

OUR WORLD MISSION
Statement of the Treasurer, September 30, 1959

		BUDGET RECEIPTS			
		Treasurer's	Boards'	Treasurer's	Boards'
		September	12 months..	September	12 months..
Balance, Sept. 1	\$ 9.64				
Adams Center	46.25	1,090.87			
Albion	76.41	769.71			
Alfred, 1st	1,302.90	5,460.89	15.00		
Alfred, 2nd	714.92	2,691.72	39.00		
Associations & Groups	40.86	2,779.73	1,377.12		
Battle Creek	1,241.35	6,895.46	84.39		
Bay Area			50.00		
Berlin	66.33	793.95	156.00		
Boulder	68.27	716.34	25.00		
Brookfield, 1st	72.00	790.25	65.00		
Brookfield, 2nd	52.00	539.60			
Buffalo		200.00			
Chicago	80.00	1,289.34	650.00		
Daytona Beach	49.00	915.17	66.34		
Denver	128.47	943.19	50.00		
DeRuyter	312.20	929.42	14.00		
Dodge Center	23.86	1,141.92	700.00		
Edinburg	34.50	204.37			
Farina	39.00	285.65			
Fouke	42.32	245.27			
Hammond		46.50			
Hebron, 1st	22.66	367.42			
Hopkinton, 1st	130.75	1,858.28	20.00		
Hopkinton, 2nd	111.75	200.00			
Independence	126.00	1,457.00			
Individuals	268.50	3,475.87	468.41		
Irvington		840.00			
Jackson Center		10.00			
Little Genesee	168.38	668.01	15.00		
Little Rock		35.00			
Los Angeles	730.00	3,104.38	25.00		
L. A., Christ's		135.00			
Lost Creek	418.62	1,845.02			
				\$14,100.68	\$91,484.20
					\$5,828.36

TREASURER'S DISBURSEMENTS	
	Budget (Designated & Undesig.)
Missionary Society	\$ 5,664.34
Board of Christian Education	1,259.84
Ministerial Training	1,769.64
Ministerial Retirement	1,652.86
Historical Society	275.08
Women's Society	244.32
General Conference	1,319.10
Tract Society	1,733.32
Trustees of General Conference	119.60
World Fellowship & Service	59.80
	\$14,097.90
Balance on hand September 30	2.78

NON-BUDGET GIFTS	
September Receipts	\$27.00
September Disbursements:	
American Bible Society	\$ 5.00
Salem College	22.00
	\$27.00
SUMMARY	
Current annual budget	\$99,735.00
Treasurer's budget receipts 12 months	91,484.20
Boards' budget receipts 12 months	5,828.36
	\$97,312.56
Percentage of budget raised	97.57%
Amount of budget not raised	\$2,422.44*
Percentage of budget not raised	2.43%
Eldred H. Batson, Treasurer.	
1612 Lawrence Street, Parkersburg, W. Va.	

*Note — The \$2,422.44 not raised is lower than the figure of \$3,375.36 reported in last week's Recorder because a report of \$952.92 of direct giving to one board came to the treasurer after the first figure was released.

The Sabbath Recorder

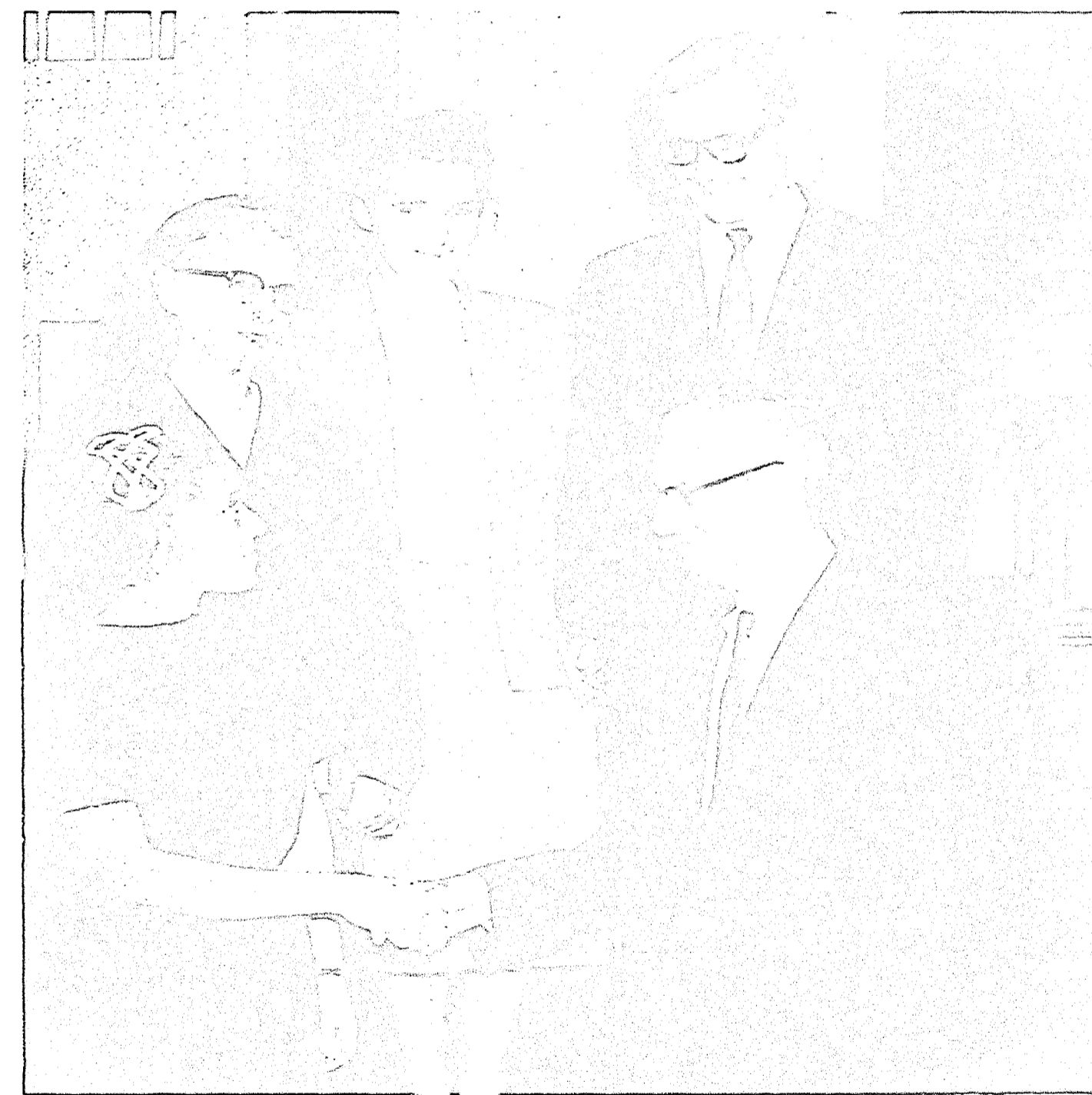


Photo by Arthur Brayman, Courtesy Westerly Sun

NEW MISSIONARIES COMMISSIONED

George V. Crandall, president of the Seventh Day Baptist Missionary Society, bids farewell to Miss Barbara Bivins at close of commissioning service for 4 missionaries at Westerly, R. I., Sabbath afternoon, October 24. Others in the picture are Miss Sarah Becker, Mrs. Rene Mauch, and the Rev. Rene Mauch. See story of special service on page 10.

