

The Sabbath Recorder

Freedom in Washington

There was a time when freedom was dearly bought in Washington and religious liberty could not be taken for granted. A little story coming from the time just before our nation began illustrates this and reminds us of the yeoman work of pioneers who saw the religious liberty issue clearly.

Jeremiah Moore, a farmer turned preacher, was arrested in 1773 for preaching in the streets of Alexandria, just across the Potomac from what was later to become Washington. At his trial for preaching without a permit, the judge said: "You shall lie in jail until you rot."

Moore was defended by Patrick Henry, who obtained his freedom when he passionately addressed the jury: "... Gentlemen, a man is in prison for preaching the gospel of the Son of God."

Moore founded the First Baptist Church of Washington in 1802 and the First Baptist Church of Alexandria in 1803.

Accessions

Kansas City, Mo.

By testimony:

Mrs. Evelyn Bell

Obituaries

Brooks.—Mary Elizabeth Smith, daughter of Edwin Ray and Leila Kentfield Smith, was born March 22, 1902, in Amherst, Mass., and died at Uncas-on-Thames, Conn., Nov. 17, 1963.

She was married to Albert H. Brooks of Waterford, Conn., Sept. 1, 1927. She was a member of the Waterford Seventh Day Baptist Church and served as deaconess. She was a member and an officer of the local and county WCTU.

Surviving are her husband and a daughter, Mrs. Eleanor Skelly of Albany, N. Y., and also a granddaughter.

Funeral services were held at the church, November 20, by her pastor, assisted by the Rev. Edith Northrop. Burial was in the local cemetery. — P.S.B.

Clarke.—George Maxson, son of Harley Curtis and Ida M. Clarke, was born at Brookfield, N. Y., February 28, 1883, and died in Plainfield, N. J., September 13, 1963.

He lived in Plainfield for 50 years, conducting a real estate and insurance business. He was a member of the Plainfield Seventh Day Baptist Church of Christ, and served many years as a trustee.

Mr. Clarke contributed to the welfare of the denomination as a member of the Board of Trustees of the Seventh Day Baptist Memorial Fund. At the time of his death he had served longer than any other trustee, since 1927.

On December 16, 1916, he was married to Virginia Metcalfe, who survives. Four children also survive: Gordon R., North Plainfield; Robert H., Flemington; Hartwell D., Stratford; and Mrs. Frank Kuhar, Hampton, all of New Jersey. A brother Wallace lives in Utica, N. Y.

Funeral services were conducted from the Runyon Funeral Home, Plainfield, by the Rev. C. Harmon Dickinson, pastor. Interment was in nearby Hillside Cemetery. — C.H.D.

Jacox.—Ruby Mae Franklin, daughter of William L. and Ida Covey Franklin, was born Dec. 8, 1888, in Howard, N. Y., and died at St. James Mercy Hospital, Hornell, N. Y., Nov. 9, 1963.

A graduate of Potsdam Normal School, she taught school for a time. On Dec. 25, 1912, she was united in marriage with John W. Jacox of Alfred, where they have made their home for the past forty-five years.

To this union were born one son and four daughters: Dr. Ralph Franklin Jacox of Rochester, N. Y.; Mrs. Marion J. Minnick of Alfred; Betty (Mrs. Glenn) Alty Crafts of Snyder, N. Y.; Jean (Mrs. Kenneth H.) Burdick of Cleveland, Ohio; and Norma (Mrs. Harry R.) Stoneham of Rochester, all of whom, with her husband, survive her. She is also survived by two sisters and one brother: Mrs. Frank Curtis of Potsdam; Mrs. William Bradner of Greenwich, Conn.; and Benjamin S. Franklin of Sanfordville, N. Y., besides seventeen grandchildren.

Mrs. Jacox was active in community civic, educational, cultural, and religious organizations. She was a member of the First Seventh Day Baptist Church of Alfred, having joined on May 4, 1919.

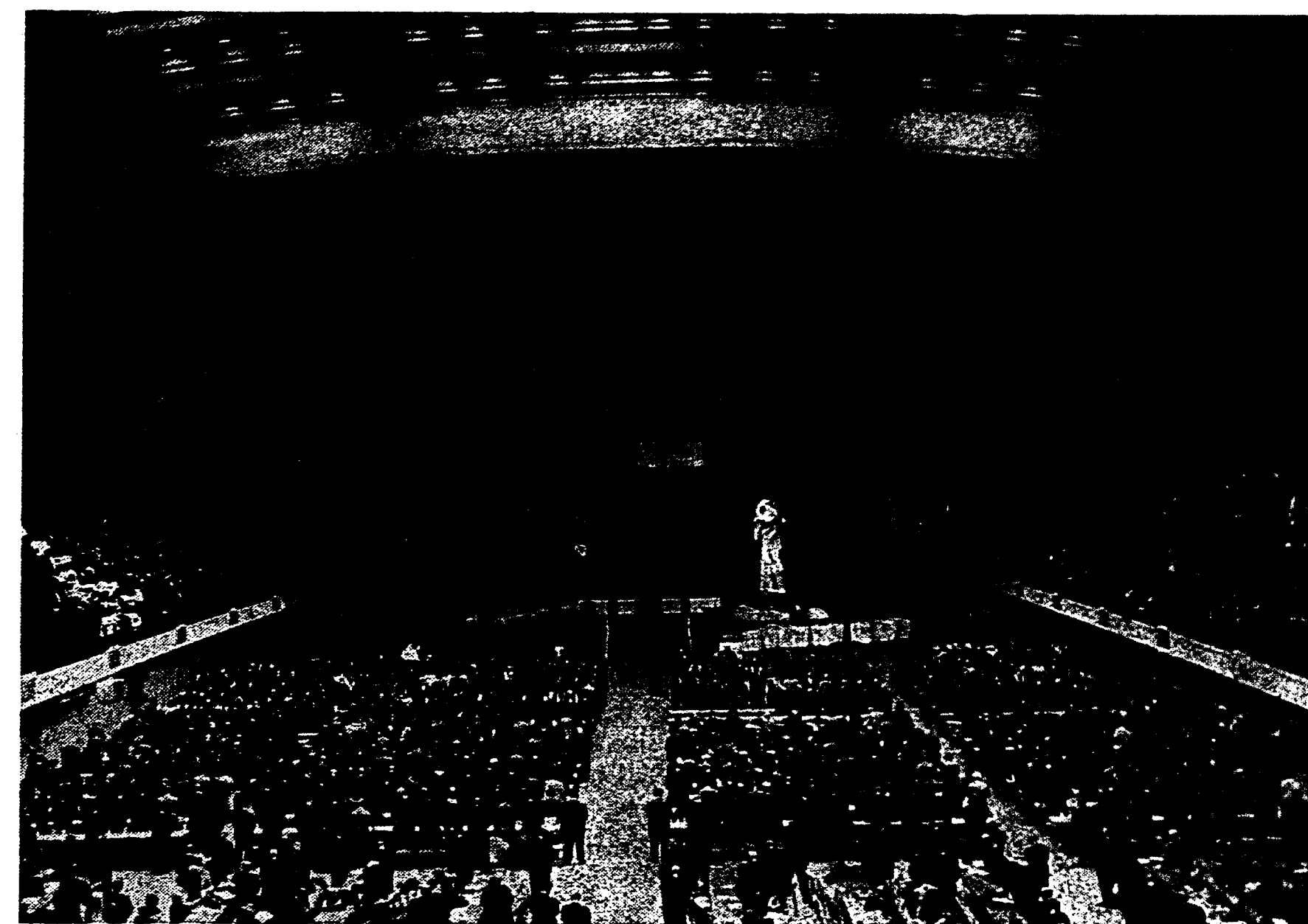
Funeral services were held at the Seventh Day Baptist Church in Alfred, with her pastor, the Rev. David S. Clarke, and former pastor, the Rev. Hurley S. Warren, officiating. Burial was in Alfred Rural Cemetery. — H.S.W.

