

Dan Poling Retires

Almost everyone knows Dr. Dan Poling, long-time Christian Endeavor leader and editor of the **Christian Herald** for forty years. At 81, Dr. Poling has decided that it is time to give up some of his duties. He has announced his retirement as of January 1, 1966, from the editorship of the family-type magazine he has guided for so long. He will continue as president of Christian Herald Philanthropies. He is also honorary president for life of the World's Christian Endeavor Union over which he actively presided for 35 years.

In the Dominican Republic 60 per cent of the children die before reaching their first birthday. The Christian Medical Society with a gift of \$5.00 can send \$100 worth of medicines to save the babies.

There are two ways of getting through life. Some people stop thinking; others stop and think. — Ralph Heynen.

Notable Church People

(continued from page 9)

thrilled to hear about the young people in Milton and Milton Junction, who have recently participated in similar projects."

Linda Bingham Hays was baptized and admitted to the Milton Junction church in 1958. Her work for nearly two years as volunteer field representative for the Board of Christian Education followed by the field work in the New Orleans-Metairie area with support from the Women's Society, is fairly well known throughout the denomination.

The church makes no pretense of claiming credit (reflected glory) for what these and other unnamed but consecrated people have done to distribute tracts, to ease suffering, to spread the good news, to be friends of mankind.

But on this 90th Anniversary of the organization of our church, we wish to pay a special tribute to these persons, not only for what they have done for others, but also for the inspiration which they have given to us.

May God bless you all.

NEWS FROM THE CHURCHES

BEREA, W. VA.—While the Southeastern Association youth retreat was being held at the Ritchie church December 11 there was an opportunity for the Coordinating Council of the Association to hold a meeting. Pastor Leslie Welch, chairman of the council, called the afternoon meeting to consider assistance to the Salemville (Pa.) church which at present is without a resident pastor, and a spring workshop to be held under the leadership of the Rev. Rex Zwiebel for the Board of Christian Education.

— Correspondent.

DODGE CENTER, MINN.—The local paper of December 16 carried a story of the open house farewell reception for the pastor. Over 100 friends of the Rev. Donald Richards and family gathered on Sunday afternoon, December 12, to honor them and to wish them well in their new pastoral relation with the Verona, N. Y., church. Quite a number of out-of-town guests were present. The family left December 22 to spend Christmas with relatives at Alfred, N. Y., before taking up residence at Verona.

Obituaries

Unland.—Hildegard E., daughter of the Rev. and Mrs. John Schmid, was born at Giengen, Germany, Nov. 6, 1923, and died at Verona, N. J., Dec. 17, 1965.

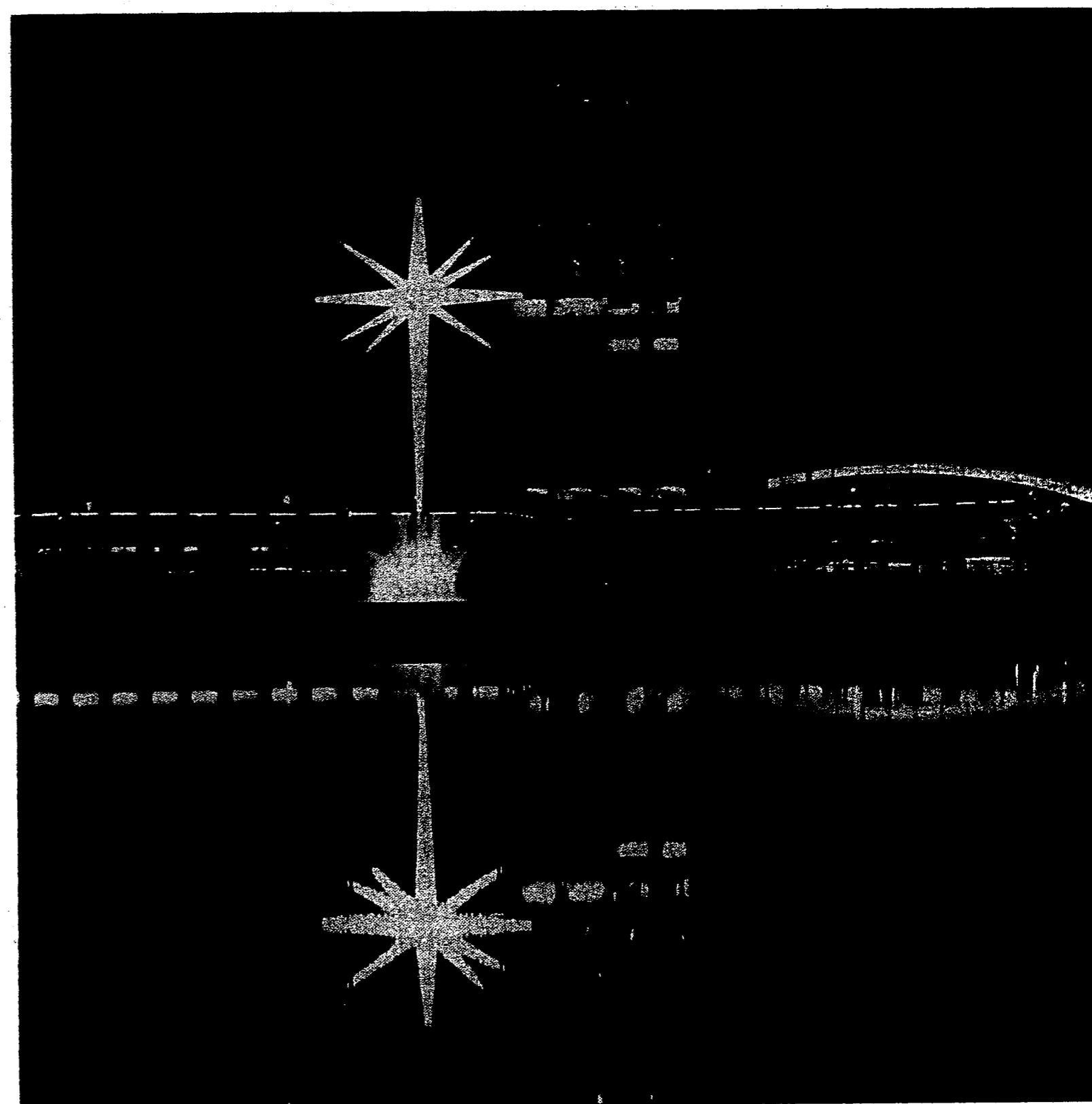
At the age of three Hildegard came with her parents to Verona, where she has lived ever since. Her father became the pastor of the Irvington (German-speaking) Seventh Day Baptist Church in which Hildegard was very active. She was baptized by her father in the Plainfield church on June 13, 1942. For 30 years she was pianist for the German church. She was of particular service to her father in letter writing, especially during the period following World War II when gifts for the churches in Germany had to be acknowledged.