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

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WHERE LEGISLATION FAILS

There are several areas in which legislation seems to fail because it runs counter to what the majority of people believe to be their human or constitutional rights.

There was a time when we had national prohibition and a Volstead Act to enforce it. That legislation has been repealed these many years. Perhaps we can blame the repeal upon a vote cleverly manipulated by the false propaganda of the liquor interests. It might be more correct to say that prohibition foundered on the rising tide of real or imagined human rights. Too many people wanted to drink and did not believe the government had the right to tell them they could not destroy themselves by this method if they so chose. Now we have various kinds of temperance legislation, most of which is ineffective for the same reason. People refuse to be made good by law.

The situation is indeed bad. Dr. Andrew Ivy, University of Illinois scientist, is quoted as saying: "America now has between seven and ten million alcoholics . . . and the number is rising to the point where in seven years there may be two to every family. . . . America is reaching a point of consumption of alcoholic beverages where the country must choose between ruin and prohibition."

We may be driven back to the older (and slower) Christian approach to the alcohol problem, moral persuasion. Alcoholism can be curbed by conversion and education, by persuading people not to drink. When a despondent individual wants to jump off a high bridge or skyscraper to his death one does not invoke laws and make threats but uses persuasion.

Associated Press in a very recent report quoted Dr. Paul Steiner of the University of Pennsylvania to the effect that in the next 50 years mortality from all types of cancer may be reduced almost to zero by a combination of prevention and cure. He pointed out that science may be on the way to discovering the cause of cancer. An important problem for cancer scientists now, he said, is to determine from statistics what constitutes proof that a certain agent causes cancer. He then goes on to make a significant statement about legislation. He remarks that once an agent has

been identified, the problem remains of what to do about it. In small isolated groups, the agent can be banned by law.

The learned doctor is not quoted as relating this directly to lung cancer although that may have been in his mind. Cancer societies have for years claimed that their statistics leave little doubt that smoking is a major cause of lung cancer, and everyone knows that, up to the present, medical science has not been able to reduce materially the mounting fatalities from this disease. How about banning the agent (cigarettes) by law as would seem to be the logical extension of this statement? Manifestly it would be a very difficult thing to do as long as such a high percent of the people want to smoke and would defend their desire as a human right. The problem is greater here than with liquor because smoking is not a grave social menace to the non-smoker. Again the answer must be persuasion based on education and the Christian principle that suicide is sin.

There is a third area where legislation fails. It has been tried, repudiated, and tried again. At the moment there is a strong revival of this type of legislation in the very states that have allowed previous laws to die by lack of enforcement. We refer to Sunday legislation. The commercializing of Sunday has been increasing through the years in factories and in sales organizations. Alert businessmen on the outskirts of our large cities or within them have observed that a high percentage of people are perfectly willing to work or shop on Sunday. One can scarcely find a homeowner in our heavily populated areas who does not use part of Sunday to improve his property (even when he does not have to work six days a week). Why, thinks the merchant, should he not capitalize on this situation? Some do and others do not. This makes for an economic battle between the groups and an attempt to get state legislation which will control the businesses outside the municipalities. Religious people who want to preserve the Sunday tradition are quick to allow themselves to be used or to use the local battle as a means of preserving by law the respect for Sunday which has, in fact, been lost.

MEMORY TEXT

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Romans 1: 8.

A strange situation arises in metropolitan New Jersey in which a corporation is formed known as the "Save Our Sunday" (SOS) Committee. Its purpose is to promote "yes" votes on a Sunday-closing law which is being voted upon by referendum in the general election. Every officer and director of this corporation is of the Jewish faith (probably because so many of the downtown merchants in the nearby cities are Jews). Manifestly they have reasons other than religious to save Sunday for the Christians. Jewish merchants not in the cities operate stores on Sundays and are, of course, on the other side.

Almost as strange as this Jewish interest in the "Christian Sabbath" is the strong Roman Catholic support of these Sunday laws. Catholic organizations have employed legal counsel as well as throwing the weight of their centralized church organization into the battle. We call it strange because traditionally the attitude of that church has fostered a very loose observance of Sunday. To them the Mass is sacred on Sunday but not the day itself. It can reasonably be assumed that the Catholics have some ulterior motive in the present struggle. We can well believe that they see a long-range opportunity to increase the power of their church and to break down the separation of church and state to their future advantage.

Again your editor thinks that Sunday legislation will fail to produce Sunday-keeping as long as the people do not want the state to control their work and buying habits on this day. Protestants who seek to achieve respect for their day of worship (Sunday) through the currently proposed legislation are, in your editor's opinion, more shortsighted than they are willing to admit. They are selling a birth-right for a mess of pottage. Furthermore, they are forgetting that enforced outward conformity is something quite different

from inner conviction. Persuasion and not legislation will fill the churches and keep their people from going to the big shopping centers on Sunday afternoons. Of course we who have always been forced to rely on persuasion to promote consistent Sabbathkeeping are convinced that our appeal has a Biblical basis that is quite lacking to those who advocate observance of the first day of the week.

When we fail to persuade all of our children to remain true to their Sabbath convictions, it is not because of any improvements in the arguments of Sunday observers or to increased difficulties in obtaining Sabbathkeeping employment. That situation may arise, but it is not with us now. Our problem is failure to communicate the faith we profess — inability to persuade our young folks to really guide their lives by the Word of God. This is more basic than the Sabbath itself. Some of our brethren in other churches discount our Sabbath arguments because they observe that many of their people are more devoted to the Bible and its challenge to consecrated living than some of ours. We must learn to persuade by example as well as by correctly used Scripture texts.

Good Works

All editors of Baptist periodicals and others on the mailing list of the multi-graphed Baptist World Alliance News Service were reminded in the October 20 release of existence and work of Seventh Day Baptists. The lead-off item under a Salem, W. Va., U.S.A., dateline was entitled "Seventh Day Baptists Urge 'persistent' Peace Prayers." In five short paragraphs it told a little of the resolutions and other actions of Conference. Our readers should be glad to know that such paragraphs as the following may be picked up by Baptist editors around the world.

Delegates, numbering more than 700, also called for continued "vigilance and opposition to any legislation which specifies a particular day for rest and worship." Seventh Day Baptists differ from other Baptists in that they observe Saturday as their Sabbath, instead of Sunday.

