The first authentic miracle of Jesus recorded in the second chapter of John's Gospel (unsupported, non-biblical legends tell of earlier miracles) was performed at Cana of Galilee. On the traditional site of the house where the wedding feast was held stands the Catholic Church of the Gospel. It displays an old jar reputed to be the one in which the water was changed to wine. Be that as it may, the miracle itself stands in the record written by one who was present on the occasion. It is a testimony to the power and authority of Christ who came by the miracle of the incarnation and who left by the miracle of the ascension after conquering death and commissioning His disciples— which commission extends to us as we enter the Year of our Lord 1964.
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Members of the Associated Church Press
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Terms of Subscription
Per Year: $4.00
Single Copies: 10 cents
Special rates for students, retired Seventh Day Baptists, ministers, and servants.

Universal Week of Prayer
The first full week of January has been so long designated as the Week of Prayer that it has become a fixed institution among Christians all around the world. For 117 years the interest in it has been diligently promoted, long before some of the organizations that now sponsor it came into existence. The announced theme for the 1996 emphasis, "Prayer in Life of the Nation" has great possibilities. The question is not so much the possibility of receiving a blessing through prayer during the first week of the year but rather of the preparation put forth to make that possibility a reality.

This is called the Universal Week of Prayer. Its importance lies not in the current theme nor in the world need. It is not so much the object of our prayers that is universal but the participation. Christians united in praying and in holding special group, church or union meetings for that purpose can be stimulating and productive. The power of prayer is no less now than in those glorious periods in our past experience or in the life of the church. It is dependent upon the promises of God and the earnestness with which we claim them. Sometimes the power is lost by too much programming, too much lifeless ritual, and too much dependence on the writings of other people. We do get a blessing from their spoken or written prayers. Sometimes they express beautifully thoughts of praise and adoration in a much more articulate way than we are capable to do. Sometimes, however, can anyone who does not know us intimately frame our petitions for us. And prayer without the participation of the people to speak in session cannot be spoken of as having real urgency or power. Jesus spent all night in prayer. He counseled His disciples, "Let us go to the other side." The message of the church and the problem of prayer is to find the meaning of "common denominator" beliefs or to be as positive in its pronouncements and in the power of prayer. We are to remain true to our convictions. We have co-operated with other groups in the promotion of prayer. Sometimes we have had a strong emphasis on the specific emphasis of the World Council of Churches. Sometimes we have not. We have to determine what the meaning of prayer is. We have to find that meaning in the lives of people who are not so far removed from the reality of the Church. The only way to know that this house, which I've built, is called by thy name.

World Council Meeting in Mexico
Almost immediately following the National Council Assembly in Philadelphia, which was attended by about ten Seventh Day Baptist representatives, there was another significant ecumenical meeting of two weeks' duration held in Mexico City. It was the 16th Council of the World Mission and Evangelism of the World Council of Churches. About 200 delegates, most of them from outside the United States (mainly from all around the world), were present. The fact that it represented many more denominational viewpoints than are found in the National Council made it more difficult to speak in terms of "common denominator" beliefs or to be as positive in its pronouncements as was the Philadelphia meeting. It is also kind of a special week because in members of the WCC are not ready to endorse all the views that were expressed.

There was a strong emphasis, according to official news releases, on greater cooperation and more unity of organization and effort, which dealt with the witness of the church across national and confessional boundaries, called upon...
"Pope Peter" Challenged

It was interesting news to hear that Pope Paul VI was to make an unprecedented trip to the Holy Land. The fact that no other pope has done it seems a bit strange. We are glad to see the present incumbent breaking with tradition in this respect and will hope that there will be other evidences of getting away from the cloistered life and the groundless traditions of the office.

It appears that the news services as well as the Bishop of Rome could stand a little modernizing. United Press International commented on the pope’s proposed trip in the following way, apparently on its own authority: “The visit to the Middle East, the birthplace of Christianity, will be the first by a pope since the time of St. Peter, 1900 years ago.”

And later in the same story, it stated without qualification, “Not since St. Peter, one of Christ’s twelve apostles and the first pope, who left Palestine and established a papacy without qualification, was the first pope, who left Palestine and established a papacy without qualification, one of the first pope, who left Palestine and established a papacy without qualification, one of the first pope, who left Palestine and established a papacy without qualification.”

Questioned by Baptist leaders a bureau chief for UPI said these statements should be considered in the context of Roman Catholic statements implying that it is an unquestionable fact that Peter was the first pope. But the statements went all over the world. Associated Press had a similar statement that Peter as the first pope on its own authority. Perhaps the reporters who originated these words had been so long in Rome that they were carelessly repeating what is not true.

