ence president, Leland Bond, did as a visual aid in his address when he borrowed the shoes of some of our denominational leaders, Mr. and Mrs. Fred Ayars presented a dramatization, "Testimony of Conference." The work of the local church as well as the denominational goes forward when we are "sensitive in His service" and try to appreciate what it means to stand in the shoes of the leaders. In this case it was: Pastor and Mrs. John Conrod, Mr. and Mrs. James Davis, Mrs. Paul Lewis, Mr. and Mrs. Jonathan Davis, Miss Mary Jane Campbell, Duane Cruzan, Jr., and Mrs. Frank Davis. They came forward to be presented with their shoes, as was done at Conference. The Harvest Home service ended with a poem read by Mrs. Alberta Godfrey, "I Dare Not Idle Stand," followed by a prayer circle around the church. The closing hymn as they joined hands was "Blest is the Tie That Binds."

The October 5 church bulletin gives the names and addresses of twelve college students in widely scattered areas. Two are in Salem College, the others in Rutgers and Douglass (N. J.), Alfred (N. Y.), Adelphi (N. Y.), Drexel Institute (Pa.), Cumberland (N. J.), Catawba (N. C.), Oklahoma, Maryland, and Mississippi (Air Force).

- Correspondent.

Obituaries

CARTER.—William Paul, son of Ralph and Mary Crandall Carter, was born April 17, 1950, and died July 30, 1968, as a result of injuries sustained in a motorcycle accident.

Billy had lived all his 18 years in the Riverside, Calif., area where the Seventh Day Baptist Church was his church home. At the time of his death he was making plans to enter Valley College at San Bernardino, Calif.

In addition to his parents, he is survived by brothers and sisters, Ralph Jr., Jeannette (Lovett), Barbara, Victor, Debbie and Cynthia; and by his grandparents, Mr. and Mrs. Paul Crandall, and Mr. and Mrs. William Petree, all of the Riverside area.

Memorial services were conducted by his pastor, C. Rex Burdick, at the Simons Moravian in Riverside on August 2, 1968, and the body was laid to rest at Green Acres Memorial Gardens in Bloomington, Calif.

—C. R. B.

GRIESHABER.—William August, was born in Berlin, Germany, Aug. 10, 1889, and came with his parents to America at the age of four. He passed away at his home in Riverside, Calif., July 8, 1968.

He was united in marriage to Alta M. Hurley at Everly, Ia., Oct. 23, 1914. She preceded him in death Jan. 15, 1958. To this union was born one son, Arden Given Grieshaber.

Besides his son, Arden, he is survived by three grandchildren and two great-grandchildren, all of Riverside.

He was active in the Riverside Seventh Day Baptist Church until the time of his death.

Memorial services were conducted at the Simons Moravian in Riverside on July 11 by his pastor, C. Rex Burdick. Interment was at Evergreen Memorial Park in Riverside.

—C. R. B.

WHITFORD.—Charles A., son of the late Kenneth and Gertrude Smith Whitford, was born at Albion, Wis., on July 4, 1910, and died suddenly at his home in Milton, Wis., on Oct. 2, 1968.

He was married Jan. 5, 1938, to Charlotte Polan. To this union were born five sons: Charles of Kewaskum, Wis., Monte of Chicago, Ill., Phillip and Gary of Janesville, Wis., Donald, at home; and two daughters: Mrs. Marjorie Arms of Gays Mills, Wis., and Janice, at home.

Charles was a member of the Milton Seventh Day Baptist Church. Funeral services were conducted from the Milton Seventh Day Baptist Church on Oct. 5, 1968, by his pastor, Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E. C.
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor
Contributing Editors
MISSIONS ... Everett T. Harris, D.D.
WOMEN'S WORK ... Mrs. Earl Cruzan
CHRISTIAN EDUCATION ... Rev. E. Zwibel, B.D., M.A.
Terms of Subscription
Per Year 4.00 Single Copies 10 cents Special rates for students, retired Seventh Day Baptist ministers, and servicemen.
Postage to Canada and foreign countries 50 cents per year additional. Gifts and pawed subscriptions will not be acknowledged. Subscriptions will not be renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles that will pass the sender, upon request, up to 10 free copies of the issue in which an article appears.
Published Bi-weekly (except August when it is published weekly) for Seventh Day Baptists and in the interest of the Gospel. Published bi-weekly at 510 Watchung Avenue, Plainfield, N. J. 07060
Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. October 28, 1968
Volume 185, No. 16 Whole No. 6,621

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Satisfaction in Sensitivity
Why Push into Space?

