**Accessions**

ADAMS CENTER, N. Y.

By Baptism:
Carl Baker
   Thomas Grace
   MILTON, WIS.

By Letter:
Jared Van Horn
   Donna Van Horn
   SALEM, W. VA.

By Baptism:
Mrs. Robert H. Davis

**Marriages**

Crouch - Heining.— Alan Crouch, son of Mr. and Mrs. Herbert Crouch, Milton, Wis., and Janette Lee Heining, daughter of Mr. and Mrs. William Heining, Jr., of Daytona Beach, Fla., were united in marriage August 24, 1968, at the Milton Seventh Day Baptist Church. The bride's uncle, Dr. Kenneth E. Smith, officiated.

Downs - Pangburn.— Harrison Downs, son of Mrs. Frankie Downs of Salem, W. Va., and Penny Lee Pangburn, daughter of Mr. and Mrs. Harold Pangburn of Altamont, W. Va., were united in marriage August 25, 1968, at the Milton Seventh Day Baptist Church. The bride's uncle, Dr. Kenneth E. Smith, officiated.

Wood - Meldrim.— Janet Ruth, daughter of Mr. and Mrs. Lester Meldrim, De Ruyter, N. Y., and Daniel Edward Wood, son of Mr. and Mrs. Delmer Wood of De Ruyter, N. Y., were united in marriage August 25, 1968, at the De Ruyter Seventh Day Baptist Church. The pastor, the Rev. Charles D. Swing officiated.

**Obituaries**

CLARK.—Daisy Lula, daughter of Alida Cadby and Albertus J. Clark, was born in Almond, N. Y., on March 3, 1882 and died Oct. 11, 1968 in Farren Memorial Hospital Montague City, Mass.

She was a member of the Hartsville, N. Y., Seventh Day Baptist Church until moving her membership to the Alfred church on July 4, 1936. She was a faithful member of her church and it should be noted that she was deeply devoted to her parents. She was a practical nurse in the Alfred area for many years, a 60-year member, as well as a past officer of the Rebekah Lodge, a member of the Past Noble Grand's Association and the Three Links Club.

Preceding her in death besides her parents were three brothers, J. Clare Clark, J. Roy Clark, and Donald C. Clark; and one sister, Mrs. Mabel Wattles.

Surviving are several nieces, nephews and cousins.

—D. S. C.

FURROW.— Blanche Van Horn, daughter of Caroline and Jacob Van Horn was born Jan. 6, 1875, in Welton, Iowa, and died Oct. 25, 1968, in the Altus, Oklahoma, Hospital. She had lived the past several years in the Altus Rest Home.

She was a member of the Garwin, Iowa, Seventh Day Baptist Church. She was married to Angelo Furrow in Garwin, Iowa. They also lived in Gentry, Ark., before moving to Blair, Okla.

To this union were born three sons, Lee, Gerald, and Melton. Her husband and three sons preceded her in death.

She is survived by two daughters-in-law, two grandchildren, and nieces and nephews, Leola Van Horn, Echo Van Horn, Gertrude Campbell and Paul Van Horn.

Graveside services were held October 27 in Blair, Okla.

—Mrs. Charlotte Lindahl WELCH.— Mrs. Lottie E. (82) daughter of William and Ella Burdick died July 26, 1968, at her home at Waterville, N. Y. She was married to Blaine C. Welch in 1904. He died in 1948. She was a member of the Leonardsville Seventh Day Baptist Church.

Mrs. Welch is survived by two daughters, Mrs. William (Glencie) Krehl, Leonardsville, Mrs. Robert (Wilma) Langworthy, Waterville, and a son, Waldo E. of Tampa, Fla.

Services were at Wilcox Funeral Home, West Winfield, N. Y. In the absence of her pastor, Rev. Leon Lawson, Rev. Howard Wad­dell, Chadwick, officiated, assisted by the Rev. W. A. Weitz, Ghent, N. Y. Burial was in the Leonardsville Cemetery.

