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The Sabbath Recorder

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.
Reformation Day, 1964

Throughout the land Protestant leaders are seeing the need to give more attention in a co-operative way to Reformation Day in the church calendar. The usual local and sectional public associations and local activities of churches schedule union meetings to make people more aware of their Protestant heritage which has its roots in October. Forgive all sins the day that Martin Luther nailed his ninety-five theses concerning indulgences on the door of the castle church in Wittenberg. To observe the anniversary of that day is good, not only for Lutherans who trace their descent from the great German reformer, but for all who cherish the Protestant position. Times have changed; our churches have changed; and Rome itself has changed and is changing to some extent. There are still, however, many of the same vital issues at stake which can best be emphasized by public meetings that call to mind the history of Protestantism. When such meetings are well planned, they deserve the support of all denominations and liberty loving groups like our own.

Most churches observe Reformation Sunday (Oct. 25) rather than the proper day, October 31, which is Reformation Day on the Sabbath. This is one of those accommodations or compromises which does not speak well for the vigor of convictions. It is to be hoped that Reformation Day sermons in Seventh Day Baptist pulpits will stir up the congregation to make people realize the day that Martin Luther nailed his ninety-five theses concerning indulgences and the day that Martin Luther nailed his ninety-five theses concerning indulgences on the door of the castle church in Wittenberg. The practice of celebrating the day that Martin Luther nailed his ninety-five theses concerning indulgences on the door of the castle church in Wittenberg is a story that makes reference to the day that Martin Luther nailed his ninety-five theses concerning indulgences on the door of the castle church in Wittenberg.

The people of our day who believe that the cause of Christ would be furthered by an ecumenical church have forgotten the lessons of history. The church was all through the Middle Ages a mighty weapon. We have a tendency to forget this because we have long had the opportunity to choose the church that seems to us most in harmony with the clear teaching of the Scriptures.

When a church has no rivals it becomes a state church to all intents and purposes. It is almost impossible for such a church to maintain effective machinery for purifying its own church. The tendency is to persecute the reformers rather than to listen to them. If there is no place else to go, the communication is a mighty weapon. We have a tendency to forget this because we have long had the opportunity to choose the church that seems to us most in harmony with the clear teaching of the Scriptures.

The Machinery of Salvation

On the Missions Page of this issue is a move to use a little machine in a Gospel meeting in a rural area of British Guiana. It is a little gasoline-powered generator weighing only eleven pounds, easily carried from place to place with one finger. A letter from the missionary suggests the above heading "The Machinery of Salvation." Never before had the Rev. Leland Davis been able to show filmstrips effectively in evangelistic meetings in country places. The "Tiny Tiger" enabled him to use 200-watt projector. On the closing night of the series of meetings he showed the filmstrip entitled "What the Bible Says about Salvation." It made the biblical way of salvation plain by pictures as well as words. There were ten people who responded to the invitation to come to the meeting. Were they saved by machinery? The answer has to be No. But this answer must be quickly followed by stating that with the probability they would not have been saved without this new and unique machinery of salvation.

Some use it to keep in touch with their home countries, sending letters home or listening to radio programs. They are seeing the need to give more attention in a co-operative way to Reformation Day in the church calendar. The usual local and sectional public associations and local activities of churches schedule union meetings to make people more aware of their Protestant heritage which has its roots in October. Forgive all sins the day that Martin Luther nailed his ninety-five theses concerning indulgences on the door of the castle church in Wittenberg.
An Oversubscribed Budget
What of the Future?
By the Executive Secretary

A comparison of the Our World Mission budget figures over the past five years reveals the following denominational giving:

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<td>64-65</td>
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While the total budget was oversubscribed in the amount of $5,877 for the past Conference year, and while all agencies received more than was anticipated in undesignated giving, the fact that designated giving did not reach the amount hoped for caused some agencies to fall short of the total approved for the OWM budget. To illustrate: the budget for Society "A" included $15,000 from undesignated giving and $10,000 from designated giving. The total approved in the OWM budget; if the undesignated budget for the denomination were oversubscribed by 5% Society "A" would receive $15,750 in undesignated funds; if, however, the designated giving to Society "A" amounted to only $8,000, its total for the year from budget would be $23,750, or $5,875 short of the amount approved by the General Conference.

