Pursuing Higher Education
Shiloh Young People

David Ayars, Philip S. Bond, Ronald R. Bond, Jeffrey Harris are students at Salem College, Salem, W. Va.; Gloria Cossaboon, Helene Fuld School of Nursing, Camden, N. J.; George Grunau, John Crazan, The Kings College, Briarcliff Manor, N. Y.; David Furniss, Drexel Institute; Anne Harris, Guilford College, Greensboro, N. C.; David Hitchner, Gloucester College; Maurice Davis, Millersville College, Millersville, Pa.; Jean Grosscup, Goldey Beacom; Carol Robinson, nurses' training, St. Petersburg Beach, Fla. More detailed addresses may be secured from the pastor of the church at Shiloh, N. J.

LET'S THINK IT OVER

The Ministry, Profession or Trade?
Dean Samuel H. Miller of Harvard Divinity School recently spoke at the annual dinner of the Church Federation of Greater Chicago. We quote: "As things stand now, the ministry has lost its intellectual rigor and taken on many of the characteristics of trade and business. It no longer elicits the kind of respect a true profession should expect. There is no way to recover 'professional integrity' except by a widening and deepening of the disciplines used in training for the ministry... No one has put the matter more succinctly than Whitehead, who said, 'In the schools of antiquity, philosophers aspired to impart wisdom; in modern colleges (and we might say without injustice in modern seminaries), our humbler aim is to teach subjects.'

-Hubert C. Noble in Memo, Sept. 1964.

What the Negroes Want

A Negro Peace Corps official, Samuel Proctor, of Washington spoke at a Southern Baptist Christian Life Conference at Ridgecrest, N.C., on the theme, "Christianity and Race Relations." What the Negroes want now, he said, is "to take our places in American life on the basis of personal merit like every other Tom, Dick, and Harry." He went on to say that Negroes have gone through four stages of development in the last century. The first he described as a period of "dis-integration." This occurred immediately after slaves were freed. Proctor said the second phase was imitation. In this period, Negroes copied both good and bad from the white man. Litigation marked stage three. The legal basis for segregation ended during this time, according to the Peace Corps officer. The fourth stage, encountered now, is that of "re-integration," he told the 500 conference.

Marriages

David Randolph, W. Allen Davis, son of Mr. and Mrs. Percy Davis of Shiloh, N. J., and Nancy E. Randolph, daughter of Mr. and Mrs. David Randolph of Shiloh, were united in marriage at the Shiloh Seventh Day Baptist Church by their pastor, the Rev. Charles H. Bond, on October 3, 1964.

Obituaries

Burns—Isabelle Green, was born at Berlin, N. Y., July 15, 1882, and died at St. Clare's Hospital in Schenectady, N. Y., September 28, 1964, after a lingering illness. She was a local member of the Schenectady Seventh Day Baptist Church. She is survived by her husband, Arthur J. Burns, by her sister Matie (Mrs. Joseph Bullock) of Berlin, and by other relatives. Funeral services were conducted at the Bond Funeral Home in Schenectady by her pastor, the Rev. Lester G. Furniss, assisted by the Rev. Paul L. Maxson of Berlin. Internment was in the Fairview Cemetery at Almont, N. Y.

Utter—Emma Almyra, was born in a log cabin in what is now the city of Waterloo, Iowa, March 12, 1870, and died September 11, 1964. Her education included two years in the Des Moines Baptist College. She became an accomplished pianist and church organist, for many years was a legal secretary and served as proofreader in the Pacific Press Publishing House in Mountain View, Calif. The last 24 years of her life were spent in affiliation with the Riverside Seventh Day Baptist Church as a member. Being notably tolerant of others with differing beliefs, she had many friends. Her love for the Lord constrained her to be solicitous for the spiritual welfare of others and often induced her to pray that all of her loved ones might come to know Christ as Savior.

She is survived by one son, Douglas Phillips of Long Beach, Calif.; one grandson, Rev. Donald Phillips of Portland, Ore.; four granddaughters, Bonnie Stark of Seattle, Wash.; Frances Smith of Hamilton AFB, Calif.; Lois Russell of Van Nuys, Calif.; and Phyllis Harmon of Riverside, Calif.; four great-grandchildren and four great-great-grandchildren. Funeral services were conducted by her pastor, Alton L. Wheeler, and internment was at Evergreen Cemetery in Riverside.

-A.L.W.
The Limits of Education

How can one pick a proper heading for the thought that more years of education will not necessarily solve the problem of unemployed young people? The statistics show that joblessness is directly related to education and that there are far less unemployed youth with a good education than with a poor education. However, one study shows joblessness to be 9.7 per cent for those with fourth grade education and 5.1 per cent for those completing high school.