—Glencie Krehl
The Sabbah Recorder

The New Year

Looking back upon the year that is gone makes us clearly aware of two things: this year has not been all that it ought to have been for us; it is not God's fault that this is true. It follows that 1968 could have been filled with more satisfactions if we had had our failures were not our Lord's expectations. Not what God failed to bring to pass but what we failed to accomplish for Him is what brings us that measure of which we can never come back to haunt us in our reflective moments at the dawn of another year.

God has been good to us. Who can deny it? True there have been for most of us a few adversities that may have been taken to God in prayer. Perhaps we have not had health problems but we would not last as long as they did. May be there were family or social problems that we laid before the Lord in prayer. Answers to prayer did not always come in just the way or quite as soon as we expected. This we have learned to take because God's is good and we can always trust Him. We have never had the assurance that we have demonstrated that we are always good or that He can always trust us. We could be proud discouraged with our selves and the way in which we have misappropriated heaven's bountiful blessings. There has been so much grace poured over them will bring them out of that situation.

Individually we have our own significant anniversaries - birthdays, marriages, conversion, baptism, etc. They are our private times for measuring past progress and looking forward to the next anniversary. But to all of us comes the time of evaluation and anticipation marked by the change of the calendar. Most statistics are based on the calendar year. In the commercial world it is the time of inventory and ordering of new stock. For weeks and months to come the var­

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nings. There has been so much grace showing in our lives these past twelve months.
Fantastic Waste

We begin to think in terms of statistics as we come to the end of the year. There are reams of statistics of waste of money, and lives in this fast-moving time of prosperity and upheaval. There is one figure that we do not often see quoted, the property loss from high-speed accidents. We usually concentrate on statistics of lives lost and bodies maimed, which are more horrifying and are also fantastically high. Figures were released December 16, by the Insurance Information Institute showing an economic loss of $10,-507,593,000 from highway incidents in the first nine months of 1968. It was an increase of $1.5 billion over the same months of 1967. Projected for the remaining three months the figure would be $14,010,129,300. A waste of this much money by 200 million American people in the normal course of everyday life is almost unbelievable.

There are other tremendous wastes of property, resources and life itself in our rich country. What is wasted on cigarettes, liquor and all kinds of damaging personal habits, are also fantastically high. Figures were released December 16, by the Insurance Information Institute showing an economic loss of $10,-507,593,000 from highway incidents in the first nine months of 1968. It was an increase of $1.5 billion over the same months of 1967. Projected for the remaining three months the figure would be $14,010,129,300. A waste of this much money by 200 million American people in the normal course of everyday life is almost unbelievable.

An Unpopular Campaign

For the sake of principle some people are willing to wage an unpopular campaign. This is true of Glen Archer and Americans United. Who would think of objecting to a postage stamp with a religious Christmas theme? Americans United instituted a suit to halt the issuance of a "sectarian" stamp which came out in 1967. The picture was the infant Jesus in the arms of His mother with the words "Jesus was born in the manger." This is what is most people's idea of a religious theme. It was an attempt at finding the mirror image of the government and its Post Office Department to bring His witness to the American people. Printing of a billion stamps with religious symbols not only violates the Constitution but also will in the long run be harmful to any church which uses the government as a vehicle to finance its activities or spread its message.

Bigger than Love

The prospective bride of active Protestant faith was to marry a Catholic and found that she would not be allowed to impart any of her faith to her children. She said, "Why couldn't we have been aware of this before? We have walked into love blindly, believing our love to be the biggest thing in the world, only to find that there is something bigger." The Catholic Church, she found, was bigger than love. Fortunately the Catholic Church in 1966 slightly relaxed the rules that made a mother like this, or a father, an outsider in the home. But the relaxation is minor, and it is left to the discretion of the bishop whether the promises about the upbringing of children is verbal or in writing.

Presidents Column

"Sensitive in His Service"

(From the Chi Rho retreat at Alfred, N. Y.)

"Sensitive in His Service means being aware of the needs of other people, physical and mental, and acting in love to try to lessen their suffering. It's an act of giving yourself.""Sensitivity implies awareness-awareness of others, we should follow His service and sensitive, and also cause others to be more sensitive." "Sensitive in His Service" is feeling, writing, showing, and speaking the Word of God. Justly making His presence known every day.

"Being aware of those around us as we strive daily to serve our Lord through our interactions with them.

