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

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

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

If New York City Were Hong Kong

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

"If New York were Hong Kong, 2,047,500 would be living in ten-paper shack in Central Park, back alleys, and the center strip of Park Avenue. The income of 35 per cent of families of six or more would be $25.00 per year, and one-quarter of the population would be unemployed."

He adds that more than 50,000 children would be roaming the streets and "bundles of rags in doorways would turn out to be sleeping infants." — Religious News Weekly.

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

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

**Recorder Comment**

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

**Births**

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

**Obituaries**

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

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

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

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

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

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

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

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

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

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

— P.S.B.
Are Catholics Becoming Tithers?

It has been said that the Roman Catholic Church never changes. Those who repeat the saying are fully aware that the old ship is not so big or so stable that it will roll with the tides. For long centuries of fund raising by many methods, including earnings from very large property holdings, lotteries, and high-pressure campaigning. The usual observer does not get the impression that Catholicism is as result less profane than Protestants.

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

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

It would seem that there is a trend developing in the Seventh-day Baptist Church toward tithing. How fast it will develop is an open question. There is a strong possibility that the highly centralized government of the Roman Catholic Church is a force of priest control of local congregations will make it spread far more rapidly than in most Protestant denominations. On the other hand, the idea is new and will probably meet with much resistance at various economic levels. The fact that tithing literature is now for the first time available from Roman Catholic sources is not a guarantee that it will quickly convert Catholics to this biblical program. For years the Roman Catholic Church has published a literature propagating, it freely to military and civilian congregations. The usual observer does not get the impression that Catholicism is as a result less profane than Protestants.

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

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

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

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

Mr. Allen was not speaking as a prophet of gloom but was pointing out that American Baptist accomplishments were comparatively small and would continue so if they did not discover a way of establishing more churches. He believes the mother-daughter plan is the answer. He reminded his denomination that the 1959 record of 32 new churches was distressingly poor when the total number of churches was 6,362. Texas Baptists, he noted, have about the same numerical strength as the American Baptist, but Texas includes a special 401,500 population and they welcomed 218 new churches and started 394 new missions in 1959. He observed also that a Swedish group with only 70,000 members in 550 congregations added 30 new churches.

We quote a paragraph from the article: "One reason why we are not used to say that our funds for church extension are already totally employed. Apologists for our chronic lack of growth will note that 4,500 American Baptist churches are in static or decaying areas of population, not on the growing fringes. Some, who downgrade regularity the significance of statistics, can see that we are probably doomed to small-denomination status. They will emphasize that it's what we're doing with what we've got that matters.

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

Our Cover

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

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

Commission members were entertained in local homes and were grateful for the noon meals served daily by the Ladies' Aid Committee of the World Mission of the General Conference. The tentative Our World Mission budget for 1961-prepared. Through the co-operation of the participating boards and agencies the material was readily assembled.

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

At the direction of the Committee its chairman and the executive secretary met with Our World Mission treasurer, George Wire, Editor in New Delhi, India, November 18-December 5, 1961. It is our hope that Seventy Day Baptists may be represented as we were in Amsterdam (1948) and in Evanston (1954). Such representation will depend largely upon the availability of funds.

The Conference president presented his plans for the General Conference sessions in Amsterdam, Mass., August 19-20, 1961. The plans were approved and the president commended his work.

In view of the number of our representatives to various ecumenical groups and the representation being asked, it was decided to ask the Committee on Ecumenical Relations to prepare a summary of all these reports for presentation to Conference. The full reports will be referred, with the summary, to the Ecumenical Relations Interests Committee for consideration.

This year the General Conference program will include a special presentation of this vital work in order that its importance can be more adequately understood.

