

The Sabbath Recorder

Jesus

From "The Testament of Beauty"

So it was when Jesus came in his gentleness
with his divine compassion and great Gospel of Peace,
men hail'd him WORD OF GOD, and in the title of Christ
crown'd him with love beyond all earth-names of renown.

For He, wandering unarm'd save by the Spirit's flame,
in few years with few friends founded a world-empire
wider than Alexander's and more enduring;
since from his death it took its everlasting life.
HIS kingdom is God's kingdom, and his holy temple
not in Athens or Rome but in the heart of man.
They who understood not cannot forget, and they
who keep not his commandment call him Master and Lord.
He preach'd once to the herd, but now calleth the wise,
and shall in his second Advent, that tarried long,
be glorified by the Greeks that come to the feast:
But the great Light shineth in great darkness, the seed
that fell by the wayside hath been trodden under foot,
that which fell on the Rock is nigh wither'd away;
While louder and louder thro' the dazed head of the
SPHINX the old lion's voice roareth o'er the lands.

— Robert Bridges.

News of the Southwest

In a letter to the Sabbath Recorder office renewing subscriptions to the magazine and to the Sabbath School quarterly, Dr. O. B. Bond gives an interesting account of his profitable contacts with three Seventh Day Baptist fellowships, churches, leaders, and lone Sabbathkeepers in Arkansas, Texas, and Arizona. The Bonds, former missionary educators in Jamaica, are located for the time being at 123 Granada Road, Phoenix, Ariz., and would no doubt enjoy receiving mail there from their many friends.

Dr. Bond mentions spending 10 days in Fouke, Ark., and the surrounding country. It was from there that they made a trip with Rev. Marion Van Horn to visit Dr. Lloyd Seager and the Little Rock, Ark., Fellowship. He mentions also a prayer meeting service on Sabbath eve at the home of William FitzRandolph in Texarkana, son of Rev. Wardner FitzRandolph and his wife Bertha, recently retired from the Jamaica work.

"It was good," he remarks, "to have an opportunity to chat again with Wardner and Bertha." Mrs. FitzRandolph looked as if she were feeling much better and the missionary superintendent seemed to be recovering nicely from his operation, says Dr. Bond.

On the west side of Texas the Bonds contacted Rev. and Mrs. Trevah Sutton at Fabens where both are teaching school this year and adding to the cultural elevation of the village.

Moving on to Phoenix, Ariz., Dr. Bond mentions the warm welcome by the O. A. Davis family and speaks of enjoying Bible study and worship every Sabbath in the fellowship which meets in the Davis home (1046 W. Taylor Street).

Accessions

Los Angeles, Calif.

- By Baptism:
 - Winona Petersmeyer
- By Letter:
 - Rev. Francis Saunders
 - Lila Saunders (Mrs. Francis)
 - Herbert Saunders
 - Ralph Wear
 - Faye Wear (Mrs. Ralph)
- By Testimony:
 - Mrs. Anna E. Wagner

Obituaries

Drake. — Susie Saunders, of East Sharon, Pa., was born July 6, 1889, at Richburg, N. Y., and died Dec. 21, 1956, at the Mountain Clinic, Olean, N. Y., after a long illness. She had lived at East Sharon for the past 35 years.

She was married in 1918 to Hal Drake, who survives. Also surviving are three daughters, Mrs. Gene Burdick, Mrs. Lloyd Bauman, and Mrs. Terry Young; one son, Leon Drake; eight grandchildren; one great-grandchild; four sisters, Mrs. Ed Pierce, Mrs. Fred Pierce, Mrs. George Saunders, and Mrs. Ronald Kenyon; two brothers, Charles and Floyd Saunders; several nieces and nephews.

Mrs. Drake was a member and an active worker in the Seventh Day Baptist Church at Richburg, N. Y.

Memorial services at the Richburg Seventh Day Baptist Church were conducted by her pastor, Doyle K. Zwiebel, assisted by Rev. Delmer E. Van Horn. Interment was in the Sharon Center Cemetery. D. K. Z.

Fuller. — Charles H., son of Menzo and Lizzie Huffman, was born May 1, 1892, in Battle Creek, Mich., and died at Ord, Neb., Dec. 18, 1956.

On April 20, 1912, he married Madge Watts, who survives him. Other survivors are: a daughter, Merle Crow; a son, Menzo; 5 grandchildren; and a sister, Stella Williams, all of North Loup, Neb. He was baptized and joined the Gentry, Ark., Seventh Day Baptist Church, later transferring his membership to North Loup. In the absence of a regular pastor, funeral services were conducted by Rev. Ralph Sawyer. — Church clerk.

Institution appreciates Recorders. Visitors to the Veterans Hospital at Wadsworth, Kan., report that the 5 copies of the Recorder going to the chaplain's office are put to good use. The librarian says that the patients appreciate it because it is a weekly and most of the other magazines received are monthlies.

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.

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REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lester Nelson
CHRISTIAN EDUCATION Mrs. LeRoy DeLand
..... Rex E. Zwiebel, B.A., B.D.

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The highest level of church membership on record . . . shows that in this apocalyptic age a much larger number of people than ever before feel an urgent spiritual need and are actively seeking the answers to the eternal mysteries of life. — Vice-President Richard Nixon.

Let's Do Something About Church Attendance

We have recently published two articles giving the statistics of church attendance during November of quite a number of Seventh Day Baptist Churches. There was no attempt to compare the attendance with the resident membership of the reporting churches. Readers who are interested may do this if they wish by referring to the figures in the latest Year Book, which has just been sent to the churches for reference and limited distribution. However, only the leaders of the local church can adequately judge the number of members who could attend regularly if they had the desire to do so.

A church bulletin just received contains the pastor's analysis of church attendance during the last quarter of 1956. Here it is:

"Of 115 able-bodied resident members (within a radius of five miles) 55 attended at least one of the 13 services held. Ten of those were present at only 1 or 2. Only 35 members attended over half of the quarter's services. That means that only one third of our membership takes attendance at church seriously."

Please do not try to figure out which church it is with a view to criticizing either the congregation or the minister. We know that the situation is worse in some churches and better in others. Happily there are a few small churches where the attendance regularly exceeds the membership. Low attendance in relation to membership is more common in our older than in our newer churches. However, that is not a completely valid reason when we remember that the present membership of a church can encompass no more than portions of three or four generations — and a church established 70 to 90 years ago is not really an old church.