As we work toward a total budget of $113,899 for 1964-65 it is desirable that we keep in mind the distribution of designated and undesignated funds. Designated funds may be sent directly to the treasurer of the society for which they are intended. OWM may be sent through the OWM treasurer, specifically earmarked for the society. Undesignated funds are distributed by the agencies in proportion to their participation in the total OWM budget. (One third of General Conference funds are distributed monthly.)

As reported from the churches the average per member giving for benevolences, including the OWM budget, amounted to $19.55 for 1964 while in 1963 it amounted to $17.60. For congregational operating budgets increased to $50.22 per person in 1964 as compared with $50.84 in 1963.

Planning Committee
Holds Profitable Meeting

The members of the denominational Planning Committee after four days of continuous meetings at Plainfield Sunday evening, October 11 to Wednesday the 14th, expressed themselves as feeling that this was one of the best sessions held in the years that this central committee has been in existence. This was partly due to the addition of new members and the presence of the director of evangelism, Leon R. Lawton, who has led the Jamaica Conference in its constructive plans for a number of years. People with such wide experience as Mrs. Robert Fetherston, president, and the Rev. Marion Van Horn, vice-president of General Conference, were a distinct asset, especially when it came to discussing agency budgets (a new task for this committee). For identification of all those taking part in the planning see the cover of last week's issue.

To fix attention on the emphasis of greater lay participation in outreach of the church for the next two years, SecretaryTrueblood began the planning session with a devotional study using excerpts from a book The Company of the Committed by Elton Trueblood. From this new literature they went on to discuss and correlate future plans of the boards on evangelism, such as evaluating local situations where people want to organize churches, training dedicated service recruits, and assessing the prospects of replacing present situation through the use of laymen and young people. A comparison of the planning sessions over the past five years, which inevitably spawn crime and corruption, demonstrates clearly the greater need for ministerial training, and some sharp increases in executive secretary expenses are things that must be met a year from now.

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Martin Luther Meets Pope

After a 25-minute private audience with Pope Paul VI on September 20, arranged by Archbishop Hallinan of Atlanta, the Rev. Martin Luther King, Jr. (American Baptist) remarked, "I think new days have come when a Pope meets a fellow who has not been the command of Martin Luther." They talked of other things than names of church reformers. Dr. King solicited the help of the head of the Catholic Church in the housing discrimination in large urban areas where the Catholic Church is very strong. He felt that a three-year plan of the official position of the church would help the situation. The Negro leader went to Rome after visiting the mayor of West Berlin.

**OCTOBER 26, 1964**

**THE SABBATH RECORDER**
The Relation of the American Sabbath Tract Society to Our Denominational Life and Work

By Rev. Kenneth E. Smith

(A paper read at General Conference Aug. 18)

It was sixty years ago that A. H. Lewis addressed the General Conference at Nor­tonville, Kansas, on the relationship of the American Sabbath Tract Society to our denominational life and work. The ques­tion of that relationship was very lively in 1904 and Dr. Lewis revealed some anxiety about the future. The notion of a unified general confer­ence encompassing the societies and agencies was put into prac­tice that year. Would Seventh Day Bap­tists continue to support the publishing interests with vigor, or would a multitude of other causes dilute their enthusiasm? How important is publishing to Sev­enth Day Baptists? Sixty years later we consider the same question that Dr. Lewis raised just before his death.

It is a well-established tradition that, except for formal reports, the opinions expressed in Commission meetings are confidential. An incident of some years ago has been widely reported and I must regard it as in the public domain.

An earlier editor of the Sabbath Recorder had been invited by the Commission to meet with them for discussion of editor­ial policy. It became obvious before long that the commissioners were agreed on the charge that the Sabbath Recorder was not interesting enough. The editor listened patiently and then he said, "Gen­tlemen, if you would do something inter­esting, I'd print it!"

