

The Sabbath Recorder

OUR WORLD MISSION

Statement of the Treasurer, December 31, 1960

BUDGET RECEIPTS

	Treasurer's		Boards' 3 Mos.		Treasurer's		Boards' 3 Mos.
	Dec.	3 Mos.			Dec.	3 Mos.	
Adams Center	73.85	333.45		Los Angeles			
Albion	46.62	117.86	10.00	Christ's	30.00	30.00	
Alfred 1st	474.61	1,065.71	1.50	Lost Creek	332.50	495.00	
Alfred 2nd	183.46	470.32		Marlboro	69.17	1,053.70	
Associations and Groups		53.45		Memorial Fund		84.98	
Battle Creek	632.26	1,791.91	32.00	Middle Island	15.00	51.00	
Berlin	35.50	127.58		Milton	795.29	1,857.58	60.00
Boulder	31.70	103.10		Milton Junction ..	259.83	468.23	
Brookfield 1st	87.80	192.80		New Auburn		34.91	
Buckeye Fellow... ..		25.00		North Loup	202.90	202.90	
Buffalo Fellow.	50.00	50.00		Nortonville	110.50	363.50	20.00
Carraway		3.75		Old Stone Fort	8.00	8.00	
Chicago	95.00	230.00	80.00	Paint Rock	80.00	80.00	
Daytona Beach	84.75	334.25		Pawcatuck	362.50	1,087.50	
Denver		97.30		Plainfield	926.92	1,247.69	150.00
DeRuyter		147.00		Richburg	128.50	275.50	
Dodge Center	64.95	259.93		Ritchie			9.00
Edinburg	33.34	33.34		Riverside	637.00	976.00	
Farina	48.75	48.75		Roanoke		15.00	
Fouke	28.50	28.50		Rockville	28.14	72.17	
Hammond		10.00		Salem		200.00	
Hebron 1st	37.24	91.72		Salemville	47.00	84.33	6.00
Hopkinton 1st	155.10	482.50		Schenectady	17.00	72.00	
Hopkinton 2nd	9.00	27.00		Shiloh	508.38	1,579.38	
Houston	33.33	41.58		Texarkana	11.00	11.00	
Independence	58.85	319.90		Verona	128.58	548.58	
Individuals	10.00	2,086.62	94.41	Walworth	33.00	108.00	
Irvington		400.00	400.00	Washington, People's	7.00	39.00	
Little Genesee		114.24	5.00	Waterford	76.85	272.45	
Los Angeles		1,035.55		White Cloud	52.70	195.28	
				Yonah Mountain..		3.75	
					\$7,142.37	\$21,640.54	\$867.91

Treasurer's Disbursements

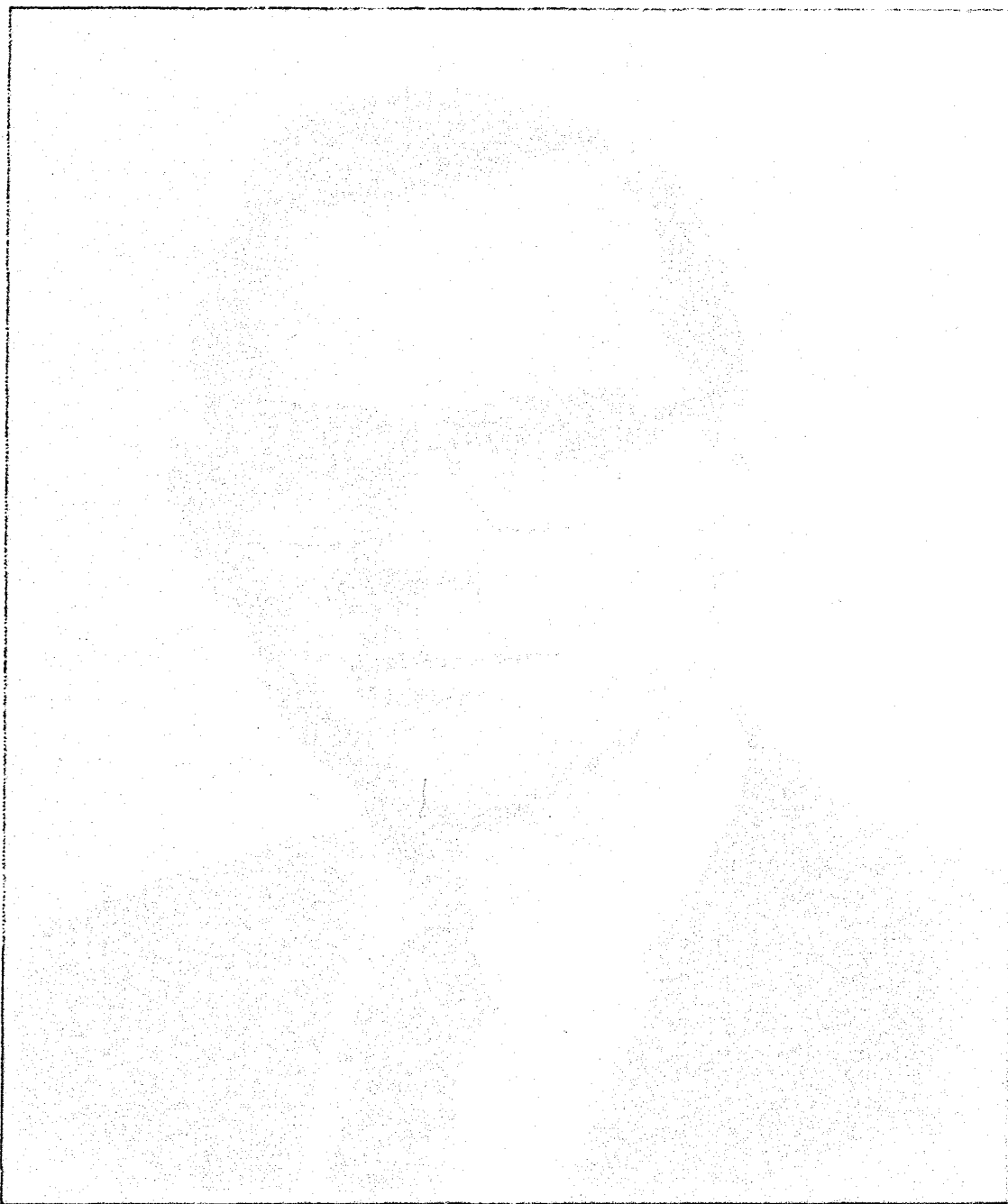
Borad of Christian Education	\$ 598.93
General Conference	904.38
Historical Society	173.69
Ministerial Retirement	648.09
Ministerial Training	920.58
Missionary Society	2,673.48
Tract Society	731.21
Trustees of Gen. Conf.	47.91
Women's Society	166.82
World Fellowship & Service	84.89
Special Fund	125.77
American Bible Society	79.72
Salem College	2.00
Total Disbursements	\$7,157.47
(Includes \$15.10 non-budget)	

Summary

Current Annual Budget	\$111,295.00
Receipts for 3 months	22,508.45
Balance needed in 9 months	88,786.55
Average needed per month	9,865.17
Percentage budget raised	20.224%
Percentage budget year elapsed	25%

George E. Parrish,
Treasurer.

