Seventh Day Baptists but is not a member of one of our churches. He mentioned that he was reading the Sabbath Recorder and got as far as page 3—the notice about the need of an accordion. He had such instrument, a good one, which he would be glad to contribute if it would fill the need and if we would take care of shipping it. A little more correspondence with the pastor in Kano should reveal whether or not they could use this 120-bass accordion. The contributor is a businessman, who says that it pays to advertise and that Seventh Day Baptists ought to do more to make themselves known.

This offer does not necessarily cut off correspondence with others who would like to see an unused instrument put to gospel use on a mission field. We will try to insert another note when there is more to report. In the meantime the church worker will be happy to hear the news. The editor is pleased to note such a quick response. It is God who puts it into the hearts of people to give in response to needs within the budget and to some outside the budget.

What Is Meant by Public Relations?

(A statement prepared for Conference by Leila Maxson, head of the office of Public Relations)

Matthew said long ago,

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven. And it was Paul who wisely advised those who would communicate with their fellow man:

Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.

The major religious bodies have recognized the wisdom in these two quotes. They have large, strong Public Relations staffs in their national headquarters, spending sizable sums on films and other media. The inventive genius that gave us magazines, radio, television, films and newspapers is being utilized by the churches to make its voice so powerful that it may rise above the din of daily life and point the way for all to a Christian sanctuary. The religious revival and return to the church of millions over the past few years is not unrelated to this growing public relations awareness among the clergy and the churches.

Our own denomination has made a start in this direction with a small portion of the denominational budget allocated to the Office of Public Relations. There is a real need for this office in our denomination and it is to be hoped that the office can develop into a real aid to our denomination. Since this post is one of uncompensated contribution, it naturally will not develop in a fast manner.

When a person asks, "How can we get more publicity for the church?" the answer is, "By publishing leaflets and brochures, distributing posters, circulating letters, buying advertising space." We should recognize that a newspaper is not a publicity organ. A newspaper is just what it says it is—a newspaper, and when there is a news story, the paper prints it. The publicity the church gets from the story is a by-product.

American Baptist Vice-president

The first Negro to be named a vice-president of the American Baptist Convention is the Rev. Dr. Samuel D. Proctor, of Teaneck, N. J., associate general secretary for communication of the National Council of Churches. As second vice-president, he is also a member of the Convention's General Council, which governs the denomination between annual conventions. Though predominantly white, the convention numbers among its 6,276 churches some 200 Negro congregations. Of these 200, most are affiliated with both the American Baptist Convention and the historic Negro Baptist Convention.

Accessions

By Baptism:

Joel Sutton
James Sutton
Robert Robinson
Clara Robinson
Alice Robinson

By Letter:

John Robinson
Marie H. Zwiebel
Doyle K. Zwiebel

SEPTEMBER 20, 1965

Revered Through The Centuries

I know it is the word of God—Woodrow Wilson

Truth, without any mixture of error—Edgar Newman

Sure marks of authenticity—Edward Henry

Great son of America—Alfred G. Zwiebel

The Gospel, in a living power—Marlton

Our Guide in the Future—U.S. Grant

Special Revelation from God—Luther Burbank

First gift God has given to man—A Lincoln

People Book! All Other Books—Nathan Horsfall

World Reading and Education in itself—Mark Twain

It is the Word Human Eyes Can See—William Shakespeare

The Scriptures Are Inspired By God—Amen, Etc.

The Sabbath Recorder

First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Headquarters of the American Sabbath Church

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Terms of Subscription
For Year $4.00
Single Copies 10 cents
Special rates for students, retired Seventh Day Baptist ministers, and services.

Postage to Canada and foreign countries 50 cents per year additional to first and renewed subscription at the rate of $12.00 per year.

Our Denominational Giving

Attention is directed to the August statement of the treasurer of Our World Mission on the back page of this issue. There is good reason for calling attention to the figures in this report. There has been a great increase over previous months and also a decided improvement over the August giving of a year ago. It would be most interesting to try to account for it and to ask ourselves what it means for the future.

Not everyone has the Sabbath Recorder of Sept. 21, 1965 readily available for a comparison of church giving. Let us point out one or two things. Thirty-six churches and fellowships gave more than the August than last. In this group of some 200 churches gave more than $871. Some churches gave very much more, some just a little, and a number less, making a total for the month of $13,586. The figure a year ago was $11,212. However, it must be noted that giving has not been as consistent this year as last, judging by the totals for 11 months. Our people gave $95,729 up to the end of August last year and $91,840 this year. Board receipts were also reported higher last year at this time —$5,204 compared with $3,829.

There are at least two things that contributed to the upsurge of giving in August. One was a stronger personal appeal by mail, an appeal that is long in September also. Another reason for the upsurge, we believe, was Conference itself, the evidence of the work of a Conference. For unity in our work, a new spirit manifest among many of our older young people, and a new confidence that we as a people are working up to better carry out our mission. It is in this latter area that some of us see hope for the future — a hope that is tied to the operational of money that comes in for our expanding work. Last minute appeals for money may still have to be made, and they will bring results, especially from those who have already given systematically and generously.

