

OUR WORLD MISSION
OWM Budget Receipts for September 1964

Treasurer's		Boards'	Treasurer's		Boards'
September	12 Mos.	12 Mos.	September	12 Mos.	12 Mos.
Adams Center	\$ 73.60	\$ 931.06	Memorial Fund..	1,501.83	1,000.00
Albion	117.00	537.05	Metairie	40.00	40.00
Alfred, 1st		5,924.26	Middle Island	18.00	391.00
Alfred, 2nd	185.83	2,307.58	Milton	633.38	9,836.18
Algiers		10.00	Milton Junction	164.50	2,164.50
Associations			New Auburn	62.10	701.19
& Groups		\$ 724.58	North Loup	122.64	1,957.00
Battle Creek	431.33	6,661.52	Nortonville	205.25	1,945.62
Bay Area		551.50	Old Stonefort	20.00	434.10
Berlin		1,264.92	Paint Rock	54.50	314.00
Boulder	51.70	748.11	Pawcatuck	478.75	6,288.80
Brookfield, 1st.		415.60	Plainfield	221.50	4,039.16
Brookfield, 2nd		149.00	Richburg	94.00	1,513.45
Buckeye			Ritchie	41.00	383.00
Fellowship		32.00	Riverside	685.78	5,083.40
Buffalo		445.00	Roanoke		110.00
Chicago		1,312.50	Rockville	48.75	621.43
Daytona Beach		1,141.27	Salem		2,350.00
Denver	124.15	1,365.16	Salemville	30.60	336.64
De Ruyter	42.00	483.48	Schenectady		176.60
Dodge Center	68.24	1,498.32	Shiloh		6,825.31
Farina	33.50	516.40	Syracuse		15.00
Fouke		150.72	Texarkana		128.30
Hammond		140.18	Trustees of		
Hebron, 1st	54.00	899.28	Gen. Conf.		101.45
Hopkinton, 1st.	153.25	2,749.57	Verona	145.50	1,649.94
Hopkinton, 2nd	8.00	157.88	Walworth	105.00	896.25
Houston		254.76	Washington		480.77
Independence	48.70	1,131.85	Washington		
Individuals		1,688.05	Peoples	15.00	147.00
Irvington		1,950.00	Waterford	88.15	1,621.71
Jackson Center		500.00	White Cloud	45.50	830.86
Kansas City	53.75	635.61	Women's Society		38.00
Little Genesee	114.35	1,515.75	Yonah Mt.		65.00
Little Rock	37.00	408.97			
Los Angeles		3,732.50	Budget Totals	\$5,453.77	\$101,183.61
Los Angeles,			Non-Budget	10.00	\$5,204.35
Christ's		145.00	Total to		
Lost Creek	225.00	1,694.65	Disburse	\$5,463.77	
Marlboro	312.47	3,572.44			

SEPTEMBER DISBURSEMENTS

Board of Christian Education	\$ 385.18
Historical Society	27.21
Ministerial Retirement (Mem. Fund)	584.07
Ministerial Education	429.14
Missionary Society	2,241.00
Tract Society	589.88
Trustees of General Conf.	37.68
Women's Society	104.50
World Fellowship & Service	60.36
General Conference	994.75
Salem College	10.00
Total Disbursements	\$5,463.77

SUMMARY

Total raised Oct. 1, 1963 to Sept. 30, 1964	\$106,387.96
OWM Budget	100,510.00
Raised over Budget	\$ 5,877.96
Gordon L. Sanford, Little Genesee, N. Y., OWM Treasurer	
October 4, 1964.	

The Sabbath Recorder



A Protestant Heritage

Martin Luther is counted as the founder of all the Lutheran churches but he belongs to the world. We all share in the rich heritage that came from his ability to break the temporal power of Rome and thus make possible the religious liberty which is cherished by all Protestants. It is fitting that a monument to the great reformer be raised outside a church in the nation's capital. If we forget the past we fail to understand the present and we compromise the future.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Reformation Day, 1964

Throughout the land Protestant leaders are seeing the need to give more attention in a co-operative way to Reformation Day in the church calendar. Ministerial associations and local councils of churches schedule union meetings to make people more aware of their Protestant heritage which dates back to October 31, 1517, the day that Martin Luther nailed his ninety-five theses concerning indulgences on the door of the castle church in Wittenberg.

To observe the anniversary of that day is good, not only for Lutherans who trace their descent from the great German reformer, but for all who cherish the Protestant position. Times have changed; our churches have changed; and Rome itself has changed and is changing to some extent. There are still, however, many of the same vital issues at stake which can best be emphasized by public meetings that call to mind the history of Protestantism. When such meetings are well planned, they deserve the support of all denominations, especially liberty loving groups like our own.

Most churches observe Reformation Sunday (Oct. 25) rather than the proper day, October 31, which falls this year on the Sabbath. This is one of those accommodations or compromises which does not speak well for the vigor of convictions. It is to be hoped that Reformation Day sermons in Seventh Day Baptist churches were scheduled for the proper day rather than following the example of our Sunday-keeping friends. We argue that the substitution of Sunday for the biblical Sabbath cannot be made without loss of significance because the Sabbath commemorates God's rest at the end of His creative week. The practice of celebrating important anniversary days on the nearest Sunday or Sabbath may not have quite the same loss since they do not have a similar God-given basis, but most of us feel that our birthdays are minimized if observed on other than the right day as a matter of convenience.

When we honor the event on October 31 which gave rise to the name Protestant, we do well to remember that we are observing a day for what it came to mean rather than for what it was at the time. Martin Luther was a loyal monk in the

Catholic Church. He did not on that October day contemplate a break with his church. What he was protesting was the sale of indulgences, which had become notorious. The sale had already been banned in the Electorate of Saxony, but the master salesman, Tetzel, had come to a neighboring town. The attractiveness of his offer drew many people from Wittenberg. He proposed "to forgive all sins absolutely as soon as the money clinked in the chest, even if one had deflowered the Virgin Mary" (Manual of Church History by Newman, vol. II, page 54). Luther argued in his ninety-five theses that this abuse of indulgences was wrong. He expressed the view that if the pope knew what was going on he would rather see St. Peter's Church go into ashes than to see it built of the skins and bones of his sheep. He further expressed a willingness to be subject to his superiors in all things. He appealed "from the pope ill informed to the pope better informed." It was soon evident that he had given the pope more credit than was due him, for he was summoned to Rome. He was protected by the government and went on to translate the Bible and to lay the basis for the Protestant Reformation.

