

# The Sabbath Recorder

bank and credit, education and international language during the remainder of this century.

Dr. Ramo does not include religion or Bible study in his list of applications of this new word, but religion is big business when it comes to the gathering of church statistics for future planning. Electronic machines have already been used to produce a complete concordance to the Revised Standard Version of the Bible. Other important things will doubtless be accomplished in the next 40 years through a combination of intellect and electronics, but the great work of the church must always be personal.

God had all the wisdom of all ages stored in His infinite mind and in the fullness of time. He sent forth His Son. The originator of all electronics could not accomplish the redemption of man by the use of a machine, however complicated. God gave His only begotten Son on Calvary's cross, and salvation comes to one man at a time in each generation as he receives the Savior.

### If New York City Were Hong Kong

The Rev. Frank L. Hutchinson, associate director of CWS overseas program in Asia and non-European areas, makes transpositions between the two cities.

"If New York were Hong Kong, 2,047,500 would be living in tar-paper shacks in Central Park, back alleys, and the center strip of Park Avenue. The income of 35 per cent of families of six or more would be \$25.00 per year, and one-quarter of the population would be unemployed." He adds that more than 50,000 children would be roaming the streets and "bundles of rags in doorways would turn out to be sleeping infants." — Religious News Weekly.

Hell is hell because of disorder, confusion, and self-will. Heaven is heaven because of peace and harmony with God, the Concert Master of the universe.

— Lundquist.

The Icelandic UN delegate told the Disarmament Commission in August: "The temperature in the 'cold war' has fallen depressingly and disquietingly low." He added that in coldness, movement and action are required.

### Recorder Comment

Los Angeles — "I wish every Seventh Day Baptist family could see the wonderful blessings that come from reading the Sabbath Recorder."

### Births

Abel. — A daughter, Brenda Lea, to Howard and Jeanne (Brennick) Abel, of Lincoln, Neb., on December 4, 1960.

### Obituaries

Cox — Vicki Sue, daughter of Erlo and Elsie Hain Cox, was born in Ord, Neb., January 29, 1948, and died December 17, 1960, in the Ord hospital.

Vicki always took an active part in the youth activities of the Seventh Day Baptist church where she was a member of a class studying to prepare themselves for church membership. Her sweet solo voice was often heard at church meetings as well as in school and community programs.

She was a member of the 4-H Club and participated in many school activities, being exceptionally well liked by her school mates.

She is survived by her parents; two brothers: Gary of Boulder, Colo., and Darrell of North Loup; one sister, Mrs. Delores Monk of North Loup; her paternal grandparents, Mr and Mrs. Roy Cox of North Loup; her maternal grandmother, Mrs. Bertha Hagemeyer of Hastings, Neb.; two nieces, a nephew, several uncles and aunts, and many cousins.

Farewell services were conducted by her pastor, Mynor G. Soper, at the Seventh Day Baptist Church in North Loup, Neb., and burial was in Hillside Cemetery. —M. G. S.

Brooks. — Lena Rivers Brooks, the daughter of Ezekiel and Malvina Davis Brooks, was born March 30, 1870, in Waterford, Conn., and died in New London, December 20, 1960, at the age of 90.

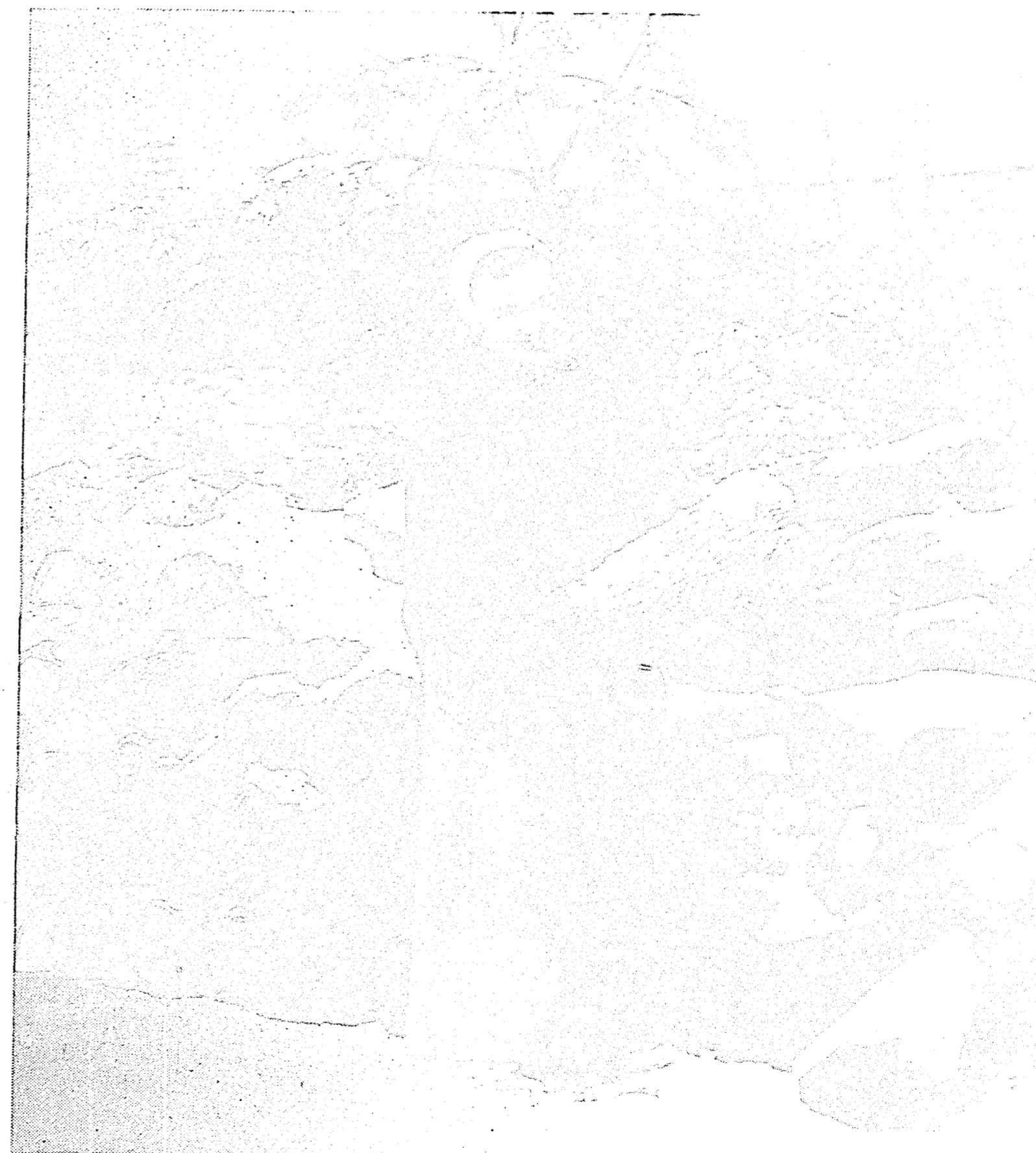
She was a teacher in the schools of Waterford for 46 years, having taught in many cases two generations in one family. She retired in 1939. Since then she has lived in the ancestral home, part of the time with her sister Mabel, and then after her death, Lena dwelt alone. These last few months of her illness, she has been under the care of her niece and nephew, Mr. and Mrs. Philip Skinner.

