful member, although she was seldom able to attend services due to advanced age.

Graveside services at Bardin Cemetery were in charge of a Baptist pastor, John Strickland, assisted by Deacon Alfred L. Blix of the Putnam County church. — C. A. B.

Mead.—Mrs. C. Esther Hull was born April 2, 1887, in Red Cloud, Neb., and died Feb. 3, 1966, while visiting her son in Georgia.

She was a charter member of the reconstituted Seventh Day Baptist Church of Daytona Beach and was a loyal member and faithful attender until the time of her death.

She is survived by three sons: D. Eugene of Valdosta, Ga.; Norris E. of Port Orange, Fla.; and Henry W. of Holly Hill, Fla.; a daughter, Mrs. Curtis W. Snyder of Lancaster, Calif.; and two sisters, Mrs. Elsie Matthews and Miss Edna Hull, both of Daytona Beach.

Funeral services were conducted by her pastor, the Rev. S. Kenneth Davis and burial was in Bellevue Memorial Park, Daytona Beach.

— S. K. D.

Stevens.—Amelia Potter Fenner, daughter of Elisha Potter and Harriet Smith Fenner, was born at Five Corners, near Alfred, N. Y., Oct. 3, 1877, and died at St. James Mercy Hospital, Hornell, N. Y., Jan. 27, 1966.

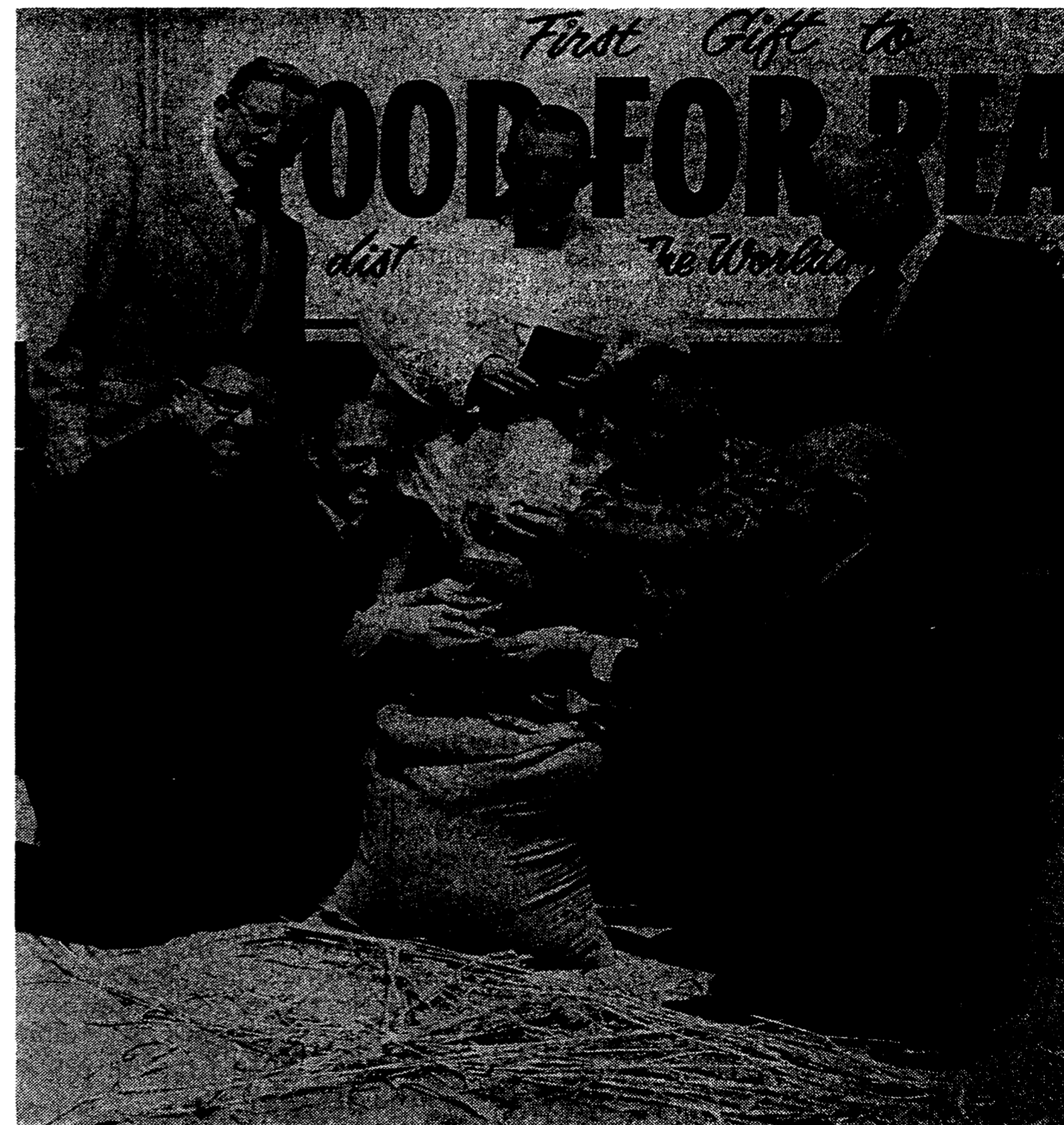
She joined the Alfred Seventh Day Baptist Church on June 3, 1910, by letter from the Alfred Station Seventh Day Baptist Church.

On December 14, 1909, she was united in marriage with Frank Winthrop Stevens of Alfred. Mr Stevens died in August 1955.

She is survived by one daughter, Hazel (Mrs. Kenneth Kane) of Mt. Morris, N. Y.; one son, Lyle G. Stevens of Dunsville, Va.; one brother, Edgar E. Fenner of Shinglehouse, Pa.; six grandchildren, and thirteen great-grandchildren.

Funeral and committal services were held at the Landon Funeral Home, Hornell, N. Y., Jan. 29, 1966, with the Rev. Hurley S. Warren, associate pastor of the Alfred Church, officiating. Burial will be in Alfred Rural Cemetery.

— H. S. W.



**What We Do for the Hungry We Do for Christ**  
**Then the King will say to those at his right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food . . ."**