If our own local church has a much better record than the one mentioned above we can rejoice and be thankful, but none of us can claim that we lack the seeds of just such a situation. All too many of our own members are not taking church attendance seriously.

The pastor in his weekly bulletin goes on to make the following remarks:

"Church attendance is a responsibility, a duty. Non-attendance is the breaking of a solemn pledge made to God and the other members, in the church covenant.

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"But it is much more. Church is the place where we meet God. It is where His Word is preached, His Spirit speaks to hearts — where He ministers to our spiritual needs and gives us strength for service and life. How can a person expect to grow in His Christian experience if he absents himself from the worship service?"

Church attendance is not an end in itself but poor churchgoing habits are symptoms of a disease. It plagues other denominations as well as our own, even to a much more marked degree. Church contributions are not the most important aspect of church life and must never be considered so. But when the able-bodied resident, earning members stay away, their gifts stay away too or are very small, as a general rule. Careless, willful absenteeism means that we are out of touch with the local and world activity of the church we have pledged to support. The secret of budgets raised in full or oversubscribed is a high percentage of church membership at the services every week and at the prayer meetings.

The heartbreak for leaders is not just poor attendance and resultant low giving. It is rather that so many disciples of the Lord have drifted into habits of "following afar off." How can the faithful few have the courage to present the Gospel to the churchless world in which they live when so many professing Christians (members of their church) lower the standards of discipleship and resist all appeals to renew their faith? That is the problem faced.

Revival is said to be coming to every part of our nation. Church attendance in general is on the increase. Relocation of worthless church members sometimes leads to new interest in a young church where they see that they are really needed. But that revival means little to us unless it comes to our own group. How are we going to bring it about? The greatest enemy of revival is a haughty, self-righteous spirit. We have to pay the cost of humbling ourselves. Sometimes we are too busy humbling the preacher to see our own need. Let us make 1957 a better year by changing our spirit and improving our habits.

Public vs. Parochial Schools

In the United States we are becoming more and more aware of the problem posed by those sponsors of parochial schools who seek tax relief for or state support of their denominational school systems. There are many denominations which have or hope to have their own elementary or secondary schools to insure the training of their children in the tenets of their particular faith. Other non-denominational Christian schools are also in evidence and are gaining in popularity. The leaders of most of these Protestant schools are well aware of and in full agreement with our historic insistence on the separation of church and state. They do not seek any special privileges from local, state, or federal government.

The Roman Catholic schools, on the other hand, are so much more numerous that they seem to have a talking point in asking for special consideration. In some localities the population is predominantly Catholic and a majority of the children of the community are not in the public schools. The usual argument is that since the church is relieving the municipality of the responsibility of providing educational facilities for half the children the church should share in the public money that would otherwise have to be spent. The problem would not be so acute if the Roman Catholic Church was strictly an American church committed to the national principle of separation of functions mentioned above. Fortunately many laymen in that church cherish the freedom of religion which they have seen practiced in this country for many generations. However, the voice of such people is bound to be weak in comparison with the voice of all the leaders of a highly centralized, closely controlled church with a European headquarters and a long history of seeking to make the state subservient to the church.

It is hard for most of us to sense the dangers inherent in the many entering-wedge proposals sponsored by the Roman Catholic Church which seem to be designed to give that religious body a favored position before the law. Nowhere is the attempt stronger than in this parochial school question. Catholic schools

not only teach Catholic doctrine (which is their right) but also teach Catholic polity, part of which is the above-mentioned universal ideal of the state being subject to the church in political as well as religious matters. Such a view may be conceded to be a legitimate teaching within a religious group. It is, however, quite a different matter to use tax-derived funds to foster teaching which would appear to undermine our state and federal constitutions.

We ought to look across our northern border to see how many complications are involved in this parochial school problem in a province and city where there are no public schools. Quebec, as is well known, is predominantly Roman Catholic. Public education in that province was made the responsibility of the church. When the number of Protestants increased, arrangements were made to have a few Protestant school boards. Under the Quebec system any religious group which is in the majority in a community has the obligation to educate all the children, but a minority may, if it wishes, set up a "dissident school board."

Up until recently only Roman Catholics and Protestant school boards were allowed. That, of course, left the Jews out. Now the city of Montreal has been required to set up Jewish schools. Neither the Catholics nor the Protestants wanted to claim the Jehovah's Witnesses. A notable current court case involves a certain Mr. Chabot, a member of that sect who was forced to send his children to a Roman Catholic school. When he instructed his children not to use the rosary or pray before the image of the Virgin Mary the children were expelled for insubordination and have been without schooling since Dec. 10, 1953.

When Quebec becomes (as it will) less provincial it will be faced with more and more such problems. The Baptist Joint Committee on Public Affairs at Washington suggests that this Quebec situation gives us a nearby laboratory where we can study the relation of public and parochial schools. We would do well to study it before we allow our country to drift into the foreign-guided current of state support for denominational schools. We may find ourselves bartering away our birthrights for what appears to be a mess. . . .

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MEMORY TEXT

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Hebrews 11: 6.

XX

Putting First Things First

The Gospel of Jesus Christ is the good news of how a repentant sinner may be forgiven and reconciled to God.

The Gospel is not a plan for achieving "social justice"; a scheme of political organization; a blueprint for a "more equitable" distribution of wealth; an appeal for racial equality; a list of wrongs to be righted or an appeal for brotherhood.

When men are reconciled to God all these desirable objectives will be achieved as rapidly as their understanding and skill enable them to implement their good intentions.

Before men are born of the Spirit they are selfish, and no possible scheme of human organization can compel them to be otherwise. After the rebirth they have the right motivation and it is then only a question of acquiring the wisdom and skill to achieve the co-operation, racial understanding, social justice, brotherhood, and all the other desirable virtues.

To seek these ends before men's hearts are right with God is futile. The work of the minister, the layman, and the church is to proclaim the Gospel of Christ. Reborn men and women will do the rest. To put social reform first is to expect the train to move when there is no steam in the boiler of the engine. — Editorial in *Christian Economics*.

Ministers' Social Security Deadline

The 1954 revision of the social security law gave ministers the opportunity of choosing whether or not to exercise their privileges as citizens by becoming members of the social security program. In order to avoid any involvement of the churches, the law provided that the ministers could be covered on a "self-employed" basis. Those who were ministers prior to January 1, 1955, must exercise their choice by making their application prior to April 15, 1957, if they wish to become members. — Report from the Capital.

