Areas of Cath.-Prot. Co-operation

A small group of 30 representatives and staff consultants of the Roman Catholic Church and of the World Council of Churches met January 26-28 at the Ecumenical Center, Geneva, Switzerland, for three days of discussion of the possibility of closer Christian co-operation in emergency and development aid throughout the world.

This meeting grew out of the concern expressed by the Joint Working Group ("Committee of 14") set up last year by the Roman Catholic Church and the World Council of Churches that some specialists in the practical field of Christian charity and service examine together whether common action in these matters could be widened.

Following up this action, the Central Committee of the World Council of Churches, meeting in Geneva, Switzerland, February 8-17, authorized the World Council to co-ordinate its relief programs with those of Roman Catholic agencies for famine victims in India and Africa.

A five-point recommendation, unanimously approved by the 100-member policy-making Central Committee, urges appropriate Roman Catholic agencies and those of World Council member churches to:

- plan synchronized efforts within their nations for famine victims of India and Africa;
- feature in their appeals not only needs for immediate relief and rehabilitation, but also for projects which will seek to prevent the recurrence of such disasters;
- urge them in areas of need to consult together, to plan together and to take common action as far as is possible and desirable in their service to manifest the concern and care of the whole Christian community for those who are suffering;
- urge the Roman Catholic Church and World Council of Churches at the international level to keep in closest touch with each other in order to provide the maximum continuing co-ordination possible for this Christian action; and,
- urge Roman Catholic and World Council agencies to act in partnership in their collaboration with governmental and intergovernmental agencies involved in dealing with this emergency.

The Central Committee also approved appeals to the WCC's 214 Protestant, Anglican, Orthodox, and Old Catholic member churches for $3 million for famine relief in India and $50,000 for victims of prolonged drought facing starvation in South, Central, and East Africa.

SBC President Speaks at Brazilian Meeting

The president of the Southern Baptist Convention, Wayne Dehoney, delivered the closing message at the Brazilian Baptist Convention during which a gigantic hemisphere-wide "Crusade of Americas" was officially launched.

Mr. Dehoney, pastor of the First Baptist Church of Jackson, Tenn., spoke to more than 40,000 Brazilians in an evangelistic rally that closed the convention.

Immediately following the message by Dehoney, the host pastor, Rubens Lopes of Sao Paulo announced that the closing session of the convention marked the official launching of the "Crusade of the Americas."

The "Crusade of Americas," slated for 1969, will be an all-out co-ordinated evangelistic effort involving Baptists from South, Central, and North America. Each Baptist convention will schedule and conduct its own evangelistic campaigns.

"I've never seen a riper field for evangelism than in Brazil," Dehoney commented. The Brazilians have a friendly, sympathetic government giving full religious freedom. "There is a great spiritual vacuum here and a disenchantment with Catholicism as a religion and as a political force," he said.

Dehoney said that reports given at the convention showing results of a two-year nation-wide evangelistic campaign in Brazil were thrilling beyond words.

More than 100,000 conversions have been reported, and more than 50,000 of these have already been baptized, Dehoney reported.
Olive Trees and the Olive Branch

When the State of Israel was first established the Prime Minister had a vision of restoring the beauty of a long-lost vineyard. He dreamed of an olive grove of 100 million trees. The whole land area was only 1 1/4 million acres. If they could get 10 acres planted, they might change the whole appearance of the country. Already over 25 million have been planted. Visitors to Israel are encouraged to engage in tree-planting ceremonies. This was true of the bishops from the Vatican Council who visited there.

What kind of trees are planted? Those characteristic of ancient Israel are the most popular, especially olive trees. Who hasn't seen pictures of some of the gnarled old olive trees that have survived through the centuries, perhaps even back to the time of Christ? Now the approach to Jerusalem, high in the Judean hills is appropriately adorned with avenues of olive trees. The fruit has to be picked and the olives washed before they are used for the oil.

Why Did We Stumble?

