

# The Sabbath Recorder

Sabbath Association, Fairview, Okla. 73737. It is not too late to order. Perhaps your church makes a practice of ordering. There is a wealth of valuable material printed on the calendar.

## Brighter Side of College Life

At a time when those aspects of college life which get the most publicity are not very encouraging it is good to hear a little of the brighter side. Christianity is not dead on the college campus—far from it.

IVCF (Inter-Varsity Christian Fellowship) in a December report has this to say:

“We are encouraged by the fact that this fall there are more students participating in campus prayer meetings and Bible studies; there is greater attendance at fall conferences; there are more students placing their trust in Christ than in any recent year in the history of Inter-Varsity.”

It is a rash man who claims a halo in this complex age, and yet we must have an ethical measuring stick for conduct, and must use it . . . in both business and government and as individuals.

—John Connally, Gov. of Texas

## A Church Near Mayo Clinic

Did you know that there is a Seventh Day Baptist church near the Mayo Clinic? The Dodge Center, Minn., church sometimes hears of people who are going through the clinic at Rochester and sometimes it does not. Usually a week-end is involved. The church offers an opportunity for mutually profitable fellowship. Services are at 10 a.m., with Sabbath School following. Transportation (20 miles) is offered to those who need it. Call the clerk, Ardith Green 374-6362, or the parsonage 374-2211.

## NEWS FROM THE CHURCHES

**RICHBURG, N. Y.**—The annual business meeting was held at the church on Oct. 1., with twenty-one in attendance. The following officers were elected: Moderator, Robert Stohr, vice-moderator,

Mrs. Gertrude Burrows; clerk, Mrs. David Taylor; treasurer, Mrs. Eugene Burdick; and world mission treasurer, Mrs. Floyd Clarke.

The Rev. David Pearson who had been our pastor for the past year left Richburg on September 1.

The Rev. Hurley Warren of Almond is serving as interim pastor. On Pulpit Exchange Sabbath, the Rev. Herbert Saunders of Little Genesee was guest speaker. On Layman's Sabbath, Wesley McCrea brought the morning message.

The Rev. & Mrs. Ralph Hays of Metairie, La., spent several days in early November calling on members of our congregation and on November 5, Mr. Hays was guest speaker. A call was given Mr. Hays to become our pastor, but he has replied that he cannot accept the call.

Our Ladies Aid Society meets each month with a 6:30 p.m. dinner followed by a program and business meeting.

Mr. & Mrs. Jesse Burdick are spending the winter at St. Cloud, Fla.

—Corr.

## Births

**Maltby.**—To Mr. and Mrs. Ronald Maltby of Plainfield, N. J., a son Brad Randolph on Dec. 16, 1966.

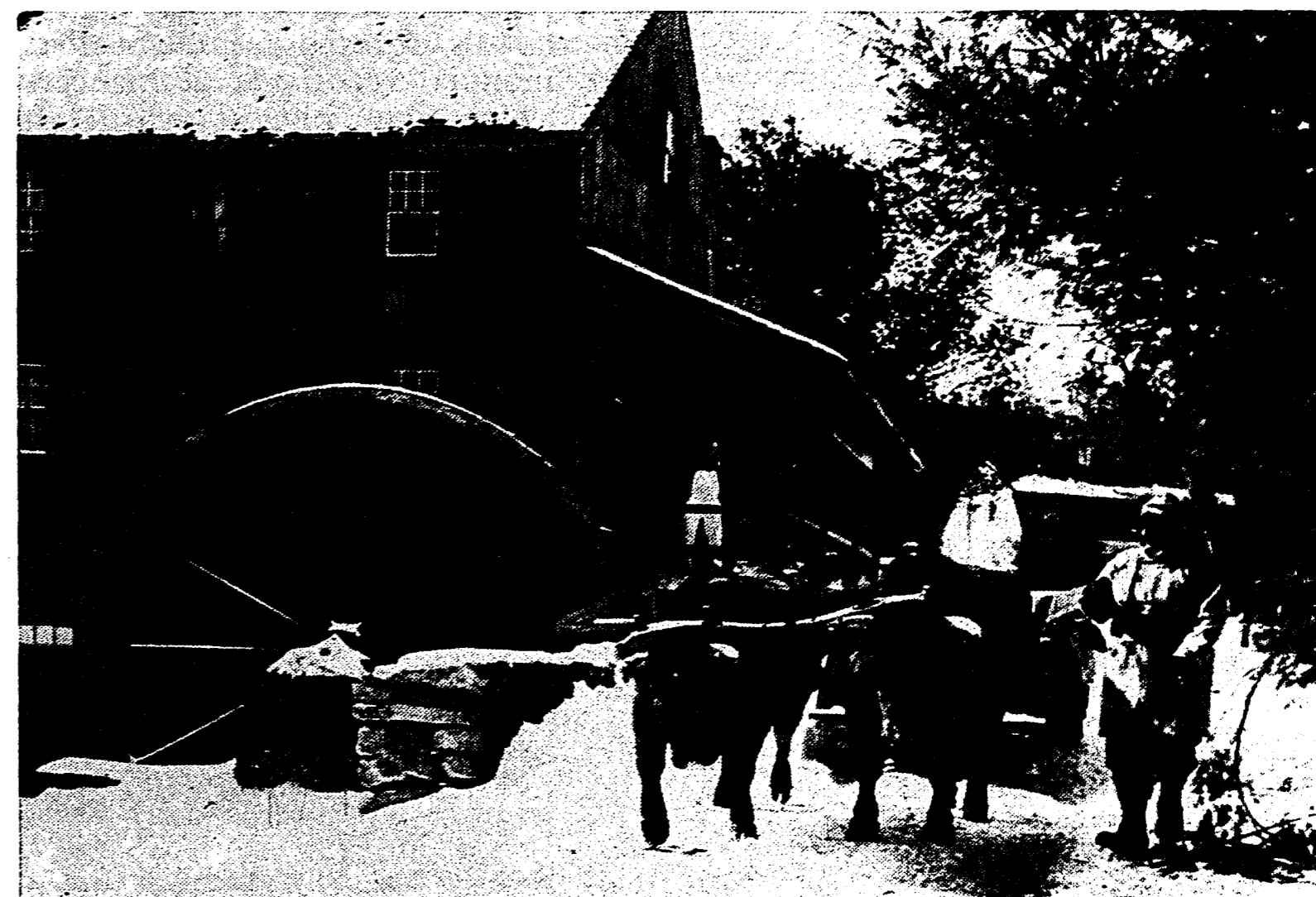
**Wheeler.**—A daughter, Esther Hope, to Edgar and Xenia Lee (Randolph) Wheeler of Ashaway, R. I., on Nov. 21, 1966.