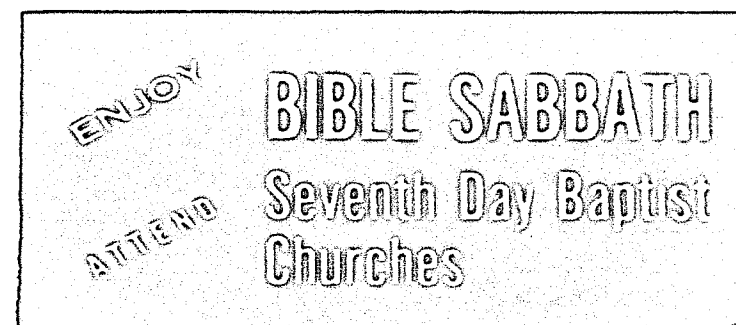
Founded at Newport, R. I., in 1671, the denomination currently has some 6,000 members in 60 congregations. Its headquarters is in Plainfield, N. J.

Church Attendance Month

In keeping with the nationwide November emphasis on church attendance our people should do something more than mark time. Few indeed are the churches where every able-bodied member within reasonable distance attends church every Sabbath "unless hindered by some reason that I can conscientiously give to my Lord and Master," as the Christian Endeavor pledge states it. Perhaps most of the readers of this periodical are true to that pledge. We are indeed encouraged every year when we compare our Conference delegate list with the Recorder subscription list and find that more than 90% of the delegates have their denominational paper in the home.

What becomes a grave concern is that there is not more effort — patient, loving effort — on the part of those who attend church regularly to get the non-attenders to break that stultifying habit. Who can honestly assert that he would get no help in Christian growth by listening to the exposition and application of the Word of God every Sabbath? Are there many who do not find something uplifting in the music and other parts of the worship service — when they attend? Who can discount the strength imparted to the anklebones of this faith by fellowshiping with others of like faith? We pray and are prayed for at church. We hear our petitions eloquently voiced in the pastoral prayer. We realize again that "prayer is the Christian's vital breath."

What then can we do to convince that larger church family of relatives and friends of these blessings during a given period, the month of November? Is there a warmth and glow in our lives that comes through this weekly time of spiritual refreshing? Somehow we can pass it on. It is selfish not to. We must find a way. Who knows how much help might come to those whose problems of preoccupations have kept them from the preaching of the Word? Let's at least encourage them to seek a blessing. The Lord's hand is not shortened; the Spirit has not ceased to work.



Joyful Sabbathkeeping

By a member of the Sabbath Promotion Committee*

I believe that if people showed the wonderfulness of the Sabbath there would be more persons sincerely keeping it. They keep it lightheartedly because all they are told is that there is a Sabbath.

Now you take people that just believe there is a Jesus Christ — how much are they doing for Him or how much are they living for Him? When they get Jesus Christ in the heart what do they do? They love Him and therefore they live for Him. They not only live for Him, but they act for Him; they begin to maneuver for the Lord. If they were taught more love for the Sabbath and not so much only that there is a Sabbath they would begin to convince everybody there is a Sabbath that should be kept.

People chafe under keeping it. They endeavor to last out until the sun sets. They have to go to the store for a newspaper long before the sun sets because they can't stand the Sabbath any longer. Now if they love the Sabbath as they say they love Jesus, it would be different. A redeemed man loves Jesus. He can stay with the Lord. I feel that if we lived up to the wonderfulness of the Sabbath and caused people to rejoice in it they wouldn't be running away from it long before sunset.

Just what is the Sabbath? Is it something that we have as a hand-down from generation to generation because our

*Carlton Wilson, a preacher, and deacon of the Shiloh, N. J., Church, was interviewed (via the tape recorder) at his home near Philadelphia, Pa., and expressed himself in an extemporaneous way as quoted here. Other members of the Tract Board's Sabbath Promotion Committee are being asked to give thoughts on how to promote the idea of the Sabbath or better observance of God's holy day.

fathers kept it? We reverence it and respect it to a certain extent. I was in a home the other day and one person said to another, "I expect you will be at that wedding and you will be having a wonderful time over there."

She said, "I won't be having a wonderful time."

"Why?"

She threw her shoulders up in the air and said, "It's the Sabbath!" She was chafing under keeping the Sabbath because it wasn't as much to her as that wedding. Just where do we place the Sabbath in our heart and mind? Is it greater than a wedding? Greater than this or greater than the other thing, or is the Sabbath at a low ebb in our understanding and our preparation of life or our motivation in life? Just where do we put it in our lives?

We often keep the Sabbath simply because we have been taught that there is one, and we don't consider the possibilities that there are in it for us, spiritually speaking. There are so many possibilities in the Sabbath. We can grow in grace and the knowledge of God. We can prepare ourselves to a greater extent for His service. We can get along with the Lord and ask Him what His will is concerning us. We can look at this whole situation spiritually and advance in it through taking advantage of this wonderful day that God has provided for us in which to meditate and think upon His Word and think of His doings.

Too many of us go into the Sabbath just for a church service in the morning, and we may last out until dinnertime, but then we have a difficult time really appreciating the balance of the day, especially when the sports time comes along, or there is someone to see on television or hear on the radio. All these things weigh heavier to us than the Sabbath and that is the reason we lose our people. We don't have the Sabbath as precious in our minds as these other things become. They overbalance what the Sabbath means in our lives. That's what I find.

[This was not intended for publication.]

The Redemptive Purpose of God

I am not come to judge the world but to save the world.
— John 12: 47.

A General Conference Sermon
By C. Rex Burdick, Verona, N. Y.

(Continued from October 26 issue)

A Brief Biography of the Christian Movement

A life of truth and beauty — an ugly cross — a borrowed tomb — a Roman guard set about the grave in which had been laid the remains of a man named Jesus — shattered hopes and broken visions — dreams they now thought would never come true. This was the lot of the eleven as they retired to an upper room to consider the future — theirs and that of the movement which they had espoused.

Gloom, and fear, and defeat, and dread — and resurrection, when Jesus emerged from the tomb and again walked into the lives of the disheartened disciples. Glorious! The joyous forty days when the risen Lord companied with the disciples. Altogether too soon they were ended when Jesus ascended before their eyes. But this parting brought no chilling dread, for now these men were no longer broken men but men filled with renewed hopes and aspirations. These eleven men had caught the vision of what, under God, the world might become. And they had begun to sense their own responsibilities in the redemptive purpose of God. And furthermore, now they had Jesus' own promise to them, "Lo! I am with you always, even unto the end of the world."

As Jesus came to seek and to save that which was lost, so their ministry would be to seek and to save that which was lost.

The Christ-Life Within

Some years later after his conversion St. Paul recalled the years of his own self-righteous living, hypocritical sham, even murder in the Lord's name, and with that recollection of what he had been and what, under God, he had become, he wrote the Galatian Christians, "I am cru-

cified with Christ, nevertheless I live, yet not I, but Christ lives in me."

