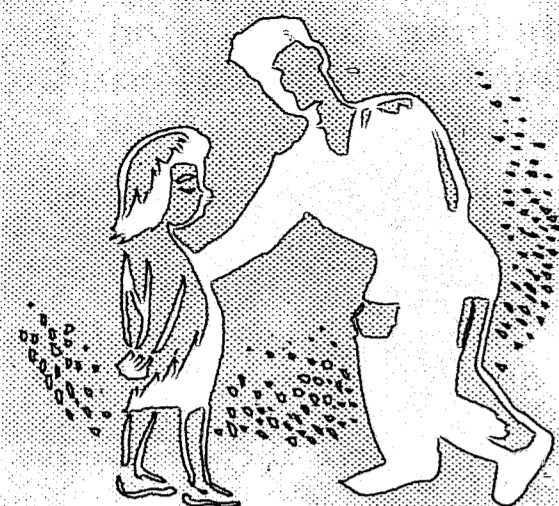
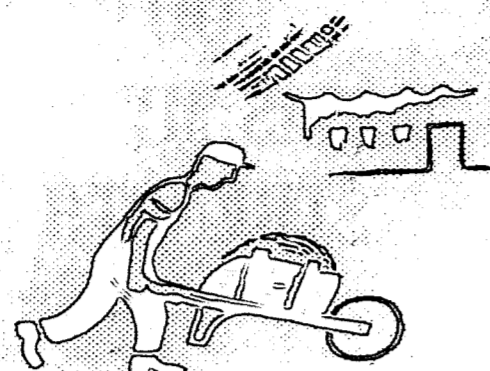


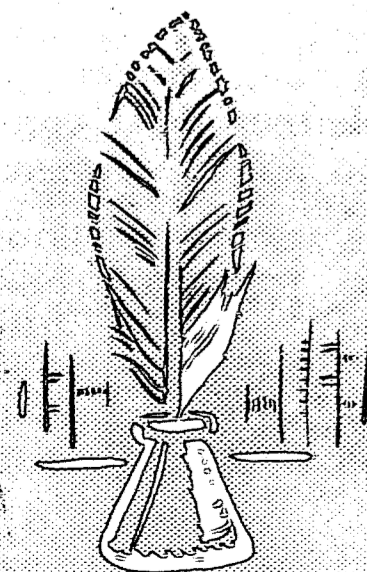
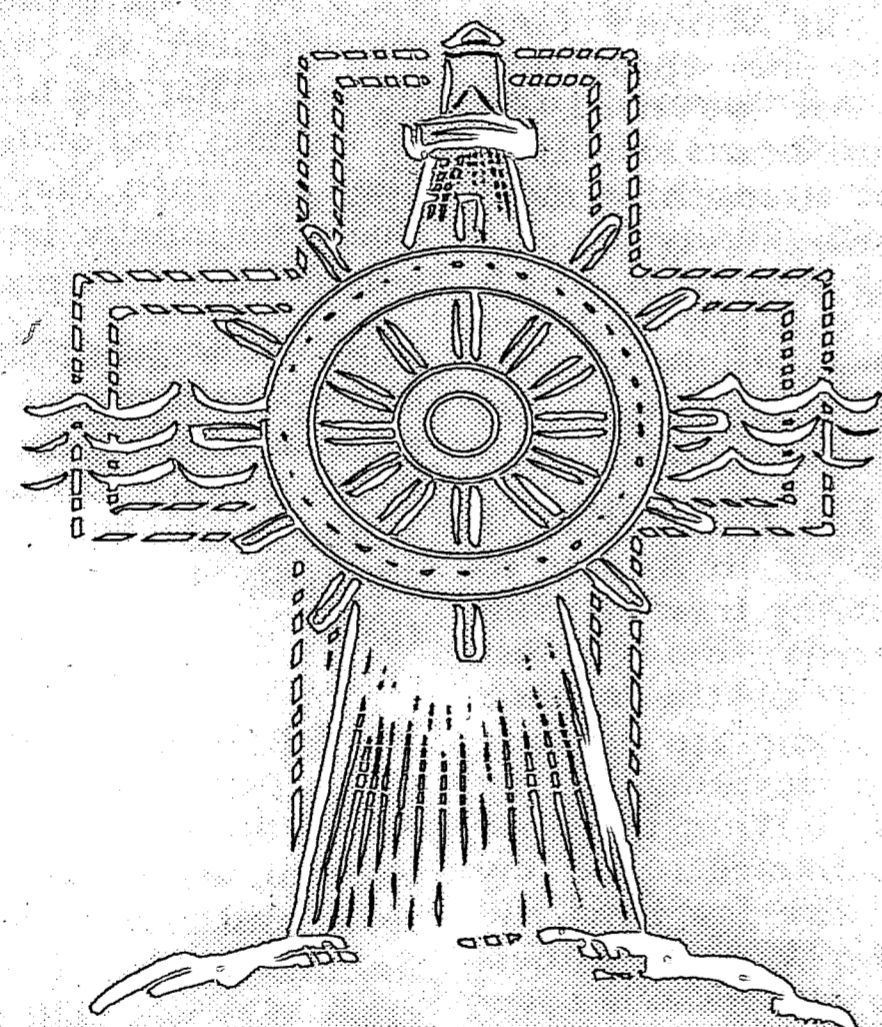
# The Sabbath Recorder



For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2: 10.

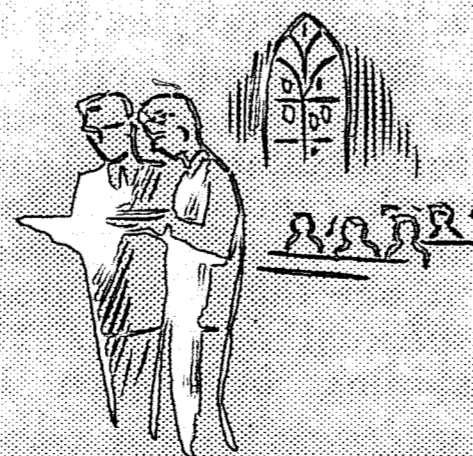


For we are laborers together with God. 1 Cor. 3: 9.



To the angel of the church... write. Rev. 2: 1.

Arise therefore and be doing, and the Lord be with thee. 1 Chron. 22: 16.



### MAKING DARKNESS BECOME LIGHT

"I will bring the blind by a way that they knew not . . . I will make darkness light before them . . . These things will I do unto them, and not forsake them" (Isa. 42: 16). "I was eyes to the blind, and feet was I to the lame" (Job 29: 15). The American Bible Society does this as shown in the film "Bearer of the Book."

# The Sabbath Recorder

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## Ecumenical Council Called by Pope

Time will tell. At the moment one can only conjecture as to the chances of success of the 21st Ecumenical Council of the Catholic Church which the new pope is about to call with the announced goal of unity. It is reported that the council will seek "unity" with the Eastern Orthodox Church's 129 million members. More appropriately it should be called union; and the goal is referred to as bringing the Eastern Church back into the fold.

There are a number of considerations to bear in mind. If your editor's understanding is correct, this will not be an ecumenical council in the sense that Protestants have been using the term in recent years — not a gathering of all churches seeking areas of agreement in doctrine or action but a gathering of Catholics. Commenting from Geneva on the pope's announcement, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, stressed the uncertainty of this call to unity thus: "In other words the question is how ecumenical will the council be in composition and spirit?"