Planning Committee Meets at Battle Creek



Planning Committee, left to right: Mrs. R. T. Fetherston, executive secretary of General Conference; Mrs. A. Russell Maxson, president of the Women's Board; Rev. Leon M. Maltby, corresponding secretary of the American Sabbath Tract Society; Rev. Everett T. Harris, executive secretary of the Missionary Society; Rev. Rex E. Zwiebel, executive secretary of the Board of Christian Education.

The breakfast food city was the scene of several gatherings important to the total work of Seventh Day Baptists as the year drew to a close. The denominational Planning Committee, composed of the employed board secretaries, the president of the Women's Board, with the executive secretary of the General Conference as chairman, was the first to get together in the comfortable Martha Wardner Room of the Battle Creek Church.

These leaders meet together four or five times a year for co-ordinating and unifying their work, for making long-range plans, and for consideration of projects specifically assigned to this committee by action of General Conference.

Fewer sessions were held this time than on some occasions because the executive secretary had to be available for the 4-day meeting of Commission beginning the next day. However, the committee began work as soon as the eastern train arrived Sunday morning, December 30, and continued until late that evening. Most of the discussion and action centered around work already before the secretaries.

The progress of the native churches of Nigeria, West Africa, which are trying to meet denominational standards without white leadership was the first item. No decisions or recommendations were pos-

sible at this time. Correspondence was reviewed and the executive secretary was asked to send letters of inquiry and encouragement to the leaders of the churches.

Although other matters were discussed to some extent the greater amount of time was spent in preparing a usable booklet of information and instruction for leaders desiring to form new groups and churches. This tentative booklet was submitted the following day to the Commission and to the larger Co-ordinating Council for their editing and approval.

For those not yet familiar with the distinction between these two groups let it be mentioned that each board is entitled to 2 representatives on the Co-ordinating Council. The other members are the 6 members of the Commission.

The president of Conference, Charles F. Harris, outlined to the committee his suggested plan for launching a program of extension and growth with the help of the committee at the next session of the General Conference. The hour spent on the practical outworking of the plan was considered by some to be the most important and challenging part of the day's deliberation. It is not easy to report it, but none will deny that it was intensely worth while.

Banning of Luther Film

The Chicago television station (WGN-TV) that canceled its scheduled showing of the "Martin Luther" film on December 21 "has not closed the door to re-scheduling the picture," according to Robert E. A. Lee, executive secretary of Lutheran Church Productions. The station has invited him to discuss early in January the question of showing the Luther film.

Meanwhile, the cancellation touched off a storm of protest and reaction in the Chicago area and nationally. A WGN-TV spokesman said the ban stirred the greatest letter and telegram response in the station's history.

A volunteer "action committee" comprised of over 60 Protestant and Jewish leaders and representatives of secular agencies in the Chicago area, was spearheading the protest. Charging "de facto censorship," the committee stated that the late-hour withdrawal of the film "constitutes an admission on the part of the television station that it is vulnerable to pressures which we are convinced, on the basis of our discussion with WGN, have been mobilized by the Roman Catholic Church to secure the banning of this film."

The Chicago Daily News entered the controversy by devoting its lead editorial on December 21 to a review of Martin Luther's position in history and commenting, "Since Luther was a real person, the story of his life can be read in innumerable books — although naturally of varying interpretation. That being so, we can think of no good reason why it should not be shown as a movie. Obviously it would not please everybody, and assuredly those who might be displeased have a perfect right to voice their displeasure. Many others would like to see it. This little flurry, some 400 years after the great dispute touched off by Luther, would seem to be most easily resolved by voting a citation to the TV station for excessive timidity."

Dean James A. Pike, of New York's Cathedral of St. John the Divine, wired, "This calls for an FCC investigation once we have the facts. On my own weekly telecast on ABC we let every religious tradition be heard from and we are not off the air as yet." — News Release, Lutheran Church Productions.

Minister at De Ruyter



Charles D. Swing, pictured behind the pulpit of the De Ruyter, N. Y., Church — his first church — married the elder daughter of Ben Davis at Shiloh, N. J. (The younger daughter is the wife of Rev. C. Harmon Dickinson.) Converted and persuaded of the truth of the seventh-day Sabbath, Mr. Swing later became a young deacon of the Shiloh Church. Living near Syracuse, N. Y., for a number of years he often preached for the De Ruyter Church when it was pastorless. Such a situation again existed when Rev. Edgar Wheeler was called to another church. The church agreed to pay a full-time salary and called Charles Swing from his secular employment during the past year. Not having had opportunity for seminary training he nevertheless undertakes his work with a high degree of spiritual discernment, a pleasing personality, and much zeal. Anointed, so to speak, with the oil of the office of leadership he has experienced also the tempering oil that accompanies sometimes the rearing of a family.

We belittle God when we beg for crumbs, while He stands before us in the Person of Jesus Christ and declares Himself to be the entire bread of life! — Eugenia Price, in *Early Will I Seek Thee* (Fleming H. Revell Co.).

OUR GROWING PLACE IN OUR WORLD MISSION

A message given at the fall meeting of the Central New York Association at Adams Center.

By Pastor Charles D. Swing of De Ruyter

Let's ask ourselves this morning, "Are we growing?" If there were a yardstick to measure the spirit and I could record all the past, I wonder what answer I'd find to the question, Am I taller this year than last? Would I blush to discover that selfish indifference has kept me from growing at all, or that sinful indulgence is starving my spirit and making me shrunken and small? God's Word is our yardstick; we can measure our growth by it. Let us think of our growing place, especially through self-discipline, through useful work, and through stewardship.

Each one of us has a growing place in one of the five communities which we represent. We were all in times past dead in our trespasses and sins, and entirely unable to help ourselves. Then God in mercy and grace quickened us. We who have been saved must bring forth fruit, not in our own strength, but in our submission to Christ and our willingness to be used by Him. The world is waiting for Christianity to demonstrate that it possesses what it professes.