You see, Saint Paul understands that it is not he, Saul of Tarsus, who now rules his own passions, but Jesus of Nazareth inhabits his body, possesses his life, and rules his conduct. The personality of Saul of Tarsus is dead. Thank God! And the Spirit of Jesus resides within and directs the life and thought of Saint Paul.

Things We Can Go Home and Do

Our Conference president wrote, "Please emphasize the common everyday things one can go right home and do." Surely this is something Christians can go home and put into practice — and it is the most important thing that I or any other person could say to a group of brothers in Christ: We ought to have the sense that Christ inhabits the lives of those people who belong to Him. I believe that this would make all the difference in the world with our Christian witness in everyday affairs. **If there is any one thing that I might hope you would take home with you from this message it is that Christ lives within us.**

I would like to mention a few things that we can go right home and do that seem pretty important to me.

1. Develop a vital growing Christian experience. If we are to be serving Christians, if we are to be witnessing Christians, we must first of all be growing Christians. The tragedy of the undeveloped spiritual life is greater than that of the underdeveloped body. A stagnant pool gives rise to a whole mass of undesirable plant and insect life. So a stagnant Christian experience gives rise to many unworthy tendencies.

There are two prerequisites to Christian growth. We may talk about tech-

niques and methods of growth, but these mean nothing without the two prerequisites for growth: One is the desire to grow; the other is a willingness to pay the price for growth. I'm sure that most of us, probably all of us, have a desire to grow. We want to have deeper religious experiences. We want to become more like Jesus. But are we willing to pay the price?

2. Develop a consistency of Christian life. The religion of Jesus must never be a religion of moods and tenses. Inconsistencies weigh heavily against one's service and witness. The man who leads a dishonest or immoral life carries little weight, though his doctrine be ever so pure and his argument ever so strong.

3. Develop godly concern. A survey of the life of Jesus serves to impress us with His godly concern for those about Him. Read of Jesus' dealings with the respected of His own race, but also with the outcast and the sinner, with the foreigner, with the hated of the people and you will read the story of godly concern. I think that our witness is often weak and ineffective, because of our lack of real concern and the substitution of secondary values for primary concerns.

As we have read the church page in the local paper lately we have noticed that the first concern of many women's societies is the turkey dinner, the bazaar, the rummage sale, and that the Youth Fellowship seems most concerned about the hot-dog roast and the ice cream social. The church at large seems more concerned about someone's barn that burned or someone who has lost his job than about one who is living apart from Christ and in whom Christ has not had the opportunity to fulfill His redemptive purpose, who is destined for a Christless eternity.

I was attending a special service in a Methodist Church of some distinction not too far from here when two rather shabbily dressed men entered and were told there was no more space downstairs. They must go to the balcony. But a few moments later a couple with more pleasing appearance was ushered with dignity to a point toward the front of the sanctuary. Yes, and on still another occasion I over-

heard a conversation between two Seventh Day Baptists in which a certain family was under discussion as prospects for the church. Said one, "I'm not sure that those are the kind of people that we want in our church." But those are the kind of people whom Christ came not to judge but to save!

If you will pardon a personal reference, you may find help from it as I have. In one parish situation we put off calling on an ailing man who had long ceased to show interest in the church. It was, we thought, with good reason, that we decided not to do it this evening, but to do it tomorrow. But before tomorrow came life had passed from the body and there was no longer the opportunity to discuss those things which might have made a difference. This remains a burden for me, and yet in spite of it I still let opportunities slip through my fingers simply because I am not enough concerned. There may be others like me. We ought to pray that God would deliver us from our lack of concern so that we could more readily share in the redemptive purposes of Him who came not to judge but to save the world.

Conclusion

Now, I would have you:

1. Grasp anew and afresh the idea of the redemptive purpose in the coming of the Son of God.

I would have you so open your life to Him that He is able to accomplish His own purpose in you, and through you He may be able to accomplish His purpose for others.

2. I would have you lay hold on the Christ life. With the full assurance that it is no longer you who live, but Jesus Christ lives in you so that the things which you do are not your things but the Master's who works in you.

3. I would have you, at all costs, seek a growing Christian religious experience so that every day finds some new Christian growth in your life.

4. I would have you, with the help of God, develop the consistent religious life so that day-by-day conduct agrees

with the profession of faith made with the lips.

5. I would have you, with the help of Christ who lives in you, develop a godly concern, for those about you of every race or level of life, in every need of their lives, but especially when those lives remain apart from Christ. So shall the church become not the narrowly exclusive sect that it is sometimes called, but the fellowship of the concerned.

These are things that we can go right home and do. So shall we guarantee today that the purposes of Jesus shall go on to centuries after His body was removed from us — yes, even until He comes again. So shall the world come to know that as Jesus came not to judge but to save, so His body in the world, the church, continues with the same motive not to judge but to save the world.

Choosing the Important

When St. Augustine landed on the Island of Britain, he went straight to one of the chiefs. The chief, surrounded by his principal warriors in their dark and smoky council hall, listened to St. Augustine's request that he preach to the warriors assembled.

The chief replied, "A bird has flown through the council hall. He has come from the darkness. We know not where he has flown into the darkness, we know not where. So with our lives. Oh stranger, if you can tell whence we come and where we go, speak and we will listen."

Things of the moment are often too much with us. But there come times when golf clubs, business, television, and decks of cards do not entirely satisfy a man. We realize that

"For a cap and bells our lives we pay,
Bubbles we buy for a whole soul's tasking."

Every Sabbath is a time to stop to choose what is most important in life, to give the eternal essentials due thought. As the nationwide Religion In American Life observance urges, "Find the strength for your life. . . worship together this week."
— RIAL.

MISSIONS — Sec. Everett T. Harris

Excerpts from Lawton Correspondence

As corresponding secretary of the Jamaica Conference Pastor Leon Lawton writes to the churches on the island:

"Dear Fellow-witnesses of God's Love:

"Has someone been made glad in having the joy of salvation through your witness during these past few weeks? 'Ye are my witnesses. . . ,' Christ said. And the aim of our witness should be that souls come to our Lord and Savior, Jesus Christ, in repentance and faith.

"We rejoice in seeing that ten of our churches have met their goal in raising the Mission Fund monies during the last quarter! We are still short of our united goal and have still spent more than we have received. I believe we are going to do even better in the month ahead!

"The Annual General Meeting of your Board of Christian Education is to be held at 3 p.m., Tuesday, October 13. All Seventh Day Baptist members are invited to attend and it is hoped that delegates from your church can be there. This meeting has been declared 'open' to all under our new by-laws.

"It is possible that the Women's Board will be meeting at 10 a.m. on October 13 for election of officers and setting forth of their program for the year.

"Other special services and meetings during October (as known) are: October 11 — baptism at Blue Mountain and Executive Committee meeting at Kingston; October 18 — missionary meeting, Jackson Town Church; October 25 — ordination of diaconate at Higgentown Church.

"Mark on your calendar November 22, for the grand Rally and Thanksgiving service at Maiden Hall (sponsored by the Women's Board). Come in your truckloads and see your new school for yourself!