The solution of problems is not as easy as drawing a simple conclusion from a set of statistics. Patrick Fox, Washington columnist, remarks that there are many other things than more education that enter into this particular problem. The personality, the attitude, and various other qualifications enter into employability of young people. There are notable examples of school dropouts who have later made good. Some current examples are President Johnson and Senator Kennedy. You will agree that ignorance never helped anyone earn a living, but keeping people imprisoned in school dropouts does not necessarily give them an education nor ensure that they will get good employment. What is needed in addition to years in school is drive and purpose.

It is at this point that parents, school men, and national planners need to give attention to the most tried, tested, and proven motivating force known to our society; Christianity. It is to have a sense of allegiance to Christ. This puts drive into life and puts a winning smile on the faces of those who are able to help themselves.

The problem is only partly solved by noting that true Christianity is the solution to our educational, economic, and social difficulties. We must still devise ways of instilling the motivating force of the indwelling Christ into the young people of our nation. It may not be easy, but everything else will be easy if we succeed. Happiness and job security will result if we put more preparation, time, and energy into the effort of evangelization of our youth. By evangelization we mean more than a presentation of Christian ideals; we mean presenting an adequate Christology and theology for the future generation. The possibility of victorious living. The nation can set up an anti-poverty program with costs running into ten figures, aimed largely at education, the concerned Christians should be impelled to devote their energy and a small fraction of that amount of money to a Gospel program which will motivate our youth and make missionaries of them.

Regular Baptist

Baptist news stories from both the American and Southern Baptist news services frequently call attention to Baptist groups not affiliated with either. One such news item from ABNS brings the information that the General Association of Regular Baptist Churches, with headquarters in Chicago, had a net increase of 56 churches during the past fiscal year, bringing their total to 1,136 congregations.

Membership per church is 137. Missionary giving in the 150,000-member denomination totaled $4,895,291, for a per capita of $30.85. Local church expenditures totaled $11,969,136, and contributions for building expansion were $3,534,570. Total contributions of $26,218,997 represent almost a $1 million increase over last year.

These increases in membership and in total stewardship are almost phenomenal and deserve the attention of those who try to be well-informed about churches of similar faith and polity.

It is necessary to make some careful distinctions in the names of Baptist bodies. The term Regular Baptist is not new; it goes back to colonial times. But this General Association of Regular Baptist Churches is not related to the strictly Calvinistic Baptist churches or to others of similar name. It is a new organization, founded in May 1932. Not one of the seven bodies connected with the Baptist Jubilee Advance, it is nevertheless one which has drawn rapid advance. Its leaders have felt that it had a special purpose for which it was called into being.
be well-informed on these important issues. The editor, who was also present at most of the sessions, told us that it is necessary to use some of the wealth of material gathered together for and by this conference. The theme this year, "The Meaning of the Free Exercise of Religion," is one which calls for clear thinking. It is particularly vital to those who are concerned with the sometimes-endangered rights of religious minorities, such as Sabbathkeeping groups. The executive director of the Joint Committee, C. Emanuel Carlson, expressed to the editor the thought that a conference like this needs the participation of Seventh Day Baptists.

As a foretaste of the thinking of the conference we quote a news report on the opening, thought-starting message:

WASHINGTON (BP) - A United States congressman, in a prepared speech, told over 200 Baptists gathered here "each generation, in the light of its own experience, must rediscover for itself the meaning of our historic guarantees of liberty embodied in the Constitution."

Rep. Emanuel Celler (D., N.Y.) made the speech at the 15th annual Religious Liberty Conference in its opening session. Celler, at the last minute, was unable to be at the conference. His speech was presented by Stuart Johnson, legal counsel for the House Judiciary Committee.

Celler's speech centered around the "school prayer" controversy. He is chairman of the House Committee on the Judiciary which held hearings earlier this year on proposed constitutional amendments to overturn the Supreme Court decisions barring required religious exercises in the public schools.

The congressman said there was widespread confusion and misunderstanding over the "school prayer" decisions and "also over the vital subject of religious liberty in our time." Emotional reactions stemmed from this misunderstanding but also "because national attention had not been focused for some time on the meaning of our spiritual heritage in our swiftly changing society," he said.

