The Sabbath Recorder

MARCH 21, 1959

NEWS FROM THE CHURCHES

DOUGHER GATHER, MINN. — On Sunday evening, February 21, the SDBYF sponsored a box social the proceeds of which are to be the nucleus of a gift for David and Bettie Pearson whose visit we are anticipating in the not too distant future.

Following the regular monthly meal of Sharing in the church dining room Sabbath day, February 27, the Lay Development Program was initiated. Our youth band favored us with a pleasing hymn concert opening the program. A filmstrip entitled "Why Do We Live?" furnished a very fitting introduction to the afternoon's thought and activity and also to the total program.

A well-planned and interesting skit presented the meaning of the Lay Development Program in our denomination. It took the form of an informal question-and-answer discussion by a group composed of deacons and deaconesses, Donald Payne, Wallace Greene, and Margaret Clapper, assisted by Lorna Austin and Diane Payne.

We were divided into small groups by means of different colored slips which were handed out at the start of the afternoon's activity. These groups met in different sections of the sanctuary and church parlors where they were led by prepared leaders — those who presented the program in the skit — into a study of the covenant and spiritual inventory.

A candlelight service of consecration closed the afternoon's study. Many indicated a desire to participate in the program of lay development.

WANTED

Seventh Day Baptist young man, preferably single, to work on dairy farm. — Ralph Green, Milton Junction, Wisconsin.

Marriages

Gee-Green. — Clifton Harold Gee, son of Mr. and Mrs. Clifton J. Gee, of Corning, N. Y., and Marjorie Greene, daughter of Mr. and Mrs. Donald D. Greene of Unadilla Falls, N. Y., were united in marriage Feb. 4, 1960, in the First Brookfield Seventh Day Baptist Church, North Loup, N. Y., by the Rev. A. A. Appel, the bride's pastor, conducting the double ring ceremony.

Hinzman-Tyler. — Clyde Marshall Hinzman, son of Mr. and Mrs. J. Goodlow Hinzman, Berea, W. Va., and Earlene May Tyler, daughter of Mrs. Ralph Britts and Mr. Earl Tyler, both of Grand Rapids, Mich., were united in marriage on Feb. 6, 1960, at the Ritchie Seventh Day Baptist Church of Berea, by the groom's pastor, the Rev. Donald E. Richards.

Shepard-Knoe. — Richard O. Shepard, son of Mr. and Mrs. Richard Shepard of Wheatridge, Colo., and Mary C. Knoe, daughter of Mr. and Mrs. Claude Jones of Littleton, Colo., were married on January 1, 1960, at the Wheatridge Community Church, with the Rev. Kenneth Smith and the Rev. Duane L. Davis officiating.

Obituaries

Cruzan. — Nancy Isabelle Fisher, widow of John Cruzan, was born in Iowa in 1864 and died at the home of her daughter in California, Jan. 27, 1960.

She homesteaded with her husband in Colorado and Nebraska and was a member of the North Loup Seventh Day Baptist Church through many years.

Mrs. Cruzan is survived by: two sons, Ira of White Cloud, Mich., and Roy of Shiloh, N. J.; two daughters, Edith Larkin of California and Nema Allen of Alexandria, Ind.; 15 grandchildren and 29 great-grandchildren. Among her grandchildren are the Rev. Earl Cruzan of Westcry, R. I., and deacons Marion and Donald Cruzan of White Cloud.

Memorial services were conducted by the Rev. Don A. Sanford in the White Cloud Seventh Day Baptist Church, February 6, with interment in the local cemetery. — D.A.S.


Graveside services in charge of a former pastor, Clifford A. Beebe, of Hayeville, N. C., were held in the newly established Mei-wun Cemetery at the Seventh Day Baptist Church at Carraway, Sunday afternoon, Feb. 21, 1960. — C.A.B.
COMMUNIST INFILTRATION

The military establishment, and the Air Force in particular, has recently come in for a great deal of adverse publicity arising from some ill-advised statements in one or two of its training manuals. The training text that has drawn the fire of churchmen and has been heralded far and wide contained the following statement:

"Communists and Communist fellow-travelers have successfully infiltrated our churches."

It is well known that even the pastors of certain of our churches are card-carrying Communists."

"The National Council of Churches of Christ in the U.S.A. officially sponsored the Revised Standard Version, a "patriot of the Bible. Of the 95 persons who served on this project, 30 have been affiliated with pro-Communist fronts, projects, and publications."

The manual also gave the names of several prominent religious leaders who were said to be "apologists for Communism in the churches.

