

OUR WORLD MISSION

OWM Budget Receipts for March 1965

	Treasurer's		Boards' 6 Mos.		Treasurer's		Boards' 6 Mos.
	March	6 Mos.			March	6 Mos.	
Adams Center		\$ 298.75		Memorial Fund..		1,518.93	
Albion	\$ 68.00	219.00		Metairie		40.00	
Alfred 1st	635.50	3,983.00		Middle Island	78.00	202.00	
Alfred 2nd	246.75	1,144.40		Milton	1,058.05	4,410.40	60.00
Algiers				Milton Junction..	102.80	766.90	
Assoc. & Groups			\$1,390.96	New Auburn	24.14	160.64	
Battle Creek	521.74	3,308.68	50.00	North Loup		334.17	36.15
Bay Area		203.00		Nortonville	147.00	979.50	50.00
Berlin		839.49	81.02	Old Stonefort	25.00	133.00	
Boulder	71.40	188.70		Paint Rock	150.00	150.00	
Brookfield, 1st	50.00	158.00		Pawcatuck	478.75	2,897.50	55.00
Brookfield, 2nd	44.00	49.00		Plainfield	734.60	3,019.80	
Buckeye Fellow- ship	50.00	75.00		Putnam County ..			
Buffalo		265.00		Richburg	214.00	600.50	
Chicago	60.00	615.00	15.00	Ritchie	25.00	60.00	
Daytona Beach	95.00	927.00	165.03	Riverside	721.18	1,883.87	34.83
Denver	131.35	789.13	25.00	Roanoke	20.00	70.00	
DeRuyter	16.00	298.00		Rockville	29.93	248.85	50.00
Dodge Center	84.10	548.42		Salem		1,550.00	
Edinburg				Salemville	14.00	87.92	106.00
Farina	135.50	254.40		Schenectady		66.05	
Fouke		102.50		Shiloh	802.47	3,804.29	5.00
Hammond		30.00		Syracuse	15.00	15.00	
Hebron, 1st	69.60	355.50		Texarkana		69.00	
Hopkinton 1st	126.75	1,261.56	5.00	Trustees of Gen. Conf.		105.00	
Hopkinton 2nd		59.00	400.00	Verona	242.30	856.36	217.00
Houston		43.54		Walworth	100.00	180.00	25.00
Independence	72.50	562.00		Washington		87.00	
Individuals	20.00	295.00	43.00	Washington People's		125.00	
Irvington		400.00	32.00	Waterford	100.40	645.10	12.30
Jackson Center				White Cloud	65.33	394.02	
Kansas City	30.57	216.57		Women's Society			
Little Genesee		575.22	10.00	Yonah Mt.		70.00	
Little Rock	4.70	136.50					
Los Angeles	320.00	1,650.00	15.00	Total	\$8,707.17	\$47,982.56	\$2,883.29
Los Angeles, Christ's		25.00		Non-budget	301.18		
Lost Creek	400.00	800.00		Total to disburse	\$9,008.35		
Marlboro	305.76	1,775.40					

MARCH DISBURSEMENTS

Board of Christian Education	\$ 627.93
Historical Society	37.69
Ministerial Retirement (Mem. Fund.)..	820.93
Ministerial Education	513.76
Missionary Society	4,131.06
Tract Society	1,013.75
Trustees of Gen. Conf.	342.44
Women's Society	110.84
World Fellowship & Service	104.77
General Conference	1,254.00
Church World Service	51.18