The earliest such council was at Nicea in A.D. 325. It, of course, took in representatives of both the eastern and western branches of the Christian Church. Several later councils were truly ecumenical and were held both in the East and in the West. By the time the 9th Council was called in 1123, we find them always at Rome or some other Roman Catholic location.

Some of the earlier councils were lofty in motive and produced clarifications of faith. A few Roman Councils were rather sordid affairs, such as the four-year gathering at Constance which settled the claims of three rival popes and unseated the first John XXIII. More than one of the later councils addressed themselves to the goal of getting the Eastern Orthodox Church back into the fold. The seventeenth (1431-38) effected a short-lived union of the two bodies. Significantly, the council that did the most to purify the church was the Council of Trent (1545-1563) following the rise of Protestantism under Luther.

The twentieth council, lasting only one

year, 1869-1870, decreed the pope infallible when speaking ex cathedra — as shepherd and teacher of all Christians — on matters of faith and morals. Now comes the twenty-first. How long it will last and its results outside the Roman fold are yet to be seen. In our opinion, it cannot be expected to do anything that will mar or reduce the prestige of the Roman See. It will not repudiate the dogmas that are so repugnant to Protestants, the decisions of previous councils which have widened the gap between Roman Catholics and Protestants. It is not likely to make any sweeping concessions on the relation of church and state.

A peculiar situation arises in relation to the Protestant quest for unity and the position of Eastern Orthodox Church bodies in the World Council of Churches. Some Protestant leaders have voiced hope that the World Council of Churches, after achieving much more unity and union than now exists among its constituent denominations, could move toward a united Christian front including the Catholic Church. Here lies the interesting question. On the one hand Pope John XXIII calls an Ecumenical Council aimed at bringing the Eastern Orthodox Church back into "unity" with the Church of Rome. On the other hand, the Eastern Church is already in the World Council of Protestant and Eastern Orthodox Churches (though with often expressed reservations on their part and somewhat as a "thorn in the flesh" on the part of Protestants). Will that 129-million body become the battleground of ecumenism or will it become the meeting ground on which Catholics and Protestants smoke the peace pipe?

Commenting on the appeals for unity of Pope John XXIII at his enthronement and in his Christmas message, the Athens paper Kathimerini reminds the Holy See that the Eastern Church is cooperating with the World Council of Churches and that the Western Church has refused to have anything to do with its extensive social work.

The Athens comment goes on to say that "the union of Orthodoxy and the Church of the West is not sufficient to

produce unity. The participation of the Protestant Church in this unity is also needed. Indeed it could be possible for unity between Orthodoxy and Protestantism to be furthered and for union with the Church of the West to follow."

Many of us will watch with as much apprehension as interest. Ours is a small denomination which can exist above ground only in a situation where minorities are not forced to bow to will of majorities in matters of faith and practice. We, too, want unity — that underlying unity by which brethren in Christ treat each other as such and where enlightened conscience is free. But we see handwriting on the wall (not by the finger of God). In hearings on Sunday legislation, for instance, and at times in the attitude of Protestant Ecumenical groups to which we belong, we are reminded that our denomination is small. Tolerance and right-mindedness are usually apparent, but not always. We cannot assume that goodwill will always prevail in a group bent on united action or that speaks of the maintaining of separate denominations as being sinful.

It is not hard to imagine that rapid movement in the direction of church union would heighten the feeling sometimes expressed that Sabbath convictions should neither be propagated or recognized. Our present experiences in interdenominational gatherings are good. We pray that they will continue so. They probably will if the leadership does not become politically minded. Both the Roman Church and the Eastern Church are politically minded beyond question of doubt. Let us beware!

## A Second Week of Prayer

Nearly all of American Protestantism observes an annual week of prayer during the first full week of January. It is sponsored by the National Council of Churches and many other organizations. A second week of prayer was called by the World Council of Churches for January 18 to 25, sponsored by the Council's Faith and Order Commission. It, too, is something of long standing, particularly in Europe, we are told.

The purpose of the WCC week of prayer

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as stated in the call was different. The appeal "asks the world's Christians to join during the week of January 18-25 in prayers that the 'tragic division' among the churches may be healed." This, in the light of later developments, takes on added significance. A prayer for unity means one thing for Catholic and Eastern Orthodox Churches and quite another for Evangelicals.

There are many evidences that Christians are working together better than ever before and that they have discovered anew their underlying unity in Christ — a unity of faith. Why then, some are asking, is there now such a hue and cry about the sinfulness of maintaining separate denominations. The divisions are no more serious than ever before — indeed, much less so. One may suspect that this prayer for unity which has decided overtones of union is not an evidence that the leaders voicing the call are really representing a higher type of Christianity than that possessed by those who tenaciously hold to the Scriptural tenets of their denomination and sincerely love the people of other faiths.

#### EDITORIAL NOTES

##### Lord's Acre Field of Corn

When one reads church bulletins from many churches he may wonder if the term "Lord's Acre" has become like charity in that the term "covers a multitude . . ." (no disparagement intended). But it is refreshing to read an account from the Verona, N. Y., Seventh Day Baptist Church. Although the congregation assembles from several cities and villages as well as a wide radius of farms, the recently enlarged church building stands at a country crossroads.

Several years ago the church acquired an acre of land adjoining the church. One of the many "Lord's Acre" projects undertaken by members of the church last year was literally that — an acre of corn waving in the only open field nearby. Summer passed, fall came, and the corn was harvested. The reported yield was two and a half tons, which sold for \$75. That amount was put with the earnings

from other projects totaling \$452.50 and was applied on the debt incurred when the addition was built on the church. It was a literal "Lord's Acre" which must have been symbolic to the thoughtful members who were participating in the program in other ways, and especially to the farmers who planted and tended the crop. The church is encouraging this kind of giving in addition to dated envelopes for weekly contributions.

#### Business Recognizes Tithe

The Channel Lumber Company of Newark, N. J., recognizes the tithe and makes what appears to be a generous offer to help purchasers think in terms of the tithe. It proposed to set aside five days to be known as Channel Brotherhood Tithe Days during which ten percent of any purchase could be given to a designated church or synagogue in the name of the donor. The company sought publicity for the offer in order to make its contributions to worthy charities more widespread.

The more the term "tithe" is used and explained the more people will have it imbedded in their minds as a reasonable guide to Christian giving. Plans like the one mentioned above are not, however, true tithing on the part of the individual and cannot honestly be counted except by the company, which is assumed to be making a bona fide contribution.

#### It Can't Happen Here

One of our churches with a weekly budget need of \$122, reported in a recent bulletin that the contributions received on January 17 amounted to \$9.75. This church has a full-time pastor and has often been mentioned as having a good emphasis on stewardship. What happened, stormy weather, or lack of consistency in giving? Some churches hesitate to publish weekly contributions because some weeks are very low and others unusually high. Some prefer to write one check a month. But \$9.75 is not enough for one family's Friday grocery purchase. Would you let it happen in your church — if it was possible for you to attend?