She was married December 7, 1952, to Gerhard H. Unland at Plainfield. She is survived by her parents, her husband and an adopted son, Mark. Funeral services were conducted by the Rev. Leon M. Maltby and interment was at the Union Memorial Park.

— L. M. M.

Whitford.—John Frederick, son of John Byron and Mary Francis Summerbell Whitford, was born January 18, 1878, in Berlin, N. Y., and died in Mercy Hospital, Janesville, Wis., Dec. 5, 1965. (See more extended obituary elsewhere in this issue.)

The Sabbath Recorder

**A Cross in a Great City**

There are many evidences that New York is not guided by the light of the cross, but at one time of the year at least its millions can look up to the symbolism of the church and the crucified Savior. Christians can pray that not only New York but every city will solve its problems in the light of the cross.

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. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

Terms of Subscription

Per Year.....\$4.00 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 by-weekly for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

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, New Jersey.

PLAINFIELD, N. J. JANUARY 10, 1966
Vol. 180, N. 2 Whole No. 6,176

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Calling a Pastor

Questions arise in each generation, and perhaps several times in a generation as to the best way to "call a pastor." This is natural. As young folks come to maturity and as new members with other denominational backgrounds come into our membership they see some flaws in our congregational system. It doesn't seem to be efficient. It doesn't always put a good minister where he is needed most or bring about other changes of pastors that might seem highly desirable from some points of view. Not many express the idea that Seventh Day Baptists need a bishop or district superintendent to make the assignments, pulling out a man here, pushing in a man there. Nevertheless, some do wonder if we couldn't have more centralization, more planning.

Perhaps someone will come up with a plan that preserves our congregational government as Baptists and still takes care of some of the inequities and inefficiencies of this democratic system for the benefit of the churches and the integrity of the pastors. If there are those who have something worked out let them come forward with it and submit it to the proper Conference officials. The present writer is one who believes that we might lose much that we cherish if we tried to change our present policy of ministerial relations. Our system can be made to work to the glory of God. We see evidences of this. No system can be perfect until all the people responsible for its operation are perfect. We have traditionally held that the will of God can be better known and followed when the whole church has an active (and prayerful) part in choosing or rejecting leadership than when it is in the hands of one man. One man, if unwise, biased, not led by the Spirit, can make decisions affecting the whole church, not to mention the pastors under his control.

Do pastors accept and reject calls with a view to bettering themselves financially? It is said sometimes that when the pastor affirms that the Lord has called him to another field it is almost invariably to one with a larger salary. This can be proven false. We have been going through a period of pastor shifting. Large churches and

smaller churches have been calling. Are the larger pastorates filled first? Not necessarily. They would be if pastors were looking for greater comforts or more prestige. Actually a number of our pastors willingly forego personal advancement to remain where they are or to go where they think they can serve best, even if it is a smaller church. This gives us confidence in our ministry. It makes our church members think seriously about their relation to the church and the kind of co-operation they manifest. Though it takes longer to call a pastor than might be desired we have a feeling that the Lord has a hand in the various disappointments and the eventual outcome as earnest people and honest leaders try to know the will of the Lord in pastoral relations.

Not every church can be satisfied when there is a shortage of available ministers, but even this in some cases may work out to the glory of God. Would it be any better with a more centralized system? Probably not, for country-wide our churches are widely separated. It is not easy to assign a pastor to two or three congregations.

No Family Resemblance

Arnold Toynbee in the *London Observer* makes some comments about communism in relation to United States policy abroad. One of the statements that arouses interest for the Christian is: "It is true that the conversion of all mankind is one of the official objectives of the communist faith. Communism has taken over this objective from its parent, Christianity."

If we may drop the quotation before Dr. Toynbee states his main point, this much gives us something to think about.

Is communism the offspring of Christianity? Only by some dubious and superficial reasoning or false application of genetic laws. What genes have been transmitted from parent to child? Where is the real resemblance? With what kind of creature has Christianity mated to produce the perversion that meets our eye in communism? Can it not be well said that if the one is the descendant

of the other it is one of the strongest arguments to be found against the theory of evolution. This is progress in reverse, the lower developing from the higher. Having heard so much about social evolution, how can we fit communism into it as a progression from the Christian ethic? Impossible! Revolution, the starting point of communism, does not stem from faith in Christ by any normal birth process. By all the laws of nature there is an intimate relation between parent and child. Has there ever been any such love between these two opposing systems? Can there be?

It is true that communism has sprung up in countries that were nominally Christian. It started where Christianity was known but not too well practiced. It could not start of itself. It is really a predatory animal, a parasite feeding on that to which it clings. It is a counterfeit coin passing as having value because it looks like that which it is not. Is it a child of Christianity? In the sense that it could not have existed prior to the religion which it seeks to supplant. It has, indeed, borrowed and perverted the zeal and the purpose of Christianity. Its growth is phenomenal but it is a cancerous growth. The good cells have been replaced by wild, bad ones. We wish we could say for sure that it would bring about its own death in the foreseeable future like cancer in the human body. Social cancer does not work quite the same way. Communism may last quite a long time even though it has no real principle of life within it. If it remains revolutionary and communistic it cannot survive. If it becomes more and more like the society that spawned it, it will last longer. This seems to be happening in the Soviet Republic, but not yet in the countries where it is new.

What are we as Christians to do about the zeal and dedication of communism? Are we to sit back and lament the fact that a false philosophy, a God-denying ideology, and a perverted political system has outstripped us in efforts to convert the world? This can hardly be the proper attitude for us. We must emphasize the contrast rather than the similarities and redouble our efforts at flooding the world

with gospel literature and with dedicated laymen working for Christ. Love must be shown to be stronger than hate. Christianity is now a minority religion. It cannot pretend to be the majority faith. We must join battle with the forces of evil in the form of communism and fight on to victory, the victory of faith of the minority in the hostile world environment.

We might add that Christianity finds itself once again in somewhat the same situation it experienced before it became powerful in the political area a thousand to eighteen hundred years ago. It remains to be seen whether it can recapture its first century zeal, born of the certainties of its faith. We who are Sabbathkeepers should be able to contribute something to this needed revival, for we have known what it is like to struggle as a minority.

Who Will Follow This Example?

The precedent of asking friends of the deceased to send memorial gifts for a designated church or charity in lieu of flowers for the funeral has caught on in many communities. Frequently this request is made to the family before death. It is one way to cut down the lavish floral display and put the loving expression of friends to more purposeful use. It is to be commended.

What would people think about giving to the poor instead of to the bride at weddings? This doubtless would meet with strong resistance both on the part of most brides and on the part of the friends and relatives. It could well be argued that the case is different, for the gifts can be useful (sometimes they are not). The American Baptists report that one couple about to be married requested that friends give money for the Share Our Substance program. The Baptist World Relief Committee handled this money. The couple, Mr. and Mrs. Clarence K. Chan, of the First Chinese Baptist Church of San Francisco, married on December 12, turned over \$45. These Chinese Christians have started something. Who will follow their example?