This may be taken as a parable of the relationship between the denomination and the Tract Society. While it is true that the agency of publications must pro­vide leadership and imagination it is still an agency of our people. It reflects what we believe, it reports what we do, it prospers as we support it. To that extent our impatience and even our criticism may be turned back upon ourselves. It is up to us to imagine a progressive, prosperous, efficient agency of an inactive, inefficient, and indifferent group of people.

The relationship of the American Sab­bath Tract Society to the denomination is a two-way street. We have a right to expect some things from the Tract Society and it seems to me that we expect far more than printed matter from the press. It is the responsibility of those who represent us in the Tract Society to continue that they be cheerfully responsive to the views of the General Conference and of the people in the churches. We expect the leadership of the Society to exercise conservative steward­ship as to the inherited mandates of the past, but we expect no less adventurous, imaginative experimentation on the front­iers of tomorrow.

That is a lot to expect under any cir­cumstances. It is ridiculous to expect it without our assurance and the im­portant support. The Tract Society is all of us. It is important that the Tract Society do everything it can to make us all feel that we are members, if not always welcome. It is just as important, however, that we make clear to the Society that our privilege of opinion is based upon our unfailing support. Let's not criticize the management of the corporation unless we have bought some stock.

The relationship of the Tract Society to the denomination is a two-way street at a deeper level, also. The editor's reply to the Commission has a profound im­plication. It is true that a people who are doing exciting things will be able to report exciting things in their publi­cations. But it is also true of their con­victions. The work of the Tract Society is to represent the religious convictions of Seventh Day Baptists in printed form. How do you convictions look on paper, my friend? If your beliefs are vague, confused, or nebulous, don't blame the printer! The whole business of the Tract Society is based squarely upon the assump­tion that we have something impor­tant to say on so many vital issues. We are constantly echoing the trumpet call of giants like A. H. Lewis. Neither can we do much good with a handful of tracts that we haven't even read. The observation might also be made that it must be easier to print the beliefs of a denomination which has an active press than to represent thousands of people who agree more on liberty of conscience than anything else.

We will never stop having opinions about the work of our boards and agencies and it would be tragic if we stopped being concerned about what they are doing. We will continue to refer to them as 'they' when, upon reflection, it is 'we' about whom we speak. We will continue to give them the responsibility of speaking for us and we will think they have a lot of nerve when they do it. We are talking about the relationship of the Tract Society to the denomination and in reality it is one body related within itself. If the farmer expects the cow to give milk, he had better pick a little hay.

Sixty years ago A. H. Lewis said, "No human organization of value continues, unless the purpose for which it is organized, has vitality and importance." Not everyone understood, as he did, the vital importance of the American Sab­bath Tract Society. I wonder if we do today. I am happy to state that Seventh Day Baptists may hope to make, this is certain: in the future, as in the past, our total cause is tied to communications and the printed word.

There were great Seventh Day Baptist leaders in A. H. Lewis' lifetime, and I hesitate to say anything which might be thought to reflect on their power and dedication. If it is true that Abram Herbert Lewis reached more men and stirred more thinking about the Sabbath than all his colleagues combined, if that is an extravagant suggestion you may attribute my opinion to a spiritual and intellectual relationship which I enjoy with my friend. If your beliefs are vague, confused, or nebulous, don't blame the printer. It is a lot to expect under any cir­cumstances. It is ridiculous to expect it without our assurance and the im­portant support. The Tract Society is all of us. It is important that the Tract Society do everything it can to make us all feel that we are members, if not always welcome. It is just as important, however, that we make clear to the Society that our privilege of opinion is based upon our unfailing support. Let's not criticize the management of the corporation unless we have bought some stock.

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Memorial Board Holds Meeting

The fall meeting of the Memorial Board was held in a normal meeting at the first-floor office of the board in the Seventh Day Baptist Building in Plainfield, N. J., Sunday, October 11, to take care of the im­portant business — handling investment funds left to the Memorial Fund, which is its primary responsibility.