Understanding Buddhism

It is well to have a mental picture of Buddhism so that we can intelligently engage in its missionary work to bring the light of the Gospel of Jesus Christ to those who have a practical philosophy but not a true religious faith. This is all the more important because there are reports that are reported to be in this world about the same number of nominal Buddhists as nominal Christians (300 million). A course in comparative religion cannot be given in a few short paragraphs but a few things can be said.

The essential elements of Christianity are well known. Christians are those who put their faith in Christ as Savior and acknowledge Him as Lord of their lives. This salvation is by grace through faith and is entered into by a prayer of repentance. Prayer is essential in becoming a Christian and in maintaining daily contact with the God and Father of our Lord Jesus Christ.

Buddhism differs widely from this, as its best exponents affirm. Maha Thera U Thittila, lecturer in Buddhist philosophy at Rangoon states in his book, The Path of the Buddha: “Buddhism is not a religion in the sense in which that word is commonly understood, for it is not a system of faith and worship . . . There are no prayers in Buddhism. Instead of prayers there are meditations for purifying the mind in order that truth can be realized.”

This leading authority of the southern school of conservative, written, Theravada Buddhism goes to the Holy Land.

AGrowing Church

A recent survey shows that the church in Hong Kong is growing more rapidly than in any area in Asia. It is in the process of doubling itself within a period of five years. There are 18 churches with a membership of 1,000 each and 17 with between 600 and 999 members. In addition there are 52 churches promising further rapid growth and 68 churches being organized.

Because of the standard housing high proportion of members do not have a place to keep a Bible in their home. The ideal home is the home with a Bible, but what a marvelous work is a tree! Help me, my God, to learn the lessons trees can teach.

Considering Trees - A Prayer

By Don Vincent Gray

What a marvelous work is a tree! Help me, my God, to learn the lessons trees can teach.

Does not a tree begin as a man begins, from a very small seed? Sheltered in the womb of earth it springs to life, and through the turning seasons knows heat and cold, injury and healing, storm and calm, sunlight and starlight. And always, with feet firmly set in the good earth and accepting from Thee what Thou dost give, a tree reaches up — and up.

Let me be like a tree in Thy sight, I pray. Root me deeply in faith. Let me look above and reach above. As need arises in doing Thee’s will, let me be like as any willow, protective as any oak, glad as any poplar, generous as any apple tree, durable as a sequoia, dignified as a spruce, compassionate as the grey-leaved olive, tenacious as the gnarled cedars clinging to timberline. Or perhaps, if it be Thy will, even as impractical (and as loved by the herd) as any old shagbark hickory, solitary in the midst of a wide field.

Let me bear fruit for Thee, dear God. Let me carry with humbleness every whirling, whirling wind; with vowing the hearts that lovers carve for each other. Let me rejoice with the laughing young as they swing to a wider view or build a more lofty house. Let me help! And when in Thy good time I am called to come, grant that for some the memory of me may be like a glowing hearth-log, a warm and friendly reminder that a tree has found Thy plan, and followed it. Amen.

... he is like a tree planted by the rivers of water; he bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper” (Psalm 1:3).

A Growing Church

A recent survey shows that the church in Hong Kong is growing more rapidly than in any area in Asia. It is in the process of doubling itself within a period of five years. There are 18 churches with a membership of 1,000 each and 17 with between 600 and 999 members. In addition there are 52 churches promising further rapid growth and 68 churches being organized.

Because of the standard housing high proportion of members do not have a place to keep a Bible in their home. The ideal home is the home with a Bible, but how many of the homes of Hong Kong can be described as ideal?

One of the significant government statistics is that there are registered places for 480,000 primary school children but there are 200,000 children. With a birth rate of 108,726 registered births per year and the steady increase of immigrants, Hong Kong can be seen to have a young population. By 1966 the population is estimated to exceed four million, of whom 40.8 per cent will be under 15 years of age. By the end of the century the total population is likely to exceed ten million. — 1963 American Bible Society Report.

THE SABBATH RECORDER

JANUARY 6, 1964
Not many households have home-made bread these days. I think the family is really blessed where the wife and mother find time — or takes the time — to prepare and bake the loaves of golden brown crusty bread for her hungry tableful.

Many of us who are glad for the convenience of the corner store and the supermarket with their supplies of bread still remember with a little nostalgia the days when we were young and would arrive home from school to find the whole house full of the appetizing smell of freshly baked bread.

The baker, whether a homemaker or a professional, knows the importance of the yeast, and its almost magical powers of leavening. Such a small amount of yeast will cause the dough to rise and expand itself several times. Our American pioneers always saved a little of one baking's dough to use the next time. They would culture the "starter" from the previous baking in warm water and mix it into the dough. Then the leavening power would begin — and soon the loaves would be ready for baking.