Total

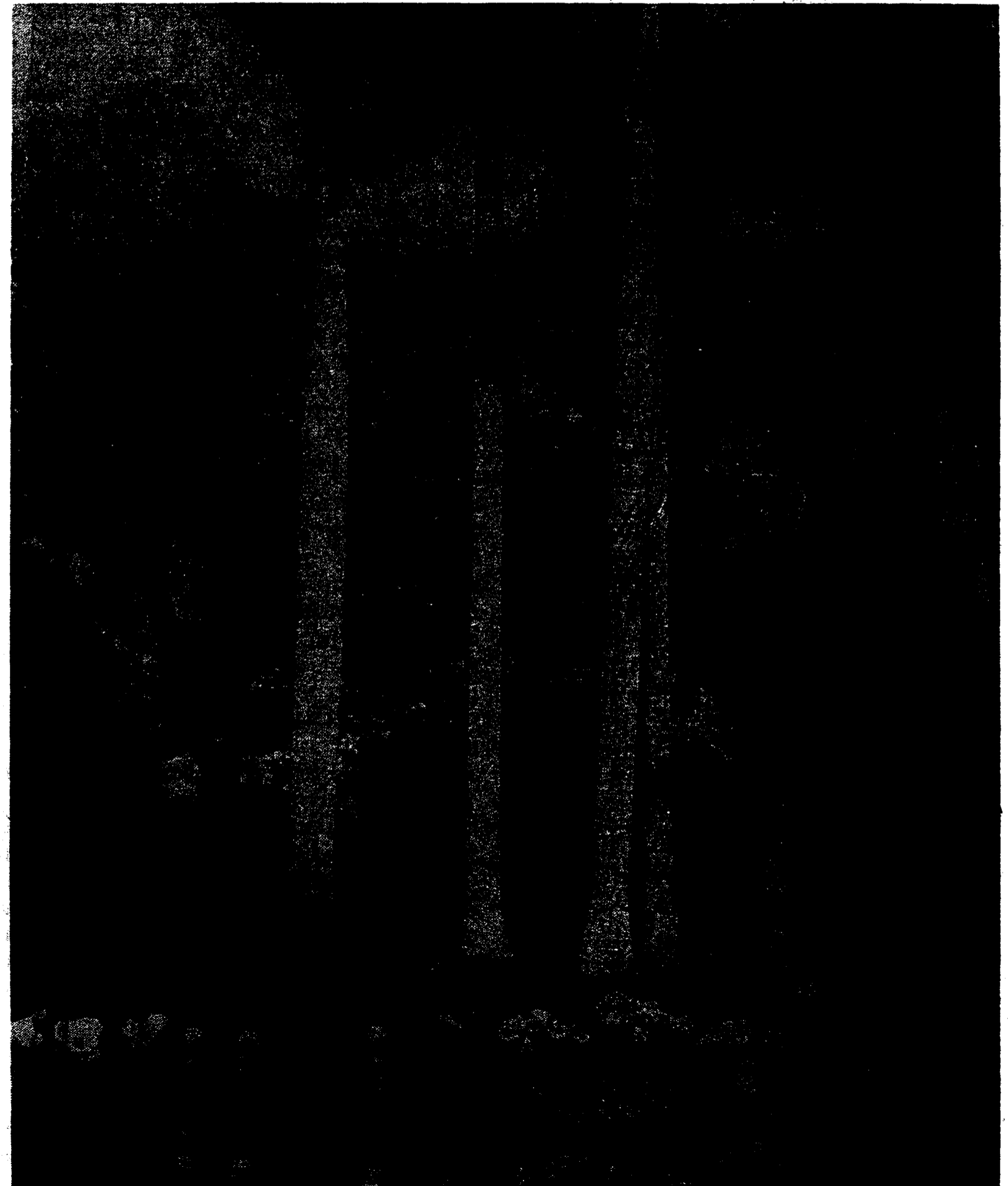
S U M M A R Y

1964-1965 OWM Budget	\$113,899.00
Receipts for 6 months	
OWM Treasurer's	\$47,982.56
Boards'	2,883.29
Total	50,865.85
Amount due in 6 months	\$ 63,033.15
Needed per month	\$10,505.53
Percentage of year elapsed	50 %
Percentage of budget raised	44.66%

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

April 4, 1965.

The Sabbath Recorder



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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OUR COVER

Palms and Flamingos

Strange and exotic beauties of nature greet the eye in Florida parks and remind the meditative visitor from the North that God has endowed nature with an infinite variety of pleasing forms of plant and animal life. In this view of birds and trees there comes a question of which excites the greater admiration and calls forth the deeper thankfulness. Those royal palms are indeed stately specimens which may well remind the Christian of Him who once had palm branches waved in His honor and who will come again, not as servant but as King of all. Long-legged pink flamingos almost vie with the palms, their legs doubled in length by the reflection in the water. We wonder why God gave some birds webbed feet and others wading boots. But He made no mistakes in creation; He provided the flamingos with necks to match the length of their legs so they could feed on the bottom or tie themselves up in knots to keep their heads from nodding if they should fall asleep in a meeting.

Half-Open Doors

How often we have heard in recent years of the doors that are clicking shut in many countries and barring the entrance of missionaries of the cross. International communism has closed the doors of China most effectively. Even though we speak of it as only a bamboo curtain it excludes missionaries and bans the church much more completely than the so-called iron curtain that has dropped around the Soviet countries of Europe. Wherever a nation falls into the orbit of communism either of the Chinese or Soviet brand there is trouble ahead for Christian missionaries. Not only so, but the emergence of new nations in Africa sometimes is accompanied with a nationalism so extreme that it fails to recognize the contribution that Christianity has made and would make to the full life of the people. The resurgence of ancient anti-Christian and modern tribal religions in many parts of the world closes many doors and makes the future uncertain for spreading the gospel by sending missionaries.

What then can Christians do to carry out the Great Commission? The Bible seems to clearly teach that one who does not seek to carry it out is unworthy of the name he bears. He who only seeks to enjoy the faith and not spread it is not a Christian in the full sense of the word, and he will eventually find that the thing he is trying to enjoy is fading away. We are under constraint and compulsion to seek admittance with our God-given message to nations, homes, and hearts. What if atheistic political systems and religions without salvation close and bar the doors in an ever expanding orbit and thus constrict the areas of the world to which missionaries can find entrance?

We have faith that the cause of Christ will triumph and that the present phase of violent opposition will pass, though we cannot be sure from Scripture that there is any easy road ahead. The future is in God's hands, not ours. He has placed us here in the present and expects us to bear our full witness now. If the future looks dark it is all the more reason to make full use of the present. If missionaries are likely to be shut out of a country tomorrow they must hasten to enter it today, for Christianity implanted in the hearts of citizens cannot then be barred from the country by the same method that non citizens with their gospel are excluded. But unless faith is planted it cannot grow. There are many more doors that are still open or half-open than there are people to enter them.

Doors remain half open much longer than they swing wide with full invitation to enter. People who will not ask you to come in will quite graciously respond to your knock and accept what you are selling or offering free. The printed message has an entrance to homes and to countries long before missionaries can be sent and long after circumstances compel them to stay away. In our country every house has a mailbox; almost every door has a mail slot. Doors are not closed to the message of hope or to the message of joyful obedience in Sabbathkeeping; they are at most only half closed. It is much the same throughout the world. There is an entrance for gospel literature.

APRIL 26, 1965

In the city of Kingston, Jamaica (like many other cities of the world), one has to contend with closed gates rather than closed doors. In a tropical climate windows are constantly open and perhaps the doors also. The gates are likely to be locked. You must get permission to enter the gate by knocking on metal or calling to those within. You do not approach the house without invitation even if you can easily climb over the gate or slip through the hedge. But where there is a gate there is a large mailbox. Literature always has an entrance, and if it is good literature, its welcome continues.

The American Tract Society speaks of other doors that are open, doors to the exploding population. The task of world evangelism grows ever larger. Missionaries cannot be multiplied. The publication and distribution of tracts can be multiplied in proportion to the world population growth. Here is an exciting challenge that can be met; not, however, without the faithful support of those who care. Seventh Day Baptists still have many open doors that we cannot enter but we have many, many more half-open doors that we can and must enter with our literature.

Look at the Other Side

Every coin has two sides. If we are satisfied with the face that is up, most of us do not turn it over to see how the other side looks. It is much the same way with some of our new national policies and programs, which have received the endorsement of inter-church bodies. There is much talk about ridding the United States of unemployment and poverty, even if we have to spend vast sums of money borrowed from our grandchildren in deficit spending to do it. How wonderful we think it is if such a spending program forces the percentage of unemployment down a decimal point or two. But there is another side to this coin. Those with compassionate hearts will want to look at it and hold it up for the national social planners to see.