Clarence M. Rogers of Salem, Va., who was elected chairman of the board at the recent General Conference, was present for the first time. He replaced L. Meredith Maxson, whose term expired and who has moved to Florida. Secretary of the board, L. Harrison North, in a letter to the retiring member noted that from 1954 to the present Mr. Maxson had "rendered a valuable service as con­sultant on investment problems" and had "been of great encouragement, that the safeguarded our endowment funds has been protected and the income increased from year to year."

The Memorial Board, through recently received gifts, has increased its fund income has been able, after due consideration, to give financial assistance to certain pro­grams not provided for in the budget.
MISSIONS — Sec. Everett T. Harris

Rev. Leon Lawton Begins Service as Director of Evangelism

Nine members of the Home Field Committee of the Missionary Board met with the Rev. Leon R. Lawton on Wednesday evening, October 2, 1964, to discuss the joint plans and schedule of visits for the new Director of Evangelism for Seventh Day Baptists. It was a challenging, good-spirited and forward-looking meeting.

First, Brother Lawton reviewed his activities since his return from Jamaica. With his official status as returned missionary on furlough, he has had a very busy schedule of visits to the churches since his return to this country early in June 1964. He had attended sessions of General Conference and the World Consultation as an "advisor."

Continuing his report, Pastor Lawton stated that September was spent mainly in visiting churches of the North Central Association. Some thought, planning and correspondence was started relating to the work (of Director of Evangelism). Several books relating to Evangelism have been purchased and read. Material on dedicated service programs for youth as carried on by other denominations has been obtained for study and evaluation.

His report concluded, "We do wish to thank the members of the American Tropics Committee for their interest, prayers, and support during our years in Jamaica and look forward to the continued work with the Missionary Society in the Home Mission field. We ask your continued fervent prayers for the task is beyond us and it is our trust that the wisdom and understanding He alone is able to give."

It was agreed during the Home Field Committee meeting that the first duties of the Director of Evangelism would be that of making an estimate of the growth potential of certain church areas that have made application for the services of the City Pastor-Evangelist when he is relocated on July 1, 1965. Churches that have made application to date are Syracuse, Schenectady, and Kansas City. Other churches may make application up until the October 25 Missionary Board meeting. A notice to this effect was sent to the Sabbath Recorder.

It was stated that the Director of Evangelism would attend Eastern Association at Plainfield October 9-11, followed by Conference Planning Committee at Plainfield October 12-15. Eight persons would take the opportunity of his stay in Plainfield for consultation with Tract Board leaders. He would hold a booth at the New York World's Fair on October 15 and would then proceed to Syracuse, N. Y., on October 16 to attend Central New York meetings with the Syracuse Seventh Day Baptist Church October 16-18. While in the area the Syracuse and Schenectady Churches would hold special studies for relocating the City Pastor-Evangelist. It is expected that Mr. Lawton will attend the quarterly meeting of the Missionary Board on Sunday, October 25.

missions report from British Guiana

Under date of October 1, 1964, a letter from the Rev. Leland E. Davis tells of the progress and problems of mission work in British Guiana. It would appear that the political situation, though still unsettled, is sufficiently improved so that current work is progressing.

Repairs on the Peters Memorial Church at Parika are getting underway. Matching funds from the Missionary Board were sent to help on this. Pastor Joseph Tyrrell has been ill but is now improved in health. A baptismal service for believers was held at the Dartmouth Seventh Day Baptist Church recently. Seven persons were baptized, including Pastor Tyrrell's granddaughter.

Rev. Johanda M. Gibhon visited the island from Jamaica. While there, he talked with Pastor Tyrrell about plans to be made for the City Pastor-Evangelist, who will attend the quarterly meetings of the District Board.

The new Director of Evangelism for Seventh Day Baptists, the Rev. Leon R. Lawton, began his service on the Sabbath, September 28, 1964. To illustrate the enthusiastic support of the work of the division, he was sent a thank you note from the American Tract Society. The note read:

"Dear Pastor Lawton,

It was indeed a pleasure and privilege to welcome you as our new Director of Evangelism. We are looking forward with great expectation to your new role in carrying out the vital work of Christ's Church in this Haroldian day. We wish you joy in every aspect of your ministry, and pray that the Lord will pour out His grace and favor upon you and your work."