## President's Message

### "Hello, Jim"

Have you ever wondered why a person who has been active in church affairs drifts away over a period of time and eventually winds up a regular patron in the local tavern? A speaker at a teachers' convention once said, "Every time you see a group in a tavern it indicates a lack of challenging activities in a community." Could it be that this person gravitated to the tavern because people make him feel more welcome there than in his church? He may even feel more needed in the tavern than in his church.

This year I invited Ord Reynolds, a former Canisteo student who is selling Mercury cars, to present some pointers on selling to my class. After making an appeal to any boy who is interested in selling to be very neatly dressed, he said it was essential that a salesman be cordial in meeting people. I have heard of people who have visited a Seventh Day Baptist Church and never received one hello or a single handshake. This often is their only visit. Mr. Reynolds says that if a stranger enters his salesroom he goes to him with outstretched hand and says, "Ord Reynolds," while looking him right in the eye. Invariably the person will respond with his name. Mr. Reynolds then speaks his first name frequently to make him feel at home and, at the same time, attempts to memorize it himself. If he knows he should know his name but cannot recall it, he says, "Hello, Jim." When the man corrects him he explains he has confused him with another person, but — he has made him feel important.

Many well-intentioned Christian people have an art of saying hello in such a way that it cools interest in the church. We had a fine lady teacher who was extremely tall. Her roommate was rather short, and so am I. Each time I met them on the street the tall one would make me feel like a midget with her condescending, "Hello there," as though she could scarcely see me.

In contrast to this experience was one I had as a young farm boy. While I

#### MEMORY TEXT

If the Son therefore shall make you free, ye shall be free indeed. John 8: 36.

was milking a cow three young theological students came into the barn. That day I met the Rev. Hurley Warren for the first time. The warmth of his handshake and the way he said, "Hello," just made me feel inside that he was interested in me.

One may have a cheery smile, a warm handshake, and a hello for someone and yet neutralize it by such little remarks as: "Where is John today?" "Where did I see you last night?" "I saw your boy's name in the paper." This person may be very much distressed and praying about these things. Is there any reason to punish him further?

When Christ was walking by the Sea of Galilee and saw Simon, called Peter, and Andrew his brother casting a net into the sea, He must have said, "Hello," in a very warm manner for them to leave their nets and follow Him.

The most encouraging single bit of information I have received recently is this item from the Riverside weekly church bulletin, January 17, 1959: "The 'Andrew Spirit' is being demonstrated in several ways already by the laymen of our fellowship. The Calling Committee chairman of the Evangelism Committee and the Advisory Council are very much encouraged as they realize that many are making calls."

When the laymen begin to make calls, say, "Hello," and witness for Christ, spiritual growth inevitably follows.

#### Year Book Mailed

All those who attend church regularly are aware that the 1958 Seventh Day Baptist Year Books have been mailed in the usual quantities to the churches. Additional copies are available to the churches for wise distribution from the publishing house at 510 Watchung Ave., Plainfield, N. J. The price to purchasers outside the denomination is \$1.50. The books contain very much valuable information.

Projects for British Guiana

By Rene Mauch

The will of God on our behalf has become more and more definitely expressed in the last few months. The plans laid by the Missionary Board and ourselves have been blessed in such a way that we are feeling that by God's grace we shall have reached our place of service in a not-too-faraway future. This has caused me to do some real thinking. Some of the questions I may ask myself will only receive a full reply after a sojourn of some duration in British Guiana, after I have been able to familiarize myself with the surroundings and get the "feel of things." Other points may be cleared up before reaching South America. One query of interest to everyone of us may be formulated thus: How can the work of God best be promoted and expanded in British Guiana?

Without elaborating endlessly on details, some steps can be recognized as very important toward answering the above question, and some general remarks may be appropriate at this time. First of all, some sort of headquarters would be established in a central location, presumably in Georgetown itself. This would become the nerve center of our mission work in the colony. An effort of evangelization can be carried out in the capital and similar work be done in each of our established churches and groups toward increasing our membership and making our Seventh Day Baptist Christian activities known to others. To win interest for our denomination and to serve God in a humanitarian way a boat will be provided.



This motor cruiser will be invaluable to accomplish medical missionary work by visiting the isolated reaches of the rivers where medical care is not available otherwise. Employed in this way, this craft will provide splendid opportunities for evangelistic purposes besides furnishing an appreciated means for transportation to visit the churches and thereby unite and bind them spiritually.

This is just an outline of what can be accomplished in a humble way in this territory. Considering the staggering amplitude of this program, one can only feel very small and feeble in the face of so many odds. Under the compulsion and guidance of the Master, however, nothing is too great and success is bound to crown our united efforts. And, as someone remarked: "Nothing is more successful than success!" Let us therefore start it rolling!

Going over this outline, I am reminded that the most important thing has not been mentioned yet. This project which catches the interest of every mission-minded Seventh Day Baptist may be compared to the dry bones over which the prophet Ezekiel was called to prophesy. When God breathed over the dead bodies of which only the barest bones were still visible they were filled with life and became a great army. So it is with our plan. From a bare skeleton, it can become a body full of life, fit to fight for God's Kingdom. In a time like this, we sense in a particular way that above all, as Christians, we need a great portion of God's Spirit to accomplish His will. Let us therefore prepare ourselves to fight His battles with the sword of the Spirit. Then success of eternal value will bless our united enterprise in British Guiana.

Nyasaland Scotland Mission

Blantyre, Nyasaland — The Church of Central Africa, founded by the Church of Scotland Mission, is being turned over to African control and will become completely independent.

The Rev. A. M. Rennie, Church of Scotland representative, said that "we are now at the stage of integrating the mission and the church. The Africans must be given an opportunity to form a strong church and not to lean on us." — EPS.

Missionary Board

Policy Statement

On several occasions within recent months the Seventh Day Baptist Missionary Board has undertaken to define board policy as it relates to primary and also to long-range goals of missionary endeavor. These policy statements have been prepared presumably for the guidance of our missionaries on the field. But it seems equally important that they should be published so as to help clarify the thinking of all of us who are deeply interested in carrying forward the work of our Lord at home or abroad.

On January 26, 1958, the following general policy statement was approved by the Seventh Day Baptist Missionary Board:

The primary objectives of the Seventh Day Baptist Missionary Board in maintaining a mission anywhere in the world are to carry the message of salvation through faith in Jesus Christ to all who have not heard, to teach the Christian way of life to young and old, especially emphasizing the Bible truths which we as Seventh Day Baptists believe to be our distinctive witness.

The policy statement continues, "In accomplishing these purposes, those collateral undertakings which contribute directly to them are to be used as much as is practicable. Schools, medical service, vocational training, and other forms of material help are important aids in achieving our primary aims." A reason for the statement was to help us all to keep our perspective, putting first things first.

Although the next paragraph was directed to the superintendents of the missions it is informative to all. "The superintendent of the mission should seek to maintain its operation with all phases of the work in proper balance. He should work in a democratic way through the indigenous organization looking forward to the time when the mission will be progressively self-propagating, self-supporting, and self-governing."

As an interpretation of the above general policy in relationship to educational and medical work or other service projects initiated and directed by indigenous Seventh Day Baptist churches or conferences on mission fields, the Missionary Board voted on January 25, 1959, as follows: "The supplying of the leadership

for such other undertakings is not within the province of services to be rendered by the American Board."