The story broke into the news when an Air Force Reserve pilot showed the controversial material to his pastor, who notified the office of the National Council of Churches. Associate General Secretary James W. Wine wrote an indignant letter to Defense Secretary Thomas S. Gates, Jr., calling the appearance of the statement a "violation of the First Amendment to the Constitution." He added: "To aver by innuendo that the National Council of Churches is being influenced by the Communist Party is an example of irresponsibility at its worst."

It should be noted that the author of the manual was a civilian and that he was not able to give sources for all of what he had written.

The Defense Department, according to a source, was unaware of the exact content of this chapter on "Religious Education" in this particular Air Force manual and promised a quick investigation. The immediate result was that the Air Force apologized, disavowed the statements in the manual. That, however, was not the end of the matter. Representatives of the American Unaffiliated Youth Committee criticized Air Force Secretary Dudley C. Sharp for so hastily disavowing the statements. The newspapers reported that the probability was that the training manual would be reissued omitting references to the National Council of Churches and the individuals mentioned.

Secretary Sharp, trying to meet the objections to the withdrawal, said it was or- dered that the general impor-tance of treating so important a subject, including the naming of specific individuals and organizations, without thorough review and the evasion at the highest levels, providing full protection for constitutionally guaranteed rights.

That statement drew further criticism from the Rev. Eugene Carson Blake, chairman of the Committee on Interpretation of the National Council of Churches of Christ in the U.S.A.

"The effect of the secretary's careful wording," Mr. Blake said, "is almost as bad as if he said the charges were true."

An intelligent and concerned public listening to both sides wants to know the truth in order to know how to guide its actions. Such a public may well conclude that the Air Force is not doing what it now says is necessary to protecting national security and that the situation is more carefully considered before any Air Force Reserve officer is denied his job because of his religious beliefs."

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thinking Christians should respect their religious leaders, uphold them when they are right, check them when they are wrong, and at the same time respect the honest and well-informed efforts of those men in military service who have the burden of keeping us alert to the non-military danger threatening from Moscow. Let us remember that the clergy in uniform are being kept informed and are eager to see the issues clearly. It behooves the civilian clergy to find time for the extensive reading that is necessary for a well-balanced understanding of the two great forces warring for the minds of men in the world today — Communism and Christianity.

Neither is it for the clergy alone. Every Christian needs first of all to be so well grounded in the true faith that he is able to do battle for the right, to proclaim and to combat them. There are many, many organizations with good-sounding names which church people have joined thinking that they stood for idealistic aims, only to find later that they were far less than Christian and contrary to the highest type of patriotism.

Let us face the facts, avoid irresponsible extremes, and determine to keep our influence strong for the things which the Bible teaches us to hold dear.

**Our Cover**

Circling the earth — and even the sun — are man-made flying objects which have within them the capability of surveying the earth from a distance that would seem sufficient for objectivity. These objects may in the end contribute something toward world peace but at the moment there seems little resemblance to a dove bearing an olive branch. Some of the messages coming back from earth are coded in such a way that information gained is available only to the nation that sent the satellite into orbit.

We in this country are convinced that our space probes are better symbolized by the dove of peace than are those of another nation whose symbol is an uprooted, clenched fist, a symbol that atheistic Communism is attempting to implant even in this land.

**MEMORY TEXT**

And thin e ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Isaiah 30:21.

The voices now coming back, upon interrogation, from farther out than ever before seem to remind us that man by searching cannot fathom God and also that He who once came to earth from His heavenly habitation will one day come back from the far reaches of space to bring to consummation His purpose for the inhabitants of this earth. Man cannot hoard his own fuel cause his own peace to hover over all the earth; but when He, the Prince of Peace, is come then there will be peace indeed. In the meanwhile, as we marvel at the possibility of sun-powered transmitter answering our questions from 50,000,000 miles away, let us remember that by prayer we can have (as always) daily contact with our Lord — and peace.

**Forthcoming Issue**

Readers may expect next week an article by the executive secretary of General Conference outlining the discussions and progress of the Planning Committee recently held at Shiloh, N. J. In the same issue will be found an article by Conference President Victor W. Skaggs.

No historical articles have appeared on our pages for some time. The Rev. Paul S. Burdick, a careful historian, has written a paper on "The Rogerenes, Seventh Day Baptists, and the Struggle for Religious Liberty in Connecticut" which will begin in the issue of March 28.

Before this Recorder reaches its readers it is probable that a council called at Metairie, La., will have voted to organize a new Seventh Day Baptist Church in the outskirts of New Orleans. The editor hopes to report on that meeting in an early issue and to publish the names of those recently baptized who are expected to become the charter members of the new church.