In the reports of the American Tract Society we find that the British Guiana Bible Society has been established. Its purpose is to produce a Gospel literature in the English language for the people of British Guiana. A school for Bible study has been established and a Bible Class for teachers has been organized.

Evangelicals Analyze Ecumenical Movements

Roman Catholic and Protestant ecumenical views were expressed at the 22nd annual convention of the National Association of Evangelicals. The views of Dr. Herbert S. Mekel, pastor of First Presbyterian Church in Schenectady, N. Y., and a former NAPE president, discussed problems raised by the Roman Catholic statements on ecumenism.

With regard to Roman Catholic trends, Dr. Mekel concluded that "Rome will never yield her power and prominent position, but what a thaw since the days of Pius XII."

Dialogue was being encouraged as a "strategy," Dr. Mekel said. "The Roman Catholic church is fighting for her existence, as was lost Poland, Romania, and Czechoslovakia. She is short of priests and has had to turn to the laity, in an attempt to prop up her educational institutions. Dialogue is therefore being encouraged as a strategy."

He added, "Rome is ready to clean house because she recognizes that she needs it. And she wants it at the time the tide is sweeping against her."

THE SABBATH RECORDER

OCTOBER 26, 1964
Christ Is The Answer To the Problems of Race Relations
By Rev. Victor W. Skaggs
A Sermon Given at General Conference
(Continued from last week)

The Scripture Teaching Is Clear
The Scriptures make the basic Christian position very clear. The great commandment which Jesus gleaned from the Old Testament:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it. You shall love your neighbor as yourself.

These express it. And the ancient background for the second command includes the sentence:

The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself. (Lev. 19:33)

This is the book of the generations of Adam. When God created man he made him in the likeness of God (Gen. 5:1).

So Genesis refers to the unity of mankind and the dignity of all men.

The Jewish Talmud makes a clear protest against all nations of group superiority:

All men are descended from a single human being. This is, so that no man may say, 'my ancestor is greater than yours?' (Mishna, Sanhedrin 4:5).

And in an eloquent passage that still speaks with certainty, Paul the Apostle wrote:

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free; for you are all one in Christ Jesus (Gal. 3:28).

With this as a brief background, why is it that much literature about solutions to the problems of race relations does not even mention the church as an involved agency? Why is it that much literature on the subject lists social agencies, labor unions, the Congress of the United States, the Supreme Court, the various groups organized for this specific purpose, but does not even mention the Church of Jesus Christ? Without the centuries of the sofening of human conduct and the awakening of human conscience by reason of the presence of that Church and its faith in the midst of society, problems in human relations would be met with naked power, and submission by force would be the accepted way of life instead of the example that brings concern and a universal wave of horror.

I believe that we are all Christian people, deeply concerned with love and justice and goodness for all. In this we are not alone, but we hold the divine principles we are divided. Let me suggest three steps that may lead to some vital action on our part.

1. We are called to discover and confess the roots of prejudice in our own hearts. This is the essential. We cannot go on until this is done.

2. We are called to use the simple technique of the psychologist in an attempt to understand the unrest, the revolt, by looking at it through the eyes of other men. This is not easy. In order to do it we may have to do as Oliver Powell, minister in the First Congregational Church, Oak Park, Ill., did and take a Negro leader and find it necessary to sleep night after night in the uncomfortable corners of the Negro leader.

3. We are called to determine to search for the mind of Christ and in prayer and supplication seek to act on what we discover.

To talk in principles and urge no specific in these days is not enough. Jesus talked much more specifically to the problems of His day. We are His Church. We must speak more specifically to the problems of our day. First, some questions:

Our colored brethren in the United States have as much right to the freedoms we enjoy as we have. They are granted to us all by the Constitution of the United States and the Declaration of Independence. It is: "That all men are created equal... That all men are created equal... That all men have the right to life, liberty, and the pursuit of happiness. Is it true that this statement guarantees these rights to everyone or else that the right of none are safe?