Jesus used the illustration of leaven to show the growth of God's Kingdom. We can picture Him, in the mind's eye, speaking to the common people of the country villages of Galilee, as He told them this story. The women, especially, must have enjoyed hearing Jesus as He described the quiet yet dynamic power of leaven and called His followers to use their influence in the world.

Jesus said, "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened" (Matt. 13:33).

The Kingdom of Christ is silent. Often we cannot see it, or notice its growth — like yeast. Yet it is in this quiet, dynamic power that God's Kingdom does work, and the influence of a few does result in great accomplishment. Men and women are like leaven: when work and hidden, they are used everywhere. The story of leaven can picture Him, in the quiet but dynamic, kingdom-like manner of the Kingdom of God.

The leaven is a small portion that can raise the whole batch of dough. The leaven is a "starter" or "yeast". It is the same in the Kingdom of God. The Kingdom is often small and insignificant. It is leavened in the quiet, unseen, sometimes unthinking attitudes and actions. Christian faith is one of the things that raise "the Kingdom" to a higher level. It is the power of leavening, "so great that it raised and is moving all the time", even though it may appear to be lost.

It was this conviction that Jesus spoke of in a prayer before His death, when He prayed that His followers be "in the world, but not of the world." Jesus calls us to be a leavening influence for righteousness and God's Kingdom in the quiet but steady and powerful work of everyday living.

Not long ago Dr. Wilfred Grenfell was willing to "lose himself" in the barren lands of Labrador for the cause of Christianity. His friends urged him to give up his crazy notion that he could make much impact upon the world by serving as a missionary doctor. Yet forty years after his death, and on his deathbed-his name is known around the world, and his influence has been a leavening — or a "starter" — for God's Kingdom to millions of people.

The founding of a school to teach juvenile delinquents and to get them off the streets of Bristol, England, is an example of small leaven doing big things. Yet in 1677 the influence of Robert Raikes and his "Sunday Schools" had been so effective in spreading the gospel that John and Charles Wesley discovered and used the influence of the Wesleys upon the effectiveness of Christianity through Sabbath Schools and Sunday Schools of the last two-hundred years.

It was this same "yeast" or "leaven" power that John and Charles Wesley discovered and used when they took the Gospel message out of the stately cathedrals and temples of England and began preaching on the village green, and helped to form groups of coal miners and factory workers. The influence of the Wesleys upon Christianity today can never be fully measured, because they were the power of God's Gospel grew and spread and "leavened" the whole of western civilization.

The influence of Robert Raikes and his first Church School has been one of the greatest "leavening" powers in the effectiveness of the spread and growth of God's Kingdom for righteousness and life through the work of others, with a selfish motive.

We can compare the leaven coming from an outside source with our receiving the Gospel of Jesus Christ. We do not make up the gospel — it comes from God, but God would have us use His power for His ends here in our daily lives. As we were young and would arrive home from school to find the whole house full of the appetizing smell of freshly baked bread.

The women, especially, must have enjoyed hearing Jesus as He described the quiet but dynamic power of leaven and called His followers to use their influence in the world. The Kingdom of Christ is silent. Often we cannot see it, or notice its growth — like yeast. Yet it is in this quiet, dynamic power that God's Kingdom does work, and the influence of a few does result in great accomplishment. Men and women are like leaven: when work and hidden, they are used everywhere.

Jesus' parable tells us the woman took the leaven and hid it in three measures of meal. I remember thinking as a boy that she hid it there to keep it from the eyes of others, so that they could not see how she was surprised to find that it raised and the whole quantity of meal was leavened, and her secret could be hidden no longer. Now I think it was just the opposite. Jesus did not want His followers to hide what He was doing; and our attitudes and actions are influenced and directed by the teachings of Jesus. We can no more hide them than could the woman try to conceal her leaven by putting it down into the fine meal.

We can compare the leaven coming from an outside source with our receiving the Gospel of Jesus Christ. We do not make up the gospel — it comes from God, but God would have us use His power for His ends here in our daily lives. As it was necessary to have some yeast (or "starter") before anything happened to the flour, so it is necessary for us to seek God's power and what Christians call the Holy Spirit before we can be an influence for God's righteousness in the world.