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**THE SABBATH RECORDER**

**President's Message**

**Every Man a Missionary**

Seventh Day Baptists are looking to the future with hope and expectation. Our ultimate hope is in God and is dependent upon His providence. Our lesser hopes are contingent upon His direction and blessing and our own consecrated service. This strong denominational program includes a special emphasis on home missions, a recognition of our need to study deeply into the Truths of God, an opportunity for personal recommitment, and a growing appreciation of our responsibilities in foreign missions.

Our goals for the year in each of these fields are minimal goals. The opportun­ities outlined by the call of the Spirit to serve is far greater than our sense of stewardship. We seem to be most in need of an undergirding faith that rec­ognizes the power of God which can use us for His purposes. We seem to need next such a recognition of the importance of the work of Christ and His church and its breadth in human life that will compel us to look at our vocations as fields of service, all our time as time consecrated to the work of Christ, Kingdom, and all our possessions as trusts to be used for the good of all.

We have called our united program, Our World Mission. It is true that it represents our mission in the world. We have raised the money for this year's Our World Mission and done the work it outlines we will have only begun to touch the work that God has laid upon us. We are all men with a mission, and that mission will require a more complete dedication than we have made, a great deal more work than we have done, a great deal more men than we have provided, and a great deal more money than we have given.

As we are all united in Our World Mission we need to be united in service and gift giving and prayer that the mission God gives us in His world may be accom­plished.

MARCH 21, 1960

"But I don't have any talent!"

By Edmund A. Steinle

For years I puzzled over the paradox of the talents. Why does Jesus put the one-talent man on the spot? Why criticize this little man, covering before his master, offering his one talent all safe and sound?

He could just as well have lectured the five-talent man; then you and I could have sat back and enjoyed the story.

After all, this panic, fearful man had done, nothing more. He'd simply played it safe. Why does Christ pick on him?

Perhaps because humans are forever hypnotized by bigness: the biggest plane, biggest city, biggest everything. If it's big, it must be worthy.

Our Lord, in contrast, is forever picking out some detail and making it important: five loaves and two small fishes, a mustard seed, a lily, a sparrow — to show us that size is often a snare.

You and I no longer measure a man by his salary, but by his responsibility. He's a big man if he holds down a big job.

And yet notice how God works: not in the center of the world's stage but off in a corner where you'd least expect it. He sends His Son to be born not even in a decent bed but in a stable in a tiny vil­lage; born not to the highest jet plane, but even in the center of that little country but in a back district with a peculiar accent all its own; and finally has Him buried in a borrowed tomb. And this Son shuns the big and impor­tant people, the five-talent men who are perfectly able to care for themselves, and makes friends with the oddest lot of souls you ever saw: a woman in adultery, a blind beggar, and that impossible little man up a tree, Zaccheus.

All this to adjust us to the incredible idea that God is tremendously concerned about ordinary people — about you and me!

Now perhaps it's not so hard to see why the spotlight falls on the one-talent man. But why was Jesus so hard on him?

The answer, I think, lies here. The one-talent man is in danger; he is too ready to think of himself as a little man, of no great importance to anybody, not even to God. He is the man with only one vote, so why bother?

He is the city dweller who can wander from the straight and narrow with no one the wiser. He is the farmer or the man on the assembly line, as replaceable as a flat tire, who never gets into the newspapers but dies or bites a dog. He is the occasional attender at church who prudently keeps the door open just a little for God, but avoids all responsibility in church or community that he decently can, because someone else will do it.

And it was this hiding behind the skirts of his little acts, which caused our Lord to blaze away at him in anger: "Thou wicked and slothful servant!"

For God is used to working wonders with one-talent people who have faith enough in Him to have some faith in themselves!

That is the lesson which God would have us learn from the parable of the talents. The one-talent man is a blundering hulk of a man — all of them men whose one talent God took away. This is one of the reasons why He is so quick to change the man who is going to be in the Kingdom of Light to a greater degree than He is able to do for any other person. For God is used to working wonders with one-talent people who have faith enough in Him to have some faith in themselves!

Lesson — Sec. Everett T. Harris

Headmaster Appointed For Maiden Hall School

The Jamaica Board of Christian Education has appointed the Rev. Socrates Thompson as headmaster at the Maiden Hall Vocational Secondary School. He began his duties as of February 22, 1960.

An Education Committee has been appointed to work closely with Mr. Thompson in building up the school. This committee is made up of the following: Pastor N. H. Grant, chairman; the Rev. Grover S. Brissett, the Rev. C. L. Smellie, and Mrs. Alma Brissett.

A special report and recommendation of the Education Committee to the Jamaica Board of Christian Education notes the following: "Since the January meeting of the Jamaica Board of Christian Education, Rev. C. L. Smellie has been making regular trips to check and arrange the work on the farm (the Maiden Hall school property). The acting-supervisor of the school, Rev. G. S. Brissett, has also made regular trips each week.