Self-Discipline

In Matthew 16: 24-25 we read, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Just prior to these verses Peter had made a great confession of Christ, upon which our Lord declared the founding of His Church. Then in one of those reversals of thought which exemplify the undependableness of human impulses, Peter becomes a stumbling block to our Lord, urging Him to avoid the cross. In rebuking Peter, Jesus states one of life's deepest principles, that denial of self is the only way to successful and useful living. To hold onto your life for yourself is to lose it; to give it over to God is to really find it. We shall find that the greatest moment in life is when we learn to say yes to God. Taking up your cross is not to perform some little

acts of what we call self-denial, but to deny self. It means self-will is set aside and God's will is paramount. It means to forsake utterly selfish motives and desires. In losing our life for Christ's sake we thus find life (Life everlasting).

Life is not to be lived in careless disorder or to be permitted to run out at loose ends. We are running a race and we must not do it with uncertainty or lack of devotion. This calls for training and self-discipline. The man who runs in the race of life cannot afford to weaken himself with any kind of sinful indulgence. The body calls for control and we can, by the grace of God and His strength, keep it in its rightful place so that we may give good account of its capacities to God. In Hebrews 12: 1-2, we read:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The scene before us is in the Olympic arena. The spectators await a great race. What a picture of the Christian life! It is a race, with a prize both here and hereafter. It calls for intense activity, it brings us before those who jeer at us or cheer us on our way. There are hindrances to running; sin besets. There are also weights, things in our lives that get between us and God. Let us put away sin, under His blood, and lay aside every weight of life because we know that greater than all the difficulties of life is the blessed assurance that we may look beyond them to our Lord, who is the author and perfecter of our faith.

The Bible constantly stresses the fact that we grow as we discipline ourselves and become more like Christ. Development in the spiritual life is not by embracing some theory or creed, but by the daily practice of the truth of God.

(Continued on page 28)

Missions

Rev. David Pearson Writes

(Excerpts from letter)

On the thirteenth of November the Christian Council met at the Blantyre Church of Scotland Mission. Bettie and I attended and found our day well spent. Drinking was seen to be a tremendous problem in the urban area. Africans are now permitted to buy European brews and in this they feel that they now have an equality; they have been liberated. It was said that the African's drinking habits of tomorrow are going to be more devastating than his drinking in the past. It does not help matters that many of the white missionaries are social drinkers. Some of the largest and best organized missions in Nyasaland are most loose in some things. African fears were still seen to be a major ill. It was mentioned that even a well-educated pastor when among his own people was sometimes sorely troubled by these old fears. It was also mentioned that the white man has fears peculiar to him.

The series of World Christian Books will prove a blessing I am sure. We have received six. (These have been supplied by the Missionary Board.) I am reading one on Christian giving written by an Indian. We need to employ some of his instruction in Nyasaland in order that we may get across to our people here the true principles of giving.

The construction of the church is still being delayed. I have seen the Railway Chief Engineer about vibrations, etc. He was most helpful. We are now making the excavation for the "dona's" (nurses') water supply tank. This will catch rain water from their roof and hold perhaps enough to last through the dry season.

In another couple of weeks or so I want to begin moving our machinery into the new building. This will be quite a task. Much I'll have to do personally.

As of October 1 the pastors are getting an increase in salary made possible through the \$600 allowed by those of you at home. It is arranged for two additional increases to be granted during the year of 1957. Many have expressed their gratitude.

On January 6 and 7, 1957, our Executive Committee will be meeting with the southern pastors at Makapwa. I am sending out an agenda to the pastors tomorrow. You may be interested in it. Items of business include:

1. Our Conference for 1957. (Plans to be made.)

2. Baptismal Class — its progress both past and future. The class is not fully accepted yet but has come a long way. The idea in the North is still but an infant. One of my missionary friends serving the Church of Christ in Nyasaland said that he struggled with the inauguration of a class for five years before getting it firmly established.

3. Needs of the churches.

4. Possibility of organizing Nyasaland into three Associations — Northern, Central, and Southern — each to have its own associational meeting.

5. Possibility of sending church offerings along with the tithes to our Conference fund kept by me at Makapwa. Such a plan would bolster our Conference fund and would assist in making our pastoral salaries available. A certain percentage of the offerings in local churches could be kept by them to assist in local expenses.

6. Coming of Dr. Burdick — plans to welcome him, etc.

7. To begin the task of selecting a mission pastor. Pastor Nothale's term of service expires in July of 1957.

8. Discussion of and possible appointment of one to serve as African director of our Southern Province. This might be a step forward in the indigenous principle.

9. Need for an educated ministry.

10. Study of the English language. Pastors desire such a course and perhaps something can be done.

11. Report of the outcome of communications with so-called Seventh Day Baptists in Southern Rhodesia. Some time ago I sent some searching questions to the leader in Southern Rhodesia. Either the questions discouraged him or found him out. At any rate he has not answered. A further word of an encouraging nature was sent — no response. We at one time were planning to send two Africans to

gain an appraisal of the work in Rhodesia but due to the lack of response we'll stand aloof. Plenty of work in Nyasaland.

12. Need of obtaining funds to assist in the burial of those patients who die on Makapwa Mission. This item on the agenda was brought out by Pastor Nothale. It shows concern on his part. Hitherto Beth and Joan were contributing to the needs. It seems well for the churches to assume this additional responsibility.

13. Ways and means for providing suitable pastoral training for Otrain Manan, ministerial candidate.

The above ought to give you some idea in the lines of our recent thinking.

The Primary Task in African Missions

Taken from N.C.C. statement "American Christian Responsibility toward Africa"

Neither in leadership, resources, nor vision is the African church equipped to meet the task it faces.

The dearth of African leadership is widely recognized. Too few gifted candidates for the ministry offer themselves because the importance of the church's task is not understood and is not challengingly presented to students. One reason for lack of challenge is the continuing pre-emption of control in many instances by missionaries. Another is the fact that all too often the church is not really coming to grips with basic needs and demonstrating the power of the Gospel to meet them. Still another is the assumption that the ministry in Africa must slavishly follow non-African patterns. Behind the whole matter lies an inadequate provision for ministerial training: too many isolated, small-scale attempts to provide such training to scattered handfuls of students with neither adequate staffs, suitably planned courses, nor recognition of the seriousness of present-day challenges to the faith. Fresh efforts to meet this need are being made. For their success they will demand a wholehearted will to act together, giving the highest priority to leadership training and to the placing of Africans in posts of major importance.