In addition, the leaven does not work until it is placed into the meal. Some people get the impression that Jesus' way of life is so far removed from this world that we cannot find any way to use His power and influence for the world in which we live. This interpretation caused some early Christians to go out into desert caves or to completely shut themselves away from others as hermits, or to live within the walls of monasteries. Others today echo this conviction by refusing to mingle with anyone outside the local church to which they belong. But the Christian faith has no monastic heart. Jesus identified Himself with the people of His everyday world. He worked with and talked with and had compassion for others, and when He criticized, they pointed out that He ate and talked and associated with common people, even some who were outcasts, So we find that Jesus shows a genuine concern and love for people in need wherever they may be found.

The follower of Jesus must identify himself with the world and its stubborn life, and there work by contangion even though his life may apparently be lost. It was this conviction that Jesus spoke of in a prayer before His death, when He prayed that His followers be "in the world, but not of the world." Jesus calls us to be a leavening influence for righteousness and God's Kingdom in the quiet but steady and powerful work of everyday living.

It was this reason that Dr. Wilfred Grenfell was willing to "lose himself" in the barren lands of Labrador for the cause of Christianity. His friends urged him to give up his crazy notion that he could make much impact upon the world by serving as a missionary doctor. Yet forty years after his death, and on his deathbed, his name is known around the world, and his influence has been a leavening — or a "starter" — for God's Kingdom to millions of people.

The finding of a school to teach juvenile delinquents and to get them off the streets of Bristol, England, is an example of small leaven doing big things. Yet in 1677 the influence of Robert Raikes and his first Church School has been one of the greatest "leavening" powers in the effectiveness of Christianity through Sabbath Schools and Sunday Schools of the last two-hundred years.

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A Mission to Six Continents

(Excerpts of an address by Bishop Leslie Newbiggin, who is executive secretary of the World Council of Churches, Department of Missions and Evangelism, taken from World Mission Newsletter, issue of May 1963.)

In the report of the Assembly at New Delhi on world mission and evangelism the rather striking phrase was used: "In this Division we face not three continents but six." That phrase is a convenient way of reminding ourselves of the situation in which we know quite well with which will take us a long time fully to grasp. The plain fact is that the idea which the word "missions" evokes in the minds of the vast majority of Christian people is still the image of a white man going to Asia, or Africa, or perhaps Latin America. It is still an image shaped by the experiences of the colonial era.

When we use the word "missions" we do not normally see, for instance, some of those deeply committed Christians from Jamaica going to the slums of Birmingham or Manchester. We do not have in the picture the missionaries of the Asian churches, more than two hundred of them now, going out from their own countries to work in other parts of Asia. In spite of the fact that the mission history of the Pacific Island churches is more than 120 years old, and that the Samoan churches are still sending to New Guinea, for instance, some of their finest young men and women as missionaries, I doubt if one in ten thousand people, when using the word "missions," ever thinks for a moment of these Samoan missionaries going to New Guinea or to the Solomon Islands.

The picture, the image, which controls our thinking about missions is still, notwithstanding all that we have tried to say, the image of a white man going to the haves to the have-nots. It was not a part of a movement of technical assistance to undeveloped areas. When St. Paul went from Antioch to Rome he was not in a position to offer any technical assistance to the inhabitants of that city. Indeed, it was the other way around. Not many wise, not many noble, not many mighty were called.

The mission of the Church, as we see it in the pages of the New Testament, was not a mission from the haves to the have-nots. It was not part of a movement of technical assistance to undeveloped areas. When St. Paul went from Antioch to Rome he was not in a position to offer any technical assistance to the inhabitants of that city. Indeed, it was the other way around. Not many wise, not many noble, not many mighty were called. St. Paul was able to say: "When we came to Rome, the Jews plotted against me to kill me. But when I found out about it I went into the quarters of the Romans and asked for permission to speak to them." He said that he was not a mission from the haves to the have-nots, but he was a mission which in the end was able to take the Gospel to the ends of the earth.

Do you know what? I think he may have known them. The idea has haunted me ever since.

I heard them when I was a young boy and I can still remember how they affected me, but — I can't remember the words — "The words to bring people to Jesus." I wish I could remember them, but I couldn't repeat them if I did. My heart rises in my throat just to think of the effect of them. No, I couldn't say them.

Do you know them or where to find them? Can you tell me? I wish I could recall — Was it the words of the evangelist or was it the music? That was precisely the question I was entwined with the mission. But our thinking about the missionary task has been so profoundly shaped by the expectation of the colonial era that we still find it difficult to escape from the image of missionary work as an enterprise conducted by those who have for the sake of those who have not.

If we can recover the Biblical perspective it will help us to get away from the image that we have inherited from the colonial era to think instead not only from the top of our minds but in our instinctive reactions to daily tasks that come to us, in terms of not three continents but six. I'm convinced that the Church as the mission of the whole people of God in each place, irrespective of whether they be rich and powerful or whether they be weak and without influence — the mission of the whole people of God in each place to the ends of the earth.

