

OUR WORLD MISSION

OWM Receipts for October 1965

	Treasurer's October	Boards' 1 month		Treasurer's October	Boards' 1 month
Adams Center	\$ 5.00		Marlboro	285.00	
Albion	36.50		Memorial Fund	488.24	
Alfred, 1st			Metairie		
Alfred, 2nd	871.01		Middle Island	20.00	
Algiers			Milton	557.55	30.00
Assoc. & Groups	41.20		Milton Junction	112.00	
Battle Creek	250.00	\$ 40.00	New Auburn	17.07	
Bay Area			North Loup		
Berlin	246.91	81.30	Nortonville	239.50	25.00
Boulder	84.85		Old Stonefort	20.00	
Brookfield, 1st			Paint Rock		
Brookfield, 2nd	27.00		Pawcatuck	481.05	50.00
Buckeye Fellowship			Plainfield	331.42	
Buffalo			Richburg	55.00	
Chicago	117.50		Ritchie	15.00	
Daytona Beach	95.00		Riverside	75.00	
Denver	124.15		Roanoke		
De Ruyter			Rockville	40.94	
Dodge Center	133.97		Salem	200.00	
Edinburg			Salemville	66.41	
Farina	10.00		Schenectady		
Fouke			Shiloh		
Hammond			Syracuse		
Hebron, 1st	20.00		Texarkana		
Hopkinton, 1st			Trustees of Gen. Conf.		
Hopkinton, 2nd	12.00		Verona	5.00	
Houston			Walworth	50.00	
Independence	69.75		Washington	103.00	
Individuals			Washington, People's		
Irvington			Waterford	115.65	
Jackson Center			White Cloud	143.03	
Kansas City	40.00		Yonah Mt.		
Little Genesee	130.10				
Little Rock			Totals	\$6,421.30	\$226.30
Los Angeles	260.00		Non-Budget	15.00	
Los Angeles, Christ's	110.00				
Lost Creek	45.00		Total to Disburse	\$6,436.30	

OCTOBER 1965 DISBURSEMENTS:

Board of Christian Education	\$ 381.97
Historical Society	22.61
Ministerial Retirement (Mem. Fund)	422.92
Ministerial Education	983.64
Missionary Society	2,333.01
Tract Society	593.98
Trustees of General Conference	25.09
Women's Society	131.78
World Fellowship & Service	52.30
General Conference	1,474.00
Salem College	15.00
Total	\$6,436.30

S U M M A R Y:

1965-1966 Budget	\$120,554.00
October Receipts:	
OWM Treasurer	\$6,421.30
Boards	226.30
	6,647.60
Balance due in 11 months	\$113,906.40
Needed per month	\$ 10,355.13
Percentage of year elapsed	8.33%
Percentage of budget raised	5.51%
	Gordon L. Sanford, OWM Treasurer.
October 31, 1965.	

NOVEMBER 29, 1965

The Sabbath Recorder



"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?"
— Luke 12: 24.

We thank God for our barns and for the cattle on which we are dependent for our daily milk. This rural scene is from a dairy farm near Watertown, N. Y. The large flat stones gathered from the fields made a wall of unusual height to enclose the barnyard. The limestone below the furrows of the plow enriches the soil to grow the crops that produce the milk. It is thus that God provides. The farmer is a steward of his natural resources. We, too, are stewards of all that we possess.

The Sabbath Recorder

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Do-It-Yourself Churches

In every pioneer community of earlier days the church buildings were erected and maintained by volunteer help partly because there was little money to purchase materials and hire labor, but much more because the people wanted to contribute their labor and talents. Times have changed, and the do-it-yourself church is often not possible. We live in a more complicated society where the skills of many of the members lie in other areas than the building trades. It seems easier to hire than to contribute time and labor to the intricate tasks of construction, installation, and repair.

Have we gone too far in this matter of hiring things done? Have we lost something important in the process? It seems so. We can regain it in many instances and will find that it contributes to the numerical and spiritual growth of the church if we try. Let us look around and see what we see. Young people and adults whose training has been far removed from manual skills find joy in hobbies, avocations, and service projects that can very well find expression in the local program of church or camp development and maintenance.

Witness how many doctors build boats, how many students and teachers try to master the skill of skiing, how many accountants or salesmen devote their spare time to camping, fishing, hunting, lodge building, etc. Highly trained business women also want busy work for their hands or pride themselves in some kind of artistic achievement. Man is body as well as mind. He does not feel satisfied when he cannot do something with his hands other than fold them on his too-ample stomach after a day of mental activity at the office. We want to be whole, not half men. Thus we see a great upsurge of interest in voluntary labor, in achieving some physical prowess in a time when we have done our best at equipping our economy with labor-saving devices and automated machines.

People respond to international work camps, to Peace Corps projects—even to the rigors of Selma and other marches. The idea of doing something is certainly in the air. Perhaps much of the student revolt and the current trend in fashions (lack of regard for personal appearance)

is a reaction to the soft life undisciplined by labor which our young folks thought they wanted and which we indulgently gave them. A desire for creativity may be submerged for a time but, like the buoyancy of the human body, it will eventually make itself felt.

Church leaders are beginning more and more to see that people come alive and cast off their sluggishness in the work of the Lord when their hands and minds are given something to do. With some ingenuity and planning there can be found a large number of projects related to the building or to the total ministry of the church that can be done by the members under the supervision of qualified people. For instance, in a camp building program there was one brick-layer and many who were willing to learn. In Los Angeles there were those who never built a church but found themselves doing it. More recently our church in that city needed some repair and redecorating. Church members did the painting. The church bulletin comments, "Many thanks to those who have worked hard in recent weeks to put our sanctuary in top shape. We gratefully praise the Lord that we have so far been able to do the work ourselves with very little expense."

It is interesting to note that some of our big city churches have been foremost in channeling the budding talents of their members along these lines. Riverside, Calif., is one such church. Perhaps the pioneer spirit, which we view in a distorted way on television, is returning to the city where there is normally so little opportunity to develop manual skills. Are the smaller country churches not so far removed from this pioneering spirit been slower to regain it? We wonder.