Sacrificial Meals

A few of our churches have experimented with the idea of sacrificial meals either at the church building or by agreement in the homes. They have not only tried it; they have continued it and made it a regular part of their program. The basic idea is to contribute to a worthy predetermined cause the price of a good meal in a restaurant but to eat instead a very simple and inexpensive meal. With a large number taking part the difference in cost makes a sizable contribution. No one feels the worse for it; many find joy in doing this. There is real point to it if the money is used for relief work and the sacrificial meal is about what the needy persons get to eat as a result of the giving.

Other denominations are also encouraging the slim meal way of dramatizing the Christian attitude toward hunger abroad.

Families of St. Andrew's Episcopal Church in Des Moines were asked to come to a supper at which bread and cheese and coffee only, was served, realizing that this was still more than the great number of people throughout the world might eat all day.

The film "Hunger" was shown, after which the members were asked to make a contribution of the amount that they would normally have spent on supper and the proceeds were sent to CROP to help feed those who know what hunger really is.

The idea of a sacrificial meal is hardly a new one. Fasting is a very old practice. In the Bible, both Old and New Testaments, it was strongly encouraged when there was a purpose for it. Fasting just for show is spoken against. Frequently it is connected with intercessory prayer and is spoken of as part of the condition for answered prayer. Jesus told His disciples, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). In the early church important decisions were made only after prayer and fasting. We read, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work

whereunto I have called them" (Acts 13:2). Paul urged the Corinthians to give themselves to prayer and fasting. In some of these references, besides the deeper meaning of partial or complete abstaining from food there may be the hint that more work could be done for the Lord as a result of it. Certainly the principle of loving your neighbor as yourself and of selling what you have to the poor involves a great many more skipped meals or sacrificial meals in the First Century than we hear about in our churches of the Twentieth Century.

Can we extend this idea of occasional sacrificial meals beyond the local church? May we suggest that it would not be amiss to introduce the idea in Associations or at General Conference. We have done that with another New Testament practice that was probably only intended to be observed in the local church—I refer to the Lord's Supper.

What brings this to mind is the report of a Baptist World Relief Committee meeting. The members of this committee were considering how to dramatize the need of the orphans and the afflicted and how to raise more money to answer the continuing calls for help in Vietnam and throughout the world. The committee voted to investigate the possibility of holding a sacrificial meal in Kansas City at the time of the annual American Baptist Convention next May, the proceeds to be used for relief in Vietnam. Whether or not it will work out remains to be seen.

At our General Conferences we usually eat much better than we need to. A planned program of one sacrificial meal might do something for the representatives of all our churches. It could be a spiritual experience as well as a benefit to some special cause. Perhaps by next summer there will be another African nation beside Ghana that wants to put a Bible in the hands of every school child as a textbook. What a Conference congregation would save on food at one such meal would probably be enough to subsidize the purchase of 500 to 1,000 Bibles for Africa. Is this not something to think about?

Rev. Lester G. Osborn

Word has been received of the sudden death of the Rev. Lester G. Osborn of Oneida, N. Y., on Monday, January 3. Recently retired, his health had been generally good. He was in charge of the installation services of the new pastor of the Verona, N. Y., church on New Year's Day. The Rev. Alton L. Wheeler, general secretary of Conference, was asked to take charge of the funeral service on Thursday, January 6.

New British Guiana Filmstrip

Under the title "Mary Sue's Adventures in British Guiana" the American Sabbath Tract Society in co-operation with the Missionary Society has produced a 60-frame filmstrip of current work in British Guiana for use in the study of Seventh Day Baptist missions. It is the same set of pictures as advertised as slide set #8 by the Missionary Board in the issue of December 20. Several churches can use this informative program at the same time since the filmstrip library at Plainfield will offer two copies and the office of Secretary Harris at Westerly offers the slide set. Rush orders from nearby churches might get them in time for showing on the fifth Sabbath of January—the first "Mission Sabbath" of 1966.

Yearbook Now Ready

The actual printing of the many sections of the larger-than-usual 1965 Yearbook was just about completed on the last working day of the year. It was later gathered, stapled and enclosed in covers. All advance orders were filled before the January 10 deadline. Those working at the denominational headquarters and in the publishing house are very conscious of the extra effort put forth to get this valuable book out earlier than usual. Special thanks should go to the editor-proofreader Miss Janet Whitford. There is an ample supply for all. Some churches are planning a consistent study of the Yearbook in order for members to be better informed.

We complain of a mediocre ministry but a wide-awake church can make an excellent preacher out of an ordinary one. Here's how!

How a Church Can Help the Pastor

By David D. Allen

Calvary Baptist Church, Hazel Park, Michigan

CHRISTIANS, for the most part, are more interested in how their pastor can help the church than how their church can help the pastor. A conscientious pastor diligently plans ways and means of being a blessing to his people but rarely do his people plan ways and means of being a blessing to him.

An alert church can assist the pastor both **spiritually** and **materially**.

Their **spiritual** help should begin by **praying daily** for the pastor. It is appalling how few Christians remember the minister before the Throne of Grace. They think he does not need the prayers of his people. If the folk in the pew were as quick to pray for the preacher as they are to criticize him, there would be new power in the pulpit immediately. Preachers stand in need of the prayers of God's people more than anyone else in the household of faith.

The next thing that will greatly aid him is the **regular attendance** at the services. Empty pews eat the heart out of a pastor. Most nominal church members attend church only on Sunday morning. As a result the Sunday evening services are poorly attended.

The substantial, reliable, consistent Christian will always be in his place at the midweek meeting to pray and to praise, and thus be a tower of strength to his pastor.

Some churches hinder their pastor by the unreasonable demands they lay upon him. He must be a master of ceremonies, public relations officer, real estate agent, insurance man, taxi driver, janitor, efficiency expert, financial wizard, hand-holder and baby-kisser. A church can help their pastor by not wasting his time on secondary matters. If he is forced to spend his time on nonessentials or things that someone else could do just as well, he has that much less time for prepara-

tion of heart and mind to minister the Word.

Few churches give a great deal of thought to the **material** welfare of their pastor. Rising prices mean nothing as far as paying the preacher. "Let him live by faith and eat less," seems to be the attitude. The Bible states, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). A church should adequately pay their preacher using whatever methods they feel to be honoring to the Lord.

His work demands work clothes. Unlike the tradesman, his work clothes are dress clothes, thus more expensive. A suit of clothes costs more than a pair of overalls. The average church compares the preacher with grocery clerks, office boys, and gasoline station attendants instead of with other preachers. No apology is made for saying, without fear of adequate contradiction, that the average preacher in our country is woefully underpaid. For every large church with a well-paid minister, there are scores of smaller churches pastored by men who receive a stingy stipend.