Battle Creek, Mich.



New City Pastor-Evangelist

The Rev. Paul B. Osborn next June undertakes a new work for the Seventh Day Baptist denomination under the auspices of the Missionary Board. The program is designed to organize or to strengthen new city churches. Mr. Osborn's first assignment is at Little Rock, Ark. A graduate of Faith Theological Seminary, he has a capable wife and three children. He is at present pastor of the Marlboro, N. J., Church.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

1961 Session — Amherst, Mass. — August 14-19

The Sabbath Recorder

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Member of the Associated Church Press
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What Profile Do We Present?

A Lutheran writer, Paul H. A. Noren, in a 1961 book designed for reading during Lent, has a series of very interesting sermons entitled Profiles of the Passion. In it is more than one profile of Peter, but the sketch of "The Profile of Pity — The Turned Face" has some statements about Peter's denial of his Lord that are particularly applicable to Christians of this generation.

In the late hours of the chilly night of the betrayal, Peter, who had the same night wielded a sword in defense of the Master, had just been warming himself at a fire in the palace of the high priest. He tried to deny having ever had any connection with Jesus until the Lord emerged and the eyes of pity met the eyes of shame. Mr. Noren remarks that we, too, are often tempted to warm our hands at the enemy's fire. "Peter," he continued (p. 46), "was not the last one, chameleon-like, to match the color of his performance with the background."

These words deserve careful pondering. They suggest much the same thought which was expressed by St. Paul as an exhortation in Romans 12:2, "And be not conformed to this world." How often we attempt to justify ourselves for matching the color of our performance with the background. This is far different from becoming Roman to win Romans or Jewish to win Jews, as Paul said he did. To protect oneself is a basic instinct of beasts and men but when Peter raised his eyes to encounter the piercing, pitying glance of the Son of Man, he knew that his attempted self-protection was a shameful thing.

Our temptations to conform to our surroundings may be a little more subtle than Peter's. He should have remembered that Jesus was in the next room. He should have recalled how frequently the Master had read the thoughts of men and would be reading his. But when we sidestep our Christian responsibilities and give tacit approval to blasphemous words and sub-Christian standards of conduct, we seem to forget the all-seeing eye of Christ just as readily as did Peter.

Our world-conforming habits cannot stand the scrutiny of Christ. Perhaps we have learned one thing that Peter had not. Where he made his mistake was in looking

up when Jesus was looking his way. We try to keep our eyes averted when we are warming our fingers at the enemy's fire. Thus we avoid the unpleasant experience of weeping bitterly in the pre-dawn hours. But let us not forget that Peter's life was changed; he became an apostle. We, too, can experience the joy of renewal. The tears of godly sorrow wash more than the face.

What profile do we present to those who have been told that we profess to be followers of the Nazarene?

Church Merger Plan Opposed by Episcopal Group

When Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, proposed merger of his denomination with the Protestant Episcopal, Methodist, and United Church of Christ, it met with warm approval from several quarters and especially from Episcopal Bishop James A. Pike in whose church the sermon was preached.

Strong opposition has since developed from an Episcopal clergy-layman organization called the American Church Union. The Executive Board said Blake's proposal would "lead only down a dead-end street." It objected that the Blake-Pike plan assumes "that the Episcopal Church is but one among the many Protestant denominations" instead of being "an integral part of the Historic, One, Holy, Catholic and Apostolic Church of Christ." "Dr. Pike's reduction of the Episcopal Church to the status of a denomination is a distinct disservice to the entire Church," the statement continued.

It thus appears that there is a wide difference of opinion about the nature of the Episcopal Church among the clergy of that "denomination." Probably Dr. Pike's view is distinctly a minority view and until it makes more headway there is little hope for the success of the merger plan. As indicated previously, your editor regards with some skepticism and apprehension the attempts to unite such dissimilar churches. However, one does not like to see attempts at closer co-operation flounder on such sharp rocks as the one reared up

MEMORY TEXT

Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? Ezekiel 18: 23.

by the Anglo-Catholic organization quoted above.

The historian can no more accept the position that the Episcopal Church is not a denomination than he can go along with the contention of some Baptists that they are not Protestants. There have also been some Sabbathkeepers who have advanced the very vulnerable argument that John the Baptist was the first Seventh Day Baptist, and that the denomination has existed ever since his day.

Let those who are Protestants in the historical, dictionary meaning of the term proudly acclaim it and consistently live it. Truth is too sacred to be defended by half truths.

Jehovah's Witnesses

Christian people are much disturbed by the rapid growth of the Jehovah's Witness organization — disturbed because it seems that error is taking root more readily than truth — disturbed because of the effective aggressiveness of these people in winning members. "Nothing succeeds like success," is an often-quoted saying. Appearances and statistics give the impression that nothing can stop the spread of the half-truths embraced by these people. Efforts to straighten out the Bible interpretations of their well-trained representatives do not generally meet with much success, because their minds are so effectively closed to the consideration of anything that does not come from their own headquarters.

Whether or not error is more attractive than truth, an organization that has every member at work is sure to grow. The problem of the established, orthodox churches such as our own, is that we do not take our beliefs seriously enough to get a high percentage of our members to really devote time and energy to propagating the faith.

But is it true that Jehovah's Witnesses cannot be reached and cannot be persuaded

to give up those elements of their belief that are out of harmony with the Scripture? We are easily discouraged. William J. Schnell, author of *Thirty Years a Watch Tower Slave*, left that organization in 1952 and has since been writing and working to combat its spread. What success has he had with books and tracts? He claims that he has on file, letters from 7,146 Jehovah's Witnesses in 101 lands who have been converted. The organization was particularly strong in his native Germany. It is there that he claims the greatest number of conversions from this cult, 3,600.

Within the past year, according to his statement, he has caused to be distributed 126,317 pieces of free literature in many, many countries. He suggests that Christians can reach many of those who have been lured into the anti-church organization by lending his books and giving away his literature. He encourages remittances with orders. The address, for those interested, is 2889 Guss Ave., Youngstown 8, Ohio.

Approve Sunday-Closing Effort

Some of the church-led efforts to secure Sunday closing of stores are open to criticism, and have been criticized in this editorial department. Approval of the effort of Texas Baptists to have stores closed on Sunday can be expressed; it is different.

More than 6,200 letters from the Texas Baptist Brotherhood department to Texas pastors and laymen have urged Baptist businessmen to close their stores on Sunday. Several suggestions endorsed by the state Brotherhood Executive Committee were listed in the letter, including proposals for men who own businesses to close on Sundays, for others to eat at home on Sundays, to buy gasoline, groceries, etc. on other days of the week, and to trade with merchants who close on Sundays.