The record of contributions to Our World Mission found on the back page of this issue indicates the majority of Seventh Day Baptists were giving gifts for the King during February stumbled. They did not succeed in presenting the full amount to dedicate at the altar. The fact is apparent when we look back to August when $13,500 was given, or to September when we consecrated $15,000 to OWM. In February these same people gave only $6,433. This is a little lower than last year.

Why did we stumble? Who knows? Certainly many did not falter or fall; they faithfully and steadily carried their lilies to the sanctuary. Those who watch the denominational giving patterns from year to year have noted that February is usually one of the lowest months. There may be several reasons for this, but they may not all be good reasons. Most of us are not so much concerned with why we failed to adequately support the larger projects in the month, although it would be interesting to have an answer to that question. We are more concerned about recovery and advance than what caused us to fall down. Would it be safe to say that we had a temporary lapse in the manifestation of our consecration? Did we spend more money on other obligations than on our spiritual obligations?

Peter stumbled in his devotion to his Lord on that night which he afterwards wished he could blot out of his memory. Just as Peter recovered his balance and went on to be a powerful proclaimer of forgiveness and grace, so we can recover from this stumbling of last month and go on to prove our devotion by our deeds.

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rule that I will not spend extra money on my own comforts or pleasures until I am prepared to contribute extra funds for the Lord's work.

A Visit to Sabbathkeeping Churches and Groups in Mexico

By Marion Van Horn and Leon Lawton

Just over a year ago contact was made with a group of independent Sabbathkeeping church members in Mexico. In April 1965, Pastor and Mrs. Clifford Beecher, then serving the Seventh Day Baptist Church in Edinburg, Texas, accompanied Mr. and Mrs. Isaac Layman of Brownsville, Texas, Lone Sabbathkeepers, who visited Tampico, Tamaulipas, Mexico. This was the first personal fellowship between Seventh Day Baptists and the Seventh Day Church of Christ. The end of that same month, Pastor Elias Camacho attended the Ministers' Conference in Battle Creek, Mich. (See Sabbath Recorder, April 26, 1965, page 3.)

In the fall of 1965 an invitation was extended for the Seventh Day Baptist General Conference (USA) to send a representative to Mexico City to explore the dedication service of their new Mexico City church and the ordination of its pastor, Victor Model. Their request could not be met on short notice, but the Planning Committee at its fall meeting laid plans so that the conference president and the director of evangelism could make a visit early in 1966. The expense of this trip was to be carried by their own travel expense accounts and an amount given by the Women's Board. The missionary car made possible by green stamps collected by the women in 1963/4 was to be used for the round trip of 6,000 miles from Battle Creek.

Early Wednesday morning, February 2, 1966, Mr. and Mrs. Isaac Layman saw us (Marion C. Van Horn and Leon R. Lawton) across the international bridge at Brownsville and through the customs and immigration in Matamoros, Tamps., Mexico. We headed south for Tampico and Ciudad Madero, the sort of twin-city headquarters for the work of Brother Elias Camacho, a missionary among his own people.

The church is registered with the Mexican government under the name "Iglesia de Cristo, hacia el Dia" (Seventh Day Church of Christ). There are about 20 churches and missions, almost all in the eastern half of the country with the greatest concentration in the state of Tamaulipas with its northern border about 200 miles along the Rio Grande and its eastern about 440 miles down the Gulf of Mexico. Other work is found in the states of Vera Cruz, Puebla, and Morelos, as well as the Federal District of Mexico City.

Conference with the Leaders

We arrived late at night at Madero and after finding Brother Camacho's home, were shown to the Hotel Tampico where very commodious quarters were provided for us for the three-day stay at this point. Their church organization paid our meals, lodging, and most travel cost the eight days we were in their midst.

We were in conference with the leaders almost all day on Thursday and also on Friday as we traveled to some of the churches within reasonable distance from Madero and on the way to and in Mexico City the next week. Pastor Lucio Guerrio of the Madero church joined Brother Camacho in traveling with us.