There is a great challenge here that must not be overlooked. Many people will be proud to be connected with a do-it-yourself church. Furthermore church leadership is remiss if it does not see this as a way of expressing and implementing stewardship. For one thing, the church that uses the physical talents of its people on local projects will increase their interest and will free the money needed for parson's salary and for the missionary work that can be done only by use of the medium of exchange.

Unity or Union

After several hundred years of the separation of Christendom into branches and denominations a significant number of people in positions of church leadership are again debating church union in the sense of all Protestant denominations and ultimately Protestant and Catholic churches becoming one organic whole.

Advocates of union stress those passages of Scripture which speak of the unity of the faith. They insist that unity must be expressed in organic union—that nothing less than a single church organization is in harmony of the prayer of Christ for the church. These people argue that by bending every effort toward total church union we are fulfilling this prayer and meeting the need of the hour for a church that witnesses to the world with a single voice. One suspects a growing sense of this mission of the church in a hostile world is the motivating force and that a rediscovery of proof texts lending themselves to this interpretation is secondary. The position, stated briefly, amounts to saying that unity will follow when union is achieved.

Another large segment of church leadership maintains that spiritual unity is what the Scriptures call for and what we should strive for. Any union that precedes unity of faith would be contrary to the will of Christ and would lend itself to a monopolistic control which could be damaging to minority views and to true unity. They contend that the advocates of a single church are approaching the matter from the wrong end and are taking a dangerous short cut. We must have one faith, they say, before we can safely think of having one church.

Obviously the different branches of Christianity do not really have one faith. Emphasis should be along the line of doctrinal unity. These leaders would probably say that only those churches which have come to that unity of faith should unite, but that co-operation in work in a pluralistic society can and ought to be encouraged wherever it can be done conscientiously without compromise of faith. They would advocate interdenominational studies designed to

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iron out misunderstandings and minor differences of faith in order that more people could come to that desired spiritual unity. They would not advocate church union just for the sake of a united impact on world society.

Still another group of Christians believe firmly in local church autonomy. Many of those who believe in the congregational type of church government insist that each church is a full and complete organism subject to no higher authority except the authority of Christ. Their so-called denomination is only a grouping of local churches, a conference of churches. They cannot accept the idea that their type of denominationalism is sinful, else they would have to say that division into local churches is contrary to the will of Christ. They cannot logically talk of union of denominations, but can talk of the underlying unity of faith that binds local churches together into the Body of Christ.

Sabbath Calendars

Many of our readers are familiar with the unique informative calendars published by the Bible Sabbath Association, Fairview, Okla., and have purchased them each year at 25 cents. It is interesting to have a good-sized calendar with the Sabbaths printed in red. More interesting is the fund of information collected by the editors and included on each page. The selected quotations from prominent writers of many denominational backgrounds stimulate thinking on the Sabbath question. For example:

"If the law be thrust out of the church, there will no longer be anything recognized as sin in the world, since the gospel defines and punishes sin only by recurring to the law." **Life of Luther**, page 217.

Archdeacon Farrar (Anglican): "The Sabbath is Saturday. . . . The Christian church made no formal, but a gradual and almost unconscious transfer of the one day to the other." **The Voice From Sinai**, pages 163, 167.

Order direct from the Bible Sabbath Association. Mention the **Sabbath Recorder** in your order.

Catholic Priests

Instructed by Protestants

One of the results of Vatican Council II was a directive to the priests to preach on the text of the mass whenever it is celebrated with a congregation (does not apply when the priest recites his daily mass, often in private). The improvement of Catholic preaching is taken seriously by the Catholic Homiletical Society which publishes a journal called **Preaching**. Father Sylvester Mac Nutt, O.P., the president of the society, has announced the appointment of a Baptist preacher to the staff of the journal. In doing so he said, "Since Protestants have always given the pulpit the place of honor in their churches, we have much to share and to learn in a continued dialogue on the theory and practice of preaching."

The man chosen to help Catholic priests become more effective preachers is Dr. William D. Thompson, associate professor of homiletics at Eastern Baptist Theological Seminary, a school noted for its theologically conservative stand.

Dr. Thompson said he was "delighted" to have an opportunity "to encourage good biblical preaching."

"People need as never before to hear a word from the Lord," the Baptist clergyman said, "and no means of communication can replace the direct confrontation of preacher and people. The new journal will help preachers in every branch of Christendom proclaim the gospel with increased effectiveness."

The Homiletical Society, organized in 1958, has been encouraged to step up its activities by the directive of the Vatican Council. It is probable that there will be numerous other evidences of greater use of Protestants in Catholic institutions and programs. The way is open now for much more co-operation — especially when the Catholic leaders believe that it will benefit their church. In societies like ours, where there is religious pluralism and a shortage of manpower to take care of the rapidly expanding Catholic educational structure Protestant personnel can be used in considerable numbers. The same attitude is not foreseeable in countries where the Roman Church has control.

The Bible's Day

By Victor W. Skaggs

General Conference representative to the Advisory Council of the American Bible Society

Every day is the Bible's day for millions of devout Christians around the world who read it and learn from it the truths of God that govern their faith and life. On December 11, 1965, we join with millions who on that day and the next will observe **The Bible's Day** as a symbol of the daily importance of the Scriptures.

What does the Bible mean to the world? Well, for some it provides the entrance to an appreciation of good literature. For some it provides words of comfort when their personal anguish is almost unbearable. For some it provides words of remonstrance and criticism that lead to a conviction of sin and a change in the direction of their lives. For millions the Bible provides a series of windows where they may view reality. There they see the wonders of God: His mercy, His goodness, His power, His justice, His love. There they see the greatness of man as well as his selfishness and sin. There they see the experiences of man with God and hear the message of God to man. To the church, the Bible has been God's written Word, "our final authority in matters of faith and conduct."