"From a fellow who just stepped in sort of a quiet strength, for example, without being too bold. Also able to tell what He wants.

"An attempt at finding the mirror whereby we see ourselves in a true light in all situations so that our deeds show divine inspiration. Walking as He would through all life.

"One facet only - requiring more of yourself than of any other person.

"Delicate awareness and compassionate service for fellowman.

"Sensitivity implies awareness-awareness of ourselves and of our fellowman. If we would be 'Sensitive in His Service,' we must serve Him with love—we must answer Him with 'Yea, Lord, Thee and Thee alone, acknowledging Your presence I must commit myself to serve those whom Thou hast made.'

"Through my personal sensitivity of the people, friends, and world around me both to their feelings, acts, and thoughts. I can be more involved in the Lord's service and sensitive, and also cause others by the Holy Spirit through me to cause others to be more sensitive.

"Achieving understanding, humility, and awareness of others and serving Christ by living with Him in your heart and following His teachings.

"An awareness and understanding of Christ and His will for my life—no matter what He wants me to do."

"He is always there to guide, there to hear."
“To me this means being as aware of the spiritual needs of all mankind as possible or, if not, at least as aware as possible of the needs in other persons as much as you are capable of doing.”

“Caring about doing His work of serving those in need (spiritually and physically) and doing this job humbly, prayerfully always for guidance.”

“Sensitive in His Service” seems to mean concerned, aware and considerate in the service of Christ. If that’s just as hard to understand, that’s okay.”

“Willing to listen, not only to voices you want to hear, but all voices; God is life. Listen and understand. Understand, and give through God to life. Understand (sensitivity) the role that is ours and fulfill it.”

“To be aware of the love that exists between people even when it seems that there is no bond at all. To serve another, to become another or to become one with another person through doing, by loving. To be sharing yourself with someone else you do the greatest serving with the greatest sensitivity. But it can only be done through the heart, through love of yourself and through love of what some call God.”

“Be ‘Sensitive in His Service’ is to be totally Christian, to be kind, gentle, merciful, giving, forgiving, but most of all understanding problems and differences. Then we will be able through empathy to sow the seeds of peace.”

“We must be so sensitive to both the workings of our sinful natures, and the workings of the Holy Spirit in the hearts of ourselves and those around us, that we are capable of responding lovingly to their need to be healed and wisely understood and guided.”

“Sensitive in His Service” implies the ability or desire to carry out the work of the Lord with foresight, understanding, and wisdom. It implies a sensitivity to situations to people and their problems that allows one to deal with each situation one encounters in a manner that will both be most effective in carrying out the Lord’s will and in keeping with Christian faith.”

“Sensitive in His Service’ might perhaps be summed up as serving God in faith and with patience. Thereby having understanding and compassion for your fellowman; thus, leading the life God would have us lead by giving of ourselves to others.”

“Being aware of other people and their problems as to let Christ shine through our lives. Having empathy for others to show our concern for them through Christ and show that we are in His service.”

Gems from James \The Prayer That Is Sure to Be Answered!\ By Francis D. Saunders

Many are the promises of the Word of God concerning answered prayer. With every suggestion of positive answer, there seems to be an accompanying personal commitment, or at least some kind of responsibility involved. So it is that our Saviour, as we read on the Mount, declared: “Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you.”

“I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.”

“To pray for wisdom is a prayer that is sure to be answered. The prayer for wisdom is sure to be answered because it is a God-pleasing petition. The Old Testament illustrates such a prayer in Chronicles. Solomon prayed not for power or wealth, or for prestige, but rather for wisdom, in order that he might be able to wisely rule the people over whom he had been given kingship. God was pleased with his prayer, and God said, “Because this was in thine heart, and thou hast not asked riches, wealth, or honour, but hast asked wisdom and knowledge for thyself, and thou hast judged my people Israel, therefore I have not withheld these things from thee.”

The prayer for wisdom is sure to be answered because that is God’s servant of God it becomes the most effective of evangelistic tools. One of the greatest needs of the church in the world today is that its members, dedicated to the art of diplomacy to the evangelical scene. How to witness effectively, how to do the work of an evangelist, how to win souls of the world, wisdom from on high. It is indispensable to the work of the Christian mission.