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

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

Commission was informed that the Baptist Jubilee Admissions Committee has voted to prepare and publish a book giving the story of Baptist Advance in North America since 1914. We were invited to
Correspondence from Nigeria

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

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

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

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

Vocational Interests

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

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

SABBATH SCHOOL LESSON

for January 28, 1951

Jesus’ Authority Challenged


January 16, 1961

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

THE SABBATH RECORDER

MEMORY TEXT

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

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

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

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

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

——The Commission

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

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

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

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

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

Consideration was given to detailed plans for a suggested program for carrying forward the 1961-62 emphasis of our
If the...ing to shoulder such...a matter as...a measure of...or the laity...are living in...of the boards and agencies...will be the sponsoring church...For...bly be focused on...must be...is not planned to...must be bore in mind, however, that...must be...be...are living in...and members of...and the force...It must be...the forces of...will be the...It will be the...will be...to be...This is the...This is...for the...after the...residents...Until recent years, which brought...We have...and members as well as...they are planned...This is hailed as...is...the name of...We have...Until recent years, many...Teenagers and young...Perhaps we have...As a...and the apparent potential of...will help...we may..."The minister forgets sometimes that he needs to irrigate his own garden." — Dr. John F. Walvoord, president, Dallas Theological Seminary.

Rev. Everett T. Harris, Corresponding Secretary, The Missionary Board, Westerly, Rhode Island. It is planned to have the...missionary board...missionary board...will be one pilot project. Next year every church...in the...responsibility for planning, administering, and phasing in of outside assistance rests completely with the pilot-project church, with the Home Field Committee of the Missionary Board standing ready to render specialized assistance whenever it can.

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

**Trinity Towers**

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

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

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

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

JANUARY 16, 1961

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**North Lour Takes Flight**

As Pedder Resigns

By Bern. B. Masun

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

The North Lour church was organized in May 1875, so that at 88 years old. We have had twenty ministers during that period, averaging four years of service. Also during those years we have had at least 40 missionaries and ministers as well as many into the discontinue, a host of teachers, and others going into responsible positions. We have been well-blessed with excellent pastors.

Until recent years, which brought better transportation, we were quite isolated. In earlier days there were several smaller churches, but they have been consolidated for one reason or another. There was a time when our resident membership was around 400. Now our nonresident is larger (11v) than the resident (10v). Many have moved away and helped to build up other churches; and that is as it should be. We have a nice group of teenagers and young people growing up who are filling in.

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

(After a journey of 2,200 miles, visiting Seventh Day Baptist churches of Central and Northern Provinces in Nyasaland and an absence of two months, Dr. and Mrs. Victor Burdick arrived back at Makapawa Mission on October 13.)

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

We continued our journey north, spending the night at Lilongwe Hotel, on our way to Jombera Mission. On Tuesday, October 18, we reached Usamara, mountain home of our Pastor Shadrack Nzungo. We spent two weeks there, visiting the two branch churches, Sasi and Chisango, and nearby Maziki, traveled to distant Dunkulza, branch church in the town of Mzali, to attend a funeral, for a conference with our three active pastors of the North, and other leaders.

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

From Usamara we moved to Lusimbo, church of our Pastor Yotum Munthale. As he is not living there, but at his quite distant home, the people are building a house for him near the church. During the two weeks here we concentrated our efforts on helping with this most essential task, and now the work is nearly complete. As a sideline, we carried on a medical practice including a tooth extraction, one minor surgery, and assistance at the local maternity unit.

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

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

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

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

The entire trip lasted two months, extended over 2,200 miles of road and uncounted miles of hiking, required twelve moves, including two moves to every church or branch in the Northern Province. We feel that the trip was very worth while, acquainting us with our people and discovering several new to a degree impossible in the usual program of two-or-three-week visits yearly. Even two months were insufficient, and we hope there can be more frequent, more extensive trips in the future. As for actually establishing a station in the North with year-round coverage, we feel that this is not wise at the present time. A nationalistic spirit is particularly strong in the North, frequently manifested in anti-Europeanism, even hooliganism, and intimidation. Even established missions are looking to the future with uncertainty in this situation, and the church is hoping for some cutting back or even closing their work in the North. But much can be done to strengthen and encourage our churches there by such visits as ours.