Langworthy.—Lena Brundage, daughter of Lucien and Clarinda Parshall Brundage, was born July 18, 1877, in Greenwood, N. Y., and died October 5, 1963, at Plainfield, N. J.

She was married to Deacon Franklin A. Langworthy over 62 years ago, on August 7, 1901. She joined the Plainfield Seventh Day Baptist Church of Christ in 1909. For twenty years she was assistant to the editor of the Sabbath Recorder. She will be remembered as a devoted Christian deeply concerned about the needs of others, as well as a faithful and loving wife.

Mrs. Langworthy is survived by her husband and a number of nieces and nephews.

Farewell services were conducted from the Memorial Funeral Home in Plainfield by her pastor, the Rev. C. Harmon Dickinson, and at graveside the next day by the Rev. Hurley S. Warren in the Alfred Rural Cemetery, Alfred, N. Y. — C.H.D.



GENERAL ASSEMBLY OF NATIONAL COUNCIL

This is the way the Triennial Assembly of the National Council of Churches looked on the opening night, December 1, at Philadelphia just after the processional in which the representatives of thirty-one denominations marched into the Municipal Auditorium to begin their worship experiences and to undertake the work that had been outlined for the week. In the following days denominational delegations sat at assigned tables in alphabetical order. In the area reserved for Seventh Day Baptists several of the neighboring denominations had very little representation. Stories of the Assembly, its actions and the responsibilities of our representatives will be found in this and later issues.

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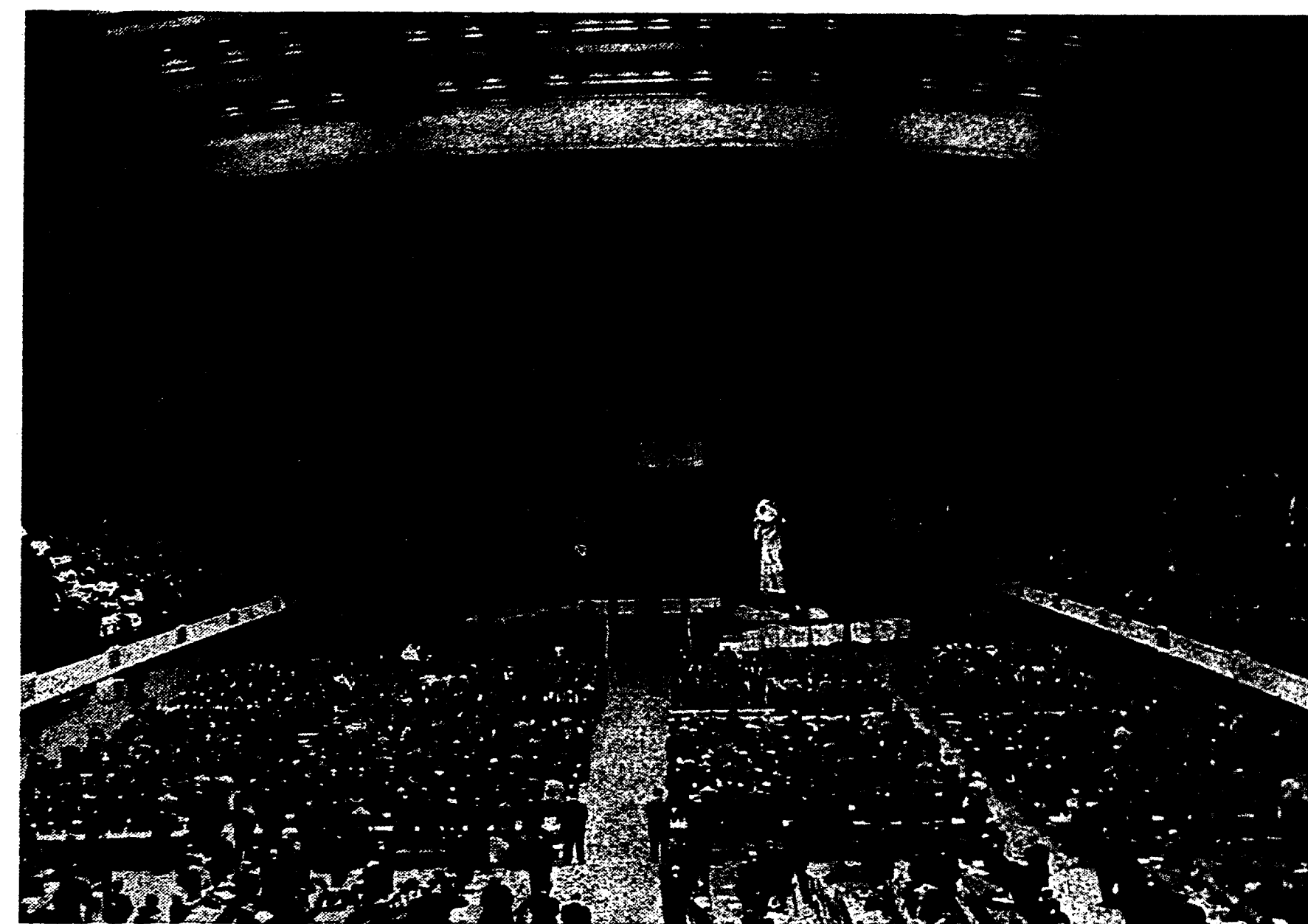
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Have Done with Theory; Put Prayer into Practice

Many of us have lengthening shelf space for our books on prayer and could bring together quite a stack of magazine articles on various aspects of the subject if we had saved them all. The unrecorded discussions on the theory of prayer would fill volumes, for every student generation goes over the ground once more. Most of the books and many of the discussions are good. They will continue as long as young folks have inquiring minds and older folks have satisfying experiences with prayer.

How easy it is to set forth some premises that might lead to a logical conclusion that prayers cannot really be answered. A few would say that there is no personal God who is interested in man and that therefore prayer is neither heard nor answered. This premise contradicts both the recorded revelation of God and the experience of man through the ages. Others, more numerous, acknowledge the Creator and Sustainer of the universe but say either that the world is subject to unalterable natural law or that God cannot possibly take an interest in the praise or petitions of each little man. There are many other theories that would cast discredit on the effectiveness of one or more of the several kinds of prayer.

How much better to approach the throne of God in prayer from the practical rather than the materialistic, theoretical angle. The greatest incentive to prayer might be the command of God and of Christ in the Bible, "Men ought always to pray, and not to faint." Then there is the example of the most respected people whom we meet in the pages of the Word. Christ Himself spent long nights in prayer, affirmed that His Father heard Him, and repeatedly told His disciples to pray as He prayed. Besides the great examples of praying apostles there are the instances of answered prayer that cannot be gainsaid. This is prayer in the Bible, prayer practiced, urged and answered.

Prayer should be approached, not with agnosticism, but with faith, not with theory but with practice. Jesus called on His hearers to exercise faith, engage in prayer, and observe the results. He could have explained the germination of a tiny mustard seed just as easily as He explained

the love and concern of God for even the sparrows, just as easily as He called Lazarus back from four days in the tomb. He did not choose to explain all, but He did urge us to pray with faith. Even if that faith was no larger than a mustard seed it might move mountains. This writer, along with leaders in some fifty denominations, recently listened to a luncheon talk by an earnest Christian layman who is developing the communication systems that bring messages from outer space and that are capable of transmitting the whole Bible to the other side of the world in one minute. He showed us how little electricity it takes to activate a transistor. Could a half-dollar send an audible message? With a tiny piece of wet blotting paper covering part of the coin and electrodes on either side he produced a tone heard by all. How much power is needed to bring a message from Telstar? One billionth of a watt, said the scientist. If we can believe this we can much more easily believe that God hears and answers prayer.

Let us not remain in the realm of theory; let us be pragmatic, have faith and pray!

Understanding, Yes; Union, No

"The opposition of the secular world is too fierce, and the command of our common Lord too clear to permit perpetual division among us as Protestants and Catholics," says the Rev. Dr. Robert H. Hamill, dean-designate of Marsh Chapel of Boston University. He continues: "Protestants and Catholics belong together because God wills it and the world needs it."