She leaves one sister, Mrs. Adeane Skinner of Waterford, a large number of nieces and nephews, and many friends.

She was a member, and the oldest one at the time of her death, of the Waterford Seventh Day Baptist Church, having joined the church Dec. 20, 1884.

The funeral was conducted at the church, Dec. 23, 1960, and burial was in the West Neck Cemetery.

— P.S.B.



Old Sturbridge Village. See story on page 4.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

## Contributing Editors:

MISSIONS ..... Everett T. Merrin, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Moxson  
CHRISTIAN EDUCATION ..... Rex E. Zwiobol, B.A., D.D.

## Terms of Subscription

Per Year ..... \$3.00      Single Copies ..... 10 cents

Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Waverung Ave., Plainfield, N. J.

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

PLAINFIELD, N. J., JANUARY 16, 1961

Vol. 170, No. 3

Whole No. 5,927

## IN THIS ISSUE

<b>Editorials:</b>	
Are Catholics Becoming Tithers? .....	2
Youth Week .....	3
Is Your Church an Expectant Mother? ....	4
<b>Features:</b>	
Mid-Winter Commission Meeting .....	5
Correspondence from Nigeria .....	7
Vocational Interests .....	7
Pilot Project Ready for Launching .....	8
North Loup Takes Stock as Pastor Resigns .....	9
Audio-Visual Evangelism .....	11
Baptist Missionary Heads New Congo Relief Agency .....	11
The Grounds of Christian Unity .....	13
Faith in Action .....	15
<b>Missions:</b>	
Dr. Burdick's Trip to the North .....	10
<b>Christian Education:</b>	
The Ministry and Youth .....	12
News from the Churches .....	15

## Are Catholics Becoming Tithers?

It has been said that the Roman Catholic Church never changes. Those who repeat the saying are fully aware that the old ship is not so big or so stable that it cannot roll with the tides. Just now, after long centuries of fund raising by many methods, including earnings from very large property holdings, lotteries, and high-pressure demands on the poor, there is indication that some of the Catholic clergy are taking a long and careful look at methods of church finance that have been considered Protestant.

One rather prominent local priest has attempted to ban from his parish all lotteries and other questionable methods of fund-raising. He, like most Protestant ministers, has come to the conclusion that the Lord's work ought to be supported by the Lord's people voluntarily and in ways that are consistent with the spiritual purpose of the church. Whether or not this is a lone voice crying in the wilderness remains to be seen. There have been no pronouncements from higher headquarters to back up the conviction of this one priest.

At long last an emphasis on tithing seems to be making some headway in the Catholic Church in this country. The Rev. Richard Ginder, who has a regular column in Our Sunday Visitor, "the national Catholic Action weekly," a freely distributed paper with 887,297 circulation, has come out strongly for tithing in the January 1 issue. Although he has been urging this method of giving for quite a few years without gaining much of a hearing, the campaign really got under way about a year ago with the publication of a pamphlet entitled, "God's Plan to Support His Church." This was mailed to 16,350 Catholic pastors. (It is to be remembered that there are vast numbers of priests who have not yet attained the status of pastor.)

It would seem that there is a trend developing in the Catholic Church toward tithing. How fast it will develop is an open question. There is a strong possibility that the highly centralized government of the church and the large degree of priest control of local congregations will make it spread far more rapidly than in most Protestant denominations. On the other hand, the idea is new and will probably

meet with much resistance at various economic levels. The fact that tithing literature is now for the first time available from Roman Catholic sources is not a guarantee that it will quickly convert Catholics to this biblical program. For years the Roman Church has published strong literature on profanity, distributing it freely to military and civilian congregations. The casual observer does not get the impression that Catholics are as a result less profane than Protestants.

What would happen if the tithing principle speedily became the practice of all Catholic churches in rich America? Possibly (and only possibly) it could mean that the mounting pressure for direct and indirect government aid to parochial schools would be relaxed. It would certainly mean a greatly increased flow of money into the treasury of the church. That could result in having funds available for more institutions, more missionary work, and the education of more priests and lay workers to be put to work in Latin American countries, for example.

Many Protestants would be apprehensive if the Catholic Church succeeded in getting its people to tithe. Protestants have persuaded only a small percentage of their membership to give one tenth of income. This number, however, has been sufficient to give Protestants a certain per capita financial advantage in missionary work, which perhaps has given rise to the advocating of this method in the rival branch of the Church. We who tithe our incomes have prided ourselves just a little in supporting the Lord's work in this way. We try to avoid a "holier-than-thou" attitude but we have looked with a measure of contempt on Bingo and raffles as money-raising schemes. Our tithing has been not so much a matter of legal obligation as of love obligation. We can rejoice if a great many of our friends and neighbors of another faith catch this spirit in the future. We still believe that several of the doctrines and many of the policies of the Roman Church are biblically unsound and that much of the tithe money would be used to increase the power of that church rather than to promote those elements of

their doctrine which are in accord with the New Testament.

What we can say in conclusion? Just this — that if another church adopts what has been considered to be the Protestant method of church financing we must exert greater effort to excel in that method. We believe that the Protestant Reformation was far from being a sin. We believe that consistent Protestantism involves the principle and practice of Sabbathkeeping. It has far more New Testament support than tithing. Contending for both principles, let us show our love by more consistently practicing Sabbath observance and tithing. The Lord blesses both.

## Youth Week

January 28 - February 4

Young people, pastors, and other youth advisors do not need another reminder in these pages that Youth Week (or C. E. Week, as it has long been called) will soon be here — the last days of January and the first days of February. Older people will remember clearly why this particular time is chosen. It is the celebration of the eightieth birthday of Christian Endeavor, the first interdenominational youth movement to sweep the country and the world. Throughout its long history it has been well led, and has provided usable program material for all three age groups, Senior, Intermediate, and Junior. It has trained untold numbers of young people in conducting meetings, speaking in public, and in personal soul-winning.

For years and years our churches have looked forward to Christian Endeavor Day when the youth of the church, with some coaching by the pastor, would take entire charge of the Sabbath morning worship. Many of us older people can testify that we got our start in church work through C. E. We now rejoice to see the present generation assuming some of the same roles we took years ago on this important day. The Seventh Day Baptist denomination was among the first to organize its young people into Christian Endeavor societies. A review of the history of C. E. in

one of the talks on this special day is almost traditional in the local churches that have had a long connection with the movement.

Services are scheduled for Williston Congregational Church in Portland, Maine, where the first Christian Endeavor Society was organized February 2, 1881. The celebration includes an anniversary rally and a fellowship banquet.

The theme for the 1961 Christian Endeavor Week observance is "Into All the World Together." Other activities of the week include special rallies, church services, conferences, banquets, parties, radio and television broadcasts, and other projects.

### Is Your Church an Expectant Mother?

Paul C. Allen, editor of *Crusader*, the Baptist monthly news magazine which has incited the envy of quite a few Seventh Day Baptists, had an article in another Baptist magazine *Capital Baptist*. He entitled it "Is Your Church Expecting?" His point was that unless more American Baptist churches gave serious consideration to becoming mother churches the denomination would continue to lose ground.

Mr. Allen was not speaking as a prophet of gloom but was pointing out that American Baptist accomplishments were comparatively small and would continue so if they did not discover a way of establishing more new churches. He believes the mother-daughter plan is the answer. He reminded his denomination that the 1959 record of 32 new churches was distressingly poor when the total number of churches was 6,362. Texas Baptists, he noted, have about the same numerical strength as the American Baptist Convention (about 1,500,000) and that they welcomed 218 new churches and started 394 new missions in 1959. He observed also that a Swedish group with only 70,000 members in 550 congregations added 30 new churches.