All this and more the Bible means to those who know it and love it. But there are millions in the United States (estimates run as high as one home in 8) and more millions around the world who never hold the Bible in their hands. Some of them are Christians in countries where poverty and illiteracy have made the Bible hard to obtain in a form in which they can read it. Some are non-Christians who have heard the Word and, with all their hearts, want to study it for themselves. Some are opposed to its spread and believe it to be a meaningless collection of historical and fictional anecdotes. Some are indifferent to it, unaware of the essential quality of its message. Some are young, some are old;



American Bible Society photo

some and active, some are idle; some are suspicious, some are receptive; but the evidence is plentiful that millions want the Bible and more millions need it.

The American Bible Society and the United Bible Societies with which it cooperates are dedicated to the task of providing the Scriptures for every man in every nation at a price he can afford. To this task they bend every effort and use every skill. On **The Bible's Day** all Christians in the United States are invited to remember the value of the printed Word in their lives and faith and to give, in order that its message of inestimable value may be brought to millions more.

This year Seventh Day Baptists are invited to give their offerings to the Bible Society for the "Bibles for Ghana" program. Five hundred thousand Bibles and Testaments are being provided for Ghana's schools. A major part of the expense is borne by the government of Ghana, but a portion is borne by the

Bible Societies. We are their support! Give through your church in such a way if the fund for Ghana is over-subscribed your gift may be used for Bibles for other of the world's people.

Most of all, **The Bible's Day** is to remind us all to read, to study, in order to understand the Scriptures, for they are not only able to make us wise unto salvation, but also to lead us into ways of service to man for Jesus' sake.

Bible Filmstrips

Churches will be observing Bible Week and Universal Bible Sabbath, December 11. One very appropriate way to give special emphasis is to use the beautiful filmstrips produced by the American Bible Society showing how our Bible came to us, how it came to certain mission countries, or what our famous presidents have said about the Bible. Most of these filmstrips have remarkable voices on disc recordings to go with them. Some, like "God's Word for a New Age," have been shown in very few of our churches. The following can be ordered free of charge from the American Sabbath Tract Society:

- How Our Bible Came to Us
(a series of 4)
- The Saga of the Bible
- God's Word for a New Age
- Congo Handclasp
- Congo Close-Up
- The Bible and the Presidents
(a series of 4)
- The Bible on the Island

Consult the catalog for other filmstrips listed under Bible or pick out some of the Bible stories to use with children or young people. One or two completely new filmstrips from the American Bible Society may also be available immediately.

SABBATH SCHOOL LESSON for December 11, 1965

Josiah: Delight in the Law

Lesson Scripture:

2 Kings 22: 1-2; 23: 1-5, 25



MEMORY TEXT

Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. — Psalm 119: 116.



Across the Seven Seas

Roy Garrison whose employment takes him continually through the seven seas does not travel alone; he takes thousands of messengers with him — white-winged messengers in the form of Sabbath and gospel tracts. He has no home and can be reached only occasionally. He maintains two addresses, one in New York and one in San Francisco, where his ships put into port at the completion of their round-the-world trips.

On the present cruise Mr. Garrison writes from Hong Kong but the letter is not posted until eleven days later when he has sailed through the South China Sea to Indonesia, past Singapore and north again halfway up the Malay Peninsula to Penang. He tells of having picked up in New York 7,000 copies of "What the Bible Teaches about the Sabbath" which the Tract Board had delivered there for him. Perhaps not many of these are used in places like Penang, but wherever English is spoken in the various ports of call around the world these Seventh Day Baptist tracts are carried ashore and distributed by one whose purpose is not to perform the duties of an experienced seaman but to serve the Lord throughout the whole wide world. He expresses confidence in the promise of the Bible that "these words put forth will not return unto Him void." He comments, "The sad destructive state of things over in this part of the world remains unchanged." He prays that "these mass murders, and every individual one, will soon cease."

Not all of us can be merchant seamen, sailing the seven seas with Christian literature. We can rejoice in these opportunities grasped by others and can remind ourselves that we perhaps have many more opportunities because we are in constant touch with people and are not confined to the steel hull of a ship for weeks at a time between far-flung ports. — L. M. M.

What would your advice be?

American Baptists Discuss

Church Union Consultation

The American Baptist Convention is faced with a decision that is momentous and could cause sharp division of churches. It is the question of whether or not to accept the invitation to become active participants in the Consultation on Church Union, a group presently comprised of representatives of six major denominations, but having members of 17 other denominations (including ABC) as observer-consultants.

The Consultation on Church Union — sometimes called the Blake-Pike Plan — came into existence as the result of a sermon preached by the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, in San Francisco, December 4, 1960.

Out of this background the Consultation on Church Union met first in Washington, D. C., in 1962. Subsequent meetings have been held at Oberlin, Ohio, in 1963, at Princeton, N. J., in 1964, and Lexington, Ky., in 1965.

Purpose of the Consultation is to discuss and develop a plan of union that is designed to create a new church, which its proponents describe as "truly catholic, truly evangelical, and truly reformed." Since the Consultation members are only discussing the proposed merger the constituent bodies have not voted to merge but only to explore the possibilities for a new church organization.

According to the structure of the American Baptist Convention there are some steps that precede a vote on such matters as joining the Church Union Consultation. It must be recommended by the General Council of the Convention. This body has 36 elected members plus the officers and four members representing boards. There are also non-voting associate members from boards and state conventions. The General Convention met in November and will meet again in February. Within the General Council is a nine-member Division of Co-operative Christianity. The

General Council of the American Baptist Convention, at the San Francisco meeting in May, instructed the Division of Co-operative Christianity to study the matter, and bring in a recommendation at the November meeting. This recommendation would only be received in November and action delayed until the February meeting of the General Council to be held in New York, N. Y., on February 2-3, 1966.

The news release from the headquarters at Valley Forge states that a report from the Division of Co-operative Christianity to the General Council of the American Baptist Convention recommends that "American Baptist Convention continue its present relationship towards "the Consultation on Church Union, by having observer-consultants present. The resolution in effect declines the invitation to become full participants. The concluding sentence reads:

"That we affirm our own intent as a General Council to pursue with greater vigor our interest in a greater measure of co-operation with other Christians, both those of faith and order like our own, and those of differing traditions."