## Obituaries

**CROSS.**—Mrs. Lucy Fern (Wilbur) Cross, daughter of John E. and Mary Ann Wilbur, was born at South Lake Weir, Fla., July 14, 1880, and died at the Westerly Hospital, Westerly, R. I., Nov. 6, 1966. She was a member of the First Seventh Day Baptist Church of Hopkinton. She is survived by two sons, Wilbur E., and John F.; five daughters, Mrs. Benjamin Bliven, Mrs. William Bliven, Mrs. Joseph Bliven, Mrs. Carl Tate, Sr., and Mrs. Edwin Fenner; a sister, Mrs. Frank P. Smith; seventeen grandchildren, forty-five great-grandchildren and several nieces and nephews.

Funeral services were held from the Panciera Memorial Home in Westerly, with her pastor, the Rev. Edgar F. Wheeler, conducting the service. Interment was at Old Hopkinton Cemetery, Ashaway, R. I.

—E. F. W.



Old Sturbridge Village, Mass.

## WHERE BELLS DON'T RING

Eugene Field

It seems to me I'd like to go  
Where bells don't ring nor whistles blow,  
Nor clocks don't strike, nor gongs don't sound.  
And I'd have stillness all around.  
Not real stillness, but just the trees'  
Low whisperings, or the hum of bees,  
Or brooks' faint babbling over stones  
In strangely, softly tangled tones.  
Or maybe a cricket or katydid,  
Or the songs of birds in the hedges hid,

Or just some sweet sounds such as these  
To fill a tired heart with ease.  
If it weren't for sight and sound and smell,  
I'd like the city pretty well,  
But when it comes to getting rest,  
I like the wild woods lots the best.  
Sometimes it seems to me I must  
Just quit the city's din and dust,  
And get out where the sky is blue—  
And, say, how does this seem to you?

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# The Sabbath Recorder

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
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## Rejecting Limitations

As we look ahead to the spreading of the gospel in 1967, to the forward looking plans of each local church, the whole denomination, and the Conferences in our Seventh Day Baptist World Federation, how wonderful to be able to say, "We are rejecting limitations." Maybe we cannot reject all of them and still be realistic. We can probably cross off more than at first seems possible. The thought comes to us by way of R. G. LeTourneau.

Mr. LeTourneau is more than one of the world's foremost industrialists with vast financial resources at his command to develop the biggest earth moving equipment yet devised; he is also one who devotes much of his time making things happen in the sphere of Christian faith. There is a write-up about him in his widely distributed four-page monthly **Now**. The article entitled "Rejecting Limitations" shows pictures of how the inventor overcomes obstacles. If there is no suitable lathe to machine his equipment components he builds one; if there is no equipment big enough to turn a huge machine on its side for convenient welding, he tells his men to make such a positioner; if a machine needs a rubber tire bigger than any tire ever fabricated his shop can make the mold for the tire company to use. One such tire ten feet high, five feet wide dwarfs the industrialist and his car standing beside it.

It would be easy enough for church members and pastors to be discouraged by such comparisons. We could say that we, too, would do great things if we had the resources of Mr. LeTourneau. He has the cooperation of all his well paid employees and the students of his technical college. The pastor might easily say that if he had the heart-felt cooperation of all his staff and the members of his church he could accomplish near wonders. But, alas, we are all beset by limitations of one sort or another imposed by our circumstances. Are we? Mr. LeTourneau started out as a poor boy working in a foundry trying to learn to be an iron molder. He overcame the difficulties one at a time because he refused to be limited by them.

Are we determined to serve the Lord? Can we truthfully say that it is impossible for us to witness to others? Let us face it; do we really love people? If so we will not allow imaginary or existing limitations to keep us from helping them to find the faith that is ours. As a church and as a denomination we have been led of the Lord to accept goals for the year that at first seem staggering. The promises of God fail not. Let it be said of us as was said by the Apostle Paul of Abraham; "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform" (Rom. 4: 20, 21).

God does not expect of us as individuals or as a group performance that is herculean. He really expects something more than unbelievable feats of mythological characters. We are engaged in the work of God. If we are truly faithful to Him the world will be amazed at what we can accomplish with our unsuspected divine resources.

## Imaginary Segregation Issues

When one has it called to his attention that with only 10 percent of the population Negroes suffer 27 percent of the casualties in Vietnam, he is rightly disturbed. But before drawing the inference that there is some sinister plot or anti-Negro influence responsible for this he should do a little investigating. It will probably be found that there is no substance to the insinuation.

Let us remember that the Army has had integration for some twenty years. Negroes have moved up in officer rank according to their ability and the equitable rules of military promotion. In training centers like Fort Dix, N. J., it can be noted that an unusually high percentage of the drill sergeants are of the Negro race. This is partly because some of them had more military experience and partly because they seem to make better instructors in basic training than the average white soldier.

There is doubtless another rather natural reason for more Negro soldiers in Vietnam. It is doubtful if more have been drafted, but rather certain that more have enlisted. When jobs are hard to find, the military offers security and economic advantage. The pay is good, and equality in uniform looks attractive. Well trained professional soldiers in the Regular Army would run a higher percentage of Negroes than the population as a whole. There is a tendency for young men of the Negro race to stay in the army longer than white men.

The answers we have given are not complete answers, but come from twenty-two years of observation from within the army structure. It is our opinion that the size of the Negro casualty list is not a civil rights issue and should not be picked up by Christian people as something for a religious crusade. On the other hand, to say that there is no discrimination among military people when such a high percentage of civilians still practice discrimination would be to say that human nature is at a higher level in the army than in the church. However, the military man (officer and non-com.) is under a more strict discipline than civil servants or church officials. He knows he has to live by the rules or suffer the consequences. Rules are obeyed—at least outwardly.

## Stewardship Failure?

An amusing story of delayed mail comes from Baptist sources in Texas. Seventeen years ago the Stewardship Division of the Texas Convention sent out from Dallas a packet labeled "New Stewardship Materials" to a pastor at Marshall only 150 miles away. The new materials kept getting older, for they failed to reach the pastor. Now, seventeen years later the Post Office has returned the envelope to headquarters. It was stamped at Marshall "Address Unknown" and forwarded to Hobbs, N. M., reason unknown. The real joker is that the envelope was also stamped "Received Without Contents."

How serious is it when new stewardship material fails to get to the pastor and



## MEMORY TEXT

Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. James 2: 18.

from the pastor to the church? Does it mean that the church misses valuable information and instruction about tithing and stewardship? Probably that is not the case, for the next year other material would be sent out and there would be a gap of only one year. It is possible, however, that during that one year certain individuals were ready to make life decisions about supporting the Lord's work. Without the help of good literature telling a convincing story some may have made wrong or inadequate decisions.