Lost — The Words

(Contributed by Winfield F. Randolph)

While I was in Jamaica six years ago one of my workers told me that he would like to go to the United States as a missionary. I thought that he was fooling and told him so, but he said, "No, there is work that should be done there." As we talked he said, "I know the words to bring people to Jesus." I was too stunned then by the idea of missionaries from Jamaica to the United States to ask him to tell me the words. Do you know what? I think he may have known them. The idea has haunted me ever since.

The evangelist is dead — he knew the words. You older people know him. He was any one of a dozen or more preachers in our denomination in the late 19th and early 20th centuries. You remember the quartet too? I thought it was one of a dozen from our colleges of that period.

Are there none today who know the words and how to put them together? Wouldn't you like to hear them again from the pulpit of your church?

I am sure I would recognize the words, just as I have recognized an old friend after years of separation. I would like to hear them again.

"Tell me the old, old story.

More MPF Needed

Countless children of the world suffer deformity resulting from malnutrition. The people of one prosperous country cannot provide all the food needed in all other parts of the world. However, a great deal can be done to supplement without bulky shipments or great expense. Multi-Purpose Food, a granulated soy bean product, simply reinforced with vitamins provides the needed protein to build healthy bodies and costs only three cents per meal. The picture above comes from the nearby Island of Haiti. An Indianapolis contributor to the MPF project, looking at this sad photograph remarked, "There should be no children in the world like this today." He says, "Keep more 'three cent meals' of MPF going to Haiti."

THE SABBATH RECORDER

JANUARY 6, 1964
THE MESSAGE
From the Commission on World Mission and Evangelism
of the World Council of Churches

Members of the Commission on World Mission and Evangelism of the World Council of Churches, meeting in Mexico City in December 1963, and representing churches, Christian councils, and mission agencies throughout the world, send this message to all Christians in all the world. We have been concerned with "God's Mission and Our Task" and with the witness of the whole Church of Jesus Christ to the whole Gospel of Christ to all men whatever their race or nation, faith or lack of faith. We are constrained by a fresh awareness of the living God is taking form for the whole world.

1) Our world is changing faster than it has ever done before. A new pattern of life is taking form for the whole of mankind. In this revolutionary change science and technology play a decisive part. This means two things: it makes possible for masses of people, greater freedom, greater security, more leisure, and a more truly human life; but it poses a great question — is technology to be the servant of man or his master? Is it a question of life and death for the world.

2) We who know the God of the Bible know that the growing dominion of man over nature is the gift of God, but also it is a trust to be exercised in responsibility to Him. God's Lordship is the sole security for man's freedom.

3) Knowing this:

a. We affirm that this world is God's world. The very turbulence of contemporary life is a product of man's response, either in obedience or disobedience to the living God. Men may deny this; they may ignore it; but the fact remains, that God is Lord not only of creation but also of history. What is happening in the world of our time is under the hand of God, even when men do not acknowledge Him. We are called to a sustained effort to understand the secular world and to discern the work of the Spirit in it. We must see what is in accordance with His purpose and what is under His judgment. Thus we rejoice in all the possibilities for fuller life now open to men, but we affirm that man is only free in God's service and in His presence. In that service he will become the slave of other powers and will end in destroying himself.

b. We affirm that the God whose world this is, has revealed Himself in Jesus Christ. He who is head of the church is Lord of all. His is the name above every name. His love is for all mankind. He has died and risen again for all. Therefore we can go to men of other faiths or to men of none, in humility and confidence, for the Gospel we preach is the account of what God has done and still does for all men. All men have the right to know this, and those who do know it are committed to making known to all men, least of all Christians, that God is Lord not only of creation but also of history. What is happening in the world of our time is under the hand of God, even when men do not acknowledge Him. We are called to a sustained effort to understand the secular world and to discern the work of the Spirit in it. We must see what is in accordance with His purpose and what is under His judgment. Thus we rejoice in all the possibilities for fuller life now open to men, but we affirm that man is only free in God's service and in His presence. In that service he will become the slave of other powers and will end in destroying himself.

New Business Manager
Coming to Publishing House

It was announced early in December that Everett T. Harris, Jr., had resigned as manager of the Publishing House of the Adventist Tract Society in order to accept a position on the staff of Salem College. Since that time the Supervisory Committee has been holding numerous interviews for and interviewing prospective candidates to replace Mr. Harris.

A new business manager has now been engaged in the person of Ralph W. Babcock of Pottersville, N. J. Mr. Babcock is now approaching to become familiar with the policies that will be his when he takes over the office, presumably at the end of January, when Mr. Harris would like to be relieved.