Such prayer must be accompanied by unfeathering faith that faith is God’s will to impart wisdom to the seeker; faith that it is within His power to grant it; faith that His will shall be done—for to ask for wisdom is to submit to His will.

Have you trials and temptations? Pray for wisdom! Are you inadequate to the task of Christian living? Pray for wisdom! Is witnessing for Christ a real problem for you? Pray for wisdom! If any of these and all others that God would have you do, ask for wisdom that He would grant it to you. Amen.”

THE SABBATH RECORDER

DECEMBER 30, 1968
Statement of Christian Experience

Given at his ordination to the ministry by Jack Hays
Metairie, La., June 16, 1968
(The portion dealing with his belief is omitted for space reasons)

I would like to call your attention to Philippians 1:14, "And many of the brethren in the Lord, waxing confident by reason of his sufferings, continue fasting, praying, and speaking the word without fear." I prepared this statement of experience and belief for your consideration. While some of you may have an easy time stating your faith and your beliefs and your higher thoughts — your higher thoughts, ideals in Christ — I must confess I had quite a hard time. How does one describe life, love, being?

I was raised in a harsh atmosphere, and love was not. Some of my first thoughts was of a mother whose love for me was always present, and a voice singing, "What a Friend we have in Jesus." This was the atmosphere was present at a lot of times because we didn't have enough food to eat. We didn't have the proper clothing to wear, but we had love. What is love? It's Jesus Christ, It's the Son of God manifested in us that we are able to be confident-in whom we believe.

Through the tender years of my youth I drifted from church to church, never feeling "belonging," never feeling the confidence that I desired, never feeling any experience that touched my soul and my heart. I found truth in each of these churches. I found a degree of Christ-acceptance in each of these churches. I found out about the Sabbath in a Seventh Day Adventist church. I found out about baptism in a Baptist church and about the Spirit of God in a Holiness church. I found out a bit from each church which I came in contact with. But, bless me, I found a home when I came here because I found where I belonged. I found where Christ could work in me and I in Him, and with boldness I could speak His Word. With boldness I could extend my arms and make them an extension of His arms. With boldness I could stand up and speak and become an extension of His voice.

My education leaves a lot to be desired. I went from the first through the eighth grade, entered the ninth grade, didn't quit because I didn't have the money to keep up with the kids in the school with me. I was ashamed of this; I was bitter; I left. I went on and entered a seminary and held positions in my life at the age of 18, my stepfather died. I found myself the youngest member of a family acting as the oldest member of the family. I found myself being the one called upon. Only after I was married did I go back at night and finish high school. But I have received an education far superior to many of you, because in the vast field of this city I have learned of God's greatness, His tenderness, His majesty and His wonder. The early years, when I was without His love, I learned in the school of hard knocks, through the association of other children. This is a very difficult thing to sustain me above and beyond any college degree you have to offer. It's a P.H.D. "Praise the Lord Daily," and it's better and more easily achieved a college degree. It's more lasting than a college degree.

At 16 I suffered an accident and while in the hospital it was discovered that I had leukemia. Six times blood samples were taken and six tests were made. Each time the blood test came back with a positive reaction. Churches from New Orleans to Japan were praying for me without my knowledge. While I was there the doctor took the seventh blood test, it came back negative. The doctor had called my mother and said, "You can prepare for a funeral because this boy is going to die. All of a sudden he had to revise his estimate of time. He said, "There's something going on that I don't understand. There's something transpired which is beyond medical science." Prayers had confounded wisdom. I Corinthians 3:17 says, "The wisdom of man is folly unto God." So in all our genius of figuring out the ways of man's body, we have to figure in the alter-ego, the sub-conscious, the often-ridiculous, because Christ works through all of these.