It would be interesting to speculate as to what would happen to a church in seventeen years if it were depending for stewardship emphasis on mail that never arrived. Would the church still be in existence? How about its missionary spirit? Just suppose that the postman were a modern Rip Van Winkle as far as stewardship literature was concerned. A few church members, professing to be irked by appeals for money might think a seventeen-year delay in the mails would be wonderful. On the other hand, would not our souls shrivel up and our giving hearts become sluggish if we were not reminded of the blessings of God and our responsibility to share them with the lost and the needy?

### After Christmas Observations

The December church bulletins, some of which were late in getting to our Plainfield offices, tell a little different story this year. In several churches it was urged that members refrain from the usual exchange of Christmas greeting cards and donate the money saved to "Bricks for Blantyre" or some home mission project. This practice might commend itself to other churches looking forward to "white gift" projects for December 1967.

## President's Column

### Preview of Conference Program

By Dr. Lewis H. V. May

This year in the Conference program there are to be several emphases. One important goal is Facing Frontiers of Faith (yr. 1), "Enrichment of the Individual." In seeking to enhance the enrichment of the individual Seventh Day Baptist, I was led to something different, a new type encounter, exchange and enlightenment that would serve the individual best in our denomination. It is my hope that you agree. Therefore, I have invited a noted American theologian to deliver a series of evening lectures to us on the "Great Christian Truths": 1) Creation, (2) Judgment and Grace, (3) The Cross and Redemption, and (4) The Resurrection.

But over and above the lectures, which I can assure you will be pertinent and penetrating, there will be the opportunity for you, the individual Seventh Day Baptist, to talk to this man in a give-and-take exchange and discussion after each evening meeting. To relieve the onus of lectures, let me assure you that our guest is human, Christian, pleasant and wants to meet you as an individual and us as a people. He has spent his life trying to give and receive the truths of Christianity on a personal level, not on the lecturing and book level, even though he has done both. He wants not just to talk to us but to talk with us. Indeed, he is a man whose whole life has been an effort to "Open His Heart Loving" to receive and give the Word of the Truth of Christ.

Forgive me if I have deliberately failed to mention his name or his books, but I shall give you the full particulars on this man in the next President's Column. I just wanted you to know how I felt about this man as a Christian person before I named him as a famous theologian and teacher. I know that you, also, will come to know him as a brother in Christ as we encounter his faith. I am sure that he can add much to our faith as we face our frontiers of Seventh Day Baptist witness with a growing faith.

### Latest Figures on U. S. Church Membership

Church membership increases in the United States are lagging slightly behind the growth in population for the first time since 1961, according to latest figures compiled by the National Council of Churches.

The 1967 Yearbook of American Churches published Jan. 9, 1967, reveals that members of religious bodies have increased by more than a million and a quarter—from 123,307,449 in 1965 to 124,682,422. Compared with this growth of 1.1 per cent the population increase is estimated at 1.3 per cent.

The Yearbook records that present church membership represents 64.3 per cent of the estimated population of the United States compared with 64.4 per cent a year earlier. The annual compilation covers mainly the calendar year 1965 or a fiscal year ending in 1965. It is based on reports by official statisticians of 251 religious bodies of all faiths in the 50 states and District of Columbia. Compilers point out that the statistics should be used with care and interpreted judiciously. The definition of "church membership" always made by the religious bodies themselves — differs from group to group. For example, Eastern Orthodox churches include persons in the cultural or nationality group served. Roman Catholics and a few Protestant bodies number all baptized persons, including children, in the membership. But most Protestant bodies include only adults or persons more than 13 years of age.

Of all church bodies reporting this year, 222 are Protestant, with a total membership of 69,088,183 as against 221 reports of 68,299,478 a year ago—a gain of 778,705 or 1.1 per cent.

The total Roman Catholic figure is 46,246,175, compared with 45,640,619 a year earlier, reflecting a gain of 605,446 persons or 1.3 per cent. The previous year's gain was 1.7 per cent.

Current membership in the 30 Protestant, Anglican and Eastern Orthodox

communions constituent in 1966 to the National Council of Churches totals 41,946,590—higher by 464,800 persons than last year's total of 41,481,790.

(By year's end this total rose by 691,338 to 42,637,928 following the NCC's Seventh General Assembly in Miami Beach which admitted four additional Protestant and Orthodox communions to membership. The national co-operative church organization is now composed of 34 Protestant, Anglican and Orthodox communions.)

A Yearbook table shows that Protestants were 27 per cent of the U. S. population in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 35.6 per cent in 1965. The Roman Catholic population rose from 16 per cent in 1926 to 18.9 per cent in 1950, to 23.3 per cent in 1960 and to 23.8 per cent in 1965.

### Guidelines on Religious Holidays

At Washington there has been some recent action of interest to Sabbathkeepers. The Equal Employment Opportunity Commission filed notice of "guidelines on discrimination because of religion," dealing with religious observances during a regular workweek.

The guidelines become a new part of the code of federal regulations and are effective immediately. The action is based on the Civil Rights Act of 1964.

The guidelines from the Equal Employment Opportunity Commission result from complaints about discrimination on account of religion in discharging and refusing to hire persons whose religious observances require him to take time off during the employer's regular workweek. These usually involve employees who regularly observe Saturdays as the Sabbath or who observe certain special holidays during the year.

The commission says "the duty not to discriminate on religious grounds" includes an obligation by the employer to accommodate to the "reasonable religious needs" of employees where it can be done without "serious inconvenience to the conduct of business."

# We Are Left a Two-Fold Legacy

By Rev. Paul Maxson

"And in those days Peter stood up in the midst of the disciples and said . . ." (Acts 1: 15).

When Jesus departed this world six weeks after his resurrection, did ever so great a person go and leave so little? Just what did Jesus leave as a legacy? What did He give to his family? What did He leave for those faithful few friends of His? We must answer that He left nothing in the way of money, houses, lands; He left no personal property at all. He left no writings, no books or articles of any kind. He left no organizations. Certainly he never left any institutes or statues in His memory.

And yet, is there, or has there ever been a person who has left so much as Jesus has left to this world of ours? He left a message; a great, wonderful, message of salvation, eternal life. He also left a mission. This mission, my friends, is to the whole wide, wonderful world. We must go into it and tell them about salvation for their souls.

To whom did he leave His legacy? We are told in Acts 1: 15, ". . . the number of names together was about an hundred and twenty." This is not very many to leave a mission so great, so far reaching that it must girdle the whole world. It could be said that He left it to a few obscure, insignificant people. They were not the well to do, the richest of society. Nor were they what we would call the elite, the educated people, nor the upper crust. They were not even what we would call the average in society. They were from the lower strata of Jerusalem society. They were the sinners, the outcast, the fishermen, the common people of Jesus' day. The significant things that they had were forgiveness for their sins and a great belief, faith.

By friendly intimacy, he re-educated eleven disciples. He taught them. They prayed together, talked together, meditated together. They were intimately associated.