**MEMORY TEXT**

Jesus Christ said, "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me."—John 12: 44,45

**Ecumenical Work Camps**

The 17-year-old work camp project of the National and World Councils of Churches has been in full swing this summer with more than 1,000 Christian youth people from many nations involved in it, according to the Rev. Frederick Stoeker, director. The 39 overseas camps normally have twenty-five members with the number of Americans limited to four — two men and two women. Camps within the United States are limited to 16 workers each, with overseas students on each team. "U.S. camps reflect a worldwide trend this summer by concentrating on service projects, rather than placing the traditional emphasis on manual labor," said Mr. Stoeker.

Most of the U.S. service projects have undertaken various programs of education, experimentation, and research in areas where civil rights are the overriding current issue, Mr. Stoeker. The camps, which last about four weeks, are international, interracial, and interdenominational.

Three criteria are applied in choosing camp projects, according to Mr. Stoeker. "The work must fill a legitimate need, have an ecumenical dimension, and be related to the ongoing work of the co-operating churches. In other words, it should benefit those for whom it is done, those who come together to do it, and the church at large."

The camps were first organized in 1947 for post-war relief and rehabilitation.

**Correction**

In an article on Salem College in the September 7 issue some readers may not have noticed the additions in growth between 1953 and 1964. The total enrollment figures are 600 and 1283; the day school, regular student growth is much greater, from 184 (1954 Yearbook) to 1080.

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**OCTOBER 19, 1964**

**Conference President's Thoughts THE MORE EXCELLENT WAY**

By Mrs. R. T. Fetherston

Summer vacations are over. Many churches have been "evaluating" their summer camping programs. Have you evaluated your plans for the coming year?

Now we are adopting church budgets, our committees are outlining plans, and we are filling in dates on our calendars for another busy year.

Where does our Conference theme, "The More Excellent Way," fit in to all of this? The Apostle Paul recognized that when all was said and done unless God's love is truly active in a Sabbath School class new people will be drawn to the group and each new person will be welcomed as an individual with problems and uncertainties like the rest of the members, but who is seeking to know more of God's love and who has a unique experience to share in order that all may grow in love. Of course there will be days when it would be easier to stay at home. If one is ill or physically or mentally over-fatigued perhaps a time of rest and perusal would seem preferable, but such times should be the exception and should be accompanied by a sure knowledge that one will be missed by the group.

Even those who are too far from their own church to participate in its activities no doubt have friends who would welcome opportunities for study and fellowship. Perhaps the activating of such a group will depend on your taking the initiative in Christ's love.

Is it possible for every group within the church — Women's Society, Youth Fellowship, Sabbath School classes, boards, committees — to share the loving spirit at work in every activity? If so, it would seem that this spirit would carry over and go with every individual into his home and his daily activities.

By participating in our church activities we each should learn to know and experience the love of Christ so that His love really dwells within us and motivates us as we study and walk in the More Excellent Way in our daily contacts with others.
Christ Is The Answer
To the Problems of Race Relations
By Rev. Victor W. Skaggs
A Sermon Given at General Conference

For some months now the title of this sermon and its implications have been before my mind and on my heart. The assignment to this task and the news of the day have combined to make me search devoutly for the guidance of God so that what I have to say might be said on His authority and by His grace. The results of study and prayer may not be startling, but if they clearly delineate the issues involved and call each of us and all of us to an adherence to faith, they will have served their purpose.

The news of each day is alarming! Perhaps that is a serious understatement. All around the world the unrest of men and women with their lot, economic or political, is mounting. Numbers of armed forces in Asia, Cuba, Africa become more and more the concern of all people, and inflammatory acts and words threaten to erect among his fellows. Those of us who stand on the outskirts of the difficulty need to be alerted to the fact that this revolution sets the pattern and demonstrates the division of society. The words of one of the deeply concerned and deeply Christian leaders of the colored people may help to startle us out of our naivete dreamworld:

"...When you see the vast majority of your countrymen twenty years old, being mothered in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can’t go the public amusement park that has just been opened; when tears welling up in her little eyes when she is told that Fun-town is closed to colored children, and you realize the depressed clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son asking in agonizing paths: Daddy, why do white people treat colored people the way they do in and day-by-day by nagging signs reading ‘white’ and ‘colored’; when your first name becomes ‘nigger’ and your middle name becomes ‘tainted’, and all about you, and your last name becomes ‘John,’ and when your wife and mother are never given the respected title Mrs.; when you are terrorized at night by night by the fact that you are a Negro, living constantly at tip toe stance, never quite knowing what to expect next, and plagued with inner fear and outer resentments; when you are forever fighting a degenerating sense of ‘nobodyness’—then you will understand why we find it difficult to wait."