The lack of resources stems in part from the habit of treating "church" and "mission" as two distinct things when in the purpose of God they must be one. The churches exist not for self-edification, but to fulfill their calling — their God-given function of proclaiming the Gospel everywhere and winning men and nations to discipleship. A church anywhere which sets its own life above its share in this task of the Church Universal is an unfruitful branch. In today's world unmet needs and unresolved tensions such as those of Africa are a danger to everyone; while effort invested there now may yield returns beyond estimation.

Resources are lacking at many critical points for another reason: the fact that the present responsibilities of missionary agencies bear little relation to the scale of operations of which each one is capable. Many missionary societies (especially among those of Great Britain and Continental Europe) are attempting more than they have strength for at the present time because of historical commitments in the past; some American churches are applying relatively large resources in limited fields. The result is an imbalance which should be redressed by a process of sharing, especially by pooling resources to carry forward new tasks together.

Finally, the church in Africa — and throughout the world — needs new vision to learn what the will of the Lord is concerning all the tasks it faces. Too often the preoccupations of the churches in Europe and America have been projected overseas without much real attempt to understand what Africans need and want. The proclamation of the Gospel in word and deed has not been wholly relevant to African life. Artificial Western distinctions of sacred versus secular and of personal versus social have broken to bits the wholeness of African conceptions of life and reality. Areas of concern have been marked off as economic and political and left outside the direct concern of religion. Sectarian emphases have brought further division, weakened the witness of the church, and opened the way to separatist movements. But God is one, life is one, the Gospel is one, and Jesus Christ the Redeemer is one. Only as the whole church faces its whole task together can

Interesting New Mission Books for Women's Society Study

The missionary themes chosen for study this year by the National Council of Churches are very timely. Southeast Asia covers several countries from Burma, Thailand, Malaya, Indonesia, Indochina, Taiwan, to the Philippine Islands. The people of these countries vary immensely in custom, costume, and religion. In **East from Burma** Constance Hallock, the author, gives a wealth of information about them — their characteristics, their contributions to Christian leadership, and the many ways in which the church enters their lives. Another book, **The Church in Southeast Asia**, by Winburn Thomas and Rajah Manikam, tells about the problems and opportunities facing the church in that wide area. Dr. Thomas, an American, and Dr. Manikam, an Asian, who have been church leaders there for many years, show how the church is just coming of age.

If your Women's Society is looking for interesting books to review, don't overlook the youth and children's books. **Give and Take**, by Herman Ahrens, is a story about the experiences of young people in a work camp in Malaya. Differences in customs and ideas show up in the "give-and-take" of camp life, but common interests show that there are no barriers to understanding where Christian fellowship is strong. The Junior High book, **Day after Tomorrow**, by Alice Lewis, is a collection of six stories about young people in six different southeastern countries. There are two children's books suggested, **Ricardo's Search**, by Grace McGavran, and **Second Son**, by Margaret McDowell. They present a colorful picture of life in the Philippines. The exciting adventures of the leading characters make interesting reading for any child. They are especially nice for gifts, and Sabbath School teachers will find them very useful, too.

The home mission theme, "Mission: U.S.A.," is one of great importance.

the redemptive purpose of God be fulfilled. To do this is the primary task of Christians everywhere.

Too often we think of missions as only in faraway lands. Yet the opportunity for the American church is on our own doorstep. There is no end to the need, as nearly half of all Americans have no religious affiliation. **Mission: U.S.A.** by James Hoffman explores many mission fields that exist in the United States. He shows how the church is handling some of the problems in new ways, and how every church member has a direct responsibility to do his part in helping to bring America nearer to God's will.

The youth book, **There Is No End**, by Dean Goodwin, is filled with heart-warming stories that illustrate the varied scope of the church's mission in the U.S. He points out how Christians can begin to do something about the conditions in their own communities. **It Happened this Way**, by Frances Nall, contains nine action-packed stories about teen-agers who live in different parts of the U.S. The two children's books, **Blueberry Acres**, by Alice Kelsey, and **Sandy and Mr. Jalopy**, by Edith Agrew, relate the day to day adventures of several migrant families. You may have already read these books as they have been published previously, but since they were such good stories about migrants, they were reissued for use with this theme.

Each of these books is only \$1.25 in the paper-covered edition, and would be a very valuable addition to any church or Sabbath School library. To assist in studying or presenting the material in any of these books, there is a very useful Leader's Guide for each book at only 50 cents. The books are published by Friendship Press, 257 Fourth Ave., New York 10, N. Y. — A. D.

Tonawanda, N. Y.

"I am so glad the Recorder has increased its volume to sixteen pages. All of the articles are of great interest to me. I think they contain the truth. . . . So many things we read today are not the truth and one becomes skeptical — don't you think? It's so nice to think, 'I know that is a fact because I saw it in the Sabbath Recorder.'"

[Such faith lays a heavy responsibility on the editor and contributors.]

ACHIEVING A BALANCED LIFE

Rev. Rex E. Zwiebel

When I was pastor of the Hebron, Pa., churches, one of the church members handed me the following item. We published it in the church bulletin, and believe that it is worth publishing on a nation-wide basis. Its origin is not known.

"Any man can spoil himself for himself. He can allow himself to grow so sensitive that he lives in constant pain. He can nurse his grudges until they are an intolerable burden. He can think himself insulted until he is apt to be. He can believe the world is against him until it is. He can imagine troubles until they are real. He can hold the idea that no one believes in him. He can insult his friends until they are no longer friends. He can think himself so important that no one else does. He can have such a good opinion of himself that no one else enjoys his friendship. He can become so wrapped up in himself that he becomes very small."

One of the problems that we all face, the one that is constantly before the Christian educator, is to cause a person to have enough faith and interest in his personal relationship with God and man and yet not become wrapped up in himself.

We believe that God desires that a person be meek yet not a worm in the dust; that a person become God's spiritual child, not a slave. He desires that a person be sensitive to his own real needs, the needs of his family, neighbor, and all that goes to make up God's Kingdom; and sensitive enough to know when his acts are provoking feelings alien to God's way. He must apologize when an apology is due, yet he ought to live so that his life is not one continuous apology. He will not bear a grudge if one fails to apologize for a wrong done him. The list seems endless, and it is. We always have something for which to work.

Life will not become useless or dull if we have a vision of what can be done in any area of worth-while endeavor, and the more balanced we are in our thinking, the more challenging and beautiful it will become. We must learn and teach the ways that have been discovered that will create in us a balance, and then pioneer for new methods of perception. A balanced person is one who "thinks God's

thoughts after Him" in faith and knowledge. No one will be unbalanced in thought or action if he is truly reconciled to God, and if he is a reconciler for God, and yet not self-righteous about it.