Although this policy applies to all mission fields, one specific application of it would indicate that the securing of the leadership (headmaster or principal) for the Maiden Hall Academic and Vocational School is a matter for the Jamaica Seventh Day Baptist Conference or its Board of Christian Education to plan and carry into effect.

So that the above action might not be interpreted to mean that the American Missionary Board is not interested in the Maiden Hall School Project it should be noted that \$1000 OWM funds are budgeted for the school in 1959; and so that a division of interests may not result, the American Board took further action as follows:

Whereas we believe it is highly essential for the cause of Seventh Day Baptists in Jamaica that there be the closest possible cooperation in the administration and promotion of Crandall High School and Maiden Hall Vocational School, therefore, we suggest that the Maiden Hall School be under the supervision of the same committee which now supervises Crandall High School or under another committee appointed in the same manner.

The Andrew Plan

Fishermen Needed!

When the disciples one day fished for hours, even throughout the night, without a catch of fish, Jesus stood nearby on the shore line and said, "Cast the net on the other side of the boat," and their net was so filled with fish that they had to call for help to land it!

We don't need to dream of better fishing for foreign missionaries. We don't need to spend a great deal of money on elaborate campaigns. What we need is to realize that the Lord Jesus Christ is close at hand. We need those who believe in talking to Him in prayer asking for divine guidance, praying, "Lord, lead me to some soul today."

We pray that more and more of our fellowship in the Lord will have the faith, courage, and zeal to "launch out into the deep" dedicating time each week and each month to the ministry of personal witnessing. . . .

If you profess to be a Christian, the Lord says, "Go ye . . ." "go and tell" . . . "ye are my witness, if ye be endued with power from on high . . . !"

#### What Can You Do?

1. Clarify assurance of conversion, testifying of your conversion and spiritual adoption.
2. Have the Love of God (agapa) in your heart for EVERYONE, not for what they are, but for what the Lord wants them to be.
3. Urge faithful dedication and service to the Lord, being mindful that the "harvest is great and the laborers are few."
4. Urge faithful attendance at ALL church services and offer to bring them.
5. Invite to social events to cultivate Christian fellowship.
6. Urge daily Bible reading, prayer, and family worship in the home, offering to read and pray with them.
7. Seek to help as a good neighbor in event of sickness, adversity, or other needs.
8. "Let this mind be in you which was also in Christ Jesus."

#### "We Are Workers Together"

"Where there is unity there is strength," and where there is unity, there should be cooperation and coordination. That is why (1) names are listed, (2) reports on calling are requested, (3) going out "two by two" is encouraged, (4) notifying the committee of places where calls should be made, and (5) joining in prayer for guidance and power is being urged! — The Church Chimes, Riverside, Calif., Seventh Day Baptist Church.

On this circling planet, with nations poised for mutual advancement or destruction, we must enlarge our spirit of brotherhood to include all men who live under the banners of liberty and law.  
— Dwight D. Eisenhower.

#### SABBATH SCHOOL LESSON

for February 28, 1959

God's Love and Man's Refusal

Lesson Scripture: Matthew 21: 33-43.

## Youth News

### Marlboro (N. J.) Farm Girl Wins Trip to Norway

Jean Davis, a former 4-H Club member, daughter of Mr. and Mrs. Rollo F. Davis, prominent Holstein dairy farmers, and a member of the Marlboro Seventh Day Baptist Church, will spend six months in Norway and other countries of Europe.

Miss Davis, a girl with striking personality, is completing her teacher-training education at Trenton State this year. She has been chosen to be the Norway delegate next summer in the International Farm Youth Exchange Program. While in Norway she will live with various farm families helping with the chores, learning their way of life, and interpreting to them something of the story of farming in our own country.

After a period of orientation at Washington beginning on June 5, Jean will leave for Europe with other delegates. The youth exchange is financed by contributions from local people, business houses, and 4-H members. It is interesting that a Seventh Day Baptist girl should be chosen to represent this national organization as its delegate to Norway.

#### Church Service

Los Angeles, Calif. — On January 31 the Youth Fellowship of our church had charge of the morning worship service, and presented a very good program on the theme "Pathways to God." It was given under the headings:

I. Music — A Pathway to God

II. The Holy Scriptures — A Pathway to God

III. Prayer — A Pathway to God

Special music was furnished by a mixed quartet, "Thy Word Is a Lamp unto My Feet," and a duet, "In the Garden." Pastor Saunders gave a sermonette, "In the Presence of the Lord," after which there was the reception of three new members into the church, Jimmie and Johnnie Gregory and Danny Saunders. — Lyle Crandall, Church Correspondent.

### A NEW MEETING HOUSE — A RENEWED CONGREGATION Westerly, R. I.

(As told in a letter written by Deacon and Mrs. John Bright to the Rev. and Mrs. Solomon Carpenter of Shanghai, China, dated Shiloh, N. J., May 21, 1848.)\*



... I think I told you in my last, that the Church and Society in Westerly were building a new meeting house, and its location — and that they expected to finish and occupy it before we should leave for home. Well, some time in January they set the time for dedicating it on the 24th February and engaged Elder L. Crandall of Plainfield to assist and lead. There was yet much work to be done to the house, and much cold, wet, and windy weather to do it in — but you know they are a go-ahead set of folk when they undertake anything, and have their hearts set on it. Well, by dint of application and perseverance they accomplished the task by the morning of the day set for opening it.

"The Female Sewing Society, with a little assistance from the brethren, procured stuff and made good cushions for all the slips in the part of the house and gallery to be used for worship, and a splendid set of large globe lamps, two for the pulpit set 13 feet apart — 4 hung to one rod from the ceiling over each aisle, making 8 over the aisles, and 2 smaller ones to another rod for the choir in the gallery fronting the pulpit (the gallery only extends across the end op-

\*This letter was furnished for publication by the Historical Society librarian, Miss Evalois St. John, who recently received it from Milton, Wis., in a packet of 200 letters mostly from and to our China missionaries of the time noted.

posite the pulpit) — likewise 2 small globe lamps for the speaker's stand in the lecture room in the basement below, and a number of side lamps so that the whole building can be all lighted up at once to great advantage, which has been done a number of times during the meeting I shall presently refer to.

"The house is a plain, but beautiful one, thoroughly finished, having entries below and above with a portico above; a very low but elegant pulpit, carpeted, and having a sofa for a seat; aisles carpeted, the slips painted white, with tops of black walnut, book racks fastened in front of each slip, the slip doors numbered on the top with white metal figures, to the number of 60; three windows each side of this part of the house, of 32 panes, 11 by 16 inches, making very large windows, and green pivot blinds in three sections outside, giving the whole an air of solemn grandeur. A steeple, with a tall spire, ball, and vane; and bell weighing, with its cast iron yoke and fixtures, 1600 lbs. The Sewing Society procured a very good, and indeed splendid new Bible for the pulpit, taking the old one from the Union Meeting House (as it belonged to our people) and putting it on a stand in the lecture room. . . . Well, I have told you about the house, and now will try to tell you about the opening, and what followed.