The pastor's family is in the public eye and if his wife or children appear a little shabby, abuse is poured upon the head of the preacher instead of on those who keep him stripped of cash.

Then there is the pastor's automobile. He must be prepared to dash out any hour of the day or night in response to a telephone call. He makes his calls at the hospitals and homes to help sick, sorrowing, suffering saints. The doctor makes his call in a new model and gets so much a call; the pastor makes his calls in an antiquated jalopy and often does not even get a "thank you" for his call. Some churches who have either purchased a new car for their pastor or

substantially aided him in such a purpose have found it generally paid splendid dividends.

Driving hither and thither in pastoral work and often operating a free jitney service is a sizable source of expense to a pastor.

The pastor's residence should belong to the church and be kept in just as good condition as the church building. The bills for heat, water, gas, electricity and telephone for the parsonage should be paid for by the church. Churches will invariably find that it pays in the long run to be generous with their pastors.

Pastors, being human, appreciate a vacation. Occasionally you meet people who jeer, "Why should the preacher get a vacation? The devil never takes one." They overlook the fact that the devil does not have a body such as we have either. Had he a human body he too would need a vacation.

There is no reason why a pastor should not be given a month's vacation with pay. The church would benefit by hearing new voices and he would come back refreshed and invigorated with the church receiving the benefit.

We are all more or less aware of the fact that plumber or a carpenter need tools which are essential to their work. Just so a preacher needs books at the expense of his children. A well-stocked library and poorly-shod kiddies speak ill for the minister.

Many a man of God feels the need of getting away from the field to listen to others minister the Word and to fellowship with other Christian workers. Churches manned by energetic official boards have made a yearly practice of sending their minister away to a Christian worker's Bible conference for a week with all expenses paid. He invariably returns with a new fire in his heart, a greater passion for souls and a new appreciation of the saints. He proceeds to pass on to his congregation the choice morsels that he had received. Again the church benefits by its generosity and forethought.

Some groups of Christians have various systems of pensions whereby they take care of their men grown old in service,

MEMORY TEXT

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. — 2 Thess. 3:1.

so they have financial security when they are old. The business world has many firms that provide a pension for their employees. Should the churches do less for their pastors?

Many churches complain of a mediocre ministry. A wide-awake church can make an excellent preacher out of an ordinary one. Let's try it!

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Week of Prayer for Christian Unity

The president of the National Council of Churches on December 31 announced to denominational leaders that U. S. Roman Catholics, Protestants, and Eastern Orthodox Christians will offer common prayers for unity starting Jan. 18.

It is the first joint prayer effort for unity among these three U. S. branches of Christendom using a single official pamphlet of prayers and procedures.

The week of prayer is sponsored in this country by the National Council's Faith and Order department and is recommended by the Catholic Bishops Commission for Ecumenical Affairs.

The pamphlet prepared for the 1966 project was published by the NCC and the Graymoor Friars (Roman Catholic) for use in the U. S.

It calls for prayers in behalf of the Roman Catholic Church, Orthodox churches, the Anglican Communion, the Old Catholic Church, Protestant denominations, united churches, unity in mission and world peace.

The pamphlet drew praise from the executive director of the Roman Catholic Bishops Commission for Ecumenical Affairs, Msgr. William A. Baum, who called it an "important step in the development of our working relationship with national and world councils of churches."



A Resolution: No Idols

1 John 5:21

By Rev. Mynor Soper

Los Angeles, Calif.

The time has come when once again we give ourselves to a bit of retrospect. It is only natural to look back over the year that has just passed because years are the units of time we use to measure our span of life here on earth. And believing and knowing as we do that time is valuable, we tend to look back at the end of a year to see what have been our gains and losses. Not just financially, though we are forced to do this in order to make our income tax report a little later on, but also the gains or losses of our inner life, the life of the spirit.

As we look back we inevitably see mistakes we have made and the most natural thing (if we abhor those mistakes) is to do some resolving that they shall not happen again, or at least not become a pattern. The kind of resolutions that come from an honest search of the soul with the subsequent desire to be more honest with, and obedient to the Heavenly Father are good ones. Let me then suggest to you that there is one area in which we might all do a bit of resolving. We might resolve to "keep ourselves from idols" as is suggested here in the last verse of this fifth chapter of 1 John.

You say, "I have no idols! I am not a heathen; I worship God!" But John knew, as surely as we know, that all idols are not images carved out of wood or stone or cast in brass or gold. Some idols are images which are graven by our hearts and minds. They are the creation of our imaginations and desires and they can very subtly and effectively usurp the rightful place of the Lord Jesus Christ in the throne room of our hearts. These idols are the things we live for, the things which are most important to us. They are the real

treasures of our hearts. It is possible for us to sincerely believe we worship God alone and yet to have idols. Let me give an example from the Scripture.

In Luke 18, beginning at the 18th verse we have the account of a certain ruler who said to Jesus, "Good master, what shall I do to inherit eternal life?"

In His reply, Jesus said, "Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, honor thy father and thy mother."

"All these have I kept from my youth up," replied the young man.

"Yet lackest thou one thing," Jesus responded. "Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me."

The closing commentary is that "when he heard this, he was very sorrowful: for he was very rich!" Here was a man who thought he worshiped God. Notice Jesus did not first say to him, "You must worship God alone," for the young man thought he was doing so. Instead, Jesus made mention of commandments the man was depending on because of his obedience to them. Then when he was committed to the fact that he thought he was really quite righteous, Jesus, by putting His finger on the one thing he thought more of than he did God or eternal life, clearly showed him that God was not truly being worshiped in his life. The young man was trapped. He could not argue. He simply had to make a choice, a choice between Christ and an idol! His wealth was his idol which he had not really realized he was placing on a higher throne than God. By rejecting the invitation of Jesus to "come, follow me," he had rejected God's Son

and, therefore, had rejected God and had chosen instead to keep his idol. Naturally, when faced with the decision, he was sorrowful for he had a certain love for God; but his wealth he loved more. From now on it is the thing he must count on. Not that he hadn't been before, but he did not realize it so clearly. Now that it is plain to him, he is sad for he knows it is a poor substitute for the living God.

God wants to be the most important thing in our lives! Why? Because it is only when we love Him with the whole heart and trust implicitly in Him that He can do for us what He wants to do. If we love other things more we will give them more of our time, thought, energy, heart's adoration, and we will trust them more than God. And that which we trust most, we will look to for deliverance.

We can make idols of almost anything and everything!

Our aims and goals can be so important to us that we drive toward them in spite of all obstacles, regardless of who gets hurt in our reaching them. Ambition can become a relentless and cruel master.