## The Legacy of One Message

To these few He left a message for the whole world. He left them the message that was to be carried around the world. They were to turn the world upside down, and this is just what they did.

This is our message today. We can turn the world upside down if we turn ourselves over to God through His Son, Jesus Christ, letting Him work in and through us every day of our lives. We need to dedicate ourselves to Him—let Him teach and train us. Then we need to go to our own families and intimate friends and tell them, and then to everyone. We must give them a chance to accept or reject salvation for their own souls.

The message that He left for His followers to tell was the message of His resurrection; He is the living Christ, God with us. Salvation is for all who will accept it. We could say that He also left with us the message of reminiscence. This is what we all leave. His was fine and noble—His stories, His pithy sayings, His deeds, His prayers, His death, and His victory over death. He left a message of His spiritual presence. This is of the greatest value because if He had not promised to be with those he left behind and to help them and give them courage and strength, they would have failed early. But we have Him with us right now if we want Him and ask Him to come into our hearts and lives. His was a message of promise, "Lo, I am with you always, even unto the end of the world." What better message do we want? He promised to be with us. He promises to help us, to guide us, to comfort us, and to strengthen us so that we will overcome the world.

This message is not something that is just related only to the past, like an old chair, an old dresser or an old book. It belongs to every time and all time. The ever present Christ would make the message vital, creative, and redemptive. It was, and is, a message of the living Christ, the historical Christ, the spiritual Christ, the present, as well as the past. His

legacy included the message that a Christ-centered person is one who wants Him to come into his life and dwell richly in all his thinking and actions.

## The Legacy of One Mission

He also left a legacy of mission. Message alone is not enough. A message must be told. Until we pass it on it really is not a message. The teacher must teach, and the preacher must preach his message. It must also be lived by both the teacher and the preacher in order to have meaning. Jesus left His disciples a job to do. "How did He do it?"

1. He framed their jobs in terms of the ideal. The Kingdom was the ideal with which he had impregnated their minds.

He had taught them concerning its nature and growth: "The Kingdom of Heaven is like . . ." Concern for the Kingdom would now become a motive, a moving force in their lives. The Kingdom is always here and yet always coming. A man can live in the Kingdom while working and waiting for it.

Many strong men of the church have lived their lives usefully and well because they have been motivated, or moved, by the ideal of the Kingdom of God. They have amounted to more than just the average, or mediocre person in character because they have believed in this ideal of the Kingdom. By the same token, many do not do very well in life nor in character building because of their selfishness; their unwillingness to accept the Kingdom of God and to live by its teachings. If you have not had a real Christian experience, you need to read again God's Word letting it fill your heart, going down on your knees in prayer and meditation. You may then have a renewing experience with your God and your Savior.

2. Christ vested the authority of their mission in Himself. "Full authority in heaven and on earth has been committed to Me. Go forth therefore . . ." (Mat. 28: 18 NEB).

There are certain tasks which are

often difficult if not impossible to do, except under authority. Self-initiated action is often very difficult. A man who goes it alone often meets maximum resistance. The disciples did not have to go it alone. They had the backing of the authority and the power of Christ Jesus.

In pointing up this fact, I would like to relate a story, the source of which is unknown. It is entitled, "A Dynamic Message." In one of the northern villages of India, a missionary was preaching in a bazaar. As he was closing the service, a Mohammedan came up to him and said, "You must admit that we have one thing you have not, and it is better than anything you have." The missionary asked courteously, "And what is it you have?" "When we go to Mecca," replied the Mohammedan, "we at least find a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty tomb." The missionary smiled and said, "That is just the difference. Mohammed is in his coffin, as are all false systems of religion and philosophy. But Jesus Christ, whose Kingdom is to include all nations and kindreds and tribes, is not here. He is risen. And all power in heaven and on earth is given to Him. He is alive forevermore!"

3. Christ defined their mission by telling them what to do and where to go.

He said, "Ye shall be my witnesses." The Christ himself was their message—to proclaim Him was their mission. This is our witness, this is our mission as well. They were to witness by what they did. They were to lift men up to newness of life, as Peter and John lifted up the crippled beggar at the Gate Beautiful (Acts 3: 1-11). They were to witness by what they were. They would "outlive" and even "out-die" the world around them, and by that, they would witness effectively to many.

Where did Jesus tell them to go? First, they were to start at home—the same as we must do. We are to start with our own families and friends until

(Continued on page 16)





## Pacific Coast Association Employs Field Pastor

Glen Warner assumes part-time work in February, goes on full time after graduation.

By Miss Cheryl Piel of Los Angeles

Dream lofty dreams oh young man,  
For what you dream you become;  
And the world grows more lovely  
As each dream's fulfillment comes.  
So desire, that you may obtain;  
Aspire, that you may achieve  
The loftiest dream of all—  
That ideal in which you believe.  
For this is the voice of promise,  
Heard in the ripple of streams—  
Your young men shall see visions  
And your old men shall dream dreams.

—author unknown.

The idea of having a field pastor co-ordinating the work on the Pacific Coast has been thought about, talked about, and prayed about for over forty years. This has been especially so in recent years with new contacts being made in the area and the realization that such a field worker was vital to the establishment and growth of new fellowships and churches. In the last two years positive action has been taken, funds put into a specific fund, and the work of such a field pastor outlined by the Association committee.

An individual once wrote, "To talk with God, no breath is lost—talk on! To walk with God, no strength is lost—walk on! To wait on God, no time is lost—wait on!" Whether we were waiting on the Lord, unduly, or He was waiting on us to move out in faith, might depend on how you viewed the situation. But the decision to call a field pastor was made and the individual to fill this new and unique position sought. And, we discovered the man for the work was in our very midst—Glen Warner.

Mr. Warner came to the Pacific Coast as a student pastor in 1961, to work with the Rev. Francis Saunders and the Los

Angeles Seventh Day Baptist Church as assistant pastor. He worked mainly with the young people and remained as a student in Whittier College, from which he was graduated in 1963. In 1964 he became assistant pastor at the Riverside Seventh Day Baptist Church working with the Rev. Alton L. Wheeler mainly in the area of visitation. He has also attended the School of Theology at Claremont, Calif., and will be graduated from there in June 1967.



Sherry, his wife, is from La Puente, Calif., and is a member of the Riverside Seventh Day Baptist Church. She is currently a senior student at California State College at Los Angeles. Glen and Sherry were married in Riverside in August 1966. They have been active in the Riverside young adult group this year.

