**Accesions**

**Battle Creek, Mich.**

By Baptism:
- Fred Palmiter

By Letter:
- Randall Palmiter
- Lois (Mrs. Randall) Palmiter

By Testimony:
- Mrs. Lucinda Cushman

By Profession:
- Mrs. W. C. Lippincott

**Marriages**

Looper-Swanson.—Kirk Looper, son of Mr. and Mrs. I. G. Looper, and Miss Vivian Swanson, daughter of Mr. and Mrs. Herman Swanson, Ericson, Neb., were united in marriage Dec. 13, 1963, at Chacota, Okla. Both are students at Oklahoma A&M University, Stillwater, Oklahoma.

Mirabal-Cushlan.—Edward Daniel Mirabal, son of Mr. and Mrs. Patrick Mirabal of Rockyford, Colo., and Miss Laura Anna Cushman, daughter of Mr. and Mrs. Paul G. Cushman of Pittsfield, Mass., were united in marriage in California on December 8, 1963.

**Obituaries**

Healey.—John R. Sr., son of the late Horatio R. and Ruth A. Healey, was born in South Kingstown on April 14, 1878, and died at St. Elizabeth's Nursing Home of Westerly, R. I., November 16, 1963. He is survived by a son, John R., Jr., and two grandchildren. Funeral services were conducted from the Pawcatuck Seventh Day Baptist Church, officiated by Rev. Earl Casman, assisted by Rev. Harold R. Cramall. Burial was in River Bend Cemetery.

Juhl.—Elmer Marvin, son of Christian and Dorothy Lunakow-Juhl, was born at Exira, Iowa, June 19, 1902, and died Jan. 22, 1964 at Des Moines, Iowa.

The Juhl family spent seven years in Denmark, where his father was business manager of a health institute, known as the Skodesborg Sanitarium. After returning to the United States Marvin enrolled at the Hutchinson Theological Seminary at Hutchinson, Minn., and graduated in 1924.

On April 26, 1931, he was united in marriage with Charlotte Esther Elias of Forest City, Iowa. Mr. Juhl became a member of the Dodge Center Seventh Day Baptist Church and, although never a resident member, continued to have an interest there. Most of his more recent years were spent in Des Moines where he was employed by Campbell Heating Company. In addition he was interested in printing, the ministry of music, Bible evangelism, and manufacturing a health-food product from soybeans.

He is survived by his wife, Mrs. Charlotte Juhl of Forest City, Iowa; his daughter, Mrs. Cecil Hoyland of Des Moines; a son Donald G., of Waterloo, Iowa; five grandchildren; three brothers: Fred of Buena Park, Calif., George of Hamilton, Ga., and Adolph of Maitland, Fla.; two sisters, Mrs. Emma Berthelsen of Sunnyside, Wash., and Mrs. Esther Asmussen of Calif.

Funeral services were conducted in Des Moines, on Sabbath, January 25, and at Forest City, Iowa, on Sunday. Interment was in the Oakwood Cemetery in Forest City. —D.E.R.

Stephens.—Matilda J. (Charles) Stephens was born in 1872 in Steuben County, N. Y. and died January 15, 1964, at Hornell, N. Y. She had been a member of the Hornellsville Seventh Day Baptist Church, later associating with the Alfred church. She is survived only by nieces and nephews.

Her pastor, the Rev. David Clarke, conducted the funeral services and burial was in Hope Cemetery in Hornell. —D.S.C.

Van Horn.—Frank E., son of Lew and Aldie Knight Van Horn, was born at Garwin, Iowa, Sept. 2, 1896, and died at Yuma, Ariz., Jan. 6, 1964.

Mr. Van Horn united with the Garwin Seventh Day Baptist Church and remained a member until it was disbanded. Before retirement he was employed at Yuma by the Railway Express Agency.

Survivors include his wife, Leola, of the home; two daughters, Mrs. John Stapm, Cedar Rapids, Ia., and Mrs. Ed Pulda of Yuma; and four sons, Donald, Gene, Richard, and Victor, all of Yuma; three brothers: Alvin and George of Cedar Rapids, and Fred of Waterloo, Ia.; five sisters: Mrs. Cora Hurley and Mrs. Belle Lippincott, of Milton, Wis.; 28 grandchildren and six great-grandchildren.

The Rev. H. Allen Smyth, Valley Baptist Church, officiated at the funeral services. Burial was in Garden of Devotion, Desert Lawn Memorial Park. —Vera L. Van Horn.

---

**Korean Christian Radio Station Honors UN Troops**

UN Occupational Forces in Panmunjom were treated to a special celebration when a group of Korean mothers and representatives from a Christian radio station visited their headquarters two weeks before Christmas. To the soldiers stationed there and even to Koreans in more secure parts of the South, the small border town near the 38th parallel seems remote, lonely, and desolate. The visitors represented the Mother's Association of Kwangju and Station HLCL, of the Christian Broadcasting System in Korea, which serves the Kwangju area. For men who could not be present at the ceremony at Panmunjom, gifts and presents were brought to their base. Women are wearing traditional clothing of their country, the horsehair hat and white coat are traditional for men.
Hate is the Enemy

In time of war nations use hate as a psychological propaganda weapon to whip up artificial enthusiasm for the war effort. It is justified by recognition of the fact that more people can be moved by that basic (base) emotion than by any other forces or elements of international justice. Deplorable as hate is in a national crisis, it is even more deplorable for a Christian of relative tranquility. The fact is that hate is a very uncertain ally. Hate does not maintain a definite direction. It is as changeable as the wind which is played upon by cosmic forces. Hate is so closely akin to neurotic disease that it must always be accounted an enemy rather than a friend.