Thousands of young men from Jamaica have been coming to the United States

in recent years for seasonal or year-round employment. They have been happy to come. They have found working conditions and wages quite acceptable, far more acceptable than on their own island which as yet is unable to support its increasing population. Men with growing families could spend part of the year in America in agricultural or industrial employment and part at home with their families. Some were able to buy modest homes and contract to purchase comfortable furniture. It was a nice arrangement for them, for the economy of their country and for those in this country who found most of them ambitious and well motivated. Now this is all changed. All of these Jamaicans are now to be shipped back in an overwhelming flood with little chance of being absorbed in the island's labor market. This is due to a change of U.S. government policy tied in with plans to reduce our already low unemployment statistics. When the impact on Jamaica is fully felt it is likely that our government will pass foreign aid appropriations to dole out for the needs caused by our other action. And in the meantime we hear of crops going to waste in our country because the statistically employable men are not willing to go where the work is or give an honest day's work for an honest day's pay.

It is possible to see the Jamaica side of this coin in a personal way. The assistant superintendent of the Charles St. Seventh Day Baptist Church in Kingston has a fine family. He is a willing worker but he cannot find steady work. For several years he worked part of the time in various areas of the United States. He provided for his family and was buying a house. For two years he has not been called. He lost his house and had to move into quarters where his furniture would rapidly deteriorate. It was "stored" in the home where we were entertained for ten days. We sat on the plastic covered furniture that can't be used by its owners until conditions change, if they do change.

We in this country ought to face up to the question as to whether or not all of our emphasis on the relief of our



MEMORY TEXT

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Amos 7: 14, 15.



poverty is as Christian as it appears or as economically sound as some would have us believe. Is it right to step on the heads of drowning neighbors so that we can stand full out of the water? What is true in Jamaica must be true also of other countries. We try to rid ourselves of personal selfishness. Let us try also to apply the principle in international affairs.

Tracts in Great Demand

It was anticipated that there would be a large demand for "What and Why Are Seventh Day Baptists?" between April 21 and the closing date of the New York World's Fair, for that tract will be constantly on the circular desk in the Baptist booth. Although we already had 10,000 copies on hand from a recent printing, the Publications Committee ordered 15,000 more printed. Though we were short on some other valuable tracts, this supply of 25,000 of one kind was the largest in recent history. We were rather proud to have thus anticipated the demand. But several large orders were filled and this tract was among them. As this issue goes to press our reserve has shrunk to 16,000. The secretary will be taking several thousand to the World's Fair on opening day.

The Tract Board is happy when pastors and Tract Committee chairmen have plans that call for large quantities of Seventh Day Baptist literature. The members of committees are glad to give freely of their time when there is evidence that the people in the pews are taking Sabbath promotion seriously. Tract work brings results. Tracts can continue to be published if all of us faithfully support the OWM budget.

Jamaica Planning Commission

By Leon M. Maltby, a visitor

The Seventh Day Baptist Conference of Jamaica is well organized. It was the writer's privilege to attend the session of the conference at Kingston and the preceding Executive Committee in 1960 when the constitution and by-laws were adopted. There are two other bodies concerned with the administration of the total church work, the Board (composed of chosen representatives from each church and acting in behalf of the conference between sessions) and the Planning Commission. This is a small group somewhat similar to the Planning Committee of our United States General Conference. It is virtually without authority, but its function is important. Among other things it takes up pastoral relations and tries to determine where the limited number of ordained pastors can best serve for the good of the whole denominational cause on the island.

There was a meeting of the Planning Commission scheduled for Sunday morning, March 28, at 7:30. It was perhaps no more unusual or important than any previous meeting except that it was to make plans that would be considered at the forthcoming conference in early summer. It was important to the secretary of the American Sabbath Tract Society as an experience, for he was present and was given the "privilege of the floor" (non-voting). His trip to Jamaica had been delayed slightly by our own Planning Committee session at Plainfield. Here was an opportunity to observe how another Planning Commission carried on its work. Perhaps something could be learned and some observations made for Recorder readers that would help them to pray with better understanding for the work of this sister conference just a few hours away on "the fairest island" a little to the south of Cuba.

Those who are on our Planning Committee or the Commission sometimes feel that the hours are long and the pace is a bit strenuous. A trip to Jamaica "doeth good like a medicine" for any who are tempted to feel sorry for themselves. The writer took some of that medicine. Here

is how. We were told that we should be at Higgintown at 7:30 Sunday morning. Now that may not mean much to people unfamiliar with a road map of Jamaica or with the twists and turns of the none-too-wide mountain roads that require one to allow nearly three hours for what we would think should be covered in one hour of effortless driving. There is no such things as effortless driving anywhere in Jamaica. Traffic is much thicker than five years ago and there seems to be no decrease in the number of pedestrians, pack-laden donkeys, three-horse carts, grazing cattle, goats and kids. The driver comes home with tired shoulders. Higgintown is a little village (if such communities can be called villages) about 60 miles northwest of Kingston and within sight of distant St. Anne's Bay on the north shore. To get there in Courtland Davis' little English Ford or to come back after dark in the Volkswagen van of Pastor Joe Samuels is an adventure not devoid of a few thrills and hazards. We could understand why a retired school principal from the States has made it a rule not to drive even in Kingston after dark.

Some of the towns, country names, and sights along the way to Higgintown are interesting. We soon forgot that we had been roused very early, had eaten breakfast a little after cock-crowing and were well on our way before sunup. It is a wonderful time of day to travel in such a beautiful island. The route takes you west over flat roads through sugar cane and banana plantations to Spanish Town. Beyond the old stone walls of hurricane-ruined Spanish churches and the far too numerous drinking places of the modern town (about 1,000) we turn north up the potentially dangerous gorge of the Rio Cobre River toward Bog Walk (derivation uncertain but perhaps a little spooky). On the way we cross Flat Bridge built by the Spaniards and still standing firm. It is almost at water level. Constructed of concrete in such a way as to offer little resistance to floods and floating debris it emerges unscathed when the Rio Cobre's 30-foot flood waters recede as they empty into the sea. We follow Highway A 1 on up the river through