We quote a paragraph from the article:

Officials of our agencies will point out that our funds for church extension are already totally employed. Apologists for our chronic

lack of growth will note that 4,500 American Baptist churches are in static or decaying areas of population, not on the growing fringes. Some, who downgrade regularly the significance of statistics, will admit that we are probably doomed to small-denomination status. They will emphasize that it's what we're doing with what we've got that matters.

Seventh Day Baptists are also struggling with the lack of any significant total growth. We have used arguments similar to those just quoted, and have added a few of our own. Afflicted with a serious liver ailment (like some other Baptist churches) we have emphasized the good report that the doctor gave of our lung condition. Perhaps we think that we will work harder if we emphasize the healthy condition of some of our organs. A number of our churches are growing consistently. But there may be quite a few churches that could become mother churches if the pastors and people were not so afraid that the birth of a new congregation would weaken the mother. A church that is growing wants to keep on growing, enlarging its facilities, and providing for its comfort. We are not always as keen as we might be to split our congregations in cases where we could serve a neighboring community by so doing. There may not be many such cases, but if we miss the ones that do exist we will be failing our Lord.

### Our Cover

Gone are the days for most, but not all, of us when keeping the family warm meant daily or twice daily trips to the snow-covered woodpile. Look back, it was not so bad as it sometimes seemed. For able-bodied members of the household it was an invigorating task. Mrs. Rita Volpini of Old Sturbridge Village in Massachusetts poses for this picture which preserves some of the memories of bygone days. The editor's recollection is that it was usually the boys rather than the mother who filled the big woodbox. Mother had enough other things to do, and the boys needed the exercise. The general level of physical fitness has declined with the advent of oil heat and other comforts. This affects athletic and military achievement and perhaps missionary zeal as well.

## Mid-Winter Commission Meeting

The mid-winter meeting of the Commission of General Conference convened at Battle Creek, Michigan, December 26-29 with all members present. Harley D. Bond, who will assume the duties of executive secretary on June 1, 1961 was also present. He contributed much to the accomplishments of this session. Throughout the meetings a spirit of harmony and enthusiasm prevailed.

Commission members were entertained in local homes and are grateful for the noon meals served daily by the Ladies' Aid in the home of Dr. and Mrs. W. B. Lewis.

The tentative Our World Mission budget for 1961-62 was prepared. Through the co-operation of the participating boards and agencies the material was readily assembled.

In order that there may be more uniformity and greater clarity of its financial matters, Conference suggested that all boards and agencies close their yearly financial accounts on May 31. In compliance with this suggestion the General Conference treasurer, K. Spencer Howard, will be instructed to close the accounts of General Conference on May 31, beginning in 1961.

At the direction of Commission its chairman and the executive secretary met with Our World Mission treasurer, George E. Parrish, the afternoon preceding the opening session. At this time a review was made of the 1959-60 giving to Our World Mission of member churches of the General Conference. A suggested goal will be sent to each church looking toward the raising in full of the 1960-61 Our World Mission budget.

The World Council of Churches Assembly will meet in New Delhi, India, November 18—December 5, 1961. It is our hope that Seventh Day Baptists may be represented as we were in Amsterdam (1948) and in Evanston (1954). Such representation will depend largely upon the availability of funds.

The Conference president presented his

plans for the General Conference sessions in Amherst, Mass., August 14-19, 1961. The plans were approved and the president commended for his work.

In view of the number of our representatives to various ecumenical groups and the reports required of them it was decided to ask the Committee on Ecumenical Relations to prepare a summary of all these reports for presentation to Conference. The full reports will be referred, with the summary, to the Ecumenical Relations Interests Committee for consideration. This year the General Conference program will include a special presentation of this vital work in order that its importance can be more adequately understood.

It was voted to ask the Conference president to appoint a committee on Christian Social Action Interests beginning this year. It is anticipated that a standing Conference Committee on Social Action will soon be set up to meet our growing concerns in this field. The fourth-year emphasis of our Program for Advance is to be "Mission to the Social Frontiers." Some major areas for the consideration of the committee are: international affairs and peace education; church-state relations; public health, education and welfare; moral and cultural concerns. We believe that this committee may develop into a major unit of the General Conference.

It was voted that Dr. Melvin Nida attend a meeting, in March, of the Baptist Joint Committee on Public Affairs to obtain further information on Baptist concerns in church-state relations. This is in accordance with a recommendation from the fall meeting of the Planning Committee. Progress is reported in our own study in this matter with mimeographed studies soon to be made available to all interested persons in our denomination.

Commission was informed that the Baptist Jubilee Advance Committee has voted to prepare and publish a book giving the story of Baptist Advance in North America since 1814. We were invited to

name a representative to the Editorial Committee. It was voted to ask the Rev. Albert N. Rogers, president of the Historical Society, to evaluate the project and make recommendation as to the advisability of our participation.

Considerable attention was given to the work and organization of the Ministerial Training Committee. A review of the purposes of the committee was undertaken and several suggestions were made for the consideration of the committee. We were able to communicate by telephone since the committee was in session at Alfred, N. Y., December 27-28.

Methods for improving the effectiveness of our Office of Public Relations were discussed. Stress was placed on the importance of a steady flow of information to that office from all our boards, agencies, and churches. We suggest that the address of this office be placed on the mailing list of each church and Conference organization. A calendar of denominational activities will be furnished for the use of the director of this office. Biographical material on denominational leaders will also be solicited.

A printed message, illustrated in full color, containing a spiritual-renewal covenant for use in an every-home visitation program is being made available to our churches. A sample copy will be sent to each pastor and additional copies may be secured through the office of the executive secretary. Such a visitation is a part of the second-year emphasis of the Program for Advance.

The outline of plans for a "Pilot Project," as submitted by the Missionary Board was approved and a schedule for releasing publicity material was suggested. Only one such project is to be put into effect. It will serve as an example of the use of new methods and experimental techniques in evangelism. Information and experience gained should be of value in the mother-daughter church emphasis of the third-year Program for Advance.

Consideration was given to detailed plans for a suggested program for carrying forward the 1961-62 emphasis of our

#### MEMORY TEXT

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. John 3: 17.

Program for Advance, "Mission to the Unchurched." Working with an outline coming from the Planning Committee and with later specific suggestions from members of that committee, areas of responsibility were chosen for the various boards for the securing or preparing of materials to be recommended to our churches for use during the next Conference year. These materials will be introduced at the coming Conference sessions in August and a packet will be available for every church.

It was voted to send a letter to the National Council of Churches (General Committee on Program and Field Operations) indicating our interest in co-operative long-range planning among member denominations and state and city councils of churches. An NCC comprehensive study is now underway which may provide our own denomination with considerable assistance in co-ordination of program in long-range terms.

Several steps were taken that should increase the efficiency of the work of the Commission. For example, a calendar was set up for the use of Commission members which will schedule assignments and responsibilities. In addition, a monthly letter to members from the chairman and the executive secretary should provide greater continuity of thought and effort. A letter to the churches will be mailed out after the mid-winter sessions. In order to convey some of the spirit and fellowship of General Conference, "A Message to the Churches," from the Conference, will be sent following the annual sessions.