But if the large increase in giving reported in this issue indicates the beginning of a new dedication of people to the work of Christ through the Seventh Day Baptist program then the work will go forward. Some of us believe that we see strong evidence that this is the case. Dedicated people will give liberally to that which seems to the most worth while. We believe that something worth while, something to which we should lend our wholehearted, sacrificial support. And we can designate our gifts to those portions of the work we think most important. Let us try to please our Lord by our giving in September — and in October too.

The Passing of Schweitzer

When the world-famous Dr. Albert Schweitzer passed from earth's scene on September 4 the world lost a great man, one whose greatness was best shown for his willingness to turn his back on fame and fortune that could have come his way, and bury himself in medical service to man in the remote jungles of Gabon. After 50 years of operating an unconventional hospital for as many as 6,000 patients, the world beat a pathway to his door to marvel and to help. He will be remembered for his music and for his writings on religious and other subjects, but his greatest service to the poorest and neediest of Africa's millions.

The good doctor of earlier years wrote a much (and, we believe rightly) criticized book The Quest for the Historical Jesus. His contention was that we could not depend on accuracy of the picture of Jesus found in the four Gospels. From the starting point of his presuppositions he came to the conclusion that the quest for a true picture of the historical Jesus was a vain one; we could know very little for sure about His life. The book made a great stir and drew many followers into the position.

But forgetting this and some of his similar writings in the theological area, one might say that for one who was so unworldly, he himself must have been inspired by the spirit of Him who is portrayed in those four Gospels. All Jesus wrenched is a lesson that He will have to answer accurately.

Fair Weather Christians

Every pastor and local church worker is aware of the effect of the weather on church attendance. We joke about it among ourselves a little sadly, for it does not do to be as professional as Christians and church members in good and bad weather. We are going to try to subject the weather forecast to some types of outdoor work are subject to heavy weather, but nearly everybody goes to work regularly regardless of the weather. All of us eat regularly and many venture out into the rain day or night for a restaurant meal or some entertainment feature that has been planned.

Why is church attendance taken lightly by so many when others take the weather count it so helpful that they do not miss a single Sabbath? It is one of those questions we ponder and pray about but do not attempt to answer accurately.

We do observe that for some the weather can so easily become an excuse. It is too rainy, too hot, too cold, too bright, too windy, or too sultry. Pretty soon, it seems, these folks abandon these flimsy excuses and put self above Christ. They keep saying that it is too wet, too cold, too hot, too hard, and everybody would do likewise. It is definitely refreshing to hear occasionally of great crowds of people who take a different attitude — people who are taking a much more enduring satisfaction than those other types of excuses makers. For example, we read that 35,000 overflowed the stadium at Denver on the closing Sunday night of a recent Billy Graham crusade in that city. It is reported that some 9,000 sat on the grass in the outfield when the seats were all taken. All of this is an example of a great cold, hard rain most of them to hear Dr. Graham address the poor and the promise of His second coming.

We have a tendency at times to be as discouraged as Elijah who fled to a faraway cave and complained to the Lord that he was alone of all the prophets to the precepts of God. He was told to look around and take heart, for there were 7,000 who were not bowed to Baal. There may be a bigger percentage

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than we think who are not deterred by drought or rain from assembling themselves together and listening to the preaching of the gospel.

Evangelistic Methods in the Philippines

The successful methods for raising up churches in the Philippines would probably work almost anywhere in the world—except possibly some sections of the United States. Gordon Swanson in an article in the Far Eastern Gospel Crusader tells how they use teams to distribute literature and make themselves known and trusted in a given town and then follow up with tent meetings when a sufficient number seem to be saying, “Their teachings are good.”

In the tent meetings, they continue to use teams so that no single part of the meeting is more than fifteen minutes long although the whole service centers around one message impact for the night. In the early stages of the campaign they find it far more effective to give evangelistic teaching on basic truths of God, creation, sin, and redemption rather than to preach sermons as such. Later they make the people conscious of sin and of Christ’s offer of salvation. When they are ready to give the invitation, they do it carefully so that the men and women are ready to accept Christ will do so but the rest will not have to reject Him. Thus they leave the door open to those whose hearts the Spirit may touch a little later.

On the closing night they present those who “have personally accepted Christ as Savior.” At this time they become a group and are ready for the follow-up instruction that will make it possible for them to become a church. The evangelists of the Gospel Crusade have found that Filipinos have strong family and group ties and that they tend to think of themselves individually until the previous grouping can be replaced with a closely knit Christian group.

It is thus that new churches are born in orderly, land- and labor-careful planning and much dedicated evangelistic teaching. Have we in our efforts made the un

MEMORY TEXT

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. 26: 40-41.

warranted assumption that people know the doctrines that relate to salvation and that we cannot return to Christ by preaching? Have we neglected the groundwork of evangelistic teaching? Let’s think through our methods and see if they can be improved.