Our homes and families can even be idols. When our love for them is such a selfish thing that it really serves only to satisfy our own egos and consequently leaves no room for the all-encompassing love of God which would cause us to include other homes, other children, in our love, then we have made these our idol and set them above God who commands that we love others as much as we do ourselves. This kind of idol will very effectively keep us from being a servant of all.

Our pride and the things which we think and believe, our intellect—these are so important to us that we somehow feel that we must cling to them in spite of great evidence that we may be wrong. Like the person who said, "My mind is made up! Don't confuse me with the facts." We do not even want God to change our minds about these pet ideas and theories. After all, they make sense to us and have become a part of us.

And that brings us to the one idol that probably gives us the most trouble. . . .

Ourselves. Most of us go through life thinking mostly of ourselves! Of necessity our daily work revolves around our own needs. From there it revolves around our desires to increase our possessions and wealth.

When we meet someone on the street and he fails to speak to us or look in our direction, we immediately think he must be angry at us, or that he doesn't like us. Our first thought is of ourselves, not that they might just be preoccupied or that they did not see us.

If someone speaks a bit harshly to us we are hurt! We see just ourselves, and our hurts are important. We don't see the hurts and frustrations and troubles of the other person that caused him to speak in that manner. If we did, we would know he did not want to hurt us but that he was unable to cope with himself. Then we could have compassion on him and love him because of his troubles, because he needs us to love him.

So much of the time it seems we are exploiting others and protecting ourselves. Thus it is that we reveal the size of our kingdom. It is just the size of "myself." A message I recently saw on a church bulletin board said: "A man wrapped up in himself, makes a pretty small package."

We need to see ourselves as truly being created in the image of God, and we need to look for that image in everyone else as well as ourselves. God intended that we should be like Him, with limitless possibilities for good, for love, for compassion. But we have changed the image of God into one hewn to our own liking and with it we have become selfish, narrow, prejudiced, with a superficial instead of sacrificial love for others. And Jesus said, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24). When we are all wrapped up in ourselves and our desires we truly lose our life. But when we lose ourselves in others we save it, for we find the true

(continued on page 14)

Items of Interest from Makapwa

For some time now correspondence has been carried on and personal contacts have been made in an effort to secure replacement during furlough for Dr. and Mrs. Victor Burdick, medical workers at Makapwa Station, Malawi, Africa. Several "prospects" have been followed up only to find that difficulties stood in the way of acceptance.

Dr. and Mrs. Burdick will have completed four years of service in the summer of 1966 and under present Missionary Board policy are entitled to furlough in July 1966. They departed from this country for their present term of service on July 5, 1962.

Plans are under consideration for the Burdicks to take only three months' furlough "having the doctors at Malamulo make periodic and emergency visit here during that time. Having the radio-telephone working now (between Makapwa and Malamulo) will be a help to our staff to contact Malamulo for emergencies."

There had been some difficulty in securing enough electric power from the generator at Makapwa to fill the needs of the Station. Dr. Burdick has written recently that Pastor Paul Burdick while with them had solved a part of this problem. He had studied the electrical system and corrected several faults which now made it possible "for the generator to give sufficient power to run the washing machine and have better lights generally. We have made contact twice now with Malamulo by radio-telephone with good clear reception."

Dr. Burdick writes, "We appreciate the go-ahead on the medical renovations and the check" sent towards this project. In previous letter he had written, "Work goes on apace on our remodeling of medical facilities. The first step is completed, that is, moving the clinic out of its place with Maternity into two rooms remodeled in our Annex building. The

next step is to improve the Maternity building with ceilings, painting, and shifting around to give more room. This project has to take its place along with two other projects also in progress — finishing up of Mr. Mazingah's house, and changing the grass roof of Pastor Mungoni's house to an iron one, and improving the inside, while pastor is on a month's holiday. Beth and I are doing as much as we can to keep the work going; Beth does all the painting of walls and furniture, and I have the plumbing, wiring, and table tops."

"We had hoped that some of the students in Pastor Burdick's classes last August and September could go on to an interdenominational ministerial training course in Blantyre in January (Rev. Robert Barr's ministerial school), but the school's dormitory is not finished so their selection is limited for 1966, and our students won't be able to get in until 1967. Pastor O. Manan, who was to live in Blantyre to instruct our students-to-be in the school, on Sabbath philosophy and Seventh Day Baptist subjects, will still go there, as kind of "city evangelist," besides his many other duties. (He has already moved to Blantyre. See Recorder article in issue of December 20, 1965.)

"One of the students in Pastor Burdick's classes, Mr. W. Mataka, has also been a teacher in our school, and is quite capable, even now, of handling a church responsibility as 'licensed preacher,' so we're planning to place him at Chikanda, one of Makapwa's branch churches, for 1966, until he can enter ministerial training. Another of the students, Mr. Muhezwah, has decided to enter Standard 8 (Grade 8) at Makapwa, which will start again next year, in order that he will be better qualified to enter ministerial training in 1967. He would be able to assist Pastor L. Mungoni in the church work here at Makapwa, as Assistant Pastor C. Nangazi is being transferred to Michizu church, where Pastor F. Thom is leaving." (Minutes state that Pastor Thom goes to new church at Ft. Johnson.)

First Assembly Division of Overseas Ministries

The First Assembly of the Division of Overseas Ministries was held at Nashville, Tenn., October 4-6, 1965. There was an attendance of well over 400 denominational representatives and staff members. The final meeting was held in the War Memorial Auditorium at Nashville. Seventh Day Baptists were represented at the Assembly meetings and also on the Program Board meeting by the Rev. David S. Clarke, who also attended a meeting of the Asia Department Committee as alternate of Secretary Everett T. Harris.

Many matters of vital concern to the churches of America and our Christian witness to the world were considered. The Rev. S. A. Webley, secretary of the Jamaica Council of Churches, spoke at one of the luncheon meetings and Mr. Clarke had opportunity to visit briefly with him. Mr. Webley indicated helpful relations with Seventh Day Baptists in Jamaica and the constructive outlook for Protestant work.

Throughout the sessions, it was stimulating to find the balancing of concerns for direct service and direct witnessing, for intellectual adaptation to secular philosophies and clarity of theological presentation, for whole consistency of life and immediate response to evangelistic opportunity.

In the Asia Committee meeting, lights of Christian ministry reflected from numerous facets of reported activities, such as: 10 leaders of Indian government coming to thank Christians for help given through Church World Service, theological seriousness of interest among Indonesian Christians, the tremendous achievements of Church World Service projects in Korea told by a young leader saved by CWS food after his mother and father died of starvation, and co-operation in Vietnam with Christian Missionary Alliance and Mennonites to serve over 300,000 refugees.

When the music of the soul is played, no one is tone-deaf. — Richard Gilbert.