Many additional matters dealing with denominational affairs were considered, with definite action to be recommended after further study.

—The Commission

#### Correspondence from Nigeria

The Seventh Day Baptist churches of Nigeria that have been helped from time to time with literature have had their ups and downs during the past several years, largely because it has not been possible to provide the often-requested and much-needed leadership to supervise the work of native pastors.

The sincerity and ability of Nigerian leaders have not been easy to evaluate at great distances. Some who appeared to be working for the Lord and His Sabbath without thought of personal glory or prestige became discouraged. The original leader, O. N. Imegi, has in recent months renounced his claim to be the head of the government-registered Seventh Day Baptist Church and is now aligned with another Sabbathkeeping group.

Even though Seventh Day Baptists in America have done little to encourage the

congregations in Nigeria that have taken our name, the work does not seem to die out. Apparently there are churches in the southeastern part of that vast country that continue to function individually and as a group. They have pastoral leadership and officers. At the present time they are seeking government recognition and are calling repeatedly for lesson-study materials and tracts. They have had some help from New Zealand.

Although as yet unable to furnish substantiated figures as to the strength of this native work, the secretary of the American Sabbath Tract Society feels that readers of the Recorder should know that correspondence still continues, and that prayer is needed for the believers in this limited section of Nigeria. The photograph reproduced on this page may help all of us to have a more personal interest in the two leaders who are at present carrying on most of the correspondence.

#### Vocational Interests

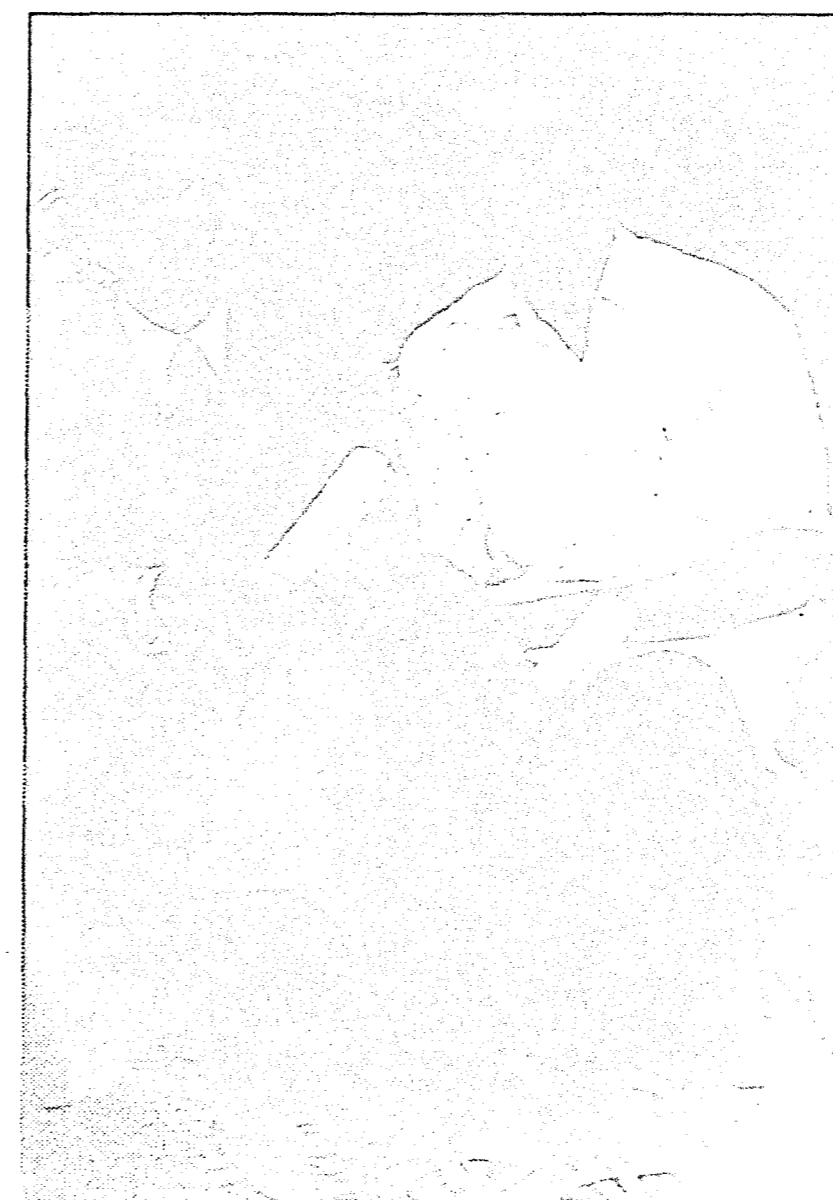
The Vocational Committee of General Conference headed by Edwin L. Johnson of Kansas City, Mo., is now in the process of gathering information from our vocational representatives strategically located throughout the country in order to make the work of the committee more valuable to those seeking job opportunities in the vicinity of Seventh Day Baptist churches.

As an illustration of the many openings that may exist for those qualified Mr. Johnson suggests that the Sabbath Recorder publicize the fact that 200 machinists are needed in the Denver, Colo., area. A newspaper clipping urges writing to Post Office Box 2131. The call by the machinists union notes that "Two hundred journeymen machinists skilled in close tolerance work are needed to fill vacancies at Denver."

#### SABBATH SCHOOL LESSON

for January 28, 1961

Jesus' Authority Challenged  
Lesson Scripture: John 5: 9c-24.



Pastor J. W. Osa (left) "Chairman of Seventh Day Baptist in Nigeria as a whole"; G. E. Dapper, his assistant and "general secretary for both men and women."

## Pilot Project Ready For Launching

By Loren G. Osborn

President of General Conference

Now that many interested parties, including the Commission and the Missionary Board, have reached an agreement in principle as to what the "Pilot Project" should include and how it should be administered, it is time to launch it. Much has been written and spoken about it, and as the name implies, it will be an experiment. It is a pilot project in the mother-daughter church operation which will be a major part of the Program for Advance in its third-year emphasis on "Mission to the Unchurched."

This article will be followed by a letter to each church from the Missionary Board giving details of the plan, and by subsequent reports of what is happening in this vital approach to one of our greatest problems — how to grow!

In short, Pilot Project is a chance for one of our churches (or a group of closely related churches or an Association) to leap ahead and form a daughter church or fellowship. This work by the local church will be accompanied by every effort possible from each denominational agency to assist in successfully establishing such a living organization.

The project will be administered by the local church that will be selected to handle this task. The pilot-project church will be chosen by the Home Field Committee of the Missionary Board, with approval of the Commission, and will be selected on the basis of three major concerns. These concerns will be:

1. The degree of enthusiasm and willingness to shoulder such a tremendous burden that is evidenced by the volunteering group.
2. The known ability of the group and the apparent potential of the area where it will work to form a new fellowship.
3. The willingness of the group to maintain records of all activities and to try new methods of evangelism so that they can be carefully evaluated and the experience made available to all the

churches for use in the third year of our Program for Advance.

When the area to be developed is chosen, the local sponsoring group will assume full responsibility for calling in the forces of all our boards and agencies to assist in the work. For example, an initial survey may disclose the best methods to use, such as forming Sabbath Schools (a function of the Board of Christian Education), working with children through Bible Schools (largely sponsored by the Women's Board), advertising and tract distribution (a responsibility of the Tract Board), and so on. Over-all advice and consultation will be given by the Missionary Board, whose Home Field Committee will be directly responsible for dealing with the pilot project.