It can readily be seen that this is an effort within a given denomination and that it is an appeal to Baptist loyalty rather than to legislation. Since the Baptist Church is numerically strong in Texas (1,620,000) the effort may be relatively successful. Sabbathkeepers in Texas might

be somewhat inconvenienced if all Baptists yielded to this persuasion of the Brotherhood department of the state convention, but would acknowledge that their Sunday-keeping brethren had a perfect right to take this course of action.

EDITORIAL NOTES

True Christian Spirit
Motivates Congo Relief

The news from the Congo is distressing, indeed. At the time of writing it is reported that forces loyal to Lumumba, the ousted premier, control nearly one third of the country. Twenty-nine members of Baptist missionary families, conducted safely to the border of Kivu Province, were seized before they could cross the Ruzizi River, presumably by Lumumba supporters. The situation is chaotic. There are those who would say that the missionaries in the Congo should give up and that Christian people should let the Congolese solve the problems they have brought upon themselves.

Christian people of America and other countries cannot do that. They read that one third of the children in some parts of the Congo will die of starvation in the next few months if relief shipments are not greatly increased. They hear that disease is taking a terrible toll. Regardless of the cases of anti-Christian acts and demonstrations they continue to distribute food, medicine, and the necessities of life through the Congo Protestant Relief Agency. Sometimes the distribution has to be made between bursts of gunfire. But with 250 to 300,000 refugees in desperate need the Christians, who are in a position to help, forget the atrocities against missionaries. They forget self-interest and try to do as Jesus would do.

A Coming Feature

Among the special features soon to appear in the Sabbath Recorder is an unusually well-written article entitled "A Christian Home" by Don V. Gray of Milton, Wis., field co-ordinator of the North Central Association. Watch for it!

President's Message

"Why Keep Trying
To Be Seventh Day Baptists?"

Any question that can make us think is good, and this question often asked should start a chain reaction in the mind: "Why should we keep on as a separate denomination?"

The feeling is that we have been a small group within the larger Protestant body long enough, so perhaps we should let down our chief point of difference with the millions of other Baptists and join unreservedly with them.

This is a fair question in view of the circumstances. But isn't it true that innumerable instances in history illustrate that often a minority, clinging to a cherished position, wins recognition in the end? The majority isn't always right where matters of conviction and moral principles are concerned, and often it has been left to a small dedicated group to show the way of truth — a truth to which they themselves have clung tenaciously.

It seems that this is the answer to the question of why we are — of why we must remain — Seventh Day Baptists. We must keep the truth of the Sabbath from disappearing from the traditional observances of Christendom. We must constantly strive to show this truth to our fellow Christians, as well as to include it prominently in our missionary endeavors to the non-Christian world. Eventually there will come a time when this last great point that was compromised during the Reformation will be recognized and accepted. Our "reason for being" is to maintain this principle so that it can be recognized.

In this aspect of our denominational life we can see that merely increasing in numbers, building new churches, maintaining dwindling congregations, and spreading our missionary interests abroad are not enough. It is the vital, God-pleasing truth that we maintain and pass on that is important. If we remain small in numbers to keep this belief pure, then let us remain small, but let us not assume that we are destined to stay only a small group.

Perhaps the attrition of contemporary society will continue to wear away our members so that our strongest efforts at evangelism and outreach are constantly needed to maintain even a small denomination.

No, it isn't enough just to hang on — we must strive with all our resources and the power of the Spirit to grow — and trust that we are doing God's will fully in all our efforts.

Ministers Conference May 1-6 at Plainfield

It is not too early for churches and pastors to make plans for the 1961 Ministers Conference, to be held this year at Plainfield, N. J., the headquarters of the denomination. Details of the program are nearly complete and local committees are being formed to plan for meals and lodging of the large number of ministers expected.

Dr. Melvin G. Nida of the School of Theology at Alfred, N. Y., announces that the conference will begin on Monday morning, May 1, and will continue through the Sabbath morning service on May 6. Wednesday evening and part of the afternoon are designated as free time for such activities as individuals or groups may consider profitable.

The program includes regularly scheduled Bible studies and presentation of the plans of denominational boards and agencies, but the main feature is a series of six studies on pastoral counseling, with lectures and discussion conducted by the Rev. E. Wendell Stephan.

Strong Voice from the South

More than 3,000 ministers attending the Texas Baptist Evangelism Conference at Fort Worth recently listened to Dale Moody, professor at Southern Baptist Theological Seminary, Louisville, Ky., in one of the three major addresses. Dr. Moody decried Christians who sanction racial prejudice under the cloak of the church as "one of the most horrible things in the nation."

News from Crandall High and Maiden Hall Schools

(Reports written by Headmaster Courtland V. Davis and Principal Socrates A. Thompson, respectively. From November 1960 issue of the Jamaican Harvester.)

Mid-term at Crandall finds students and staff well settled in familiar routine despite the fact that more than half of the staff are new this term. The situation has been much helped by the presence of two former Crandall graduates on the staff. It has been a pleasure to welcome back to Crandall, Joyce Vassell Samuels, who is not only a former student but a former teacher as well, and to have continuing with us as a full-time staff member the former student and teacher substitute, Jerome Coombs.

In the first football game of the season the Crandall eleven defeated the highly favored defending champions of the 1959 season, the Alpha Boy's School team.

Our girls have been practicing diligently for a school closing program scheduled for the night of Monday, December 5, in Kingston church.

Bond, Mills, and Randolph Houses are meeting regularly and finding much of interest for their meetings.

Two new organizations are a debating society under the sponsorship of Mr. Coombs and an all-school prefect organization brought together under the leadership of the 4th Form prefect, Lloyd Clayton. Last week the Debating Society was addressed on the subject of "Some Pointers on Good Debating" by Mr. H. M. Howell. This week the prefects presented to the school assembly their suggestions for a more standard uniform and a higher level of good conduct.

Mid-term examination are over and this week the teachers are compiling the good news for the headmaster. Students are hoping for the best.

Part of the hedge between the playground and the Cottage (formerly the headmaster's home) has been removed, adding notably to the appearance of the school grounds.

Looking to the future, report cards will be sent out and Crandall will officially close for the term on Tuesday, December 6. The new year will begin with an all-school assembly on January 4th, 1961, followed by registration and a short meeting of all classes so that books and materials may be announced. Everyone should then be ready for a full day's work in the new term when school opens the following morning.

It is planned that there will be a slight increase in tuition fees next term with payment of fees made through a local bank. This will make it easier for parents to pay fees without going to the school or sending cash by their son or daughter.

Maiden Hall School

The Maiden Hall School began its Christmas term on September 6th with 12 students. Four of these were new students and within a few days the number increased to nineteen. One has since withdrawn.

Miss Pauline Shaw joined the staff at the beginning of term and has proved herself a very worthy member. Of high Christian standards, she has fitted in with the girls very well, being able to be one of them and at the same time to gain and hold their respect and admiration. For the most part we seem a large family this term, with orders given and accepted in proper spirit.