The new field pastor of the Pacific Coast Association will begin his work in

February 1967 on a limited scale, and launch into full-time work in June. As he looks forward to this work, Glen Warner has written:

"Much could be said about the enthusiasm and challenge of this old, yet new opportunity for our Association. Essentially it calls us to new hope and life in Jesus Christ. It calls us to recognize that evangelism on this scale must proceed from the entire denomination. The planning strategy is developed by the Associational Executive committee and the field pastor, but it reflects the faith of many. It calls us all to newness of sharing and communication of the gospel in concrete terms. It calls us to the reality of commitment and reminds us that our faith is for today. It calls us to make definite plans now, in order that we make the most efficient use of the time and talents that God has given us.

"What is the gospel in concrete terms for the Pacific Coast Association? It may mean a circuit of new fellowships, which the field pastor and his wife will periodically visit. It may mean their spending most of their time with one fellowship helping it to develop and grow. Possibly, it will mean a combination of these alternatives. Whatever it may mean, we are confident that the Lord will provide the means and the guidance for us.

"And so, we are asking you to give this matter your prayers and support."

### The Largest Denominations

One of the services rendered by the National Council of Churches is the compiling of a large book of church statistics called the **Yearbook of American Churches**. It is unlike denominational yearbooks in that it takes the date of the year just beginning rather than the date of the year just ended. The 1967 edition, from which we are quoting some of the more universally interesting statistics elsewhere in this issue, has a page listing the fifteen largest non-Catholic denominations out of a total of 251 religious bodies reported on. The size of the denominations changes

from year to year through growth, decrease, and mergers. The bulk of Protestants are in these fifteen denominations, with a total of 54,281,170.

It is interesting to note in the following list that ten of the fifteen largest churches are members of the NCC with a membership of 34,136,987. Five of the fifteen are not members. Their total is 20,144,183. Thus the ratio of 20 to 34 million between member and non-member communions is not as great as some might have supposed it to be. A reason for this supposition is that the five do not have a united front with a large staff of public relations people. Some of them are independent of any well organized ecumenical organization; some belong to one that is not as well staffed as the NCC.

For those who would like to have the statistics we print them below. The asterisks indicate NCC membership.

1. Southern Baptist Convention .....	10,770,573
2. The Methodist Church .....	10,331,574*
3. National Baptist Convention, U.S.A. Inc. ..	5,500,000*
4. Protestant Episcopal Church .....	3,410,657*
5. United Presbyterian Church in the U.S.A.	3,304,321*
6. Lutheran Church in America .....	3,142,752*
7. Lutheran Church — Missouri Synod .....	2,692,889
8. National Baptist Convention of America	2,668,799*
9. American Lutheran Church .....	2,541,546
10. Churches of Christ ....	2,350,000
11. United Church of Christ .....	2,070,413*
12. Christian Churches (Disciples of Christ) ....	1,918,471*
13. Church of Jesus Christ of Latter-day Saints ..	1,789,175
14. Greek Orthodox Archdiocese of North and South America .....	1,770,000*
15. American Baptist Convention .....	1,495,326*

—L. M. M.

### A Busy Time for Pastor Leroy Bass

Letters from our missionary in Guyana, South America, Pastor Leroy C. Bass, tell of the many activities that fill his days. On December 14, 1966, he has written, "I am sorry for the delay in replying to your letters sooner. I am learning what it is to be swamped with duties on all sides and at a time when I have just spent two weeks in the rural areas of Dartmouth and the Pomeroun."

"It was my privilege to perform my first wedding in Guyana and to have my first visit with Deacon Archibald Tobin and the Bona Ventura Church, away up the Pomeroun River. I spent nearly a week with them and it was great. But at the end I came down with dysentery, my first in this country. It took me several days to get to feeling like myself again.

"And now my days are full-wonderful. I just had choir rehearsal. This is something new I have started with our Georgetown young people for several weeks now. I have a wonderful time with them even though I have never directed a choir before. We have to do many things we never did before. Some time the Lord is going to send us a more qualified music conductor.

"Just while I was typing this, Sister Inez Peters was downstairs practicing the children for the Christmas program and party for the Wednesday Bible Club children. They are having a wonderful time, about 100 or more of them. This is our average weekly attendance, although it was 129 last week.

"The children love to borrow books out of the lending library that Pastor Davis started and now two or three of our

young people operate as librarians. Three of our young people are beginning to study music, hymns and conducting at the nearby Bible College, so I often give them opportunities to lead at our rehearsals.

"Our young people are putting on a Christmas play, 'The Holy Search.' Brother Leyland Bowen led the prayer meeting service tonight."

Pastor Bass' letter again expresses appreciation "for the loving gifts" that made possible the purchase of a washing machine. A Canadian make machine was purchased because "such nations have a much lower duty tax levied by Guyana, than items imported from U. S. The duty on such items from U. S. is 40%."

"In spiritual ways our work is going along fine. Tomorrow brings more duties, so I must close for the night and rest—In Jesus' love and care."

### Mission Car for Blantyre Work

This is to express appreciation to the Women's Board and through that board to the women's societies across the land which have been concentrating efforts during the recent Christmas season on raising funds for purchase of a mission car for Blantyre work. It is expected that the car will be used by the Rev. David Pearson when he returns to Malawi, Africa in July, 1967.

Pastor Pearson has expressed a preference for a Volkswagen Kombi as being best adapted to the work he will be doing as Director of Christian Education and Evangelism. In correspondence with R. W. Gunson (Exports) Ltd., of Blantyre-Limbe, a Volkswagen dealer, it was learned that a new Volkswagen Kombi

would cost \$2,940, with 5% discount "for cash transaction" or \$2,793.

Since Pastor Pearson had expressed willingness to do with a good used car and in answer to our inquiry, the sales manager of Gunson, Ltd., wrote, "For a standard export version Kombi in excellent condition, with 10,000 miles approximately, in this country it would fetch a price of approximately \$2,100." It is this type car which was suggested to the Women's Board as a goal toward which we might strive.

### Tribute to Mrs. Sylvia Burdick

The September - October Women's Board Newsletter carried the word to the women's societies, "Each society can work on its separate project to raise money for the car (Blantyre mission car) as there will be no green stamps this time." In the same issue was carried a tribute to Mrs. Sylvia Burdick (whose death occurred September 29, 1966): "When she (Sylvia) saw things that she felt were right and should be done, she loyally served to bring them about. Witness the success of the green stamp project for the mission car."

Yes, many of us remember Sylvia Burdick's dedicated efforts as she worked on the green stamp collection project over a period of weeks and months, being largely responsible for the success of the project. We would also pay her tribute and echo the words, "Thank God for Sylvia."

And now we can only hope that others will carry on the work. The Blantyre House project and the Mission Car project are tied closely together. Is it too much to expect Seventh Day Baptists to do these extras and at the same time to raise the 1966-67 OWM budget in full? We hold the answer in our own hands.

### SABBATH SCHOOL LESSON

for January 21, 1967

**Our Response to Christ**

Lesson Scripture: Luke 8: 9-21.