The New York state convention, meeting this fall, had unanimously urged the General Council to join in the Consultation. Some other state conventions had taken similar action. Thus it was only natural that there was a minority report from the nine-member group mentioned above. It follows:

"The minority proposes to the General Council that "the American Baptist Convention should enter into the Consultation as full participants; that the Council recommend such action to the annual meeting of the ABC; and that pending action by our annual meeting, the Consultation be asked to admit tentatively American Baptist representatives in the Special Commission and in the Consultation on the same basis as the churches which are full participating members."

A member of the General Council has announced that at the next meeting to be held in February when the vote will

(continued on page 15)

The Reform of Josiah — A Revival that Failed

(The substance of a sermon preached at the Keswick Convention at Blantyre, Malawi, September 1965)

By Paul S. Burdick

Read 2 Kings 23: 1-3 and 2 Chron. 35: 20-25.



Mr. Burdick (second from right) was met at the New York Airport at 7 a.m. Nov. 22, after 9 months in Malawi, by members of his family, C. Harmon Dickinson and the editor.

In the last days of the kingdom of Judah, the good kings were few. Josiah was one of them, but the last. He was preceded by two bad kings, and after him others just as bad. Josiah's reforms carried forward for a little time the reforms started years before by his great-grandfather Hezekiah.

Josiah was eight years old when his father Amon died and he was made king. He ruled thirty-two years over Judah and he did that which was right in the sight of the Lord. His mother's name was Jediah, the daughter of Adaiah of Bozkath. During his reign while the temple was being repaired, the book of the law was found and read in the hearing of the king and all the people. Reforms followed, including the bringing out of the temple all the objects used in the worship of Baal, the destruction of the houses of the prostitutes in the very shadow of the temple, and defiling of Tophet in the valley of Hinnom, where people had been used to burn sons and daughters as a sacrifice to Molech.

It may be difficult sometimes to explain the attractiveness of the heathen worship as it displaced the worship of the God

of Moses and Abraham. But it is the same old problem that faces us today. God's worship demanded purity of life and thought: the other forms of worship allowed laxness of morals. In the worship of Baal, one could "be himself," act naturally, feel no constraint as he gave himself to the practices of the heathen cult.

It is also hard to understand why parents would throw babies into the fire that burned in the bowels of the iron god Molech. But under the influence of drink and the emotional excitement swaying a crowd of worshipers, anything might happen.

At the time of these reforms, another young man was growing up in Judah. The prophet Jeremiah probably watched with interest the purification of the worship of Jehovah. We are told that he began to prophesy in the thirteenth year of the reign of Josiah, continuing on through the reign of Josiah, through the reign of Jehoiakim, and the eleven years of the reign of Zedekiah, to the carrying away of captives to Babylon.

But to this young prophet, the reforms of Josiah were not enough. Something was lacking in wholehearted acceptance by the people of the reforms. For example, he says in chapter seven that one may still see on the streets of Jerusalem children gathering wood so that their parents may make cakes for the Queen of Heaven, and he called the attention of the king and people to the abominations still being practiced in the valley of Hinnom. The reform that started at the top did not go deeply enough, or as Ezekiel was to say shortly afterward, they "set up idols within their own hearts" (Ezek. 14: 3).

And now comes the denouement, the shock, the unexpected death of King Josiah at the hand of Egyptian King Neco on the plain of Megiddo. Always before this it appears that God had given success in battle to the king and people who served Him with a whole heart. Why this terrible loss? Why did God desert His people? Perhaps we may find three reasons for this dreadful reversal of the hopes of the Jewish people.

1. Not deep enough. A revival that changes only the surface of things without changing the character of the people, is sure to fail. The idols which people build in their own hearts are the hardest to cast down. We have seen waves of revivalism sweep a country only to leave untouched the idols of pride of race and class, and pride of national greatness that leads to war. When one cannot give straight answers to the questions, "Am I my brother's keeper?" and "Who is my neighbor?" there is something wrong.

2. Not Wide Enough. The second reason is akin to the first. It involves one's relationship with God. When King Neco asked permission to pass through Canaan on his way to Assyria, Josiah refused, meeting him instead on the plain in battle array. Although the Egyptian king declared that he was being sent by God, Josiah would not believe him and went to his death in the battle which followed. Whether or not King Neco was divinely inspired in his northward march we cannot say, but the battle of Carchemish which soon followed did mark the end of a two-thousand-year sway of Assyrian power, and eventually of Babylon itself. (See **A Study of History**, Toynbee, pp. 338-341.)

Josiah made the mistake that has been made by many kings and rulers before and since. Pride in one's means of destruction; belief that we are invincible; that God will work His will only through us; these are the stones of stumbling that have led many to their destruction.

3. A New Covenant. While God Himself does not change, yet He finds new ways of dealing with His people that mark stages in their development. At the first He wanted a nation that was strong, united, and willing to obey His voice. So He called upon such leaders as Gideon, Saul, and David to give His people courage and faith in Him. But now the time was coming when the nation would be the cradle of a new leader who should write His laws in the hearts of all people. The ancient husk of nationalism would burst its bonds and scatter a largess upon

people of every clime and race. This plan called no longer for victory over enemies but victory over self; not kingly rule but rule by the King of Kings. Not great material prosperity with glittering temples and palaces, but preparing the way for One who should be "meek and lowly of heart." Not pride in national greatness, but concern for all people on the face of the earth. The One who was by cruel hands lifted up upon a cross, would later be lifted up in loving witness at the hands of those whom He has blessed.

"The people that sat in darkness have seen a great light, and they that lie in the shadow of death, upon them hath the light shined" (Isa. 9: 2).

That light has shined here in south-central Africa. I have seen new laws protecting the rights of women and children. I have seen churches full, and more and more schools built where Christian teachers are leading the youth to a new life of usefulness. I have seen a government guided by Christian principles. I have seen in this Keswick Convention a sincere desire to receive and to impart the life of Jesus Christ in its fulness. It may be, and I pray this with all my heart, that Africa may lead the world to a new era of peace and righteousness.

A revival of Religion, then, if it is to be successful, must include the following:

1. Contributions by all races and peoples, each bringing the gift that he has cherished of the love of God through Jesus Christ.