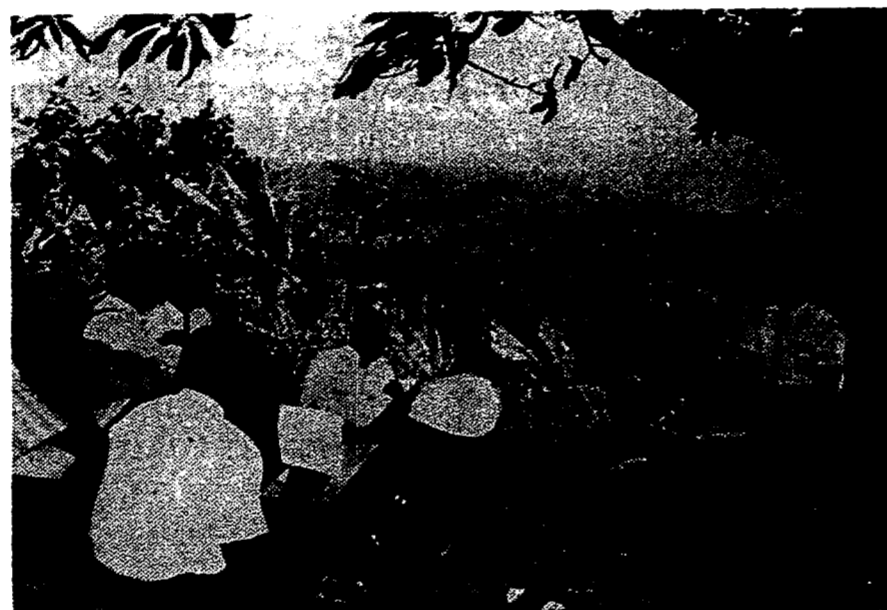
Linstead and Ewarton, and negotiate the curves of Mt. Diablo which are called horseshoes but might better be termed hairpins, especially since both sides of the mountain are a bit hair-raising, but beautiful beyond compare. We pass through Ewarton, Moneague and little communities called Phoenix Park and Golden Grove and are reminded that these names were not invented to sell real estate, as would be the case in U.S. resort areas.

While the dew is still heavy in the mountain jungles of cultivated crops we pass the Higgintown church and stop at the "farm" home of Brother Hamilton, a rather recent convert. In a house already filled with four generations we are cordially welcomed. The invalid grandfather sits on his bed with his Bible on his lap and appreciates the greetings of the early morning guests. The numerous great-grandchildren are all outside and are more than willing to shinny up a rough palm tree to kick down some drinking coconuts and to be photographed in the process. The women folks are busy on the big cook-house in the back yard preparing an unexpected breakfast to be served, like the bounteous Jamaica-style dinner, at a long table on the back veranda.

We wonder where the meeting will be held. Here are assembled some of the best qualified people of the churches. The corresponding secretary, Mr. Samuels, has his notes ready. Young Mr. Bennett, the recording secretary from the Mountain View church, will need a good place to spread out the minutes of two previous meetings. Courtland Davis, we know, has long been accustomed to a good office and comfortable seating. There is one lady on the Planning Commission, Sister Jennings of Kingston. The president of Conference, Byron Lewis, delayed a little in arriving, should be accorded the dignity of his office though he is still a very young man. Husky-framed deacon James Johnston, the church builder from Tydixon with a bandaged great toe protruding from his sandal, would need a comfortable place. Deacon Vincent Smith of slight build and high-pitched voice,

the leader of the Higgintown church, should be right at home in these hills.

Others present were a former pastor and evangelist, Vernon Burke, now employed in a drugstore in his home town of Pay Pen near the south shore, and young pastor Nathan Thompson of Maiden Hall who should be at home anywhere. Where would the meeting be held? Not at the church building, for the building must be readied for a harvest program and sale that afternoon. In fact, that occasion required the presence of the corresponding secretary and brought the Planning Commission to this part of the island. A place of meeting had been selected as we were soon to learn.



Jamaica Planning Commission

Brother Hamilton drew out from under the house a few wide, rough-sawed "cedar" boards which were carried along the foot-path through sugar cane and bamboo-climbing yam patches, past the unusual sight on the island of an Irish potato field (in bloom) to the meeting place. Boards like these, someone said, were kept on hand at country homes in case there was need for a coffin. Undertakers and bought coffins are luxuries that country families in Jamaica can do without. When there is a need the coffin boards are planed and shaped with loving care to fittingly lay the body to rest, perhaps in front of the house where the mounded grave can be tended by the loved ones who remain. In this case the boards were placed on damp grass and matted vines under the windswept

branches of a wild mango tree on the far hillside where there was a long view over lesser hills to the Caribbean Sea and St. Anne's Bay on the northern horizon.

Was this a suitable place for all-island planning? Why not? Perhaps we in this country would do well occasionally to leave our nicely appointed meeting places where our eyes are confined to the four walls and the framed photographs of our bewhiskered spiritual ancestors. If long-range planning has any relation to the physical view of the land where the plans will be carried out there is something to be said for such a mountain-top meeting place. It is particularly fitting when a view of the sea reminds the planners that their place of work has boundaries. The opportunities are far beyond the manpower resources at the present time but there is something challenging about hoping to extend the work to the limits of the island and to its most inaccessible dwelling places.

It takes time, perhaps undue time, to go over past minutes and to discuss "matters arising" from them. Eventually, however, these representatives come to grips with the real and somewhat delicate problems of church leadership and the possible creation of an additional circuit so that an evangelist may fulfill his desire to extend the work beyond St. Elizabeth Parish where his present churches are to Westmoreland Parish. This is a wide area on the western end of the island where there are many villages but no Seventh Day Baptist witness. Should a circuit be divided and another pastor be placed on the field? Could he be supported with conference funds that are not now adequate for present salaries of conference workers? Should some pastors continue to receive full support or should all receive the same amount? How can better supervision be maintained? Some of these were indeed delicate questions which were discussed with frankness and commendable restraint. It is not our place to report what was done. Most of the important matters were left open for the next meeting which would be held later. Some would be settled by

a meeting of the Conference Board at Kingston the next Sunday.