### Inter-Conference Rallies

City-wide and regional rallies on Baptist World Alliance Sunday, February 5, were recommended by the B.W.A. administrative committee at its semiannual meeting recently.

V. Carney Hargroves of Philadelphia, chairman of the North American Baptist Fellowship, a committee of the B.W.A., told of a successful city-wide rally in his city on Sunday evening, Nov. 20. All churches in the area cooperated in a mass meeting at Philadelphia's famed Constitution Hall, with W. R. Tolbert, president of the B.W.A. as speaker.

The Philadelphia meeting was considered a model for such rallies, because it was both inter-racial and inter-convention. All churches participated on the basis of their common doctrinal distinctives without regard to the identity of the national conventions or conferences to which they belong.

Hargroves explained that the plan is in keeping with a statement signed jointly by the presidents of six North American Baptist groups which hold membership in the North American Baptist Fellowship.

The statement had suggested that in order for Baptists of the continent "to work together for a common good," there should be discussions between leaders of the various groups, rallies on special occasions, and general concern for one another.

### Pastorless Churches Active

News from pastorless churches comes to the editor's desk by way of mimeographed programs. It is observed that at Christmas time several of these smaller churches worked out some interesting programs for the morning worship service involving the children and some of the adults. It is good to know that much of the church work goes on even without a pastor. One example is the Farina, Ill., church. The special bulletin mentioned regular services in the weeks to come, with Rev. Carlos McSparin from Stonefort scheduled to preside at the quarterly communion service on January 7.

### Stewardship

*Dew drenched flower, shrub, or mighty tree,  
One and all, building for eternity.  
With fruit and seed, offerings from the land  
Submissive they, under the Master's hand.  
Yet man may live 'till ninety-three,  
Without one sheaf for eternity.*

—Ralph Loofboro.



## Higher Education News

### University Pressures

Last summer, the House Un-American Activities Committee subpoenaed from the University of Michigan and the University of California at Berkeley membership lists of campus organizations critical of U. S. policy in Vietnam. The American Civil Liberties Union has written to 900 college presidents urging them to "resist Un-American Activities for the membership lists of campus organizations critical of U. S. policy in Vietnam." It is "one of the most serious breaches of academic freedom of students in recent decades, not excluding the McCarthy era."

The University of Wisconsin Faculty has approved a policy of refusing to give information about its students' class standings to local draft boards.

### Science and Religion

The theologian enthused at length over his field, citing its complexities, the various schools of thought, etc. After listening to the recitation, the astrophysicist said rather loftily, "but after all when you boil it down to basics, it is just a matter of 'love thy neighbor,' isn't it?" The physicist then led off on his field with great enthusiasm. He described its complexities and schools of thought at great length. Whereupon at the end of the recitation, the theologian said with a slight gleam in his eye, "but after all, when you boil it down to basics, it is just a matter of 'twinkle, twinkle, little star,' isn't it?"

### Fraud Increasing

Some years ago we ran a warning on the prevalence of the phony degrees being pedalled by various non and semi-academic agencies. We repeat the warning with the report that "the number of fraudulent correspondence schools operating in the United States has increased nearly 300% in the last three years." The report comes from the Post Office

Department which says that many of the victims answer job ads and then get roped into a training course. Places to check on the validity of any correspondence school are the National University Extension Association, which acts as an accrediting agency for the Office of Education, H.E.W., and suggests a check with the local Better Business Bureau or the State Department of Education, and the National University Extension Association which publishes a Guide to Correspondence Study. (Available from the University of Minnesota, 122 Social Science Building, Minneapolis, Minnesota 55454, 50 cents.)

—News Notes NCC

## Youth News

### Computer Dating Service

Students at the world's largest Baptist university at Waco, Tex., seeking the companionship of the opposite sex may soon have the opportunity of doing so scientifically.

Two students at Baylor University, Bert Brown and Vernon Hartline, have distributed 4,000 "Baylor Date-Mate" questionnaires in the dormitories at the Baptist school campus.

Brown and Hartline have organized a computer dating program to match students according to responses made on the questionnaires. It is believed to be the first such computerized dating bureau at any of the fifty-six Baptist schools in the nation and was undertaken as a private venture with faculty permission.

Each student participating in the dating program will receive names of at least ten prospective dates resembling his ideal as revealed by his questionnaire answers.

A \$2 fee is charged each student returning a questionnaire. Brown said about profits, "We'll make enough to pay our expenses and set up our program again next year."

Speaking of the attitude of some people toward the fourth commandment, Fred Cox says in **Vision** "It is a big thing to be disobedient in a little thing."

## What to Expect in Church-State Relations from the 90th Congress

### An Interpretive Report

By J. Eugene White

Managing Editor, "Church & State" Magazine

The legacy of the 89th Congress in the area of legislation having a bearing on religion and morals was one of heated debates, vote swapping between legislators, compromises, stalling tactics, emotional appeals, and honest statesmanship.

It was an exciting two years. Some say they were profitable years; others disagree, declaring that much of the controversy ended in disaster.

Much of the heated activity in the 89th Congress was the result of ambitious "Great Society" legislation. Many believed it to be too ambitious. The common belief of members of both parties on Capitol Hill now is that voters in the November 8 election showed themselves cool to grandiose ideas for the big money involved in a Great Society. As a result, they say, this Congress will be far more conservative than the last.

This attitude coupled with the rising cost of the Vietnam War will bring to an end the monetary windfalls to many Great Society programs. The result may be somewhat fewer violations in the area of church-state relations as the climb in these problems tends to level off.

Interviews with several Senators and Representatives of both parties and with the heads of some government agencies show that religious issues in the 90th Congress seem to be shaping up in the following way—

**Prayer Amendment:** Senator Dirksen's office reconfirmed to this writer the determination to resubmit a proposed constitutional amendment to "provide for or permit" voluntary prayers in public schools. It will be submitted early. Its chances are considered poor. Failure of the amendment proposal is expected to bring another attempt for a "sense of the Congress" resolution. It will meet strong opposition. Sen. Sam J. Ervin (D-N.C.) said he would oppose it, as would many others, because "Congress

was not created to render advisory opinions to the Supreme Court."

**Poverty War:** It will be an uphill pull. The 89th Congress on several occasions looked hard at some of the anti-poverty programs. The 90th Congress will look even harder, and programs involving churches may be the first to go as the operations are trimmed.

**Elementary Education:** Expect little new legislation, and look for some tightening of administrative procedures where problems of church and state have arisen.

**Higher Education:** Business as usual unless the courts produce a change in legislative thinking. But Rep. John Buchanan (R-Ala.) vowed to this reporter that unless Congress "shifts to sounder constitutional ground in presenting education bills" he will, with the presentation of every such bill in the House of Representatives, "present what the courts have said and done in this area of church-related education." He declared, "We have built a vast superstructure on sands, from the point of view of good education. The foundation is even more frightening when considered in the light of the First Amendment and its guarantee of religious liberty."