Spiritual Idealism Needed

A top official of the National Council of Churches warned recently that unless the “ingredient of high spiritual idealism” is present in the nation’s anti-poverty program it will become one of the “biggest grab-bags and pork barrels ever.”

The Rev. Dr. Samuel D. Proctor, NCC associate general secretary for communica tion, told an interfaith meeting of religious leaders that with the injection of this ingredient, the war on poverty can reverse the “spiral toward futility” and send it spinning to fulfillment.

Citing the success of college coaches in extracting gifted athletes from the churches need to apply the same effort nation’s ghettos, Dr. Proctor said the for spiritual victories that coaches use to gain sports victories.

“One cannot save this country with quickcine, gadgetry and smooth sounding projects,” he declared, but programs will be effective when they take on spiritual “muscle, sinew and fibre.”

Conference Lost and Found

Found after General Conference: two umbrellas, one raincoat, one sweater, two towels. Owners please contact Rev. David S. Clarke, 10 Church St., Alfred, N. Y. 14803, for prompt return.

One People Bound Together

Structural Changes in Conference since 1801

There was a morning program of one hour at General Conference arranged by the Historical Society which was titled “Various Structural Changes in General Conference Organization since 1801.” The program itself proved to be well structured for early listening while at the same time giving a key deal of information that is not readily available. It was dramatically presented after the introductory explanation of the Rev. Albert N. Rogers, president, by a reader, the Rev. Victor Skaggs, and presentations by Don Gray and Catharine Swaggart Stillman in period costume. Special periods of history were introduced by trumpet fanfare. There was also a union choir reading.

Mr. Rogers noted that our General Conference was organized in 1801. One hundred years ago Darwin Maxson, who was a chaplain in the Union Army, wrote an article for the Sabbath Recorder outlining the structural changes in the denom ination which he felt were essential at that time. A phrase from that article, “one people bound together,” was chosen as the theme for the General Conference presentation. It may well describe, said Mr. Rogers, the corporate experience of Seventh Day Baptists wrestling to find a means of organizing that would enable us the thing we want to accomplish as a people and at the same time not sacrifice our cherished freedom.

The reading dealt with the structural changes since 1801 and the difficulties of organization 164 years ago. Catharine Stillman sketched some of the development during the 19th century as this new self-conscious organization began to mature and take on many of the characteristics which we of this generation tend to assume were always with us. Don Gray told of some of the changes in the 20th century. He was dressed in the long-tailed coat of a previous generation and pleas ingly affected the voice of some earlier preachers.

Miss St. John in her annual report had laid the groundwork for such a presenta tion by quoting from Allan Nevins in his book The American Story: “The appeal to the imagination is too often neglected by historians. The past has poetry, drama, lyrical and epic. Our American past is filled with matter that should stir the blood like ancient Hebrew poetry or Scottish balladry. . . . The country needs a common denominator. Some fund of knowledge, tradition and emotion should be shared by all. . . . All Americans should know Roger Williams, William Penn, Valley Forge and Yorktown; the Gettysburg Address, the Emancipation Proclamation, the fourteen points.”

But all this, says Mr. Nevins, should be taught not so much a fact but as an appeal.

Miss St. John went on to say that Seventh Day Baptists should know about the personali ties of their past, not just as facts. They should have their emotions stirred by the words spoken by John James and the affirmations of Francis Barnfield and others.

A quotation from the reading states: “So it was that our corporate life as a denominational family of 19th century Baptists can be measured by the Historical Society. Therefore we will not quote a length from it in this article. Suffice it to say that history reveals that there were few questions of denominational organization or reorganization being studied in 1965 that have not been carefully considered at considerable length before our time. For example as the 19th century drew to a close in great optimism it was generally felt that changes were needed in the Conference program and in the denominational organization. So coun cil was called in Chicago in October 1890 to wrestle with these concerns. Leading laymen from almost every church spent eight days in discussion. The council called for more co-ordination between the denominational boards and the reduction of time for money and manpower. A plan for widen-
Japanese Peace Mission Concludes American Tour

A self-appointed delegation of Japanese Christians recently toured the United States in the interest of restoring peace in Vietnam and reports that everywhere they were received courteously.

In welcoming the Japanese churchmen, the Rev. Verne P. Wiegart, executive director of the National Council of Churches' Asia Department, said: "We want to acknowledge the Christian concern which brings your group to the United States and want to recognize that your group reflects the sentiments of many other Christian Japanese.

Explaining the purpose of the trip, Dr. Isamu Omura, the director of the National Council of Churches' Asia Department, said: "We want to acknowledge the Christian concern which brings your group to the United States and want to recognize that your group reflects the sentiments of many other Christian Japanese."

Mr. Grier in reporting the tour said further: "To a large extent the Mission was meeting persons, both in the church and even in government, who sympathized with their aims. Rarely, if ever, could the audience dispute a point of fact. This gave the impression that most Christians in America had grown realistic about U.S. policy in Vietnam. The Mission must have been puzzled by the claim that the vast majority (70%) of the American people reportedly back the administration policy. This could not be interpreted simply by the fact that the Mission communicated only with the other 30%. Perhaps the Mission ought to have had a number of more controlled brushes with an opposing view.