This thesis is most convincingly set forth in the December 29 article of Ralph McGill in The Atlanta Journal and Constitution, which is now available as a reprint. The article deals with Lee Oswald, pointing out that his erratic actions and undisciplined behavior made his hatred of the American system unusable by both Russia and Cuba. So he came back to the United States. His heart apparently was ruled by hate, a hatred that shifted direction according to the forces that played upon it in the hidden recesses of his thinking process. It is a threat, and an opportunity, and a President lay dead.

Mr. McGill comments on the loud noise being made by leaders of extreme right-wing elements of American society. It is loud and gladly announcing that it has now been proved that it was Marxist-born hate that killed the President (which is true enough). What so many fail to recognize, says the writer, is that hate is an enemy whether it is right-wing hate or left-wing hate. "The common, sick argument," he affirms, "seems to be that right-wing hate is therefore clean and even patriotic."

He goes on to say: "The folly and the danger of this sort of exercise is that it ignores the basic fact, which is that hate knows no direction. Hate already is a poison in the national life stream. It is contagious, and the left. Communism would destroy our way of life, but it will not be done by neurotic rejects."

It was not Marxist hate that dynamited Sunday school children to death in Birmingham. It was not left-wing hate that bushwhacked an NAACP official in Mississippi with lethal fire by night. It was not Marxist rhetoric that has made the man charged with this killing a sort of hero to the community where he is jailed so that housewives reportedly vie to take him hot meals. And the White Citizens Councils raise a defense fund. It was not left-wing hate that dynamited temples and churches and schools in the past seven years.

"The problem of hate remains — and it knows no direction. If we do not learn that hate is a power to destroy men and institutions we shall have missed the great lesson of the tragedy at Dallas."

Some of those who are classed as leaders of the extreme right contend that the charge against them of stirring up hate is unjust — that they do not hate individuals, but hate the philosophy promoted by Communists and their fellow-travelers.

Mixed Marriage

There is much concern expressed by religious and social leaders over the problems of mixed marriage. The problems differ with the type of mixture, whether interracial or interfaith. In this brief comment we will omit discussion of the mixing of distinct races by marriage. It is not nearly so prevalent in this country as in European and South American countries, and therefore poses fewer problems for us than the intermarrying of Protestants and Jews or Protestants and Catholics.

This matter comes to our attention through the announcement by Rabbi Max Schenck (Reformed), president of the New York Board of Rabbis, that he is planning a meeting of the leaders of the Rabbinic and congregational bodies of the three branches of Judaism to consider the problem of mixed marriage. Dr. Schenck said that "the alarming rate of intermarriage" in the United States "if allowed to continue unchecked, would jeopardize the vitality and entire future of the Jewish people."

If this statement had been made by a rabbi of the Orthodox or Conservative rach, they would have said that branch of Judaism it would have seemed more natural. It shows the deep concern of Jewish leaders. The implication of the statement is that marriages between Jews and those of other faiths almost invariably result in a loss of identity with the Jewish faith and people. The leaders seem to leave a little uncertainty about race, religion and nation as applied to their people. It is apparent that a large percentage of the young people in this minority group have a strong desire to become socially conformed to American life and are often classed as a race or a people. Thus there are more than religious problems involved. Inter-marriage is but one of the ways by which Jewish people drop their religious practices, turning to protestantism or irreligion.

The problems growing out of the marriage between Protestants and Catholics are a bit different. They are often tragically acute. It seems strange that a church which практически requires that the non-Catholic party become a Catholic before marriage should at the same time counsel and publish literature strongly urging against intermarriage. The laws of the church requiring that all children be raised as Catholics are used by leaders of the leaders. Over the problems of other faiths almost invariably result in complementing of those solemnised by an Roman priest. If this stigma and false sense of sin instilled in young people were removed by the hierarchy, there would be little concern remaining but a major cause of friction would be gone.

Is there hope that the Vatican Council will face up to this problem and do something about it? Not much. There is a forthcoming marriage of national interest which the leaders of POAU are using to bring the matter up. The daughter of the President, Lynda Bird Johnson expects to marry a Roman

MARCH 2, 1964

IN THIS ISSUE

Editorials:
Hate Is the Enemy 2
Mixed Marriage 2

Editorial Notes 4

Features:
A Reply to "Ecumenical Conversations Begin" 4
Our Part in Baptist Booth 5
A Reader Protests 5
Evangelism — A Pastoral Trust 6
Christ Is the Answer 8
BJA Committee Makes Final Plans 9
Linda Bingham Youth Worker 13
Let's Think It Over 14
SDIB Students at Alfred University 15

Qualities of a Teacher 16
Christianity versus Judaism 17
Christian Education 18
WOMEN'S WORK 19

Christian Education: Mrs. Lawrence W. Marinelli
Women's Work: Rev. E. Zwiebel, B.A., B.D.