The new dean of the chapel at Boston is entitled to his opinion, but there are those who would claim just as much entitlement to disagree with him. In the message quoted above he went on to say that there was a change in Catholicism brought on in response to Protestant emphases. He cited the discussions at the recent Vatican Council which resulted in reform in the liturgy of the Mass, the upgrading of the laity and some other reforms. He is quoted as saying that if the Catholic Church reforms to the extent that was desired when Luther and others started the Protestant Reformation then

MEMORY TEXT

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Isaiah 9: 2.

there would be no reason for the division to continue.

Where, one might ask, is the evidence that such extensive reforms are in prospect? The papers considered and yet to be considered in the next two sessions of the Vatican Council do not hint at major reforms, only minor ones. It would be a safer guess that the Council will back away from the more liberal proposals before it that would make the system more palatable to Protestants.

The opening statement of Dean Hamill is so pontifical that it smacks more of the Roman chair of St. Peter than of a humble Protestant pulpit. It is too bold to say, "Protestants and Catholics belong together because God wills it and the world needs it." The world seems to have witnessed in 400 years of Protestantism and its missionary work considerable evidence that the Reformation was the will of God. The real issues that caused the division are still with us and their view of the issues at stake is probably quite different from ours. Leading Catholics returning from the Vatican Council are saying that there is no prospect of a united church in our time.

The other side of the dean's argument, that the world needs this reunion, is argued with more force. Undoubtedly it gave rise to the new interpretation of the few passages of Scripture which have been carefully considered all through the past 400 years and have not previously been thought to have the specific application they are now purported to have. Therefore the question comes back to one of expediency — always a dangerous argument. By what prophetic gift can a preacher predict that secularism would be conquered and the golden age ushered in by the simple formula of a union of Catholics and Protestants? There are no spiritual statistics to base it on.

It is a welcome fact that conversation is

now possible between the two major branches of Christianity (we should make it three to include the Eastern Orthodox). Dr. Hamill rightly says in a later paragraph, "The more they confer together, the more understanding emerges." This is what we need. This, it might be added, is what we have had to a considerable extent for the past twenty years in the Military Chaplaincy, Let us say again, "Understanding, yes; union, no."

Wayside Observations

Just when we seem besieged with newspaper articles or other news items emphasizing the mounting tensions between Negroes and whites it does our hearts good to see evidences of the opposite. Perhaps it depends on where you look and what kind of glasses are in front of your eyes.

The editor recently spent an hour and a half on surface transportation vehicles in South Philadelphia where the Negro percentage population is manifestly high. Some of the shops and housing units were no better than thirty years ago when the editor, as a student, frequented that part of the city. But in general the housing looked good. There seemed to be no difference in clothing and social standards between the Negroes and whites riding the electric buses and trolleys. All seemed reasonably happy, especially, of course, the high school and college students.

The particular thing that was heart-warming occurred at one of the corner stops. The white driver stepped out of the bus and a middle-aged Negro woman boarded the bus. Behind her came the driver lifting her loaded shopping cart onto the wide-aisled bus. It appeared to be customary procedure although it did not happen again. When the editor mentioned this courtesy, the good woman beamed and was thankful that color made no difference in Philadelphia. Remembering past "Jim Crow" impositions in some parts of the South the editor complimented the driver on his courtesy which appeared to be beyond the call of duty. His jovial response was another evidence that there is a good degree of brotherly love in the city bearing that name.

Let's Increase OWM Giving

The figures on the back page of this issue furnished by our new OWM treasurer, Gordon Sanford of Little Genesee, N. Y., tell us how much money was received by him for the first two months of our budget year to carry on the combined world work of all our boards and agencies. A glance at the totals indicates that the receipts for the two months were about equal and in both cases considerably below the average amount needed even for this reduced budget. When only totals from churches can be printed the story of individual giving with the churches remains untold. Nothing is said about the few who gave generously or sacrificially or the many who failed to give in proportion to their incomes or who did not have a vision of the larger fields of denominational outreach when they marked their envelopes or wrote their checks.

The statistics of giving in the first few months of the year are important. If we fail to reach our goals now it will be increasingly difficult to do so later. If we reach them now we can exceed them later and undertake some of the work of the Lord that now languishes for lack of funds. Consistent, generous giving is needed if we are to meet the known calls that have been approved and the new calls which show such promise. What we see in the treasurer's figures is an all-too-normal pattern. Ten or twelve of our churches appear on the November list which did not appear on the October list. Just the same number did not get their money sent in at the end of November. December is usually a better month, but it will not be unless each individual takes seriously his responsibility to support his representatives in the harvest field of the world. Let's increase our OWM giving!

Bible Study in Israel

"From the Bible they not only learn their beautiful classical language, which all can praise, but they meet it again as an eternal and fresh language . . . By studying the Bible a strange and mysterious encounter is taking place between the Jews of the past and the Jews of today."

— Hapoel Hatsair, a Hebrew weekly.

THE SABBATH RECORDER

**CHRIST IS
THE ANSWER**

Conference President's Corner

Dear Friends of the Faith:

How much do you feel that the services of your pastor are worth to your local church? Perhaps you feel that the value of his spiritual ministry cannot be reckoned in terms of dollar value, and in this you are right. The cross, not the dollar sign, is the symbol of Christian service.

However, the pastor faces the same problems of rising costs as are faced by the members of the church he serves. He buys his food at the same stores, heats his house with the same fuel, sends his children to the same schools and colleges, and pays the same taxes to the state and nation. True, occasionally he receives a small discount which he accepts with some embarrassment, preferring to be treated in the same manner as are the rest of the men in his community. In addition to these expenses which he has in common with his neighbors, he must drive his car thousands of miles per year in the interest of the church, often without reimbursement; he must continually buy books and periodicals if he is to keep abreast of Christian scholarship, contemporary developments, and the life of the church in general; he must clothe himself and his family in a way which is pleasing to the church he serves and reasonably appropriate to the community in which he lives.

A quick look at the Seventh Day Baptist Yearbook tells us that very few of the churches are paying the pastor an adequate salary, and our experience tells us that most pastors are augmenting their incomes by some other means. We are fully aware of the demands which are laid upon you by the local church program and by denominational needs. Many of you are doing exceptionally well in the grace of Christian stewardship and you are to be commended for it. But it would be wonderful and we believe to your own advantage

if you could find it in your hearts and in your pocketbooks to grant your pastor a substantial salary increment at your next business meeting — enough perhaps to allow him to lay aside some of his part-time work so that he may give more time to the pastoral ministry to which God has called him and to which you have called him, and more time to his family which he has often neglected while performing the functions of two or more jobs.

Since many of you were not at Conference at Fort Collins and may not have seen the full text of the Commission's report which was adopted by the 1963 General Conference we quote here a part of that report relating to the part-time ministry.

The prevalence of part-time pastoral leadership is a growing concern to the Commission since full-time pastoral service is an exception to the rule within the Seventh Day Baptist ministry. Creative pastoral leadership cannot be expected from pastors who must spend much time in secular employment to augment inadequate incomes and provide for family security, nor can it be expected that capable and qualified youth will look to the pastoral ministry for their life work in these circumstances.

It is the opinion of the Commission that each local church should adopt a salary scale including regular increments which is both reasonably attainable by the local church and reasonably adequate to the pastor's economic need. Perhaps the salary scale for teachers in the area public schools may serve as a reasonable standard for comparison in setting pastoral salaries.

Friends of the Faith, as we think and speak frankly about this particular financial problem which faces us all, let us remember both as churches and as pastors, that while larger salaries are needed, larger salaries and full-time service in themselves are not the full answer to our needs, for **CHRIST IS THE ANSWER**. It is He alone who can increase our witness as a people and can grant spiritual and lasting rewards to us for spiritual service rendered in His name and for His Kingdom's sake.

Sincerely yours, and His,
C. Rex Burdick.

"But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons" (Gal. 4: 4-5).