The school is really growing, though numbers may not cause one to see this. More students are needed! Beginning in January, any present student who is instrumental in bringing another fee-paying student will be given £1. We need to double our enrollment next term.

Through the generosity of the American Missionary Board a limited number of tuition scholarships have been made available for Seventh Day Baptist students. By this, the tuition costs are free but each student will have to pay for boarding (unless they are day students) at the rate of £18 per term, payable in advance (not £6 per month).

Girls are housed in the school dormitory and there is room for a few more.

Arrangements could be made for boys to room in the neighborhood and board at the school, if the principal is notified in advance.

Entrance examination will be on Wednesday, November 16, at 9 a.m. for the January term. Applications for entry must be made to the principal, Maiden Hall Secondary School, Guy's Hill P. O., as soon as possible. Those seeking scholarships should state this on their application form or they will be expected to pay the regular fee.

Many of us, we are sure, are praying for the success of the school, but we need a little more than prayer, which we do so much need! So continue to pray, but do not forget afterwards to help. May the Lord bless us in our effort to make Him known, even more than we know Him ourselves.

Much Land to Possess

By Virginia Burdick, De Ruyter, N. Y.

Tonight, in our family devotions the reading for today especially impressed me. It was based on the story of Joshua as found in the third chapter, and the thought was taken from Joshua 13:1. Joshua was old and the Lord said unto him, "There remaineth yet very much land to be possessed." And here I quote from the meditation as found in *The Secret Place*, written by Wm. Krutza of Chicago.

"In spite of Joshua's age and the victories of the past, he was not called upon to retire or retreat. He was called to look to the future and advance. The Bible never records God's asking us to slacken in spiritual activity. As in the days of Joshua, when he was chosen to conquer Canaan, until God called him to eternal rest, so it is today. God has chosen us to fight the good fight of faith till He calls us home.

"All of us need to take stock of our present possessions, as far as character and relation to God is concerned. Life's greatest attainments are not on how long we live, but in how we work for Christ. Many in Israel would have been glad to settle down and be content with 'good

enough.' But they would have brought God's purpose and plan to a halt.

"There is so little time and so much to do! There remains yet much to be possessed in knowledge of the Bible, prayer, and Christian service among our fellow men. It is time to stake out new and great spiritual ventures and pledge ourselves to the Savior, that by His Grace we shall possess these for His glory."

Isn't this a fine thought on stewardship? It covers every one of us and puts it to each of us, for stewardship itself covers many areas, even our very lives, and it is up to us to give our best to the Master and "look to the future and advance."

Another thought in this connection is found in the story of King David, when Araunah offered his king his threshing floor, any desired animal for a burnt offering and threshing instruments as wood for the fire, David answered, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

Much of what we as Christians offer to God costs us little. Even after giving the tithe, we have ample resources remaining for ourselves. Few of us deny ourselves what we need in order to give extra to the Lord's work.

In the use of our God-given abilities, we so often give hesitatively, unwillingly. When approached to do some Christian work, too many of us, if we agree at all to do it, consent grudgingly, or only if it suits our mood.

We honor God only as willingly we offer ourselves, our time, our resources to His name's honor and glory and for man's good.

"The Sabbath Recorder in every Seventh Day Baptist home" was one of the challenges presented at General Conference last summer. This is the best source for keeping informed on what is being done by Seventh Day Baptists in this land as well as throughout the world. Why not subscribe today! Subscription is \$3.00 per year.

—Pawcatuck Church Bulletin.

PROTESTANTS UNASHAMED

An Address by
Glenn L. Archer,
Executive Director, POAU*
(Considerably abridged)

I speak to you today as a Protestant to Protestants. I believe that American Protestantism has reached a new crisis of timidity and weakness in facing religious-political issues.

Protestant leadership in the United States today is suffering from a loss of nerve. There is no other way to describe it. The sinews of its conviction have been cut. It is no longer capable of believing resolutely in its own heritage. Instead of glorying in the Reformation which liberated the soul of man from an intolerable bondage — instead of glorying in the freedom wherewith Christianity has set men free — it now stumbles about, mumbling apologies for its existence. Actually Protestantism stands for self-government; Protestantism stands for democracy. And the United States stands for self-government and democracy. Protestantism belongs in America because its principles are American. But you would never know that if you heard the apologetic tones of many American Protestants.

Luther said: "Here I stand; I can do naught else." Many of our modern Protestant leaders are saying: "I do not know where I stand; I can do anything anybody suggests. I want peace more than principle."

One of the characteristics of this attitude of our leaders is a posture of craven and fawning accommodation toward the Roman Catholic Church. Some of these leaders really want a reunion with that church and they seem willing to seek it on almost any terms. They are fond of beginning their Protestant wakes with a session of breast-beating over their contribution to the disunity of Christen-

*Under the leadership of such men as Mr. Archer and his associate, C. Stanley Lowell, Protestants and Other Americans United for Separation of Church and State (POAU) has won the approval of most of the major denominations.

dom. They bow in abject contrition because the Church of Jesus Christ is not the universal monolith the Roman hierarchy claims it ought to be. They quote in sobbing cadence the prayer of Jesus, "that they might all be one," interpreting this in terms of a super church which would undoubtedly have horrified our Lord. They speak abstrusely of the need for a "viable communication" with the Roman hierarchy and carry on the conversations strictly on the hierarchy's terms and with a reverential awe for its great learning.

Blind to History

Ignoring the grim lessons of history, these men argue that the ambitions of the Catholic Church in the United States are merely a sociological phenomenon, and have little or nothing to do with religion. They argue, too, that "sociological realities" require some subsidies to the Catholic Church and that we should begin these payments soon in the interests of "brotherhood." They refuse to discuss the issue of subsidies to this church as such but they accept the language of Catholic propaganda to the effect that it is "discrimination" to stand up and fight against Catholic financial demands.

There are many Protestants in this country, myself among them, who feel that this kind of leadership is bankrupt. It is eroding our freedom and delivering us into the bondage from which Luther once delivered us. It is especially dangerous when the Catholic Church claims 40,000,000 American members and it is growing more rapidly by birth rate than any other church. These Protestants think, and I think, that we need a new Reformation and an altogether new kind of person to lead it if American democratic society is to be preserved.

Tolerance is good, but tolerance which sells out our convictions is treason. Friendly and approachable we should always be. Conviction does not necessarily mean intransigence. We should be willing to talk with any and all, and the amenities should be observed. But we cannot impair our witness; we cannot make concessions for the sake of brotherhood which give

away the essence of American freedom and Protestant self-government.

Many feel this is exactly what some of our leaders have done. They have led from weakness instead of strength. Why do they do it? What do they hope to gain?

Whatever the rationale, I contend that the result is disastrous. The failure to stand for our heritage may mean the loss of that heritage. The failure to defend our freedom forthrightly and jealously may mean its loss. The stand of so many of our leaders is simply unrealistic. They are giving away things we shall one day want to have back.