Terms of Subscription
Per Year $4.00 Single Copies 10 cents Special rates for students, retired Seventh Day Baptists, ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year. Subscriptions must be renewed at date of expiration unless renewed.

Published weekly. Entered as second class matter at Plainfield, New Jersey, on the 10th day of June, 1905, by the American Sabbath Tract Society. 510 Watchung Ave., Plainfield, N. J., U.S.A.

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse all articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J.

MARCH 2, 1964

Vol. 176, No. 9

Whole No. 6284

MARCH 2, 1964
Replacing 5,300 Missionaries

Christian people who want to help the almost countless millions of Red China population find some other means than the sending of missionaries as long as the present regime is in power. William J. Roberts of the Far East Broadcasting Co. sets the matter clearly before us in the following words:

"A few years ago there were over 5,300 missionaries working in the China mainland. Today I know of only two who are there; one is imprisoned, serving a life sentence for his missionary activities, and the other has not been heard from for many months — fate unknown.

"What of today? China will hear Christ's Gospel only if you and I, who are stewards of the most powerful stations reaching into China, are daily praying and concerning ourselves in her behalf. Radio is the only way.

The Far East Broadcasting Co. maintains a studio in Hong Kong, a 100,000-watt station on Okinawa, and eight shortwave stations in Manila which beam the Gospel within the "bamboo curtain" and across the China Wall. Letters get back to these stations telling of the joy of hearning the message of Christ.

A Reply to "Ecumenical Conversations Begin"

By Ruth Hunting Parker

The report of the Committee to Conduct Ecumenical Conversations in the Feb­ruary 10 Recorder was very thought-provoking. In my opinion, if the platform to be used as a basis for discussion were carried to its logical conclusion, there would be no basis for discussion, so far as organic unity is concerned.

Nothing was said in the report as to who would hold the purse strings for Our World Mission budget. Freedom of individual conscience, autonomy of the local congregation, to be evangelical do not in themselves make for denominational unity in spreading the Sabbath truth around the world.

Great contributions would be gradually absorbed by the overwhelming numbers of Protestants with whom we had joined. Instead of support­

The Sabbath Recorder

THE SABBATH RECORDER

March 2, 1964
Evangelism - A Pastoral Trust

"Do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5) By Rev. Edgar F. Wheeler

To write of pastoral evangelism is not to imply that evangelism is the exclusive domain of the clergy. The use of the word "pastoral" as an adjective here suggests that it is one phase of evangelism, or proclaiming the good news of redemption through Jesus Christ. A complementary phase is "lay" evangelism. Indeed, it is almost incomprehensible that anyone, layman or clergy, who has personally experienced the saving grace of God through Jesus Christ should pass off the responsibility and privilege of sharing the Gospel. It seems very strange that the Christian layman or clergy, who has personally experienced the saving grace of God through Jesus Christ should say, "any pastor should say," that it is one phase of evangelism, to include the responsibility of every believer in evangelism. The appeal of God is to every area of human experience, with a view to deal with spiritual and moral disorders that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

Pastoral evangelism sees the Gospel in its relation to the whole man — his attitudes, his desires, his goals, his loyalties, and his acts. It sees salvation not only as an individual act of Christ on the cross, but as one that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ (2 Cor. 10:5). pastoral evangelism sees the Gospel in its relation to the whole man — his attitudes, his desires, his goals, his loyalties, and his acts. It sees salvation not only as an individual act of Christ on the cross, but as one that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ (2 Cor. 10:5).
Christ is the Answer
By Rev. Lester G. Osborn
(Continued from last week)

C. Christ is the Answer to Occultism
Col. 2: 18, 19

Occultism is the study of that beyond the bounds of ordinary knowledge. It is a belief in hidden or mysterious powers, known only by being in some forms it includes the possibility of human control of those powers. Another name for it is mysticism.

Gnostic mysticism taught that God could never be known or understood. The Gnostics held that Jesus was a created being to whom Christ, issuing forth from God, came at baptism and left at the cross. They placed several ranks of angels between Christ and God.

Oriental mysticism centered in the worship of angels. It stressed "visions." Its followers insisted that these things were essential, and had a tendency "to lord it over" those who did not accept their teachings, who had not had the same experiences as the claimed for themselves, and who did not follow their practices. An ALSOXY seems to have been a new thing in the Christian church, not drawn from Judaism. It may have come from the pagan religions of the region, or it may have been the result of philosophy and vain deceit, the traditions of men.

Paul presents Christ as the answer to the errors of occultism. He shows Him to be the eternal Son, "the image of the invisible God," the Creator and Ruler of the universe. He not only created "principalities and powers" (1:16), but is Himself "the head of all principalities and power" (2:10). He is above the angels. God is not a hidden mystery. Christ has revealed Him. God is not "The Absolute." "The Unknowable," nor "The Reign of Law," but a Person who is near, cares, hears, pities, and saves. He can be known, trusted, and obeyed.

The false teacher and his followers have "lost their grip on" Christ, in whom are unity and peace. They have led astray by this error must forsake it and get back to the Christ of revelation. He is "All and in all," the One above all, "in whom we live and move and have our being" (Acts 17:28). We need nothing more, no matter how attractive and intriguing it may seem, or how valuable it may appear.