A work was begun by Bro. Camacho's father in the 1920's. He had learned of the Sabbath truth from the Adventists in his home in San Antonio, Texas. The older man moved back to his father's home in Tampico, a small boy, and though Bro. Camacho was a U. S. citizen he became a citizen of Mexico by choice, feeling he could better be living among the natives, as he carried on the work after his father's death. He has a family of eight children, two of them married. In earlier contacts with our people the beliefs of this people have appeared to be identical with our Seventh Day Baptist beliefs, and no evidence of any differences through the extended conversa-

(continued on page 11)

Denominational Program Set Forth by Planning Committee

With our feet firmly set on the upward path outlined by the Scriptures and by those who have blazed a good trail in the past generations the six-member denominational Planning Committee at its week-long meetings in Plainfield focused on the present, with attention on constructive way of using all available resources for fulfilling the world mission of Seventh Day Baptists.

The Rev. Alton L. Wheeler, general secretary of the denomination, presides over the three sessions per year of the committee. The Rev. Leon M. Malby was asked to serve as recording secretary this year. The number of members present were the Rev. Everett T. Harris, secretary of the Missionary Board, the Rev. Rex E. Ziwebel, secretary of the Board of Christian Education, and Mrs. Don V. Gray, president of the Women's Board. Since much of the discussion related to evangelism and dedicated service projects the director of evangelism, Rev. Leon R. Lawton, was asked to attend most of the sessions. He contributed much to the planning and will be asked to participate (without vote) in the next two scheduled meetings. The daily schedule of meetings ran from 9 a.m. to 9:30 p.m. with extra work being done beyond those hours. The committee dismissed before noon on Friday.

Since one of the purposes of Planning Committee is to correlate the work of the major boards involved in the various phases of denominational outreach, a block of time is set aside at the beginning of the session to present and discuss the most recent activities of the boards with the plans for the near future. This discussion prepared the way for a later discussion of board and agency budgets for the next Conference year and agreement among the representatives on priorities of projects to keep the total budget askings down close to the level of the current OWM budget.

Considerable time was given to the dedicated service programs shaping up for this coming summer. The securing, training, and programming of the volunteer workers was carried on this year. It was noted that a goodly number of young people had volunteered both for the Summer Christian Service Corps, which is a project of the Women's Board and the director of evangelism, and for the dedicated service program of the Board of Christian Education (Vacation Church Schools and camps) assisted by the Women's Board. A few who had previously offered their services had found it necessary for economic reasons to withdraw. Some were shifting from one program to the other. The committee helped in the correlation and planning of projects in the light of information available at this time.

Another area of dedicated service that called for evaluation and promotion was the missioner program that is now in full swing for the current year. The committee listened to a survey, noted the small number of missioners called this year but the sizeable number of churches making some appropriate use of those called. It was decided: to continue the program or a type thereof for the next two years; to call for new and old volunteers; to use the evaluation sheets in a modified form; to assist missioners in developing their talents; and perhaps to outline these qualifications so that churches could make use of a somewhat new concept of such field work which would put major emphasis on spiritual leadership training and the development of teams of youth to go out on dedicated service projects. The information was received but no decision could be made by this group under the circumstances.
In the area of ministerial training, three programs were outlined in consultation with the dean and others involved. Note was taken of present training plans at the Plainfield training center and the efforts getting underway for further recruitment. The director of evangelism outlined plans for a gathering of missionary pastors and an area ministers institute at this session. This was to be followed by two other institutes in the early fall to draw together the ministers of the East for studies in practical theology. Another program of the Ministerial Training Center designed to stimulate better study disciplines among our pastors was projected some two years hence. The Committee gave consideration to a correlation of these two types of refresher training sponsored by different agencies which had been requested by General Conference. It agreed to encourage both to further evaluate the programs after the three institutes had been held, and to present to Conference some findings as to the value of doing these two things separately or together in future years.

Five-Year Program

One of the major concerns of the Planning Committee at this session, in accordance with Conference and Commission suggestions was the development of a five-year program of denominational advance. The theme of this program and some of its broad outlines had been agreed upon at the fall meeting of the committee. The continuing theme is "Facing Frontiers with Faith." The concept of a broad frontier pushing ahead like our country's western frontier of a century ago was kept before the committee in its plans. It is to be, as far as possible a unified training program for the lay members of the church and coupled with a rethinking of our ordained ministry in such ways as have been mentioned.