The "New Catholicism"

The unrealism of their leadership is well illustrated out of the writings of one of its principal exponents, Robert McAfee Brown of Union Theological Seminary. Dr. Brown is a fine young liberal scholar. He has no use at all for POAU — publicly criticizes our opposition to Roman Catholic control of our culture as a "negative approach." Well, Dr. Brown and Father Weigel, the Jesuit professor from Woodstock College, have written a book on Protestant-Catholic relations. Dr. Brown shows where POAU is wrong. He accentuates the positive. He quotes from a Fr. Leonard as typical of the new Catholicism that we can respect and co-operate with. I will admit Fr. Leonard is good. I would like to have him speak at our POAU National Conference. He says he believes in freedom for all faiths and I believe he does. His statement as quoted by Dr. Brown is superb. I read it in a glow of joy.

Then I came to an asterisk. I followed it down the page. Dr. Brown had a footnote which said that, unfortunately, after they had got quotes from Fr. Leonard's book in galley form, the Vatican announced withdrawal of his book because of suspicion of heresy!

That is our trouble in dealing with Rome. Some priest gets a good idea. Some of our democracy gets into his blood. He's for freedom. He really is. Then, just as it has done time and time again, the iron hand of the Vatican intervenes and

a promising move toward freedom is crushed.

Let's face it. No pope in any official utterance has ever made the slightest concession to complete religious freedom as Americans understand that phrase. If one did, he would be repudiating the infallible pronouncements of many of his predecessors. He would be setting aside his own Canon Law. The Roman Church is just as monolithic as the pope wants it to be, and that applies to both religious freedom and the establishment of religion.

The new leadership which accommodates itself to Rome is unrealistic, because it ignores grave clerical encroachments on our freedom. The religious issue in American life today is posed by the drive of America's largest church for tax funds and other preferred status before the law. The drive continued in virtually every Catholic paper in the United States during the recent presidential campaign, but the secular newspapers ignored it. They had space for a fake Knights of Columbus oath, but not for the Catholic bishops' drive against the separation of Church and state.

The brotherhooders overlook this drive entirely. They consider it bad form to mention it. But they overlook, too, that if this issue continues to be ignored and its historical antecedents forgotten, it will erupt in an agony of bitterness such as our nation has never known. A leadership which buys brotherhood at the price of public subsidies to Catholic parishes is recreant to its trust. It is sowing the wind and will reap the whirlwind.

In the United States today there are probably 500 communities where the Roman Catholic hierarchy, while professing to accept the separation of church and state, has captured public schools, elected Catholic school boards, and put its nun teachers on the public payroll. In scores of cases in the Middle West these schools are listed simultaneously as public schools in the public school directories and as Catholic schools in the Catholic directories. And in those Catholic-dominated towns it is almost impossible to get a parent as plaintiff to

start a lawsuit against these unconstitutional practices.

Brethren, let us come not again under the yoke of bondage.

The Reformation was fought to make men free. The totalitarian way is not for us. Its servile obeisance to a spiritual dictatorship offends both our human dignity and our faith in our Lord. The brotherhood boys must not beguile us with evasive words. As Methodist Bishop Gerald B. Kennedy has said, these boys are pleasant to have around, but they may be more dangerous than the bigots.

This kind of leadership is sterile and bankrupt. We must publicly disavow the oft-repeated cliché of these men that they, and they alone, speak for Protestants. Those who betray Protestants are not entitled to speak for them. What these leaders deserve is not brotherly solicitude but resounding repudiation.

We need a new leadership in Protestantism today. We need a leadership that is not ashamed of separation of church and state and not ashamed to oppose subsidy grants to any church. We need a leadership that is not afraid to stand publicly for religious freedom and will publicly denounce religious bigotry and oppression whether it is practiced in Spain, in Colombia, or in the communist countries. We need a leadership that is not ashamed of the army it leads. One that is proud of the Reformation which divided Christendom for the sake of freedom and broke the yoke of the most oppressive spiritual tyranny the world has ever known.

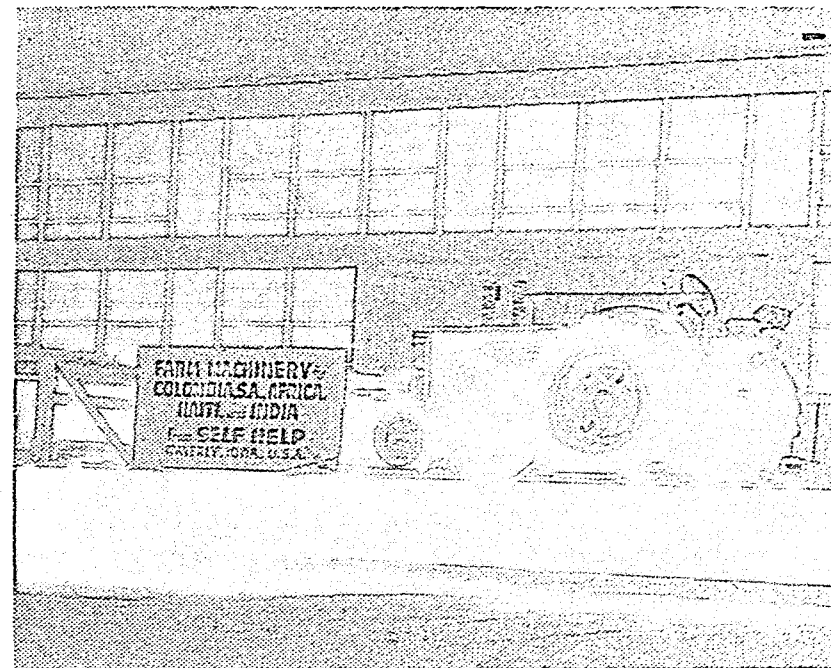
We need a leadership that will articulate and not mutter; one that will move and not dawdle; one that will state issues rather than create fog; one that extends every courtesy to Roman Catholic hierarchs and resolutely defends their freedom everywhere on earth, but one which has no doubt whatever about its own right to be free.

Note: — Additional copies of the full address (5c each) may be ordered from POAU, 1633 Mass. Ave., N. W., Washington 6, D. C.

ITEMS OF INTEREST

Helping Them to Help Themselves

Traveling around the globe to find dealers for his company, Vern Schield of Waverly, Iowa, was appalled at the poverty and primitive farming conditions he found in many countries. Often people had good land, but little or no equipment to help make it productive.



The result: Self Help, a people-to-people organization, providing a channel for economic aid to underdeveloped agricultural areas of the world.

Using skills acquired in the development of his company, Vern's Self Help plan rebuilds used farm equipment and ships it overseas at a fraction of the original cost. Individuals and church mission boards pay re-conditioning and freight charges.

Schild believes that this kind of economic aid, with no strings attached, is America's best answer to communism, and to the world's economic problems. "Where people produce little, they earn little and can buy little," he says. "Self Help is one way of turning the tide."

Schild is a devoted churchman. His Christian convictions led to the establishment of Self Help. Vern says, "When Christ walked among us, He taught us God's Word, healed the sick, and fed the hungry. He taught us the earth is the Lord's and we are its stewards. He left us many examples of why we should be good stewards of the soil.