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Our Need for Opposites
It has long been the contention of some of us that the best thing that ever happened to the Roman Catholic Church was the Protestant Reformation. Luther, Calvin, and later, the Baptists. The Church had gone too long without any opposition. It was the only Church and had nothing with which to compare or contrast itself. It deteriorated in doctrine and in practice. Then came the disruptive but much needed Protestant Reformation. It was met with violent persecution and every conceivable effort to stamp it out by force of arms and argument.

The Reformation succeeded, and Catholicism has been struggling ever since with the necessity of devising a philosophy of living with Protestantism. Some important strides in this direction have been witnessed within the past two or three years. Official Rome is changing a little and catching up with the philosophy and experience of its laity and priests who live in such countries as the United States where it is a cosmopolitan religious situation.

Coming back to that statement about Protestantism being the best thing that ever happened to the Catholic Church, there is a little more to say. Think how much better the Catholic Church is now than in the Middle Ages before Martin Luther challenged the sale of indulgences and the doctrine of salvation by works. The history books describe the Counter-Reformation in that context. It has been going on ever since, nurtured by the presence of the ever changing Protestant denominations.

In spite of the lamentable growth of Mariolatry that church has preserved some essential Christian doctrines more faithfully than some branches of Protestantism. It is to the credit of the church, a different kind of opposite than it once was. Many Catholic people feel that their church is the only one that preserves the doctrine. They are afraid of Protestant churches for this departure from the faith. True, some of them are not able to distinguish between departures from the faith, to keep themselves from the faith. Thoughtful Protestants interested in bringing greater accord (or union) between the two main branches of the Christian church are considering the possibility that the ecumenical ship will eventually be wrecked on the rocks of the orthodoxy of the Catholic Church and the extreme doctrinal liberalism of some of the Protestant churches. We may need opposites in order to keep the boat afloat and keep our ship on an even keel.

Syncretism is the mood of our times. The influence of our cultural behavior. There is a strong movement to drop our standards to a common, non-Christian level, to deny that there are any absolutes established by God, to say that there is no constant, biblical Christian ethic. Not everyone is saying this and those who are will sometime lose their faith. Society cannot or will not make moral progress without God-given moral standards. When moral values are discarded by the many, there are always the few who see more clearly what the outcome would be and uphold the standards. Here again the existence of opposites is a general trend makes for improvement.

Satisfaction in Sensitivity
Sometimes we feel an inner glow of satisfaction. We may need to examine it carefully to see if it is justified and is not some less commendable form of self-satisfaction. Are there any tests or guidelines? To be proud of one's achievements in business, in leadership or in philanthropy may unduly elevate the ego, which is contrary to the teachings of Christ. On the other hand, we who have accepted the high principles of Christianity cannot be happy unless we feel that we have served well in some aspect of our Christian calling. Followers of Christ are told to be happy. They are not to let it have its way. It has been said that contentment is a good quality of that satisfac­tion which comes from heartfelt and perhaps sacrificial giving.

In our quiet times (without any shouting) we can thank God that He has made us sensitive to needs felt by others or to needs known only by a few. Let us not leave our sandpaper our fingers or our hearts, but take care to keep them sensitive to what Christ expects of us.

OCTOBER 28, 1968

The Sabbath Recorder
Why Push into Space?

As these words are being put on paper three Americans are in the midst of an eleven-day excursion into space gathering information for flying a Saturn V rocket capable of carrying such a team to the moon and back. It is the biggest and most expensive thrust into space ever attempted by our country. The news reports say that the astronauts are accomplishing their assigned tasks on schedule that long-anticipated 500,000-mile journey to the moon that seems now to be possible.

Many people are asking, "Why push into space; why engage in this space race with the USSR?" It has little relation to our current political campaigns. Both major candidates for the presidency have strongly endorsed the great expenditure of money, time, and effort that our space program takes only two percent of our gross national product. One of the answers given to the question of why go into space is significant and has an important application to another program—the Christian program.