The committee then recommended the appointment of Mr. Thompson as headmaster of the Maiden Hall school."

The recommendation was adopted by the Jamaica Board of Christian Education of the Jamaica Seventh Day Baptist Conference. Headmaster Thompson accepted the appointment and began his duties at the agreed-on date.

Several recommendations covering working conditions and the program of the school were adopted. One such, of particular interest, was the request to Conference to re-arrange Pastor Thompson’s pastoral responsibilities in such a way as to reduce the amount of his work and yet serve both fields.

Additional items of interest are: "That courses of study leading to Senior Cambridge Certificate be also included as well as those previously planned for G.C.E. Certificate; and that the planned vocational studies be added as fast as possible and that these be compulsory to all students, yet that they be not made the center of attraction, but just another subject, a student with aptitude and liking for a voca­tion may major therein if and when he so chooses."

Seventh Day Baptists of this country are deeply interested in this appointment and we will surely hold up the new head­master in our prayers. We do pray that God will add His blessing to the plans made and being carried forward.

Memorial Service

At Bath, Jamaica

In the Recorder of February 22 (1960) there was word regarding the recent flood experienced at Bath, Jamaica. Mention was also made of one of the deacons (Reginald Ross) of that church losing his life in the flood. On February 22 Pastor Lawson wrote: "Yesterday I was at Bath again for a Memorial Service, held in memory not only of Descon Reginald Ross but also of other past members and pastors of the church who have passed on. It was the first such service they have had at the church. The Rev. Reginald Brissett went on: "...the Rev. Grover Brissett went on with us (Pastor Hamilton, Jerome Coombs, Franklin Ross, the three older Lawton children, and two sailors in port for the weekend from an American Navy destroyer). Both of the sailors are Christians and took part in the service and enjoyed the opportunity very much. We sang hymns and choruses most of the way home. One mentioned particularly how he felt strengthened spiritually by the activities of the afternoon. I know the feeling was mutual."

There seems to be no dire need among the brethren at Bath just now, though the rains have affected the crops, etc. Descon Campbell mentioned that he had not been able to get to his fields since the rains (they are nine miles from Bath up in the Blue Mountains!) because the road or trail is impassable. Thus his source of income from these crops is cut off. But he is hoping that the road will be open again so that he can harvest some of the crops. He has some small gardens near his house that supply food for personal needs in the meantime.

SABBATH SCHOOL LESSON

For April 2, 1960

Lesson I — Seventh Day Baptist Polity (From Statement of Belief)

THE SABBATH RECORDER

MARCH 21, 1960
From careful study and current experience he outlines the problems and opportunities of

The Lone-Sabbathkeeper

By Donald E. Richards

Each Christian, regardless of denominational faith and practice, encounters some difficulties in living for Christ and the Church when such faith is conscientiously accepted and followed. It could further be stated that the person who fails to do so may really be lacking in a proper understanding and experience of real faith in Christ.

Seventh Day Baptists, as a minority group among Christians, face problems sometimes not encountered by the members of larger denominations. Especially is this true in a mobile population such as that characteristic of our times. Traditionally, Seventh Day Baptists have been more rural than urban. Even with the population shift there are more country and village churches than city churches and fellowships. Members are still faced with the problems of religious activities as they leave the home church for areas in which no Seventh Day Baptist churches are located.

Appreciating the Nonresident Problems

This article is particularly designed to stimulate our thinking and action concerning the "lone-Sabbathkeeper." Not only do we as churches and a denomination need to understand his problems; we must also come to understand some of the difficulties involved in helping him maintain a healthful, spiritual, maturing life in Christ.

Most nonresident Seventh Day Baptists can be generally classified in one of three groups: the person who gets lost in society and from the church; the person who becomes interested in another church and severes active relationship with the Seventh Day Baptist denomination; the person who maintains continued interest in the denomination, contributing in different ways toward its expanding ministry.

The tendency is that the ties with the new group often grow stronger, while the ties with the home church grow weaker through both the distance of time and space. This tendency is particularly true of the children of lone-Sabbathkeeping families.

The problem is that the ties with the new group often grow stronger, while the ties with the home church grow weaker through both the distance of time and space. This tendency is particularly true of the children of lone-Sabbathkeeping families.

Such persons or families may be, or may not be, lost to the cause of Seventh Day Baptists, not lost to the Church Universal. Opportunity needs to be given for these good Christian brethren to express their current religious concerns and receive a sympathetic hearing. Encouragement, as practicable, needs to be extended that the ties may not degenerate into severed relationships. The point of difficulty stems primarily from the lack of opportunity to worship and serve the Lord in a church of our faith. Should circumstances be changed, many of these folk would become active in a Seventh Day Baptist church.