Considerable progress was made in developing the 1966-67 program. Responsibilities were assigned, mailing dates agreed upon, and Conference presentation determined, in accordance with the proposal under consideration could be workable. The minute on this reads: "We are in general accord with the present structure. We do feel the need of better communication and are willing to do anything we can to strengthen the present structure. If at any time a major structure change is contemplated we will be a factored by an instructed vote of the churches at General Conference."

Tract Board Meets at Shiloh

The spring meeting of the Board of Trustees of the American Sabbath Tract Society, as is customary, was held in South Jersey rather than Plainfield. They gathered in the newly redecorated Shiloh church on Sunday afternoon, March 13. Members noted the small white, full-view tract racks attractively located on each side of all entrances and exits of the sanctuary. The morning started with a hymn and a challenging devotion—"Seventh-day Baptists." It was our privilege to lead the service with "Together For Tomorrow," by Victor Skaggs in the January issue of the Crusader. It was our privilege to lead the service, which was well received.

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Many Bible students who have come to the conclusion that the seventh day of the week should be kept have prayed for something to happen that would bring the Sabbath to the attention of the whole religious world. They have dreamed of the day when the great mass of those who profess to guide their lives by the Word of God would be encouraged by the leadership of their churches to really keep one day holy—the day that God has said was His holy day. That day may come. A recent sermon in New York could be more than a straw into the wind.

On March 13 Rev. Dr. Ernest R. Palen, a prominent minister of the Reformed Church of America, preached a sermon on the Fourth Commandment in what he describes as a quiet little family church on the Lower East Side of Manhattan. Dr. Palen has been pastor of the church for 30 years. He has served as a member of the Board of Directors of the Protestant Council of New York and was president for five years of the Board of Christian Education of the Reformed Church of America. When he announced to the press that he was going to preach on a controversial subject, George Dugan of the New York Times attended the service, made extensive notes and wrote up an article which embodied the reactions of representatives of the Jewish faith, the Catholic religion, and the National Council of Churches. The main thrust of the sermon was an appeal for all Christians to return to the Sabbath of the first day of the week. The sermon was aimed at making one day really a holy day—the day that is already observed by the Jews.

Dr. Palen, in making this proposal early in the sermon, cautioned his congregation not to make hasty decisions about his admittedly radical proposal but to hear him through. He later told the editor of the Sabbath Recorder that although not all his congregation agreed with him they did listen attentively, as did his long-time acquaintance, Mr. Dugan, of the Times. He told his people, "If the Jews and Christians would join forces and have a common day of holy worship kept, we shall have taken the longest stride toward religious unity that our civilization has yet known." It might be noted that his church building is located in an area of New York City where there is a very high concentration of Jewish people.

The pastor apparently had not thoroughly considered all the difficulties of getting people to change their day of worship. In the conversation the next day with the secretary-editor of the American Sabbath Tract Society he requested literature that might show how Seventh Day Baptists faced the problems of Sabbathkeeping. He did say to his people however, "It should not be too great a break for us to observe the same Sabbath day that Jesus kept as observed." In the telephone conversation he indicated that he had made a pretty thorough study of early church history in relation to the teachings of Paul and the other New Testament church leaders. He was convinced that there was a gap of about 200 years before the church began to honor "the Lord's Day" in place of the Sabbath.

The prominence given by the New York Times to this Sabbath sermon is interesting and encouraging to Seventh Day Baptists, the pioneers in breaking silence and quietness that flows from a day kept holy, really holy. The article in the Times brought into public view a question that has long been thrust aside or never thought about by many nominalists, many churchgoers and many devout members. Mr. Palen said that he had received many telephone calls. He was glad to report that only one call had been unpleasant.

 Asked about the reaction within his own church the minister said that it was of three sorts:

1. Opposition—one more bow to the Jewish people in wanting their Sabbath.
2. You have certainly something to think about.
3. I can't agree with you more wholeheartedly. Hurrah!