John F. Kennedy answered the question with the suggestion that great nations are constantly renewed when they undertake great endeavors. This may not be a complete answer; it leaves open the question of what great endeavors will do the most to renew the nation. The promoters of foreign missions and hemispheric evangelism could suggest that the great renewal of the church could be financed with just a fraction of the $5 billion being spent this year on the space program. Let us talk about President Kennedy's answer. The pursuit of the scientific knowledge necessary for a flight to the moon has given two national goals to strive for. It is essentially a peaceful goal and the competition can be compared to the international rivalry of the Olympic games. True, there can be military applications of space knowledge, just as there can be of television, but we cannot negate the increased capability of worldwide destructiveness, but we cannot negate great endeavors just because they enable sinful men to engage in more destructive sinfulness on a national scale. As long as there are great endeavors men there will be sin, but since Christ has come there is also the possibility that men can be regenerated. Speaking of great endeavors, John F. Kennedy, President of America—and other countries—have before them the greatest goal and endeavor of all when they undertake atonement and the world. Whether or not there is prospect of changing the hearts of all in this generation, the effort is good for us. We really have no irrevocable choice in the matter; we are committed to it as the major goal of our lives. Christ died for us; we are bound to undertake the seemingly impossible task of persuading all men to accept the salvation offered and the discipline of the new life in Christ.

Christians are not bound together as nations, but as denominations. Let us apply Kennedy's suggestion. Great and small denominations are constantly renewing in the way of great endeavors. We need not be at all ashamed of competition and rivalry if we are working toward a great goal—something far bigger than our own organization. Unless our denomination sets a high goal in our lives, the majority of us would rather look back over the years of our wonderful Seventh Day Baptist heritage and be content with ourselves financially and deny ourselves some of the desires of our hearts to accomplish our "great endeavors" for Christ we will fail Him who loved us and gave Himself for us. Who pushes into space? Space is there, and to venture into it is our way of renewal as individuals and as a denomination.

THE SABBATH RECORDER

MEMOY TEXT

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psalm 1:1, 2.

President's Column

Are We Facing Our Frontiers?

I had the opportunity to attend the 129th annual session of the Central New York Association in Brookfield, N.Y., October 4 - 6. We had a wonderful time as we worshiped, prayed, sang and observed Worldwide Communion together.

The theme chosen for this session was "Facing Frontiers with Faith." As I meditated on the theme, my thoughts began to revolve around the past as I thought of those people 129 years ago who faced the challenge of geographic, economic, and religious frontiers. Today we face different kinds of frontiers although many of the same problems—maybe not so much geographically or economically, but religiously.

There must have been those who said, "Let's not worry about the other churches or other Sabbathkeepers, we have enough to do to take care of our selves," or "Why look for new frontiers, I'm satisfied with what we have here." Those are people in the year 1968 who are saying the same. Apathy? Complication? Procrastination? But thank God for those who are "Sensitive to Service" and feel the call to go beyond themselves in their service to God.

When I think of "Facing Frontiers with Faith," I wonder just where is our faith. We talk about such frontiers as the unexplored realms of new ideas and endeavors, but we are really not willing to be a pioneer and face them. The majority of us would rather look back over the years of our wonderful Seventh Day Baptist heritage and be content with ourselves. Unregenerate fathers and mothers send their forefathers with their faith could have had at their disposal all of our "tools" of outreach, I wonder what great things God could have done.

I believe that 129 years ago Seventh Day Baptists were interested in saving souls for Christ and extending their witness to new frontiers. What about today? As frontiersmen of this century, let's put our "tools" of outreach to work for Him!

—Leland W. Bond

Conference Executives Meet the People

President Leland Bond has found time to visit churches and associations recently and has plans for getting to as many as possible. The schedule can be worked into his schedule. On October 4-6 the president was at the Central New York Association in Brookfield speaking about his theme and plans for the year just beginning. He participated in a meeting of the Christian Business Men's Committee at the International Men's Bus­ton Thursday and Friday, October 17, 18. On the weekend he met with the Pawtucket, First and Second Hopkinton churches, speaking several times to different groups. Plans for the near future include a visit to Alfred, N.Y., October 28, and attendance at meetings of the West Virginia executive.