These are some of the reasons why we read in the newspapers day after day of incident after incident relating to race. Some of the incidents are peaceful demonstrations against inequality. Some of them make their point and that is the end—that the problem is solved. Some are violent demonstrations, and we do not know what the end will be. Some of them are directed toward inner tension, and some to outside tension. Some call for the granting of rights that now have not been granted. Some of them are due to the fact that you are a Negro, living constantly at tip toe stance, never quite knowing what to expect next, and plagued with inner fear and outer resentments; when you are forever fighting a degenerating sense of ‘nobodyness’—then you will understand why we find it difficult to wait."

To the leaders of the revolution, the divisions of society, and the communities in which we live, and even more, those in which our children shall live.

How many times have I heard something like: "But I don’t understand! Things were getting better. Progress was being made. Why can’t they wait?" And the very word "they" sets the pattern and demonstrates the division of society. The words of one of the deeply concerned and deeply Christian leaders of the colored people may help to startle us out of our naivete dreamworld:

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The leaders of the revolution demonstrate the fallacy, so common in this day, of any attempt to say, "This is how the Negro feels." The leaders themselves are different in their hopes and dreams and in their methods of seeking them just as are the rest of us. But while they are divided as to the methods of obtaining it and the details of its meaning, they are united in demanding freedom: freedom to vote and freedom to live where they will and freedom to work and freedom to be educated and freedom to choose.

This is the situation of our time. Why has it come upon us? Why are we faced with choices that are no choices? Why must good men oppose each other with devotions to this country and the world be rent into separate groups and taught to hate?

Scholars and pseudo-scholars are writing so-called learned tomes on the subject. Some go back to the evils of slavery and blame our ancestors for our troubles. Those with keenest insight trace the difficulties from the fears of complacent self-delusion and no progress for a mounting number of those whose color is darker than that of the majority. A few prod deeply into the population explosion and see in it the source of the urgency of the problem. But deep within all searching, and without limiting reference to the time of slavery or to the present, there is one reason for our difficulties: It relates to economics, to vague and ignorant fears, to education and all phases of life; but the answer is one, and it is theological. I find it most clearly expressed in the words of Sir William Temple:

"When we open our eyes as babies we see the world stretching out around us; we are in the center of it. The center of the world I see; where the horizon is depends on where I stand. The same thing is true at all of our mental and spiritual vision. So each of us takes his place in the center of his own world. But I am not the center of the world, or the standard of reference as between human and God. The center is, in other words, from the beginning I put myself in God’s place. This is my origin. It is my present position. Into every one else has been doing it from early infancy. (Quoted from Racine's the Religious Tradition, by Robert Girdus)."

This is the root of selfishness. This is the root of prejudice. This is that which makes the world and especially our corner of it safe and conducive to the well-being and the good of us all. And when the stranger enters in, he who has the same basic desire to find in his corner of the world a place which is safe and conducive to his well-being and the well-being of others like him, the results are tragic.

If we face these problems in any realistic attempt to discover the answer in Jesus so much so that there is no choice but to fill the in-between, we must face the challenge of Jesus. What is right in our eyes is that which makes the world and especially our corner of it safe and conducive to the well-being and the good of us all. And when the stranger enters in, he who has the same basic desire to find in his corner of the world a place which is safe and conducive to his well-being and the well-being of others like him, the results are tragic.

If we face these problems in any realistic attempt to discover the answer in Jesus (continued on page 13)
IMMEDIATELY BAPTISTS AND OUR CONTEMPORARY WORLD

Why do we need to apply our Statement of Belief to a Contemporary World? Is not "that old-time religion" a sufficient faith for today? Or could it be that it needs to be expressed in terms of today's needs and problems? Are we ever guilty of irrelevance? Have we ever allowed our faith to become an escape mechanism into which we retreat, to keep from facing up to the almost overwhelming problems our day?

What are some of these overwhelming problems?

China's seven hundred million people dominated by a secularistic concept of society, causes thinking people of the West much concern; Russia's leadership, committed to an atheistic concept of life, makes communism a way of life to be feared; Primitive nations in Africa, demanding freedom but so slow in developing the skills and moral qualities that make for freedom, challenge the Christian Church as well as western nations; Nations, including our own having at their command armaments that are able to bring about total destruction; brain-washing techniques perfected which are able to suppress the mind and the will; mounting racial tensions; the increase of crime in our cities; the threatened population explosion that has been called "the greatest danger to mankind next to nuclear war."

Aren't these enough problems to test our faith to the limit? Will an easy-going, "escapist" faith be able to meet the needs of our day?