In the Fullness of Time

By Don Sanford

The recorded history of man's attempt to find God covers roughly four thousand years from Abraham to our own time. Taking the stories of Noah and even back to Adam, we can add perhaps two thousand years to that total. Why, then, in all of this span of time, did Jesus make His appearance at the specific time that He did? What was there about the year Quirinius was governor, Herod was king, and Caesar Augustus was emperor, that God should enter into the realm of time in the Incarnation? Why should Paul think of this as "in the fullness of time"?

Three factors seemed to converge at this one period in history which gave it a certain fullness by which Christianity could gain a foothold in the world and spread to all nations. At this time we have a meeting of three cultures, Hebrew, Greek, and Roman, each contributing in varying degree to the impact of the gospel.

For the Hebrews came the religious climate which made it possible for Christianity to take root. The social and ethical mores of the people were prepared by the high standards of the Jewish law. Their worship was heightened by the expressions of true devotion found in the Psalms. The prophets made their contributions to the religious thought of the nation as they received the insights into the nature of God. Amos wrote of a God of justice, Isaiah knew God in His righteousness; Jeremiah and Ezekiel paved the way for the personal devotion of a people in exile; and others such as Jonah experienced the presence of God even in enemy territory. It was they who gave the messianic prophecies which gave the people an expectant heart. They had an ideal for which they yearned.

But Christ came into the world, not as a reward for the Israelites' religious experience, but as a Savior. The Jews offered fertile ground for this message also. Even

though they had their spiritual giants, they were also a sinful people. They had broken their covenant with God many times; they had been arrogant and bold; they had attempted to take matters into their own hands, had forgotten God and even turned from Him in rebellion. Here, then, was the raw material from which God could work His plan of salvation through repentance and the forgiveness of sin.

From the Greeks we have a common language which could be understood throughout the known world. The great learning and philosophies of the Greeks also gave their mark to Christian teachings. Such concepts as the Logos Doctrine of John 1 and their thoughts concerning matter and spirit, gave a framework in which Christians could more easily express their beliefs concerning Christ as well as their own experiences of rebirth and immortality. At points this may have tended to diminish the miraculous in favor of the rational approach to religion. On the other hand, Greek thought linked with Hebrew experience, was able to produce such a champion as Paul, and the world has never been the same since.

Finally, the Romans contributed both stability and an ease of mobility to the whole Mediterranean world. The "Pax Romana" or Roman peace was not just an idle phrase. The Jews hated the domination of their land by the Roman legions, but without them there would have been even less peace. Such things as road building and commerce in the Roman world of Jesus' time aided greatly in the quick spread of Christianity into a world religion.

The time was fulfilled for the coming of Jesus Christ into human history, and He came. But there is another fullness of time. These three lines meet again in our day. The moral, ethical, religious, and spiritual insights of the Hebrews are

still ours, plus the further revelation and interpretation of Jesus Christ. The Greek influence of culture is multiplied by many other searchers after truth from all the world. Beyond this is the rich heritage and thinking of men and women who have known Christ through their own experiences. Perhaps we lack a "Pax Romana," which gives stability to our world, but certainly there are few geographic barriers which prohibit the spread of the gospel to all lands.

Thus it may be possible for each generation to say that the fullness of time is come when Jesus Christ may enter into our history as a new and vital force in the affairs of mankind. "For to us a child is born, to us a Son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Prayer

O Lord our God, who in the fullness of time gave of Thyself for the redemption of man, help us to realize that same fullness in our own time. Grant unto us the insights of religious beliefs, devotion and expression of the best in Hebrew experience, enlarge these insights through a search for truth and meaning as represented by the Greeks, and enable us to communicate our faith through a peace which goes beyond that of any temporal power, the peace offered by the Prince of Peace.
— Amen.

Sacred Records for Christmas

The long-looked for sacred album "Seventh Day Baptists Sing unto God" which was produced last summer under the auspices of the American Sabbath Tract Society is now expected to reach the purchaser in time for Christmas. The delay in filling orders was in securing the hard, protective envelopes on which to print the information about the various musical numbers included. New orders will be filled as rapidly as possible (the cost \$2.75, including postage).

SABBATH SCHOOL LESSON

for December 28, 1963

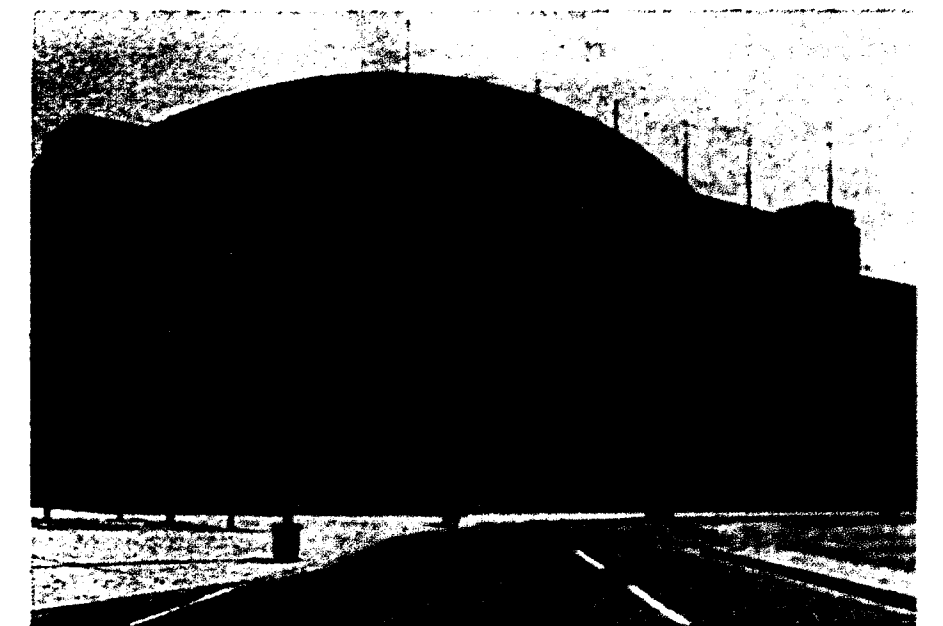
Dimensions of Freedom

Lesson Scripture: Galatians 5: 13 thru 6: 2.

Seventh Day Baptists Share Work of NCC Assembly

By Rev. Duane L. Davis

Seventh Day Baptists were well represented at the Sixth General Assembly of the National Council of Churches of Christ in the U.S.A. in Philadelphia, December 1-7.



Municipal Auditorium, site of sessions.

For the first time since the reorganization of the co-operative movement of Protestant and Orthodox communions into the National Council in 1950, we had our full representation in the Assembly which meets triennially. Seventh Day Baptists have eight voting delegates. This year, we were also represented by one alternate, one consultant, one accredited visitor and one member of the press.

There was much more active participation on our part in the deliberations and actual workings of the Assembly than usual, too. Secretary Everett T. Harris was elected recording secretary of the Division of Foreign Missions for a three-year term. Participating as members of the Reference and Counsel Committee, the Committee to Consider Reports, and the Message Committee were Secretary Harley D. Bond, Secretary Rex E. Zwiebel, and Mrs. Don V. Gray. Mrs. Gray and the Rev. David S. Clarke were leaders in the "Sectional Bible study and discussion groups" which divided the Assembly into nearly 120 groups on four occasions. The Rev. Oscar C. Burdick represented our denomination at the General Board meetings held before and after the General Assembly convened. Dr. Wayne R. Rood, chair-

man of our delegation, made a valuable contribution to the formation of the "Message to the Churches" which was passed by the Assembly. The Rev. C. Harmon Dickinson, chairman of the Council on Ecumenical Affairs in our own Conference, and the Rev. Duane L. Davis, who represented us both as a General Board member and as having been elected by the West Virginia Council of Churches, were also voting members. The Rev. David S. Clarke was also a representative elected by the Nebraska State Council.