A statement not quoted by the newspaper but given to this journal may indicate reasons for more than one of the above reactions: "Without a radical change such as this is in our thinking and in our procedures, we shall live to see the Christian Lord's Day as completely commercialized as we have so wofully and purposely commercialized the Jewish Sabbath.

Another quotation from the sermon adds to this emphasis on the point that there could be far greater sincerity in our pleas for ecumenicity if we accepted the Christian Lord's Day as com-pletely as the Jewish Sabbath. He predicted that if the pontiff were to be kept holy, really holy. The article in the Times said that he had received many telephone calls. He was glad to report that only one call had been unpleasant.

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"Our madly rushing, neurotic society needs the therapy of the silence and quietness that flows from a day kept holy. Our thoughts are of God, our actions are tempered by a desire to serve God and our families, a day that is so different from other days that it could make us different in our relationships to God and to our fellow men."

A National Council of Churches representative interviewed by George Dugan is regard to Dr. Palen's Sabbath proposals freely admitted that Sunday was not "sacrosanct" and noted that the Seventh-day Adventists and the Seventh Day Baptists observed the Sabbath on Saturday. He is quoted as saying that if the day of Christian worship was picked rather arbitrarily because the Resurrection was believed to have occurred in that day.

Dr. Palen's sermon, after 30 years in one parish, and the telephone remarks seem to indicate that what he presented was a conviction rather newly arrived to his study and not by the known opposition of any Sabbathkeeping group. It appears to have come from his own study and not the known influence of any Sabbathkeeping group or conversations with others of his own denomination who are known to hold similar views on the biblical day of worship.

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Radio-Telephone, Makapwa

"7QA 1-2 to 7QA 1-6. 7QA 1-2 to OA 1-6. Do you read me?" "7QA 1-6 to 7 QA 1-2. Yes, I read you loud and clear. Over." "1-2 to 1-6. This is Dr. Burdick, Makapwa Station. Frank, I have two matters today. First would you tell Doctor Nelson that our radio is working well now. I repeat: please tell Doctor Nelson that our radio is working well now. I repeat: please tell us the results. Do you read me?"

"Today, as we opened our first radio-telephone set, we had been receiving two matters today. First would you call Dr. Harvey to have him tune in at 1:15 today. Over." "1-6 to 1-2. Yes, Dr. Burdick. I'll call Dr. Harvey. Anything else? Over." "1-2 to 1-6. No, thank you. Over and out."

With this conversation we at Makapwa opened our first radio-telecommunications contact with the Adventist network in Malawi, on November 5, 1965. "Dad" (Rev. Paul S.) Burdick was on hand to hear it, and to rejoice in the fruits of his labors on this project, for he had engineered the setting up of poles for antenna, and the final assembly of the parts of the radio-telephone—transmitter, receiver, microphone, converter (3275 KC), and switch box. This was the climax of two years of effort to obtain this means of communication with the "outside."

For years we've felt the need for telephone service, for contacts with Blantyre and Malamulo, and for emergency calls in time of trouble. However, the nearest existing telephone lines are five miles from Makapwa and inquiries about extension were always met with, "Not at the present time." To have paid for a line ourselves would have cost nearly $1,000, plus high monthly rates. Then Fred Ayars came to the rescue with an offer to assemble a radio-telephone for us if the Missionary Board would purchase the kit-form. This the board agreed to do—at a cost of approximately $200.

Doctors to the rescue. They have used a number of our tracts translated into their language and published by the American Sabbath Tract Society.

How Churches and Missions Develop

When a contact is made in a community with an interested family or individual, intense Bible teachings are given and the person converts. They are given special training. As soon as there are two or three families, or three or four consolidate workers, they begin to sketch out a definite, and find a ground on which they can buy outright or lease for a long extended time. They prefer outright purchase. This is a mission. It holds regular services of Sabbath School and Sabbath worship conducted by its own local leaders.