We conclude that planning sessions may be held in a comfortable Board Room in Plainfield or under a tree on a tropical mountain. The important thing is that the planners view their task objectively, give their best to it and seek in all things to do the will of their Lord and Savior whose Great Commission sent His disciples into all the world to make disciples of all nations. We would make the further observation that whenever we are tempted to be discouraged with lack of pastoral leadership and inadequate support of a central program we should fall to our knees and recite our many blessings. In Jamaica undaunted lay and ordained leaders are attempting to do so much with so little that it puts us to shame.

Missions in Morocco

Missionary work in Morocco faces serious difficulties, and it is amazing that there can be any success in soul-winning there. One of the political leaders indicated how they feel about gospel work. "Certainly we are in favor of Christianity," he said, "but we are not in favor of evangelizing Morocco."

The penal code of 1963 gives the monarchy a weapon against missionaries — if they decide to use it. It provides six months to three years in prison and fines up to \$100 for "anyone who employs means of seduction with the aim of shaking the faith of a Moslem or converting him to another religion, either by exploiting his weakness or his needs, using institutions of education, health, asylums, or orphanages."

In spite of such laws on the books some missionaries are still winning souls. There were 350 Protestant missionaries in the country in 1963. They have not been expelled but some have repeatedly been in trouble with the law. It appears that love will triumph.

SABBATH SCHOOL LESSON

for May 8, 1965

The Cost of Self-Will

Lesson Scripture: 1 Samuel 18: 5-16

MISSION NOTES

Did you know the the Missionary publication called "Mission Notes" has a quarterly circulation of about 2,000 copies?

Did you know that "Mission Notes" has been in continuous publication since 1952, that the first managing editor was the Rev. Leon R. Lawton and that the early publications carried the statement, "Supported as a project of the Women's Board of the Seventh Day Baptist Conference"? Actually, the first paper called "Mission Notes" was published in 1951.

Did you know that the Rev. Edgar Wheeler is the present managing editor, having served continuously since 1958; that each printing is assembled and folded by members of the Riverside church; that the one who has carried the work of mailing out copies is Miss Eithella Bauersfeld, 4976 North Figueroa St., Los Angeles 42, Calif. 90042; and that the publication is lithographed by The Beacon Printery, 336 Orange St., Redlands, Calif. 92373?

"Mission Notes" is presently a "faith publication supported by the prayers and gifts of readers." The managing editor and secretary serve without pay, the lithographing is done at cost. This is why free copies can be placed in the hands of about 2,000 people each quarter (compared to Sabbath Recorder list of about 1,600).

Cancelled stamps for "Mission Notes" are now being processed by F. Arthur Brayman, R.D. #1, Box 85, Ashaway, R. I. Stamps that are in continuous use are of no value. Only commemorative, special issue, and foreign stamps have value. Proceeds from such stamps are used to cover mailing costs of "Mission Notes."

Plans are being made to increase the number of copies to be printed and distributed. If you would like to have your name added to the permanent mailing list, just send your name and address to Miss Bauersfeld. If you have an article for publication send it to the managing editor, Edgar Wheeler, whose address is Box 239, Ashaway, R. I.

In addition to individual mailings it has been decided to offer to Seventh Day

Baptist churches and auxiliary societies an opportunity to secure packets of "Mission Notes." These may be distributed at the Sabbath service of the church, at youth meetings, or at Ladies Society meetings. If anyone is interested in making such distributions, please write to the Rev. Edgar Wheeler, telling him how many copies you can use. The purpose and goal of this faith publication is expressed very well in an editorial by the Rev. Leon R. Lawton in issue of October 1952, Volume I, Number 1, as follows:

Mission Notes is published with the intent of telling the story of the work of our missionaries on the home field and the foreign fields: to present their needs; to inspire our readers to pray more, give more, and to understand better the Seventh Day Baptist missionary endeavor.

"We covet your prayers as this first issue goes into the homes of our people across this land and around the world. God willing, it will become a mighty voice for His work—Our work, that we have been called to do."

News from Makapwa Mission

Dr. Victor Burdick writes in letter received April 4, 1965: "We've all enjoyed teaching the English-speaking group of pastors and preachers—Dad, Dave, and I. They've been responsive and appreciative of the lessons. We closed yesterday, March 26, will have a few days' break, Executive Committee meetings for two or three days next week, then start in again with the older pastors. This will be somewhat harder as they haven't much background of biblical studies, and don't understand English. Consequently they're not as responsive, yet fully as appreciative.

"We count our blessings daily of having Joan and Dad with us. Joan's help in the medical department has given me more time to catch up with a backlog of things that ought to be done off my desk, and in the mission bookkeeping. Dad's help in the classes has been received enthusiastically, and has greatly enriched their understanding of the books studied and methods of sermon-making. He has

been readily accepted by the people because of his gentle and helpful spirit, and philosophy and practice of equality and reconciliation. Surely something valuable has been lost in these days when American 'families' no longer include grandparents and aunts and uncles in the home, for Vickie and Joanie enjoy them so much, as do we all.

"Joan is training one of our dressers to assist in the surgery and pharmacy, and is training Beth in anesthesia, so that when she leaves we will have absorbed as much as possible of her training and experience.

"The brick-made tank at the top of our water tower is nearing completion, and soon the pipes will begin to be laid. The tower is already on high ground, so a view from the top, of the Mission, is breathtaking. It's not 200 feet high, as the Recorder stated, but about 28 feet."

Recorder Questionnaire Analysis

By Dr. Frederick Shippey
(Final installment)

Attention is called to the preceding issues of the Sabbath Recorder which carried the other deductions by the theological professor of the tabulated results. Mimeographed copies are available to those who cannot keep copies of the Recorder. The results of the survey will be studied by the editor and the Advisory Committee who will implement the suggestions as far as possible. Some are already being put into effect.

III. Effectiveness

It is not easy to evaluate the effectiveness of a religious periodical. One measure is simply that of an increase or decrease in the number of subscriptions. This factor was not studied here. Another measure is the degree of achievement of its stated purposes. This factor was incorporated into the structure of the questionnaire which attracted 507 responses. A brief report can be made on the principal findings.