**Judicial Review:** A bill which would "provide for the enforcement of the First Amendment," providing for a citizen to challenge appropriations to church-related institutions, will be introduced in the Senate early in the year. It will be essentially the same bill that passed the Senate last year but never got out of committee in the House. It will glide through the Senate with little opposition, and its prospects in the House look better than they were last year. Harold Howe II, U. S. Commissioner of Education, said he would welcome a court test to resolve the difficult constitutional problems surrounding public aid to church institutions.

**Right To Work:** Most as a gesture to improve its strained relations with organized labor, the White House probably will again recommend that the Congress repeal section 14(b) of the Taft-Hartley Act. If it should pass no state could then enact a "right-to-work" law, but Congress is expected to reject the proposal again.

## Ten Top Happenings of 1966 From an Ecumenical Point of View

Many qualified writers try to evaluate the happenings of a year gone by from their point of view and for the particular readership which they serve. Perhaps somebody should be delegated to do it each year for Seventh Day Baptists. Our people are, however, first of all Christians in the mainstream of Protestantism and secondarily a separate denomination with an emphasis on the Sabbath. We like to know what others think were the most important happenings and then see if we have reason to accept or modify their evaluations. Dr. Stanley I. Stuber, ecumenical leader of Baptist persuasion and director of Association Press annually surveys the year's happenings from his point of view, which is one of church union.

We cannot take space for the reasons given for choosing all of what he considers the top ten happenings. They are: (1) The WCC Conference on Church and Society at Geneva in July; (2) the World Conference on Evangelism at Berlin in October; (3) the new Constitution of Spain; (4) the organization of the National Conference of Catholic Bishops; (5) Pope S.J., to to work with the American Bible Paul's appointment of Walter M. Abbott, Society on a common Bible; (6) the NCC General Assembly at Miami Beach, December 4-9; (7) the Notre Dame Theological Conference in March; (8) the Dallas meeting of the Consultation on Church Union; (9) the Bishop Pike "rebuke"; (10) the editorial in **Commonweal** on peace-making in Vietnam.

The reasons for choosing some of these may be self-evident; for others they are not. He picked for the number 2 spot the Berlin Evangelistic Congress because of its theme, "One Race, One Gospel, One Task" and "because it reflected (along with Dr. Billy Graham's participation in the National Council of Churches assembly at Miami Beach, Florida) a new phase of cooperation between the evangelicals and the main-line denominations."

He chose as the editorial of the year the one in the Catholic periodical (December 23) "because, not only going beyond the current position of the U. S. Catholic bishops but also that of the National Council of Churches, it is the most courageous and challenging religious editorial of the year."

## LET'S THINK IT OVER

### Our Negro Brother

Martin Luther King, Sr., father of the well known civil rights leader is pastor of the Ebenezer Baptist Church of Atlanta, Ga., a church that is dually aligned with the American Baptist Convention and the Progressive National Baptist Convention. He recently spoke to a group of Southern Baptist denominational leaders, telling them what he thought they could do to promote better race relations in their churches. He did not urge forced integration and was against organized demonstrations to accomplish this. It was better, he said, to reach agreement around a conference table. He was much disturbed by the apathy of Southern preachers and the fact that many seem to allow themselves to be silenced by their congregations.

There are some things that would make for better relations, he pointed out. Among them are treating the Negroes as brothers, avoiding paternalism and back-handed handouts.

"White people must come to see," he emphasized, "that the Negro is not asking to be his brother-in-law, just his brother. It's insulting for anybody to say: 'Would you want your sister to marry a white man or vice versa?'"

### Student Views

ACTION magazine, published by the U. S. Junior Chamber of Commerce, reports on a survey taken in several leading colleges to determine the trend of political and economic thinking among the nation's youth who are being exposed to higher education.

The results—compared with widely

publicized surveys taken earlier among high school students—would indicate that attendance at college doesn't add very much to an understanding of the system under which we live and enjoy the blessings of freedom or of the free economy which has produced so much abundance that virtually everyone who wants it can get a college education.

For example, on basic questions of individual freedom:

84 per cent think that patriotism is not vital nor does it play an important part in our lives.

71 per cent do not believe an accused person has the right to face his accuser.

41 per cent do not believe in freedom of the press.

40 per cent would deny certain groups the right to assemble peacefully.

34 per cent believe that certain persons should be denied the right of free speech.

In the area of economics:

62 per cent think the Government has the responsibility to provide jobs.

62 per cent believe a worker should not produce all he can.

61 per cent do not think the profit motive is necessary to the survival of free enterprise.

56 per cent voted for close government regulation of all business.

53 per cent believe in government ownership of banks, railroads and steel companies.

—Dateline.

## Religious Affiliation of Americans by Major Groups

From Yearbook of American Churches  
1967 Edition

Buddhists .....	92,000
Old Catholics, Polish National Catholics, and Armenian Church, Diocese of America .....	483,901
Eastern Churches .....	3,172,163
Jews .....	5,600,000
Roman Catholics .....	46,246,175
Protestants .....	69,088,183
Total membership .....	124,682,422

## Schools of Missions

The Southern Baptists have a big program of missionary education which is called Schools of Missions. These "schools" were considerably extended during 1966 and are said to have enrolled over one million members in 2704 churches. Some churches shortened the traditional one week period to half a week. This type of missionary education of congregations is said by a Home Mission Board representative to be one of the least costly and most valuable programs a church can put on. Each church received first-hand reports from five missionaries—two foreign, two home, and one state-employed missionary.

Using missionaries to create interest in missions is not a new idea. Some denominations apparently are making more use of it than others. Church growth at home is closely related to both foreign and home mission education of the congregation.

"Workers of the world have been challenged by Karl Marx to unite under the banner of Communism, but they will do much better to unite instead under the banner of the Carpenter King who dignified work but who would not and will not deify it."

—Foy Valentine executive secretary of Southern Baptist Christian Life Commission.

## Pastoral Changes

A communication from Adams Center, N. Y., bears the news that the Rev. Ralph Hays, for several years pastor of the Metairie, La., church has accepted a call to serve at Adams Center and Syracuse. He is expected to arrive on the new field late in January.

The Paint Rock, Ala., church sends word that officers have been elected, committees are at work, and that the congregation is under the leadership of Pastor Clifford Beebe during the winter months. Mr. Beebe was serving the Crites Mountain Mission in West Virginia until the weather got bad.



# The Sabbath Recorder

## A Two-Fold Legacy

(Continued from page 7)

we have witnessed to the whole world. In the case of the disciples, it was Jerusalem; in the close-in community—Judea; then across the barriers into Samaria; and into the uttermost parts of the then known world. Yes, they had to cross frontiers, they had to blaze trails to all the world.