As the group grows in numbers, even though they may be extremely poor, they begin to catch a building bug, and make plans. They cannot be organized into a church until the building is an accomplished fact. It may be a building or a wall with a wall, an outbuilding, or a church building with a couple of stalls and a grass or palm thatch roof, but usually it is of wood, brick, or hand-made cement blocks. Whatever the material, it is produced by the people. This does not usually occur until there are twenty-five to thirty or more members, and it may take a long time. However, such churches are established by families permanently located. They are composed of people whose concept of the material is, "I and church membership is one of service and sacrifice and witness. The churches have a tendency to grow, even though slowly,
rather than to diminish. Also they have a tendency to spread the seed to the start of new missions, especially when a member gets a job in a neighboring area or family moves to a new location.

Next week President Von Horn will tell about: Visiting the Churches; Sabbath Worship and Preaching by Interpreter.

NOTE: A filmstrip, Journey to Mexico, is being prepared by the Audio-Visual Department of the Tract Society. It will be distributed beginning in April. This will introduce you to these brethren, their pastors and leaders, their church buildings and work. This can be ordered through the secretary of the Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061, on loan from their audio-visual department or Sec. Everett T. Harris, S. D. B. Missionary Society, 403 Washington Trust Bldg., Wester- ft., R. I. 02891. Orders will be honored in the order received.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiefelhofer

Attention Please

Names of dedicated workers for Vacation Church in 1966 are now being considered. Those who have agreed to work include the following: Miss Nancy Burdick, 68 High St., Cohoes, N. Y.; Miss Martha Babcock, 1002 Park Ave., Nor- folk, Neb.; Miss Elaine Euch, 436 Wildwood Dr., Plainfield, N. J.; Miss Jane Harris, RDF 1, Bridgeton, N. J.; Miss Ruth Wheeler, Ashaway, R. I.; and Ronald Davis, Salem, Va. M. E.

Miss Babcock is scheduled to work with the Rock Mountain Camp, July 1-10 and with Camp Wakonda in Wisconsin. Ronald Davis is scheduled for work in Yavapai Mission in Arizona, July 1-10. He is not soliciting any other calls for the summer. Miss Bur- dick plans to work at Camp Harley, July 10-16, and at the Pawcatuck Vacation Church School in Rhode Island.

To have the services of these young folks, you may write to them direct, or if you wish to know of their qualifications before calling them, write to the secre- tary of the Seventh Day Baptist Board of Christian Education, Box 115, Al- fred Station, N. Y.

These arrangements should be made immediately, so that the workers may make up their summer schedule. If their services are not called for, they may arrange for other employment.

The one who calls for a dedicated worker must agree to furnish board and room plus transportation while on the job for the worker. The Women's Board will pay the callers $500 for the time of the worker from his home to the place of employment and return. Naturally, extreme distances of travel for a week or two of work will have to be thoughtfully considered, and in some cases cannot be granted.

Time is short. Make your contact NOW!

Note, this is not a part of the Summer Christian Service Corps plan.

World's C. E. Convention in Ireland This Summer

Thousands of Christian Endeavorers of all nations will gather in Belfast, Northern Ireland, August 1, for the 15th World's Christian Endeavor Convention. Bishop Clyde W. Meadows, president of the World's Christian Endeavor Union, has issued the call for the sessions.

A power-packed program has been de- veloped under the theme, "Jesus Christ Is Lord." Rev. F. Rupert Gibson, superintendent of the Irish Mission of the Presbyte- rian Church of Ireland, is chairman of the Program Committee. He is also heading the Convention City Committee of more than fifty members who is making all local arrangements.

Some of the Christian Endeavor leaders taking part in the various sessions will be the Rev. Arno Pagel, president of the German Union; the Rev. Andrew Wright (England), and Dr. James Kelly (Scot- land), both vice-presidents of the World's Union; Harold E. Westerhoff (U. S. A.), and William J. Sharpe (England), World's Union general secretaries.

The large contingent of delegates will be a group of over one thousand coming from Germany on a liner, char- tered for the duration of the convention by the German Union, which will be used as a floating hotel.