2. A hatred of war, not just because of the damage it may cause to life, property, and spiritual values, but because it is based upon the disunity of peoples rather than upon their unity under God.

3. The meaning of the cross. When we die to pride, to the haughtiness that sets us above our fellows, then can we have fellowship with Christ who was among us as "one who serves."

It may not be the popular way to go, but if you "walk the straight and narrow" you will not get lost (Matt. 7: 14).

October Highlights

from British Guiana

(Prepared by Missionary Leland E. Davis)

The early part of October, the Georgetown Christian Endeavor elected and installed new officers and committees. Additional committees were set up to meet the growing needs of the society. The average attendance for the month was twenty-five teenagers. A guest speaker, Mr. Ramsarran Singh from Annandale, East Coast Demerara, spoke to the youth on "The Second Coming of Christ."

In an impressive outdoor service, the new mission boat was dedicated on October 16. The boat has been named, "The Seventh Day Baptist Messenger." For the first time in the new Bona Ventura church, the Lord's Supper was served by Pastor Leland Davis assisted by Deacon Archibald Tobin and Mr. Isaac Garroway. Under Miss Emelda Gomes, a young people's Sabbath School class of fifteen members has been organized and a small lending library has been initiated. Since July of this year, the congregation has been meeting in the new church. More pews are now needed to meet the increase in attendance, and the members are trying to raise money to floor the galleries, put on siding, and install windows. With the help of the tiny generator, pictures of the local mission work were shown to over one hundred people on Sunday evening, October 17. Average attendance for Sabbath School and church during the month was 41, a 25 per cent increase over September. With the use of the new boat, gospel meetings are beginning now to be held up and down the Pomeroon River.

In Kittv, the suburb of Georgetown, a beautiful Communion Service was conducted on the 24th of October. Being held on Sunday evening there was a good attendance from the community. Pastor Davis was assisted by Mr. Leyland Bowen and Mr. Jacob Tyrrell. Mrs. Davis held a Halloween social at her home for seventeen C. E. teenagers. This month Mrs. Davis has been very busy with her Children's Bible Club and library. At-

tendance steadily increased throughout the month with an average of 45 children. The pastor made some 40 house calls, a dozen or more of these at Wakenaam. Since July, six thousand tracts a month have been distributed by laymen and pastor.

The month's end was highlighted by a Candlelight Rally on Sunday, Oct. 31, at Berry's Memorial Church, Wakenaam. Members and followers led by Mr. Edgar Gittens and Mrs. Susan Boston gathered one hundred seventeen dollars (B.W.I.). The purpose of holding the Rally, which was attended by two hundred people, was to raise funds for further church improvements. Mrs. Catherine Tobin was present from the Pomeroon to represent Bona Ventura church. Mr. and Mrs. Davis and daughter Mary Sue represented Georgetown Fellowship which sent twenty dollars (B.W.I.). Members of the Sabbath School marched around the sitting congregation. As they marched, they sang, bearing candles, giving Bible verses on "Light," and presented their offering. Pastor Davis spoke briefly on "The Joy of a Fruitful Harvest." It was indeed an opportune time for the Rally, coming at the climax of a bountiful rice harvest. During the day as the members were busy raising money, farmers were busy reaping rice.

Teach Us To Pray

The disciples of Jesus had not realized what they were missing or lacking in prayer until they saw and heard their Master pray. They sensed His spiritual renewal — the depth, richness and power that came to Him — and they said humbly, "Lord teach us to pray."

It seems trite to state again that God answers prayer. All Christian experience proves this. Some skeptical ones may call such answers "coincidences." But, as Archbishop William Temple once said, "When I pray for people coincidences happen, and when I stop praying the coincidences stop."

Augustine, the great theologian of the 4th century was a careless and wild youth. He was one of those "restless ones" we hear about today. His mother,

Monica, prayed for many years that Augustine would become a real Christian. Augustine decided to sail from Alexandria to Italy. Monica prayed all night before the ship sailed that something might happen to prevent her son from going to Italy where she feared he would go down before the evil temptations of that country. But even as she prayed Augustine sailed and Monica's heart seemed broken. But on arrival in Italy Augustine met Ambrose, the Billy Graham of that day. Augustine was gloriously converted and became the kind of Christian his mother had prayed for. God had seemed to answer "no" to Monica's prayers. Yet He was only working out the answer in His own way.

Can we not trust Him more and really mean it when we pray, "Thy will be done"?

Week of Prayer Observances

(An announcement was sent early in November to all Seventh Day Baptist churches and fellowship groups with accompanying promotional material.)

There will be two special Week of Prayer observances promoted among Seventh Day Baptist churches during January 1966. It is the first time two such observances have been encouraged within the same month. However, the emphasis of each observance is quite different and our Seventh Day Baptist churches may find it helpful to observe both weeks.

During the first full week of January (Jan. 2-8, 1966) is the usual time for the observance of the Universal Week of Prayer. Enclosed was a sample leaflet titled "Acts of Worship for Periods of Prayer" which may be used during this week. Additional copies may be secured in quantity from Tidings, 1908 Grand Ave., Nashville, Tenn., at \$4 per hundred.

In connection with this first Week of Prayer we are particularly recommending for use in our churches a mimeographed listing of prayers by Seventh Day Baptists. These prayers were prepared by Conference President Marion Van Horn with suggestions from certain others. These may be ordered in quantity (without cost) from the Seventh Day Baptist Missionary Society office at 403 Wash-

ington Trust Building, Westerly, R. I.

Also enclosed was promotional material for the "Week of Prayer for Christian Unity" to be observed the third week of January (Jan. 16-22, 1966). This observance is being promoted by our denominational Council on Ecumenical Affairs. Sample materials included a promotional leaflet and a booklet of suggested prayer all of which may be ordered in quantity from World Council of Churches, 475 Riverside Drive, Room 439, New York, N. Y. 10027.

During the first Week of Prayer our Seventh Day Baptist churches might come together if near enough to have joint services, especially remembering in prayer all Seventh Day Baptists around the world. During the Week of Prayer for Christian Unity it may be appropriate to unite on a community level in the observance of other Christian churches of your area.