General Secretary Alton L. Wheeler left denominational headquarters Friday, October 18, on a wide swinging ministry tour that will continue until about November 14. The first engagement was a meeting of the Council on Ecumenical Affairs at Salem, Va., October 22-24. He was scheduled to spend the next long weekend end with the Paint Rock, Ala. church and other groups. His journey then takes him to the Louisiana churches from the 29th through the 3rd of November; then to meetings with the Daytona Beach church November 4-9. Other contacts and meetings are scheduled as he swings north again.

Cost of Television

When Billy Graham appeared on television (in color) for three nights on prime viewing time, the first week of September, he had to have $1,000,000 to cover the cost. What is the worth of a lost soul? It is remarkable that the evangelist can pray for, and probably get, enough gifts to encourage him to schedule, once or twice a year, such a television program.
Quite Impossible!

Owen Cooper in a panel discussion during the three-day Continental Congress on Evangelism at Washington is reported to have made this thoughtful remark, "You can't fight beliefs with unbeliefs." Let us ponder that for a moment. Is it true? Why? What confidence does it give us as we attempt to witness for Christ and proclaim the gospel?

Looking about us in a world that has been pretty largely overrun by atheistic communism one might question that statement. Churches in the USSR and its communist dominated neighbor countries have been closed and turned into government museums. In North Korea, dominated by Red China, the Christian preachers are killed and congregational worship pretty effectively banned. Men of unbelief in China have slaughtered millions of believers and have driven the church underground. In fact, it is doubtful if much is left of the visible church. Communism attempts to undermine the faith of those not well-grounded, it sometimes appears. But their unbelief must be over- some idea of their disbelief, or of itself unbelief is not a unifying force. Belief is; it is what builds churches.

Special Issue Next Week

The fall special issue of the Sabbath Recorder, edited this time by the Rev. Elmo Fitz Randolph of Boulder, Colo., will replace the regular issue next week. Although all pastors and clerks have received a letter urging consolidated individual or church orders there may be many reading this item who have not heard anything about the nature of this special issue. We want you to know what to expect. Mr. Randolph has boldly undertaken to present the Sabbath in an acceptable manner in this give-away issue of the Recorder. Almost all the articles relate to the Sabbath. One is a splendid reprint from history, "The Sabbath as the Family's Day" by W. C. Titusworth (1884). Others besides the editor are the Rev. Albert N. Rogers, Rabbi Karl Weiner, and Madeleine Fitz Randolph, wife of the guest editor.

The special issue goes to press Monday, October 28; it is now too late for most of you to send in advance orders, but we run a limited number of extras, which can be offered as long as they last at $1.00 or 15 cents each. You may want to have a number on hand.

SABBATH SCHOOL LESSON

for November 9, 1968

CHRISTIANS, LIVE EXPECTANTLY!

Lesson Scripture: 2 Peter 1:3-11

3:9-11

for November 16, 1968

WALKING IN THE LIGHT

Lesson Scripture: 1 John 1:5 through 2:6; 2:1-6

THE SABBATH RECORDER

Religious Liberty Conference

What is accomplished by the annual Religious Liberty Conference held early in October in Washington sponsored by the Baptist Joint Committee on Public Affairs? The accomplishments are not meant to be entirely tangible, for it is a three-day discussion by Baptist leaders that does not end in pronouncements or resolutions. It is a clearing of the air, a sharing of the thoughts and opinions of men of the guidance of the much smaller sponsoring committee made up of elected representatives of the participating Baptist Conventions (Conferences). Since many of those attending by invitation or denominational appointment might be called opinion makers within their denominations the consensus of opinion arrived at in group discussions fans out very widely.

Religious liberty is a precious possession and, like a diamond, has many facets. No two conferences are the same. Each year the participants agree on what facet of the subject will be discussed the next year. This was the twelfth. The dialogue was on the theme, "The Role of the Christian Through Church and State in International Relations." Before summarizing the thoughts that came from the many groups and the five sections we might mention that the facet of the diamond to be studied next October will be, "The Church and Its Concerns of Rights and Responsibilities." Major attention will be focused on the problems of dissent and conscientious objectors.

The conference drew participants from the Southern Baptist Convention (22), American Baptist Convention (34), North American Baptist General Conference (8), Progressive National Baptist Convention (8), National Baptist Convention, USA, Inc. (5), Baptist General Conference (2) and the Baptist Federation of Canada (1). Fifteen others were from churches affiliated with both the American and Southern Baptist Conventions. For the first time in several years, many Baptists were not represented. The editor of the Sabbath Recorder, who attends by invitation and because he needs the background, had to send his regrets this year.