"Praise God that Sister Smikle is much improved and able to be home."

The following article on "Dedication of Children" is being considered for adoption by the Kingston Church as part of a proposed church manual. It could well be a

guide to churches in this country. It reads as follows:

"Since salvation comes only through personal faith in Jesus Christ and only baptism of believers, is taught in the Scriptures; the dedication of babies is held to be a service of consecration of the parents of the child as well in pledging before the Lord and the church their plan to raise that child in a Christian atmosphere and train it in the godly activities found in a true Christian home. (The pastor then asks God's blessing on the child and parents.)

"Therefore the church has this service for those parents (and their children) when at least one parent is a Christian. It is the joy of the church to point those not meeting this standard to Christ as Savior and to help them set their life in order in accordance with His Word."

Reviewing the Secretaryship of the Missionary Society

The first corresponding secretaries of the Missionary Society were not employed in the sense that they are today. The records of 1818 of the early beginnings of the society state: "No officer of said Board shall receive any emolument or pecuniary pay for his services, excepting for necessary expenses."

After the board obtained a charter from the General Assembly of Rhode Island in 1880 the records state: "A Missionary Department was begun in the Sabbath Recorder, under the editorial direction of the Corresponding Secretary. In view of increased duties . . . and increasing demands of the oversight of our growing missionary interest it was recommended in the annual report of the society for 1880 that a Corresponding Secretary be appointed 'who with a moderate but adequate salary, shall devote his time to the interests of the missionary cause in the home and foreign mission work.'"

The Rev. L. A. Platts who was secretary when the above action was taken continued as secretary for two years and then resigned to become editor of the Sabbath Recorder in 1882. In 1883, "Rev. A. E.

Main resigned the pastorate of the First Hopkinton Seventh Day Baptist Church and entered upon the Corresponding Secretaryship as a salaried officer of the Missionary Society." He served until April, 1893.

Succeeding secretaries have been as follows: the Revs. O. U. Whitford, 1893-1905; Edward B. Saunders, 1906-1916; Edwin Shaw, 1917-1922; William L. Burdick, 1922-1947; and David S. Clarke, 1947-1951. The Rev. Harold R. Crandall, president of the society, served as acting secretary during the interim (1951-1952) until the present secretary (Rev. Everett T. Harris) began his services on July 1, 1952.

New Era in Ecumenical Movement Foreseen

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, said that the ecumenical movement has moved into a new stage of development characterized by "extension, complication, and development."

As a result of its growth and the new interest, he added, "The way in which the ecumenical movement defines itself becomes of greater importance all the time. . . . The question arises — is it the task of the World Council to bring the churches together and then they draw their own conclusions, or should the World Council at certain points give certain direction to the churches?"

Dr. Visser 't Hooft described the ecumenical movement today as "far more complicated" than previously. He attributed this to the emergence of the Roman Catholic Church and the Russian Orthodox Church as "potentially active" centres of ecumenism within the recent past.

While it is now generally believed that Pope John XXIII's Ecumenical Council will include only Roman Catholics, he said, "The Roman Catholic Church has seen the ecumenical movement as an important movement for the total life of the church and we must take seriously this interest of theirs."

Missionaries Commissioned At Impressive Service

By the Editor

At Westerly R. I., in the Pawcatuck Seventh Day Baptist Church, the Missionary Board conducted an impressive commissioning service on Sabbath afternoon, October 24, for four new missionaries about to leave our shores.

The story of Missionaries Sarah Becker and Barbara Bivins, now en route to Nyasaland, Africa, has been told in recent issues of the *Sabbath Recorder*. The Rev. and Mrs. Rene Mauch, who are soon to take over supervision of the missionary work of the denomination in British Guiana, S. A., have also been featured from time to time. On this occasion the candidates came to Rhode Island, the home of the Missionary Society, from Montreal, Los Angeles, and Bridgeton, N. J., for a final group commissioning and farewell service presided over by the president of the Missionary Board, George V. Crandall. Others with them on the platform were Secretary Everett T. Harris who had taken care of travel details and had arranged the service. Pastor Earl Cruzan of the local church also assisted.

The day was stormy. One might question whether a good attendance could be expected at an early afternoon meeting. The church, however, was well filled with local people and many who had traveled considerable distances for the occasion. In the face of that sort of consecration that led two young women to forsake family and friends to minister to people of strange language and customs and motivated a young man to venture forth alone in a 24-foot boat to South America, the stay-at-home Christians could not well let a rainy day discourage their attendance. Then, too, there was perhaps a longing for some of this missionary purpose and zeal to rub off. We believe that many felt that it did.

The robed choir made its entrance and added dignity and solemnity to the service through its beautiful singing of the stately and purposeful music that had been selected. The listening audience and the

missionary candidates could well ponder the fact that this was not the first time that missionaries had been sent forth by their brethren and sent forth with the songs of Zion ringing in their ears.

The president of the Missionary Board introduced the four candidates in turn, telling something of their previous experience and preparation. They responded with words of testimony. Each mentioned the tasks ahead and the thanksgiving to God that they had been counted worthy to carry the message of salvation to the people of their appointed fields.

Mr. Mauch reminded himself that the tasks ahead were staggering but that he was confident that God would be with him. His wife, who only recently has found it possible to express herself in public in the English language, told why they had to go. "It is because the love of Christ constrains us," she said. She read a portion of Isaiah 53 to emphasize how she felt about the sacrifice of Christ.

Sarah Becker reminded the people that departure on such a journey as theirs was not a time of sadness. She wanted to consider it as a challenge and as a means of extending the hands of those who could not go. She was aware that they must schedule their time in such a way as to keep close to God and also to keep up a correspondence with the people who were anxious to hear of the progress of the work.

Barbara Bivins also expressed humbleness of spirit and that she herself needed the long delay to understand the guiding hand of the Lord. She pledged that they would try to radiate Christ on the mission field.

Fortunate indeed were the people assembled in Westerly to hear as the main speaker of the afternoon Dr. Luther A. Gotwald, the executive secretary of the Division of Foreign Missions, NCC, a man who had served 25 years in India under another denomination. His message was on the familiar passage, Acts 1: 8 which describes the commission Christ gave to His apostles. He developed well the plan outlined in that verse for the

spreading of the Gospel and made frequent applications to those fields of service where our new missionaries will be using their talents and giving their witness.

The Rev. Harold R. Crandall, former president of the Missionary Board, conducted the actual commissioning service, which was very simple. He called all the ministers and deacons forward and asked them to join hands in a circle with the missionary candidates. It made a group of perhaps 25 ordained people. Prayers were offered by five or six of the ministers.

Following these prayers the service was closed and the people invited to come forward to express their personal well-wishes to the departing representatives. It was a moving experience throughout the whole afternoon. The entire service was recorded on long-playing tape, and pictures were taken by professional and amateur photographers to preserve and to publicize what took place.