We see in Jesus Christ the Chief Reconciler. As a human being He prayed for release from the trials that He believed God had for Him, yet He was reconciled to the will of His Father and willingly went to a physical end that was looked upon as dishonorable. Most of us will not be called upon to die for our beliefs, but we all are called upon to live and work for them. A Christian's purpose in life is to become as He. We have to strive to learn the truths He knew by His divine nature or which came to Him in His human achievement of purity.

Let us pursue that purpose.

Citizenship Awards

Awards totaling \$1,000 in cash and two trips to the International Christian Endeavor Convention in Portland, Oregon, July 8-13, 1957, will be given to the winners in Christian Endeavor's Citizenship Contest. Robert C. Ross, citizenship director, is receiving entries from young people in all parts of the United States and Canada. Entries must be mailed by Feb. 4, 1957, to the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

Christian Endeavor's Citizenship Contest challenges youth as Christian citizens and interests them in combating the evils of Communism, narcotics, the liquor traffic, gambling, and prejudice.

Contest winners will be determined by the merits of "A Letter to My Congressman" (not to exceed 1,000 words) on the subject, "I Speak for Christian Citizenship," and a Christian Citizenship Service Record of the individual.

Pauline C. Webster of Braintree, Mass., took first honors in the division for those in high school in the 1956 contest, while Nelda Jean Thomas of Houston, Texas, was first award winner among the older youth.

Plan to attend General Conference
Milton, Wisconsin, August 13-18

Our Growing Place

(Continued from page 23)

Growth Through Useful Work

As we think now of work and service to God and fellow men, let us turn to Colossians 3: 23-24: "And whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." The blessing of work and its important place in the life and growth of the individual is clearly taught in Scripture. There is a dignity and honor about work well done which should make the Christian laborer glad, and should enable him and his employer to work together for the good of both and for the glory of God.

God himself worked and does work. Jesus worked with His hands until the day He went out to the work of the Heavenly Father among men. He said, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." Jesus chose working men as His disciples. Christian leaders today, if they want something done that is very important, pick the busiest man they can find. This is indeed a working man's Christianity. While work itself has no virtue, and a man may even work hard at that which is wrong, it needs to be emphasized again and again that labor rightly directed is for the glory of God and that the laggard who seeks only to escape work is a disgrace to both God and man. The Lord Jesus should be in the heart and life of every Christian worker so that he will not become weary in well-doing, but will find joy and liberty in making his Christian life fully effective. If we travel slowly and loiter on the road of life, Jesus will go on before us, and sin will overtake us. If we are lazy in the vineyard, the Master will not smile on us as He walks through the garden.

Be active, and expect Christ to be with you. We have a work to do in the world which God cannot do, which we must do, or it will be left undone. Only as we co-operate with Him can His will be done on earth as it is in heaven.

Growth Through Stewardship

Now as we think of stewardship, turn

to 2 Corinthians 9: 7 where we read, "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." The attitude of a Christian toward his money is a good test of his dedication to the Lord. Some have the impression that having earned the money, they may do as they please with it but Uncle Sam doesn't act on that principle. He inquires how much you earn, where you earn it, and takes his substantial cut before you even get it. The Christian should realize that he is a steward of God and responsible to Him for the right use of all possessions.

God established a principle which runs through all nature — the harvest is always in proportion to the seed sown, and the reaping thus depends on the sowing. This is true in agriculture and true in a deeper sense in the spiritual realm. Giving for God's cause is not just a matter of wisdom but it has a deep spiritual significance. Giving with an eye single to God's glory and in response to His guidance is cheerful giving. We need to be reminded that God is the giver of every good and perfect gift. Consider Christ — how He left eternal glory to give His life for you and me. He who became poor that we might have infinite riches. As we consider what He did for us our hearts will be warmed.

Dr. Wilbur M. Smith of Fuller Seminary says, "If all believers would come to a true knowledge of what the New Testament teaches us about giving, and would seriously put this knowledge into practice, the Christian Church could advance more in the next ten years that it has advanced in any fifty years of its history." I believe we should apply that statement to our World Mission. We have a wonderful heritage in Christ. We have a special blessing in the knowledge of the truth of the Sabbath that most of the world doesn't recognize. We must promote God's Sabbath better in order that more people may learn the truth.

We must not go back home and sit down; we must go to work. Give what you have: give yourself. First of all, pray. Prayer is the greatest power of life. Prayer moves the hand that moves the world. As our new president took

office at Conference he asked for those to stand who would pray every day for our missionaries and our World Mission. Everyone stood — at least 300 people.

Therefore let us be prepared for great things. As we lose ourselves in self-discipline, giving, and service in Christ we are going to grow spiritually. Let us keep our Conference theme ever before us, "Pray without ceasing. Abound to every good work." As Paul tells us in Philippians 3: 14, "Press on toward the mark of the high calling of God in Christ Jesus."

Teen Talk

I Demand My Rights

Some people demand their rights in ways that are far from Christian. While I think about it, there was a safe driving slogan mentioned in one of the papers. In urging caution on the highways the slogan warned, "Don't insist on your rites." That is not part of our story this week but we do shudder to think how many funeral rites have to be conducted by pastors for teen-agers because they were careless or reckless.

Have you seen the television quiz program called "The Big Surprise"? Probably most of you have. You know that the sponsors give the contestants a chance to win as much as \$100,000 simply by answering certain questions on the show. We often wonder how any company can afford to give away that much money just for the publicity it gives their products. No one who gets even a \$10,000 prize can claim that he has earned a hundredth of it. Isn't that true?

Well, the paper tells us of a night club dancer in the notoriously sinful city of Las Vegas, Nev., who got on the "Big Surprise" program and missed a \$10,000 question. She later sued the producers and the sponsor demanding \$103,000 or her right to continue as a contestant. She claims that they knew ahead of time that she could not answer that particular question. The producers deny any close connection between the warm-up questions and the ones asked in the contest. They say her claim is ridiculous and hopeless. Certainly it is a long way from the \$10,000

she missed to the \$100,000 question on astronomy that she might have been asked later on.