"Some weeks before the time for the dedication, the church or at least some of

the brethren at Sabbath conferences and prayer meetings, were casting about in their minds to see what sort of condition the church was in, to occupy a new, clean house of God, when, lo, it was found by enquiry, self-examination, confession, and prayer that the church was hardly fit to enter such a place — so much coldness, lukewarmness, backsliding, and barrenness in the cause of God. They finally agreed to meet for special prayer, and confession, and relate their exercises, once a week on evenings, at each other's houses, which they did. It was soon manifest that the Lord was present to bless and to help.

"The 24th came, a pleasant day, after considerable bad weather and travelling. The invitation to the public had been given out. The bell rang and the people came in crowds, the house was filled about solid, and many went away, unable to get in. Elder Crandall read his discourse, which appeared to have been cooked for the occasion — yet with all its formality, it was a masterly performance. Agreeable to previous arrangements by the church, appointments were made for a series of meetings, for a few days, to be governed by circumstances about continuing them any length of time — prayer at 9 o'clock, preaching at 10 or 1/2 past a.m., preaching at 2, followed by conference for prayer, exhortation, or any way each felt disposed, which sometimes continued till near sunset; then prayer again at 6, sometimes in both upper and lower parts of the house at once, preaching at 7, then calling the anxious forward for prayer . . . and such was the engagedness of ministers and people that it was sometimes difficult to get the meeting adjourned at 10 and sometimes near 11 o'clock at night. . . .

"Oh, it was a glorious and thrilling sight to see a church so generally and so completely humbled, to see old men & women, and all ages down to the children, backsliders, and all, thus publicly bowing before God, and honouring him before the great congregation. . . . When we left them March 30th they were as much engaged as ever.

"John and Martha Bright,  
"Shiloh, N. J., May 21, 1848."

CHRISTIAN EDUCATION — Soc. Rox E. Zwiobol

Seventh Day Baptist  
Ministers Conference

The Ministers Conference for Seventh Day Baptist ministers will be held in Alfred, N. Y., April 13-18, 1959. The Higher Education Committee of the Seventh Day Baptist Board of Christian Education is endeavoring to have an attractive and helpful program and will have sent out personal information to local pastors by the time this article is published.

It is our hope that every Seventh Day Baptist minister might be in attendance.

President Resigns

At the January 18 meeting of the Seventh Day Baptist Board of Christian Education the president, the Rev. Delmer E. Van Horn, tendered his resignation as president of the board effective April 20, 1959. It was accepted with deep regret.

Mr. Van Horn was elected to serve as a director of the Board of Christian Education in September, 1952. He brought with him a rich store of educational method and practice. This was coupled with a fervent zeal to preach the Gospel of Jesus Christ through as many channels as could be opened. As chairman of the Church School Committee, he inaugurated the publishing of the Seventh Day Baptist Junior Quarterly and designed and wrote much of the material for several quarters.

He was elected president of the board in September, 1957, and has served most diligently in that capacity since. As representative of the board he was a member of the Coordinating Council of the denomination.

We sincerely pray God's choicest blessings upon him as he continues his pastoral work — in the Adams Center, N. Y., Seventh Day Baptist Church where he will go next summer.

Radio Play

The Board of Christian Education has a tape of a radio play, "Talent Scouts," that is available for loan to any of our Youth Fellowships that wish to borrow it.

It was produced by the Alfred Station Seventh Day Baptist Youth Fellowship in conjunction with the United Christian Youth Movement and was given over Radio Station, WLEA, Hornell, N. Y., during Youth Week.

It can be used in a SDBYF meeting to supplement a program on evangelism.

New Filmstrip

A new filmstrip, "Battle on a Small Planet," produced by the United Presbyterian Church, is now the property of the Seventh Day Baptist Board of Christian Education. It may be borrowed. "Battle on a Small Planet" is a sound filmstrip in color cartoons designed to encourage youth to look at the core of the Gospel. It is primarily for youth but is effective with adults. Here is a new and forceful way to answer the questions: "What did God do for us in Jesus Christ?" and "What does it mean to be saved?" It makes a fine supplement for use in pastors' classes. A 10-inch micronite record and discussion sheet come with the filmstrip.

The filmstrip may also be purchased for \$7.50 from the Presbyterian Distribution Service, 156 Fifth Avenue, New York 10, N. Y.

Southeastern Association  
Plans Aid to a Member Church

The Salemville, Pa., Church has been without the regular services of a pastor since last fall and has, up to the present, been unable to successfully call a new minister. It is announced in the current issue of Sabbatarian Echoes (Lost Creek, W. Va.) that the Coordinating Council of the Southeastern Association is sponsoring occasional ministerial help to this member church. The plan calls for a monthly trip by one of the West Virginia ministers beginning in April to serve this Bedford County church until it can secure a pastor of its own.

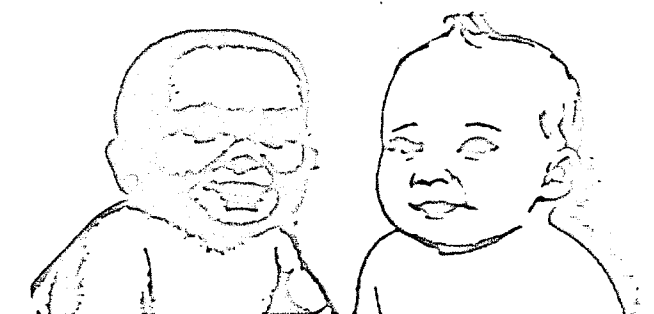
"Bear ye one another's burdens, and so fulfill the law of Christ," was written to the churches in the Roman province of Galatia by the Apostle Paul. This is not the first time that other churches have come to the aid of the Salemville Seventh

Day Baptist Church in a pastoral way. A generation ago the New Jersey churches had a regular program of furnishing ministerial leadership over a considerable length of time and to the mutual benefit of all.

Salemville is not many miles north of the Bedford exit of the Pennsylvania Turnpike. Perhaps it was more frequently visited by travelers before the turnpike was constructed, but it has been a much visited church. The physical surroundings are impressive; the people are warmly hospitable, and many of them have preserved some intriguing colloquialisms. Doubtless the church members would welcome arranged visits by laymen and ministers who can make plans to spend a Sabbath with the church.

National Council on Race Relations

Christians have too long accepted a system "riddled by prejudice and injustice," says the National Council of Churches in its annual Race Relations statement. "The Supreme Court decree outlawing segregation in the public schools," says the message, "came like a burst of sunlight and hope to millions of people who had been denied justice and equality in education. But now the clouds of fear and violence have rolled over the entire American scene." Every racial incident, the message points out, whether in Chicago, New York, Montgomery, or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of new Christians, and undermining the fundamental values of our society.



The LORD looketh from heaven; he beholdeth all the sons of men.  
From the place of his habitation he looketh upon all the inhabitants of the earth.  
He fashioneth their hearts alike.  
PSALM 33:13, 14, 15

### Glimpses of Nyasaland Work

(We are happy for this letter of greeting to all from the Pearsons in Nyasaland, recently received by the Corresponding Secretary of the Women's Board. We are all looking forward to their arrival home next summer.)

Makapwa Mission  
Sept. 29, 1958

Dear Friends:

Days are hastening by and we will one day meet you face to face to tell our experiences (as Paul so well expressed it in 3 John 14). We are counting off the months until June.