Fire in the Church

There is more than one kind of fire that is good to see in a church. From the pulpit we ought to expect some sermons with fire in them to arouse us



Mortgage burning at Schenectady

from our lethargy. The pulpit is not an Old Testament altar for burning a sacrifice to the Lord, but it is a speaker's stand from which come burning words of judgment from the Bible and faith-kindling words from the same source. We do not gather in church to see a priest offer the sacrifice of the mass; we do want a fire of zeal to burn in our hearts when the service ends and we go forth to serve. We rejoice to see faces newly lighted from an inner fire with hope and purpose from laying hold of the promises of God in Jesus Christ.

There is another fire that burns for an instant in some of our churches and accomplishes its purpose. New churches cannot be built completely from cash on hand. Usually there is a mortgage so that the congregation can build more quickly and more permanently. A church built with a mortgage rejoices when the debt is paid and the paper is returned from the lending organization. When that mortgage is cancelled and can be publicly burned it is a glad time for the congregation. It signifies freedom from debt and marks the time when the gifts of the people can go more directly into the spiritual work of the church, the support of the ministry, and an outreach to home and foreign missions.

A new day for the work of the Schenectady, N. Y., church was symbolized

by the burning of its mortgage at the time of the Yearly Meeting, October 9. A photographer for the local paper caught a picture of the fire in the church which made the people glad. Taking part in the ceremony were people who had been very close to the church since its organization. Left to right are: the Rev. Lester G. Osborn, the most recent pastor; Nicholas Fatato, the closest and most substantial member; the Rev. Paul Maxson, pastor of the sponsoring Berlin church; the Rev. Everett T. Harris, secretary of the Missionary Board which helped in pastoral support.

Here is a church now free from debt, a small church whose members want to serve. At present it is a pastorless church. The fire of evangelism would burn brighter and would light a wider area if a pastor with vision and energy could be secured.

Commission on Religion and Race of NCC Changes Directors

Much still to be done, says Spike.

The feeling of helpless frustration as the Negro sees the "public spotlight suddenly turned out" on the civil rights front was described to members of the General Board by the retiring director of the NCC Commission on Religion and Race. The Rev. Dr. Robert W. Spike has accepted an appointment to head a new department of the ministry at the University of Chicago Divinity School.

The nation appears to be returning to "business as usual" in civil rights, he said, while the Negro is still denied equal access to the nation's stockpile of riches — homes, jobs, equal schooling and equal treatment before the law.

Dr. Spike was especially critical of the report on Negro family structure by the former Assistant Secretary of Labor Daniel P. Moynihan, which he called "insulting or at best insensitive" and "a classic example of the mechanical planning approach."

"The Negro community, being human, does not like being the object of social engineering much better than it did

being the object of social harassment," Dr. Spike told the board. White and black must work together, he warned, while "gearing up" to attack the more subtle forms of discrimination.

"Beyond the remaining justice issues," said the speaker, "there are enormous areas that need increased attention." These he listed as: economic opportunity; a new program of public works; new and better housing; upgraded education; the involvement of the whole community; and new minimum wage legislation.

Dr. Spike received a standing ovation at the close of his address to the board at its fall meeting in Madison, Wisconsin.

The Rev. Dr. Benjamin F. Payton has been named director of the Commission on Religion and Race of the National Council of Churches. He succeeds the Rev. Dr. Robert W. Spike. He will take up his new duties on January 1.

A native of South Carolina, Dr. Payton comes to the Council from the Protestant Council of the City of New York where he served as director of its Office of Religion and Race. An ordained minister of the National Baptist Convention, USA (Negro), he was assistant professor of sociology and social ethics at Howard University, Washington, D. C., where he directed the University's Community Service Project, an experimental anti-poverty program. A graduate of South Carolina State College, Dr. Payton has degrees from Harvard Divinity School and Columbia University and earned his Ph.D. at Yale in sociology of religion and social ethics.

Recorder Comment

A denominational leader writes as of December 27: "It seems to me that the Recorder has been particularly interesting and vital to Seventh Day Baptist interests of late. What has happened — or is it me?"

Good questions. There is a familiar ad on the radio for a product that we do not approve which asks, "Why do so many people in (New York) drink . . . ? The answer, "We don't know, but we must be doing something right."

Who Speaks for Whom?

A Seventh Day Baptist Speaks for Peace

Last night I watched on television a review of the happenings in the world during 1965. Once again the visit of the pope of the Roman church was shown. (Personally, I was very much impressed with his demeanor and prayers of good will.) But the thought came to me concerning the tremendous power he has just to be able to speak for a great percentage of the Christian world — his church.

Protestants do not have any one person or any one group of persons who can express the majority of protestant opinion with any real power. Yet the weight of protestant opinion should be brought to bear on every situation that affects the lives of its constituents and the rest of the world. This seems to be absolutely impossible.

Every time the National Council of Churches makes a pronouncement, those who disagree feel we should have done with that body. The truth of the matter is that when a branch of that organization, after long and serious thought and debate, comes up with a statement, while it might be the majority thinking of the denominations, the statement is not made with the thought in mind that it speaks for all protestantism, or even the denominational members of the National Council. The National Council cannot speak for its constituent bodies, the NCC Commissions cannot speak for the National Council, a conference held by a commission cannot speak for the commission, and the sections of the conference cannot speak for the conference. This is not a judgment but a fact. In a very real sense this is shameful, but on the other hand there seems to be no remedy. The constituent bodies of the National Council explicitly forbid it to speak for any one or for all of them. It seems to me that the greatest good comes from all members sending delegates to meet to wrestle with the problems of life that have moral aspects and to form statements that will be guidelines for our thinking. Not only is this the

great good, but it is absolutely necessary. When churches fail to do this utter chaos will result. At least there is put forth a semblance of the unity and community that should make up the kingdom of God.

Let's face it. Actually, the Protestant Church can and often does repudiate all spokesmen. We sacrifice efficiency and unity, but we do so with honest motives. We want to guarantee to every man the freedom for which we long. The question is how much of our personal freedom do we want to sacrifice?

Each year at General Conference some general statements or resolutions are adopted. These are not binding on the individual churches, and certainly not binding on individual persons. Yet these resolutions must be made. Views that work toward righteousness must be declared, and we must take the scorn of those who disagree. Every year we adopt at General Conference ideas and programs which we believe will develop our witness for the Lord, and this must be done whether the churches and individuals will wholeheartedly agree on the action. We hope and pray that it will find the support of a majority.

Last week we received a Christmas letter from one of our Seventh Day Baptist retired ministers which touched us deeply. It contained an appeal for us to consider efforts to abolish war and establish peace. A suggestion for halting the crisis in Vietnam was presented. Thus the pattern is set whereby war will be abolished — specific action for peace. But because of our differences of opinion, our unwillingness to work specifically, our stubbornness, and, most of all, because we will not let anyone speak for us, I suppose nothing will be done. Our saintly pastor believes, and don't we all, that efforts to abolish war and establish peace are more important than arguments about doctrines, ecumenism, denominational reorganization, the Sabbath, rolling back Communism with the sword.