A complete list of those present from a distance was not kept but among them were 11 from the Marlboro, N. J., Church, two or more from Shiloh, two from Plainfield, one from Battle Creek (the executive secretary), two from near Montreal, Can., three from the Boston area, two from Amsterdam, N. Y., and many from various points in New England, among them some who seldom find it possible to attend Sabbath services. The missionaries themselves had spoken in several of the nearby Seventh Day Baptist churches in the morning.

The travel plans of the two missionary nurses remained as previously published. They were to reach London on October 29, speak there that evening, fly on to Holland for Sabbath services and then spend the following Sabbath in Germany before resuming their flight to Rome, Nairobi, and Blantyre. The time of departure of the Mauches is not yet definitely settled. The Missions Page will carry the latest news and an account of the quarterly board meeting held the day following the commissioning service.

Statement of Belief And Experience

Mrs. Sylvester Moore

(Before being ordained a deaconess in the Minneapolis - St. Paul Twin Cities Church)

I believe in God. I believe that Jesus is the Son of God and that God gave His Son to die for our sins. I believe that we may be saved by grace through His precious blood, but we must accept this salvation and believe on His holy name. I believe that all have sinned and come short of the glory of God and we must repent and be baptized.

I believe that the Bible is God's holy Word and we must study it to know His will concerning us. If we love Him, we will keep His commandments. I believe that all the commandments are important and I believe in the seventh-day Sabbath. The Sabbath is very precious to me. I believe in the power of prayer. I believe that prayer is communicating with God as with a friend.

I was born in a Seventh-day Adventist home. My parents were very strict and I was taught that the Adventist Church is the chosen church of God. Later I went to Maplewood Academy, and after being graduated took nurse's training at the Madison, Wis., Sanitarium. I was married in 1926.

My father was quite a Bible student, and during the 1920's he began to find discrepancies in the Adventist doctrines. He talked to us about it many times, and it was in the 1930's that we finally realized that there must be some other Sabbathkeeping group that was built upon God's Word and accepted Christ as mediator between God and man. After inquiring for some time, we were able to contact the Seventh Day Baptists, and joined the Seventh Day Baptist Church in New Auburn, Wis. We were so thankful to the Rev. Charles Thorngate and the Rev. Herbert C. Van Horn, and others who called on us during that time.

We have found Christian fellowship and contentment with you people. Pray that I may faithfully serve Him and witness for Him.

Quarterly Meeting of Board

The Board of Christian Education held its regular quarterly meeting at the Alfred University School of Theology, October 18, with 18 members present. Mrs. R. T. Fetherston, executive secretary of our denomination, was our guest.

After the usual reports of the executive secretary, treasurer, and of the committee chairmen there was discussion in regard to the holding of the next Ministers Conference. It was voted not to have such a conference in 1960.

Following a discussion of the way in which the publication of the *Helping Hand* is set up, it was voted that steps be taken to transfer the *Helping Hand* budget item from the Tract Board to ours. There is no dissatisfaction with the work of the Tract Board in regard to this item. We believe that it is consistent to handle every part of the publication of the quarterly, since it is our initial responsibility. It was voted to express our sincere appreciation for the care given the publication of the *Helping Hand* by the Tract Board during the many years of its publication. (It is expected that the Tract Board will act on this matter at its December 13 meeting.)

The officers of the board for the coming year are George E. Potter, president; Wayne N. Crandall, vice-president; L. Eugene Reynolds, treasurer; Marie H. Bee, recording secretary; Rex E. Zwiebel, executive secretary and corresponding secretary; and George E. Potter, board representative to the Coordinating Council of the denomination.

S. Kenneth Davis was named head of the Publications Committee; J. Paul Green, chairman of the Committee on Youth Work; Melvin G. Nida, chairman of the Higher Education Committee; and Albert N. Rogers, chairman of the Finance Committee.

The chairman of the board's Special Committee on the School of Theology announced that they had met upon two occasions to plan the meeting with the Genesee Conference of Methodists and Alfred

University. At the second of the two meetings, the members of the Advisory Council of the School of Theology were guests of the committee. The members of this Special Committee are Madge Sutton, George Potter, Wayne Crandall, Paul Green, Kenneth Davis, L. E. Reynolds, and Rex Zwiebel. Melvin Nida and Albert Rogers are members, ex officio. A tentative date of November 12 has been set for a meeting with the Genesee Conference of Methodists and Alfred University.

Bible Teaching and Training

The theme for emphasis for 1960 of the Baptist Jubilee Advance is "Bible Teaching and Training" with a sub-theme of "Learn of Me." We expect to have "proclamations" on these themes soon, and they will be mailed to each church from our office. A poster is being designed to be used to remind us each time we enter the church of our task as teachers. The following are excerpts from a sermon by the Rev. Dr. Joseph H. Jackson, president of the National Baptist Convention, U.S.A., written at the request of the Emphasis Committee for 1960 of the Baptist Jubilee Advance.

"There is not a great difference between a teaching ministry and a preaching ministry. Preaching implies a shorter time for the performance. It is an urgent but brief announcement of the good news and a clear proclamation of the tidings of the kingdom."

"As a great teacher, as well as preacher, Jesus knew that exhortation based on positive information was far more effective than exhortation without supporting fact. Hence, He calls His disciples to a teaching ministry."

"Those who are to teach must know. They must know Christ. They must associate with Him, live with Him, and catch His very spirit and be dominated by His purpose. The modern church is charged with a grave responsibility of making the Christ known to all who know Him not. For such a task the believers must have the type of training that Christ gave to His

first disciples, that is, they must have a closer daily association and communion with Him."

"If the Christ is not known, and if His truth does not hold sway among peoples of the world, and if man continues to live as if there were no Calvary, no Cross, and no Christ, the church itself must take its share of the responsibility and the guilt."

Youth Work Committee

The Youth Work Committee has held two meetings since General Conference. The first was an organization meeting with orientation for the new members; the second, the laying of the program for the coming year.

The director of Pre-Con for Youth was chosen, the Rev. Duane L. Davis, pastor of the Lost Creek Seventh Day Baptist Church. A possible director of Pre-Con for Young Adults has been contacted. John Brown University, Siloam Springs, Ark., the site for General Conference, 1960, has been offered as a possible place for holding both Pre-Con Retreats. An expression from youth and young adults across the denomination regarding their desires of the place to hold Pre-Cons might help us with the decision.

Members of the Youth Work Committee include incumbents Paul Green, S. Kenneth Davis, Ernest Bee, Luan Sutton, Richard Stearns, and Rex Zwiebel, ex officio. New members are Dan Butler, Helena Knox, Kenneth Crandall, Barbara Cruzan, Wayne Maxson, and Doug Davis.

The October Beacon was mailed October 19.