Several hundred persons indicated that the Sabbath Recorder promotes denominational loyalty, furnishes an interesting coverage of denominational news and

program, disseminates missionary information, and functions acceptably in Sabbath promotion. A surprisingly small number of respondents (one out of seven) find the Sabbath Recorder spiritually and intellectually challenging. A larger number, however, urge that the journal is interesting and inspirational in a general way. This seeming contradiction of opinions may be explained in part by the small number of respondents who answered questions 6, 7, and 8, being the only place where one could really specify personal benefits deriving from the Sabbath Recorder. No item in the questionnaire asked specifically about growth in stewardship. However, several questions asked about the strengthening of denominational loyalty and were answered affirmatively by one person out of seven.

A careful analysis of the responses respecting the purpose "to promote evangelism" discloses an important insight. Evidently the slightly lower rating received by this purpose throughout the survey is really a veiled request for knowledge of newer developments in the field of evangelism. Moreover, there is a veiled distaste for uninspiring sermons and articles. There appears to be a strong undercurrent of interest in seeing some freshly challenging materials on evangelism. The gap between the four stated purposes and the adequate implementation of them bears watching.

IV. Recapitulation and Summary

In closing this report, it can be helpful to achieve a recapitulation of the materials and a sharper focus of the findings. This is the intended purpose of this closing section.

(1) Women readers outnumber the males seven to three. This may account for a "slant" which runs through the entire report, ranging from the types of secular magazines perused to the new elements demanded for the Sabbath Recorder, namely. Letters-to-the-Editor, advice on teen-age problems, and more emphasis upon the family. Probably the journal should weigh carefully whether it intends to aim more definitely to win a wider readership of women or to seek to build up a larger following of male

readers. Will it respond to the demands of women, or men, or both?

(2) Too few people reported spiritual and intellectual benefits from reading the *Sabbath Recorder*. This finding comes as a surprise inasmuch as a large number of Seventh Day Baptists have achieved a better education than the rank-and-file American and therefore possess a built-in readiness for stimulation. Inasmuch as this subject falls clearly into the area of an official purpose of the *Sabbath Recorder* ("To challenge our members to grow spiritually, intellectually and in stewardship"), and since only a small number of persons reported benefits in this sphere, it behooves the editor and staff to give most serious consideration to the matter. How can the purpose be implemented better? Possibly some types of material contribute more richly than others to accomplish such a goal. What are they? Perhaps some writer contributes articles, sermons, etc., which are more suited to the accomplishment of the officially stated purpose. This whole matter should be completely rethought in order to introduce new patterns which are more likely to furnish a nuturing impact upon the reader.

(3) Occasional topics for consideration. Inasmuch as one respondent out of four is over sixty years of age, it is desirable to have an occasional article on the general theme of the Christian growing old. Moreover, the high percentage of persons earning a living in the white-collar occupations suggest an article or discussion of the problems of being Christian in the business and professional world. What tensions, temptations and pitfalls are here? How can the Christian circumvent them? Finally, with so many women readers, perhaps it might be possible to have occasional articles written by outstanding women of the denomination. Also, the treatment of teen-age problems may call for the occasional article or message by a dedicated youth. These special topics can contribute importantly to the widening ministry of the *Sabbath Recorder*. The approach can aid in accomplishing its important fourfold purposes.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

What Is the North American Baptist Women's Union?

The North American Baptist Women's Union is a unit of the Women's Department of the Baptist World Alliance. It is one of the continental unions organized since 1948. Other continental unions belonging to the BWA Women's Department are as follows: African Baptist Women's Union; European Baptist Women's Union; Latin American Baptist Women's Union; Asian Baptist Women's Union; Australian Baptist Women's Union.

At the meeting of the BWA in Cleveland, Ohio, in 1950, women from fifteen nations met. In a discussion regarding continental organizations, it was suggested that Mrs. Edgar Bates of Hamilton, Ontario, call together a group of women for the purpose of organizing a North American union.

Mrs. Bates called this meeting to order in Washington, D. C., in 1951 when the North American Baptist Women's Union was formed with Mrs. Bates, chairman, and Mrs. Frank Wigginton, secretary-treasurer.

The membership of the North American Baptist Women's Union is composed of women members of Baptist churches of North America (except Mexico—in the Latin American Union) which are a part of the Baptist World Alliance. These are in women's organizations of the National Baptist Convention, U.S.A., Inc., National Baptist Convention of America, American Baptist Convention, Baptist General Conference of North America, Lott Carey Baptist Foreign Mission Convention, Baptist General Conference (Canadian—Maritime Province, Ontario-Quebec and Western Canada), the Southern Baptist Convention, the Jamaican Baptist Union, and now the Seventh Day Baptist General Conference.

The first continent-wide meeting was held in First Baptist Church, Columbus, Ohio, in November 1953, with over 800

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CHRISTIAN EDUCATION — Sec. Rex S. Zwiebel

Christian Education Is Adventure

by Rex E. Zwiebel

(An address given during dedication services for the Christian Education wing of the Pawcatuck Seventh Day Baptist Church.)

The Rev. Marshall C. Dendy, executive secretary of the Board of Christian Education, Presbyterian U. S., tells this true story: "A young man from the hills of North Carolina came down to the village to be married. The minister assured him that the ceremony could be performed. After the usual counseling, the great day came, the bride and the groom with the attendants were in their places in the parsonage parlor. The minister performing the usual ceremony came at last to the words for the impatient groom: 'Do you take this woman to be your lawful wedded wife, to have and to hold, to love and to cherish; and that forsaking all others for her alone, you will perform unto her all the duties that a husband owes unto his wife, until God, by death, shall separate you?' The hill-man quickly replied: 'I come a-purpose.'"

We "come a-purpose" to dedicate this beautiful building, and I am most grateful for the opportunity to participate in these services. The Seventh Day Baptist Board of Christian Education sends its heartiest congratulations to the members and friends of the Christian education program of the Pawcatuck Seventh Day Baptist Church.

This adventure was not the child of a moment's thought, but reflects the concern for good education felt by many persons for many years. Some who felt the pressing need have passed on, but in our imagination we can hear them sing praises to God for the bold step of faith that has resulted in this magnificent addition. They join with us as we salute the loyal members of this church.