What has prepared me for doing God's work? What has prepared me to lose myself in the service of Christ and for evermore? I have been given as many reasons as I for, in the short span I have lived in this world I have learned at least one reason for each day. Raised in Mozelle, Mississippi, I knew the sweetness of flowers, the softness of a small calf, I knew the tenderness of love in a harsh atmosphere. I have seen God's hand create beauty in lightning and His voice rumble through the hills. This might seem a bit mar­velous. I've seen God's hand in the flowers. In all man's greatness and wisdom he is not able to create something as lovely and as soft as a flower. In all man's creative genius he is not able to create the softness and tenderness of a small calf. I've seen His hand at work in children. By our creative genius we are not able to duplicate a man's hand, let alone the bones and organs of his body. We can make a machine that gives sound but we can't create sound. We can save life through the operations and the miracles performed in medicine but we can't create life except it be given to us by the Author. At the age of ten I moved to this city and added more memories not so sweet, not so clean, not so pure. With a shoe-shine and a razor, and added more memories not so

December 30, 1968

THE SABBATH RECORDER

(Continued on page 14)
A Tree

There is a tree on yonder hill—just a tree, for all to see—towering majestically toward the heavens. Reaching up, as it were to drag strength from the Creator of all things—all things well. Huge it is, with roots running down, down into a virgin soil, anchoring that mighty trunk that raging winds could not prevail against. Great limbs reaching out cylindrically as though to offer a haven to man or animal who would seek protection from the elements.

Yet wait, oh mighty tree—Where is the life to nourish thee?

The winter winds moan through your lifeless branches, as if in sympathy for that status quo, a union of which it had for so long been a part. Gradually all struggles cease. The face takes on a serenity and peace, almost a look of gladness in submission to that great Architect of the universe.

Will this thing of earthy clay Live again some greater day?

Death is but a door flung wide Leading to the other side, Where mortal man, unlike the tree, Lives on throughout eternity.

Proud sentinel on yonder hill, You give me joy, and always will, May winter cold or summer heat Nor stirring winds bring you defeat.

Through winter, spring, summer, fall, Serene, lovely, bright, Just keep the faith, my friend so dear May life proceed year after year.

—Ralph Loofboro.

Note: Mr. Loofboro dying from cancer wrote a number of poems with religious content, some of which were published on our pages. This one was sent in recently by a member of the family.

Abbie B. Van Horn

Word has been received of the sudden death of Abbie B. Van Horn, widow of the late Rev. H. C. Van Horn, former editor of the Sabbath Recorder. Mrs. Van Horn, who has lived for several years at Westerly, R. I., died in her sleep early Sunday morning, December 22, at the age of 90.

THE SABBATH RECORDER

DECEMBER 30, 1968

MISSIONS—Everett T. Morris

Why Not Join?

The remark has been made that the payment of $10 for Missionary Society membership dues has placed too high a requirement on the matter of voting privilege, making it a "luxury" many cannot afford. But what Seventh Day Baptist would not willingly support the mission o're. The spirit of our appeal to you: Will you not help us in the promotion of the mission to the extent of $10 a year?

The funds received will go into the general funds of the society and will be used to help carry forward our regular work. The treasurer will regularly report amounts received to the OWM treasurer as part of "designated" giving.

It would be fine if the $10 dues could be increased to $20, to help raise the "luxury"$10 within in our present support of the OWM budget. Hoping that this will be true, the Missionary Board is currently considering the possibility of paying the full cost of Blue Cross and Blue Shield coverage for our hard pressed missionary pastors. You save $10 over and above gift for voicing your concerns could help make such a worthy project possible.

You are encouraged to fill in the application form and return in self-addressed, stamped envelope today, along with your check for $10. Why not join and take your place with other Seventh Day Baptists in carrying forward the plans and work of the newly constituted Seventh Day Baptist Missionary Society?

Change of Personnel at Crandall High School

Actions voted at the Oct. 27, 1968, meeting of the Missionary Board are reviewed in the Sabbath Recorder issue of Nov. 18. It will be recalled that the American Tropics Committee report carried a recommendation regarding change in leadership personnel at Crandall High School. A request was approved whereby Mr. and Mrs. Grover Brissey would succeed Mr. and Mrs. Neal D. Mills around July 1, 1969. The action approval was: "request Rev. Grover Brissey to serve as principal of Crandall High School, Kingston, Jamaica, for one year, during the interim period between the terms of Rev. Neal Mills and Mr. Wayne Crandall."