LET'S THINK IT OVER

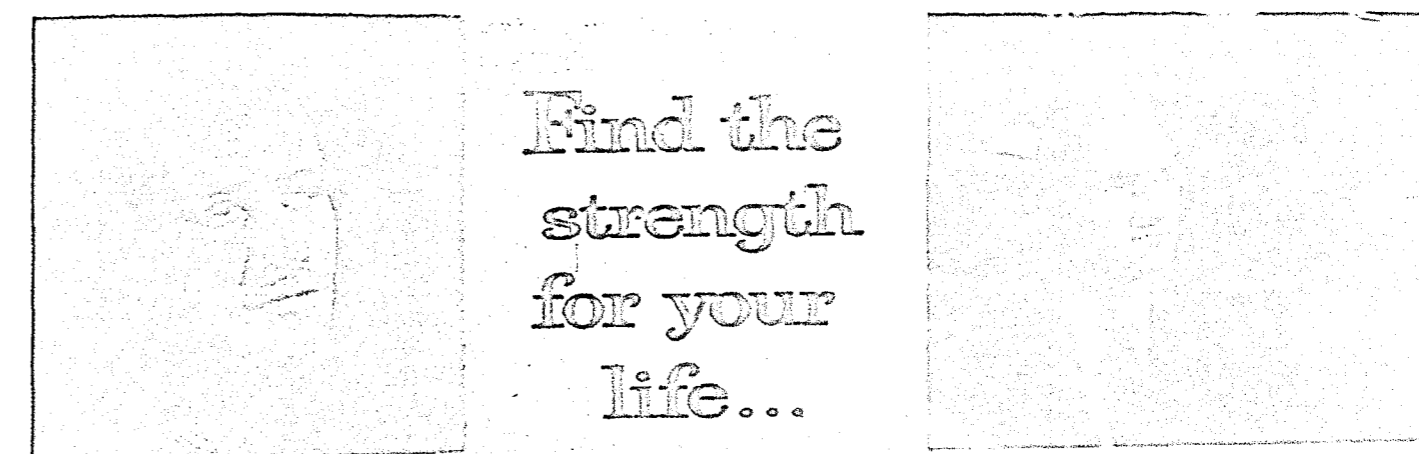
The President's Pastor Speaks

American Protestantism "gives the general impression that it is anti-Washington, anti-government, sometimes even anti-patriotic," according to Dr. Edward L. R. Elson, minister of National Presbyterian Church. Elson blames much of this negative attitude on a growing "neo-fundamentalism" in an article in the October 26 issue of *Christianity Today*.

"I do not refer to the biblical fundamentalism of the late nineteenth and early twentieth centuries," he said. "This new 'fundamentalism' has arisen as successor to the now-decadent social gospel in the pulpit. Its prophet is the social education and action 'expert.' The 'orthodox' persons are those who conform to the processed pronouncements guided through church bodies by the 'experts.' ..."

"What I lament is that the Church is too often regarded as simply another secular political pressure group, and is so evaluated because she does not speak the higher word of the eternal Gospel and the word of pastoral care. Protestantism is not heard nor heeded seriously in its many notes of rebuke and condemnation because it has not uttered effectively, if at all, the prerequisite word of pastoral concern."

He referred to a National Council of Churches study group's recommendation that the U.S. and U.N. recognize Red China, as a "colossal tactical blunder." Elson declared that "American Protestantism has not yet learned how to speak to the nation."



worship together this week

OTHER FOLDS AND FIELDS

The General Assembly of the Southern Presbyterian Church (Presb. U.S.) meeting recently in Atlanta formally "disapproved" a proposal by the Fifth World Order Study Conference of last fall that the U. S. recognize the government of Red China. It also took action to promote better race relations in the South.

The Southern Baptist Convention reports that its financial receipts are setting a new record this year — and are running 11 per cent ahead of income for the same period last year. [Probably one explanation is increase in members. The denomination has been successful in its evangelism.]

A Host of Missionaries

According to the latest survey of the Missionary Research Library, New York, there are at present 38,606 Protestant missionaries at work in all countries. The figure is three times the number in 1903 and nearly 50 per cent more than the figure for 1936. Of these, 25,058 come from North America (USA and Canada) and the remaining 13,548 from the United Kingdom, Europe, Australia, New Zealand and the "younger churches."

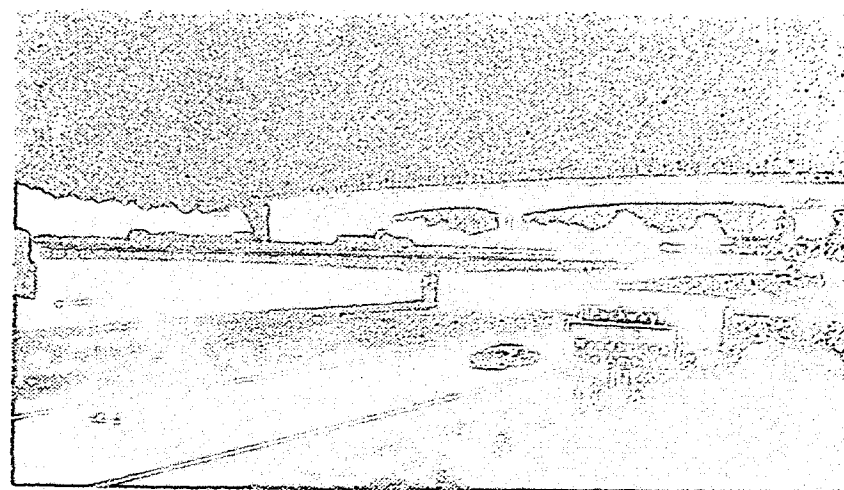
Brooks Hays, immediate past president of the Southern Baptist Convention, has been elected the Convention's first permanent observer to the United Nations. His designation was an action of the denomination's Christian Life Commission. — BWA.

Opium Problem

United Presbyterian missionaries in Thailand (Siam) tell of a problem faced by "new" Christians: "To some of Thailand's Karen tribesmen, opium is the major problem in their turn from demon worship to Christianity. In the hill village of Yao, in northern Thailand, a congregation of new converts has made a rule forbidding baptism to anyone who continues to grow or sell opium. Half the villagers are addicts and of 29 people baptized last year at least five had to overcome the opium habit. Eighteen Christian families who make up one Karen village find themselves suddenly poor since giving up their opium trade."

Teen Talk

Crossing Roads



The day had been beautiful, one of those warm fall days which inspire most young folks and some older ones to do something special — a day to go out and conquer something or to gain some new skill in the out-of-doors. The writer was returning toward the close of a day from a longer-than-usual bicycle ride that had taken him places where he had never been before. He had seen ships and boats in great numbers. He had stayed close to much used waterways and places where many were showing their skill with little sailboats.

There had been a two-mile climb and descent of a bridge known as the Outer-bridge Crossing. Back again in a more heavily populated and industrial area the roads increased in size and number. It was time to look back from a point of vantage to see something of the ways that men can go on these modern roads.

When we were small our mothers and fathers cautioned us frequently about crossing roads. There is danger involved when a little boy tries to cross a road. We should not be rebellious at words of caution which we think are only for those who are much younger than we. However, there is no time in life when we can be free from words of caution from those who know what is best for us. If we want to show people that we are immature — much younger than we think we are — then all we need to do is to say we are going to do as we please regardless of what the Bible tells us is right.