The following conclusion of the report may be challenged by some and accepted as a challenge to more thought and study by others. As our military involvement increases, the families and churches of America are forced to become more active evaluation of the situation, objectively and emotionally.

It became evident that presuppositions about mainland China determined all our attitudes about the conflict in Vietnam. This issue remained too big to tackle yet too big to ignore. Mission was again and again disturbed by how passively all Americans had become unconsciously conditioned by a fear of China which Japan does not share, and which seems to poison even our willingness to negotiate or to extend economic aid. This may have been found not only among so-called realists who abhor the Japanese tendency to go soft on communism, but even among the pacifists. In order for American Christians to restore contact with Christians in China, it will first be necessary to impress the government of China that those who seek reconciliation share a common humanity with China which is great enough to dispel our anxiety about her designs to conquer the world.

"Even though they haven't a leg to stand on, rumors have a way of getting around."

THE SABBATH RECORDER

Promising Youth Work in British Guiana

(Missions - Sec. Everett T. Harris)

Promising Youth Work in British Guiana

(The following message was prepared and presented by Kenneth L. Davis, son of the Rev. Louis N. Davis, on Sabbath afternoon, August 21, 1965, at Alfred, N.Y., as a part of the Missionary Board's presentation at Alfred.)

We have found that young people in British Guiana, as in America, are on the move. We have satisfied with present conditions and are searching — searching for the One who can change their lives and give them clean habits and a purpose in life. We have seen many find this answer to their longings in Jesus Christ. Our ultimate purpose in working among young people was to lead them to Christ. The mission's first — and first and most important task was to get them saved and following the Master daily.

For a proper understanding of youth and their problems in British Guiana one must realize their culture, their society, and their religion. British Guiana is a land of many races and religions each of which has its own culture, although these are presently disappearing. The majority of the population is made up of East Indians and Negroes with smaller numbers of Portuguese, Chinese, and Europeans. There are three main religions: Hindu, the Muslim, and the Christian.

The school system is geared to rush youth through school; being graduated at an early age they often take office and teaching jobs immediately. There is little family life in British Guiana; many children live with relatives; there are many unwed mothers. There is a high divorce and suicide rate. Jobs are scarce. Many youth, finding no employment on leaving school, often go into the streets and become disillusioned with life and their parents' religion. They find no sphere in which to channel their boundless teen-age energy and often turn to crime and to seeking worldly pleasures and enjoyment. It is not surprising to know of many obscene Hollywood movies, dance halls, and drinking saloons in British Guiana.

Under these conditions we have found youth ready to accept Christ. Under these conditions by the time one reaches adulthood in British Guiana one's heart is often very hard and the gospel is rejected. The adults are set in their ways and custom. The youth, perhaps, are more open-minded and ready to be trained. I think it would be safe to say that 75% of all decisions made for Christ in British Guiana are made by young people. It is very important to reach a person when he is pouring at the well and never be reached. This was our challenge.

There are two aspects of youth work with which we were associated in British Guiana: in our Seventh Day Baptist churches and in the Bible Clubs in the high schools.

As you know our Seventh Day Baptist mission is situated in Kitty, a suburb of the capital city, Georgetown. There, with limited funds and resources, we have, in the Lord's strength, been able to reach many young people for Jesus Christ. There are many ways by which we have reached youth. One such way was through the library at our mission which has less than 500 books and which is open to children on Wednesday afternoon and to young people on Friday. Many of the children and young people who now attend our services regularly were contacted through our small library which they heard about. On Wednesday afternoon after the children have gotten their books from the library they stay for the Bible Club where they sing and have a skit—often a parable story by Mrs. Davis, aided by the young people. This form of child evangelism has brought many results: through the children we are often able to contact adults. Another way young people and children are reached is through the Sabbath School classes. Although the attendance is much smaller, British Guiana has only one Sabbath School class which was attended by adults, youth, and children alike. Separate classes have now been established in all our churches although there is a definite lack of teachers and Sabbath School materials.

It is a great day for the Christian Endeavor meetings on Friday...
night which operate hand-in-hand with the library. At present we have an average attendance of about forty young people who take turns planning and leading the weekly programs. We have found that the best way to reach young people for Christ is through the young people themselves.

If you were to be present at one of these meetings you would hear songs and choruses, special music, prayer, Bible readings, and short talks by the youth on a chosen theme. A member of the Christian Endeavor pledges to trust with all his heart in Jesus, to do His will, to pray and read the Bible every day, to take some part in every meeting, and to try to witness for Christ. Members elect their own officers biennially and serve on different committees. Monthly social and activities are organized as well as money-making projects such as selling Scripture verse Christmas cards.