The Bible tells us that salvation is the free gift of God. Probably the night club dancer does not know the first thing about a Savior dying on the Cross to provide that free gift of infinite worth. She was attempting to answer questions on astronomy. Would she know the meaning of the star of Bethlehem? I don't think so. She lost her chance at \$10,000 and demanded her rights in the U. S. District Court. You and I know that we cannot earn the gift of salvation, even as the Scripture says, "Not of works, lest any man should boast."

We can be pretty sure that the court will throw out this claim. We can be absolutely sure that God will be just. We do not want justice from an all-seeing God; we need love and mercy, and that is what Christ offers us when we come to Him confessing our sins. We do not demand our rights; we thank Him for the free gift.

The Content of Faith

Responding to a symposium by mail of the value of the present "boom" in religion, Dr. Eugene Carson Blake is quoted in a National Council (of which he is president) release as follows: "That there is a boom in religion, none will deny. The evidence is overwhelming. . . . The confusion and frustration of the twenties and thirties are being replaced by a robust faith. Everybody seems to be interested in religion. . . . But now a new question arises. The old question, 'Can I believe?' has given way to the new, 'What shall I believe in?' . . . There is a danger, however, that many may be coming to the Church in search of security, survival, health, and peace. Good as these values are, they become evil when they are lifted to the highest place and made into objects of man's ultimate concern. They then become idols and their devotees fanatics. Then religion is just a fad. . . ."

SABBATH SCHOOL LESSON for January 26, 1957

Needs that Jesus Meets
Lesson Scripture: Matthew 9: 1-13.

Youth News

From Riverside, Calif., comes word that when the County Christian Endeavor Rally was held at Palm Springs on December 15 the local society came home with the attendance cup. Eighteen of them made the 50-60-mile trip to win this award.

The many church bulletins tell the stories of youth activities during the holiday season such as important parts on Christmas programs, caroling for shut-ins, service projects, and various other things. We shall expect to hear more about some camping experiences of youth during the holidays, especially at Camp Harley in Western New York.

The young people's publication, *The Beacon*, edited by Salem College students, printed at Redlands, Calif., and mailed by the Riverside young people was supposed to be distributed to all the youth groups before Christmas since that was the theme of the art work and some of the articles. Delays in this roundabout process resulted in the failure of some groups to get the issue before Christmas. The Sabbath Recorder is glad to call attention to the young people's paper and to urge stronger co-operation with the volunteer workers who produce it.

The Prospect Jesus Lost

The rich young ruler had morals, manners, and money. He would be welcomed readily into many churches today, with no questions asked. He would make a good "joiner," but he would be a poor disciple.

Salvation is free but discipleship costs everything. Somehow, we have utterly lost sight of our Saviour's drastic and often severe challenges to prospective disciples. Letting the dead bury the dead, denying self, hating loved ones, putting the hand to the plow — He used terms that demanded absolute obedience and unquestionable loyalty. Today we have tempered all this down and removed its sharp edge and have gathered a host of indifferent "joiners" who have not the faintest idea of what it means to "sell out" for Christ.

Jesus lost this prospect. The young man went away. Why didn't our Lord take

him on milder terms and later lead him into complete surrender? That is our technique today, but Jesus was out for disciples, not "joiners."

"What lack I yet?" Here is the painful lack in our churches because it is the lack of so many of their members. — *From Day By Day*, by Vance Havner, (Fleming H. Revell Company).

OTHER FOLDS AND FIELDS

Dr. Clyde W. Taylor, Secretary of Public Affairs of the National Association of Evangelicals, recently announced a seminar to be held in Washington, D. C., February 6 to 8, to promote interest in government service.

Dr. Taylor stated that executives of some 70 Christian colleges, seminaries, and Bible institutes that train the leadership of much of the evangelical Protestant constituency in America will attend the three-day seminar. A program is being completed which will bring leaders of the principal sections of government before these educators and student counselors to present the needs, opportunities, and necessary preparation for young men and women who wish to dedicate themselves to serve our nation through government service.

A Southern Baptist college professor who formerly lived in Hungary is in Camp Kilmer to counsel with non-Roman Catholic refugees arriving from Hungary. Chohan College in Murfreesboro, N. C., granted a temporary leave of absence with pay to Bela Udvarnoki. He is former president of the Hungarian Baptist Seminary and Hungarian Baptist Convention.

Chaplains for Refugees

Chaplains representing the three main religious groups in American life have been flying the Atlantic on U.S. Navy transports to counsel with refugees from Hungary who are being admitted to the United States for permanent residence. They are Rev. Stephen Alexander Feke, of Fair Lawn, N. J., representing Church World Service (Protestant); Rev. Father John J. Nyeste, of Leechburg, Pa., representing the Catholic Relief Services; and

Rabbi Isaac Klein, of Buffalo, N. Y., representing the Hebrew Immigrant Aid Society. All speak Hungarian.

Baylor University at Waco, Tex., may extend its campus halfway around the world to Nigeria through an "ambitious" educational missions program. It will include sponsorship of a Baptist university in Nigeria and creation of courses at Baylor in simplified English and literacy for foreign students.

The Southern Baptist Executive Committee has approved a goal of \$728,000,000 for total Southern Baptist giving in the year 1964. This goal would include \$189,000,000 going to missions and benevolence work. In 1954, Southern Baptists gave a total of \$335,000,000 which included \$35,000,000 to missions and benevolence.

NEWS FROM THE CHURCHES

DENVER, COLO. — Guests from out of town at the Sabbath morning worship service, December 29, included Myrna Davis from Salem College, Helena Knox from Milton College, Ted Hansen from the Navy, Rev. and Mrs. Erlo Sutton from Boulder, and Rev. and Mrs. Trevah Sutton and daughter Judy from near El Paso, Texas. Mrs. Gladys Sutton Randolph played the organ for the service. Her husband Robert, son Linn, and daughter Roberta, also in the congregation, completed the Sutton family circle, a happy occasion which has not been possible for the Erlo Suttons (a former pastor at Denver) for many years at Christmas time.

A quiet and worshipful Christmas pageant under the direction of Mrs. Dale Hastings was presented Friday, December 21. After the program treats were given to the children and white gifts presented to the pastor's family.

On Sunday night, December 23, three cars of young people went caroling to shut-ins, traveling many miles to various points in the city, then returned to the parsonage for refreshments and to sing "Happy Birthday" to Pastor Dickinson. This same group put on a "brunch" in the church social room on December 9

which netted about \$80 to be used to help a young person attending one of our Seventh Day Baptist colleges.