When a church has no rivals it becomes a state church to all intents and purposes. It is almost impossible for such a church to maintain effective machinery for purging itself. The tendency is to persecute the reformers rather than to listen to them. If there is no place else to go, then excommunication is a mighty weapon. We have a tendency to forget this because we have long had the opportunity to choose the church that seems to us most in harmony with the clear teaching of the Scriptures.

The people of our day who believe that the cause of Christ would be furthered by an ecumenical church have forgotten the lessons of history. The church was one all through the Middle Ages. It became corrupt; it used its power politically and instituted inquisitions. Can we be so sure that human nature has changed? Has sin, or the lust for power been completely eradicated from the ecclesiastical bloodstream? Are all men noble? Would

future leaders of a united church be as true to principles of separation of church and state as present leaders are under our system of the checks and balances of religious pluralism? History should be our teacher as to the practices of such a church; the Bible should be our guide as to the nature of man.

Protestantism can afford to talk with Rome, but if it has any concept of the purity of the Gospel on which it was founded it cannot be true to Christ and sell its birthright for an ecumenical mess of pottage that contemplates a united Protestantism also united with Rome.

The Machinery of Salvation

On the Missions Page of this issue is a story that makes reference to the use of a little machine in a Gospel meeting in a rural area of British Guiana. It is a little gasoline-powered generator weighing only eleven pounds, easily carried from place to place with one finger. A letter from the missionary suggests the above heading "The Machinery of Salvation."

Never before had the Rev. Leland Davis been able to show filmstrips effectively in evangelistic meetings in country places. The "Tiny Tiger" enabled him to use a 200-watt projector. On the closing night of the series of meetings he showed the filmstrip entitled "What the Bible Says about Sin and Salvation." It made the biblical way of salvation plain by pictures as well as words. There were ten people who responded to the invitation, some of them being hard-to-reach East Indians. Were they saved by machinery? The answer has to be No. But this answer must be quickly followed by stating that in all probability they would not have been saved without this new and unique machinery of salvation." What a satisfaction it is to us who contribute funds for the work of our boards and find that when some of it was used for the purchase of a little portable generator there were a number of souls saved almost the first time it was used. There were evidences of the guiding hand of God in getting the machinery to the field

OCTOBER 26, 1964

MEMORY TEXT

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

—Romans 1: 17.

without difficulty, hand carried by Jacob Tyrrell from the office of the Tract Society in Plainfield, N. J.

Sometimes boards and agencies get involved in a great deal of heavy ecclesiastical machinery that does not lend itself directly to the saving of souls. Perhaps we would do well to discard some of it and buy more small mechanical equipment to be put in the hands of faithful men on the field. It is something to think about in the light of this fresh illustration. Let the machinery of salvation be put to work in British Guiana and in countless other places where the hearts of people need to be changed.

EDITORIAL NOTES

The Cancer of Crime

In a forthright editorial on the spreading cancer of crime the *Alabama Christian Advocate* maintains that the church can make a difference, if it will. Commenting on the much discussed question of making the Gospel relevant the paper states:

"The teachings of Christ are only too relevant! A timid, frightened ministry with one eye on the budget and the other on next year's job is the real source of irrelevancy.

"The problem is not that the teachings of Jesus are irrelevant—rather they are so relevant and so demanding and so challenging that they constitute a withering judgment upon the 'respectable' sins which inevitably spawn crime and contempt for law.

"A truly prophetic ministry speaking out constantly and courageously against greed, lust, self-indulgence, dishonesty, and defiance of law and morality, can change things! It always did; it always will."

An Oversubscribed Budget What of the Future?

By the Executive Secretary

A comparison of the Our World Mission budget figures over the past five years reveals the following denominational giving:

	Approved Budget	Amount Raised	
59-60	\$108,022	\$100,183	— \$7,839
60-61	111,295	91,789	— 9,506
61-62	112,193	104,997	— 7,196
62-63	116,786	107,832	— 8,936
63-64	100,510	106,387	+ 5,877
64-65	113,899	?	?

While the total budget was oversubscribed in the amount of \$5,877 for the past Conference year, and while all agencies received more than was anticipated in undesignated giving, the fact that designated giving did not reach the amount hoped for caused some agencies to fall short of the total approved for the OWM budget. To illustrate: Suppose the budget for Society "A" included \$15,000 from undesignated giving and \$10,000 from designated giving, a total of \$25,000 approved in the OWM budget; if the undesignated budget for the denomination were oversubscribed by 5% Society "A" would receive \$15,750 in undesignated funds; if, however, the designated giving to Society "A" amounted to only \$8,000 its total for the year would amount to \$23,750, or \$1,250 short of the amount approved by the General Conference.

As we work toward a total budget of \$113,899 for 1964-65 it is desirable that we keep in mind the distribution of designated and undesignated funds. Designated funds may be sent directly to the treasurer of the society for which they are intended, or they may be sent through the OWM treasurer, specifically earmarked for the society. Undesignated funds with the exception of those for General Conference are distributed to the agencies in proportion to their participation in the total OWM budget. (One twelfth of General Conference funds are distributed monthly.)

As reported from the churches the average per member giving for benevolences,

including the OWM budget, amounted to \$19.55 for 1964 while in 1963 it amounted to \$17.60. For congregational operations our giving amounted to \$50.22 per person in 1964 as compared with \$50.84 in 1963.

Planning Committee Holds Profitable Meeting

The members of the denominational Planning Committee after four days of continuous meetings at Plainfield Sunday evening, October 11 to Wednesday the 14th, expressed themselves as feeling that this was one of the best sessions held in the years that this central committee has been in existence. This was partly due to the addition of new members and the presence of the new director of evangelism, Leon R. Lawton, who has led the Jamaica Conference in its constructive plans for a number of years. People with such wide experience as Mrs. Robert Fetherston, president, and the Rev. Marion Van Horn, vice-president of General Conference, were a distinct asset, especially when it came to discussing agency budgets (a new task for this committee). For identification of all those taking part in the planning see the cover of last week's issue.

To fix attention on the emphasis of greater lay participation in outreach of the church for the next two years, Secretary Harley Bond began the planning session with a devotional study using excerpts from a book *The Company of the Committed* by Elton Trueblood. From this the members went on to discuss and correlate future plans of the boards on the basis of reports they had studied the week before the meeting. Major attention was given to implementing Mission 65 which is now under way in many churches. As a result of this discussion a letter was drafted to be sent out encouraging all who have volunteered to be missionaries and to stimulate church leaders to make full use of those who are preparing to serve as needed.

The full plans for 1965-66 will be announced in due time. Much consideration was given to a program of greater enlist-

ment or involvement in the truly important work of the church — Gospel service. The correlating and expanding of dedicated youth and adult service challenged the best thinking of the leaders who met together for long hours. It was interesting to observe that it was hard to stop discussion when the time agreed upon for lunch or dinner arrived.