This adventure in Christian education is not a small thing. It is the physical climax of desire to do a better job in spiritual building of boys and girls, and men and women. The results are good, but now the question arises, "Now that we have it, will we really use it?" and another follows:

"What shall be taught here?" Simply because the building is new shall we teach a new faith or a new doctrine?

Well, yes; a new faith because faith that is vital is always growing and changing, and a new interpretation of doctrine, for while basic doctrine changes little, new insights and a growing faith bring new light. Of course, there will be new methods used in teaching simply because now the space and equipment are available. But first and foremost we must never forget that it is the Bible with its message of love and trust, of sacrifice and forgiveness, of the will of God for His kingdom and those who share it that must be taught.

People of the church who take seriously the fact that the Word of God is found in the Bible as it appears nowhere else will become teachers or supporters of the teachers who will make every effort to have the Bible used and understood by every pupil.

A lot of fine helps will be used, but it must never be forgotten that the Bible will in practice, be the textbook of the educational program.

The teacher will think of the Bible as furnishing the best guidance in directing the pupil toward God, helping him to know Jesus as Friend and Redeemer, and as the One who challenges to a full commitment through churchmanship, which is a combination of fellowship and followship.

I have mentioned methods. There was a time when method did not seem to be important. People came to church without urging mostly because they had no place else to go. Children and youth had to attend Sabbath School. There was no way out, and even if a way were found, there was little to do elsewhere.

The scene has changed. Activities of all kinds beckon us away from church and its educational work. The Sabbath School has to compete with all forms of entertain-

ment, and, in a sense, with the public schools which have elaborate equipment and methods to match.

We listened to the Rev. Eli S. Wismer, general director of the Division of Christian Education of the National Council of Churches of Christ in the United States, as he spoke on "Trends in Christian Education" at Philadelphia at the last assembly of the National Council, and he used this illustration:

"Two nine-year-old boys were waiting outside the church before going into Church School classes. As they stood there, a new jet plane soared overhead, 'Look at him go!' said one. 'He must be breaking the sound barrier.' 'Yeah,' answered his companion, 'engineers can figure wind-drag and thrust down to a fine degree.' The boys continued to discuss aerodynamics until the bell was heard for assembly.

"'Guess we'd better go inside.'

"'Yeah, so we can paste together those stupid chains we cut out last week!'"

Somehow we must use methods that will be just as challenging for good learning of spiritual truths and applications as those used to fill the minds of youth with the marvels of physical adventure.

Teachers must be willing to spend much more time in preparing and teaching than ever before. Old excuses will have to go. For the development of a child, or any person, as a responsible spiritual being with attitudes that are Christlike is the most important adventure in the world.

What good does it do for a young man to learn all there is of aerodynamics, and how to control the marvelous creation known as the plane or an astromissile, if the machine he drives is to be used for the destruction of the lives of men, women, and children?

(continued next week)

"Any time you begin to overly sympathize with yourself or conclude that the world is giving you a rough deal... I have the sure cure: go to bed for twelve weeks. It will give you a new appreciation of the simple things of life."

—from *Thanking God for My Heart Attack*, by Kenneth A. Carlson.

HERBERT N. WHEELER

A man who loved and promoted natural beauty

It is thought that readers of the *Recorder* will be interested in portions of the remarks of Mynor G. Soper, pastor of the Boulder Seventh Day Baptist Church, prompted by the faith and works of Mr. Wheeler, a message giving on Dec. 5, 1964. Submitted by H. Herbert Howe.

The life of this man was spent trying to preserve or restore or create beauty and goodness. He lectured all over America and Hawaii about the need for conservation of our natural resources—of the natural beauty we took for granted and so many times thoughtlessly destroyed. He took pictures of that beauty; he helped to awaken the need to preserve it for future generations.

After his retirement (from the U.S. Forest Service) he made his home here in the beautiful city of Boulder, near the mountains and forests and parks that he loved. Yet this urge for beauty and usefulness motivated him to other deeds of service: the planting of a tree by the church he loved; planting flowers and fruit trees in his own yard—not for his pleasure alone, but to have them to share with neighbors and friends, and the rollicking youngsters who came to his door on their way home from school; planting a fruit tree in his pastor's back yard; putting stained glass windows in the church, in memory of a sister whose beautiful life he admired greatly; penning words of praise in the local paper, as he did not long ago in commending the good rest homes we have here and the good job they do in taking care of the aged.

He sought not alone for the beauty of physical things, but also to help create beauty in human lives. He was constantly reminding young and old alike that they needed to be filling their minds with things that were true and noble and edifying... He was constantly concerned about moral laxness in our country, and often wrote of man's need to live according to the standards of God.

But all was not seriousness with him. He loved to make people laugh. The young people who were in the camps

where he served as a counselor will long remember "Grandpa Wheeler's" stories and jokes.

Why was he like this? Why was he so concerned to make his country—his city—his church—his fellow men's lives—a better and more beautiful thing?

Because he had within him the urge for those things that are perfect and eternal. I believe that every man has some of that urge within him, though many times it is misdirected. But regardless of how it is directed here—in the seeking of beauty, or the preservation of value, or in creative acts, or in seeking to make sick bodies well in the Congo—man is but a traveler here and he never finds on this earth the perfection, the wholeness, the beautiful city he longs for, whose maker and founder is God.

Our Savior said the birds have nests and the foxes their dens, but "the Son of Man hath not where to lay his head" (Matt. 8:20). The birds... have nests and that is all they want... They are satisfied. The foxes have dens... They are satisfied. Was God better to the birds and the foxes than He was to the Savior? No, for Him there is another chapter to be written. So it is with the human family. We have our dissatisfactions in this world because it is an incomplete world. We anticipate another. We are looking forward to a city that hath foundations whose builder and maker is God.