Third, there are individuals and families who are very much like that described in the two preceding paragraphs, but who at some time in their lives have remained close contact with and interest in the home church and denomination. Not only do they continue to maintain healthful, helpful Christian lives, but they serve as a kind of missionary in their own community. Through faithfulness unto God, the Church, and the Sabbath, others may be won to the cause of Christ and Seventh Day Baptists. Fellowships may be organized which may ultimately grow into churches among those of this group. Some of these groups may develop into some of the leaders not only of that group, but of the denomination as a whole.

Responsibility for the Lone-Sabbathkeeper

I believe that we as Seventh Day Baptists must be realistic, as well as filled with faith and wisdom, in our approach to the problem of the lone-Sabbathkeeper. We must, as individuals, as churches, and as a denomination, accept our share of responsibility toward the lone-Sabbathkeeper.

Such responsibility begins in the home church prior to the time of exodus. Nothing can take the place of personal confession and commitment to Christ. Faithfulness in the cultivation of religious faith should be encouraged in the home and through the activities and program of the home church. The unity of the Church in her wider aspects should be stressed, while at the same time the distinctive differences, and the basis of those differences, realized. Such a program will help prepare individuals for service both in the home church and in other communities should the family move.

Each church should have a plan for contacting regularly those who have gone out from its midst. Sustained personal interest through correspondence is imperative. Items of interest should not only include news of other church members and friends, but also matters of faith, praise, and spiritual growth and encouragement. Church bulletins and papers are of great help. The Sabbath Recorder needs to be in every home. Contact should not be limited to the time of the annual every-member church canvass, when money is solicited. Practical materials urging personal and family study cannot be too frequent. Memorization, and prayer need to be distributed. Special study materials concerning one's faith and practice, personal soul-winning, and evangelism should be made available. Are you personally familiar with such material so you could pass it on to others of your circle of friends?

The individual Associations, and the denomination with its boards and agencies, must be organized to help the churches do that which they are unable to do alone. The "Church Development Plan" needs to be carried among the lone-Sabbathkeepers as well as among the churches. More materials are needed. But those on hand need to be used. Materials, regardless of how good they may be, are not enough in themselves. They must be read, used, and practiced if the opportunity is to be realized.

Some Associations have been rendering the "personal touch" through annual visits with lone-Sabbathkeepers within its area. Other Associations need to do much more along this line. The Women's Society has done much in trying to contact the lone-Sabbathkeepers, but has labored under difficulty, through no fault of its own.
because of the lack of personal acquaintance with the many readers of "The Newsletter."

Future efforts of Seventh Day Baptists must take all these facts into consideration in the building up and carrying out of a more realistic work among our many lone-Sabbathkeepers. Much effort in the past has been spent and much is yet to be accomplished. Let us work together from this point on in salvaging what we can from past mistakes. Let us build together in an attitude of Christian humility, love, and faithfulness that these mistakes be not repeated. Let us remember the lone-Sabbathkeeper and his family in our prayers and then work for the spiritual enrichment and growth of these lives. May we be faithful to our God-given task of evangelism to Christ, the Church, and the Sabbath.

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CHRISTIAN EDUCATION — Sec. Rev. E. Zwibel

Young Adult
Pre-Con for October

We hope that all of our young adults across the denomination are endeavoring to find ways to attend the second annual Young Adult Pre-Con. It will be held this year on the campus of John Brown University, August 10-14, and the age range includes those from 20 years to 45. Registration will be held Friday, August 10, and the Retreat will close with campfire on August 14. The fee is $19 per person. This includes insurance, board, and room.

Two more persons have agreed to act on the staff — the Rev. and Mrs. David C. Pearson. They, along with Dr. Loyd Hurley and Dr. Melvin G. Nida, and two other persons, will round out a staff that will bring a variety of experience and challenge in Kingdom building.

Pre-Con for Young People will be held simultaneously on another part of the campus under a separate staff with the Rev. Duane L. Davis as director. That retreat is for youth who have finished the ninth grade up to the age of 19. Youth on the borderline ages may choose which Pre-Con to attend. Those who are younger than 20 who are married will want to attend Young Adult Retreat.

Sabbath School Officers

Sabbath Schools that have elected new officers since the last report was made to the office of the Board of Christian Education are asked to have their secretaries send the new list to us so that the board's mailings will go to the proper persons.