Recently we organized a personal witnessing campaign in which we encouraged every Christian to tell someone else about Christ and to bring young people to the Christian Endeavor meetings. The results were wonderful: the average attendance from twenty to forty and many of the newcomers were brought to Christ and now attend services regularly. We encouraged the young people by organizing a contest in which the Christian Endeavor was divided into teams and points were awarded for do's in bringing your Bible, memorizing a verse, and for bringing a friend. The teams' points were tabulated on a chart and the losing side treated to ice cream.

One example of personal witnessing was that of one of our young people who spoke to a friend at school about Christ, then lent her own bicycle to her friend while she walked home. You can imagine how happy we were when her friend accepted Christ that evening at Christian Endeavor meeting. We all found that personal witnessing was of utmost importance in our Christian lives. I would like to see a similar project started in our schools across America.

You can visualize, I am sure, the possibilities of youth work in British Guiana. We are assured that young people will be faithful and zealous workers for Christ, not irresponsible juveniles. We know that these young people are going to be the leaders of the church in the future and in our country churches in the future. This fire will spread to our adults just like the enthusiasm to show the next year's Dedication Youth Workers in America is catching with our adults. Let us all pray for a revival of Seventh Day Baptists in our foreign fields.

The second area in which I have been privileged to work with young people in British Guiana was in the Inter-School Christian Fellowship and Youth For Christ Bible Clubs in the high schools. At Central High which I attended, the Bible Club of which I was president met every Tuesday after school in the auditorium. There, accompanied by an organ, we sang and listened to special speakers. Many Hindus, Muslims, and Catholics accept Christ as Savior and Lord of their lives. Our average attendance was over 50 and once we had over 100 out. In a half-year period about 50 were led to Christ at Central. At other high schools I have seen as many as a dozen accept the Lord in one afternoon. Our results were fruitful because again we emphasized personal witnessing and consistent Christian living at school. Prayer meetings were held twice weekly and Christians were encouraged to pass out gospel tracts at we passed out 1,500 tracts in a half-hour period at school. Among the Bible Club's other activities were a carol-singing trip to an old people's home, and joint activities with other Bible Clubs around Georgetown such as oneday spiritual retreats in which we were invited to speak at Bible Clubs at school. Indeed, young people are interested in becoming Christians.

A few of the young people whom we reached in school Bible Clubs will fill our Kitty Christian Endeavor. As a result of Bible Club work we have opened a Bible Study on Sunday afternoon for new believers in Christ who take correspondence courses. The Lord has also opened the door for us to build (continued on page 12)

The Remnant of Israel in Matthew 25

By Rev. William G. Lowe, Narrowsburg, N.Y.

In thinking over the popular exposition of Matthew, chapter 25, does it seem logical to conclude that our Lord was given these three narratives to show the testing of profession; the testing of service; and the testing of the Gentile nations? Has He given the first two warnings to the foreign fields? Has Gentiles been left? Or may we expect that in this chapter He has warned the Jew, the Gentile, and the Church of the Lord in the End Time?

Most of us would have no difficulty in seeing the Church in the story of the Ten Virgins. Neither would we have any difficulty with the sheep and the goats, as verse 32 plainly states that all "nations" will be there. But, in the light of 1 Corinthians 10: 32, which shows three classes with whom God must reckon, why is it that the nation of Israel has not been identified as the servants with the talents?

It would seem that in the little word, "then," which introduces this chapter at the close of the Olivet Discourse, we find a key. Plainly, what our Lord is saying here, is in reference to that time immediately prior to His Second Advent, and the warnings are for all—the Church, the Jews, and the Gentiles. For that some are to be saved out of each of these is seen in verse 47, which speaks of Christians who are left alive unto the coming of the Lord. In Zechariah 13: 8, a third part of Israel is left after a time of testing in the times before. This third part is preserved through the fire, to meet the Lord returning to set up His Kingdom. In the same context, in chapter 14: 9, Zechariah speaks that escape to enjoy the blessings of the Kingdom.

In this light, let us see how the Church, or Israel, fits into the story of the servants in Matthew 25: 14-30, or how they may fit the details of that story.

First of all, it is said that it was to his servants that the master "delivered his goods . . . according to their several ability" (v. 14). In Romans 3: 1-3 we find that the privilege of the Jew is that there has been committed to them the oracles of God in the Commandments. In the number 10 signifies perfection; and through this Law, as by a child-trainer, they are to be brought to Christ (Gal. 3: 24). And, in coming to Christ, "the righteousness of the Law" is fulfilled (Romans 3: 30).

But why are there only five talents at first, to become ten? It might come as a surprise, as it did to me, to find that in all the lists of commandments repeated in the New Testament, no more than five are in any one list! In the story of the Rich Young Ruler, in Luke 18: 18-23, he hears only five commandments; "Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Honor thy father and thy mother." And these, said he, "I have kept from my youth up." But he did not keep the commandment, "Thou shalt not covet," for he loved his riches more than he loved God; and in breaking this he had broken all. In Romans 13: 9, Paul also lists only five of the Ten Commandments, and says that "love is the fulfilling of the Law. In fulfilling this commandment which covers them all, he has attained to the righteousness of the Law of Ten Commandments, and is something more than a Jew, as the Jew who has "come short" as having only five, not ten talents.