And so, we are calling upon the laity as well as the pastors during 1965 to serve as 'missioners,' to head discussion groups, to pray together, to speak when by natural arrangement it seems wise to call for preaching services, but in all things to ask the leading of the Holy Spirit to guide our people to become more conscious of the problems of our day and equally conscious of the spiritual resources at our command.

We have just concluded a year of thinking together about Christ being the answer to all our needs, deepening our personal commitment to Him. And now let us spend a year of both study and action in applying the Christian way, "the more excellent way" to the problems and needs of our contemporary world.

Dr. and Mrs. Burdick wrote on August 25, 1964, "We are turning our attention to the remodeling necessary in our old house so that it can be used for medical purposes. Good bedrooms will get a better ceiling, wall repairs and repainting to become the new operating room. We have received a firm in New York a reconditioned operation table that is much better than what we have now — also a new operating light, similar to the one we have." Undesignated gifts from individuals sent directly to Makapwa Mission in considerable amount helped to cover the cost of the operation table ($495) plus shipping charges.

Dr. Burdick wrote at the same time, "I had thought to turn away all elective surgery for the month of August because of the moving and shifting around, but didn't and it's been the busiest month we've ever had, with 17 minor and 13 major operations. On 4 yet to be done in August, Beth (Mrs. Burdick) has been putting in quite a few hours doing the bookkeeping and instrument sterilizing, and them, giving anesthesia on three or four cases."

In a more recent letter (September 11) Mrs. Burdick added, "We are anxious to get the new surgery facilities set up, and the other things moved into our old house, but work goes so slowly. The remodeling for surgery is nearly finished, so perhaps one of these days we can uncrate the new 'reconditioned' surgery table and certainly have a blessing for the other one doesn't go up or down, and Victor's (Dr. Burdick's) back comes in for some rough treatment bending over so far sometimes."

DEACON GIVEN LICENSE

At the regular quarterly business meeting of and Deacon church Sunday, October 4, Deacon Wallace Greene was given a license to preach and to do other pastoral work. At the same meeting his oldest son graduated from school.

Deacon Greene has long been particularly interested in spreading the Gospel of Jesus wherever he has found opportunity. He is deeply consecrated and he also loves people. In the insurance business in Dodge Center, he has many opportunities to speak of Jesus and His love and forgiveness. These opportunities will be more frequent now, he hopes.

Deacon Greene and his wife, the former Millicent Payne, have five children, a daughter and four sons. He has served the church for several years. He also is in the choir and is both a Sabbath School and Junior C. E. teacher.

His son Philip recently completed his service in the United States Navy. On his return he expressed his desire to serve the Lord and is a leader among the young people.

May God's blessing go with both of these loyal members.

—Myra Thorngate Barber.

Each American Can Help

A UNICEF Message for Halloween

It has taken fifty years — the time span of childhood — for a few boys' and girls' spontaneous project to grow into the world's greatest effort by children to help their fellow children. In 1950 an American Sunday School class dedicated the traditional fun of Halloween to aiding less fortunate youths in other parts of the world. Those first UNICEF Trick or Treaters collected $17.

Similar plans to support the United Nations Children's Fund are under way once again. On October 31, about 3.5 million bright-eyed spooks, witches, and space-men will ring doorbells and carry orange and black collection cartons bearing the symbol of a mother and child. It is estimated that the "treats" of life-saving coins they receive will top $2 million.

"In keeping with our traditional spirit of goodwill and generosity, each American can help UNICEF to continue its vital work by participating in the Trick or Treat program at Halloween," President Johnson said in a message from the White House, "Mrs. Johnson and I hope that our fellow citizens this year will once again join in bringing the opportunity of a better life to more of the world's children."

Just how many more needy children can be reached and helped will depend, of course, on the generosity of each and every one. Our own church will be doing their share in the fight against illness and malnutrition by providing an opportunity to give badly needed pennies, nickels, and dimes. But before we go, we would do well to ponder the following considerations.

Conditions in the world today can be illustrated by the following example making a few broad statistical comparisons between advanced and underdeveloped countries. Gross national product per capita — $1,470 against $130. Doctors per 100,000 population — 110 as compared to 16. Life expectancy — 67 years against 38. Literacy — 92% against 33%.

The United States has 910 hospital beds per 100,000 population while Burma has 37. The U.S. infant mortality rate
per 1,000 live births is 26, while that of Guatemala is 90, 97% of U.S. children reach age 7, but only 67% do in India. Seventy-five percent graduate from primary school, and only 7% do in Colombia.

To carry out its vital work among some 750 million children in over 100 underdeveloped countries, UNICEF depends entirely on voluntary contributions. It brings help and hope through more than 100 local organizations, although its annual budget is equivalent to the amount spent for world armament in forty minutes of one day.