The special fund set up in Our World Mission budget for this year is to be released by Commission through application of the boards and agencies as their normal funds for their outreach programs are exhausted. It is not planned to directly subsidize pilot project from this fund.

It must be borne in mind, however, that the success of this entire project will ultimately rest on the efforts of the local church group that sponsors it. It is in the "home" church that the vision must be caught and the initiative taken to launch into this work. It will be the sponsoring church that must maintain the new group, through all its founding and growing, with hard work and tender care. And it is the local church group that will be responsible for administering the project, being assured at the same time of all the help that can be focused on it by the forces of our denomination.

"Pilot Project" is the name for a grand experiment; for a training ground in new methods, and a proof of new talents. The plan is set. Now it's up to you! Do you want to participate in this forward-looking program? Can your church handle this kind of job? Will your group look ahead and see the value of passing on the lessons learned in this work so that others may profit from them?

If the answers to questions like these are yes, then submit your bids for consideration in assignment of the pilot-project to

Rev. Everett T. Harris, Corresponding Secretary, The Missionary Board, Westerly, Rhode Island. It is planned to have the pilot-project church named and active as soon as possible, so there is no time to lose.

Remember these points when applying: This is a job as much for the layman as for the pastor. It's not a task that can be started with enthusiasm and then turned over to the pastor to continue the hard work. There will be only one pilot project. Next year every church can join in the mother-daughter church program using the lessons learned from this year's experiment. The responsibility for planning, administering, and phasing-in of outside assistance rests completely with the pilot-project church, with the Home Field Committee of the Missionary Board standing ready to render specialized assistance whenever it can.

This is the challenge! Now is the time! "I must be about my Father's business."

### Trinity Towers

The name of an apartment house now cleared for construction in Louisville, Ky., will be Trinity Towers. The reason for the name of this 16-story building is that it will replace the present Trinity Temple Methodist Church.

Under a unique arrangement, the church provides the site and the first two floors of the \$2,500,000 building will be reserved for the church. There will also be a chapel on the roof. Another interesting facet is that people over 65 will have priority in renting the 218 apartments above the church.

This is hailed as one way for a downtown church to remain downtown. It has been in prospect for three years. Perhaps later, there will be other situations lending themselves to such an arrangement. Church-going should be easy for residents of Trinity Towers. They would have to think of a better excuse than bad weather.

"The minister forgets sometimes that he needs to irrigate his own garden." — Dr. John F. Walvoord, president, Dallas Theological Seminary.

## North Loup Takes Stock As Pastor Resigns

By Fern B. Maxson

On Sabbath morning, December 10, Pastor Mynor G. Soper of the North Loup, Neb., Seventh Day Baptist Church announced his resignation to take effect about the first of June 1961. It came as a shock to some of us, although it was understood when he accepted the call that it would be on a temporary basis, as he hoped to further his education at the first opportunity. However, his plans for the immediate future are indefinite.

The North Loup church was organized in May 1873, so at that time it will be 88 years old. We have had twenty ministers during that period, averaging four years of service. Also during those years we have sent out at least 20 missionaries and ministers as well as many into the diaconate, a host of teachers, and others going into responsible positions. We have been well-blessed with excellent pastors.

Until recent years, which brought better transportation, we were quite isolated. In earlier days there were several smaller churches, but they have all disappeared for one reason or another. There was a time when our resident membership was around 400. Now our nonresident is larger (115) than the resident (104). Many have moved away and helped to build up other churches; and that is as it should be. We have a nice group of teen-agers and youngsters growing up who are filling in.

Perhaps we have been a bit selfish with our pastor, thinking that we called him to serve us, and yet we have a number of laymen and/or laywomen who could very ably fill the pulpit and allow our pastor to minister, part time, to "other sheep, not of this fold" (John 10:16). And now we are again confronted with the problems of calling a minister. We ask your prayers that we may act in accordance with God's will.

**Dr. Burdick's Trip to the North**

(After a journey of 2,200 miles, visiting Seventh Day Baptist churches of Central and Northern Provinces in Nyasaland and an absence of two months, Dr. and Mrs. Victor Burdick arrived back at Makapwa Mission on December 14, 1960.)

We left the Mission on Friday morning, October 14th, in the Volkswagen, loaded with our luggage. We slept two nights at Balaka, one of our Central Province branch churches, participating in the dedication of a new church building. Two of our Southern Province pastors, Kawere and Mungoni, traveling by train, also were there for this event.

We continued our journey north, spending one night at Lilongwe Hotel, one night with friends at Mombera (SDA) Mission. On Tuesday, October 18, we reached Usumara, mountain home of our Pastor Shadrack Mzumara. We spent two weeks there, visiting the two branch churches, Sasi and Chisanga, and nearby Mzali, traveled to distant Dunduzu, branch church of Pastor Nkandawire, for a conference with our three active pastors of the North, and other leaders.

We enjoyed our stay particularly well at Uzumara. The coolness was very pleasant in the mountains, as other parts of the land are in the heat of summer. Little Victor was able to spend much of the day in the sunshine and gained a nice tan. The Chisanga branch of Uzumara is at the Nyasa Lake shore, reached partly by driving winding mountain roads, and partly by walking a four-mile trek, the last two miles of which is a very steep drop from mountains to lake. Needless to say, Beth and the baby stayed at Uzumara for this one. But the beauty of the lake seems incomparable from this approach, so much the more appreciated for the difficulty in reaching it.

From Uzumara we moved to Lusimbo, church of our Pastor Yotum Munthale. As he is not living there, but at his quite distant home, the people are building a house for him near the church. During the two weeks here we concentrated our

efforts on helping with this most essential task, and now the work is nearly complete. As a sideline, we carried on a medical practice including distributing medicines, tooth extractions, one minor surgery, and assistance at the local maternity unit.

In mid-November we moved from Lusimbo to Jandalala, home and church of Pastor Timoti Nkandawire. During the two weeks in this area we conducted some village meetings and visited the four branches and lone Sabbathkeepers connected with this church. For joy, there was the baptism of seven new converts; for sorrow, there was the death and burial of Pastor Nkandawire's mother. Even the latter gave opportunity to witness for the Gospel of our Lord Jesus Christ, as more than 200 villagers gathered at the grave for farewell services.

We spent the last 4 days of November at Luwazi, home of our semi-retired Pastor Lamek Zimba. This church has one branch which we visited in a trip which included a beautiful drive through heavily wooded areas and along the Lake Nyasa shore. We were royally entertained in the home of Pastor Zimba's son, receiving many gifts of food from him and Christians of the church. One day he surprised us with corn on the cob from his stream-side garden. Because of the dry season, most people have not even planted their corn yet.

The final leg of our journey was a return to the Lusimbo area for 11 days, this time helping to strengthen the church roof, and visiting its four branch churches.

On Sabbath, December 10, we bade farewell to the people of Lusimbo, and on Sunday morning packed up and left for the South, arriving at the Mission December 14.