What about the servant with two talents? Does this also fit Israel? In Matthew 25: 23, our Lord said that the reign of God is for "him that attaineth the things of the kingdom," or "judgment, mercy, and faith." In Micah 6: 8, a verse so much used by the Jew as being the essence of his religion, we read, "And what does He require from you, but this, only this, that you love the Lord your God; to do justly, and to love mercy, and to walk humbly with thy God?" To walk with God, one must have faith, and by faith one will attain to the two great commandments of the Law—to love God, and to love his neighbor, "for faith worketh by love." In Romans 3: 1-3 we find that the "privilege of the Jew is that
New Orleans Church
Spared in Hurricane

An airmail letter from Gerald Coalwell of the Metairie, La., church under date of Sabbath morning, September 11, reassuring to the many who were concerned about the personal and property damage that might have come to our church and its people, that Hurricane Betsy struck that low-lying area. Mr. Coalwell says that none of the members sustained major property damage. His mother, who lived in a trailer next to the old church, was at an evacuation center. There was damage to the cover and part of the trailer itself was not destroyed by the storm. Portions of the letter, which was meant to be shared, follow:

"From Matt, 7:25 come these words: 'And the rain descended, and the floods came and the winds blew, and beat upon that house, and it fell not for it was founded upon a rock.'

"Few people in the denomination can appreciate the meaning of these words more than we, here in Metairie (New Orleans). The original church building (a frail structure of wood) sustained very minor damage — two broken windows, and a few loose shingles — and when you see permanent building cement block steel truss roof construction flattened it brings one again to the realization of the power of God to protect.'

Another letter from the pastor of the Metairie church was received just as the Recorder went to press.

To the Sabbath Recorder:

"Everyone received house damage. All home freezers lost frozen food. Still without electricity three days later. One family unaccounted for in the flooded area (Penfields).

"The church old and new received mild damage. The young adults worked in rescue work for 48 hours bringing about 3,000 pounds of food to shelter area.

"I received about 30% damage being the leader in loss (known)."

— Ralph Hays.

CHRISTIAN EDUCATION — Sec. Rex S. Zwibel

Christian Education Statistics

Every summer, as a part of our analysis program, questionnaires go out to all our churches and fellowships, asking for numerical statistics related to their total Christian education programs. While the answers received do not tell all of the work that each church does, they do give some indication of what is important. The answers are tabulated and published in the Seventh Day Baptist Yearbook thus telling to all the world of the teaching ministry of our people.

The hoped-for deadline for the reception of the responses was September 3, but if we receive them by October 1, we can still include them. Planned good mailing has been sent to those churches from whom we have not heard. These number 29, and without these we cannot make an accurate report. Some churches have not reported for 3 years, and while we usually estimate the answers based on the last report, they cannot be accurate.

Will you check your pastor or Sabbath School superintendent and see if your church is one of the 29?

Young Adult Pre-Con Retreat

The Young Adult Pre-Con Retreat was held at Camp Harby-Southern, Alfred Station, N.Y., August 11-15, under the well-planned direction of the Rev. Charles H. Bond, pastor of the Shiloh Seventh Day Baptist Church. Twenty young people, along with seven staff members, participated in the five-day program under the theme, "A Call to Faith.

Lectures were conducted by the Rev. Leroy C. Bass, missionary-elect to British Guiana; the Rev. Victor W. Skaggs, dean of the Seventh Day Baptist Center for Ministerial Education, and the Rev. Elmo Fitz Randolph, pastor of our Milton church.

Music was under the direction of Mrs. Leta DeGroff, a deaconess of our Buffalo church. The group participated in the services of the Alfred Station church on August 14, and conducted morning devotions upon two occasions at General Conference.

THE SABBATH RECORDER

SEPTeMBER 20, 1965

11
Planned worship periods of the retreat were under the supervision of the Rev. Paul L. Maxson, pastor our Berlin church. Under his leadership, the campers originated many moments of inspiration. Excellent meals were provided by Mrs. Verne Vorhees, a member of the Richburg church, with the assistance of Mrs. DeGroff.

Robert Stohr and Sec. Rex Zwiebel served as business managers.

An extracurricular activity was a tour of the Seventh Day Baptist churches of the Western Association.

The retreat was sponsored by the Youth Work Committee of the Board of Christian Education. The committee gives thanks to God for the unselfish commitment of all who participated in this endeavor.

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**MISSIONS — Sec. Everett T. Harris**

Promising Youth Work in B. G.

(continued from page 8)

a church across the Demerara River at the in-between Bible Club counselor whose school we have visited. Another result of Bible Club endeavors was my meeting a zealous converted Hindu who accompanied me to the island of Water-ram where he led out in seven services over the weekend. Although he is not a Seventh Day Baptist, he helps us in gospel work enormously.