Will we allow no one to speak for us? Are we just going to work with principles and not specifics?

In Christian love, our pastor offers

this one solution to the crisis in Vietnam: "Let us ask the United Nations to arbitrate between North and South Vietnam, with no attempt at interference or dictation from us — we to withdraw as soon as the United Nations forces can take over."

We have people who will speak, why do we have so little support?

Year of the Bible

The number of Bible-less Christians is growing year by year because distribution of Holy Scriptures is lagging behind population and literacy explosions around the world, Dr. Olivier Beguin, general secretary of the United Bible Societies, told the American Bible Society. To meet this need the ABS plans to increase its distribution of Holy Scriptures to 75 million copies in 1966 as part of its 150th Anniversary.

A Resolution: No Idols

(continued from page 9)

significance of living, and in the process we tear down the idol of self.

Through much of the New Testament we find that to love God as Jesus taught it means keeping His commandments and loving other people very much. Maybe we have not been very thoughtful of others and their needs in 1965. Maybe we have spent the time thinking mostly of ourselves and our wishes. Perhaps we have even done so to the point that without realizing it we have exalted ourselves above the throne of God. If that is true or if we have had some other idol which we have cherished, then there is not much we can do about it as far as 1965 is concerned except to seek forgiveness from our Heavenly Father. After that we can, as Paul expressed it, do this: "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

A good resolution, then, for the year ahead would be: I shall keep myself from idols.

A Church in Ghana

The thoughts and prayers of many are focused on the West African country of Ghana because the government has requested Bibles for use by pupils in all public schools. The American Bible Society has widely publicized the need for extra funds for this large and unbudgeted project. Some Seventh Day Baptist churches have taken special offerings for this purpose. In the light of all this publicity it is interesting to hear reports that a Seventh Day Baptist church is in process of formation in one of the towns of Ghana.

The leader of the church that is now applying for a charter is a certain Ralph Cann who has written to our headquarters at Plainfield for advice and literature. He says that there are 30 in the "group of believers who have joined hands with me for the observance of the seventh-day Sabbath in Ofinso." They have secured a hall for meetings, he says, but on account of the Ghana Unlawful Assembly Act would have to wait for a "note of authorization" before holding public meetings in the hall. In the meantime he and two other men whom he names were doing personal evangelism from house to house.

How rapidly this work will develop remains to be seen. It is interesting but not surprising that such a group has sprung up without direct missionary help. Perhaps we can soon learn more of the background of the group and how they came to know about Seventh Day Baptists. Our people have long affirmed that any new interest in the Bible, such as is now being shown in Ghana, is likely to produce Sabbathkeepers who logically turn to the Seventh Day Baptist headquarters for encouragement and help in organizing. When there is more news of progress concerning this seemingly enthusiastic group, it will be printed in this journal. — L. M. M.

To Coin a Phrase

"When He came down the stairways of the stars to Bethlehem," is the coinage of Robert A. Cook, president of The King's College.

LET'S THINK IT OVER

Backing Up His Words

A lieutenant in the army in Vietnam, Leroy E. Rhode leads an infantry platoon. His assignment is as dangerous as any. He was graduated in business administration from Stetson University, a Baptist school at DeLand, Fla., in 1965. Recently he wrote to the president of the university stating that with the concurrence of his wife he was making his alma mater the beneficiary of his \$10,000 serviceman's group life insurance policy. In his letter he said:

"I don't mind telling you that I fervently hope and pray that this is \$10,000 that Stetson never gets — but I will feel much better if you will give me your assurance that the money will be used according to my wishes outlined above if I am killed over here." Lt. Rhode asked that the money be used for a program of long-term repayment loans to students.

In closing, Lt. Rhode said: "I do hope Stetson has not had any demonstration against the war in Vietnam!"

Religious Liberty Still Future

C. Stanley Lowell, a Methodist minister recently returned from the Vatican Council warns Protestants not to be too hopeful about the new declaration by the Catholic Church on religious liberty. It is not a complete document. It has many loopholes and is not as strong a stand as that of the pronouncement of the secular United Nations on human rights. It specifically keeps in force the concordats with Spain and Colombia which have been such a source of grief to Protestants in those countries. Mr. Lowell says:

"The Vatican Declaration does not bring us to the goal of religious liberty. It only means that we can now see it dimly in the distance. It would be a fatal blunder to rely for the conclusion of the matter on the goodwill of the Catholic clergy. Now is the time for freedom lovers all around the world to press for complete religious liberty. Now we can win."

What Made News in 1965

Every year the Baptist Press conducts a survey of editors of Southern Baptist papers to determine which news stories were counted as most significant. The rating by points gave first place in 1965 to church-state relations involved in federal aid to church institutions. In fourth place were news stories about the progress of Southern Baptist churches in race relations.

Listed on the ballot under the broad topic of race relations were such items as: Mississippi Baptists aid in reconstruction of burned-out Negro churches; SBC observes first Race Relations Sunday in March; most Baptist schools sign Civil Rights Compliance Act; First Baptist Churches in Oklahoma City and Richmond admit Negro members, although court suit later filed to nullify Richmond action; Selma civil rights demonstrations draw variety of reactions from Baptists. One editor added to the list the story of actions by 13 different Baptist state conventions aimed at improving race relations.

Someone, commenting on the words of Jesus, "I will make you a fisher of men" noted the definition of a fisherman, "one who thinks like a fish." True enough, but it might be added that if he is to be a successful fisherman he must out-think the fish.

SABBATH SCHOOL LESSON

for January 22, 1966

Family Stability

Daily Family Readings

1. A Helper for Man. — Genesis 2: 18-25.
2. Paul's Attitude Toward Marriage. — 1 Corinthians 7: 1-16, 25-40.
3. Divorce — For the Hardness of Your Hearts. — Mark 10: 1-12.
4. God as a Loving Father. — Luke 15: 11-32.
5. Family Qualifications for Church Leaders. — 1 Timothy 3: 1-13.
6. Family Love Like That of Christ. Ephesians 5: 21—6: 6.
7. The Greatest Thing Is Love. — 1 Corinthians 13.

The Sabbath Recorder

NEWS FROM THE CHURCHES

WESTERLY, R. I.—The Rev. Alton L. Wheeler, general secretary of the Seventh Day Baptist General Conference, will serve as Missioner in the communities of Ashaway and Westerly, R. I., from February 11 through March 2. The overall theme for this effort is "Christ Above All." Mr. Wheeler will speak in each of the churches on the weekend of Feb. 11-12. This will be followed by directed calling in both parishes during the week of Feb. 13. Special evangelistic meetings will be held in Westerly beginning on February 18 and through the 20th. This will be followed by three special group interest meetings on the 21st, 22nd, and 23rd of February. "Life at Its Best" is the sub-theme that is being used in Westerly.