Those assembled were conscious that no group of planners could foresee just what might be needed as outreach program in every church but they attempted to outline work that could be done.

As the meetings progressed there were numerous opportunities discussed relating to the work of the new director of evangelism, such as evaluating local situations where people want to organize churches, training dedicated service recruits, and assessing the prospects of success in supplying leadership for small city churches. It was wondered, not what there would be for him to do, but how he could take care of so many requests in widely separated places.

The Planning Committee after reviewing tentative budgets for 1965-66 felt that our people must be challenged with a ten per cent larger budget than the one we are now working toward. The replacing of two missionary families, the greater needs for ministerial training, and some sharp increases in executive secretary expenses are things that must be met a year from now.

Martin Luther Meets Pope

After a 25-minute private audience with Pope Paul VI on September 20, arranged by Archbishop Hallinan of Atlanta, the Rev. Martin Luther King (American Baptist) remarked, "I think new days have come when a Pope meets a fellow who happens to have the name of Martin Luther." They talked of other things than names of church reformers. Dr. King solicited the help of the head of the Catholic Church in the housing discrimination in large urban areas where the Catholic Church is very strong. He felt that a reaffirmation of the official position of the church would help the situation. The Negro leader went to Rome after visiting the mayor of West Berlin.

The Relation of the American Sabbath Tract Society to Our Denominational Life and Work

By Rev. Kenneth E. Smith

(A paper read at General Conference Aug. 18)

It was sixty years ago that A. H. Lewis addressed the General Conference at Nortonville, Kansas, on the relationship of the American Sabbath Tract Society to our denominational life and work. The question of that relationship was very lively in 1904 and Dr. Lewis revealed some anxiety about the future. The new concept of a unified general conference encompassing the societies and agencies was put into practice that year. Would Seventh Day Baptists continue to support the publishing interests with vigor, or would a multitude of other causes dilute their enthusiasm? Just how important is publishing to Seventh Day Baptists? Sixty years later we consider the same question that Dr. Lewis raised just before his death.

It is a well-established tradition that, except for formal reports, the opinions expressed in Commission meetings are confidential. An incident of some years ago has been widely reported and I must regard it as in the public domain.

An earlier editor of the *Sabbath Recorder* had been invited by the Commission to meet with them for a discussion of editorial policy. It became obvious before long that the commissioners were agreed on the charge that the *Sabbath Recorder* was not interesting enough. The editor listened patiently and then he said, "Gentlemen, if you would do something interesting, I'd print it!"

This may be taken as a parable of the relationship between the denomination and the Tract Society. While it is true that the agency of publications must provide leadership and imagination it is still an agency of our people. It reflects what we believe, it reports what we do, it prospers as we support it. To that extent our impatience and even our criticism

may be turned back upon ourselves. It would be quite impossible to imagine a progressive, prosperous, efficient agency of an inactive, inefficient, and indifferent group of people.

The relationship of the American Sabbath Tract Society to the denomination is a two-way street. We have a right to expect some things from the Tract Society and it seems to me that we expect far more than printed matter from the presses. It is the responsibility of those who represent us in the great field of communications that they be cheerfully responsive to the views of the General Conference and of the people in the churches. We expect the leadership of the Society to exercise conservative stewardship as to the inherited mandates of the past, but we expect no less adventurous, imaginative experimentation on the frontiers of tomorrow.

That is a lot to expect under any circumstances. It is ridiculous to expect it without our enthusiasm and our financial support. The Tract Society is all of us. It is important that the Tract Society do everything it can to make us all feel that we are members whose opinions are always welcome. It is just as important, however, that we make clear to the Society that our privilege of opinion is based upon our unfailing support. Let's not criticize the management of the corporation unless we have bought some stock.

The relationship of the Tract Society to the denomination is a two-way street at a deeper level, also. The editor's reply to the Commission has a profound implication. It is true that a people who are doing exciting things will be able to report exciting things in their publications. But it is also true of their convictions. The work of the Tract Society is to represent the religious convictions of Seventh Day Baptists in printed form. How do your convictions look on paper, my friend? If your beliefs are vague, confused, or nebulous, don't blame the

printer! The whole business of the Tract Society is based squarely upon the assumption that we have something important to say. We can't go on forever echoing the trumpet call of giants like A. H. Lewis. Neither can we do much good with a handful of tracts that we haven't even read. The observation might also be made that it must be easier to print the beliefs of a denomination which has an official position than to represent thousands of people who agree more on liberty of conscience than anything else.

We will never stop having opinions about the work of our boards and agencies and it would be tragic if we stopped being concerned about what they are doing. We will continue to refer to them as "they" when, upon reflection, it is "we" about whom we speak. We will continue to give them the responsibility of speaking for us and we will think they have a lot of nerve when they do it. We are talking about the relationship of the Tract Society to the denomination and in reality it is one body related within itself. If the farmer expects the cow to give milk he had better pitch a little hay.

Sixty years ago A. H. Lewis said, "No human organization of value continues, unless the purpose for which it is organized is of permanent and vital importance." Not everyone understood, as he did, the vital importance of the American Sabbath Tract Society. I wonder if we do today. Whatever creative advance Seventh Day Baptists may hope to make, this is certain: in the future, as in the past, our total cause is tied to communications and the printed word.

There were great Seventh Day Baptist leaders in A. H. Lewis' lifetime, and I hesitate to say anything which might be thought to reflect on their power and dedication. But I suspect that Abram Herbert Lewis reached more men and stirred more thinking about the Sabbath than all his colleagues combined. If that is an extravagant suggestion you may attribute my opinion to a spiritual and intellectual relationship which I enjoy with a man who has been dead for more than half a century. He knew the power of the pen and of printer's ink. If he could

be with us today he might well ask what we are doing about the printing of books on Sabbath reform. Let us reply. "Well, sir, yours were so great we never got much beyond you. You are still the authority in the field." Would he be honored? I think not. He wrote for his time. He spoke on living issues with so much relevance that his great work is dated. This is a new day and new issues have arisen in new context. Not to speak relevantly is worse than not to speak at all. Again, let me quote Dr. Lewis: "In prosecuting our work the changes which come in the public mind indicate new phases which that work must assume."

Missions, Education, Evangelism, Sabbath Reform, and every other concern of Seventh Day Baptists, is dependent upon the success of the American Sabbath Tract Society. The relationship of Society to Denomination is vital. If either is cut, the other bleeds.

Memorial Board Holds Meeting

The fall meeting of the Memorial Board was held as usual in the first-floor office of the board in the Seventh Day Baptist Building in Plainfield, N. J., Sunday, October 11, to take care of the important business — handling investment funds left to the Memorial Fund, which is its primary responsibility.