The purpose of the annual conferences for the past decade has been to provide a forum for discussion of principles and practices by Baptists on current church-state issues facing, according to C. Euanuel Carlson, executive director of the Baptist Joint Committee.

Christian responsibility extends to human problems throughout the world and to all peoples, according to a consensus of 144 Baptist leaders gathered here from 28 major Baptist bodies in North America.

Beyond this general agreement opinions varied widely and extended to sharp disagreement on some subjects as conscientious objection to wars, foreign aid, the settlement of international disputes and the relation of the gospel to culture and nationalism.

The conference section on personal freedom agreed on five basic principles to guide the Christian in relation to public and international issues:

1. "The freedom of the Christian is limited by the dual Love Commandment of Jesus." This principle, the section said, not only grants to other persons equal freedom, but also often voluntarily restricts the exercise of one's personal freedom.

2. "The Christian is obligated to obey and respect the laws of the state except that where the demands of God conflict with said laws the Christian must give priority to God."

3. "The Christian has an obligation to participate actively and intelligently in the political process."

4. "The Christian should influence government policy so that in relation to other nations personal freedom in advanced and human needs are met."

5. "The Christian should strive to use governmental power to encourage self-determination by all peoples of the world, this being, in our view, of highest value."

The principle, the section said, should encourage the church to provide a means for discussing such crises as Viet-
The section on the Christian in Economic Development of Nations agreed that Christians have a positive role both through church and state to express their concerns for people.

Among ten suggested guidelines this section said that "the Christian conscience must endorse and support birth control programs when situations ... leaving always the implementation of such information to the individual conscience and will.

In the context of economic development of peoples this section also said that "the relevant church of today should support such agencies as the United Nations, the World Bank and the World Council of Churches, which provide structural forms within and through which men can begin to act in the context of membership in a world community."

Questions addressed by the other sections of the conference included:

1. Settlement of international disputes: "What constructive suggestions for the settlement of international disputes do Christians really favor?"

2. Christian political role in international policy: "What religious or political activities regarding international relations are being done and no lives lost in Guyana."

3. Problems of culture and nationalistic impulses: "How is the Crusade of the Americas?"

"Who is involved in the Crusade of the Americas?" "Practically all are in the crusade: the American Baptist Convention's agencies and individual churches have organized? Is "evangelism."

Practically all are in the crusade: the American Baptist Convention's agencies and individual churches have organized? Is "evangelism."

Dr. Ruben Lopes, president of the Central Committee, maintains a crusade office in Sao Paulo (P.O. Box 30475, Sao Paulo, Brazil). Earl Peacock, Southern Baptist missionary to Brazil, is the general coordinator for the hemisphere.

The hemisphere is divided into six regions with a coordinator in each: Southern South America; Northern South America; Brazil; Central America and Mexico; Caribbean Islands; United States and Canada. Dr. Wayne Dehoney, a past SBC president, is North American coordinator, with offices at 1101 S. Third Street, Louisville, Ky.

In Latin America, a national coordinating committee with appropriate officers and subcommittees correlates and promotes the work within each country. In North America, the crusade is promoted through each denomination's agencies and committees.

"Who is involved in the Crusade of the Americas?"

In Latin America, a national coordinating committee with appropriate officers and subcommittees correlates and promotes the work within each country. In North America, the crusade is promoted through each denomination's agencies and committees.

Exciting reports from Latin America tell of the progress of the crusade. Here is a sampling:

Samuel O. Libert, crusade coordinator for Argentina, Chile, Paraguay, and Uruguay, since 1967 has conducted a weekly crusade broadcast. The broadcast has received laudatory editorial comment from one of the larger Argentine universities, schools, and churches of other faiths. The crusade has also received free television time in Argentina.

Ervin E. Hasty is the crusade coordinator for the region of Mexico, Guatemala, Nicaragua, El Salvador, Honduras, and Costa Rica. An extensive public relations campaign is being conducted in the churches. A regional Congress on Evangelism for Central America will be followed by national, association-wide, and local church congresses in preparation for the revivals in 1969.