The entire trip lasted two months, extended over 2,200 miles of road and uncounted miles of hiking, required twelve major moves, included visits to every church or branch in the Northern Province. We feel that the trip was very worth while, acquainting us with our people and pastors there and their problems to a degree impossible in the usual program of two-or three-week visits yearly. Even two

months were insufficient, and we hope there can be more frequent, more extensive trips in the future. As for actually establishing a mission station in the North with year-round coverage, we feel that this is not wise at the present time. A nationalistic spirit is particularly strong in the North, frequently manifested in anti-Europeanism, even hooliganism, and intimidation. Even established missions are looking to the future with uncertainty in this period of transition and unrest, some cutting back or even closing their work in the North. But much can be done to strengthen and encourage our churches there by such visits as ours.

**Audio-Visual Evangelism**

The Gospel has never changed in its content, can never change and still be the true Gospel. Methods of communicating it do change with the times. One of the changes is in audio-visual presentation. In Korea, for instance, an American missionary, James H. Moore, specially trained in mass communication, has headed a program which led to the conversion of 1,300 persons in 1958.

The use of audio-visual aids is serious business; it concerns the destiny of souls. There are many filmstrips designed to lead people to Christ either through the picturing of Bible stories or the teaching of Christian doctrine. To use them casually, without preparation, and without creating a mood for proper reception, is like attempting to preach a sermon without studying the Word or organizing one's thoughts.

The audio-visual evangelism program in Korea has reached 1,500,000 people in ten years. It can do the same on other mission fields or here at home. Our own mission stations have been provided with good equipment and small libraries of slides and filmstrips. It is hoped that the new Finger-Fono evangelism project will be put into operation in Nyasaland very soon. Eventually it may enable native workers with little training to present Bible lessons simultaneously in 50 different places.

**Baptist Missionary Heads  
New Congo Relief Agency**

By C. E. Bryant

Only 225 doctors are serving a population of 14 million people in the Congo. Economic breakdown in the country has made it impossible for Congo nationals to pay for medical treatment.

A minimum of 250,000 refugees in Kasai Province are homeless and hungry, with an estimated 200 dying every day of starvation.

This picture of human suffering in the West African country which dropped into chaos after gaining independence from Belgium last June 30 was told to Baptist World Alliance officers by Roland G. Metzger, an American Baptist missionary now serving as executive secretary in America of the Congo Protestant Relief Agency, 297 Park Avenue South, New York 10, N. Y.

Most urgently needed, Metzger said, is money to pay for inland transportation of foods and medicines. These materials are available through American medical firms and American government surplus, in cooperation with Church World Service, but overland transportation from port of entry costs \$80 a ton. A minimum of \$16,000 a month is necessary therefore to get 200 tons of free food monthly to the starving areas.

Congo's original 700 medical doctors, never sufficient for the vast population, has dwindled to 225 since the coming of independence. One hundred of these are Belgians, most of whom are engaged in private practice. The International Red Cross and the World Health Organization support 45, Roman Catholic Missions, 25, and Protestant Missions, 55.

Metzger hopes his organization can augment this force with 100 doctors, 66 from America and 34 from other countries. Doctors volunteering for a year's service will be given travel expense, housing, and a living allowance of \$1,500 annually.

— Baptist Press.

## The Ministry and Youth

Our Seventh Day Baptist denomination needs ministers. We need men who are willing to forego high salaries, fame, and easy living; men who are saturated with the spirit of Jesus Christ to minister and not to be ministered unto; men who realize that Christianity has the basic answer to the troubles of life and are willing to invest all that they are and have to extend it and put it to work.

It really came as a shock to me to read the following statement in a personal letter recently received concerning the church's calling of a minister. It reads, "I guess that our pocketbook is too flat for vigorous, youthful men."

I know that our economic system is based upon the dollar, but fellow-ministers, and you young fellows who contemplate the ministry, is your service based on it? Is it true that the salary is the prime consideration when a call is under consideration? Where is our faith? God will provide if you will work. Of course, the ideal situation in a church would afford a comfortable salary, but the challenge is not to minister to an ideal situation, but to persons who need a heart-directed leading into the love of a perfect God.

One likes to see things accomplished. I like to paint things. A good deal of my college expenses, and the major part of my seminary expenses, were paid through the income of the painting profession. I still pick up a brush when the opportunity offers — I mean the opportunity of time, for there is always something somewhere to paint around church property. One reason that I like to paint is that I can see what has been done at the end of the day. It may not be done as well as a professional would do, but the item usually looks better than before. Anyone can see it.

The Christian ministry is not that way. Sometimes, and it seems most of the time, there are no visible results after a whole day's work or after a week's work, or a month's. Much can be done and can never be seen. This must be recognized.

Many acts that a minister performs, or any Christian for that matter, should be done in secret, but the current accent on science with all of its visible results makes us "visible-results"-minded.

You remember how John the Baptist felt about the work of Jesus. He was disillusioned, because all of the great accomplishments he had claimed the Messiah would make were not visible. He had said of Jesus: "Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire."

But many weeks passed by, and there seemed to be no change in the people or their government. Herod still held him in prison. Why didn't Jesus do something? Where were the results of the power of the One he proclaimed? John wanted to know. He sent some of his followers to Jesus to ask, "Are you he who is to come, or shall we look for another?" John probably never did learn that the Kingdom of God is like the growth of mustard seed and the action of leaven.

Results that you can see are slow in coming, but if a man is faithful there are results, and they are good. The planter does not always get to reap the harvest from the seeds he plants, but the sowing must be done in the best possible manner, and in faith.

Of course, if a man cannot earn a living at another trade, there is little possibility that he will ever have enough tangible results from his ministry to live on. But if he is willing to work, a way will be provided for dollar income, and the Word of God will be preached. If you believe this, and if you are trying to decide on the ministry as a lifework, say, "I'll do it," and launch out with confidence into the greatest work on earth.

## The Grounds of Christian Unity

By C. W. P. Hansen\*

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Ephesians 1: 9, 10).

In these words, the great Christian missionary and apostle, Paul, tells us — as indeed many other Scriptures tell us — that the one great supreme objective of the divine-human encounter, the one great objective of the preaching of the Gospel, the one great purpose of the Christian Church, is the unity of mankind. In this letter to the early Christian Church at Ephesus, Paul declares that the Gospel of Jesus, the Christ of God, has the power to bring about this divine purpose. In Paul's day — at least to Paul — the great problem of unity lay largely in the relationship of Jews to Gentiles, and to this problem Paul frequently addressed himself in his letters to the churches. It was Paul's faith to believe that this cleavage between Jews and Gentiles could be healed by the Gospel of Jesus. In this letter to the Ephesians, Paul goes on to explain how Jesus' death on the cross had somehow broken down the wall of prejudice between Jews and Gentiles.

How right Paul was! In his supreme exemplification of outgoing love — of complete dedication to the right rather than to the popular tides of the time — Jesus did break through the social barriers that divided His world. Because He lived and died for principles that were universal and ultimate, He was able as His Gospel was spread, to command the allegiance of men of good will in all nations. In His transcending of the provincial, and in His demonstration of human life committed alone to the universal laws of God — he appealed to the good and the just

\*This article, a sermon delivered in the Salem, W. Va., Seventh Day Baptist Church, was submitted for publication by Mr. Hansen at the request of some of the members of his church.

that is in all men. He drew them to himself in spite of the prejudices that had been cultivated for generations. In the words of Paul, in this letter to the Ephesians,

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace . . . (Ephesians 2: 14, 15).