This is to announce that a change in this plan has now been approved whereby Principal and Mrs. Mills will return to this country on or around April 1, 1969, completing their term of service three months earlier than had been anticipated. At that time, they will be relieved of their duties by Mr. and Mrs. Grover Brissey.

As has been previously reported, Mrs. Mills is recovering satisfactorily from recent illness. We understand that she has resumed several of her previous services at the school. The usual arrangements for terminal funeral and burial have been prearranged to be conducted in the West Indies while they adjust to life in the States.

Mr. and Mrs. Brissey have indicated willingness to go to Jamaica for a few days late in March to observe the operation of the school before the change in leadership takes place.

Word has been expressed to Mrs. Courtland Davis for her willingness to continue on at Kingston, offering her many varied services both at the school and in her capacity as principal of Crandall High School.

Southern Racial Barriers Breaking

Southern Baptist churches have long been accused of resisting the acceptance of Negro members and of holding back on granting of civil rights to the Negro elements of their communities. There is evidence that this is changing. A recent survey shows that 3,800 Southern Baptist churches would be willing to receive Negroes as members. By count 500 of these churches now have one or more Negro members. The percentage is not yet large (there are 34,000 churches), but there is a change in attitude which is being publicized by many Baptist state papers and is being noted by members of other churches whose churches still have racial barriers.

—From Baptist Press
Religion in Russia Today
(Book Review)

There has come into the hands of the editor of this book, one of the most unusual popularly written books on the subject, a book which has 137 pages of text in addition to a lengthy bibliography which the author claims is a fair and honest reflection of his resources and research. In addition to spending a considerable amount of time in the Soviet Union, two sections of colored plates (16 pages) serve to illustrate the book very well.

Anyone who is interested in a clear and concise understanding of the religions and denominations existing in the Soviet Union would do well to secure this book. Anyone who would like to correct any false impressions either about the good or the bad in the past, present, or future relationships between the Soviet government and the religions of the country should be thankful for the excellent information here assembled. Although written by a Seventh-day Adventist, it has none of the earmarks of a propagandist treatise. References to Adventism are readily found and entirely acceptable. The book is really fascinating and appears to be designed for the average reader. Unfortunately space does not permit going into detail about the divisions of the book or quotations from significant pages.

What is amazing is that Dr. Baker finds quite a number of things to praise in the Soviet attitude toward religion, always cautioning however that the leaders of the U.S.S.R. have never abated their intention to wipe out all belief in God. He makes a statement that twenty modern nations could well have never had if they had not abandoned their ancient and rational religious practice. This is quite different from the modern trend in the United States, where the various churches in Russia seem to thrive under this kind of preaching.

Of all the religions in the Soviet Union, the Jewish religion suffers the most. This is because Judaism, with its religious practice, is linked, to some extent, to the state of Israel, and the political interests of the Soviet Union require it to take the side of the Arab nations which have the oil that Russia wants. An example of the progressive pumping out of Jewish religious practice is cited. Moscow alone has 50,000 Jews, and Jewish rites are practically prohibited. In fifteen years only one Jewish boy of these 500,000 has been allowed to have his Bar Mitzvah. The contention of the authorities is that the Jews no longer care—they are only interested in being good Soviet citizens. The Yiddish language is not allowed to be spoken in Russia, though the language of many other peoples is fully encouraged.

What of the future? The fact that there was a radical change in the attitude toward religion when Russia was invaded by Hitler and the support of the churches was deemed necessary for survival would seem to indicate that other changes could be foreseen that would allow more liberty to the Christian churches of that land. The government did not reverse itself when the danger was past and Germany was defeated.

This book deserves a wide reading because it is an easy way to remove the uncertainties, claims and counter-claims about the situation of the church under Communism.

—L. M. M.

SABBATH SCHOOL LESSON
for January 11, 1968
MINISTRY ON THE SABBATH
Lesson Scripture: Mark 1:21-34

THE SABBATH RECORDER

God's Call: To All or Some?
By T. B. Maston

Some of God's calls are unquestionably to all His children. Is there in addition a unique call to some?

God's call to salvation is clearly addressed to all men. The words of Jesus, "Come, follow me," is an open invitation to all. His basic teachings apply to all who claim to know Him.