RECONCILIATION!

By Harold E. Westerhoff,
International C. E. general secretary

On Bernauer Strasse in Berlin stands a mute yet vocal testimony of the Commu- nist way of life. It makes one wonder and marvel as one stands there as I did last spring. There, straddling almost, the Berlin Wall stands "Versohnungs- kirkerei"! Paradoxically, it means the "Church of the Reconciliation." Most of the church is in East Berlin. But the front wall is imbedded in the Berlin Wall — imbedded by the Communists, sealing off the very entrance to the sanctuary.

A handful of the church members, along with the pastor, are in East Berlin. But the majority of the congregation is in West Berlin — and cannot share in the worship of their own church which has been part of their families for generations.

Bernauer Strasse is also marked with many other crosses and memorials — to the dead who have perished in fantastic attempts to hurdle the wall from the oppression of the East to the freedom of the West. Most of them died in the attempt.

Though this congregation has been prevented for many years by the wall from worshiping as a church family, they are one in spirit, no matter on which side of the wall they live. Though the crude, stark grey blocks of the wall stop up the entrance to the church, the Spirit of Christ cannot be stopped up. A stirring tribute to the oneness of Christ of this congregation has been erected in the form of a sign on the pillars of the church reading, "We are still all brothers."

Reconciliation or shame! The Church of the Reconciliation has become a symbol of Christian brotherhood for its members, but a symbol of shame to all the world as it cries aloud to the Commu- nist way of life.

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MARCH 21, 1966

Call For Missioners

The missioner program will be continued in the Christian Endeavor Conference year (Oct. 1966-Sept. 1967), according to a decision of the Planning Committee reached March 10. A general call went out about March 28 for laymen and ministers to enlist or re-enlist for this type of dedicated service. It is hoped that the list of missioners for next year can be published about June 1 so that churches will know well in advance who is available for call. There are different types of missioner programs and different qualifications for personnel to conduct them.

On the Growing Edge of the Church


This book may not have much immediate interest for the large number of laymen in the church, but this is a pity. Dr. Street writes for all Christians, urging them to rethink their attitudes for missions. Most of the book is directed at the "home-base church," trying to get Christians to rethink their attitudes to "the world" and "the church."

Dr. Street suggests that, in spite of appearances to the contrary, the world is more ready to receive the gospel of Jesus Christ than we are giving it. Too much discussion of "a theology of missions" has become an escape rather than a fruitful prelude to proclaiming the Good News. And when we do get down to work, we too often work to "extend the church" rather than to "pro- claim the gospel." We have lost what Bishop Newbigin calls "that sense of awe and wonder in the presence of Jesus." This sense is more often on the growing edge, where men are learning for the first time who (Christ) is . . . where they cannot keep silent. It is too easy for Christians at
home to sit back and let the professional missionaries and mission boards worry about the task of "bridging the frontier of faith and no faith," a frontier which is at their own doorsteps as well as at the uttermost parts of the earth. Dr. Street forcibly and convincingly argues that this "bridging the frontier" is the task of every Christian.

Pastors, get this book. Read it. Then get your people to read and discuss its implications for their own Christian life.

—John F. Sievert.

Tract Board Meeting (continued from page 7)

of 44 pages nearing completion is at their own doorsteps as well as at the task of every Christian.

UNICEF in Hawaii

The Honolulu Council of Churches reports a grand total of over $11,000 collected by children last Halloween for UNICEF, the United Nations Children's Fund. More than 175 groups involving some 3,000 young people participated, said the report, which expressed appreciation to all of them and to the Bank of Hawaii for handling the money. The Rev. Seldon Ogawa is executive director of the Council.

Southern Baptist Self-Analysis on Race Relations

Southern Baptists have made great progress in pronouncements regarding a Christian view of race relations, but the denomination's practice is entirely too far behind its pronouncements, a Baptist seminary professor said at a Nashville gathering.

C. W. Scudder, professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, made the statement in a paper presented to the Advisory Council of Southern Baptists for Work with Negroes during a recent meeting here.