I would like to close on a personal note. I have not in the least regretted being a missionary's son. I would not exchange my experience for anything. It has made a better Christian and has brought me to the realization of the importance of winning for Christ.

I want to encourage the young people to truly live for Jesus and to let their light shine daily. If Christians can do it in God's strength abroad, you can do it in America. As young people we must yield to the Lord and tell Him not our will but His be done in our lives. There is only one way to be happy in life and that is by putting Christ first in everything we do—not by seeking worldly pleasures. I have tried them and they don't satisfy like Jesus. It pays to live a pure Christian life, Christ wants all of you or none of you. If you feel the Lord calling you to be a missionary, a pastor, or a Christian doctor, yield to His plan.

Denominational History

Now Available

Do you have copies of the two-volume work "Seventh Day Baptists in Europe and America"? Every home should have the set. You can now get them at a new low price. When last available the price (no profit) was $12 per set. By placing a quantity order with the world's largest book bindery the newly bound set can be purchased for only $9 in cloth or $10 in buckram. Order from the American Sabbath Tract Society. We will pay postage on cash-with-order purchases.

Washington Project Committee

The Washington Project Committee of the Southeastern Association, with President K. Duane Hurley of Salem College as chairman, has had two meetings recently. Reports, made to the committee members indicate that substantial progress is being made toward carrying out the objectives of the project, namely: (1) give assistance to those who established in the Washington area; (2) build a strong witness for our denomination in our nation's Capital; (3) provide further research and experimentation in the field of urban church work; (4) provide a challenge and new incentive to Seventh Day Baptists in Christian outreach by striving for larger goals while at the same time strengthening the local churches.

Stephen Rogers was employed during the past summer as an agent of the committee to visit the churches of the Southeastern Association, acquainting them, in some detail, with the program as it is being formulated. A committee was given for pledges to be made for a three-year period for the project. Some gifts of cash were received also. The committee feels that some action has been taken in this phase. Plans are now being formulated for follow-up work on a more personal basis within the Association. The middle of November has been set as a time to review this phase of the work and future plans.

At General Conference in Alfred, the following action was taken: "... that Conference approve for the Washington Project Committee to publicize the goals and progress of the project in the hope that such information may encourage other interested groups to enter into similar fields of endeavor."

The committee has reviewed the resolution with encouragement, hoping that this action will not only stimulate other forward-looking programs denominationally but will help to increase support for the Our World Mission budget. "As each person catches the vision of the work than can and should be done in the national Capital certainly the necessary workers and finance will become available at our next Conference of the Washington Project Committee.

Netherlands Conference

Joins SDB World Federation

A letter from G. Ziglstra to Rev. Alton W. Newell reports that the newly proposed Seventh Day Baptist World Federation, under date of September 13 states: "This is to tell you that our Conference yesterday voted to join the Seventh Day Baptist World Federation and to ratify its constitution."

He adds, "It is with great joy and satisfaction that I call this to your attention. He also wants to know when the Federation might begin to work, since now enough Conferences to bring it into being have voted for it."

Japanese Christians

Plan Help for War Orphans

A Japanese Christian minister has set up an organization to provide scholarship aid to youth fathers by Japan. They have various southeast Asian countries during World War II. The Rev. Ryoichi Kato, pastor of the Tokyo Ikebukuro Church, has established a "Cultural Friendship Society," which is conducting a $500,000 campaign to finance construction of a six-story structure on grounds adjacent to the church to accommodate 100 such youths and 40 Japanese, and to pay for their schooling. Mr. Kato estimates there are about 10,000 such youths in Indonesia, where he was a missionary following the war. He said the undertaking is "to stone for Japan's war reparations and to promote cultural interflow between Japan and southeast Asia."

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Baptists Dissolve National B.Y.F.

American Baptist youth have been evaluating their national Youth Fellowship for the past four years. On June 23 the youth voted to dissolve their national organization at a meeting representing some forty state convention and city societies. Present at the meeting were many adult leaders including members of the Board of Managers of the American Baptist Board of Education and Publication. The action does not dissolve local fellowship. In making the move the youth affirmed their participation in the total life of the America Baptist Convention. This appears to be the motive.
An Epitaph for the Constitution?
By J. Eugene White
Managing Editor, Church & State, Washington, D. C.

The urge to tamper with the Constitution is strong enough to change the fundamental law of the land by changing the historic interpretation of some of its provisions is sweeping the country.

The reasons for this nature come from those who pine for something more than the protection of their rights in the realm of religion. It is asserted that our founding fathers never intended to forbid a friendly interest in religion by the government but that they actually desired limited co-operation between church and state.

That such claims are false is revealed by the Senate Journal of 1789. It discloses that the members of that body considered and rejected three different amendments to the statement on religious liberty as it had been proposed by the House of Representatives. These amendments would have provided simply for the rejection of an established church. The Senate chose rather to ratify this guarantee that "Congress shall make no law respecting an establishment of religion..."