Ralph Babcock, 48, may be identified as the youngest son of Mrs. Muriel Babcock, formerly a member of the New York City and now a member of the Seventh Day Baptist Church. He is himself not a member of a Seventh Day Baptist Church. He comes to this new position highly qualified in a number of ways. He has been in printing and publishing work for a number of years. He is said to be an experienced production manager, has an excellent knowledge of paper and type and the other things that go to make a successful printing plant. He supervised conversion from letter press to offset and is well acquainted with both. He has supervised the printing of numerous hard and soft-bound books, weekly and monthly magazines and catalogs.

Mr. Babcock comes to the Publishing House at a difficult time. The commercial business which supplements the denominational work is supposed to keep the plant running efficiently has fallen off considerably so that the shop has been operating at a loss. The new manager will be faced with the challenge of taking such work as contracts and operating deficit and making the Publishing House a greater asset to the denomination.
CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Leadership

The following excerpts are from the minutes of the Committee on Administration and Leadership held in Ocean City, N.J., October 3-5, 1963.

"Leadership is basically a person committed to a particular task ... We need to train people to know how to participate responsibly in matters outside the local church. We can do this together ... We need to emphasize more the being-ness of Christianity rather than task orientation ... being persons among persons. ... The mission of the church is fulfilled by activities within the institutional church only. The ultimate test of church-centered activity is the activity of members outside the institutional church. Programs should be adjusted so that a church can have time for personal witness and work in the community."

"Leadership is what a person does in the light of his commitment to Jesus Christ in relationship with other persons to advance them toward their objectives ... Leadership is what a person does rather than how important he is or how he looks. Leadership is allowing oneself to be used by God to confront others with the saving love of Jesus Christ."

"The leader does not work for his group — he works with his group. He helps the group to determine its own goals and to carry them out. He is not a director but whatever the group needs him to be. He finds his deep and abiding satisfaction in the joy of being used for God's mighty purposes."

National Youth Week

National Youth Week will be celebrated Jan. 26- Feb. 2, 1964. The theme as presented by the United Christian Youth Movement is "The Peculiar Ones." Theme purposes are (1) to offer the churches an opportunity to raise the issues, conflicts, and decisions concerning persons as they consider the meaning and implications of their unique role as Christians called by God and living in the midst of contemporary society; (2) to bring before the churches a study document which might challenge and encourage youth and adults together to seriously engage in discussion concerning the relevancies and irrelevancies of the Church in twentieth-century America; (3) to stimulate local communities and congregations to examine the openness of the church faculty toward call and mission; (4) to present a basis for continued consideration and action beyond a mere "youth emphasis program" in the hope that throughout the year churches might be continually involved in a renewed effort toward the reconstruc tion of the Church as the community of God's "particular" people.

"Youth Week kits have been sent to each of our churches and fellowships by the Seventh Day Baptist Board of Christian Education."}

International Lesson Annual

We have several copies of the International Lesson Annual, 1964, on hand at $2.60 per copy. Some of our churches buy one for each teacher who teaches the International Lessons in Sabbath School. You may order your copies through the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N.Y. 14803.

Quarterly Meeting

The quarterly meeting of the Seventh Day Baptist Board of Christian Education will be on Sunday afternoon, January 19, at 2:30 p.m., in the First Alfred Parish House, Alfred, N.Y.

Unconstitutional Education?

Many authorities find it very strange that after nearly 200 years of our history as a nation during which we have never been anywhere close to the establishment of a State religion, the Supreme Court in this year of our Lord (if you will pardon the expressed faiths) said it is necessary to protect our school children against the Lord's Prayer and the Bible. As one commentator asked facetiously, Does this mean that all of us and all who went before us, who recited the Lord's Prayer every morning of our school lives, had an unconstitutional education?"

— America's Future, July 5

New Church College Aid Law Voids Church-State Separation

By Glenn L. Archer, Executive Director of POAU

Passage by Congress and the signing into law by President Lyndon B. Johnson of a bill providing direct grants to church-controlled colleges for the construction of academic facilities poses the most forthright threat to separation of church and state in the past two decades. There are several reasons for this:

(1) This is the first law of its kind, i.e., the first which provides public grants directly to church schools. Previous programs of financial aid for such institutions have sought to avoid the constitutional issue by various devices of indirection. Under this law the aid will flow directly to the church schools.