Construction is in the air here these days. Just now, a busy season of brick making is drawing toward its close, with a supply of bricks ready to burn for use in the new church and hospital. Work is going forward on the site for the church. . . . The work of repairing and remodeling the old church-school building and putting on its permanent roof has consumed the entire school holiday. (While this has been under way, we have been meeting out in the open air for our Sabbath services, as we often do in village meetings.) A small dwelling house for African staff and a new storage building for maize (students' food) are the other projects that complete our side of the work. Dr. Burdick also has two good-sized buildings for housing medical workers which are now being built. (Oh, yes, one other bit that has added to our work is the rebuilding of our kitchen chimney. During the two and a half weeks while it was under construction, the sunshine gave added heat to the fire while the stove was out in the back yard.)

Our school system is indeed facing many problems. A good visit was paid to us by an Education Officer in July, just before the closing of the school. He helped us to understand something of the predicament we are now in, and the problems in regard to future developments are indeed too great for us. We desire prayer to know what is God's will concerning these things.

In August we made a trip south to the area where a new Seventh Day Baptist work has been established, and enjoyed visiting several villages in that district

from which former Makapwa students have come. . . . At the beginning of our visit at Molele, David performed the marriage of our young pastor, Otrain Manan, to Ethel Kalonga, also a Makapwa "graduate." This was an interesting mixture of European and African customs in marriage — a beautiful ceremony and a lovely couple, but among their people it can't be carried on without much shouting and even some dancing. There must always be the march into the bride's village with much hilarious singing, and a feast provided by her family. Quite contrary to our customs, that appeared to be the most important part of the affair to many. Those who were faced with the question of whether to attend the ceremony or the feast and celebration in the village (because sufficient transportation was not available for the six miles between the church and the home) chose to be in the village.

Debby has developed a fast friendship with the mission pastor's young daughter, Doris. Playing and learning with African children, she will surely grow up with an understanding of them greater than we will ever acquire, and has even escaped being called a foreigner! There are problems in such a relationship, too, as the African child is always prone to let the white child dominate the scene, even though she is younger.

We do desire your prayers for every detail of the work and for our lives that we might not fail our Lord, whom we are here to serve.

In His love,  
David and Bettie Pearson.

"Frontiers of Faith"  
Now Available to Churches

The TV programs "Frontiers of Faith" are now being offered to churches with a service charge of only \$5 per film. If church leaders feel that some of these programs viewed over the past four years might be valuable as discussion starters, a list of the kinescopes available may be had by writing — Attention Orvel Black, Broadcasting and Film Commission, 220 Fifth Ave., New York 1, N. Y. The programs are telecast over NBC-TV Sundays 1:30 - 2:00 p.m., EST.

## Teen Talk

### Teenager Is King

Never before in the history of the United States has the teenager had as much influence as now, we are told. This is neither altogether good nor altogether bad. The area of greatest influence is not the church and it is not definitely spiritual though most of our own youth are active in the church. In economics, industry, and music the desires of the teenagers are so important that the high school student may almost be said to be king.

Probably many of you read the Associated Press article by Bob Thomas in the February 2 papers about how the music world is getting most of its profits from the records that the teenagers want to hear. You know what I mean. The music industry is making records by the million, and dollars also, for radio and home use which most adults don't want to hear.

How is it that more than a million records of one crazy song can be sold if adults wish they didn't have to listen to it? Perhaps the answer is found in some other astonishing figures. Eugene Gilbert of the Gilbert Youth Research Company is authority for the statement that 17 million teenagers earn 9½ billion dollars yearly. They have the money to buy what they want, and those who are not earning have highly developed techniques of getting what they want from their parents.

Where does real Christianity fit into this picture? Suppose we let you answer that question. But please turn off the radio and bow your head before you decide just how you should answer it. Some of the most popular singers are probably good Christians — like Pat Boone; but we hear that the recent publicity about his happy marriage and his children has reduced his popularity among the girls. Let us ask ourselves whether we can drop this music which rings in our ears when we want to be serious? Can we thrust it out of our minds on Sabbath day when we go to church and all the rest of the 24-hour period that Christ calls His day? If we can't, then perhaps it has a bigger hold on us than

it ought to have. How big a hold do you allow Christ to have on your everyday actions? These are fair enough questions, aren't they?

### LET'S THINK IT OVER

Communist Paper  
Decries Church Activity in USSR

The official paper of the Party's Central Committee upbraids Communists for failing to react strongly to evangelistic efforts of the churches such as applying new methods to win youth. The paper notes that "a number of active church members are specially trained for evangelism." The tolerant attitude of some party members to religion and the church must be stopped. "There is no room in the party for Communists who fail to break away from their religious prejudices," the article concludes. — EPS, Geneva.

New Episcopal Bishop  
Calls for Visible Unity

When Rt. Rev. Arthur Carl Lichtenberger was consecrated as the bishop of the Protestant Episcopal Church, replacing retiring Bishop Sherrill, he stated in his sermon (on radio): "Whatever may be our convictions about the right approach to unity, all of us should pray that the Church may be visibly one."

Visible unity means union, and in his press interview the bishop made it plain that he included "the Roman Catholic Church in my hopes for ultimate unity."

### Risking Life by Smoking

It is estimated by the American Cancer Society, after years of study, that a man who smokes two packs of cigarettes a day has about one chance in ten of developing lung cancer, while a non-smoker has only one chance in 270 of having this fatal disease. Of course the smoker may die of heart trouble caused by smoking before lung cancer has a chance to develop. That, too, is established beyond question of doubt. Who wants to take such chances? Certainly not the Christian whose desire is to serve God with calm nerves and steady hand through his natural span of life.

## NEWS FROM THE CHURCHES

**MILTON JUNCTION, WIS.** — At the annual meeting of the church which was held on January 18, new officers were elected as follows: auditor to serve for two years, Carroll Loofboro; Inter-church Advisory Committee, alternate, Rev. John F. Randolph; assistant chorister, Mrs. Oscar Hartman. All other officers were re-elected to their former offices. A unanimous vote of confidence was cast for the pastor, the Rev. Victor W. Skaggs. The Board of Deacons has submitted a suggested revision of the "Covenant" and "Articles of Faith and Practice" of the church as adopted in 1875. A meeting for the purpose of considering the suggested revision will be scheduled in the near future. Time did not permit due consideration at the annual meeting.

The Ladies' Aid Society recently sponsored a birthday party for every one at the church. We enjoyed a varied program including some group singing and sand paintings by Homer Hess.

Our chorister, Miss Linda Bingham, is now directing a junior choir for the benefit of our young singers. The choir has a membership of about a dozen.

A group of twenty-two from the Disciples and Service Classes of the Sabbath School met at the home of Mr. and Mrs. Lester Hurley, Janesville, for a social evening on Sabbath night, January 17.

The Conference delegates and Campers Fund Committee sponsored a candy sale at the church the day of annual meeting.

**WHITE CLOUD, MICH.** — On January 3 it was impossible to hold services at the church. Communion had to be postponed for one week, as well as the fellowship luncheon that had been planned for that day. The reason — the fuel oil ran out during the night.

[In the days when the church was heated by wood or soft coal a janitor had to be on the job late at night and early in the morning. It appears that improvements are not entirely without their problems. We might moralize a little in remarking that there are other areas of church work that need the personal touch and cannot be expected to go forward automatically for an indefinite time.]