That clause still stands; but opportunities to skirt it abound. A financial relationship exists between churches or their institutions and agencies of the Federal Government by means of loans, grants, contracts, and other benefits.

The development of extensive institutional programs requiring huge sums of money has placed the churches in a financial strain. In turn, some churches have placed a strain on these amendments. The Constitution is weakened every time a church-related college or university accepts a grant of money, for whatever purpose; every time a religious organization receives a low-interest, long-term loan; every time the erection of a denominational hospital is financed by the Federal Government under the Hill-Burton Act; every time a church pays its Job Corps personnel with money from the Federal Office of Economic Opportunity or in any other way becomes directly involved with the Government in the fight against poverty.

Each of these acts is a step in the direction of a religious establishment. And each sets the stage for some type of Government regulation, which tends to limit the recipient's free exercise of religion.

A South Side Chicago minister, while announcing that his church was starting a series of neighborhood welfare projects supported by Federal money, said: "Some of you are probably wondering how we're going to square this with our theory of separation of church and state. Well, by the way, he announced, 'we're simply going to have to find a way to square it — or change the theory.'

If the provisions of the Constitution are so poorly drawn that their meanings may be altered at will through changing theories and reinterpretation, then the Great Charter of this Republic has become nothing more than an insignificant piece of yellowing paper. It is a dead document — clothed in black and reverent tones, but without influence.

If ever this time actually should come, if ever the Constitution perishes, this Republic shall perish also. And if our churches have strength enough left to weep, tears will fall for the passing of Religious Liberty.

Student Help Available
Young people who have in mind preparing themselves for possible full-time service should look carefully into all the possibilities of help that exists. Financial endowment funds for study in Alfred, Milton, and Salem. The details of how these funds are given out, gathered by the Vocations Committee, will be furnished to churches or at a later date, perhaps in connection with Vocations Sabbath. They are not in the nature of an aid to Vocations Sabbath. They are not in the nature of an aid to the mission of the ministry, but it has been suggested that it would be well to point out that some at least of those thinking in terms of the ministry can apply for financial assistance not only for the three years of ministerial training beyond college, but also for scholarship aid for the first two years of undergraduate work — a total of seven years.

Christion Hotel in Miami Beach
Can a success story be written about a Christian hotel in pleasure-loving Miami Beach? It appears so in the case of the Biltmore Terrace on the oceanfront at 87th Street. It was once like every other hotel with its bar and everything that goes with it. It is now owned by a Christian builder and financier of Chicago, A. Harold Anderson, who wanted to prove that it was possible to run a modern, attractive, and up-to-date hotel where people might enjoy the facilities of a winter vacation and at the same time have the opportunity of worshiping the Lord and enjoying the fellowship of others who had a religious minded. Its second season of growing popularity indicates that the dreams of its owner and its president are coming true.

The president and managing director of this Christian hotel is Dr. Ralph W. Mitchell, a former member of the Billy Graham team who has spent 30 years in evangelism and the pastorate, is thrilled with this new type of ministry. He also lists a full schedule of speaking appointments for August and has attended a convention in the June issue of the world's largest Christian monthly Decision. The success stories include the account of a distraught woman who had found unholy. Trying to get away from her troubles she registered in a likely looking hotel and soon found what made it different from the average hand. She met the genial president and later, slipping into the chapel, she heard of the peace of God which passes all understanding, as the Rev. Ralph Mitchell described it in explaining a Bible version.

The president speaks of "The Family Hotel" which also caters to businessmen and conventions whose desire is for a Christian atmosphere. He said, "I, the man of God, have had a series of neighborhood welfare projects going, to square this with our theory of changing the world, all the while bearing in giving expression to these visions, to this standard, with shocking relevance to a shockproof society."

SABBATH SCHOOL LESSON
for October 2, 1965
Joseph: Achieving Character
Lesson Scripture: Gen. 37:3-4; 39:20-22; 45:3-8

SEPTEMBER 20, 1965
### OUR WORLD MISSION

**O.W.M. Budget Receipts for August 1965**

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<th>Treasurer's Boards'</th>
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**Total** $13,586.47 $91,840.62 $3,829.97

### AUGUST DISBURSEMENTS

| Board of Christian Education | $1,216.05 |
| Historical Society           | 72.38     |
| Ministerial Education        | 1,040.66  |
| Missionary Society           | 986.77    |
| Missionary Society           | 6,555.58  |
| Tract Society                | 1,903.62  |
| Trustees of Gen. Conf.       | 178.72    |
| Women's Society              | 237.89    |
| World Fellowship & Service   | 162.03    |
| General Conference           | 1,054.00  |

**Total** $13,586.47

### SUMMARY

- **1964-1965 O.W.M. Budget** $113,899.00
- **Receipts for 11 months:** $18,228.41
- **Amount due in 1 month** $18,228.41
- **Needed for September** $18,228.41
- **Percentage of year elapsed** 91.6%
- **Percentage of Budget raised** 84.7%

Gordon L. Sanford, O.W.M. Treasurer.