Clarence M. Rogers of Salem, W. Va., who was elected to membership on the board at the recent General Conference, was present for the first time. He replaced L. Meredith Maxson whose term expired and who has moved to Florida. Secretary of the board, L. Harrison North, in a letter to the retiring member noted that from 1954 to the present Mr. Maxson had "rendered a valuable service as consultant on investment problems" and had "been of great service in seeing that the safety of our endowment funds has been protected and the income increased from year to year."

The Memorial Board, through recently received discretionary fund income has been able, after due consideration, to give financial assistance to certain programs not provided for in the budget.

Rev. Leon Lawton Begins Service as Director of Evangelism

Nine members of the Home Field Committee of the Missionary Board met with the Rev. Leon R. Lawton on Wednesday evening, October 7, 1964 to discuss together plans and schedule of visits for the new Director of Evangelism for Seventh Day Baptists. It was a challenging, good-spirited and forward-looking meeting.

First, Brother Lawton reviewed his activities since his return from Jamaica. With his official status as returned missionary on furlough, he has had a very busy schedule of visits to the churches since his return to this country early in June 1964. He has also attended sessions of General Conference and the World Consultation as an "advisor."

Continuing his report, Pastor Lawton stated that September was spent mainly in visiting churches of the North Central Association. Some thought, planning and correspondence was started relating to the work (of Director of Evangelism). Several books relating to Evangelism have been purchased and read. Material on dedicated service programs for youth as carried on by other denominations has been obtained for study and evaluation.

His report concluded, "We do wish to thank the members of the American Tropics Committee for their interest, prayers, and support during our years in Jamaica and look forward to the continued work with the Missionary Society in the Home Mission field. We ask your continued fervent prayers for the task is beyond us and can only be done in His strength with the wisdom and understanding He alone is able to give."

It was agreed during the Home Field Committee meeting that among the first duties of the Director of Evangelism would be that of making an estimate of the growth potential of certain church areas that have made application for the services of the City Pastor-Evangelist when he is relocated on July 1, 1965. Churches that have made application to date are Syracuse, Schenectady, and Kansas City. Other churches may make application up

until the October 25 Missionary Board meeting. A notice to this effect was sent to the Sabbath Recorder.

It was stated that the Director of Evangelism would attend Eastern Association at Plainfield October 9-11, followed by Conference Planning Committee at Plainfield October 11-14. He would take the opportunity of his stay in Plainfield for consultation with Tract Board leaders. He would "man" the Baptist booth at the New York World's Fair on October 15 and would then proceed to Syracuse, N. Y., on October 16 to attend Central New York Association meetings with the Syracuse Seventh Day Baptist Church October 16-18. While in the area of the Syracuse and Schenectady Churches he would begin his appraisal studies for relocating the City Pastor-Evangelist. It is expected that Mr. Lawton will attend the quarterly meeting of the Missionary Board on Sunday, October 25.

Missions Report from British Guiana

Under date of October 1, 1964, a letter from the Rev. Leland E. Davis tells of the progress and problems of mission work in British Guiana. It would appear that the political situation, though still unsettled, is sufficiently improved so that our workers can travel safely.

Repairs on the Peters Memorial Church at Parika are getting underway. Matching funds from the Missionary Board were sent to help on this. Pastor Joseph Tyrrell has been ill but is now improved in health. A baptismal service for believers was held at the Dartmouth Seventh Day Baptist Church recently. Eight persons were baptized, including Pastor Tyrrell's granddaughter.

Deacon Archibald Tobin made the trip from Bona Ventura to Georgetown on the day that the Executive Council was to have met. World did not reach him in time that the meeting would not be held, due to the illness of Pastor Tyrrell, chairman. Deacon Tobin reported regular meetings being held at the Bona Ventura Seventh Day Baptist Church. "In September they held open air meetings at

two different places along the Pomeroon River and at one of these places started a branch Bible Class for children on Sunday afternoons. A third place is calling but as yet they have been unable to take the message to them."

Many readers will recall the encouraging report of special meetings on the Island of Wakenaam as published in the Recorder, issue of September 21, 1964. Pastor Leland Davis has now written, "In follow-up of the Wakenaam Crusade, Brother Leyland Bowen went to the island for a weekend while I was in Barbados (on vacation). He reported that the brethren are working steadily with regular Bible classes at Maria Johanna in the Community Center on Sabbath afternoon. They are keeping up with the Sunday night Gospel Service and the Tuesday night Community Bible class at Berry's Memorial, as well as regular Sabbath services. They have also held six Cottage Prayer Services among the new prospects."

Pastor Davis writes, "I also returned to Wakenaam for a short effort, September 25-27 and had a record attendance with an average of 115 persons for three evening services. On Sunday night we had 10 new decisions for Christ, including several East Indians. Some of these new converts who came forward to make a public confession have been attending the Bible Class at the Center. From above Maria Johanna, we had people present from the Ridge area.

"For this short effort at Wakenaam, I used not only the new P.A. system, but also the new TINY TIGER generator which furnished power for my Argus film-strip projector. The 'Tiny Tiger' is a gift from the American Sabbath Tract Society. Filmstrips are also loaned to us by the Tract Society Visual Aids Department. Another boon to the Lord's work has been added by the presence of 'Tiny Tiger' and for this asset to the work we thank the Tract Society. There is no other tiger like it in British Guiana, for it is the world's smallest generator, I am told. At 6300 rpm, Tiny Tiger is a fuel-eater and very noisy but we want to 'baffle' it with a larger muffler.

"Our biggest challenge is to give sufficient follow-up and personal work to

each special effort so as to assure a minimum loss of interest and falling away from Christ. For this follow-up work we must have dedicated witnesses trained to give out the Word of Life. We believe as missionaries it is up to us to train workers while it is the responsibility of the national church to preach the Gospel.

"In Georgetown, Bros. Jason and Bowen were faithful to carry services while my family and I were on vacation. The Wednesday Bible Club has been opened again since holiday. Yesterday one eleven-year-old-boy who has been coming regularly wanted very much to become a Christian and gave his heart to Christ. A young teacher, Miss Weatherspoon, plans to also help with the Club and will teach children in Sabbath School. Praise God for answering this particular request for additional teachers!"

Evangelicals Analyze Ecumenical Movements

Roman Catholic and Protestant ecumenical views came under analysis in the 22nd annual convention of the National Association of Evangelicals.

Dr. Herbert S. Mekeel, pastor of First Presbyterian Church in Schenectady, N. Y., and a former NAE president, discussed problems raised by the Roman Catholic statements on ecumenism.