Mrs. James Williams of Shiloh, N. J., was an accredited visitor to the General Assembly. Editor of the *Sabbath Recorder*, Rev. Leon M. Maltby was present on two days.

The theme, "Servants of the Servant Christ," proved well chosen as delegates worshiped around this theme and meditated about service. They found service in business meetings and the work of thirty Protestant and Orthodox Christian churches manifesting oneness in Jesus Christ more fully together.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Review of Reports — NCC

It was my privilege to serve on the Review of Reports Committee at the General Assembly of the National Council of Churches of Christ in Philadelphia, December 1-7, 1963.

Except for the choosing of the committee, reports of action taken by the divisions during the past year are reviewed much as they are at our own General Conference. About 30 persons from various member denominations are chosen by a committee of the Council. The printed "Report" is sent in advance with assignments to the committee members. The assignments are read before the committee convenes. After a plenary session of the committee, it is divided into groups to discuss and recommend in reference to report assignments. After the results are presented to the committee as a whole a written report is presented to the Assembly for its consideration and adoption.

The amount of work done by the divisions of the National Council is tremen-

dous. My subcommittee reviewed the action of the Division of Foreign Missions. To me the greatest advance in this work is gathered up in the statement from the report: "National and regional consciousness are changing the parent-daughter relationship between East and West to that of sister churches in a common mission."

The report contained reviews of relationships throughout the world, staff changes, a report on the Church Center at the United Nations relationship, and offices and their work throughout the earth. Radio and TV broadcasts through mission sponsorship are growing in several places. The Committee on World Literacy, responsible to the Division of Foreign Missions, is doing a tremendous work in assisting in providing reading capacities to the 700 million unlettered peoples in Latin America, Africa, and Asia. As this is being written the committee work is only half finished, but I am very grateful for this wonderful opportunity to learn of this dedicated, inspired work for Christ and His Church.

The worship periods at the Assembly, the religious program of great music presented by the Philadelphia Philharmonic Orchestra under Eugene Ormandy, the general inspiration of being a part of consecrated ecumenical endeavors — all helped to make the week a blessing to all who participated.

R.E.Z.

Nonwhite Population

According to the 1960 census, nonwhites represent 11 per cent of the total United States population. About 95 per cent of them are Negroes, according to the Population Reference Bureau, Washington, D. C.

The nonwhite proportion now is far smaller than back in 1790, when it was over 19 per cent. By the time of the Civil War, the proportion had dropped to 14 per cent. It inched down until it reached a low of slightly over 10 per cent—in 1930 and 1940. Then the proportion of nonwhites increased slightly.

Only in the last decade has the increase been substantial: the nonwhite population grew half again as fast as the white during the 1950's.

Talk of a Seventh Day Baptist merger with other Baptists is not new, as the record shows.

Is Baptist Union Feasible?

By A. H. Lewis

In *The Sabbath Outlook* for December 1892, edited by the outstanding author, A. H. Lewis, D.D., is a four-page article embodying an address of the editor which was given at the tenth annual session of the Baptist Congress held in Philadelphia in May of that year. In that meeting of Baptists of several denominations the question was raised, "Is a union of the various Baptist bodies feasible?" Speaking in favor of such a union, Mr. Lewis gave conditions for merger that are as valid today as they were seventy-one years ago. To conserve space we are omitting most of what he said about the reasons why Seventh Day Baptists had remained a separate denomination. The introduction and conclusion of the message are reprinted here in full.

I understand it to be my province to suggest reasons why the people I represent have remained a separate communion, and to consider with those reasons, whether a union with other Baptist denominations is practicable.

I join, at the beginning, with all that has been said by the last speaker concerning the Bible as the foundation of "Baptist Doctrine," or better still, as the only "Baptist Doctrine." Obedience to this standard, and faith in Christ, are the sum and substance of all Christianity. When this "doctrine" is fully carried out, all Baptists will come together in organic unity.

However wide the differences may now seem to be, I devoutly join in the hope, the desire, and the expectation that sometime in the future, not too far away, union will be brought about. This morning is not a mere passing incident of the year 1892. If I mistake not, for the first time in the history of three centuries, a gathering like this is convened, and papers like these are presented, and discussion is sought, that we may come closer to each other, for distance increases misunderstanding, and want of acquaintance widens the breach that otherwise would not exist.

Christ's followers ought to be one in

more than sentiment, or purpose, or abstract theories. The spirit of the gospel, the nature of Christ's kingdom, and the mission of organized Christianity demand this. Viewed from the highest standpoint, the divided state and the divisive tendencies among Christians are as unexplainable as they are deplorable. Viewed in the light of history, it is easy to see why things are as they are, and equally easy to see how the weakness, the mistakes, and the disobedience of men have produced existing results. Our duty is to correct the mistakes which, perhaps, others could not have avoided, and to put aside the errors in which we are too ready to acquiesce. Those who fail to do this, change mistake to disobedience, and error to sin, as new light reveals new duty. The whole question of "Christian union" demands more careful consideration than it has hitherto received, not as a question of theory, and privilege; but one of obligation and duty.

Theoretically and logically the union of the various "Baptist bodies" is a simple problem. Having one and the same standard of faith, and ultimate source of authority, the Bible, and one simple polity, two important and essential elements of union already exist. If union is not feasible, under such circumstances, minor differences separate us as they ought not to do, or we are not true to our fundamental profession of faith in the Bible, or we have not yet reached the true conception of what the Bible teaches and requires. Whatever causes have prevented our union hitherto, the supreme duty of the hour is to search diligently, prayerfully, and persistently for truth and guidance, until union is effected. When "Baptist doctrine" is fully carried out there will be no place for denominationalism among Baptists. If it cannot be thus actualized, there is something intrinsically wrong, either in the Baptist bodies, or in their avowed faith.

Speaking for the smallest, but as I believe, the oldest of the bodies represented here, I begin by saying that there is little or nothing which would hinder our immediate union with the other bodies represented in this Congress, except the practical question of Sabbath-observance. Different shades of thought on speculative points, and minor practices could be easily adjusted. But the keeping of the Sabbath according to the fourth commandment is so positively practical, both for its own sake, and for its bearing upon Christianity, that we have been compelled to continue in a separate communion. You will naturally expect a brief outline of our reasons for believing that we cannot be Baptists, without being "Seventh-day," or Sabbathkeeping Baptists. . . .

Knowing the eternal character of God's law in all its parts, and knowing that the integrity of his moral government, and the nature of Christ's redemptive work, demand the supremacy of that law "until all things be fulfilled," we believe that Christ's followers are bound by his example in keeping the Sabbath, not as a ground of salvation, but as a rule of action for those who are redeemed. We do not believe that men are free to disregard law, because infinite mercy has removed his penalties by forgiveness. We believe that love, as a motive, is the "fullfilling of the law" by glad obedience, and not by disregard. We see not why men should reject the letter of the fourth commandment in order to obey its spirit any more than they should reject the letter of the seventh in order to understand that it may be transgressed in thought and purpose as well as in act. The New Testament enforces this conception of law to the fullest extent. The regnancy of laws forms the keynote in that kingly epistle, "Romans," which condemns the idea of obeying the law "in the letter" without the spirit; but it shows with equal vividness that the spirit which makes alive does not depart from the letter. The letter, alone, is the skeleton; made alive by the spirit, it is the living body, throbbing with divine strength. This is the conception which Seventh Day Baptists have of Christianized obedience to the commandments of God.

Looking into the New Testament we find the Sabbath mentioned in its appropriate character more than fifty times, and never a word touching its abrogation, or its change to any other day. . . .

When we are asked to accept Sunday in place of the Sabbath, being Baptists, we turn to the Bible and ask by what authority Sunday supports its claims. . . .