"Southern Baptists have been called activists, ... but in dealing with the race problem, we continue to be reactionists," he stated.

The seminary professor added, however, that the denomination is changing from a sectional to a national denomination, and many of our people won the victory long ago over their racial prejudice.

The seminarian said he believes the time is past for Southern Baptists to project a paternalistic-type ministry with Negroes. Such programs, he said, might further isolate the younger generation of Negroes as well as the younger generation of Southern Baptists.

SABBATH SCHOOL LESSON

for April 2, 1966

Social Dynamics in a Changing World

Daily Bible Readings

I. A Journey into the Unknown — Hebrews 11: 8-16.

THE SABBATH RECORDER

NEWS FROM THE CHURCHES

LOS ANGELES, CALIF.—A service of baptism was held in January, following which members were received into the church.

Family night programs under sponsorship of the Lay Development Committee are held the first Sabbath night in each month. These programs are planned to interest both old and young. Of special interest have been a talk by a Christian psychologist from the Clyde Narramore Foundation, travel slides of Europe taken by one of our members, and a musical program by the Jubilare Gospel Singers.

The Men's Fellowship meets once a month at Clifton's Cafeteria in Covina for an evening of Christian fellowship.

Our Sabbath School has undertaken a project of raising $250, the cost of putting a metal roof on one building at Makapua Mission.

Pastor Soper is working with a group of Sabbathkeepers in San Diego. Twice a month he holds preaching services with them on Sabbath afternoons and is usually accompanied by several members of our congregation.

In addition to our Friday evening services, area Bible study groups meet in Sylmar and in West Covina under lay leadership.

New this year are two children's organizations. The Whirly Birds, ages six through eight years, and the Jet Cadets, ages nine through twelve years meet Sabbath afternoons simultaneously with the Youth Fellowship.

A new step of faith was the assuming of responsibility to Jesus Christ and others to a new rededication.

Evidence of the Holy Spirit in the lives of our people bringing some to a first time commitment to Jesus Christ and others to a new rededication.

—Correspondent.

The Ten Commandments

(Revised to suit the living standards of modern men.)

I. Thou shalt put nothing before the Lord except job, social standing, money and friends.

II. Thou shalt not bow down to images unless you can find God no other way.

III. Thou shalt not take the name of the Lord in vain unless you lose your temper.

IV. Forget the Sabbath day to keep it holy because according to the theologians it should not be in the ten commandments but in the law of Moses. God made a mistake.

V. Disobey thy father and mother since thou hast been neglected.

VI. Thou shalt not kill except thou be threatened (Matt. 26: 52).

VII. Thou shalt not commit adultery except thou really be in love.

VIII. Thou shalt not steal except thou be starving.

IX. Thou shalt not lie except thou really be in a jam.

X. Thou shalt not covet thy neighbor's color TV or new car unless thy credit is as good as theirs.

The excuses used by church people to break the 4th commandment can be used on any of the rest. It is time to be convincing in their lives. All alike.

—Author's name and extra copies upon request.

MARCH 21, 1966
OUR WORLD MISSION
OWM Budget Receipts for February 1966

FEBRUARY 1966 DISBURSEMENTS
Board of Christian Education ............. $ 464.38
Historical Society ..................... 27.49
Ministerial Retirement (Mem. Fund) ........ 314.86
Ministerial Education ............. 602.27
Missionary Society ............. 2,583.06
Trustees of Gen. Conference ............. 30.50
Tract Society ..................... 72.12
Women's Society ............. 141.19
World Fellowship & Service ............. 75.38
General Conference ............. 1,474.00
Total Disbursements ............. $6,433.45

SUMMARY
1965-1966 OWM Budget ............. $120,554.00
Receipts for 5 months ............. $36,621.14
OWM Treasurer ............. 731.07
Boards ............. 37,352.21
Amount needed in 7 months ............. $83,201.79
Needed per month ............. $11,885.97
Percentage of year elapsed ............. 41.23%
Percentage of budget raised ............. 30.98%

February 28, 1966.

March 28, 1966

The Sabbath Recorder