What a difference it would make if those of us who sit in the pew really believe that God calls us to live on as high a moral and spiritual level as He expects of His servant in the pulpit?

What a tremendous impact would be made for God on the world if every child of His believed that God expected him to have the same sense of purpose and dedication that is expected of our missionaries!

Every child of God should have a conviction that his vocation or calling is within the will of God and can be used to promote the kingdom of God. He should realize that he not only serves God and his fellowman in and through his church but also in and through his daily work.

Does it mean that there is nothing unique about a call to church-related vocations? Can we maintain a sense of call for all and at the same time believe in a call for some?

A failure to answer satisfactorily these questions may be a factor in the decreasing number of young men entering the ministry and the increasing number of mature men who are leaving the ministry.

It seems clear from a study of the Scriptures and from the way the Holy Spirit has evidently worked through the centuries that some people are called of God to perform certain distinctive functions within the Christian fellowship. Paul says that it is God's gift that some should be apostles, some prophets, some evangelists, some pastors and teachers (Eph. 4:11). The purpose of these specifically gifted or called ones is that they might perfect or equip the saints that the latter in turn might cooperate with the former in the building up of the body of Christ.

We can correctly conclude that every calling or vocation can become holy or sacred through a sense of divine partnership. While at the same time that some people have a unique call to a distinctive task.

We will not increase the holiness or sacredness of other vocations or callings by refusing to acknowledge the unique holiness of God's call to certain church-related vocations. Ultimately the results will be the opposite: there will be a decline in the sense of a sacredness of the so-called secular callings.

Let us retain the contemporary emphasis on God's call to all but at the same time recapture so far as we have lost it the uniqueness of the call of God to some to serve in distinctive ways.

WCC Presidents Issue Message for Human Rights Day

In a message (dated Dec. 9) issued for Human Rights Day (Dec. 10) the seven presidents of the World Council of Churches have called for "The protection of the total constructive and curative resources of mankind" to overcome continuing violations of the basic rights of man.

The World Council presidents urged ratification by governments of international covenants and other instruments on human rights, and action by "every congregation and Christian to express their Christian concern for their fellow men in concrete ways."

The presidents expressed support for numerous human rights, including freedom from "all forms of racial discrimination," the right to "protection from invasion of privacy and threat to personal integrity, especially in this age of technological manipulation," and "basic social rights such as nourishment, medical services, education, work, and social security."

The full text of the statement contain-
The Good Sixties

Eric Gustafson in his book of devotions, The SabbaTh Recorder, tells the story of a poll that was taken in a church forum in Florida a few years ago. The people present (mostly over 60 years of age probably) were asked to tell which years of their lives were the happiest, childhood, twenties, thirties, forties, fifties, sixties, seventies, or eight. There was no indication as to how they evaluated where they were in Florida where life is geared to retirement activities.

This tells us something. Happiness is not just for the young although they cannot be expected to understand that yet. The author says that "many people have learned that age and youth lie not so much with our arteries as with our attitudes. Christ and Aristotle" would agree. Professor Fredrick has remarked, "It is magnificent to grow old—providing one keeps young."

Penetrating the Bamboo Curtain

No missionaries can go to mainland China. It is almost impossible to smuggle Bibles into that Communist land. Yet there is a new generation offered me something that they did not—excitement, challenge, stimulation.

This is the reason that I'm here today, because somebody did care. One man who came to me and offered me more than I could steal, more than I could get out of anything else. The funny part is that I don't remember any of the individual person, but his face is etched in my memory for all time. Because he came to me and said, "What you're doing is wrong. What you're doing is leading to destruction. What you're doing will ultimately defeat every aspiration and hope you have."

Somebody cared. That was my salvation. The reason I stand before you today is because I care. I care that there are kids who are in such miserable circumstances as I was. I care that my Savior loves each one of them—that my Savior can reach the mansions or the lowest shack. He can reach down to the very gutter and pick you up and make a man out of you. You doubt the sincerity of this statement? Let us take one of you on a tour of the city of New Orleans and show you what I've just described to you. Show you where the devil's workshops are, all in one week. And then days a week, teaching each new generation the same old trades.

Because I care. And you should care, too. This, then, is my statement.