Some men are using methods to achieve the goal of freedom that in themselves deny freedom. Are such methods justifiable in the Christian Church? Can the church and the minister in the church work toward a good goal side by side with men whose methods of work are not Christian? On the other hand, can Christians in the church and in the community work with those whose methods are questionable when the goal is clearly within the realm of the Christian ethic?

Is there any solution to the problem that will truly bring justice to all concerned, or do all solutions impose hardship for some?

These are questions that confound the wise. They are not to be settled in a word. But let us add to them this one more: Has the Christian anything more to offer than sympathy and help for those who are suffering and those who are embittered?

The church can support laws that tend to bring equality. It's true, as is so widely said right now, that you can't legislate morality. But that misses the point altogether. The law is not supposed to make people good; it is to protect the innocent.

The church can participate in and all movements it feels are good that do not contradict the Gospel of Jesus Christ. But most important of all, the church must present her view that Christ is the answer, that while the humanitarian approach is legitimate and good and the church will support it, still the church recognizes that its basic for work and teaching is found in this: that God was in Christ reconciling the world to Himself and that in Christ there is neither slave nor free, Jew or Gentile, black or white, but all are one in Him. Christ is the answer in race relations in that, in drying for all men, He destroyed every barrier, every crevice, every wall, every division, and community between and among all men. The standards of our society have no relevancy to this principle. His purpose was to create a new people, a new society, in which all would be well.

(Continued on page 13)
Is the Crowd Right?
By Ella Leunberger, Adell, Wis.

In years gone by, the crowd was wrong in many instances, as the following illustrations will prove. In 1842 Adam Thompson of Cincinnati, Ohio, filled the first bathtub in the United States. Doctors predicted rheumatism and inflammation of the lungs from such a new-fangled idea. A ban on bathtub exercise was published by Philadelphia from November 1 to March 1. Providence and Hartford set up extremely heavy water rates. All these facts are right out of the records. Was the crowd right? What would we do today without the bathtub?

As late as 1896 England still had a law prohibiting any power-driven vehicle on the public highway from traveling over four miles per hour; furthermore, it required that such a vehicle should be preceded by a man bearing a red flag. The crowd was wrong!

Samuel Morse was criticized by press and Congress; but today the click of the telegraph is heard the world over. The crowd was wrong again.

When Alexander Bell exhibited his telephone in London, his opponent said, he was a fool. Today we use his invention around the world. The crowd was wrong.

While Robert Fulton worked on his steamboat, the crowd had only words of derision. His son of Cincinnati, Joseph, often asked his father, "When will this fathering of the crowd be over?" The crowd was right; the steamboat was wrong.

Since 1871玉米 and Westinghouse also was called a fool in his day, because his invention around the world. Was the crowd right? What would we do today without the Westinghouse Air Brakes?

Many people claim that the law was nailed to the cross, but it was the law of the Sabbath. The Sabbath is a token without Sabbath, and Sabbath without the Sabbath is a token. Therefore, to that purpose (Morer, Dialogues on the Lord's Day, p. 189).

"By a law of the year 386 those older changes effected by Constantine were more vividly represented. In general, civil transactions of every kind on Sunday were strictly forbidden" (Neander, Church History, vol. 11, p. 300).

Many moral and spiritual facts could be cited, but this is enough to prove how Sunday observance came into being. Daniel, the prophet, centuries ago, foretold that a power would arise that would do just this very thing. (See Daniel 7: 25).

The crowd usually does not believe present truth. It was so in the days of Noah; but did their unbelief stop the flood from coming? In the days of Christ, how many of the Jewish leaders believed in Him?

During the ministry of the apostles, how were they treated for preaching salvation through Christ and His Resurrection? They were stoned, imprisoned, and most of them were killed. It is the same today; most people reject a plain "thus saith the Lord." Present truth for today is the Sabbath, which has lain waste for many centuries under the ban of the false religions. How many are willing to accept God's Word instead of traditions of men? Christ's Son, let us say! Profit from lessons of past history.