"Today, as in Christ's time, we must feed the hungry. But now there are many mil-

lions to feed. Although we have better methods of farming today, these methods are not available to all. Self Help was organized to help the less fortunate people of the world reap the greatest benefits from the soil."

Mission Schools Appreciated in Nigeria

The Minister of Education in predominantly Muslim Northern Nigeria has publicly endorsed a new handbook for school managers produced by the Sudan Interior Mission. Protestant leaders have greeted the endorsement as an indication of the government's confidence in the Protestant mission schools which are responsible for 35 per cent of the education of the region's 18, 000,000 people.

The Bible and the Presidents A Series of Filmstrips

The inauguration of a new President is now past. January gives way to February and our thoughts turn back to other Presidents whose birthdays come in this new month. Church leaders and youth leaders may be looking for some extra program material appropriate to be used in connection with Lincoln's or Washington's birthdays.

What could be better than a beautiful colored filmstrip with a long-playing disc recording that narrates most effectively the attitudes of the great Presidents toward the Bible. The research back of these filmstrips is enlightening and the voices are remarkably effective. Washington and Jefferson are on one record, Lincoln and Roosevelt on another. Thus two churches can be served at the same time. Produced by the American Bible Society, these programs are available from the film library of the American Sabbath Tract Society free of charge. Orders are filled on first-come, first-served basis.

Why not look in the catalog for filmstrips to suit other occasions? There are also many new ones not listed in the old catalog.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Board Publications

The Seventh Day Baptist Board of Christian Education edits and publishes three periodicals: the Helping Hand, the Beacon, and the Sabbath Visitor for Boys and Girls.

The Helping Hand is a Sabbath School quarterly designed for Bible study by young people and adults. The committee responsible for its publication is the Publications Committee of the board, Ernest K. Bee, chairman, and the editor is the Rev. Don A. Sanford, pastor of the White Cloud, Mich., Seventh Day Baptist Church.

The lesson topic and suggested Scripture to be used each week are selected by the Uniform Lesson Committee of the Division of Christian Education of the National Council of Churches. Seventh Day Baptists are represented on that committee. The lessons are written in their entirety by the editor, thus making them completely Baptist in emphasis with the doctrine of Sabbathkeeping promoted.

The Beacon, having been published by the youth of the denomination since the 1930's is a bimonthly magazine for the youth of our denomination. Until this year it has gone out to all of our churches without cost directly to the reader. Now it has been put upon a subscription basis at a cost of \$1.00 a year. For those who become members of the National Seventh Day Baptist Youth Fellowship, it comes without charge. The Youth Work Committee of the board, J. Paul Green Jr., chairman, is responsible for its publication, and the editor is Wayne C. Maxson.

While the Beacon is written by and for young people it is our hope that adults will subscribe for it and read it. When the older folk lose interest in what the young people are doing, the church is doomed.

The Sabbath Visitor for Boys and Girls is published by the Publications Committee of the board for youngsters of primary and junior age. It is a monthly "take-home" paper for youngsters in the Sabbath

School, although many copies are ordered by lone Sabbathkeepers. It is edited by the executive secretary of the board and it sells for \$1.00 a year for single copies, or 7¢ a copy in group orders. Stories, games, puzzles, Bible studies, and other features make up the paper. Writers who have interest in the education of our children are urged to contribute articles for publication.

Anyone who is not familiar with our publications may secure a copy by writing the board, Box 15, Alfred Station, New York.

Board Meeting

The Board of Christian Education met for its quarterly meeting, January 15, 1961. Fourteen members were present.

Plans are under way whereby the executive secretary may take courses at Syracuse University during the coming semester. The matter was placed in the hands of the Executive Committee of the board. That committee was also named to plan the board program for the next General Conference session.

The General Conference recommendation regarding the next four years' program of the School of Theology was discussed and a committee was named to study the matter and bring recommendations. The Conference recommendation to have a workshop for local church clerks at the next Conference session was discussed. This will be done.

A "self-analysis" of the board program will be coming up soon.

Brotherhood and the Will of God

"One searches the Gospels in vain for any discrimination on the grounds of blood relations or race. The dividing line in the Gospels does not lie between people of different races, but solely between people who do the will of God and people who do not do the will of God." —Dr. J. Stutterheim in *Delayed Action*, a book recently published by 11 Dutch Reformed theologians in South Africa.

Student Pastor Reports

The number of Seventh Day Baptist student pastors is very small at this time. One such pastor is Ernest Bee, who is serving the Richburg, N. Y., church. The January issue of *The Inspirer*, a monthly mimeographed publication of the Youth Fellowship, now in its fifth year, tells something of the story of this western New York church during the past quarter. The treasurer reported a balance of several hundred dollars and the "attendance officer" called attention to the average of 44, which was four less than the previous quarter (not surprising considering western New York winters).

The major portion of the pastor's report as printed in *The Inspirer* is reproduced here.

"During the fourteen weeks of this quarter, October 1 through December 31, the pastor has prepared fourteen Sabbath morning worship services; conducted twelve Sabbath worship services; delivered nine sermons and one Communion meditation. The pulpit was supplied by Wayne C. Maxson, Alfred, on October 15, during an illness of the pastor. During the Western Association semiannual meeting here in the church on October 29, S. Kenneth Davis delivered the morning sermon. On December 24, the pulpit was supplied by Dr. Melvin G. Nida. On December 31, the pulpit was supplied by the Rev. Rex E. Zwiebel, during a week's vacation of the pastor.

"The regular quarterly meeting of the Seventh Day Baptist Board of Christian Education was attended; and one meeting of the Membership and Evangelism Committee of Laymen's Fellowship. Three issues of *The Inspirer* were published (with help); and the youth class of the Sabbath School was taught for ten weeks. Sixteen pastoral calls were made.

"The pastor is taking 13 hours this semester at the School of Theology."

SABBATH SCHOOL LESSON

for February 11, 1961

Christ Opens Blind Eyes

Lesson Scripture: John 9:24-38.

WOMEN'S WORK — Mrs. A. Russell Maxson

Brotherhood Week:

Democracy's Showcase?

By Mrs. Lester Nelson*

While reading the *Memoirs of Adolph Eichmann* (the Nazi executioner of the Jews) I was not only appalled by his unrepentant feeling of pride and justification for the mass murders, but was dismayed by the accompanying editorial in *Life* magazine regarding his reasons. They said, "This was, God help us all, a true statement that there was no place on earth that would have been ready to accept the Jews. It was true of the United States of America." Was it my feeling at that time, and yours? Is it my thinking now, and yours? How far have we progressed in brotherhood and race relations since that time?

As we approach the month of February and pause to reflect soberly on the special emphasis days of "Race Relations Sabbath" and "Brotherhood Week" we realize that this is the major and most serious problem of human relationship confronting not only our nation but the world today. We are giving it "lip service," but do we live it?