After the open separation of Western Christianity from its Jewish surroundings, about the middle of the second century, the leaders in the church were pagan philosophers, who mingled Christianity with Greek and Roman, Oriental and Egyptian paganism so freely that the pagan element soon became dominant. Through these influences New Testament baptism became corrupted, and the church was fundamentally degraded by adopting the pagan doctrine of baptismal regeneration, the various modes of applying water, and an endless number of superstitions connected therewith. The church filled rapidly with baptized, but unconverted pagans. Immersion remained the prevailing, but not the only, method; immersion was corrupted by remnants of sun-worship, by exorcism, anointing, the sign of the cross, etc., until the true doctrine, and the Christ-sanctioned form of baptism, were practically destroyed. This was accomplished at or before the opening of the fourth century. . . .

Through these and many similar facts, Seventh Day Baptists learn that pagan influence was the leading factor in corrupting the New Testament ideas and practices relative to both baptism and the Sabbath, and that this was done synchronously. In proportion as that influence obtained control, the whole fabric of Christianity was corrupted, and perverted from the New Testament model. Roman Catholicism is the product of paganized Christianity, the result of such wide divergence from biblical standards. As these developments went forward, there were those who refused to yield allegiance to the paganizing tendencies; spiritually, if not organically, these were the denominational progenitors of the Seventh Day Baptists. Many of them were found among the Waldenses, and when the pall of the dark

(Continued on page 13)

Needed-

Pastors to Extend Altar Calls

A significant notice in a recently received church bulletin stated that a baptismal service was being planned for a certain date and that the pastor had in mind to extend an altar call each Sabbath until then.

What is so strange or exciting about that? Well, for one thing, this pastor has committed himself before his church people to make altar calls each Sabbath for a specific length of time. He has stated that he has in mind to conclude his Sabbath messages with an invitation to accept Christ our Lord and Savior and to do it every week for a given length of time. He may not extend the invitation in the same way every time but he does have in mind to do it.

And now his people will expect him to do it and will wonder what has happened if he doesn't. He has now "burned his bridges behind him" and he cannot turn back. He will simply have to make altar calls every Sabbath for a few weeks.

It occurred to the writer that more Seventh Day Baptist pastors could well begin making altar calls in this way. The word "begin" is used with intent. For we are persuaded that a large majority of our pastors do not make altar calls.

We know that some pastors would like to begin this old but ever new method of winning souls to Christ but they do not know how to begin. They would like to enlist the prayer support of their church members behind such a move. They would like to find the courage and leading from God to launch out into the deep and try this method of soul winning.

Some pastors are uncertain as to whether the church members will approve. If this is true, then ask them. Present a plan and find out how the majority of the church feels about it. But basically, this matter must be settled before God who called our pastors into the ministry. How will He feel about it? After all, it is His work and His kingdom on earth we are trying to extend.

You may remember the story of the little lady who was being shown through Westminster Abbey. It was one of the ambitions of her life to visit that historic place, and she had envisioned all the glory of this beautiful church at its best. A professional guide was showing her the places of historic interest. She stood it as long as she could and finally blurted out, "Young man! Young man! Will you stop your chatter a minute and tell me — has anybody been saved here lately?" In Westminster Abbey? Well, why not? That is the church's business. No matter how the pattern is shaped, this is a primary concern of the church.

An important part of the service of our pastors is to win souls for the Lord — to bring men and women, girls and boys to the point of decision and then help them to make that decision. What would we think of a salesman who brought us right up to the point of buying his goods and then walked off and left us? Week after week our pastors bring us to the point of decision and then stop short. We sing a song and go home.

Note that it is not being suggested that every Sabbath sermon should be concluded with an altar call. This is apt to become like extending an invitation to someone that has been in your house for several hours to come and visit.

But on special occasions every year there are times when an altar call is appropriate. Let the pastor anticipate such times and rally the prayer support of his people behind him. If some pastor reading this is encouraged to begin making altar calls, then God be praised.

An atheist has a reason, but no hope for his reason. A hypocrite has a hope, but no reason for his hope. A Christian has a reason for his hope and a hope for his reason. — Battle Creek bulletin.

Progress on World Consultation

There seems to be general agreement that the First World Consultation of Delegates from Seventh Day Baptist Conferences of the World should be abbreviated to "CoWoCo." The suggestion to use this shortened designation came from Mr. G. Zijlstra, the official Seventh Day Baptist delegate from Holland. The first two letters of Consultation-World-Conferences are brought together to form CoWoCo.

It seems fairly certain now that the personnel from Seventh Day Baptist Conferences to attend will be the following: from Holland, Mr. G. Zijlstra of Rotterdam; from England, Pastor James McGeachy of London; from Germany, Mr. A. Mellman of Braunschweig; and from Nyasaland, Pastor O. B. Manan of Makapwa.

The Jamaica Conference has indicated that they will send at least one delegate but are awaiting approval of the Conference Board as to personnel. It is considered likely that the British Guiana Conference will send a representative but this is not yet settled.

An additional delegate from Germany — Pastor J. Bahlke of Hamburg — will probably be in attendance. It is also possible that a second delegate may attend from Jamaica.

Consideration is being given to the role of second or additional delegates at the Consultation meetings. It is tentatively planned that they will be considered "alternate" delegates, to be seated with the Consultation members and to serve as advisory to their one Conference representative. This same plan may be followed as regards to one official representative being selected to represent Seventh Day Baptist delegates at CoWoCo.

Provide KKK Scholarships

The president of the National Baptist Convention U. S. A. Inc., (Negro) Joseph H. Jackson, in an address at Nashville proposed that Negroes set up scholarships for several young folks in the Ku Klux Klan. "Give them a bonus to attend classes in political science, religion and ethics," he said. "If they come out the same, I'm ready to give up on them."

Wisconsin Church Studies Social Mission

By Marjorie J. Burdick

A part of the Advance Program for this year in the Milton church has been the study of the book, "Come Out of the Wilderness" by Bruce Kenrick. This pictures vividly the work in the East Harlem, New York, Potestant Parish. One of the co-founders of this movement is the Rev. Donald L. Benedict who is now the general director of the Chicago City Missionary Society.

On Sabbath, November 23, the Milton church was privileged to have Mr. Benedict and his wife as guests. The morning sermon was given by Mr. Benedict. They were guests at the Meal of Sharing, and following the meal he spoke informally about his work in Chicago. The proceeds from the offering at the meal were given to them for the work in Chicago.

In the message of the morning, Mr. Benedict spoke of "the metropolis, as the arena of God's missionary activity." He said that Christianity is concerned with man's relationship to God and with each other. "God so loved the world that he gave his Son."

Christian faith must become related to the historical events of each generation. We need to understand forces at work in the world today. In the inner city one can see these revolutionary forces at work. Mr. Benedict emphasized three of these that are so evident within certain areas of our cities.

1. Technological change — automation has caused so much unemployment. Only 5% of the jobs available are for the unskilled laborer. There are 5-6 million unemployed. Children grow up never knowing a man who has earned a living. This creates a serious problem which has to be met.

2. Urbanization — placing thousands together in a small area, such as East Harlem where 4,000 live in the area of one city block. This creates a difficult situation in which to try to apply the command to "love your neighbor."

3. Self-determination — underprivileged people are finally beginning to believe that we have sent missionaries out to

teach for 200 years, that all men are created equal in the sight of God. Now we are beginning to get jittery — we are scared to death.

Can the Christian Church continue in this kind of pietism and individual salvation characteristic of our lot? Decisions are now made in the corporate structure. We must elect the right people who will bring about a reconciliation of the world to God. The Christian Church must meet the challenge of the metropolis which is God's arena of missionary activity today.

— Marjorie J. Burdick, Correspondent.

Is Baptist Union Feasible?

(Continued from page 10)

ages was lifted, Sabbathkeeping Baptists were found in Piedmont, Bohemia, Transylvania, and elsewhere on the Continent. . . .