In these words, Paul tells us that somehow, in Jesus, there is that supreme demonstration of goodness to which all men, regardless of the antagonism that may have arisen between them, will respond, and in that response find grounds for unity — a unity which, in Paul's words, overcomes the differences of men's traditional modes of worship and life.

Unfortunately, after the early Christian apostles passed away, the old principle of ordinances, of legalism, and of a hierarchy to enforce the system, arose within the Christian Church. There was a unity in the Christian Church, to be sure, but it was a unity enforced by authority, an authority which often sanctified and manifested evil. It was not the voluntary spiritual unity, growing out of a supreme commitment to the right, to the goodness revealed in Jesus, and to the sacredness of the personality of man as a child of God.

Then came the Reformation. We are inheritors of the spirit of this reform movement. In its attempt to attain unity, the Protestant movement set up doctrine as the basis of unity. We know all too well the results of that effort. It has resulted in division after division, in the rise of sect after sect, until today we have, in the United States, nearly 300 different

groups — all different, yet all claiming to teach God's truth. No, doctrine has not proved a very successful basis for unity among Christians. One after another, the various attempts of men to establish unity through religion have failed. Law has failed — the legalism of the Jewish Church. Authoritarian control by an established hierarchy has also, Protestants believe, completely failed to bring about the ideal of divine will. And certainly, Protestant history demonstrates the failure of doctrine as a basis for the unity of the Church. What, then, are the proper grounds for Christian unity?

#### Four Bases for Unity

I should like to submit four bases for unity—bases which I believe will work if we adopt them seriously. They will work, I believe, because they are universal principles.

#### I.

The first of these principles is this: Trust in the goodness of the power behind the universe — you may use the word faith if you wish. There are, of course, those who believe faith to be intellectual assent to certain propositions about specific events in the past, as recorded in the Bible, or about specific events to take place in the future, as is predicted, it is believed, by the Bible. This is not the faith of which I speak. In its extreme form, such faith often leads to credulity and superstition. As I understand Christian faith, at its heart, it has nothing to do with whether reports or speculations be factually correct or not. It has to do with what one conceives to be the ultimate nature of the universe: Is there a purpose to human history? Is the universe governed by morality? Will it support the good against the evil? Is there a right and wrong built into the universal system?

When you examine Christianity, when you probe for the basic convictions of Jesus, I think you will find that this conviction is a basic foundation stone of Jesus' faith: the conviction that at the heart of the universe there is a friendly power, a power whose nature is good and

opposed to evil, and a purpose that is ever leading mankind toward the fulfillment of some high and noble goal. This conviction, it seems to me, is a proper and primary basis for Christian fellowship and unity. Oh that we might discover the unity which a common commitment to this trust could bring. This is a conviction which I am sure we all share and this one conviction of faith is sufficient to give us a large measure of Christian unity.

#### II.

Another principle which I would suggest as a basis for Christian unity is this: the acceptance and appreciation of people as they are in their differences. This is a difficult thing to learn. For our guidance the Book of Acts tells us of the day that Peter learned that lesson — of the day when he became able to say, out of a firm conviction, "God hath shown me that I should call no man common." If we could learn that lesson, learn to call no man common, learn to appreciate one another for our individual differences and for the common sonship of all to their Heavenly Father, we would have a firm basis for unity in the church of Christ and in the society of men.

#### III.

A third basis for unity which I would suggest is a common allegiance to the ideals of goodness seen in Jesus, as the Christ of God. Such an allegiance would emphasize the religion of Jesus rather than a religion about Jesus. Most of the divisions among Christians seem to be based upon our different ways of understanding Him and His relationship to us. I do not think we differ much about the ideas for which He stood in His life.

#### IV.

A fourth basis of Christian unity is, I believe, to be found in the service of mankind — action, creative participation in the building of a godlike society among men:

These four principles: trust in the goodness of the power behind the universe, acceptance and appreciation of people as

they are in their differences, allegiance to the ideals of goodness revealed in Jesus' life, and service to mankind — would, I believe, if they were sufficiently emphasized, provide an adequate basis for Christian unity that would enable the church to fulfill the prayer of Jesus, "That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

#### Faith in Action New Programs Announced

The people who plan the Sunday morning radio programs produced by the Broadcasting and Film Commission of the National Council of Churches are apparently convinced that the listening audience has come to that maturity of thinking that demands more emphasis on theology. Here is the way they introduce a new series of broadcasts running from January 1 to April 30 at 8:15 a.m. ET:

Most people know in a nebulous way what the word "theology" means. But how many really know what theology means in terms of relevance to present-day living? Here at the beginning of a new year is a chance to learn from the experts. Starting Sunday, January 1st, the National Broadcasting Company is beginning a new series on its regularly scheduled program, FAITH IN ACTION. The new series is entitled "Theology Today." It is not a National Council of Churches program except that NBC has planned and is presenting it in consultation with the Broadcasting and Film staff. The series promises to be of great interest not only to those engaged in the study of theology but also to all those who wish to clarify their understanding of their Christian faith.

We wish we could take the space to publish the subjects and the names of the guest speakers, professors, and representatives of various points of view — including Catholic, Eastern Orthodox, and Jewish. Consult your newspapers and make up your mind which programs are most likely to be helpful.

The Supreme Court of Mexico has ruled that a recent edict prohibiting religious broadcasts is constitutional.

#### NEWS FROM THE CHURCHES

ASHAWAY, R. I.—The fall of 1960 has been a busy time for our church. The Ladies' Aid has been one of the busiest groups. The ladies were hostesses at a reception held in the Parish House for the David Pearson family prior to their departure for Nyasaland. The annual turkey supper with Mrs. James Waite as chairman was held on Columbus Day. It was a success as was a ham and bean supper served to the Republican Club, with Mrs. Ira Murphy as chairman. A Christmas party was enjoyed by the ladies early in December. Mrs. Edgar Wheeler led the devotions with a Christmas theme. A short business meeting, games, gifts, and refreshments followed. During the past year \$25 was sent by the society to each of the following: the Women's Board, Our World Mission, and to Mrs. Iris Maltby toward a college scholarship fund.

A Rally Day program was held the Sabbath preceding Thanksgiving. The Sabbath School put on a special program of recitations and songs with Thanksgiving as the theme. Following the church service the congregation enjoyed eating together.

On Sabbath afternoon, Dec. 3, a Lay Development program was held following a church dinner. The young people with James Oates as leader were in charge of devotions. Mr. Loren Osborn, Conference president, showed slides on setting up the Lay Development program. A discussion followed on benefits gained from the program of the past year. On January 7 there was another Lay Development dinner and program. The subject of the program was "Young People in the Church."

The Sabbath School enjoyed a Halloween party on October 29. Children of the Sabbath School brought fruit, candy, and cookies to fill Thanksgiving baskets for shut-ins. One class made the baskets and the adult class distributed them. A Christmas program was presented by the school on December 17. Following the program a time with gifts and refreshments was enjoyed.



# The Sabbath Recorder

The young people of the church attended a workshop held in Leffingwell, Conn., on December 3. They were hosts at a Christmas party on the 10th, and a group went Christmas caroling to shut-ins of the church the day before Christmas.

A basement floor was put in the parsonage by the pastor and members of the church this fall. The pastor is now able to hold 4-H Club meetings and activities there.

—Correspondent.

ALBION, WIS. — In October, Pastor Skaggs was invited to speak at Dodge Center, Minn., and New Auburn, Wis., in behalf of the Commission and Conference. Pastor Skaggs met with other Commission members at Battle Creek, Mich., during the holidays.