In Ecuador, Baptists have been "pounding" for the Crusade of the Americas. In the city of Balzar, a parade and...
a rally drew an attendance of 30,000 people.

Baptists in the Caribbean Islands report the organization of "all-age" Sunday Schools with classes meeting in the open under palm trees. These many new Sunday School members will be confronted with the gospel in the church revivals to follow.

Students in Panama have launched an Operation Painbucket-Paintbrush to "link the Atlantic and Pacific together with the slogan 'Christ, the only hope' painted all along the interocean highway."

 Crusade leaders in Costa Rica installed a literature booth at the amusement park during the Christmas Fiesta and gave away thousands of evangelistic tracts and information about the "Campana de las Americas.'

Reports from participating conventions in North America are just as exciting.

The North American Baptist General Conference (Swedish Baptists) has projected a triennial emphasis, "Our Ministry in Evangelism" in three phases: cultivation, commitment, conservation. Major emphasis is on local training institutes for personal evangelism.

The Baptist General Conference (German Baptists) has projected a triennial emphasis, "Our Ministry in Evangelism" for the Home Mission Board, giving immediate and dynamic leadership to the crusade and formulated a program of action called Evangelism Plan Book to guide pastors and churches.

Convention agencies began to plan for involvement in the crusade.

The Board initiated "Project 500"—to establish 500 new church-type missions in strategically located sites.

The Woman's Union launched PACT— to marshal prayer support for the crusade.

The Radio and Television Commission of the Home Mission Board for the full utilization of the mass media in promoting the crusade.

Seventh Day Baptists and the Crusade

At the Conference session in 1967 at Grand Rapids, Mich., Conference recommendation was made to the mission boards for the full utilization of the mass media in promoting the crusade.

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A Week in Colorado with the American Guild of Organists
By Gladys Randolph

To cover some 36 events taking place in a six-day period would be a task for an experienced news analyst. I will try to convey some personal impressions and highlights of an A.G.O. Convention.

An A.G.O. Convention is not a convention of business meetings or mass decisions. It is a time when we listen to great artists in the field of church music. Several oratorios were "commissioned" by the guild and were given their premieres at the convention. Some organists chose to have literary pieces inscribed on a sheet of music for us to use as a sounding board for acceptance. New anthems were sung by a trained group. One of the big thrills was to "rub elbows" with composers or organists of note. I sat by Clarence Dickinson, 95 years of age, well-known organ composer and arranger of hundreds of anthems. The Salt Lake City Mormon Tabernacle organist was easy to talk to. When one has purchased and used anthems and organ compositions over the years from the pen of such dedicated church musicians, it is an experience in itself to feel that you know them as persons now rather than just as respected names printed on a sheet of music or in a hymn book.

Besides all the fine concerts and lectures in Denver, we were taken to Colorado Springs for one full day and evening. Outstanding was the ecumenical service in the Air Force Academy Chapel. Here we all participated in a "Worship even the most expert theologian must accept the teaching authority of the Church." Thus the windows are closed—and once again the human propensity to keep the power and authority it has expressed itself. It takes a big man to lay it down.

Frank A. Sharp
in American Baptist News Service

Authority in the Roman Catholic Church
It is said that Pope John XXIII opened the windows of the Roman Catholic Church and let some fresh air come in. The windows opened in two encyclicals coming from the Vatican indicate that Pope Paul has closed them.

Pope Paul's encyclical of last June reinstalled most of the traditional dogmas of Catholicism and most recent one restated the church's well-known position on birth control.

By issuing these two statements, Pope Paul struck a blow against collegiality and reasserted the primacy of the papal role. After Vatican II there was a glimmer of hope that the ancient Roman Church might develop a more democratic deliberative body, through which decisions could be determined. This now is out. The Pope is to have the last and authoritative word.

However, the outcry of Catholic theologians and some priests and bishops indicate that the show of personal authority is not palatable to all Catholics and the breeze let in by Pope John are still blowing. The debate is a particular concern which the Pope will not ignore.

The decision of Pope Paul in regard to birth control shows how far removed from the problems of hunger and human need the hierarchy can be. World starvation and the problems of overpopulation have not been able to sway officialdom.

A group of Catholic theologians in the USA said that Catholic couples "may conclude in good conscience that artificial contraception is permissible and necessary for the responsible regulation of birth."