Gift Suggestion

Throughout the land cities are already decorated for Christmas and merchants have stocked their display cases for what they hope will be the biggest sales ever recorded. Many depend on this Christmas rush to make the major profits of the year.

Most of us buy presents for family and close friends once a year that we would not buy at other times — many things that are luxuries rather than necessities. All too frequently we forget religious gifts and reading material that would bring blessing throughout the whole year. The **Sabbath Recorder**, given with a testimony of what it means to you, would be a welcome gift for friends and members of your family who may not have it in their homes. Such a gift with its weekly emphasis on spiritual things may be just what is needed and may change the course of a whole life. This year give the **Sabbath Recorder** — only \$4 per year.

Speaking of gifts, why not ask the American Sabbath Tract Society to send the album "Seventh Day Baptists Sing unto God" to friends who would appreciate it? (\$2.75).

Church School Curriculum Plan

A new era of standardization in Christian education has dawned with publication by the National Council of Churches of the first systematically comprehensive, ecumenical design for educational programs in U. S. Protestant churches.

This publication culminates a five-year joint undertaking by 16 national denominations through the Division of Christian Education of the NCC, which have pooled their resources to lay common foundations for every phase and aspect of the church's educational program.

An 848-page book, **The Church's Educational Ministry: A Curriculum Plan**, sets forth the massive theoretical framework — based on latest trends in educational philosophy and theological thought — which Christian educators will use as a basic reference tool in curriculum planning.

In offering this "new design" for church curriculum, members of the interdenominational CCP committee stressed that it will be used for every type of curriculum "throughout the total educational ministry of the church" and at every age level.

Properly used and broadly applied, the book will eliminate duplication of effort in study, research, and thinking. It covers basic groundwork which denominational boards have heretofore done separately. Not only will it "standardize" — in the sense of providing for the first time a codification of common assumption and methodology — but it will also "streamline" Christian education across denominational lines, doing away with overlap and making available to all boards the best resources of each.

Attempting to be theologically comprehensive at every point, the book insists that all specific curriculum content should simultaneously deal with man's relationship to God, to other men, and to the material universe.

It also states that every "truth" the church has to teach may be communicated to all age groups, although purposes and

methods will vary. Thus, the curriculum design is related to "total life-span planning."

The Church's Educational Ministry defines the potential "scope" of Christian education as running "the gamut of man's experiences and needs and their expression in specific situations." It cites "interpersonal relations, self-image, sex, sense of destiny, survival, affection . . . power, security, authority, trust, love, forgiveness (and) reconciliation" as examples of such needs and experiences.

While it does not provide actual course material for Church School or other educational programs, the book does delineate five general "curriculum areas," breaks each of these down into six or seven "themes," then discusses each theme exhaustively in terms of its meaning and communicability to each of four general age levels: early childhood, elementary years, youth, and adulthood.

The general curriculum areas are: "Life and Its Setting: The Meaning and Experience of Existence"; "Revelation: the Meaning and Experience of God's Self Disclosure"; "Sonship: The Meaning and Experience of Redemption"; "Vocation: the Meaning and Experience of Discipleship; and "The Church: The Meaning and Experience of Christian Community."

Authorities hailed the project as a landmark in American Protestantism, terming it the most thorough study of curriculum philosophy and design ever carried out by denominations working together. They noted that the field of Christian education has historically been a front-runner among co-operative church endeavors, with interdenominational efforts dating as far back as 1832.

Experts in such diverse areas as missions, evangelism, stewardship, social concerns and family life have all contributed here for the first time to the overall philosophy and design of church curriculum, said Bishop Reuben H. Mueller, NCC president.

Tillich in Paperbacks

Many who might like to work through the somewhat heavy reading of Paul Tillich and have been discouraged by the high price of theological and philosophical books may be pleased to know that his works are now available in paperbacks published by different companies at prices ranging from 95 cents to \$1.50.

The writing of Tillich is disturbing to some, quoted by many. Roger Shinn in the book review section of the **New York Times** says that Tillich is hard to classify in terms of liberal or orthodox. He comments:

"One clue to the workings of this fertile mind is Tillich's frequent description of himself as a thinker who likes to work on boundaries. He has lived on the boundaries between European and American heritages, between existentialism and devotion to reason, between religion and culture, between idealism and Marxism, between theology and philosophy, between church and university. In the boundary situation he has sought freedom from the dogmas and cliches that dominate specific traditions and enterprises."

Building Your Spiritual Strength (a book review)

Ralph Heynen, who has been a hospital chaplain for twenty years and has gained the patient's point of view by experience, has written an interesting little book of 112 pages that takes up the common problems of illness, physical handicaps, spiritual doubts, and loneliness. Published by Baker House in Grand Rapids with a list price of \$2.95 this easy-reading book has twenty-three very short chapters that will be found helpful in developing Christian attitudes toward illness and other problems. He attempts in simple language to explain the why of affliction. He says, for instance, "God knows that when the heart strings are drawn tightly they bring forth their sweetest music" (p. 36). On overcoming spiritual doubts he suggests, "The road from spiritual doubt to personal faith requires that we reach out a helping hand to others" (p. 74). His discussion of feelings of guilt is interesting and biblical.

Free Leisure Time Film

Time to Live!, an exciting 16mm sound color film depicting the role of energy resources in the creation of America's leisure time, was unveiled Oct. 29 by United World Films, Inc. It is currently available to church groups, on a free loan basis through United World's Free Film Service, 221 Park Ave. So., New York 10003.

In unusually brilliant color and close-up photography, **Time to Live!** explores the expansive enrichment of American life that has resulted from the harnessing of energy resources and examines the acceleration of the economic growth of the United States brought on by the use of energy. It is said to be non-commercial in content. It is not religious but might be suitable for information and entertainment at certain social gatherings.