Seventh Day Baptists also feel that there is a special demand for pressing the claims of the Sabbath at this time. The temporary Sabbathism which was associated with Sunday, under the Puritan movement, has almost wholly disappeared. That was gained by pressing the authority of the fourth commandment. The tide of holidayism which came into Christianity with the Sunday has never been checked, even temporarily, by any other authority. Divine authority alone can make a Sabbath; whatever is less than that cannot rise above holidayism. Appeals to the civil law promote holidayism by destroying conscience toward God. The "civil Sabbath," a positive misnomer, — as well as talk of "civil baptism;" — and the "civil rest day" theory, which are now popular with Sunday reformers, destroy genuine Sabbathism. It is no longer a question whether the masses will keep Sunday. They do not and will not. If they lay aside business it is for a holiday, not a holy day. The exaggerated Antinomianism which is also popular, even in the church, fosters that which is least good, and weakens that which is best. Baptists, who should be Sabbathists of the highest type, seem to be dividing along the line of no-Sabbathism, so far as Sunday is concerned. This is an unavoidable result. Under such

circumstances there appears no solid ground except the rock of Sinai; to this we point.

The fundamental issue between Protestantism and Romanism is directly involved in the question of the supremacy of the Bible, and the Sabbath. Protestantism began, consciously or unconsciously, in a protest against paganism in Christianity. It must go farther than it has ever done, and make the famous words of Chillingworth true in fact, "the Bible, and it alone, the standard of Protestant Christianity," or it must suffer defeat at the hands of Romanism and Rationalism. The cry of the Seventh Day Baptists in this hour of supreme danger to the church is, "Back to the impregnable shelter of the divine Word, interpreted in the light and love of Christ's teaching and example."

Seeing thus in the Sabbath an eternal, universal, and long-neglected truth, Seventh Day Baptists are compelled to urge their brethren to accept it. But deeply as they feel this duty, they yet prize beyond description that unity among God's people which Christ prayed for; they would gladly consider any steps toward it, which would not compromise the law of God, nor lessen their power and opportunity to exalt Sabbath truth. They do not delight in division, nor in controversy. But the issues at stake are too great to be held lightly. Our contention is not for denominational advancement, so much as for the salvation of the Bible as the authoritative book of Christianity, and the salvation of Protestantism from inevitable re-Romanizing.

If any union of the bodies represented in this Congress can be effected, which will leave Seventh Day Baptists free to press the truth concerning the Sabbath upon the attention of the Church of Christ, not as an element of denominationalism, but as an universal truth, I believe that they will hail the movement with delight. Less than this, true "Baptist doctrine" will not permit them to do. They are ready and waiting for both brotherly and organic union upon the Historic Baptist Platform, the Word of God.

— Rev. A. H. Lewis, D.D.,
editor of the Sabbath Outlook.

What is Proselytism?

The Vatican Council heard arguments on the activities of Protestants which some of the cardinals and bishops (especially those from Spain) call proselyting. Not all are agreed, however, on a definition. W. Barry Garrett reports the following for **Baptist Press**:

A Spanish Catholic cardinal appealed to the Vatican Council II to include in the schema on ecumenism "a request to the separated brethren that they abstain from all proselytism among Catholics, lest the faith of our people be obscured through confusion."

Cardinal Benjamin de Arriba y Castro, Archbishop of Tarragona, Spain, claimed that "proselytizing by Protestants was increasing and that there are endless proofs of this." He wanted all Protestant missionary activity in so-called Catholic countries to stop.

The Spanish cardinal objected to the proposals for dialog between Catholics and non-Catholics. He said that "such a statement by the council would be very dangerous for the faith of our Catholics, especially those of low estate, who often are not prepared to answer the arguments prepared by experts of the various sects or confessions."

He expressed chagrin because "the present schema text even goes so far as to assert it is licit in particular circumstances and even opportune for Catholics to pray together with the separated brethren." He pointed out that this ran counter to special existing laws in the church.

The problem of proselytizing was discussed in the U. S. Bishops Press Panel by Msgr. Gustave Weigel, who had spent a number of years as a Catholic missionary priest in Chile. He said that the problem arises as to the definition of proselytizing.

The explanation by Weigel was that for the person engaged in the practice he was "bearing testimony to the truth," but for those on the other side it is proselytizing.

Weigel discussed the problem of non-Catholic missionary activity in South America. Specifically, he mentioned Seventh-day Adventists, Mormons, Pentecostals, and by strong implication Baptists and other Protestant groups. He said that no

one objected to any group that gives testimony to his faith, but "if they use low means for so doing, this is not good."

Weigel explained the spiritual vacuum in South America as the cause for so much Protestant missionary activity there. He said that many people who are counted as Catholics are not really Catholics at all. "So we find missionaries working on them," he said.

The problem of proselytizing, Weigel explained, exists everywhere. "In ecumenical circles proselytism is a dirty word," he said, "but it is going on just the same." He said that in the World Council of Churches, even though that body spoke out strongly against proselytism in Christian lands, many of the member communions go right on proselyting among each other.

When asked about Catholic proselytizing among Protestants, Weigel said this is "tit for tat" and that just as the Protestants felt that they were witnessing to the truth, so do the Catholics.

Filipinos Want Bibles

The American Bible Society has had a colportage campaign in the Philippines for only two years. In 1962 they distributed 146,792 more than in 1961. The mayor of Manila requested 18,000 Bibles for high school seniors and copies were in great demand.

Although there was some opposition from several quarters, students lined up for copies. The interest was so great that a hundred hands went up for a copy of the Bible. Students read copies in classrooms, by the roadside opposite the school campus, and under shady trees in order to discuss sections of the Book. Teachers asked for personal messages in the fly-leaves of the Bibles.

One of the many results of this distribution is that the Roman Catholics began distributing Bibles for the first time in the history of this country.

— 1963 American Bible Society Report.

"The basic problem of a declining Church is her failure to face up to the sin problem and to God's cure for sin."

— Dr. L. Nelson Bell.

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y. — The fall season got off to a good start this year. On Friday evenings we are led by the pastor in a study of the Book of Colossians, the theme book for General Conference. Attendance has been good at these meetings. The senior and junior choirs, under the direction of Mrs. Barbara Saunders and Mrs. Letha Polen, have been presenting anthems each week.

The annual church business meeting was held in the Community Center, following a tureen dinner, on October 5, with the following officers elected: Gordon Sanford, moderator; Nina Traver, clerk; and Mrs. Allie Burdick, treasurer. Pastor Herbert Saunders was asked to serve another year. He is also studying four days a week at Colgate-Rochester Divinity School.

Sabbath School officers for the coming year are: Mrs. Vera Reynolds, superintendent, David Sanford, secretary treasurer, and Nina Traver, pianist.

The Youth Fellowship has resumed its activities by meeting the second and fourth Sabbaths at the parsonage for worship and discussion. They are raising money for the field worker by selling candy.

Two of our young people are attending colleges and one is serving in the Armed Services. Miss Betty Enos is a sophomore at Harpur College and Miss Sunnie Day is a freshman at Buffalo State Teachers College. Airman 3C Douglas Traver is now at Otis Air Force Base, Mass.

We pray as we face a new year that our church will grow in the faith of Christ Jesus, who is the answer.

— Correspondent.

CARRAWAY (R. 1, Palatka, Fla.) — The annual Thanksgiving dinner was held in the grove back of the church, with 34 in attendance. The people enjoyed a good dinner at a time of good fellowship. The following night, Joseph Price gave a memorial message in honor of our late President. Former Pastor and Mrs. C. A. Beebe are spending a few weeks here before going to Edinburg, Texas, about January 1. Mr. Beebe hopes to go back to minister to the folks of Crites Mountain, W. Va., in the spring. — C.A.B.

LOST CREEK, W. VA. — Since we have been without a pastor we have been very fortunate in having ministers of our own and other denominations fill our pulpit. Recently we have secured the services of ministerial students from Salem College — thus far, John Camenga and Stephen Saunders. These young men are doing a wonderful job in bringing us inspiring messages and we feel they are doing a real service for our church and for God. Our prayers go with them as they enter into this great field of work to which they have been called. Our attendance is very good considering a widely scattered membership, and the church is wide awake and active.

Miss Linda Bingham, our youth field worker, spent more than two weeks with the young people of our church. Our young people now more fully realize the purpose of their organization and its importance. They are planning a way to buy some new equipment which is badly needed in their work.