Fortunately, saving young lives does not cost much money. Through UNICEF, a single penny means five large cups of milk to save a child from tuberculosis. A nickel dropped into a UNICEF Trick or Treat carton provides the antibiotic ointment to save two young victims of trachoma from becoming blind.

Misery, want and disease take no vacation—UNICEF is at work all year round. A chance to take part in this great humanitarian venture is given us only once a year, on Halloween, by our own children. Every community in America should proudly participate in furthering the endeavors of the Children’s Fund. It is important to believe that any child could remain indifferent to the plight of needy children.

A young internee in a hospital asked Dr. Mayo what he thought of drinking, and Dr. Mayo replied, “You can get along with a wooden leg but you can’t get along with a wooden head.”

Louis H. Evans in Youth Seeks a Master (Fleming H. Revell Company).

SABBATH SCHOOL LESSON for October 31, 1964
Stewardship of Possessions
Lesson Scripture: 1 Timothy 6: 6-12, 17-19

THE SABBATH RECORDER
that missionaries had done in his country but he wanted it understood that he had no Christian faith, but was a humanist. But both forth, which sets forth that he has seen in operation even though he has turned from it. The people who come on a weekend seem to be free, probably most of them were Protestants, but quite a few were Roman Catholics or Eastern Orthodox. There was a record attendance at the fair on October 11, of 92,000.

When the World’s Fair Committee met at the Baptist Building in Washington October 7, four members present evaluated the Baptist Booth to some extent by pre­ sentation. The number was expected. Before the fair opens next October 4, 1964, with the Baptist Building, bringing the meditation. The panel discussion, entitled “His will through our service,” included a report by Miss Jenny Wells, exchange camper sent to the Pacific Pines Camp near River­ side, Calif., this past summer. Mrs. Vernon Williams of North Loup read a report of the church camp which has been developed by her church, and Duane D. Davis of Boulder spoke on recent improvements made at the Rocky Mt. camp jointly owned by the Boulder and Denver churches. Particular interest was given to reports on the radio evangelism program of the Kansas City church made by Pastor Conrad and Donald D. Davis, American Baptist Association has helped finance this work and $400 was later appropriated by the Executive Committee toward its continue.

Clare Clement, Ord., Neb., was elected president for the coming year and Mrs. Leona Babcock, North Loup, was re-elected secretary-treasurer. The 1965 session will be held at North Loup.

A budget of $1,580.33 was adopted by the Association for the coming year, and activities formerly carried on by standing committees were referred to the Executive Committee. Pending the changes in the by­ laws each member church was requested to name an additional member to serve with the executive body. Considerable discussion took place and the Executive Committee was asked to reconsider its future usefulness. A subcommittee will administer student aid as formerly until this study is made, applications being received by Association officers or Pastor Duane Davis. The vocational work of the Association was referred to a subcommittee made up of the Nortonville members of the Executive Committee.

Meals were served by Denver adult clubs planning to do service, by Mrs. Kenneth Crosby, Mrs. Mildred Jeffrey, Mrs. Claude Knox, Mrs. Irwin Randolph, Mrs. Melvin Stephan, Mrs. Ralph Rust and others. Oversight of accommodations in Denver and Boulder homes were arranged by Mr. and Mrs. Melvin Stephan and the Rev. Albert N. Rust.

An all-church social conducted by Elno Davis highlighted the Sabbath night program and included a variety of talent offered by old and young. A transcribed Sabbath-closing program was presented by Pastor Bass before the social hour. A Sunday morning youth breakfast was held on Lookout Mt. at the home of Mr. and Mrs. Kenneth Crosby when the Rev. Myron G. Soper, Boulder pastor, spoke. Special children’s programs were also arranged on Sabbath and Sunday afternoons. A service of music and meditation led by the Denver choir and its director Irwin Randolph closed the session Sunday night.

Southern Baptist Challenge

God is trying to tell Southern Baptists to get on with the work of witness and proclamation of the Gospel, Wayne Dehoney, Convention president, told the SBC Executive Committee.

Dehoney concluded three things are necessary before Southern Baptists can move forward as God desires. He said, “We must agnize.” He defined this as a spiritual experience of a person on his knees in a heart-searching examination of motives.

“Can we mobilize,” Dehoney continued. “The professional religionists are not going to win this world to Jesus Christ. We must mobilize the total resources of the denomination—every layman.”

“Finally, we must visualize. We must look up and get a fresh new vision of God on his throne,” Dehoney said.

There are many roads to hate, but envy is one of the shortest of them all. — Grit.