Baptist Church Union Talks

When the General Council of the American Baptist Convention met at Valley Forge, November 8-9, Dr. Edwin Tuller, executive secretary, reported on developments in the area of church union conversations now being conducted with several church bodies. He reported continuing talks with representatives of the Church of the Brethren, the next meeting scheduled for December 4, in Elgin, Ill., at which time a paper will be presented prepared by the Rev. Dr. Robert G. Torbet, American Baptist, and the Rev. Edward Ziegler, Brethren.

There have been no additional meetings with the Seventh Day Baptist General Conference since the last report. However officers and chairmen of American Baptist Women met with the officers of the women's organization of the Seventh Day Conference for an informal session at Green Lake.

At the present time there are no merger talks scheduled with the Disciples of Christ (International Convention of Christian Churches) because they are currently engaged in discussions as a member of the Consultation on Church Union. — ABNS.

Deacon L. Ray Polan

Ray Polan, respected deacon of the First Alfred church, died September 15, 1965, following the rapid progress of a malignancy that could not be successfully operated upon.

Mr. Polan was graduated from Milton College in June 1915. On June 24, 1915, he was married to Phebe Katherine Hewitt of Chicago, the Rev. William C. Daland performing the ceremony. That fall he began his collegiate teaching of mathematics at Salem College, and in 1931 was appointed to teach at Alfred University after a period of accounting secretaryship for George H. Trainer. Until his retirement, he served at Alfred University, and then spent two years teaching at his alma mater.

For over 30 years he was a member of the Alfred Seventh Day Baptist Church, and served as deacon in quiet exemplification of Christian integrity and thoughtfulness, yoked together with his wife as a deaconess. Besides his service as deacon, he gave careful attention to the treasurer's work for many years, taught in the Sabbath School, served various college and community interests.

He is survived by his wife, a daughter, Genevieve (Mrs. Karl Scheffer) of Clearfield, Pa.; a son, Dr. Donald Polan of Rochester, N. Y.; seven grandchildren; and two brothers, Guy of Milton, Wis., and Herbert of Battle Creek, Mich., and a sister, Nina (Mrs. Roy Potter) of Ft. Myers, Fla. His widow tells the pastor that they have been faithful readers of the **Sabbath Recorder** for 50 years.

Memorial services were conducted by Pastors Hurley S. Warren and David S. Clarke in his home church on Sept. 18, 1965. Interment of his ashes was in Alfred Rural Cemetery.

—David S. Clarke.

A memorial service for Deacon Ray Polan was conducted on Sabbath Day, September 18, at which his former pastor, Dr. Hurley S. Warren gave a tribute (which is available in mimeographed form). He reviewed his outstanding service to the college, the church, and the community. Among other things he said:

"He served faithfully and well in the ordained office of deacon of the Alfred Seventh Day Baptist Church. He always shared in distributing the elements of the Communion service when he was at home . . . His participation in the morning worship on Layman's Sabbath helped to make it a memorable occasion.

"L. Ray Polan was deeply interested in the affairs of community, nation, and the world. He kept in touch with our developing times by reading widely and by radio and television. His maturity of mind, his penetrating analysis of situations, and his soundness of observation left no doubt but that he knew what he was talking about. His analysis and observation were in terms of the Christian concept and Christian morality.

"He was a faithful Christian and a loyal churchman."

Deacon Robert Glover

Robert Glover, who was elected deacon of the First Alfred church five years ago, died at the age of 58 on September 10.

Early in life, he moved to Alfred and worked in the grocery business. He was married to Ruth Crites, a local school teacher who later joined him in operating Glover's Grocery in Alfred.

He joined his wife's church, First Alfred Seventh Day Baptist, in 1951 and served it vigorously and faithfully in several capacities including trustee and head usher. The church members showed their confidence in the quiet goodness of his life and their appreciation of his influence by electing him deacon five years ago. He displayed Seventh Day Baptist tracts at his store and saw many of them put to good use.

Besides his active interest in serving his community through his church and personal life, he was an active Mason and past master of the Masonic Lodge No. 944, F. & A. M.

He is survived by his wife; a daughter, Roberta (Mrs. Paul Kukuvka) of Johnstown, Pa.; a son, Theodore Jack of Alfred; his mother, Mrs. Mabel Glover of Canaseraga, N. Y.; a sister, Mrs. Lloyd

Hubbard of Gorham, N. Y.; and six grandchildren.

Masonic services were held Sept. 12 at Crandall Funeral Home in Hornell, and memorial services were conducted by his pastor, David S. Clarke, in his home church. Burial was in Alfred Rural Cemetery.

American Baptists Discuss Church Union Consultation

(continued from page 7)

be taken, he will move the following as a substitute motion:

"Resolved that the General Council accept the invitation to the American Baptist Convention to join the Consultation on Church Union as a participant, and that the General Council recommend such acceptance to the Convention at the annual meeting in Kansas City."

The Rev. Dr. Edwin H. Tuller, general secretary of the American Baptist Convention, in a paper expressing his personal opinion, said:

"Unity and organic union are not synonymous, although they are not necessarily mutually exclusive. Our attention should focus more on **unity** than on union. If this were a Consultation on Church Unity, I believe our path would be crystal clear. We all believe in unity. Christ prayed that we all might be **one**. But unity and union are not the same."

Dr. Tuller concluded, "As I see it, the role of American Baptists is to be ready and willing to share our insights with others and to listen appreciatively to the insights of others; to lead our people to strive for the unity of the church and its increasing effectiveness as it seeks to fulfill its mission in the world; to encourage the organic union of separated Baptist bodies, and other denominations of the Free Church tradition; and to retain our place as observer-consultants in the Consultation on Church Union."

"Keeping away from the mire is better than washing it off." — Frank Bridges, **The Smithville (Tex.) Times**.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—Layman's Sabbath was observed October 16. Those who gave messages in the morning service were Arthur Payne, D. C. Lippincott, Claston Bond, and Mrs. Seili Bond. Some splendid talks were given.

"Soul Winning Made Easy" lessons are given at the Friday evening prayer meeting Bible study. Progress is being made. On Friday night, October 29, the group went to Owatonna where they attended special meetings held in a local Baptist church.