**NEW AUBURN, WIS.** — At its annual meeting, January 11, the church unanimously elected Pastor Don Sanford for another year. Other officers elected: president, Mrs. Elmer Nelson; trustee for three years, Mrs. Douglas North; clerk, Mrs. William Claussen; pianist, Mrs. Rodney North; chorister, Mrs. Loyal Pederson. Other officers were held over.

The church's operating expenses were \$2,120, and there was raised for this purpose \$2,147. We realize the total is less than the pastor should be paid. The total raised represents approximately \$100 average paid in by each local paying unit. The Building Fund received an additional \$1,301, of which \$254 was a gift and \$250 was realized from a chicken dinner. Out of this we have laid tile over all our floors and paid \$500 on our mortgage.

The Ladies' Aid did very well. It raised by various means \$831. I believe we have no functioning young people's group. Hence, no report.

Our operating program is more or less fixed — may even increase some; and our duty toward our debt must run approximately the same for years to come. So it looks as though we will have to keep up this year's pace in giving or even better it. Much credit is due our pastor for a knack he has for getting things done in our new church.

We have both room and opportunity up here for Seventh Day Baptist families who might be looking for a place to locate. — Correspondent.

**METAIRIE, LA.** — As yet we have not legally organized our church although three adults gave their lives to Christ in baptism in December and several young people wish to be baptized. We are now studying the organization procedure as we feel our little church is ready to boom. May we have your prayers for our work here.

At the present time we are without a pastor as Brother Fred Cox resigned the pulpit the first of the year feeling the call of a change. Our deacon, Purcel Coalwell, is filling our pulpit and has given us some very inspirational messages. Each member will take turns in leading prayer meetings. This week the

young people started their new group by taking complete charge of the Sabbath service.

The ladies of our group have never organized because of the scattered miles we have to cover to bring each one to the church, but all are willing to get together when there is a special need, and for special prayer requests. The ladies' two big projects this past year were making new curtains for the church and recreation center and our clothes project of collecting and distributing used clothes to the needy. Approximately 100 yards of beautiful gold velvet were given to us for our church. We dyed green the amount necessary for our sanctuary and the rest was left the rich gold. We are so proud of our beautiful little church and recreation center which was the home and garage of Mrs. W. L. Coalwell. We rejoice with all the other churches which we read about as they are striving to remodel and build God's temples.

Besides this live group of young people we have two other large classes of young children with a separate program for them. — Correspondent.

**ADAMS CENTER, N. Y.** — We are very sorry that Pastor Cruzan and family are leaving us this summer (to go to Westerly, R. I.). However we rejoice that the Rev. Delmer Van Horn has accepted our call and will come to continue our church program with little interruption.

The first Sabbath in November our pastor was asked to preach the ordination sermon for two deacons in the Marlboro, N. J., Church, and Albert Gilmore had charge of the morning service. A tape recording of a sermon by the Rev. Charles Bond was used.

On November 22 the community was invited to a church night program where Mr. Cruzan showed slides of their trip this past summer.

The children's annual Christmas party was held at the church, December 14, with a Ladies' Aid meeting in the forenoon. A very nice program was given by the children under the direction of Mrs. Gerald Greene, followed by gifts from the tree.

The regular quarterly business meeting

was held at the church on January 4. Because of the wintry weather the Ladies' Aid meeting was held at this time also. — Correspondent.

**ROCKVILLE, R. I.** — Our church joined with the Hope Valley and the Wood River Six Principle Baptist Churches in a union Thanksgiving service held at the Wood River Church.

On December 5 we had a Christmas carol service in our church with a guest musician, Mrs. Don Lewis of Ashaway, adding to the interest and pleasure.

The Sabbath School presented a program of little plays, music, and recitations at the church on Sunday evening preceding Christmas. Then everybody crossed the road to the parish house where refreshments, treats, and gifts were passed out and two Christmas filmstrips were shown. The Sabbath School also sent Christmas boxes to nine elderly people at the nearby Crowell Convalescent Home.

During the Christmas holidays a party was held for the teen-agers of the community. The young people of the Second Hopkinton Church were also invited and a pleasant evening was spent playing Ping-pong, Chinese checkers, scrabble, doing jigsaw puzzles, etc. When the annual church meeting was held on January 3 the stewardship canvass had been nearly completed. Our church made a remarkable increase in contributions to Our World Mission last year.

The Loyal Workers are continually laboring. They held a food sale in September and a Harvest Supper in October. In November each member brought a dime for missions for each inch of her waist measure. They participated in the World Community Day service at the Pawcatuck Church in Westerly and contributed several yards of new materials for the women of Pakistan. They contributed money to the PTA and the Sabbath School for their Halloween parties, to the Sunshine Committee for Christmas boxes for shut-ins of the community, and to Our World Mission. — Correspondent.

**SECOND HOPKINTON, R. I.** — Our congregation attended and some took part in the historical pageant, panel discussion,



# The Sabbath Recorder

and music of the 250th Anniversary celebration of the First Hopkinton Church in Ashaway on September 27. This event took the place of the usual annual New England Yearly Meeting.

Our young people have been meeting quite regularly this winter at different homes. They have a devotional period and then practice singing or prepare something extra for the church service and play games. We hope to start a course of Bible study soon.

On the Sabbath before Christmas the Sabbath School presented a program which included a play, special music, recitations, and a choral reading. Treats and gifts were given the children and boxes of fruit and candy were sent to the sick and shut-ins.

We were happy to welcome some of our nonresident members to our church services during the Christmas holidays.

The church has recently completed major repairs to its belfry.

The annual church meeting was held at the home of Mrs. Lewis Randolph January 11. The pastor's report showed an increase over last year in church attendance and the addition of four young members.

## Accessions

Daytona Beach, Fla.

By Baptism:

Nancy Morgan  
Rex Kenyon

By Testimony:

Mae Morgan (Mrs. Lee A.)

By Letter:

Mrs. Mary Allen Green  
Eva J. Randolph (Mrs. Winfield F.)  
Leona H. Jeffrey (Mrs. Eslic O.)

## Obituaries

**Brissey.** — Albert, son of George and Permelia Van Horn Brissey, was born Nov. 30, 1874, in Roane County, W. Va., and died January 9, 1959, in Harrisville, W. Va., after an extended illness.

On April 10, 1898, he married Minerva Blanch Ayers, who preceded him in death. He was a member and deacon of the Ritchie Seventh Day Baptist Church.

Survivors of the family include six sons: Ray, of Clarksburg and Alva, of Salem, W. Va.; Albert, of Cumberland, Darwin, of Canton, and Hubert, of Massillon, Ohio; Dorris of Falls Church, Va.; one daughter, Mrs. Mabel Sprowles, of Marietta, Ga.; four brothers: John, of Long Beach, Calif.; Reuben, of Berea, and Thurman, of Salem, W. Va.; and Grover, of

Kingston, Jamaica; one sister, Mrs. Mae Robinson of Middlebourne, W. Va.; 15 grandchildren; and 10 great-grandchildren.