D. Christ is the Answer to Carnal Asceticism
Col. 2: 20-23

The Colossians were evidently being bound by prohibitions about eating and other physical things - "touch not, taste not, handle not." Paul asks them why, since they are dead with Christ, they keep on living according to material ways of looking at things, submitting to rules and regulations designed to humble self by abasing and neglecting the body. These things, Paul tells them, are "after the commandments and doctrines of men." They are worldly teachings, not divine.

The reason for following these practices was a false conception of the means of sanctification. They seem to have thought that it came by physical prohibitions and deprivations and not by the working of the Holy Spirit. "For it is not by disciplining the body in denying it something, they would sanctify themselves in a kind of fruitless and vain deceit, of self-sanctification. They believed that by indulging the flesh, they would not make him better, nor draw him nearer to God.

Thus, the Colossians were not depending on the Holy Spirit for sanctification, but upon self-discipline. Only the Spirit can overcome the flesh, and that only by the power of the living Christ, in whom Christians are "complete." Nothing can be added to this completeness by carnal asceticism.

Conclusion
Paul follows these admonitions with a plea (3:1-4). They are to leave these four falses things, for they are "a causes and a law of disorder among men," and turn their eyes to things above, and enjoy the fullness of union with Christ as His body. Since He is "All and in all," and we are "in Him" and "in us," we do not have to depend on human philosophy, occultism, ritualism, or asceticism, but may rest in Him and His finished work, looking for "that blessed hope - His sure return - when our redemption is to be revealed in us." We who were once "dead in trespasses and sins" have been "buried with Him in baptism," and "quickened together with Him," through the operation of God. We are "complete in Him," and can do nothing to add to this completeness by any of the things against which Paul warns the Colossians. Being "dead with Christ" the Christian puts to death all the old life and what pertains to it, turns aside from man-made traditions, and "seeks those things which are above," not setting his affections on earthly things. His life is "hid with Christ in God."

So we should heed Paul's admonition to "Let the word of Christ dwell in you richly in all wisdom" (3:16). The believer's entire life is summed up in subjection to Him.

Truly, Christ is the Answer!

BJA Committee Makes Final Plans
The last full meeting of the Joint Commission of the Baptist and Adventist Advance was scheduled at the Claridge Hotel in Atlantic City, N.J., March 3 and 4. Previous meetings during the five-year program have been held at Atlantic City, and in Washington, D.C. (meeting of the Seventh Day Baptist church). The reason for meeting in Atlantic City is to be at the site of the great Jubilee program to be held there May 22-24 and to make final plans for that outstanding event.

Secretary Harley D. Bond (substituting for Rev. Melvin Nida) represents Seventh Day Baptists on the Message Committee. He is on the Program and Arrangements Committee. The Publicity Committee holds a meeting, Leon M. Malby, the other representative at the Atlantic City meeting serves on these committees. The Publicity Committee continues beyond the Jubilee in May (which terminates the work of the Joint Committee of BJA) to supervise the joint public project of manifesting a booth at the World's Fair in New York during 1964 and 1965.

MARCH 2, 1964

MISSIONS — Sec. Everett T. Harris

Procedures for World Consultation
By Loren G. Osborn, Chairman

In order to maintain an orderly session and assure equal opportunity for representation of all participating Conferences, certain procedural regulations for the First World Consultation of Seventh Day Baptists (CoWoGoC) are being established. Because the United States Conference is acting as host with the sessions held in this country, there might be a preponderance of representation of local delegates. To overcome this, and to encourage sister Conferences to send additional representatives without fear of encroaching on others, the following rules will be in effect:

Each conference will have one official voting delegate at the Consultation sessions, assuring each Conference of equal voice in the proceedings. Manner of appointment or selection of such delegate, if more than one representative of a Conference is present, will be determined by a caucus of the delegation, unless the sponsoring Conference has already appointed. At the time of coming to order, the chair will ask for all official delegates to acknowledge their status, at which time, if delegations have prearranged, the chair will adjourn the session until each has selected an official delegate.

It is only to clarify the official records that designations shall be given to all categories of participants. First will be the official delegate; all other properly selected representatives will be alternates (with the privilege of the official delegate, should be absent for some reason). A third category will be "adviser," under which title interpreters, outside resource persons, invited guests, and unofficial representatives of Conferences other than the United States, will be named. The fourth category will be that of "observer." Such individuals will be allowed to attend the sessions, but as the title implies, will be spectators only. Individuals will be limited in discussion or action except by special request of the official delegates present. Any and all interested persons who would like to be "in all" and "in us" will be welcomed as a guest list by the chair, and will be sub-
ject to call for inclusion in the proceedings when their particular contribution will be deemed both advisable and constructive to the agenda. It is requested that all who have suggestions for agenda items make them known to the chairman of the committee, so that they may be considered by the delegates when the agenda is made up at the opening session.

The agenda will be wide-ranging, with literally dozens of major topics being suggested for inclusion. However, these will be limited and upon action of the official delegates, will be narrowed to a workable schedule so that time can be efficiently utilized in discussing matters of mutual concern. This may tend to eliminate some subjects dear to one or two, but in the interests of effectiveness and by the exercise of Christian understanding, these apparent "slights" can be turned into mile-stones of understanding.