Evangelistic meetings in Ashaway will be held beginning on February 24 and continuing through the 27th. This will be followed by special group interest meetings on Feb. 28 and March 1 and 2. An evaluation will follow the conclusion of the missioner effort.

DODGE CENTER, MINN.—Early in December the auxiliary societies had special programs. The Christian Fellowship presented a guest speaker who showed missionary slides. The community was invited. The Aid held a Christmas party, at which time a gift was presented to Mrs. Donald Richards, who was leaving for her new field in Verona. Mrs. Richards had been a great help to the Aid and she will be missed. (The pastor and family left December 15.) On the evening of December 19, the Junior Society, with their sponsors went out caroling at several homes. Later all returned to the church basement where treats were served.

On Christmas eve, there was a vesper service with carols by the Revival Choir and other special music. Miss Mary Thorngate gave the Scripture and meditation. A candlelight testimony service in which the entire attendance took part was inspirational. On Christmas day, the Sabbath School was in charge. The graded department gave two selections. The young folks of Mary Thorngate's class cared for the regular morning

service which followed the general plan of the church program. In place of the sermon, the Claston Bond family presented a play "The Blanket" which brought out many deep thoughts. The people gave money for a white Christmas gift to be sent to the Missionary Board to be used as seems fit. Throughout the church service there was deep reverence, in honor of the birth of Jesus.

— Correspondent.

Is This the Way for Churches to Meet Membership Quotas?

In nineteen hundred sixty-six
Our records we can surely fix
The more we have the better!

For nineteen hundred sixty-seven
Will show a group removed to heaven
We can transfer each letter!

By nineteen hundred sixty-eight
Another crowd will make the Gate
And some may be remoter!

Then if we drop them from our list
No one will even note them missed
But we'll have made our quota!

—Rev. Craig Skinner
in *Christianity Today*.

Accessions

Milton, Wis.

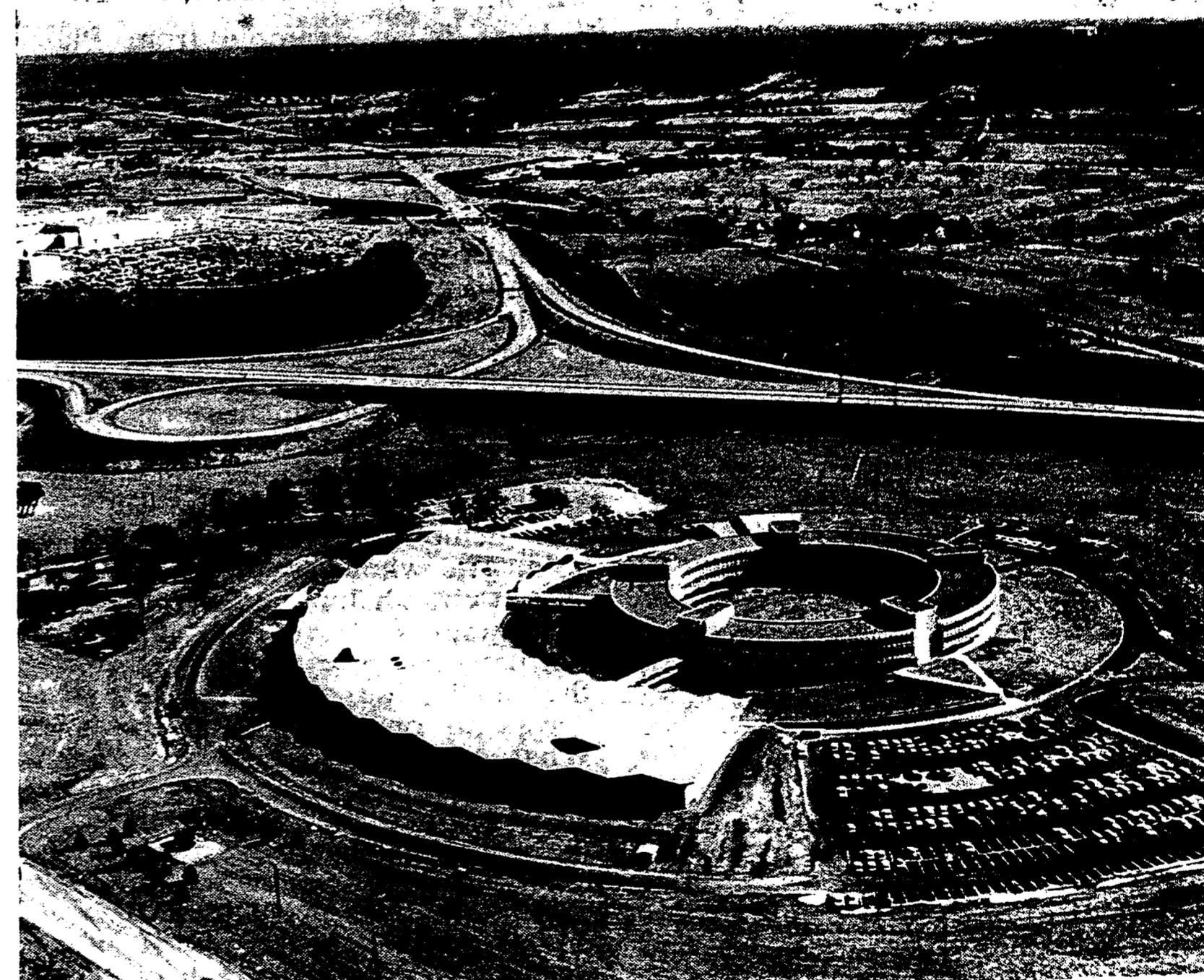
By Baptism:
Alice (Mrs. Lawrence) Lippincott
Loren Lippincott
Dale Harris.

Obituaries

Fraser.—Mrs. Elizabeth (Law) Frazer was born in County Down, Ireland, July 16, 1880, and died at the Elms Nursing Home in Westerly, R. I., Nov. 5, 1965. Private funeral services were held at the Buckler Funeral Home on Nov. 9 by her pastor, the Rev. Earl Cruzan. Interment was in River Bend Cemetery. — E. C.

Morgan.—Mrs. Elizabeth (Clarke) Morgan was born April 6, 1867, at Fitchburg, Conn., and died at the Westerly Hospital Dec. 27, 1965. For a number of years she had been a patient at Shelter Coves Nursing Home. Graveside services were conducted at Elm Grove Cemetery, Mystic, Conn., Dec. 29, 1965, by her pastor, the Rev. Earl Cruzan.

— E. C.



An aerial view of the National Office Building of the American Baptist Convention, Valley Forge, Pa., showing the Valley Forge interchange of the Pennsylvania Turnpike and the expressway leading to downtown Philadelphia. The offices are located in the center circle and the Graphic Arts Departments are located in the fan shaped area. See story on page 5.