Helping Hand for Second Quarter

The Helping Hand, second quarter, 1960, contains special stories of Seventh Day Baptist Church Doctrine. Much time and earnest scholarship has been devoted in the development of this special publication. To regular subscribers, copies ordered extra may be had at the regular subscription rate; otherwise, the cost per copy is 50 cents. It is not too late to send your order for extra copies to the Recorder Press, 510 Watchung Ave., Plainfield, N.J.

Local Christian Education Committee

Attention all Christian Education Committees of local churches. Those of you who are using, or intend to use, the material published by the American Baptists may take note that the "This we can do" booklets for 1960-61 will soon be available. There is a kit of six that may be purchased for 15c apiece, total, 90c. Send your order to the American Baptist Publication Society, 1703 Chestnut St., Philadelphia 3, Pennsylvania.

Theologian Discusses Church Task in 20th Century

The Rev. Dr. William H. Lazareth told a missions assembly in December that outwardly the secularist is hard and worldly but inwardly hollow and frightened. Dr. Lazareth asserted that moral principle, half-baked moralism of our allegedly Christian sermons doesn't reach him, and rightly so.

If we are truly branches of the one, apostolic church, then we had better stop acting like some "exclusive, middle-class religious alumni associations," he declared. — Religious News Weekly.

THE SABBATH RECORDER

WOMEN'S WORK — Mrs. A. Russell Harran

CHURCH WOMEN DISCUSS INTEGRATION AT NATIONAL CONFERENCE

Reported by Mrs. C. Harmon Dickinson, Plainfield, N. J.

Working across racial and religious lines on a matter of common concern, participants in the church women's workshop of the National Conference of the National Organization of Women (NOW) for Equality in Education held recently in Washington, D.C., discussed ways in which problems resulting from the integration struggle could be solved. The workshop was the most popular of three scheduled on the program.

In previous sessions, the entire body of 350 delegates representing organizations with a total membership of over 14 million, had heard speeches by experts in the field of racial relationships. Dr. Martin Hamburger, a professor at New York University, who had made a study of national polls conducted by Purdue University, maintained that a sizable minority of our high-school-age young people do not cherish high ideals of freedom, and are hazy regarding democratic principles. He asserted, however, that there is a direct relationship between the high level of a mother's education and tolerant and unprejudiced attitudes of students. Dr. Kenneth Clark, psychologist professor at City College (N.Y.), was most concerned about moral inconsistencies, the difference between saying and doing. "Segregation is a form of human cruelty," he said, "claiming harmful effects to both white and colored children."

Dr. James Pike, Episcopal bishop, voiced the opinion that discrimination on the basis of moral behavior is necessary, but it should never be on the basis of the color of one's skin. "What doth the Lord require of thee," he emphasized, "but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6: 8). He also quoted the Master's words, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10).

Dr. Viola Bernard, clinical professor of psychiatry, Columbia University, gave the psychological background for race prejudice as being the desire for unearned superiority, and the hatred and fear which are products of sick minds — all rather discomforting to the honest soul-searcher.

Dr. Cynthia Deutsh, of the Downstate Medical Center, State University of New York, reported on the self-study participated in by women's groups prior to the conference. "In our contacts are most often in impersonal situations, giving little opportunity for the furtherance of goodwill and understanding. Quoting from the report of their workshop, the church women declared: "The answer begins with the individual. It is not the minister or the rabbi; it is we as individuals who are truly the church. Pronouncements of religious bodies have their value. We as members of religious groups are living examples of action. Take time to reach church members who have developed. Publicize positive, successful experiences. Pressure groups should be careful lest their method bring about negative reactions. Basic is our recognition that God is our guide, it is His will we seek to do, and that His power can sustain us."

For working together community-wide, the following suggestions emerged: Use a general issue other than race as a means for bringing people together, e.g., public health. Cannot it be that groups working on the same issues, and bring them in relation to each other. In program planning, local units were urged to invite those of differing races and creeds to meetings. Reaching opposition within memberships, they said, "Controversy is good and healthy. The atmosphere in every group should be such as to encourage different points of view."

MARCH 21, 1960
According to one participant, if organization plans programs with variety to meet the needs and interests of all members, a controversial issue may be introduced without rebuff.

At the closing session of the conference, church women joined with the other organizations represented, in adopting a concensus of the body. Among the participants in our organization, do the needs and interests of all members, a promise of laws that will end the controversial issue may be made. According to one participant, if the closing session of the conference.

The meeting was well prepared for by committee meetings during the quarter. Six of the eight consultant members of the board found it possible to attend on this occasion. The only ones lacking were Mrs. Abbie Van Horn of Battle Creek, Michigan, and Mrs. Rex Burdick of Verona, N. Y. Local visitors brought the total attendance to about 40. All were invited to participate in the discussions and a number were called upon for remarks in line with their particular interests.