There is a story that is told by Dr. Clovis G. Chappell:

Years ago I crossed the North Sea on the same ship with a man who was a missionary in China . . . . This man was said to be more familiar with things Chinese than any other man at that time. Because of this, a great oil company sought to obtain his services. They wanted to hire him because of his vast knowledge of China. The company sent one of their representatives to offer him a job with a salary of \$10,000 a year. When he refused, the representative went up to \$20,000 then to \$25,000. When he again refused, the representative invited him to set his own salary.

In reply to this, the missionary said, "The salary you offered at first is large enough. I am making only \$1,200 a year. It is not the salary that you offer that is too small. It is the job. I have a bigger job than you can possibly offer."

Dr. Chappel adds, "So every man, woman, boy and girl who takes the Lord seriously also has a bigger job than any one else can offer him."

Yes, ours is the biggest task at which any human soul can work. Just think for a moment of those people that you have been instrumental in winning to Christ. Just think of those you have had a part in helping to save. Just think of those that you have told about eternal life. Just think of those you have invited to accept Jesus as their Lord and Master.

Let us thank God for calling each one of us to do so great a task.

## New Mailing Procedure

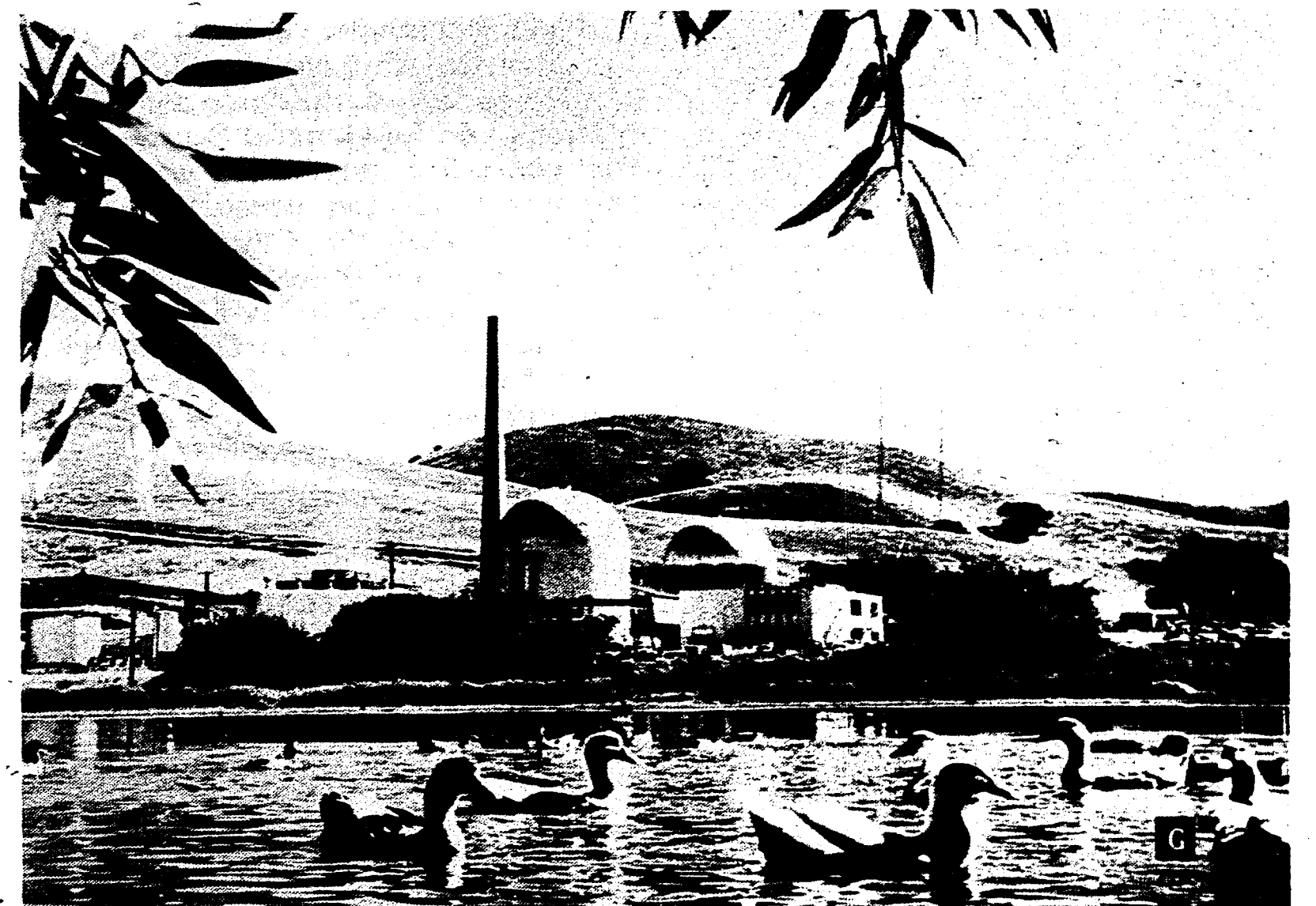
With this issue the **Sabbath Recorder** adopts a new mailing system and conforms to the new postal regulations which require that periodicals be sorted by ZIP code numbers rather than by cities. Subscribers will notice that the address is no longer printed and pasted onto the wrapper or the **Recorder** itself. The names and ZIP coded addresses are now typed on special cards which are run through an addressing machine which reproduces the address on the top of the back page in space left for that purpose.

The new addressing machine, which has already been used for some other mailings, will probably simplify mailing procedure and reduce costs once it gets into full operation. The changeover has involved considerable work. Whether or not the new postal requirements will speed up delivery in every case remains to be seen. This is the hope.

Subscribers are asked to be extra careful in sending in changes of address, making sure that the new ZIP code is included. If you anticipate a change of address, it would be to your advantage to send it in early, because it takes time to make changes. From now on this class of mail will not be accepted without the ZIP code.

## Marriages

Zwiebel-Gains.—Michael W. Zwiebel, Salem, W. Va., son of the Rev. and Mrs. Rex. E. Zwiebel, Alfred Station, N. Y., and Wanda Gains, daughter of Mr. and Mrs. James Gains, Salem, W. Va., were united in marriage in the Salem Seventh Day Baptist Church, Dec. 22, 1966, by the father of the groom.



## Peaceful Use of the Atom

The biblical prediction of turning swords into plowshares would seem to be symbolized in this view of an atomic reactor development center where domestic and wild waterfowl glide peacefully in front of the center. The location is not identified but the terrain looks like the rolling hills of Livermore, Calif., where the late Stanley Rasmussen, an atomic research scientist and organizer of the Bay Area Seventh Day Baptist Church was employed. The real fulfillment of the prophecy mentioned above must come from the hand of God, for man turns plowshares into swords at the same time that he turns swords into plowshares. See story of reactors in this issue.