(2) The joint conferees eliminated the provision for judicial review. In Massachusetts vs. Mellon, 262 U.S. 447 (1925) the United States Supreme Court curtailed the possibilities of obtaining judicial review via a taxpayer's suit. Without some special provision in the law itself, therefore, a review of the constitutionality of the church school aid program will be exceedingly difficult. Could it be that eliminating the provision represents a desire to avoid facing the constitutional issue?

(3) Proponents claim that there is a difference between college aid and elementary school aid at the point of constitutionality. Nevertheless, sectarian votaries will undoubtedly cite aid to church schools as a precedent for such aid to church elementary schools. In fact this clamor has already commenced.

(4) The college aid law confronts America with all religious faiths and all religious faith with the grim reality of a tax for religion. A part of their taxes will now be diverted to building academic facilities at institutions of higher learning wholly owned and controlled by churches.

(5) This law may commence a process of obliteration of the separation which has traditionally existed between church and function in this country. Such matters as the policy of admission of students and the employment of faculty in church colleges can be expected to come under increased control by church authorities.

For example, there is serious question as to whether a church-controlled college accepting Federal aid provided by all taxpayers will be qualified under the new law.

(6) The law is deficient in that after twenty years the government loses all proprietary interest in the buildings for which direct grants are provided for the construction and operation. The facilities could at that time be utilized for purposes nominally excluded in the law itself. After twenty years the buildings could become churches or theological schools. Church planners who think across the centuries will regard this Federal program as direct subsidy to their operations.

The Function of a Minority

By D. Alva Crandall

Man is a sociable creature in which the herd-instinct is strong. We all like to go with the crowd and to root for the winning team. This is a good thing within bounds; but history proves, by many instances, that the majority is usually satisfied to accept the status quo and that progress is made possible only by the minority as crackpot ideas advanced) only by the activity of minorities.

When God wanted to establish ethical monotheism as the religion of a race which He had endowed with individual freedom of choice, He called one man to leave his home and old associations and go into a strange new environment. From him He developed a single nation committed to that idea.

In time, the "children of Abraham" became self-complacent and their religion formal, so God again chose one person. Jesus Christ, preceded by "The voice of one crying in the wilderness" to make a fanfare for 'The Kingdom.'

Although Jesus confined His earthly activities to Palestine, an area only a little
larger than Massachusetts or New Jersey and both He and His immediate followers were persecuted and put to death, they were so dedicated and active that His teachings were soon spread throughout the Mediterranean world.

After His teachings had been corrupted by the admixture of pagan ideas and customs, it was by little determined groups usually led by a single man, that brought back a purer form of religion --- a principle that is found to apply equally well in other areas of activity. We must note, however, that a minority is efficient only as far as it is dedicated and active. Otherwise, it is soon buried and forgotten.

The application of all this to Seventh Day Baptists is clear. There is today a great tendency to separate organized Christianity and church membership from practical ethics in everyday living. To what extent this results from the common disregard of that part of God's law with which our name is most commonly associated, we cannot say; though we do know that the habitual disregard of one law tends to break down that part of God's law with which we have no concern. Among the things which we have no concern is that prayer which God evidently intended it should be --- the study of His will and laws and their application to our day-by-day conduct; inspired by love and reverence for Him.

"Let us, then, be up and doing
With a heart for any fate,
Still achieving, still pursuing
To learn to labor and to wait."

We must never let difficulties appal us. An axe or a razor is of very little use until it has been ground and honed to a thin cutting-edge. Perhaps the edge of our zeal, as a group and as individuals, has become somewhat nicked and blunted so that we need the grindstone and the hone to make us efficient tools.

**Korean Relief News**

There are many agencies carrying on missionary and relief work in Korea, but apparently not enough to meet the great need. To this story we now turn, the work of David G. Beattie of Tacoma, Washington, a Sabbathkeeper without denominational sponsorship whose ministry, under the administrations specializing in supplying cheap food.

Among other things he writes of being able to help on the hospital expenses of a woman with a crushed leg and a boy who was badly burned. The latest letter tells of a 12-year-old orphan boy who had just come to the orphanage and who was now receiving more support than formerly. His letters from Korea and his wife's letters from Tacoma display a warmth that is communicated to the reader.

Mr. Beattie appears to be doing a sizable relief work with the help of the interested people back home, Korean and American. The interest from other areas of activity. We must note, however, that a minority is efficient only as far as it is dedicated and active. Otherwise, it is soon buried and forgotten.

**ITEMS OF INTEREST**

**UNICEF Card Sales**

Record sales of nineteen million UNICEF greeting cards and 175,000 UNICEF calendars confirmed widespread support for the United Nations Children's Fund in the U.S. this year, the U.S. Committee for UNICEF has announced.