Publication of literature was reported to be keeping up with the demand. A decision was reached on the number of different stewardship tracts it would be wise to publish. Report of confidential tracts was a surprise. It was expected that new old tracts would exceed last year’s by the end of the next quarter.

The Audio-Visual Aids Committee reported brisk ordering of filmstrips, the addition of several new ones, and that the disc-recorded Bible lessons in the native language of Nyasaland were nearing completion. This project is related to the Finger-fono Project of the American Bible Society which now has 10,041 machines playing 43,615 records in many different languages, as yet reaching only two African countries but expected soon to go to Nyasaland.

One of the most important actions of the board was the adoption of a carefully considered budget for the fiscal year beginning June 1, 1960. It was modified somewhat at the June 15, 1959, estimates to come a little closer in line with what Commission felt at its midyear meeting could be reasonably expected from denominational giving of next year. The board still felt that it should move forward with most of its projected plans even though it would mean considerable depletion of its resources.

Following up the action of the last board meeting in relation to the publishing house an important recommendation was made by the Supervisory Committee, which was adopted. It provided that the new assistant manager of the publishing house, Everett T. Harris, Jr., become the business manager on June 1 with an appropriate increase in salary and that L. Harrison North be retained as consultant at a fixed salary of $500 a month.

The tendency is the other way. At the same time it is well to understand just what our Lord taught on the subject. He never sought to make the Sabbath oppressive or a burden. Works of necessity are allowed, even though they may seem to violate the letter of the law. So also are works of mercy, works of benevolence. It will be hard, however, to get out of this great saying of our Lord an excuse for keeping stores open, or for the hundredth part of the secular goings-on that men want to bring in under the shield of Christ’s teaching.

— The Sunday Leader.

A Christian should be a man who does ordinary things in an extraordinary way.
God is calling for citizens. He is offering us the chance to be an important part of His Kingdom on earth. The call is not merely a vague beckoning for us to refrain from wrongdoing, or to go to church on Sabbath. It includes that, but it is more; it is a way of life; it is the way of life.

There is, of course, much in this way of life which we as Christians have not yet experienced. We have not yet risen to eternal life from the grave; we have not yet seen God. We know that we are, at some later time, to have these experiences only because Christ, through the Bible, told us that we would. They are, as yet, only wonderful and beautiful promises from God, which are to be fulfilled at an unknown time in the future.

There are experiences, also, of which we are not now aware and do not understand. As Paul says in Philippians 3:12, "... if I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? The glory and grandeur of God is too great to be grasped by the mind of man. Therefore, we should not be discontented because God has not made known all that is in store for us as Christians.

There are also experiences which will happen to us during our earthly life of which we do not yet know. Much that occurs happens as a direct result of our decisions and actions, and because each of us is free to choose his own way, no one can foretell our future. We are also dependent on other people's decisions to form our tomorrows. No man can rightly say that no outside forces have helped shape his life. By living in communities we place ourselves in a position where each person influences the life of all those about him and is influenced in turn by others. If we are not sure from one day to the next as to what our country will do, how can we attempt to know how others will influence our lives?

Citizens Tomorrow and Today

We shall need much faith in order to cope with our future experiences. It is not enough that we are strong in Christ today. There is tomorrow to be met, and the next day, and the next. Just as a house standing through many storms for many years may one day collapse for lack of repair, so our faith may one day fail us if we do not constantly seek to strengthen it through praying, reading the Bible, and seeking to get the most good from all that happens to us.

Yes, we must move on. Today will not last forever. As Paul says in Philippians 3:14, we must all "press on toward the mark for the prize of the high calling of God in Christ Jesus." It is an uphill climb all the way. It takes constant effort and all of the faith which we can muster in order to keep on. We cannot stop for a rest, since if we do not advance we retreat, and when we pause we are forced to begin by covering the same ground which we had traversed before.

Even though we don't know all that is to come we do know whom we have believed — Christ Jesus. It is in Christ that we put our faith; it is Christ whom we trust. We know who He is and what He did for us, and we know Him personally.

There is a place for us in eternity's Kingdom — He told us so. He said, "I go to prepare a place for you." It is toward this that we are constantly striving.

Although our citizenship is in heaven, we must live where we are while on the earth. It is by living here in the manner in which Christ would live that we are brought to His Kingdom of eternity. God's Kingdom on earth is here and now as well as tomorrow, and we as Christians must live in it as good citizens.

In order to be a useful part of God's Kingdom on earth we must be loyal to God. Loyalty is deserved allegiance. It means being faithful not because we must, but because of personal gain, but because we love God. We are loyal to our country and as a result are willing to work for it. We are willing to put forth time and energy toward making democracy work. How much more, then, should we be willing to work for God because He loves us and gave His Son as a ransom for us. Such a sacrifice is certainly worthy of our devotion and patriotism.