Funeral services were held Sunday, January 11, 1959, at the Raiguel Funeral Home in Harrisville, with his pastor, the Rev. Donald E. Richards, officiating. Burial was made in the Harrisville IOOF Cemetery. — D.E.R.

**Carlisle.** — Frances, daughter of LeRoy and Lettie C. Ferrill, was born Jan. 31, 1891, and died Jan. 1, 1959, at the Fayette County Hospital in Vandalia, Ill.

She was married to Edmond Babcock and lived in Battle Creek, Mich., until 1930, at which time she moved back to Farina.

In 1936 she was married to George Carlisle. She is survived by her husband and a son, Leroy Babcock of Valdosta, Ga.

Mrs. Carlisle was interested in the work of young people and for several years was corresponding secretary of the Young People's Board. In later years she was handicapped by paralysis, but from her wheel chair continued her devoted work as much as possible in the church and Ladies' Aid Society.

Funeral services were conducted from the Seventh Day Baptist Church by Dr. J. W. A. Kinison of the Methodist Church. Burial was in the Farina Cemetery. — Lena Wells.

**Holly.** — Mrs. Mildred, daughter of William E. and Nancy (Riggs) Oursler, was born June 14, 1897, in Oursler Station, Marion Co., Kan., and died Jan. 15, 1959, in Lakeland, Fla.

After her husband, John Holly, retired from the army in 1945, they came to Battle Creek, Mich., where they made their home. About 3 years ago they moved to Lakeland. As a young girl she became a Christian, was baptized and joined the Nortonville, Kan., Seventh Day Baptist Church, later transferring her membership to Battle Creek.

Surviving are her husband, John; a daughter, Mrs. Dorothy Leavenworth, of Lakeland; two brothers, Alvin, of Gilman, Ill., and Newton, of Cazenovia, N. Y.; two sisters: Mrs. Etta Coon of Redlands, Calif., and Mrs. Mary Hall of Battle Creek; and several nieces and nephews.

Farewell services were held in Lakeland at the Gentry Morrison Funeral Home with the Rev. Mr. Sweat officiating. Interment was near Lakeland in the Oak Hill Cemetery. — L.E.D.

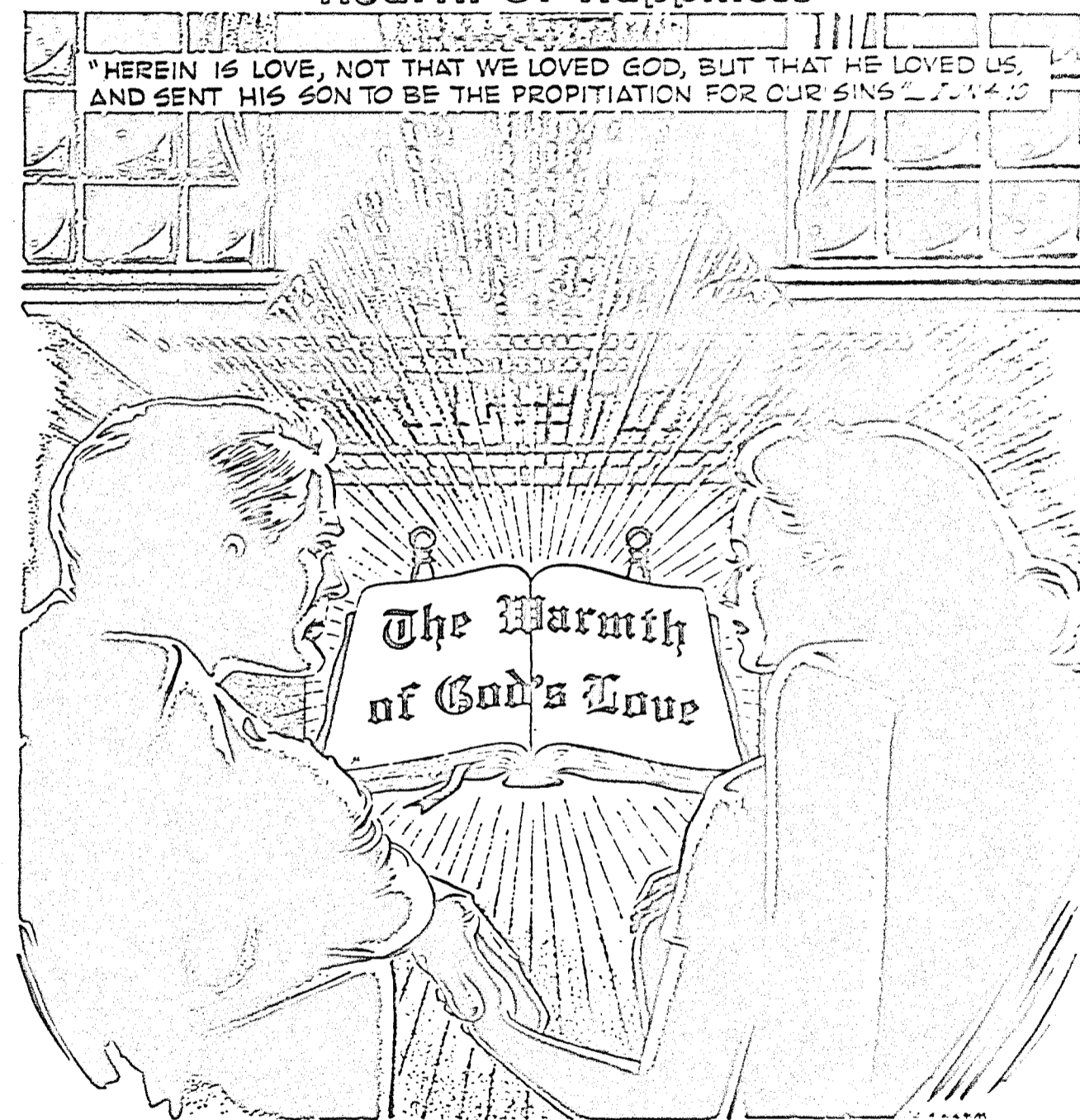
**Sutton.** — Mrs. Ora J., daughter of Thomas and Talitha Davis Gribble, was born Feb. 23, 1871, at Berea, W. Va., and died at the home of her son Oma, in Akron, Ohio, January 1, 1959.

On April 7, 1892, she was united in marriage to Herman A. Sutton, who preceded her in death in 1956. She was a member of the Ritchie Seventh Day Baptist Church.

Survivors include: three sons, Guy, of Manassas, Va., Oma, of Akron, Ohio, and Harold, of Lost Creek, W. Va.; one daughter, Mrs. Goldie Mitchell, of Pullman, W. Va.; two sisters, Mrs. Anna Hodge, of Zanesville, Ohio, and Mrs. Grace Stroup of California; 10 grandchildren and 10 great-grandchildren.

Memorial services were held on January 4, 1959, at the Rogers Funeral Home, Pennsboro, W. Va., by the Rev. J. D. Shaffer. Interment was in the Berea Pine Grove Cemetery. — D.E.R.

### Hearth Of Happiness



### HOME AND NATION

We pride ourselves in our ability to think in terms of national good and even the health and well-being of the world. We revere the past heroes of our country and pray for our present leaders. Let us evaluate carefully the warmth of God's love in our homes in order to prove the sincerity of our prayers for the wider circle of our avowed interest.