Other procedural matters will be made public and delegates notified of them as they become known. Delays in sending agendas as devotional periods, pointed and open scriptural studies, plans for recreation and sociability, in addition to the major topics in discussion, will be determined in the elastic program — elastic in that there will be flexibility and upon action of the Consultation as the Consultation proceeds.

Heritage and Horizons in Missions
(Continued from last week)

Worldwide — but only Beginning

And yet the plain fact is that the Christian mission in the world, 1,900 years after Christ and 150 years after the beginning of the American foreign missionary movement, has only begun.

It is true that the Christian community reaches to every country and that indigenous churches are found in almost every country under the sun. But at many points that community is so small and so weak as to be barely visible. After 140 years of American missions to Turkey, for example, there is even yet hardly the beginnings of a Turkish church. Throughout the world, from the Pillars of Hercules to Mindanao, the same paucity of Christian presence is an unmistakable fact.

If one places a hand upon a large map of the world and traces his finger a circuit around it, beginning with its center at Bangkok, that circle will include nearly one half the population of the earth. And little more than one half of one percent of the world's population is Christian. Moreover, virtually one half of that population is under-twenty-one years of age. Unless the Christian church advances far more rapidly than it has been doing in the past half century, the Christian minority will be a declining part of mankind. Some months ago Martin Niemoller was quoted in The Christian Century as saying that "there is no chance that the world will become Christian." Niemoller's concern was not without foundation. But the fact remains that 1,900 years of missions have only prepared a beachhead on every continent. Now we are ready to begin the real task of world missions.

In another perspective, we see that for a century and a half American missionaries and others have been exploring what it means to make a mission in areas traditionally dominated by the other great religions. They have found out how to win converts from fundamentalists, in considerable numbers, and they have found out how to win some on the fringes of the high religions. But these have been mostly the outliers of the larger, established societies. By and large the solid core of Hinduism, Buddhism, and Islam is still intact. The real encounter with the other faiths of the world has only begun.

Where from Here?

What then are the horizons toward which we must move? The Christian mission has now come of age. We are ready to face the fullness of our task. Which will it be?

Certainly we must recover the ecumenical vision of the pioneers. The theme "Into All the World Together" is not merely a "study emphasis" for 1960-61. It is an imperative of thought and prayer and action for the rest of the 20th century. The recent past in American missions has been a denominational interlude. Perhaps that was a necessary way of bringing whole church bodies into some sense of responsibility for mission. Now, however, we must move on and out into a renewed unity of effort. Witness the recent report of a radio secretary with a radio station in India (not an American). He wrote in such terms as these (denominational names omitted):

I know of a fellowship of north and south X's in that had fairly well succeeded in areas of overlapping interests until a secretary of the home church formed the mission of his church to India to plant a church. I think of some thirty years of close cooperation between the Pakistan Y and the Z's which was blasted in one day by the arrival of a new bishop who defined the boundaries of the church and pointed out in no uncertain tones that these boundaries did not include Y's. And this took place in an area of such absolute Islamic majority that the small Christian minority were almost an insignificant part of the society. I am reminded of a splendid fellowship in the Philippines who had suggested that their plans lay along certain lines but were warned this year by a visiting American secretary that they either follow the prescribed denominational path or suffer the consequences. For New York had spoken. And I recall with shame the visit of an international "mission" division head who talked upon General Chiang Kai-shek with a complete list of missionaries and leaders of the church and the connection with the World Council of Churches and was at pains to point out these were sources of dangerous communist infiltration.

A second horizon for world missions today is to recover and reinterpret for our time the old and the new, the ancient and the notable in the pioneers. Christian missions are nothing less than our special channel of participation of the people of God, in the whole purpose of God for this planet. It is to bring all of humanity from its various separate and local histories into the American, African, European, American, Asian — into one history. The center and norm and inspiration of that one history is to be Jesus Christ. And its challenge and its demand and its instruction.

In other words, God's purpose — and our times — demand a miracle! And this is precisely the miracle that the New Testament seems to be all about. "For neither is an impasse nor a strict observance, nor an unceasing observation, but a new creation" (Gal. 6:15). (Or shall we say, neither religion nor secular idealism, neither foreign missions nor the United Nations — but only the remaking of the essential spirit of men.) 

"If any man is in Christ, he is a new creature; the old has passed away, behold the new has come" (2 Cor. 5:17).

This, then, is a second necessary horizon for Christian world missions in our time. They must be seen as nothing less than a means to the radical transformation of the secular society and every culture, to the end that one worldwide community of mankind may come into being in which the decisive power is the spirit of Christ.

Equally, one finds in the sacrificial devotion of our heritage a guideline to the horizon of the Christian foreign missions. In the providence of God the dedicated enthusiasm of a few was the means of launching the foreign missionary movement. But today it is not enough for world missions to be either the hobby of a few or simply part of a "program" to which all church members contribute nominally and perhaps ignorantly or under mild protest. A worldwide mission, beginning at home and reaching to the ends of the earth, must be seen as the central expression of what it means to have Christ's faith.