Card sales increased by 23% over 1962's record high. Volunteers in all fifty states sold 4,650,000 cards on consignment --- 33% more than in 1962. The gross income totaled $2,200,000.

Proceeds from the sales will strengthen UNICEF's assistance to over 500 long-range programs for needy children and mothers in more than one hundred developing countries, a U. S. Committee spokesman said.

**Jews Asked to Reassess Jesus**

The head of American Reform Judaism has called on Jews to reassess Jesus and to revise an "ofttimes jaundiced view of him in whose name Christianity was established." Speaking in Chicago, Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, noted that the Vatican Council is considering a statement, condemning anti-Semitism, and added: "Inter-religious understanding on mutual respect is not a one-way street."

The church had no building for its first eleven years. The building erected in 1838 was remodeled and enlarged to its present dimensions in 1879-80. The Community House across the street is, of course, much more recently added as an auxiliary social and Sabbath School building.

The growth of the church during the
first fifty years was largely by revival meetings. The history, written by Oscar M. Burdick for the centennial and published in the Sabbath Recorder of July 4, 1927, has some interesting figures. Starting in 1827 with fourteen members, eleven of them from Ashaway, R. I., they had a revival in 1831 which added 25 members. In 1840 another revival produced forty-six members. What the growth was between then and 1866 is not stated, but in that year there was another series of meetings which brought in twenty-seven members. Rev. A. H. Lewis conducted a revival in 1871 which added sixty-three members. He was invited back for another series in 1878 which resulted in fifty-two new people on the church roll.

At the centennial in 1927 the Rev. A. L. Davis had been in the pastorate just one year. His widow and daughter, Margaret Burdick, now attend summer meetings, and the membership in 1927 Yearbook is listed as 136 resident and fifty-nine nonresident.

The historical paper mentioned above lists the pastors who had served the church and adds: “With such an array of faithful servants of God to lead in its spiritual growth, this church should be beacon light for Christianity in this community, and, if it is not, it cannot be the lack of faithful work on the part of those who have labored so untiringly in the years gone by for its best welfare.”

Since 1927 the following pastors have served the village church: Alva Davis, Harley Sutton, Charles Bond, Victor Skaggs, Delmer Van Horn, and Eugene Fatato. The present pastor is Herbert Saunders. Like a number of other rural and village churches, the membership has declined from its previous high of about 200 to 58, the same in the 1963 Yearbook as the previous year.

The Little Genesee church entertained the Western Association last June, at which time the above pictures were taken. There would seem to be a good opportunity for the group to grow and to continue to uphold the Gospel light in the years to come. In addition to the pastor there are two licensed ministers in the congregation, Mark Sanford and Nina Traver.

Board and Churches Co-operate in Sabbath Recorder Gifts

All United States Seventh Day Baptist churches have been offered a unique opportunity to provide a limited number of Sabbath Recorder subscriptions to prospective members or others. This offer is made by the Committee on Distribution of Literature of the Tract Society. The plan, as previously outlined in a letter to the pastors and clerks, enables the church to supply names (mostly non-members) and to pay only $2 for each subscription. The committee will pay the other $2 with the belief that this will help to extend the cause of Seventh Day Baptists perhaps better than an equal amount spent on the distribution of tracts. If there are further questions about this matching-fund plan they should be addressed to the corresponding secretary of the Tract Society.

Since the adoption of this plan involves action by the local church and perhaps referral to the deacons or the Committee on Evangelism it is expected that it can be put into general operation early in the year — after the quarterly or annual meetings have been held. A few churches and fellowships have already indicated their desire to co-operate in this outreach.

The above plan is distinct from the program by which Women’s Societies and other groups provide the denominational organ to city, college, and theological libraries at the regular rate of $4 per year. Attention is again called to the fact that the Sabbath Recorder is offered to servicemen (other than career personnel), at half price. Subscriptions may also be given to students at $2 for the academic year. The Tract Board pays airmail postage on one copy to each major mission field headquarters. Individual gift subscriptions for relatives and friends are, of course, encouraged.

Says Robert L. Smith in the Arkansas Baptist, “We have learned to fly through the air faster and higher than the birds; swim under the sea deeper and farther than the fish; we can travel in space with greater freedom than the moon — we now desperately need power to walk on the earth like a man.”

Frank S. Mead in Tarbell’s Teachers’ Guide for 1964. (Fleming H. Revell Co.)

CHARRED CROSS OF COVENTRY

The famed Charred Cross of the Cathedral Church of Coventry made from beams taken from the church that was nearly destroyed by fire bombs in 1940. It will be displayed at the New York World’s Fair in the Music Garden of the Protestant and Orthodox Center. The Coventry officials consider the Charred Cross their most precious possession.