The determination of our own Negro American to win freedom from all forms of oppression springs from the same deep longing that is moving oppressed peoples all over the world. This crisis has the potential for democracy's fulfillment or communism's triumph. History has placed us in a key position to complete our process of democracy — and if completed — would be our most powerful weapon for world respect and prestige today.

Benjamin E. Mays, president of Morehouse College in Atlanta and one of the most respected spokesmen for the Negro race, says, "We are now beginning to communicate without hypocrisy and without fear. The 1954 decision of the United States Supreme Court cleared the air for

*Mrs. Nelson is a member of the Battle Creek church and former editor of the Recorder women's page. She has written for us before on related subjects and we are grateful for this thoughtful article.

honesty between races." Until this time Negro-white relations were so sensitive that Negroes dared not challenge the institution of segregation. The best they could even hope for was that some day the "separate" would be made "equal."

It is true that immediately after the Supreme Court decision, leading church, labor, and social welfare leaders issued statements upholding the decision, and many supporting resolutions were adopted by their organizations but hardly a single group set forth an action program wherein their members could actively work to bring about a peaceable transition.

It is encouraging to note that both of our political parties have now recognized this blight in our democracy, and in their last platforms approved the "non-violent" method of protest being used by the Negroes in their struggle for equality. Their cause is just. Enlightened public opinion is sympathetic. Steady progress toward human rights and dignity for these people is inevitable, but what forces are acting to bring this about? Are you? Am I? Martin Luther King wrote, "History will have to record that the greatest tragedy of this period of social transition was not the strident clamor of the bad people, but the appalling silence of the good people."

While our government has taken active and positive steps (and all indications are that there will be more to come), it can only regulate behavior; it cannot legislate morals! There is no master key to the race problem, for it has many facets involving such things as psychology, sociology, economy, and anthropology. The church certainly has its own contribution to make, for it holds the key to brotherhood for all mankind through Christ-theology. Without it all other forces fall short. A definite positive approach should be at work. The church must not sit idly by; it must face its obligation in this crisis.

For those who seriously wish to understand the meaning of race for the Christian, for the church and for society, I would recommend for your reading and thoughtful study the following books.

1. *Adventures in Brotherhood*, by James E. Pitt. It supplies not only very interesting and

authentic background but takes you into the heart and core of the National Council of Christians and Jews as well as the first American Brotherhood Day in 1934 and the first Brotherhood Week 1951.

2. *Stride Toward Freedom*, by Martin Luther King, Jr. An outstanding minister and leader of his people in the Montgomery bus boycott, writes in a vivid and humble yet humorous vein about the situation that prompted the 9-month struggle, the philosophy on which the program of non-violence is based and its significance to the world at large.

3. *The Racial Problem in Christian Perspective*, by Kyle Haselden (minister), a very new book. It comes to grips with the "inner secrets of racial hostility" as no other book I have read. A fine textbook for study classes and as inspiration for sermons.

Christian Endeavor Week Emphasizes Commitment to Christ

"Christian Endeavor Week was first designated in 1913 at the International Christian Endeavor Convention in Los Angeles and has been observed most effectively ever since," says Dr. Clyde W. Meadows of Chambersburg, Pennsylvania, president of the International Society of Christian Endeavor. Christian Endeavor Week will be observed January 29 to February 5 this year.

"The theme is 'Into All the World Together,'" continues Dr. Meadows. This will be developed around the basic principles of Christian Endeavor — confession of Christ, service for Christ, loyalty to Christ's Church, and fellowship with Christ's people."

Dr. Meadows, commenting on the needs of youth today, says, "The situation that we face is a difficult one. Forty percent of the crimes committed in the United States last year were done by children under 16 years of age. According to statements at the White House Conference on Youth, in the last reported year 670,000 juvenile delinquency cases came before our courts, and this figure has doubled in ten years; 202,000 cases of illegitimate births were reported, and this figure has doubled in eight years. We hold the record of the world in consumption of beverage alcohol, homicide, and divorce."

"The need of the hour," according to Dr. Meadows, "is a 'hard' Gospel which

is good news, but which also states the uncompromising conditions upon which we can survive and win the world to the way of Christ. This in essence is the teaching of Christian Endeavor and has been for 80 years — absolute personal commitment to Christ, which brooks no deviation from the Christ-way of life in daily practice."

Christian Endeavor, the pioneer Protestant youth movement, was organized February 2, 1881, in Williston Congregational Church, Portland, Maine, by the Rev. Francis E. Clark.

Thousands of societies in Protestant churches in North America, with approximately one million members, are included in the International Society of Christian Endeavor. The World's Union counts in its membership three million members in more than fifty national or island groups, encompassing eighty denominations. Headquarters for both the International Society and the World's Union are located at 1221 East Broad Street, Columbus 16, Ohio.

The Round-up

When the Master of the Prairie
Rides the round-up of life
And cuts out all who wear His brand
In dust and dirt and strife,

I don't want to be a maverick
Or wear the brand of sin,
But I want the marking of the Cross
And so be counted in,

To be herded to the Home Ranch
Where pastures all are green
And the water comes gurgling
The flowery banks between.

So may I live, so may I do,
Wherever I may be
That all the promises so sure
May always be for me.

—The Old Timer.

(Submitted by Paul H. Hummel, long-time cattle rancher in the high mountains above Boulder, Colo.)

NEWS FROM THE CHURCHES

SALEMVILLE, PA. — The last quarter of 1960 was a busy one for the Salemville church. On October 16 a Fellowship supper was served at the church after which Pastor Hurley showed slides and described people and conditions in Jamaica. It was well attended and quite interesting.

The weekend of October 22 found us temporarily pastorless again as Mr. Hurley was guest speaker at a Salem College Youth Fellowship Retreat. The young people very ably substituted for the pastor in planning and carrying out the Sabbath morning worship service.

The Youth Fellowship planned a Halloween social for the church October 30. There were some weird looking creatures at the party before the unmasking. Games for young and old alike and plenty of refreshments made an enjoyable evening for all the "spooks."

A Meal of Sharing was held November 20. The offering was sent as a Thanksgiving gift to one of our home missionary families. The program was planned by the program chairman of the Women's Society, Carol Guyer.

November 23 was a busy day for Pastor Hurley. He was the speaker at special Thanksgiving assemblies in both the junior and senior high schools. He also gave the message at the community Thanksgiving service in the evening which was held in the New Enterprise Church of the Brethren.

Bible Sabbath was observed December 10 with Pastor Hurley speaking on the Bible in the morning. After a Fellowship dinner in the social room a short program followed in the afternoon.

The Women's Society held their annual Christmas Party December 14 with gift exchange and special Christmas program. The Junior Society made and distributed ten sunshine boxes to shut-ins and senior members of the community the day before Christmas.

Each class of the Sabbath School had part in the special Christmas program held Sabbath morning, December 24. As each person went to the stage for his part in the program he placed a white gift under a

lighted Christmas tree. After the program the white gifts were presented to Pastor and Mrs. Hurley.