This statement was answered by Patrick Cardinal O'Boyle, Archbishop of Washington, D. C., who accused the theologians of "setting the church on fire." He then proceeded to delineate the heart of the issue—the authority of the Pope—by saying, "The Church can do without a source of inspiration to both of us. One entire week of our vacation was used.

October 28, 1968

Good Thinking on Sunday Laws
"State and national laws must be modified to guarantee to Moslems, Jews, and Seventh Day Christians the choice of a 'day off' other than Sunday, excusing them from the requirements of Sunday law and permitting them to honor another day of the week instead," said the Rev. Dr. W. Hubert Porter in a paper he delivered at a Lord's Day Alliance consultation on the subject "The Lord's Day in Contemporary Culture," held October 7-9 at Valley Forge. Dr. Porter is associate general secretary of the American Baptist Convention. "The true test of a democracy," stated the Baptist leader, "is its treatment of minorities. That test is of particular relevance to the question of Sunday laws in a pluralistic society. It does not carelessly legislate to the disadvantage of Jews and Seventh Day Christians by putting them into a position where they are forced by conscience to close their stores, retail, and commercial establishments on Saturday and forced by law to close on Sunday, thus surrendering one-sixth of their business opportunity to their competitors and, in effect, suffering a discriminatory tax levied by government against their religious convictions."

Dr. Porter stated that he belonged to a tradition which rejects the authority of the state as a means of compelling or enforcing religious beliefs or practices. He felt that the proper observance of Sunday should be a religious obligation rather than a civil duty and that the observance of all religious days must be a matter of individual conscience rather than of governmental regulation.

OCTOBER 28, 1968
New Thoughts on Czechoslovakia
Baptist editor Walter Bottoms of London, who has returned from a visit to churches in several Russian cities, reports that "the average Russian doesn’t seem to be thinking anything about the occupation of Czechoslovakia at all." He wrote: "With no news from the outside world, the average Russian is content with the official explanation of political affairs."

Mr. Bottoms added: "As I expected, our Baptist brethren had no comment to make on the crisis. They do not concern themselves with political affairs, or discuss them with visitors."

However, shortly after the coup in Czechoslovakia, several of the All Christian Churches and Religious Organizations in the World was mailed abroad on May 23, 1967. The statement also declared: "The situation arisen in Greece calls forth not only anxiety but a protest among the Baptists in Switzerland, presented the reactions of member groups in eastern Europe to outside world, the average Russian political affairs."

The report was signed by Ilia Ivanov, I. Motorin, Presidium member.

WOMEN’S WORK—Mrs. Earl Crow

The reports from the associations and individual churches in the associations speak to the fact that the women of the denomination have been busy. Many have had special ways of raising money to meet their budget and for the special projects they endeavor to carry on. Many had special service on one item, or another using material from the packet put out by the board or working out their own ideas. All have been busy for the Lord helping to carry on His work both here and abroad.

The new packet is now being thought out and worked on. We solicit your ideas, what changes you suggest, and any material you feel should be included. Please help us by sending your suggestions to Mrs. Don Gray, Milton, WI 53563.

In a recent letter from Mrs. Victor Burdick to Miss Mabel West she said "Mr. Dzumani is now in England getting nurse’s training. His wife and child still live at Malamulo in the house they were all living in while he was training there. She is a teacher, teaching in a school near Malamulo. Her home is in a teacher, teaching in a school near Malamulo. Her home is in Nazarene."

Our Baptist brethren had no comment to make on the crisis. They do not concern themselves with political affairs, or discuss them with visitors."

The statement also declared: "The situation arisen in Greece calls forth not only anxiety but a protest among the Evangelical Christian-Baptists in the USSR."

Ecumenical Press Service in Geneva, Switzerland, presented the reactions of various World Council of Churches member groups in eastern Europe to the WCC statement on Czechoslovakia. (The WCC had called for the removal of foreign troops from Czech territory.)

One of the reactions came from the All-Union Council of Evangelical Christians-Baptists in Russia. According to EPS, Russian Baptists objected to the use of the term "intervention" and added: "The troops of allied countries which temporarily entered the Czechoslovak territory will not interfere with the internal affairs of the CSSR, and the Soviet-Czech negotiations are being fulfilled."
The letter was signed by Illia Ivanov, president, and two other Russian Baptist leaders, vice-president S. T. Timchenko and I. I. Motorin, Presidium member.