Christ is the Answer

(continued from page 7)

Christ then we must first admit our involvement. For we are involved whether we know it or not and whether we like it or not. We are involved! We are involved because there are human realities in the midst of other human beings. We are involved because the lines are drawn and there is no neutral ground. We are involved because we are Christian. We are involved because we are prejudiced. I do not say that because some of us are prejudiced. Neither do I say it because I know any among us who are wild-eyed fanatics on the subject, I say it because it is true. The unreasoning hand of prejudice has left its dirty fingerprints on every heart. This is true.

First of all, I must confess that this is true of me. In many ways I have been and am an open-minded moderate, fellowship­ ing happily with men of several races, enjoying friendship and fellowship across color lines. But my mind is not fully rid of the tensions that race produces in our world, and a skillful analyst could quickly discover roots of race prejudice in my attitudes. I would not have said these words six months ago, for I did not believe them. And I expect that some of you are sitting there saying: “I wouldn’t have thought of him as black! Why doesn’t he just speak for himself? That’s not true of me.”

As I stand here today to present Christ as the answer in race relations, I would rather persuade each of you, regardless of the color of your skin, to admit your own involvement in private and public in one or other single thing, for until we are united by that confession, we cannot even begin to discover and reflect the mind of Jesus Christ.

We stand convicted by Christian con­ science. Once we discover our own inv­ olvement; once we recognize our inner tensions; once we confess to God our lack of love; once we are prepared to search for His guidance; and to accept the leadership of His Spirit.

(to be continued)
Seated: Rev. Everett T. Harris, who spoke on the theme "Christ is the Answer to Our Spiritual Needs;" Rev. Joseph A. Samuels, worship assist­ ant; and Rev. Clifford W. P. Hansen, Host Pastor in charge of the service.

ITEMS OF INTEREST

Baptist Reporter goes to Vatican Council

Editor's Note: The third session of Vatican Council II is in session September 14 to November 20 in Rome. W. Barry Garrett, Baptist news correspondent in Washington, D.C., is in Rome to give a Baptist's eye view of the Council. His reports go to Baptist publications in North America and Europe by Baptist Press (BP), Baptist Public Affairs (BPA), and European Baptist Press Service (EBPS).

A person may or may not like what is said, but one thing is certain—a terrible struggle is taking place in Catholicism. It is this struggle that we are privileged to observe and report during the next several weeks in Rome.

-Baptist Press

Changes in Eastern Orthodoxy

Great publicity has been given to the actions of the Vatican Council which opened the way for bishops in the Roman Church to allow the use of the vernacular in certain parts of the liturgy of the mass. Protestants have been unable to appreciate the reasons given for conducting services in a dead language. The change will remove a barrier as well as make the mass understandable to the far greater numbers.

This emphasis on changes in the Catholic Church has perhaps overshadowed the similar situation in the Eastern branch of the Church, the Greek Orthodox. They, too, have stuck to a dead language, with all their masses being said in Greek. The Seventeenth Biennial Ecclesiastical Congress of the Greek Orthodox Archdiocese of North and South America (a body of 2 million members) met in Denver, Colo., June 28-July 4. Archbishop Iakovos, Pri­ mate of the Church, made the official an­ nouncement that, by unanimous decision, a limited use of English will be intro­ duced in the Divine Liturgy and in the Sacraments of the Church. According to this decision, the Epistle and the Gospel may now be read in English. The decision, said the announcement, was made partly on behalf of those who had come into the Church from other faiths.

Graham Team office in Atlanta

A new office for the Billy Graham Team, with a staff of ten, has been opened next to Atlanta's International Airport. It will be the headquarters for research and for about 25 members of the team and as­ sociate evangelists. Dr. Graham will con­ tinue to maintain his home in North Carolina. The international headquarters of the Billy Graham Association, which is expanding, will remain in a time­ place where it has been handling business af­ fairs and mail for the past fourteen years.

Popular Testament

The Amplified New Testament (Zon­ dervan) is tremendously popular. There are over 925,000 copies in print. A new student edition sells for only $2.95. Part One of the Old Testament, now available, completes the whole Bible in three volumes.

NEWS FROM THE CHURCHES

RICHBURG, N. Y. — Our church has participated well in denominational ac­ tivities during the summer. Our pastor, Ernest Bee, was directed by the Young Adult Pre-Con Retreat in West Virginia. Others attending Conference at Salem were Mrs. Bee, Gertrude Burrows, Robert Stohr, Leda Young, and Fawzia Drake. While the pastor was on vacation the pul­ pit was supplied by other ministers.