Where Loyalty Leads

Our loyalty is deserved but what is it that our loyalty to God shall lead us to do? The answer is anything, anything which we can do to further God's Kingdom. Loyalty may prompt such action as going abroad to unknown lands as a missionary or entering the army, or it will also lead to lesser things. Aiding a needy family, showing sympathy to a sorrowing friend, encouraging the doubtful, and brightening the life of some person with a smile are other ways of showing our devotion to God.

Our feeling of patriotism toward God should manifest itself in concern for the good of the community. We should attempt, with God's aid, to abolish the evil surrounding us. The logical place to begin is within ourselves. Abolishing the bad in our own lives is a difficult and endless task, but the difficulty should not make us give up. Each inch of gain in our lives is a step toward success and thankfulness. A good citizen is also interested in his community and abolishing the evils which exist there. He is not satisfied until his community has a healthy atmosphere for a child to grow up in. A good citizen is not content until every person receives fair play and honesty from all those around him. In order to gain these ends the Christian citizen must also be concerned with the good in this world. He should encourage all that he sees which is good and that it can grow rather than die out. In these ways we can show ourselves as good citizens in the Kingdom and help God's Kingdom come on earth.

We must be faithful to the end if our life is to really count for Christ. Yes, our patriotism and loyalty should really be strong enough so that we can remain true to God until our death. We should even be willing to give our lives for Christ if need be, because He gave His life for us.

Above all, we should be constantly looking "for the Savior, the Lord Jesus Christ..."
Our busi-
ness meeting followed a New Year’s dinner on January 3. A time was set to begin the workshops of the Lay Development Program revised to fit our group. These workshops are now completed. Leaders were Pastor Lippincott, Nannie Greeley, Zella Babcock, and Edwin Johnson.

The Barbecue Committee has purchased two beef animals which are being wintered at Winston Wheeler’s. As soon as weather permits, a wood-cutting bee will be held to get more wood for the pit.

A Lord’s Acre program is planned. On February 27 Our World Mission Committee presented its quarterly program with the theme “The World Is Calling.” At a special church meeting, Edwin Johnson and Lloyd August were called as deacons and June Johnson and Edna Wheeler as deaconesses.

Bible School plans are under way, and we are looking forward to a visit from the Pearson’s this spring or early summer and to a busy and fruitful year.

— Correspondent.

Anglican Group Warn of Split Towards Rome

Eight hundred clergymen belonging to the evangelical wing of the Church of England (Anglican) have signed a protest against an alleged movement in the Church towards Roman Catholic practices.

It said that it is to be “regretted” that through revision of the canons, there seems to be a move to impose upon the Church “that very form of religion which had driven so many to other denominations or to cease worshipping altogether.”

The protest appealed for a return to the simplicity of worship and Scriptural doctrine which it said has been characteristic of the Anglican Church since the Reformation. A recommendation urged that the Bible again be established “as the final and supreme authority in all matters of faith and doctrine.”

— EPS, Geneva.

Announcement

Kern, — Otto H., of 83 Derwent Ave., Verona, N. J., was born Sept. 12, 1902, and died March 5, 1960. He was a member of the German Seventh Day Baptist Church of Irvington, N. J.

Surviving are: his widow, Helene Lehmann Kern of Verona; his mother, Amelia Kern Schmalse; a brother, Karl; two sisters, Emily Schneider and Gertrude Hildenbrand, all of Germany.

— J.S.

Davis, — Leon L., 58, son of Lavern and Kate Scherck Davis, was born at Shiloh, N. J., and died suddenly at the same place March 5, 1960.

He was a carpenter by trade and was a member of the Shiloh Seventh Day Baptist Church.

Surviving are: his brother, Irving Davis, of Shiloh, and three sisters: Katherine F. Davis, Mrs. Ida LaTourrette, both of Shiloh, and Mrs. Vernon Leeds, of Laurel Springs, N. J. Funeral services were held at the Greek Funeral Home, Bridgeton, with the Rev. Charles H. Bond officiating. Burial was in the Seventh Day Baptist Cemetery, Shiloh.

— C.H.B.

How Shall They Hear?

Thousands of people in many lands have never learned to read. For them the Bible, if it exists in their language, will remain a closed book until education reaches them. These, too, must hear and can hear when portions of the Word on records in their own language come to them by way of the tiny “Finger-Fono” being demonstrated here by a child under the supervision of a secretary of the American Bible Society. We can have a part in such a provision — especially for Nyasaland.