With regard to Roman Catholic trends, Dr. Mckeel concluded that "Rome will never yield her power and prominent position, but what a thaw since the days of Pius XII."

Dialogue was being encouraged as a "strategy," Dr. Mekeel said. "The Roman Catholic church is fighting for her existence. She has lost Poland, Romania, and Czechoslovakia. . . . She is short of priests and has had to turn to the laity, even Protestants, to staff her educational institutions. Dialogue is therefore being encouraged as a strategy."

He added, "Rome is ready to clean house because she recognizes that she needs it. And she needed it at the time of the Reformation. Rome will not concede anything basic to her structure, but she will compromise anything short of that."

Christ Is The Answer

To the Problems of Race Relations

By Rev. Victor W. Skaggs

A Sermon Given at General Conference

(Continued from last week)

The Scripture Teaching Is Clear

The Scriptures make the basic Christian position very clear. The great commandment which Jesus gleaned from the Old Testament:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it. You shall love your neighbor as yourself."

These express it. And the ancient background for the second command includes the sentence:

The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself (Lev. 19:39).

This is the book of the generations of Adam. When God created man he made him in the likeness of God (Gen. 5:1).

So Genesis refers to the unity of mankind and the dignity of all men.

The Jewish Talmud makes a clear protest against all nations of group superiority:

All men are descended from a single human being, Adam, so that no man may say, "my ancestor is greater than yours" (Mishna, Sanhedrin 4:5).

And in an eloquent passage that still speaks with certainty, Paul the Apostle wrote:

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus (Gal. 3: 27, 28).

With this as a brief background, why is it that much literature about solutions to the problems of race relations does not even mention the church as an involved agency? Why is it that much literature on the subject lists social agencies, labor unions, the Congress of the United States, the Supreme Court, the various groups organized for this specific purpose, but does not even mention the Church of Jesus Christ? Without the centuries of the softening of human conduct and the awakening of human conscience by reason

of the presence of that Church and its faith in the midst of society, problems in human relations would be met with naked power, and subjection by force would be the accepted way of life instead of the example that brings concern and a universal wave of horror.

I believe that we are all Christian people, deeply concerned with love and justice and goodness for all. In this we are united. In how to implement these divine principles we are divided. Let me suggest three steps that may lead to some vital action on our part:

1. We are called to discover and confess the roots of prejudice in our own hearts. This is the essential. We cannot go on until this is done.
2. We are called to use the simple technique of the psychologist in an attempt to understand the unrest, the revolt, by looking at it through the eyes of other men. This is not easy. In order to do it we may have to do as Oliver Powell, minister in the First Congregational Church, Oak Park, Ill., did and take some words of agony from a Negro leader and twist them around:

"Suppose you watched hate-filled Negro policemen curse and kick and brutalize your white brothers and sisters. Suppose you saw the vast majority of them as smothering in an airtight cage of poverty in the midst of an affluent society. Suppose you were to take a cross-country trip and found it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel would accept you... Suppose you found your tongue twisted as you tried to explain to your six-year-old daughter why she couldn't go to the amusement park advertised on television because it is closed to white people. Suppose the only real reason why you couldn't buy a house in a neighborhood where you'd like to live was that your skin was white. It's easy

for those who have never felt the stinging darts of segregation to say: 'Wait'; 'Be patient.' But could you wait; could you be patient one hundred and eighty-eight years after the foundations of American liberty had been laid?"

Take this or some other method to try to see the problem through other eyes than your own.

3. We are called to determine to search for the mind of Christ and in prayer and supplication seek to act on what we discover.

To talk in principles and urge no specifics in these days is not enough. Jesus talked much more specifically to the problems of His day. We are His Church. We must speak more specifically to the problems of our day. First, some questions:

Our colored brethren in the United States have as much right to the freedoms we enjoy as we have. They are granted to us all by the Constitution of the United States and the Declaration of Independence that preceded it: "That all men are created equal... That all men have the right to life, liberty, and the pursuit of happiness. Is it true that this statement guarantees these rights to everyone or else that the right of none are safe?"

Some men are using methods to achieve the goal of freedom that in themselves deny freedom. Are such methods justifiable in the Christian Church? Can the church and the Christian in the church work toward a good goal side by side with men whose methods of work are not Christian? On the other hand, can Christians refuse to work side by side with those whose methods are questionable when the goal is clearly within the realm of the Christian ethic?

Is there any solution to the problem that will truly bring justice to all concerned, or do all solutions impose hardship for some?

These are questions that confound the wise. They are not to be settled in a word. But let us add to them this one more: Has the Christian anything more to offer than sympathy and help for those who suffered and those who are embittered?

Moral Education Needed

These things I believe with all my heart:

The basic function of religion in race relations lies in the field of moral education. This is its function, but it is its basic one. The church has the opportunity and the duty to spell out its faith in God's creatorship and man's worth and dignity. Somehow we must make it plain that no man's worth is to be denied and that no man may rise by treading on others. This is basic Christian truth.

The basic function of religion in race relations lies in the field of moral education. Through teaching basic Christian concepts at every age level, the church creates, by the grace of God and the activity of His Spirit, new attitudes and new people. No other agency in our society can begin to approach the Church of Christ in its opportunity to educate children and adults to the dictates of the Gospel in race relations.

The church can support laws that tend to bring equality. It's true, as is so widely said right now, that you can't legislate morality. But that misses the point altogether. The law is not supposed to make people good; it is to protect the innocent.

The church can participate in any and all movements it feels are good that do not contradict the Gospel of Jesus Christ. But most important of all, the church must present her view that Christ is the answer, that while the humanistic approach is legitimate and good and the church will support it, still the church recognizes that its basis for work and teaching is found in this: that God was in Christ reconciling the world into Himself and that in Christ there is neither slave nor free, Jew nor Greek, white nor black, but all are one in Him. Christ is the answer in race relations in that, in dying for all men, He destroyed every barrier which denies fellowship, brotherhood, and community between and among all men. The standards of our society have no relevance to this principle. His purpose was to create a new people, a new society, in which all would be wel-

(Continued on page 13)

Is the Crowd Right?

By Ella Leunberger, Adell, Wis.

In years gone by, the crowd was wrong in many instances, as the following illustrations will prove. In 1842 Adam Thompson of Cincinnati, Ohio, filled the first bathtub in the United States. Doctors predicted rheumatism and inflammation of the lungs from such a new-fangled idea. A ban on bathtub exercise was published by Philadelphia from November 1 to March 1. Providence and Hartford set up extra-heavy water rates. All these facts are right out of the records. Was the crowd right? What would we do today without the bathtub?