God loved mankind enough to send Jesus, His Son, to teach us, to be an example of obedience, and to die, that we through His life and death may have life everlasting. Do we love Him enough to follow His example in obedience in all things, including the Sabbath? The crowd may be wrong. Jesus Himself said, "Enter ye in at the strait gate: for wide is the gate and broad is the way, which leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14). Is the crowd right?

Christ Is The Answer
(Continued from page 11)

come and into which all who wished were incorporated. We place our faith in Him when we live and teach the substitution of a man-made law — doctrines of men instead of God's law.

The earliest recognition of the observance for the seventh day is a constitution of Constantine in A.D. 321 enacting that all courts of justice, inhabitants of towns, and workshops were to be held only on that day, with an exception in favor of those engaged in agricultural labor (Encyclopedia Britannica, ninth edition, article "Sunday").

"Unquestionably the first law—either ecclesiastical or civil, by which the Sabbath observance of the day is known to have been ordained, is the edict of Constantine, A.D. 321" (Chambers Encyclopedia, article "Sabbath").

Cardinal Gibbons: "You may read the Bible from Genesis to Revelation and you will not find a single authorizing the sanctification of Sunday" (Faith of Our Fathers, 1892, p. 111).

Morer, a learned clergyman of the Church of England, says: "The primitive Christians had so great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted that they derived the practice from the apostles, as appears by several Scriptures to that purpose" (Morer, Dialogues on the Lord's Day, p. 189).

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Our Christian Responsibility

Therefore we have responsibility to make it clear that we will hire or work with men and women of all groups with grace and gladness, to keep human values above property values, to so speak and live that those about us will know without question that we see worth and value in every man. But even more important, we have the responsibility to continually test our actions and our consciences by the standards of brotherhood exemplified and demanded by the Lord Christ.

One final word, a story that comes by way of a sermon from Paul Carroll's play, "Shadow and Substance."

"In the play a minister and a school teacher find themselves frequent and antagonistic. Both are strong men with powerful convictions, and the conflict between them. One day, Brigid, the minister's servant, meets the schoolman who hates her. He's proud, but I see him when he's prayin' in his little place, and the tears dries, but I see him when he's like a lion, but I see him when he fa:sts; you know you have freedom we have, who are unlawfully restrained, who suffer from the denial of human dignity."

ITEMS OF INTEREST

Broader Tolerance

Seen In Spain

"There is 'broader religious toleration' in Spain now, since at last this country's civil war (1936-39)." John D. Hughey, secretary for Europe and the Middle East of the Southern Baptist Foreign Mission Board (USA), said after a visit to that country.

"The Spanish Government is preparing new laws to guarantee religious toleration," Dr. Hughey said. He judged that the increased freedom is a result of influence from the Vatican, the ecumenical council, and foreign public opinion.

Dr. Hughey cited several evidences of toleration: No Protestant chapel is now closed by Spanish authorities, and permits for new places of worship can be obtained wherever there are groups of believers (15 chapels were permitted to open during the first three months of 1964). Several schools for Protestant children are functioning; evangelical books may be imported; all recent petitions to print books have been granted; and a Bible society is functioning openly without restrictions. Protestants no longer face barriers to civil marriage, and religious discrimination in recruitment and enforcement of Roman Catholic rules is practically nonexistent in the armed services. — BWA

Baptists at Atlantic City

Southern Baptists on a northern beach were almost as numerous as the seed promised to Abraham and Jacob — "as the sand of the sea, which cannot be numbered for multitude" (Gen. 32: 12). Five states had more than 1,000 messengers: North Carolina (1,631), Texas (1,206), South Carolina (1,189), Virginia (1,129), and Georgia (1,070). Total enrollment at the convention was 13,136 — highest in history except for 1962 when it was held on another beach, Miami.