More and more we are learning that even as adults we can't cross roads either on foot, on bicycle, or in a car. Our modern roads have rules, laws, which tell us which way we can go and which we cannot. Real happiness comes when we conform to these rules and get where we want to go more quickly and with far less danger.

What we have in our picture is man's provision. We do not cross these roads; the roads cross each other at different elevations and different angles. God also gives us crossing roads to get us to the destination or place of service that is prepared for us. There are no short-cuts. Following Christ is to travel the highway of happiness. Let's not forget it.

U. S. Conventions Name Presidents

A German-born educator and theologian, Dr. Herbert J. Gezork, has been elected president of the American Baptist Convention. Dr. Gezork, now president of Andover Newton Theological School at Newton Centre, Mass., was general director of the Germany Baptist Youth Movement until it was dissolved by Hitler. He came to America in 1936 as a voluntary exile.

New head of the Southern Baptist Convention is Rev. Ramsey Pollard, pastor of the Broadway Baptist Church of Knoxville, Tenn. Though he told newsmen he is "just a plain Baptist preacher," his record indicates a lifetime of denominational leadership and accomplishment. His present pastorate is a church of 3600 members, one of the 25 largest in the Convention.

SABBATH SCHOOL LESSON

for November 14, 1959

The Cost of Convictions

Lesson Scripture: Acts 6: 8-15; 7: 54-60.

for November 21, 1959

Are You An Evangelist?

Lesson Scripture: Acts 8: 4-6, 26-38.

NEWS FROM THE CHURCHES

VERONA, N. Y. — The "Bell Ringer," a mimeographed publication circulated among members and friends of the church, promotes the five-year Program for Advance and carries information about most of the activities of the church including those of a financial nature. The average monthly giving to OWM was about \$151 (including probably some contributions from organized groups). On September 26 a special offering for denominational work yielded \$178, to make a total for the last month of the Conference year of \$262. It is interesting to note that this special offering did not seem to affect contributions for local church expenses, which were somewhat higher in September than in any recent month.

BOULDER COLO. — Mrs. Clarissa Rasmussen of our church has been elected president of the Colorado Women's Christian Temperance Union. She filled the unexpired term of Mrs. Caldwell who resigned in July and presided over the state WCTU Convention September 14-16 when she was elected for the new year as president. Mrs. Rasmussen attended the national WCTU meeting at San Antonio, Tex., September 22, and visited a niece, Mrs. Dorothy Wheeler Smith, in Dallas before returning to Boulder, October 3. Always a vigorous foe of liquor, Mrs. Rasmussen has now established the Colorado WCTU President's Office in her home at 602 University in Boulder.

On July 5, less than three years since the undertaking, the Boulder Church finished payments on its five-year loan to buy the 1648 Ninth Street parsonage. At the same business meeting when over \$400 was given to remove the parsonage indebtedness, the church voted to secure a gas heating plant and took action to redecorate the building. The furnaces are now installed and promise much cleaner and more efficient heating. At the Mid-Continent Association Fun Night the Boulder delegates gave a limerick-style comic reading telling the background of this significant event.

Bob White of our Youth Fellowship is presenting the evening devotions at the

Colorado Christian Endeavor Fall Conference at Indian Hills. Pastor Clarke gives the invocation as one of the state pastor-advisors.

Our participation in the Boulder Council of Churches goes on through representatives in each division. Herbert Wheeler was Publicity Division chairman last year, and Pastor Clarke was chairman of the Audio-Visual Evaluation Committee. Mrs. David Clarke and Mrs. Vera Wright attended a September 22 workshop for women leaders, and Mrs. Clarke helped present a skit showing the pitfalls of a nominating committee.

Paul Hummel's letter (Sabbath Recorder, Oct. 5, p. 7) indicates our advertising plans, more of which will be reported with related evangelism work. — Press and Publicity Committee.

The Case
Against the Blue Laws

A Catholic President,
Pro and Con

The above are titles of thoughtful, well-documented articles that will be featured in next week's special 24-page issue of the Sabbath Recorder. Have you arranged to have sufficient copies for distribution? Gift subscriptions bring all of the regular weekly issues as well as the special issues to your friends. Subscription price, only \$3.

SABBATH-KEEPERS' 1960 CALENDARS

The logical calendar for use in the homes, offices, and churches of Sabbath-observers. Sabbath, the seventh day of the week, the true Lord's Day, in color. Space provided for filling in times of Friday and Sabbath sunsets. Fold-back sheets with memoranda spaces on backs. Front set off by a beautiful nature scene depicting a portion of the Creator's handiwork. Inspiring, educational, and important Sabbath truths appealingly presented in Twelve Lessons of new Sabbath-study Series, logically arranged. General topic for 1960, "THE SABBATH IN THE BOOKS OF THE PROPHETS." Intolerant, Constitution-violating Sunday Laws exposed. Our regular low price, 25c each, with new liberal discount on quantities, as follows; 10-49, 5%; 50-99, 8%; 100 or more, 12%. Order early from

The Bible Sabbath Association
FAIRVIEW, OKLAHOMA

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Marriages

Timmerman - Williams. — Merl E. Timmerman, son of Mr. and Mrs. Merl Timmerman of Ord, Neb., and Betty Williams, daughter of Mr. and Mrs. Harold B. Williams of North Loup, Neb., were united in marriage August 15, 1959, at the Seventh Day Baptist Church in North Loup, the Rev. C. W. Buehler officiating.

Obituaries

Collins. — Nathan Alfred, Jr., was born at Pawcatuck, Conn., Sept. 16, 1891, and died at Richmond, R. I., Oct. 9, 1959.

He was baptized and became a member of the First Hopkinton Seventh Day Baptist Church upon profession of faith in Christ on April 26, 1959. In the brief time that he spent as a member of the church, he was faithful and zealous in his service to the Lord.

Survivors are a son, N. Alfred of Manchester; a daughter, Mrs. Dorothy Patnoad of Pawcatuck; his wife, Norma N. Collins of Lower Pawcatuck, all in Connecticut; and a sister, Edith Taylor, Charlton City, Mass.

Funeral services were conducted from Schilke Funeral Home, Westerly, R. I., in charge of his pastor, the Rev. Edgar F. Wheeler, with burial in Hopkinton Cemetery, Ashaway, R. I. E.F.W.

Births

Wheeler. — A daughter, Catherine Jeanne, to the Rev. and Mrs. Edgar F. Wheeler, Ashaway, R. I., October 25, 1959.

Recorder Comment

"I have enjoyed the articles in the Sabbath Recorder very much during the past year, so please continue to send it. Also please send me the tracts. . . ."

— Lancaster, Mass.

Nov. 9, 1959

The
Sabbath
Recorder



In This Issue:

"A SABBATH DIALOGUE, 1892"