On September 12 the youth class of the Sabbath School sponsored a tea­ ren dinner so that Conference reports could be given in the afternoon. The dele­ gates told of their particular interests; women's work, youth work, foreign missions, home missions, and vocational work.

Pastor and Mrs. Bee have recently adopted a baby boy, Jeffrey. At the Sep­ tember meeting of the Ladies Aid there was a baby shower which provided their new son with a high chair. The July by­ law meeting of the Ladies Aid was a picnic. In August plans were made for money raising projects.

We are happy to report that our church reached our full quota for Our World Mission for the year.

WHITE CLOUD, MICH. — On the first Sabbath in September the Rev. Leon Law­ ton, recently returned from the Jamaica mission field, spoke from our pulpit, giving us an inspirational, practical ser­ mon. After the fellowship luncheon he showed pictures taken among the Jama­ ican churches, giving us a much clearer understanding of the work there.

The Union Vacation Bible School was held in the elementary school building with a large enrollment. The Rev. Don Sanford was director.

This summer the outside of the church was painted, and the basement had some much needed renovating.

Our college students, Cheryl Cruzan, Dorothy Van Winkle, and Mike Mosher, Western State University, and our public school teachers, Minnie Reefman, Muske­ gon; Earl Babcock, Shelby; George Bab­ cock, Allegan; Bob Babcock, Margaret; and Leon Mosher, White Cloud, are all caught up in the activities of the school year.

The Ladies Aid wishes to thank all those who contributed recipes for our cook book. We have the second order of these books and we invite sales at $1.50 per copy. Miss Irene Foster, White Cloud, The Ladies Aid has had a busy year. With making cancer pads for the Red Cross, knitting for the Free­ mont Foundation Christmas project, trying to keep the church furnished with books to go to the homes of those who lose their homes by fire, and, this summer, making a book­ let for the Sabbathkeepers, time has gone rapidly past.

Now we are looking ahead to the ses­ sions of Northern Association, to meet here Oct. 23-24. With Ted Fetherston as president we anticipate a profitable and pleas­urable meeting.

SHILOH, N. J. — Our sixth annual Church Retreat and Planning Conference has been scheduled for October 16 and 17. The Friday evening will be held at Jersey Oaks Camp with the theme: "This I Believe." Talks will expand the theme: "I believe in God, in Christ, in the Holy Spirit."

Sabbath morning worship, October 17, will be held at the church. The after­noon service at camp starts with informal singing by the Men's Chorus. Again talks will follow the theme in the following: "Sabbath, Church, Evangelism."

A review will be made of the five­ year Program for Advance. We will build our church calendar, planning for Mis­ sion 65. The retreat concludes with a fellow­ ship supper.

A chili supper was held recently at the parsonage for the Senior Youth Fel­ lowship. The year's activities were planned at this time. Fund raising will continue with a special of A-Dip Supper, Spaghetti Supper, Sub Sale.

The Junior High Youth Fellowship has also made plans. The leader of this group has taken some of them to the World's Fair. They have also been to the County Home for singing and worship service. They plan to invite this group the first or second week in No­ vember.

Again this year the five churches in this vicinity will hold hymn sings. They have voted to secure another Spanish worker next summer for the Puerto Ricans. He works with the farm laborers con­ ducting Bible studies, special programs, and recreational activities.

The Men's Fellowship met at Jersey Oaks Camp. Attendees included painting, cutting wood, other odd jobs. Supper followed, and a business meeting was also held. No projects were given as we need to be carried out at the camp, Committees were appointed for these jobs.

The Shiloh ladies have been invited to attend the conference held in the Marlborough ladies on October 14, 1964.

The Ladies Aid of the Shiloh Church has gone on their Fall tour to Jamaica. They have made the church, the community, and area churches aware of the possibility of helping others.

-THE SABBATH RECORDER

OCTOBER 19, 1964
## OWM World Missions

**Treasurer's**

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### SEPTEMBER DISBURSEMENTS

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**Total Disbursements** | $5,463.77 |

### SUMMARY

- **Total raised Oct. 1, 1963 to Sept. 30, 1964**: $106,387.96
- **OWM Budget**: $100,510.00
- **Raised over Budget**: $5,877.96

October 4, 1964.

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**A Protestant Heritage**

Martin Luther is counted as the founder of all the Lutheran churches but he belongs to the world. We all share in the rich heritage that came from his ability to break the temporal power of Rome and thus make possible the religious liberty which is cherished by all Protestants. It is fitting that a monument to the great reformer be raised outside a church in the nation's capital. If we forget the past we fail to understand the present and we compromise the future.