As late as 1896 England still had a law prohibiting any power-driven vehicle on the public highway from traveling over four miles per hour; furthermore, it required that such a vehicle should be preceded by a man bearing a red flag. The crowd was wrong!

Samuel Morse was criticized by press and Congress; but today the click of the telegraph is heard the world over. The crowd was wrong again.

When Alexander Bell exhibited his telephone at the Centennial Exposition, he was called a fool. Today we use his invention around the world. Was the crowd right?

Westinghouse also was called a fool when he proposed to stop a railroad train with wind (the Westinghouse Air Brakes). He was right; the crowd was wrong.

Mr. Goodyear worked for eleven years on vulcanizing rubber; everyone but his wife booed him.

While Robert Fulton worked on his steamboat, the crowd had only words of discouragement, as they watched him at work, and derided it as "Fulton's Folly." Since that day many steamboats have crossed the seas. The jeering crowd again was wrong!

Let us apply these examples in considering some moral and spiritual values

Note — The writer intended this article as a tract and has offered it for printing in that form. The comments of readers are solicited.

and truths. Most of the so-called Christian world is substituting a day for worship, which God did not institute, namely Sunday for the seventh day Sabbath. The Sabbath is a memorial of creation, and was instituted in the Garden of Eden. Many folks call the Sabbath Jewish. Then marriage is Jewish, too, for they both were instituted in Eden centuries before there was a Jew.

Many well-meaning Christians believe that because Jesus Christ arose from the dead on the first day of the week, that they honor Him by observing Sunday as the day of rest. However, there is not one text in the Bible to substantiate this claim. As for honoring Christ's Resurrection, baptism (not sprinkling, however) is the sacrament that does that. Read Romans 6: 3, 4; Col. 2: 11, 12.

When Christ appeared to His fearful disciples on the first day of the week, they were not celebrating His Resurrection. (See John 20: 19 and Luke 24: 13-41). The disciples were assembled behind bolted doors for fear of the Jews. Furthermore, they did not believe the report of Christ's Resurrection.

While Christ was instructing His disciples about the the destruction of Jerusalem He told them "... pray that your flight be not in winter, nor on the Sabbath." The destruction of Jerusalem took place in the year A.D. 70, which was 40 years after His Resurrection.

Some people claim that the law was nailed to the cross. The way things are going in our day it looks as if law and order are both nailed to the cross. Something was nailed to the cross, but it was not God's moral law; it was the ceremonial law (See Eph. 2: 14; Col. 2: 15). In the Sermon on the Mount, Christ taught that the law should be observed (Matt. 5: 14-19; Matt. 15: 9). See also James 2: 11, 12. According to Isaiah 58: 12-14 a great work must be done to repair the breach in the law which has lain waste for many generations, before the terrible day we read about in Revelation 14: 6-11. Verse 12 shows the contrast between the true and the false.

Some historical quotes follow that explain how the Sabbath was discarded by

the substitution of a man-made law — doctrines of men instead of God's law.

"The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in A.D. 321 enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday, with an exception in favor of those engaged in agricultural labor" (Encyclopedia Britannica, ninth edition, article "Sunday").

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbath observance of the day is known to have been ordained, is the edict of Constantine, A.D. 321" (Chambers Encyclopedia, article "Sabbath").

Cardinal Gibbons: "You may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday" (Faith of Our Fathers, 1892, p. 111).

Morer, a learned clergyman of the Church of England, says: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted that they derived the practice from the apostles, as appears by several Scriptures to that purpose" (Morer, Dialogues on the Lord's Day," p. 189).

"By a law of the year 386 those older changes effected by Constantine were more vigorously enforced; and in general, civil transactions of every kind on Sunday were strictly forbidden" (Neander, "Church History, vol. 11, p. 300).

Many more historical facts could be cited, but this is enough to prove how Sunday observance came into being. Daniel, the prophet, centuries ago, foretold that a power would arise that would do just this very thing. (See Daniel 7: 25.)

The crowd usually does not believe present truth. It was so in the days of Noah; but did their unbelief stop the flood from coming? In the days of Christ, how many of the Jewish leaders believed in Him?

During the ministry of the apostles, how were they treated for preaching salvation through Christ and His Resurrection? They were stoned, imprisoned, and most of them were killed. It is the same

today; most people reject a plain "thus saith the Lord." Present truth for today is the Sabbath, which has lain waste for many generations, (See Isaiah 58: 12, 13.) How many are willing to accept God's Word instead of traditions of man? Christians awake! Profit from lessons of past history.

God loved mankind enough to send Jesus, His Son, to teach us, to be an example of obedience, and to die, that we through His life and death may have life everlasting. Do we love Him enough to follow His example in obedience in all things, including the Sabbath? The crowd may be wrong. Jesus Himself said, "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14). Is the crowd right?

Christ Is The Answer

(Continued from page 11)

come and into which all who wished would be incorporated. We proclaim our faith in Him when we live and teach that the freedom of all men is not a political expedient or a social stratagem, but it is the gift of God, given to all men.

We can open the doors of our churches to all men, but unless our hearts are open as well, it is a token without meaning. Physical nearness without spiritual acceptance is just deception. But the love of Jesus Christ as it is found in His people — in His Church — is the one element in race relations that can come from nowhere unless it comes from us.

We who see His body, the continuation of His incarnate work, we have this magnificent opportunity and this just and heavy obligation. We must not stand on the sidelines, but, having sought the will of God, we must express our conviction of the worth of every man in word and deed with warmth and zeal. For we must strive to be the agents of God directed by His Spirit in bringing the love of God to bear in human society.

Our Christian Responsibility

Therefore we have responsibility to make it clear that we will hire or work with men and women of all groups with grace and gladness, to keep human values above property values, to so speak and live that those about us will know without question that we see worth and value in every man. But even more important we have the responsibility to continually test our actions and our consciences by the standards of brotherhood exemplified and demanded by the Lord Christ.

One final word, a story that comes by way of a sermon from Paul Carroll's play, "Shadow and Substance."

"In the play a minister and a school teacher find themselves frequent and convinced antagonists. Both are strong men with powerful convictions, and the conflict of wills produced many a fiery clash between them.

"One day, Brigid, the minister's servant, meets the schoolman who hates her master. Says Brigid, 'Oh, I know you have the dagger for him because he can hurt and say killin' words. You see him when he's proud, but I see him when he's prayin' in his little place, and the tears on his cheeks; you see him when he dines, but I see him when he fasts; you see him when his head is up and fiery like a lion, but I see his head when it's down low, and the words won't come. It's because of this you hate him and I love him.'

"Then Brigid makes this penetrating observation: 'If we could all see each other all the time in great hangin' mirrors, the whole hate of the world would turn into dust.'