Members of the Home Benefit Society were invited to meet with the Missionary and Benevolent Society at the church November 15. The filmstrip, "Wider Grows the Kingdom," depicting the use of offerings collected on the World Day of Prayer was shown.

The dedication of our Lord's Acre returns and gifts was observed November 26.

Junior carolers starting from the church at 7 p.m. and seniors at 8:15 p.m., December 21, sang at homes in the community and afterward met at the parsonage for refreshments.

Loren Osborn, our Conference president, met the Albion church for a fellowship dinner, December 31. After dinner he gave an interesting talk on the coming Conference and the work of the coming year.

Annual church meeting and election of officers will be January 15, 1961.

—Correspondent.

NORTH LOUP, NEB. — The annual church dinner was held in the basement on New Year's Day. Baked ham, potatoes, hot rolls, and coffee were provided by the general committee. Each family brought table service, vegetables, salads and desserts. Dinner was served cafeteria style to about 135 people. Among those attending were Mr. and Mrs. Albert Babcock and daughter Belva, and husband, Mr. and Mrs. Doyle Allen, of Lakewood, Calif., the Clair Barber family of Grand Island, Leland Van Horn of Omaha, and Mr. and Mrs. Ernest Horner of Ord.

Semiannual business meeting was held following the New Year's dinner. Reports of officers were accepted. It was also voted to accept with regrets the resignation of Pastor Soper. (See feature article on another page.) He and Mrs. Soper will be missed not only by our church, but also in the community and surrounding towns where he has preached and where they have given of their musical abilities. After much discussion it was voted to extend a call to another pastor.

"The Messiah" was presented at the Ord High School Sunday afternoon, December 18, by a large chorus including singers from North Loup, Scotia, Mira Valley, and Ord. A small orchestra accompanied them.

On Sabbath morning, December 24, a choir of 17 voices gave the Christmas cantata, "The Shepherd and His Lamb." Katherine Severance was narrator. The prelude was a piano-organ arrangement of the ever beautiful "O Holy Night," played by Martha Babcock and Mrs. Louise Brennick.

In keeping with Isaiah 60: 13, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary," sprays of arborvitae, pine, spruce, cedar and pine cones on the platform and on window ledges were used "to beautify . . . the sanctuary."

—Correspondent.

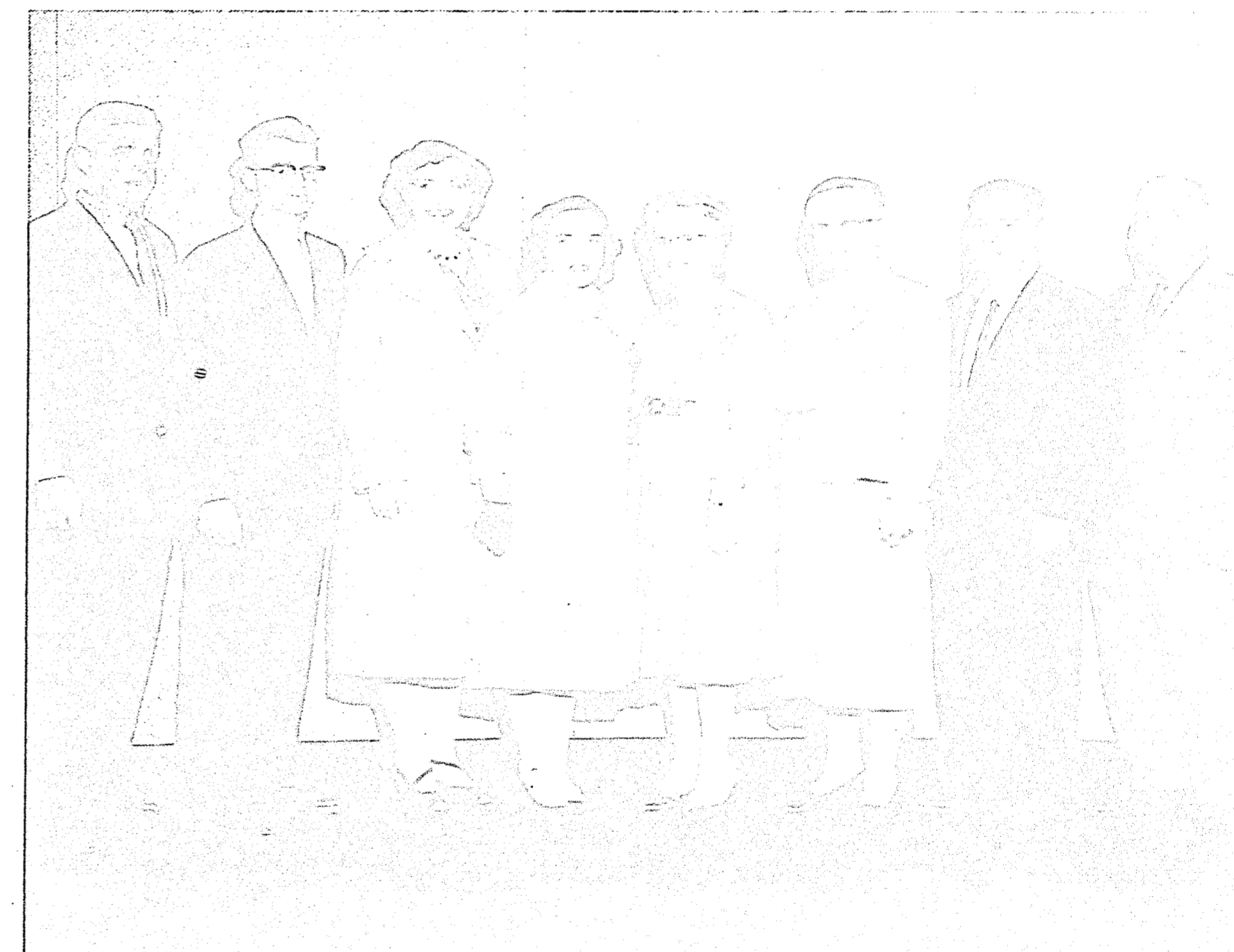
## Pioneer Pastors Needed

The editor of *The Watchman Examiner*, a national Baptist weekly, commenting on Baptist seminaries, states:

"One of the weaknesses is that our seminary graduates are given the idea that the denomination owes them a church with all the appurtenances of a good pastorate. If that is the pattern, where shall we get our pioneer pastors?"

He goes on to point out, that according to the New Testament, the ideal place to start a new church is in a home (Rom. 16: 3-5, 23). He then adds:

"It is far more promising for young seminary graduates to employ their training, zeal and energy in starting churches where needed than for them to become pastors of fading churches in the dead-end locations. The matter of support will, of course, be a test of faith and ingenuity."



Denominational Representatives at San Francisco Assembly

Among the 700 delegates representing 33 denominations at the General Assembly of the National Council of Churches held in San Francisco, December 4 to 9, 1960, there were seven officially representing the Seventh Day Baptist General Conference. From left to right: Professor Wayne Rood, the Rev. Oscar Burdick, Mrs. Stanley Rasmussen, Mrs. Wayne Rood (visitor), Mrs. Robert T. Fetherston, Mrs. George Thorngate, the Rev. Kenneth Smith, and Dr. George Thorngate.