In other words, the church exists not for itself, or even for its own people and their upbringing. Of course, it must be concerned for these people — but essentially it exists for the world. It is not so much an end in itself as a means to an end which goes far beyond their interests and may even counter to those interested.

This is a costly view of the church, for it makes every congregation a missionary society and every Christian a missionary. And yet, this is the way it was always intended to be. Certainly this is the New Testament understanding of the church. After 1,900 years of church history and 150 years of American foreign missions, the churches are beginning to realize what the whole story has been all about. It is high time!

SABBATH SCHOOL LESSON
for March 14, 1964
Pilate Judged by Jesus
CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Christian Education Meeting

It was the privilege of Secretary Rex Zwiebel to attend the annual meeting of the Division of Christian Education of the National Council of Churches of Christ in the USA in Cincinnati, Ohio, February 9-14. The theme of the meeting was "The Christian and His World."

Proposals for resolutions and future programs to be undertaken by the sections making up the Division, were discussed and voted upon in the session of the Commission on General Christian Education on Monday. Probably the most interesting resolution passed was that we go on record as being in favor of dual-school enrollment (shared-time). A plan will be presented which will permit students enrolled in parochial schools may enroll both in the church school and the public school. Watch for further information on this.

Most of the proposals dealt with giving permission for the sections to schedule seminars, consultations, and other meetings which will increase the effectiveness in co-operative action among our churches. Although the new structure of the National Council was not discussed, action taken kept in mind that some of the work proposed would be affected when the new structure comes into being.

Your representative attended two meetings of the Board of Education and Leadership where he was given the privilege of offering the installation prayer for the new officers of that section.

Wednesday was spent in three sessions with the National Denominational Executives in Christian Education Section where discussion was centered on "Youth Work Involvement in the Curriculum and Racial Struggle," "Current Research in Christian Education," "Programmed Learning," "How New Curricula Is Developed," and "Christian Education in the (proposed) United Methodist Church."

We feel that these meetings were very profitable and inspirational.

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

Primary Conference

Primary Conference will be directed by the Rev. and Mrs. Leslie A. Welch of the Ritchie Seventh Day Baptist Church, Beckley, W. Va. Primary, Junior, and Junior Hi Conferences will have sessions meeting the same time as the General Conference sessions during the week and during the time Sabbath School hours are held.

"Miss Althea Green of the Berlin, N. Y. church, will direct Junior Conference, and Mrs. Theoma Rasmussen of the Salem Seventh Day Baptist Church will direct Junior Hi Conference.

Youth Field Work

A committee named by the Rev. David Clarke, chairman of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education, has met to lay plans for the selection of a youth field worker to succeed Miss Linda Bingham who retired as of June 1, 1964. Under the chairmanship of Mrs. Luan Ellis, duties and regulations in reference to the work of the youth representative have been drawn up for submission to the Youth Work Committee.

Communication

The heart of teaching is communication. One who can really get the lesson into the mind of his student must be a good communicator. A special issue of the International Journal of Religious Education, February 1964, is devoted to "Revolution in Communication." All issues of the Journal are valuable, but this one is outstanding.

Extra copies may be purchased from Room 710, 475 Riverside Drive, New York, N. Y. 10027, for 75c a copy.

Opportunity for School Teachers

Word has been received that there are vacancies in the De Ruyter, N. Y., Central School for four grade school teachers. Here is an opportunity for Seventh Day Baptists newly entering the teaching field or for others wishing to change to a community where there is a church in which to worship and work. For further information contact Rev. Charles Swing of De Ruyter.

Evangelism — A Pastoral Trust

Linda Bingham

Youth Worker Announces Future Plans

In the usual form of such announcements the parents of Miss Linda Bingham make public their daughter's decision to be married next fall to the Rev. Jack F. Hays of New Orleans, a licensed minister of the Metairie, La., Seventh Day Baptist Church, and brother of Ralph Hays, the pastor.

After two years of strenuous, self-sacrificing, and fruitful field work throughout the continental United States, strengthening the youth groups of the churches under the direction of the Board of Christian Education, Miss Bingham will be entering a more localized but lifelong Christian ministry. Linda has asked that the following statement be printed:

"Many people have been concerned at the news of my termination of service as youth field worker. I can only say that these two years have brought more and richer personal rewards than I dreamed possible. So many new friendships — so many experiences of warm fellowship — so many opportunities to plant seeds in the minds and hearts and lives of those young people who have been privileged to work. Seeds sometimes require a long time to take root and grow; however, there is ample evidence to show that these two years have not been wasted — not for me, certainly — and I pray not for the denomination.

"Now as I prepare to embark upon this new avenue along the road of life, I hope my friends and all parts of the country will share with me this new happiness with which the Lord has blessed me."

Neither a higher nor a lower standard of living changes the wages of sin—death.

MARCH 2, 1964

(Continued from page 7)

A painting entitled "The Healer," by Copping, pictures a missionary dispensing medicine to the sick, or for the relief of the native. Just behind the missionary is the glowing figure of Jesus. This touching scene is suggestive of the pastor as evangelist in his work. All his labors are to invoke his own dedicated personality, working for the winning of souls. But he must make sure that in everything that he does, the Person of Christ who came to earth in love and is sufficient to the cure of every ill and is the Source of life eternal. Every sermon, whether inspirational, proclaiming doctrinal truth, calling to duty, rebuking or comforting, should in some way make the Gospel of Jesus Christ evident as the appropriate answer for each need.