"And the preacher adds, 'Well, not quite, Brigid, for there is evil in our world and things we must stand up against. But basically you are right.'

I leave these words with you with the prayer that they may help us to discover those positive actions that will best express our Christian faith and love, our heartfelt desire to help and stand with any and all who are denied the freedoms we have, who are unlawfully restrained, who suffer from the denial of human dignity.

ITEMS OF INTEREST

Broader Toleration Seen In Spain

"There is 'broader religious toleration' in Spain now than at any time since this country's civil war (1936-39)," John D. Hughey, secretary for Europe and the Middle East of the Southern Baptist Foreign Mission Board (USA), said after a visit to that country.

"The Spanish Government is preparing new laws to guarantee religious toleration," Dr. Hughey said. He judged that the increased freedom is a result of influence from the Vatican, the ecumenical council, and foreign public opinion.

Dr. Hughey cited several evidences of toleration: No Protestant chapel is now closed by Spanish authorities, and permits for new places of worship can be obtained wherever there are groups of believers (15 chapels were permitted to open during the first three months of 1964). Several schools for Protestant children are functioning; evangelical books may be imported; all recent petitions to print books have been granted; and a Bible society is functioning openly and without restrictions. Protestants no longer face barriers to civil marriage, and religious discrimination and enforced conformity to Roman Catholic rites are practically nonexistent in the armed services. — BWA

Baptists at Atlantic City

Southern Baptists on a northern beach were almost as numerous as the seed promised to Abraham and Jacob — "as the sand of the sea, which cannot be numbered for multitude" (Gen. 32: 12). Five states had more than 1,000 messengers: North Carolina (1,631), Texas (1,206), South Carolina (1,154), Virginia (1,129), and Georgia (1,070). Total enrollment at the convention was 13,136 — highest in history except for 1960 when it was held on another beach, Miami.

It is reported by Baptist Press the Long Run Baptist Association, one of the ten largest district associations, took a second look in late June at some of the decisions of the Atlantic City Convention and expressed strong dissatisfaction.

Long Run ministers objected to the SBC's turning down the race resolution

offered by the SBC Christian Life Commission, and to the SBC not accepting immediately a recommendation to become part of the North American Baptist Fellowship.

The ministers said they "wholeheartedly endorse the Christian Life Commission's recommendation on race relations presented at the Atlantic City Convention." The Convention adopted a substitute race statement, considered by most messengers as much milder in tone than the commission's.

The intimidation attempts upon an agency head, they continued, brought "embarrassment to a large segment of our denomination to whom the . . . Christian Life Commission recommendations bear a true Christian witness to current issues which cannot be avoided."

American Bible Society Names New Secretaries

Looking toward a much expanded service before the 150th Anniversary in 1966 the American Bible Society announces the appointment of three new secretaries.

Mr. Russel Preston of Scranton, Pa., joins the staff as Executive Secretary in the Society's Publication and Supply Department. He will consolidate into one department all the purchasing for printing Bibles, portions, selections, and non-Scripture items.

Mr. Frank C. Kemer, member of the bar and attorney and counselor to the Supreme Court, has been appointed Associate Secretary in the Ways and Means Department. He will promote Annuity and Life Income Agreements.

Mrs. Elizabeth Duncan of Kansas City, Mo., becomes the first Field Secretary for Women's Activities September 1.

Mrs. Newcomer will enlist a volunteer group of women in the Central Region of the United States and motivate them (1) to participate in the global program of "God's Word for a New Age," (2) to foster use of the Scriptures by individuals and women's groups, (3) to help increase membership in the society.

More Reflections from Atlantic City

During the meetings of the various committees of the Division of Christian Education of the National Council of Churches in Atlantic City of which we wrote last week, every so often we would have a mystery speaker of some national note. The last mystery speaker was a talented Negro secretary who worked for one of the department heads of the Division. Quietly and humbly she told of teaching in a Freedom School in Gulfport, Mississippi. She of the upper-middle age expressed the feelings that caused her to give a month of her 1964 summer working under tremendous pressure and actual fear. Her decision to go came only after much prayer. During the time of her struggle to make the decision, the burned station wagon was found — the car that has carried freedom workers from place to place as they urged folk to register to vote. But she felt that it was God's will that the needy be helped. Her greatest physical accomplishment was typing, so she taught typing, but those who know Janet Clarke are much more impressed with the devoted nature that is hers. They soon came to know that she was the very soul of compassion, and even though she cringed every time a police car came down the street or a carload of white men passed, her faith led her to go ahead caring for the timid folk that came for her services. Of course, she didn't tell of any heroics that she performed, but the letters of appreciation that she received, and a condemnation by the Ku Klux Klan of the school in which she worked which she shared with us: these told of the love and devotion that she gave during her month of dedicated service.

"Those who give a cup of water in My Name . . ."

SABBATH SCHOOL LESSON

for November 7, 1964

Fearless Witness

Lesson Scripture: 2 Timothy 1: 3-14

The Sabbath Recorder

Daytona Beach Evangelism Plans

Revival Committee Goes All Out

The committee of the church appointed at the April business meeting has envisioned plans far beyond any special effort that the church has pursued in its thirty-year history. These plans include the showing of professional feature films which pack an evangelistic message to become a regular monthly outreach if it proves successful; workshops in two forms of visitation; a series of revival meetings; follow-up visitation of the films and special meetings; follow-up visitation of those who attend worship services; a variation of census taking which the communications committee hopes to enlarge through mailings. This will require a great deal of effort on the part of a great many, but the committee feels that we are not only ready for such outreach, but that it is past due. Other thoughts expressed by committee members include greater use of news media to familiarize the community with our program and the installation of a public address system to broadcast our organ chimes throughout the neighborhood.

—S.D.B. Sentinel.

NEWS FROM THE CHURCHES

ALFRED, N. Y.—The annual business meeting of the church was held Sunday night, October 11, in the Parish House. A family supper preceded this meeting and the occasion was made a special one welcoming our college young people to the church home. Each student attending was a guest of some family and was introduced by his host at the end of the meal. The dining room was filled and extra tables were set up in the parlors to make room for all.

An historical skit in two scenes was presented by members of the Junior High Youth Fellowship following the supper while people were still seated at the tables.

After the tables were cleared the meeting was called to order in the parlors by the president, Edward Crandall. Annual reports were given by officers and committees, including adopting of the budget presented by the trustees. Mention was made of repairs in process or completed, including the church office and pastor's study at the south end of the

sanctuary, extra room in the parsonage attic, and proposed renovation of the sanctuary itself.

Both the pastor's and associate pastor's reports were received with appreciation and a hearty call for the coming year extended to each.