THE SABBATH RECORDER

OUR WORLD MISSION

OWM Budget Receipts for September 1968

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<th>September 12 mos.</th>
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Total Disbursements $12,666.46

September 30, 1968

SEPTEMBER DISBURSEMENTS

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Total Disbursements $12,666.46

S U M M A R Y

1967-1968 Budget $126,603.00

1967-1968 Total Disbursements $12,666.46

1967-1968 Percentage of Budget year elapsed 100%
Accessions

BOULDER, COLO.

By Baptism:
Ann Marie Bottoms
Gaye Ellen Davis
Rex LeRoy Davis

DENVER, COLO.

By letter:
Virginia Saunders (Mrs. Richard L.) Steele

Marriages

Bottoms - Stockdale.— Kenneth Bottoms, son of Mr. and Mrs. Tom Bottoms, of Boulder, Colo., and Suzanne Stockdale, of Barrington, Ill., were united in marriage in the Seventh Day Baptist Church of Boulder, Sept. 15, 1968, with the Rev. Elmo Fitz Randolph officiating.

Jones - Todd.— Charles Edward Jones, son of Mr. and Mrs. Charles H. Jones of Lottie, La., and Patricia Lynne Todd, daughter of Mr. and Mrs. R. Loyal Todd of Fort Atkinson, Wis., were united in marriage in the Milton Seventh Day Baptist Church on Sept. 15, 1968, with the Rev. Earl Cruzan officiating.

Births

Bass.— A daughter, Valerie Charlene, to Pastor and Mrs. Letoy Bass of Kitto, Georgetown, Guyana, on Sept. 22, 1968.

Kilpatrick.— A daughter, Diana Katherine, to Charles and Julianne (Rainear) Kilpatrick of Pennsville, N. J., on Aug. 29, 1968.

Petitt.— A daughter, Tracy Lynn, to George and Jane (Haaf) Petitt of Shiloh, N. J., on Sept. 4, 1968.

Obituaries

COOK.— Calla E., daughter of Clayton F. and Ellen Champlin Green, was born in Alfred Station, N. Y., March 6, 1886, and died at the home of her daughter in Alfred Station, Oct. 7, 1968. Her husband was Harry Cook.

She was a loyal member of the Alfred Station Seventh Day Baptist Church, having moved her membership there from Alfred in 1939. She was active in the church's Union Industrial Society, and a member of the Rebekah Lodge.

Surviving her are three sons: Richard M. Hooker of Philadelphia, Pa., Weldon and Calvin of Wellsville, N. Y., and a daughter, Mrs. Clifton (Winfred) Burdick of Alfred Station. There are eight grandchildren and two great-grandchildren.

Funeral services were held in the Landon Funeral Home in Hornell, New York, with the Rev. Rex E. Zwiebel officiating. Interment was in the Alfred Rural Cemetery.

HURLEY.—Victor H., son of John C. and Alhaha Van Horn Hurley, was born at Welton, Iowa, April 28, 1895, and died at his home at Milton, Wis., Oct. 12, 1968.

He was married June 20, 1921, to Sybil Reid. He is survived by his wife, a son, George of Appleton, Wis.; a daughter, Mrs. Leon Frank of Milwaukee, Wis.; three grandchildren; a brother, Francis, and a sister, Dora, both of Riverside, Calif.

Funeral services were conducted from the Milton Seventh Day Baptist Church by his pastor, Rev. Earl Cruzan, on Oct. 15, 1968. Burial was in Milton Cemetery.

TURNER.— Maude Greene, daughter of Harrison and Polly Greene, was born in Alfred Station, N. Y., April 9, 1880, and died Oct. 11, 1968 in Hornell, N. Y. Her husband was Timothy C. Turner.

She was a member of the Alfred Station Seventh Day Baptist Church and worked in the church's Union Industrial Society until ill health denied her the privilege. She was a member of the Rebekah Lodge.

Surviving is a son, Howard, of Rochester, N. Y., and a daughter, Martha, of Alfred Station. There are 6 grandchildren, several great-grandchildren, and one great-great-grandchild.

Funeral services were held at the Robertson Funeral Home in Hornell, with the Rev. Rex E. Zwiebel officiating. Interment was in the Maplewood Cemetery, Alfred Station.