Our annual homecoming was October 26 with a full church and an interesting program. The morning message was brought by Mr. O. Glen Kennedy, president of Miles Products, of Elkhart, Ind., and a nonresident member of our church. His message was thoroughly enjoyed by all the congregation. Pastor Clifford Beebe, after having spent some weeks at our home mission field at Crites Mt., brought nine of those with whom they had been working, mostly young folks, to our homecoming. We were glad those folks could be with us and get a glimpse of real church life. A fellowship dinner was served at noon.

Our annual oyster supper and bazaar on October 29 was successful. Among those present were Mr. and Mrs. O. B. Bond from Daytona Beach, Fla., who had been visiting relatives and friends in Ohio, Pennsylvania, and West Virginia for several weeks.

We were thrilled Sabbath, November 30, to have with us Mrs. Abbie B. Van Horn from Milton, Wis., widow of a former pastor of our church. It had been twenty years since she had been in Lost Creek. Also we were pleased to have Mr. and Mrs. Robert Bond and family from Pennsylvania. — Correspondent.

The Sabbath Recorder

OUR WORLD MISSION OWM Budget Receipts for November 1963

	Treasurer's November 2 Mos.	Boards' 2 Mos.		Treasurer's November 2 Mos.	Boards' 2 Mos.
Albion	\$ 56.70	\$ 56.70	Marlboro	262.23	570.26
Alfred, 1st	367.95	740.96	Memorial Fund		400.00
Alfred, 2nd		131.95	Middle Island	40.00	45.00
Associations			Milton	452.27	452.27
& Groups		60.00	Milton Junction ..	139.50	208.50
Battle Creek	961.68	961.68	New Auburn	4.50	4.50
Bay Area	25.00	125.00	North Loup		10.00
Berlin		95.19	Nortonville		159.00
Boulder	48.15	48.15	Old Stonefort		15.00
Brookfield, 1st		80.00	Pawcatuck	454.75	908.50
Brookfield, 2nd			Plainfield	267.76	538.42
Buffalo	100.00	100.00	Richburg	100.00	193.50
Chicago	92.50	185.00	Ritchie	50.00	50.00
Daytona Beach	100.00	200.00	Riverside	173.58	178.58
Denver	115.66	115.66	Rockville	155.10	155.10
De Ruyter	161.25	166.25	Salem		200.00
Dodge Center	192.33	271.24	Salemville	42.61	87.01
Farina	17.00	68.90	Schenectady	19.60	29.60
Hebron 1st	54.00	108.00	Shiloh	473.71	478.71
Hopkinton 1st	234.25	375.75	Verona	131.00	131.00
Hopkinton 2nd		8.00	Walworth		65.00
Independence	35.00	66.25	Washington		
Individuals		5.00	People's	10.00	20.00
Irvington		400.00	Waterford	104.78	267.05
Kansas City		37.00	White Cloud	59.81	130.19
Little Genesee	73.50	153.00			
Little Rock	31.50	63.00	Totals	\$5,867.67	\$10,939.52
Los Angeles	260.00	520.00	Non-Budget		
Los Angeles,			receipts	92.00	
Christ's		45.00	Total		
Lost Creek		454.65	to disburse	\$5,959.67	\$1,514.00

NOVEMBER DISBURSEMENTS

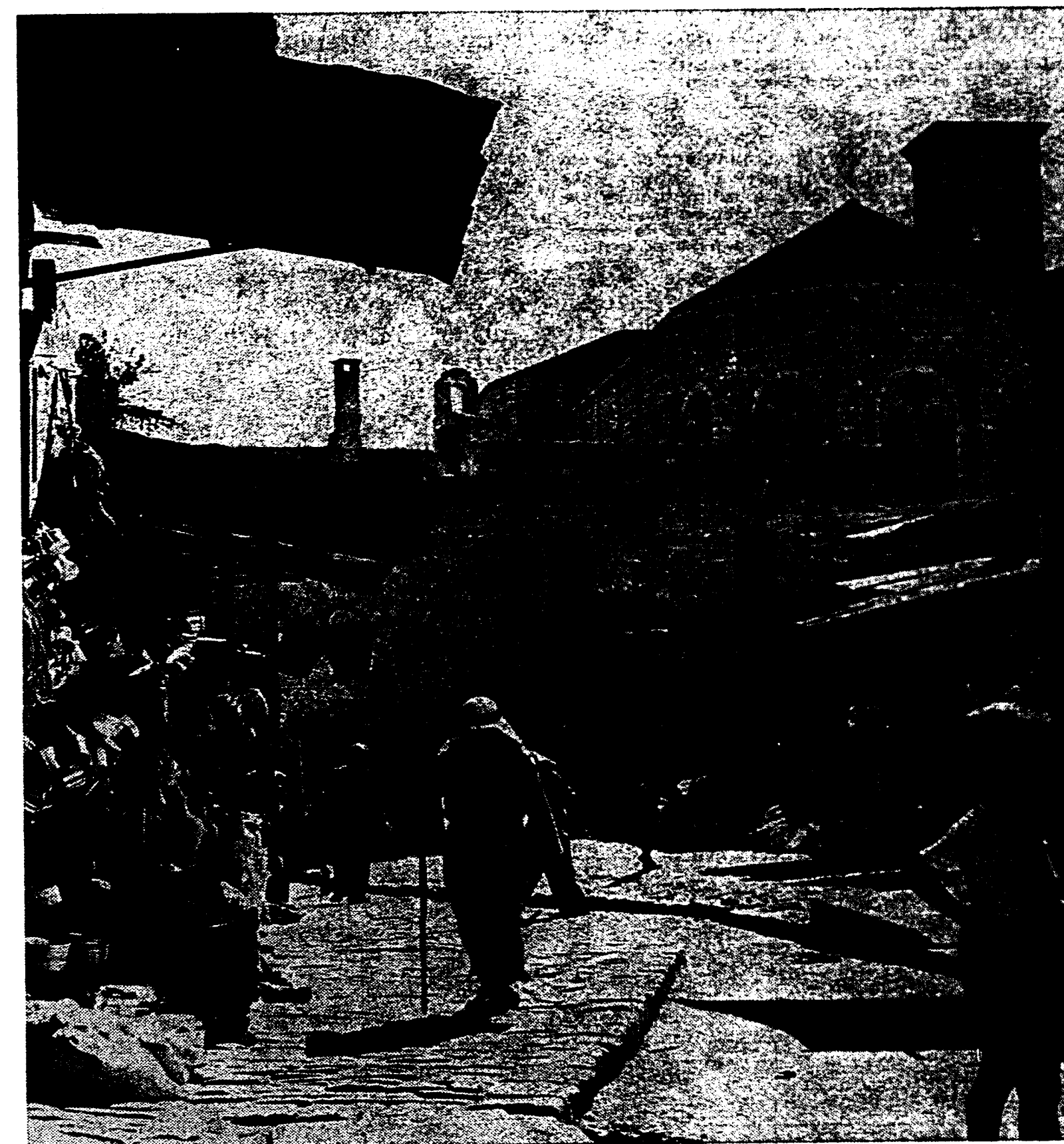
Board of Christian Education	\$ 409.96
Historical Society	28.96
Ministerial Education	456.75
Ministerial Retirement	468.19
Missionary Society	2,687.45
Tract Society	635.71
Trustees of General Conference	40.11
Women's Society	93.55
World Fellowship & Service	64.24
General Conference	1,074.75
	\$5,959.67

SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 2 months:	
OWM Treasurer	\$10,939.52
Boards'	1,514.00
	12,453.52
Remainder due in 10 months	\$ 88,056.48
Needed per month	\$ 8,805.65
Percentage of year elapsed 16.66%	
Percentage of budget raised 12.39%	

Gordon L. Sanford,
Little Genesee, N. Y.
OWM treasurer.

December 4, 1963



— Israel Tourist News

Nazareth, focal point for Christmas pilgrimages, where life today differs little from when Jesus spent His boyhood there.