The following slate of officers was elected for the coming year: president, Frank Snyder; vice-president, Edward Crandall; clerk, Paul Saunders; assistant clerk, Leah Crofoot; treasurer, Edith Place; new trustees for three years: Robert Campbell, Mary Jane Reid, Clifford Potter; for two years, Daniel Rose (to fill term of trustees resigned); chairman of Conference Committee, Harold O. Burdick.

—Correspondent.

News Stories Wanted

Church bulletins coming to the Sabbath Recorder have announced special weekend services, Associations, semiannual meetings, etc. that make one wish he could attend all of them from East to West, from North to South. The programs as planned look interesting; as carried out they may have been far more interesting. It is hoped that specially appointed reporters or the correspondent in the place where the meetings were held will remember to write up the high points of such gatherings in a way that will bring blessing to readers everywhere. It is nice to know that those in attendance enjoyed themselves; it is important to know what results were seen, what plans were made for the progress of the work in the geographical area served by the co-operating churches.

—Editor.

Births

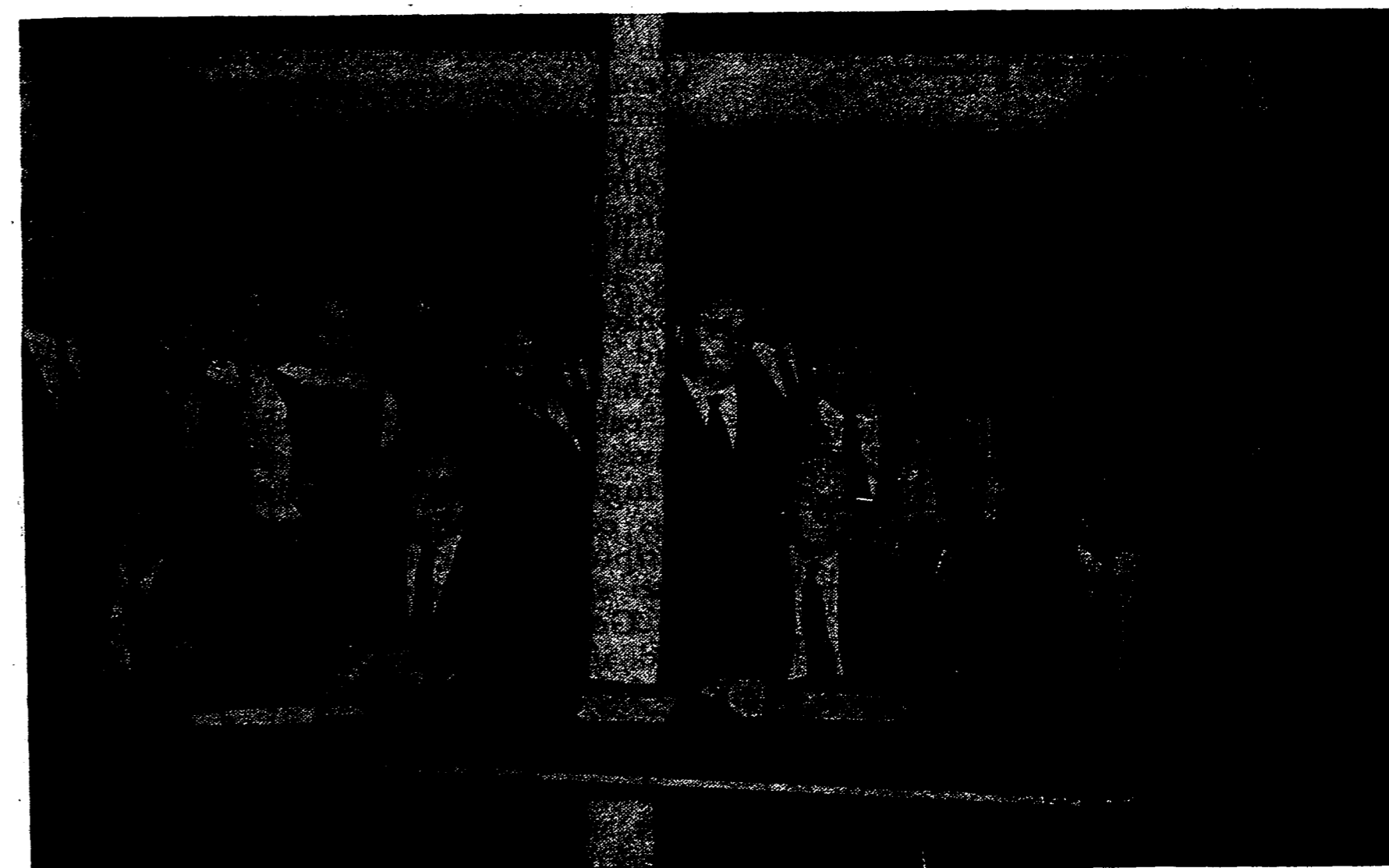
Blalock.—A daughter, Laura Gaile, to James and Gail Blalock of Riverside, Calif., on July 1, 1964.

Hambleton.—A son, Lawrence Wayne, to Wayne and Carol Hambleton of Alexandria, Va., on August 1, 1964.

Hays.—A son, Tad Damon, to Gerald and Diana (Watkins) Hays of Riverside, Calif., on Sept. 19, 1964.

Johnson.—A daughter, Mary Jo Alina, to Paul A. and Emma (Burdick) Johnson of Groton, Conn., on October 14, 1964.

Sutton.—A son, Jeffry Dewain, to Mr. and Mrs. Edward Sutton of New Enterprise, Pa., on October 14, 1964.



Seventh Day Baptist Missionary Board Meeting Westerly, Rhode Island, October 25

The first quarterly meeting of the newly elected Board of Managers, together with a few visitors, met in the Vestry of the Pawcatuck Church Sunday afternoon, October 25, taking a few minutes at the beginning of the meeting for a picture snapped by the editor. The group then went on to consider reports and to ponder how to meet the needs of the work with less than the needed funds. Those in the picture are: seated, Everett T. Harris, secretary; Elston H. Van Horn, recording secretary; Harold R. Candall, president; Karl G. Stillman, treasurer; George V. Crandall, past president; standing, Lester G. Osborn, visitor; Earl Cruzan; Robert Wheeler and Kathleen Kenyon, new members; Denison D. Barber; Nicholas Fatao; Loren G. Osborn; Edgar F. Wheeler; Leon R. Lawton, director of evangelism; Paul S. Burdick; Harley D. Bond, visitor; Mrs. Paul S. Burdick, visitor; Mrs. E. T. Harris; Mrs. Neal D. Mills; Neal D. Mills; Mrs. Alexander Ferguson.