Ouutdooing Christ

A lengthy news item in the October 16 Chicago Tribune tells of a Power meeting called by a Negro member of the Sisters of Mercy at the predominantly white Catholic Mount Mercy College in Pittsburgh. It was the first National Black Sisters Conference, attended by 150 black sisters and invited speakers.

The search for black identity was enhanced by the keynote speaker, Nathan Wright, for the Negro work executive from Newark, N. J., author of several books on the racial crisis. Dr. Wright related Black Power ('a religious concept') to the new Roman Catholic teaching on worship. He claimed that it outdoes both Christ and Aristotle in dealing with the two basic problems: Who are we? For what purpose were we born?

NOTE: The speaker alone should be held responsible for what he said and not the Catholic Church. We have not heard Catholic leaders make such a bold statement about their new teaching on worship outdoing Christ and Aristotle. It is an interesting enlargement of Catholic doctrine. It is more dramatic and thoriorious than the Bible because it interprets the Bible and the words of Christ and the Pope; it makes such a claim for the modern teaching of the Catholic Church and it is saddening to see that he so easily equates Christ and Aristotle.

The World Is Listening

What Will It Hear?

We now have the means for almost universal instantaneous communication. Since 1930 transistor radio sets have become available in many of the most remote corners of the world. Two hundred hundred radio stations are in use in the world today. These transistor sets are carried by school children; they travel the highways in cars; they dangle from the necks of camels in the desert; they balance on the prows of fishing boats; they are on nearly every inhabited island. The radio waves can penetrate the world's oceans and are built up beneath the surface of the ocean. Words can now be heard almost everywhere from anywhere by being bounced...
off the surface of satellites. But what are the words that are heard? Most of them are of little consequence. It is ironic that man has given so much attention to being able to send a message and so little to having a message to send.

What will be transmitted to a listening and watching world via an earth-circling communication system? Or will Christians grasp the opportunity to fill the airwaves with the message of Christ who is the answer to the ills of this troubled world?

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**Church Tax Exemption**

The Internal Revenue Service seems to be moving in the direction of imposing income tax on church business which is unrelated to the program of the church. Up to the present there has been an exemption for businesses that are church owned. Sweeping changes in the Internal Revenue Code and Regulations were urged by the Rev. C. Stanley Lowell, associate director of Americans United for Separation of Church and State at hearings of the Internal Revenue Service in July.

Mr. Lowell identified the church exemption from income tax on its unrelated business contained in Section 511 of the Code as “the fundamental culprit.” He said: “We believe that this exemption should be eliminated. We have urged this for years and we believe that the accumulated abuses as a result of this exemption support the wisdom of such a change.”

Mr. Lowell commended the Internal Revenue Service for moving in the direction of “requiring an identity of purpose between the exempt corporation and the trade or business it carries on.”

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**NEWS FROM THE CHURCHES**

ASHAWAY, R. I.— Homecoming Sabbath was scheduled for November 23. A fellowship dinner at the parish house immediately followed the worship service. Commissions were read from several absentee members, and pictures of their European travels were shown by Mr. and Mrs. Ira Murphy.

Pastor Wheeler was in New Haven recently representing the denomination at a meeting of the Division of Overseas Ministries of the NCC.

December 7 was the first of our dinner meetings to study Seventh Day Baptists’ Boards and Agencies. Pastor Pastor Wheeler is leading these meetings.

The Ladies’ Aid held a food and apron sale in October and the annual turkey dinner on Nov. 10. Both were very successful. Our most recent project has been a complete remodeling of the parsonage kitchen. The monthly meeting and Christmas party held in the home of Mrs. Helen Murphy, was largely attended. It was voted that the “White Christmas Gifts” amounting to $66.00 be used for relief work.

The young people, with Mr. Arthur Brayman as supervisor, are busy Sunday mornings and Tuesday evenings renovating the second floor of the parish house, which, when finished will be used by the youth of the church for activities.

Annit Wheeler, eldest daughter of Pastor and Mrs. Wheeler has graduated from the New England Baptist Hospital in Boston and is now on the nursing staff at Westerly Hospital.

—Correspondent

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At night courage kneels and prays. In the morning courage marches out to fight.” —Raymond Lindquist