The Ladies' Aid, after collecting a large duffel bag of clothing for World Community Day, collected two more bags full for Hungarian relief and paid for its shipment through Church World Service. At the end of a year of operating the Ladies' Aid without money-making projects, the treasurer reported that 17 women had contributed \$300 voluntarily during the year.

Recent pictures of the Maiden Hall property in Jamaica were shown in Sabbath School, December 29. A missions offering is received every thirteenth Sabbath, and several of these offerings have been designated for Jamaica in the hope that a substantial amount may be raised for the Maiden Hall project.

Early in December Pastor and Mrs. Dickinson attended a dinner given by the Denver Ministerial Alliance. Speaker of the evening was President Harold F. Carr of the Iliff Theological Seminary here. The Iliff Reporter, published by the seminary in December, carries a picture of Melvin and Jeanett Nida and their three children and the caption, "Graduation was a family affair for many a student. After congratulating husband and dad, the Melvin G. Nida family stopped for this picture before leaving for home in New York." Quite a few of the Denver and Boulder church folks attended these graduation exercises last August. Dr. Nida was one of four candidates granted the Doctor of Theology degree.

NORTH LOUP, NEB. — The children's Christmas program was enjoyed at the church Sunday night, December 16. Two impressive and inspirational services at the church marked the weekend before Christmas.

The first on Sabbath eve, December 21, was in four parts: "Lighting the Altar Candles," "Promise of the Light," "Coming of the Light," and "Spreading of the Light." In the last part the deacons were given lighted tapers and each member of the congregation candles which were lighted from the tapers. Music was provided by a quartet, Mr. and Mrs. Don Clement and Mr. and Mrs. George Cox;

The Sabbath Recorder

a soloist, Mrs. Wayne Monk; and the organist, Mrs. Harlon Brennick.

The Sabbath morning service directed by Mrs. Don Clement was a musical program with anthems by the same quartet.

In the Christmas lighting contest sponsored by the Lions Club, our church was awarded first place and the Dell Barber residence second place.

The annual church dinner was enjoyed New Year's Day (as it has been for more than half a century) in the church dining room. — Correspondent.

VERONA, N. Y. — The pastor, Rev. Victor W. Skaggs, in sending to the Recorder a list of accessions to the church by baptism called attention to something in that connection which he thought (and we think) should be of interest to our readers. The addition to the Verona Church building which has been mentioned more than once included provision for a baptistry. As was the case with the new Los Angeles Church the completion of the baptistry was something which could be postponed beyond the time when other parts of the building were ready to use.

On Sabbath eve, November 9, the newly finished baptistry was used for the first time. For one hundred thirty-six years the church either conducted its baptisms in nearby streams and lakes, weather permitting, or made arrangements with some church which had a baptistry. Now the sacred symbol of death to the old life and resurrection to the new can take place within our own church as soon after decision and conversion as may be desired by the candidates and the pastor. It is a significant advance, one which took on added importance to the pastor, no doubt, because one of his own children was led into the baptismal waters on that occasion.

Accessions

Albion, Wis.

By Baptism:

Dennis Mathison
Rollin Williams
Robert Kenyon, Jr.
Robert Allan Loveless

Verona, N. Y.

By Baptism:

Nancy Mallison
Nina Skaggs
Brandon Crandall
Brian Crandall
Loren Sholtz
Richard Williams

Births

Loofboro. — A daughter, Phyllis Jane, to Mr. and Mrs. Carroll Loofboro of Milton Junction, Oct. 26, 1956.

Algrim. — A son, Todd Lawrence, to Mr. and Mrs. Robert Algrim of Albion, Oct. 30, 1956.

Obituaries

Fitz Randolph. — Miss Etta, daughter of Ruene and Anna Camp Fitz Randolph, was born Jan. 27, 1874, at Plainfield, N. J., and died Dec. 5, 1956, after a long illness.

For many years she was a practical nurse in Plainfield and vicinity. She was a life-long member of the Plainfield Seventh Day Baptist Church.

Miss Randolph is survived by two cousins, Mrs. Hobart B. Ayers of Westerly, R. I., and Mrs. Frank R. Kellogg of 412 Center Street, Dunellen, N. J.

Funeral services were held from the A. M. Runyon and Son Funeral Home, with her pastor, Rev. Lee Holloway, officiating. Interment was in Hillside Cemetery. — L. H.

Clement. — Maude Milligan, was born April 6, 1887, to Edward and Margaret Milligan, and died at her home in North Loup, Neb., Dec. 16, 1956.

Her entire life was spent in this community except one year at Milton, Wis. She was married to Hugh Clement June 11, 1910. In young womanhood she joined the Seventh Day Baptist Church, which has been her church home since.

She leaves her husband, nine children, 28 grandchildren, 6 great-grandchildren, 6 sisters, and 5 brothers.

Funeral services were conducted by Rev. C. W. Bueler of Scotia. Burial was in Hillside Cemetery. — Mrs. Hugh Whitford.

Garrison. — Minnie P., daughter of the late Thomas S. and Harriet B. Carll Ayars, died Dec. 28, 1956, at the age of 82 in Bridgeton, N. J.

She was born in Salem County and was the wife of the late John Garrison. She joined the Shiloh Seventh Day Baptist Church and was a member until her death.

Mrs. Garrison is survived by one daughter, Mrs. Eva Mitchell, and the following brothers and sisters: Miss Harriet C. Ayars, William Ayars, Miss Abbie R. Ayars, Mrs. Helen Loper, and Loren D. Ayars.

Funeral services were held December 31, at the Kenneth Carll and Son Funeral Home with Rev. Robert Lippincott officiating. Interment was in the family plot in the Canton Cemetery. — R. L.

"Men or women who follow God and the Bible rarely if ever become or remain drinkers, and alcoholism is impossible if one does not drink alcohol." — Mrs. Glenn G. Hayes.



The Commission of the Seventh Day Baptist General Conference which met in Battle Creek, Mich., December 31 to January 3.

Left to right: Rev. David S. Clarke of Boulder, Colo.; Charles F. Harris of Bridgeton, N. J.; Albyn Mackintosh of Los Angeles, Calif.; Mrs. R. T. Fetherston of Battle Creek; Dr. C. LeRoy DeLand of Bellevue, Mich.; Rev. Earl Cruzan of Adams Center, N. Y.; and Rev. Charles H. Bond of Westerly, R. I.