Pastor Richards is giving a series of sermons on the general subject of "I Have a Stewardship." On Reformation and Missions Sabbath, October 30, he preached on "Our Rich Heritage." A workshop on Involvement in Christian Service was presented the same day, following our Meal of Sharing.

The Youth Fellowship enjoyed supper, a business session, and initiation of new members on the evening of Oct. 23. The Junior Christian Endeavorers co-operated with other children in the community in the UNICEF drive on October 30. Later a party was held in the church basement. Earlier in the month the Juniors and helpers raked and burned the leaves in the church yard. Some of our young folks attended a youth retreat during the weekend of November 6-8 in Milton, Wisconsin.

A camp planning committee meeting was held there November 7. Pastor Richards, Claston Bond, Wallace Greene, and Mrs. Barry Clapper took part in the planning.

Newly elected officers of the Christian Fellowship are: president, Mrs. Arden Crane; vice-president, Roy Langworthy; and secretary-treasurer, Claston Bond. The group project is the sale of Seventh Day Baptist church signs.

—Correspondent.

LOST CREEK, W. Va.—After residing in Clarksburg for about nine months, Pastor Saunders and family have moved into the new parsonage just recently completed on the church lot. Everyone is very happy that they at last have a

The Sabbath Recorder

nice comfortable home near the church. Daniel attends South Harrison High School, a new modern building situated between Lost Creek and West Milford, and bus service is handy.

We are proud of our new parsonage which is newly furnished throughout, a project of our Ladies Aid. We feel God has directed this huge undertaking and we are very thankful.

The Associational Youth Fellowship held a retreat at Barbour County 4-H Camp October 15-17. It was well attended by young people from the different churches.

Pastor Saunders is conducting Bily Study on the Sabbath which is beneficial to all who attend.

Our annual Oyster Supper sponsored by the Ladies Aid was served October 28 from 5 to 8 p.m. and was a huge success.

Combined Thanksgiving services of the Lost Creek Methodist and Seventh Day Baptist churches were held at our church on Wednesday night before Thanksgiving.

Homecoming, The Lord's Acre In-gathering, and Open House at the parsonage were planned for the weekend following Thanksgiving with Rev. Alton Wheeler our guest for the occasion.

We feel our church is progressing under the leadership of Pastor and Mrs. Saunders. They are indeed very busy people, always on hand where and when needed. — Correspondent.

Thanksgiving to Christmas

Daily Bible Readings

- 4 December — Psalm 121
- 5 December — Isaiah 40
- 6 December — Isaiah 53
- 7 December — Isaiah 55
- 8 December — Matthew 5
- 9 December — Matthew 6
- 10 December — Matthew 7
- 11 December — Luke 15

Accessions

Texarkana, Ark.

By Baptism:
Richard FitzRandolph
Dana Wagner

Marriages

Saunders-Crofoot.—Dr. Paul C. Saunders and Mrs. Leah C. Crofoot of Alfred, N. Y., were united in marriage by their pastor, the Rev. David S. Clarke, in the Alfred Seventh Day Baptist Church on Oct. 23, 1965.

Van Horn-Rogers.—Clinton Chris Van Horn, Salem, W. Va., son of Marion C. and Erma Burdick Van Horn, and Sarah Jane Rogers, Salem, W. Va., daughter of Clarence M. and Ruth Sarah Davis Rogers, were united in marriage, August 23, 1965, in the Salem Seventh Day Baptist Church, by the groom's father, Rev. M. C. Van Horn.

Obituaries

Glover.—Deacon Robert M., son of Pratt and Mabel Monaghan Glover, was born in South Dansville, N. Y., Dec. 10, 1907, and died at Alfred, N. Y., Sept. 10, 1965. (See obituary elsewhere in this issue.)

Lewis.—Benjamin B., son of Albert and Lou Lewis, was born at Stonefort, Ill., June 18, 1912, and died by accident at St. Louis, Mo., Aug. 26, 1965.

He was graduated from Harrisburg High School in 1931 and attended Southern Illinois University. He was a veteran of World War II, serving in the European Theatre in 1945, '46. Married in 1935 to Maysel O'Dean Davis, he lived in California, where his three children, Terry, Michael, and Susan still reside. At the time of death he was a shoe salesman in St. Louis. Besides his children he is survived by two sisters, Mrs. Florence Hancock and Mrs. Evelyn Todd, and two brothers, Leland and Joseph, both of St. Louis. He was a member of the Seventh Day Baptist Church at Stonefort.

Funeral services were conducted from the Old Stone Fort Church with Pastor Carlos McSparin and Rev. Othmar Hill officiating. Military rites by the American Legion were at Carrier Mills. Interment was in the family plot at Joyner Cemetery. — C. McS. and F. L. H.

Maxwell.—Myrl Hughes, daughter of James and Thitima Hughes, was born at Jackson Center, O., Nov. 16, 1889, and died at Kenosha, Wis., Sept. 29, 1965.

She was a member of the Seventh Day Baptist church. She was married June 22, 1908, to Frank H. Maxwell at Milton Junction, Wis. Her husband preceded her in death. She was mother of two sons, James and Chester, and two daughters Edith and Ethelmarie. She is also survived by ten grandchildren and fourteen great-grandchildren.

Farewell services were held in Kenosha and burial was in Wisconsin Memorial Park.

—Edith M. Brankella, Milwaukee, Wis.

Polan.—Deacon Lester Ray, son of Charles L. and Frances Hoult Polan, was born at Jackson Center, O., Feb. 23, 1892, and died at Alfred, N. Y., Sept. 15, 1965. (See obituary elsewhere in this issue.)



Christmas in New York

With the approach of Christmas the city of New York takes on a new look. Familiar parks with their delicate statuary are transformed into festive creations combining modern art and traditional Christmas symbols such as the giant tree shown here. It all glows or sparkles in the dark with ingenious lighting arrangements. If one looks closely he sees one biblical symbol, the star above the tree. It represents the star that guided the wise men and stood over the place where the young child lay in Bethlehem. As they needed the help of heaven to find Him then we, too, seem to need supernatural guidance to discover Christ amid the fantasy foibles of what passes as a celebration of the Savior's birth.