It is reported by Baptist Press the Long Run Baptist Association, one of the ten districts of the South Atlantic states, is to have a second look in late June at some of the decisions of the Atlantic City Convention and expressed strong dissatisfaction.

Long Run minister to the SBC's turning down the race resolution offered by the SBC Christian Life Commission, and to the SBC not accepting immediately a recommendation to become part of the North American Baptist Fellowship.

The ministers said they "wholeheartedly endorse the Christian Life Commission's report on race relations presented at the 1964 Southern Baptist Convention. The Convention adopted a substitute race statement, considered by most messengers as much milder in tone than the commission's."

The intimidation attempts upon an agency head, they continued, brought "embarrassment to a large segment of our denomination to whom the ... Christian Life Commission recommendations bear a true Christian witness to current issues which cannot be avoided."
Revival Committee Goes All Out

An historical skit in two scenes was presented by the Junior High Youth Fellowship following the supper while people were still seated at the tables. After the tables were cleared the meeting was called to order in the parlor by the president, Edward Crandall. Annual reports were given by officers and committees, including adoption of the budget presented by the trustees. Mention was made of repairs in process or completed, including the church office and pastor's study at the south end of the sanctuary, extra room in the parsonage attic, and proposed renovation of the sanctuary itself.

The following slate of officers was elected for the coming year: president, Frank Snyder; vice-president, Edward Crandall; clerk, Paul Saunders; assistant clerk, Leah Crofoot; treasurer, Edith Place; new trustees for three years: Robert Campbell, Mary Jane Reid, Clifford Potter; for two years, Daniel Rose (to fill term of trustees resigned); chairman of Conference Committee, Harold O. Burdick. — Correspondent.

News Stories Wanted

Church bulletins coming to the Sabbath Recorder have announced special weekend services, Associations, semianual meetings, etc. that make one wish he could attend all of them from East to West, from North to South. The programs as planned look interesting; as carried out they may have been far more interesting. It is hoped that specially appointed reporters or the correspondent in the place where the meetings were held will remember to write up the high points of such gatherings in a way that will bring blessing to readers everywhere.

It is nice to know that those in attendance enjoyed themselves; it is important to know what results were seen, what plans were made for the progress of the work in the geographical area served by the co-operating churches. — Editor.

Births

Blalock.—A daughter, Laura Gaile, to James and Gaul Blalock of Riverside, Calif., on July 1, 1964.

Hambleton.—A son, Lawrence Wayne, to Wayne and Carol Hambleton of Alexandria, Va., on August 1, 1964.

Hays.—A son, Tad Damon, to Gerald and Diana (Wakefield) Hays of Riverside, Calif., on Sept. 19, 1964.

Johnson.—A daughter, Mary Jo Alina, to Paul A. and Emma (Burdick) Johnson of Groton, Conn., on October 14, 1964.

Sutton.—A son, Jeffrey Osborn, to Mr. and Mrs. Edward Sutton of New Enterprise, Pa., on October 14, 1964.

Seventh Day Baptist Missionary Board Meeting

Westerly, Rhode Island, October 25

The first quarterly meeting of the newly elected Board of Managers, together with a few visitors, met in the Vestry of the Pawcatuck Church Sunday afternoon, October 25, taking a few minutes at the beginning of the meeting for a picture snapped by the editor. The group then went on to consider reports and to ponder how to meet the needs of the work with less than the needed funds. Those in the picture are: seated, Everett T. Harris, secretary; Elston H. Van Horn, recording secretary; Harold R. Crandall, president; Karl G. Stillman, treasurer; George V. Crandall, past president; standing, Lester G. Osborn, visitor; Earl Cruzan, Robert Wheeler and Kathleen Kenyon, new members; Denison D. Barber; Nicholas Fatato; Loren G. Osborn; Edgar F. Wheeler; Leon R. Lawton, director of evangelism; Paul S. Burdick; Harley D. Bond, visitor; Mrs. Paul S. Burdick, visitor; Mrs. E. T. Harris; Mrs. Neal D. Mills; Neal D. Mills; Mrs. Alexander Ferguson.