The annual business meeting was held January 8 following a dinner in the church social room. Reports of officers and church auxiliaries were given. It was voted to change the time of our annual meeting to July, and all officers were retained until that time.

—Correspondent.

DAYTONA BEACH, FLA. — In place of the Sabbath School lesson period on December 24, the Children's Department presented their annual Christmas pageant to a full congregation. Dr. Ruth Rogers was director and Mrs. Lucille Bond was at the piano.

The "White Gift" appeal brought a good response, and several cartons of canned foods, fruit, good used clothing, and some money were taken to Mother Hunt's Orphanage in the city.

The Lay Development Program got underway on January 7 for the first of a series of meetings. Two periods of study on two subjects are taken up each time. Much interest was shown, as evidenced by the way the time "flew by."

The annual business meeting of the church was held in the church on January 17 when annual reports were read and election of officers for the new year were voted on. Orson Randolph succeeds Earl D. Burdick who has faithfully served as president for several years. A rising vote of thanks was given the retiring president. The reports showed the progress we have made during the preceding year, and it is the general feeling that a need for a full-time pastor is more evident now. The Rev. Rhodes Thompson of the Christian Church has been serving us well, but as he serves a rather large congregation of his own in addition to ours, expansion for our church is rather limited.

The members gratefully accepted the offer of Mr. and Mrs. Winfield F. Randolph for one hundred new hymnals that will replace those now in use.

Following the business session, forty-three enjoyed the fellowship and pot-luck dinner in the Social Hall.

—Correspondent.

Accessions

Battle Creek, Mich.

By Baptism:

Susan Hentges
Orlanda Leigon
Margaret Parrott
William Williams

Paint Rock, Ala.

By Letter:

Mr. Edward D. Lawrence
Mrs. Edward D. Lawrence
William E. Lawrence
Edward R. Lawrence
Jeanne Lawrence

Births

Appel. — A daughter, Brenda Carol, to Rev. and Mrs. A. A. Appel, Leonardsville, N. Y., on November 12, 1960.

Braswell. — A son, Robert Hastings, Feb. 19, 1960, to Dr. Harold and Miriam (Seager) Braswell of Withee, Wis.

Boody. — A daughter, Robin Leigh, to Mr. and Mrs. Lawrence Boody of Battle Creek, Mich., on October 2, 1960.

Hulett. — A daughter, Lisa Marie, to Mr. and Mrs. Douglas Hulett of Lakeview, Mich., on October 17, 1960.

Loofboro. — A daughter, Patricia Joan, June 3, 1960, to Norman and Joan (Fuss) Loofboro of Kenosha, Wis.

McEwan. — A son, Michael Allen, to Robert and Janice Ritter McEwan of Herrin, Ill., on December 4, 1960.

Richards. — A son, Steven Kent, to Mr. and Mrs. Jesse Richards of Pittsburgh, Pa., on October 20, 1960.

Obituaries

Collins. — Theodore F., son of William and Ella Mae Collins, was born July 13, 1921, in Battle Creek, Mich., and died December 10, 1960, in Sunnymeade, Calif.

He was married July 30, 1949, to Yovanne (Judy) Langworthy. They moved to California in 1951. President of his Truck Driver's Union, Ted was employed for a wholesale grocery. During World War II, he served in the South Pacific with the U. S. Navy.

Besides his wife, he leaves behind three sisters: Mrs. Francis Grable of Yucaipa, Calif., Mrs. Russell (Julia) Lake of Hastings, and Mrs. John (Jeannette) LaBar of Jackson, Mich.; five brothers: John, Ed, and Frank, all of Battle Creek, Peter of Allegan, Mich., and James of Ann Arbor; and twenty-four nieces and nephews.

Services were held in California by Pastor Alton Wheeler, and in Battle Creek by Pastor Leland Davis on December 16, from Farley Funeral Home. Final resting place, Floral Lawn Memorial Gardens, near Battle Creek.

—L. E. D.

Davis. — Evelyn Young, daughter of Lester and Georgetta Gould Young, was born October 30, 1875, in the Town of Watson, Lewis Co., N. Y., and died December 31, 1960, after a brief illness at the home of her son, Lyle Davis, in Brookfield, N. Y.

She was married in 1893 to Edmund Frank Davis who died in 1922. She united with the West Edmeston, N. Y., Seventh Day Baptist Church and in recent years was active in the work of the Brookfield and Leonardsville churches.

She leaves two sons: Harold L. Davis of Friendship and Lyle Davis of Brookfield; four grandchildren and eight great grandchildren; two sisters: Mrs. Louise Paglia of Los Angeles, Calif., and Mrs. Florence Hall of New Hartford, N. Y.; two brothers: Seldon and Frederick Young, both of Westerly, R. I.

The funeral was from the Leonardsville Seventh Day Baptist Church with Rev. Addison Appel, pastor, officiating. Burial will be in the Leonardsville Cemetery. A. A.

Kenyon. — Leona Saunders, the daughter of W. O. and Wealthy Crandall Saunders, was born November 3, 1902, in Richburg, N. Y., and died at the Cuba Memorial Hospital, December 21, 1960.

She was for many years a teacher in the Richburg public school system. She was a member of the Richburg Seventh Day Baptist Church. Through prevented for many years by a serious illness from participating in activities of the church, she remained intently interested.

She is survived by her husband, Ronald Kenyon; one son, Saunders Kenyon, Duke Center, Pa.; one brother, Floyd Saunders, Richburg; three sisters, Mrs. Ed Pierce and Mrs. Fred Pierce, Alfred Station, N. Y., and Mrs. George Saunders, Richburg; and one grandson, Jerry Saunders Kenyon, Duke Center, Pa.

The funeral was conducted by her pastor, Ernest Bee, at the Seventh Day Baptist Church in Richburg, N. Y., and burial was in the Rural Cemetery, Alfred, N. Y. —E. K. B.

Palmer. — Ellamae C., daughter of Eugene J. and Lulu Geer Palmer, was born on December 7, 1895, at Rockville, R. I., and died December 8, 1960, at Battle Creek, Mich.

Miss Palmer came to Battle Creek in 1916, and in 1919 was graduated from the Sanitarium and Hospital School of Nursing. For the past 30 years she has been a laboratory technician at the local institution. She was a member of the Seventh Day Baptist Church at Rockville, R. I., and of the American Nurses Association.

Surviving are two sisters, Evaline Palmer of Rockville and Mrs. William (Lucy) Johnson of Hope Valley, R. I.; a brother, Josiah Carroll Palmer of Washington, R. I.; two nephews, and three nieces. Services were held on December 12, 1960, at the Farley Funeral Home by the Rev. Leland E. Davis, assisted by Dr. Stewart B. Crandell, former chaplain of the sanitarium. Interment was in the Rockville, R. I., Cemetery where graveside services were held by the Rev. Harold R. Crandall. —L. E. D.

The Sabbath Recorder

THE SPIRIT OF POWER



"God hath not given us the spirit of fear; but of power, of love, and of a sound mind."

World Day of Prayer