Rewarding Experience

The rewards? "The satisfaction of preaching the Gospel without expense to anyone" (1 Cor. 9:18, the New English Bible). The joy of giving oneself to a great cause and of knowing one has enabled another to receive the Gospel freely. The joy of seeing lives born again and glorifying God (1 Thess. 1:2, 3). The assurance of the Lord's "Well done" (Matt. 25:21).

I have been asked if it were not depress-
ing to be among the sick, the suffering, the aged so much. At one time it was, but no longer. A man may be taken away by their needs and suffering, to be sure. But I now find myself sustained by the Lord, for out of such circumstances have arisen some of my greatest opportunities to present Christ and to speak words to arouse faith in Him. My soul has many times been lifted up in grace. Let us be alert to the opportunities of such circumstances have arisen. some of

W. Barry Garrett. Mr. W orId Council of Churches met in Geneva mission of the Churches on International were most recently added to the Joint in

Building at 1628 - 16th WASHINGTON announces that its work now requires a larger staff. James M. Emanuel Carlson, executive director, and 

secretary, will be the of­

secretary, the Joint Committee. At the March 4, 5, and 6 meetings at Atlantic City, N. J., Harley D. Bond, executive secretary, will be the of­

official representative.

**LET'S THINK IT OVER**

**Truth Will Prevail**

When the Executive Committee of the World Council of Churches met in Geneva in mid-February there was discussion of religious liberty. Dr. O. Frederick Nolde, New York, director of the Council's Commi­

mission on International Affairs, in an address before the Executive Committee voiced his confidence that truth will prevail in "any competitive dialogue." Dr. Nolde believes that the United Na­
tions should allow atheists to express their atheism just the same as others are free to express their theism. He said, "Freedom of religion or belief applies to all men in society whether atheists or ad­herents of religion." In the course of his talk he made reference to the fact that in a recent UN debate a Russian had urged that "atheists be protected. Agreeing in part, Dr. Nolde contended, there is consequently need for co-exist­ence of varying religions and beliefs with every opportunity of peaceful competition. In order that a confrontation of this can take place, freedom of religious propa­
ganda as well as freedom of anti-religious propaganda must be insured by constitu­tion­

law, judicial action, and public practice.

"Christians are confident that truth will prevail in any competitive dialogue," he stressed. Therefore, he concluded, all re­
ligions and beliefs must be safeguarded against interference." The reference was to the UN where the body is not com­

mitted to either belief or unbelief in a God who knows and guides the destinies of nations.

**Easy to Say, Hard to Prove**

We trust the vital statistics drawn up by competent authorities. The number of babies born over a period of time may be how many will be born next year, but the following statistic is hardly based on known facts: "Since prehistoric times, some 600,000 years ago, 77 billion people have been born." We wonder who recorded the years and the births. Statisticians should stick to facts. They can't be sure petry past or the distant future. The Christian, how­

ever, knows how to be sure of his origin and his destiny — even that portion of eternity which stretches beyond time.

In Bombay, India, every school day 350,000 primary pupils get an individual bottle of milk prepared from CARE milk milk bottles for as many Indian children.

**The Hard Way**

Some people read the Bible the hard way. They find themselves plunged into darkness very hard to take. The Word of God became mighty important. He couldn't read Braille with artificial hands. Then he realized that freedom of the feelings were gone (after the surgery when the charge of dynamite had exploded in his face). But he kept trying, though the dots cut the flesh. One day he touched the dots with his tongue. He found he could dis­t降雨 Moon system of dashes, but his tongue became sore, raw, and would bleed as well as his lips. He prayed for grace and help from God to continue learning. At times he would stay up all night to learn only one letter of the alphabet. So for over 65 years he read the entire Bible with his tongue four times, and other volumes.

Such perseverance amazes those of us who can read the Word of God the easy way, the quick way, and fail to take time consistently to receive its message of abun­
dant and eternal life.

**Seventh Day Baptist Students**

At Alfred University 1963-64

Frances Aldrich, Alfred Station

John Burdick, Alfred

Sheryl Burts, Alfred

Robertia Clark, Alfred

Wayne Cruzan, Westerly, R. I.

Douglas Davis, Alfred Station

Howard Ellis, Stephentown, N. Y.

Robert Judd, Stephentown, N. Y.

Amy Greene, Unadilla Forks, N. Y.

Judith Langer, Alfred

Janet Leaver, Alfred

Steven Pierce, Alfred

Sharon Post, Alfred

Nina Skaggs, Alfred Station

Beth Smith, Alfred

Linda Thorngate, Pebble Beach, Cal.

**Alfred State Tech**

(State University, Alfred Agricultural and Technical College)

Michael Snyder, Hebron, Pa.

Daniel Merriam, Sci, N. Y.

**NEWS FROM THE CHURCHES**

RICHBURG, N. Y. — On November 23, Pastor Marie Bee conducted a memorial service for President Kennedy.