Audio-Visual Evangelism

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

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

The audio-visual evangelism program in Korea has reached 1,500,000 people in ten years. It can do the same on other missions. Doctors volunteered to witness for the church, and filmstrips were put into a number of bikes and taken to villages. Eventually it may enable native workers with little training to present Bible lessons simultaneously in 50 different places.

Baptist Missionary Needs

New Congo Relief Agency

By C. E. Bryant

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

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

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

Most urgently needed, Metzger said, is money to pay for inland transportation of foods and medicines. These materials are available through American medical firms and American government surplus, in cooperation with Church World Service, but overland transportation from port of entry costs $800 a ton. A minimum of $16,000 a month is necessary therefore to get 200 tons of free food monthly to the starving areas.

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

Metzger hopes his organization can augment this force with 100 doctors, 66 from America and 34 from other countries. Doctors volunteering for a year's service will be given travel expense, housing, and a living allowance of $1,000 annually.

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

It really came as a shock to me to read the following statement in a personal letter recently received concerning the church’s calling of a minister. It reads, "I guess that our pocketbook is too flat for you to be ministered unto; men who realize that Jesus is life and that the Kingdom of God is like the growth of mustard seed and the action of leaven."

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

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

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

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

aThis article, a sermon delivered in the Salem, W. Va., Seventh Day Baptist Church, was submitted to the The Sabbath Recorder by Mr. Hansen at the request of some of the members of his church.
groups — all different, yet all claiming to teach God's truth. No, doctrine has not provided the basis for unity among Christians. One after another, the various attempts of men to establish unity through religion have failed. Law has failed — the legalism of the Jewish Church. Authoritarian control by an established hierarchy has also, Protestants believe, completely failed to bring about the ideal of divine order and certainty. Protestant history demonstrates the failure of doctrine as a basis for the unity of the Church. What then, are the proper grounds for Christian unity?

Four Bases for Unity

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

When you examine Christianity, when you probe for the basic convictions of Jesus, I think you will find that this conviction is a basic foundation stone of Jesus' mission, that at the very heart of the universe there is a friendly power, a power whose nature is good and opposed to evil, and a purpose that is ever leading mankind toward the fulfillment of some high and noble goal. This conviction, it seems to me, is a proper and primary basis for Christian fellowship and unity. Oh that we might discover the unity which a common commitment to this trust could bring. This is a conviction which I am sure we all share and this one conviction of faith is sufficient to give us a large measure of Christian unity.

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

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

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

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

THE SABBATH RECORDER

JANUARY 16, 1961

NEWS FROM THE CHURCHES

ASHAWAY, R. I.—The fall of 1960 has been a busy time for our church. The Ladies' Aid has been one of the busiest groups. The ladies were hostesses at a reception held in the Parish House for the David Pearson family prior to their departure for Nyasaland. The annual turkey supper with Mrs. E. T. White and Mrs. Lyman was held on Columbus Day. It was a success as was a ham and bean supper served to the Republican Club with Mrs. Ira Murphy as chairman. A Christmas party was enjoyed by the ladies early in December. Mrs. Edgar Wheeler led the devotions with a Christmas theme. A short business meeting, games, gifts, and refreshments followed. During the past year S25 was sent by the society to each of the following: the Women's Board, Our World Mission, and to Mrs. Iris McBly toward a college scholarship fund.

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

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

The Sabbath School enjoyed a Hallowe'en party given on October 31. The ladies of the Sabbath School brought fruit, candy, and cookies to fill Thanksgiving baskets for shut-ins. One class made the bisquets and the adult class distributed them. A Christmas program was presented by the school on December 17. Following the program a tea with gifts and refreshments was enjoyed.
The young people of the church attended a workshop held in Leffingwell, Conn., on December 3. They were hosts at a Christmas party on the 10th, and a group went Christmas caroling to shut-ins of the church the day before Christmas.

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

—Correspondent.

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

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

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

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

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

Annual church meeting and election of officers will be January 13, 1961.

—Correspondent.

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

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

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

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

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

—Correspondent.

Pioneer Pastoral Message

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

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

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

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

Denominational Representatives at San Francisco Assembly

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