Our Ladies Aid meets each month for a dinner and program. In November the emphasis was on Thanksgiving. In De­

cember we had Christmas party at the parsonage. The January topic was "Our Mission to the World.

The young adult group of our church met at the Wellsville skating rink for fun and fellowship December 14. An all­
night New Year's Party was held at the Little Genesee Center with our young people attending.

Marie Bee, our pastor's wife, was a surgical patient in the Jones Memorial Hospital from January 3-10. She is able to be back at work.

Communion was observed January 4 at the close of the morning worship service. Our church joined with the Hebron Church helped with our serving.

Church attendance has been good this winter.

—Correspondent.

DAYTONA BEACH, FLA.—Our Christ­

mas season was richly inspiring as always. The Sabbath School pageant entitled "The Gray People" was a bit unusual, but so very pleasant when the real meaning of Christmas is too often crowded out by the commercial and world­

ly aspects and traditions. Three young peo­

pole from Mother Hunt's Orphanage as­

isted in the play. Our White Gifts were distributed to four needy families.

The annual meeting of the church was held on January 15. John Leonard was re-elected president; Winfield Rand­

olph, 1st vice-president; Raymond Ken­

yon, 2nd vice-president; Vivian Kenyon, treasurer; Elma Rogers, asst. treasurer; and Leona Jeffrey, auditor. A record bud­

get was adopted which included increases to Our General Community, the pastor's salary, evangelism and communications.

Our church is making extensive plans for two weekends of special evangelistic
meetings in February. Our own pastor is the evangelist for this series of meetings. His theme is "There's More to Life." The SDBRF has been busy recently designing and painting the large oilcloth banner to advertise our special meetings.

The Church Aid ladies are working on the junior choir robes with hopes of using them by Resurrection Sabbath. Their business meetings and pot-luck dinners are held once a month.

Our monthly socials are held in the Social Hall under the new Social Committee chairman, Dr. Ruth Rogers.

Three workshops have been held so far for our 5th year for advance. The attendance at these workshops has been disappointing but those faithfully attending have nevertheless felt them worthwhile.

Another hearing aid has been installed in the church to enable one of our hard-of-hearing church members to hear the worship service.

The Sabbath School recently elected the following officers for the coming year: Orson Randolph, superintendent; Ray Kenyon, ass't. supt.; and Marjorie Randolph, secretary-treasurer.

SHILOH, N. J. — On Sabbath afternoon, January 25, there was a workshop to discuss the Washington project, a plan of the Southeastern Association to build up a strong church in the nation's capital.

Edward Sutton, a member of the Washington church and a student at Crozer Theological Seminary, was present as a resource consultant.

The Senior Youth Fellowship sponsored a spaghetti supper in the church social rooms January 26. Proceeds will be used to help several of the group attend Pre-Con and Conference in Salem, W. Va.

Youth Week was observed Sabbath day, February 1, with emphasis on race relations. The young people did an outstanding job of conducting the morning service.

The guest speaker was a Negro, Mr. Thomas C. Lane, principal of a Bldgdeton school. His message seemed to be right from the heart.

The appearance of the church has been changed with the installation of new front doors, completely of glass. New tile was also put on the floor in the vestibule.

One Friday evening of every month has been designated for missionary emphasis. Many of our congregation have also written to the missionaries of the month.

Missions Medals Procure Indulgences

The Immaculate Heart Missions, with headquarters at Arlington, Va., has released an IBM mailing that includes a Roman Catholic medal requesting gifts for their mission work.

Suggested gifts start at $3,000 and decline to $20, with a description of what each amount will provide. The medal, it says, if used in accordance with instructions given, will procure indulgences and release of souls in purgatory.

The mailing, sent to a wide cross-section of the American public, seems to be a new approach to foreign missions support.

Births

Cushing — A son, Darin David, to Donald and Genevieve (Green) Cushing of Daytona Beach, Fl., on Jan. 12, 1964.

Kelley — Catherine Love to Mr. and Mrs. Theodore Kelley, Ashaway, R. I. Mrs. Kelley is the former Claudia Maine.

Obituaries

Ayars — Lister Sherman, son of Dr. Emerson Winfield and Florence Greene Ayars, was born in Richburg, N. Y., Sept. 4, 1886, and died at the Veterans Administration Hospital, Coral Gables, Fl., Dec. 10, 1963.

When a small child his family moved to Alfred, N. Y., where all became members of the First Alfred Seventh Day Baptist Church. In 1917 Lister enlisted in the Army and served overseas. After several months' hospitalization, he was discharged June 7, 1919, going to Coconut Grove, Fl., where his father was practicing medicine following his service in the US Army Medical Corps. For several years Lister resided in Cleveland, Ohio, and during World War 2 was a supervisor for Clark Controller Corp. In 1945 he returned to Miami and opened his own business for the servicing of electronic equipment.

He is survived by his widow, Elizabeth Stokes Ayars, Miami, Fl.; one son, Alan Paul, and two grandchildren of La Habra, Calif.; and a brother, Erling of Miami. Services were held in Miami, conducted by Lt. Col. Frank L. Titus, Co. A, 99th Inf. Of 21st Division, and rector of Holy Cross Episcopal Church, Miami. Burial was in the family plot in Flagler Memorial Park Cemetery, Miami. — E.E.A.