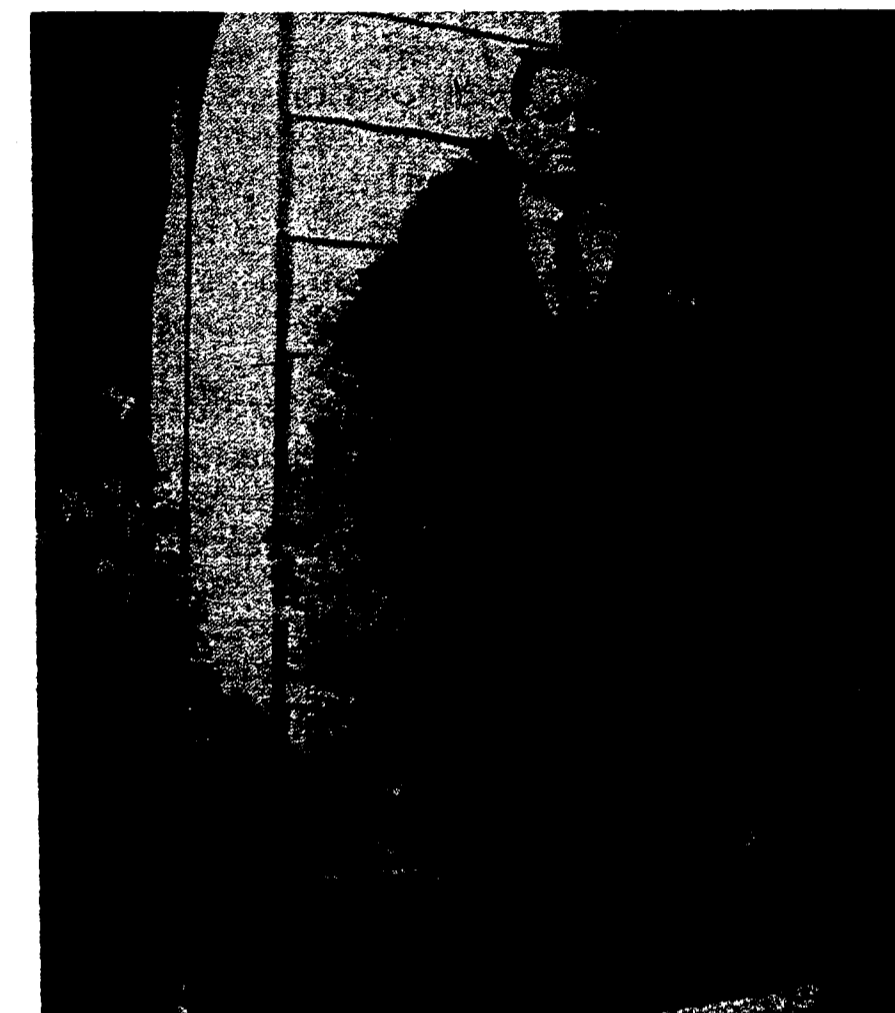
God gives us thirst in this world and satisfies our thirst with water. He gives us hunger in this world and satisfies our hunger with food. He would indeed be a tyrant God if He gave us thirst and hunger and did not provide water and food. So He gives us eternal spiritual longings for a perfection not attained in this world. But this life is only anticipatory of the fuller life which is to come.

How do we attain that full and complete life in the world which is to come? We receive that life through Jesus Christ our Lord who came to make all things new. He said He had come to give us life abundant. That abundance begins when we yield our hearts to Him, and is completed in the perfect life beyond.

A Visit to Mexico

By Clifford A. Beebe

Pastor and Mrs. Clifford Beebe of Edinburg, accompanied by Mr. and Mrs. Isaac Layman and Angel Gomez of Brownsville, Texas, paid a visit to Seventh Day churches of Christ in and about Tampico, Mexico, April 2-4.



Pastor Camacho says it was a "surprise visit" so we found them as they are, not with preparations made for entertaining foreign guests. We had not planned the trip long enough in advance to give them much notice. Angel, a nephew of Bro. Camacho, was a great help to us on the road as interpreter.

We found a beautiful little church building in the Arbol Grande section of Madero, which is the industrial suburb of the important Gulf port of Tampico. The building, which seats about 60, was crowded to the doors for morning and afternoon services. Some of their customs differ from ours—for instance, men and women sit on opposite sides of the center aisle. But the spirit is the same. We felt that we were among brothers and sisters in the Lord, regardless of the language barrier. And the singing was enthusiastic and wholehearted.

Back of the pulpit is a baptistry, which I think is often used, and above are the words "Dios Es Amor" (God is Love), with a representation of the Ten Commandments on each side. The pianist is a teen-age boy who plays remarkably well, entirely by ear.

I was asked to speak, and did so, both morning and afternoon, of course mostly in English with Brother Camacho translating, bringing a Gospel message, and also, on request, an exposition of Seventh Day Baptist beliefs, which was well received, and with which the people seemed in complete agreement.

Brother Camacho, although a leader in the work, is not official pastor of the church, that position being held by Elder Lucio Guerrero, an older man, out of respect for his age. At least half of the congregation was made up of young folks and children. The work centers about Tampico, in the three adjoining states of Tamaulipas, Vera Cruz, and San Luis Potosi, but there are several congregations also in Mexico City.

A number of farmers from the rural community of Altamira were present on Sabbath, and especially requested that we visit the site where they are erecting a church building in their community. As it was on our road home, we did so Sunday morning, Brothers Camacho and Guerrero and a group of young folks accompanying us to show the way. We found a large company gathered, where the cement block walls had already been erected; an impromptu service was held (I think the first in the new building). We from the United States were all asked to speak, and Mr. Layman (a builder by trade) remarked that, judging from the size of the congregation, they might have to begin enlarging the building by the time it was finished. Again young folks and children made up a goodly proportion of the crowd.

The Mexican brethren entertained us royally, securing rooms for us in the city's best hotel, and providing meals for us, insisting that all be done at their expense.

It was for all of us an enjoyable and heart-warming experience, and we made

warm friends among people — mostly humble working people — whose language we could not speak. Also we visited in Brother Camacho's home and became acquainted with his splendid Christian family. We felt, as he often said, that "We are all one flock."

NOTE: Pastor Camacho is expecting to attend the Ministers Conference in Battle Creek April 28-May 3. The Missionary Board is helping to make this possible.

Church News

Items gathered from bulletins

The First Hopkinton church at Ashaway, R. I., our oldest extant church in the U. S., announced in the April 3 bulletin that a new Hammond electronic organ would be installed and in use on Easter Sabbath. A considerable portion of the cost was to be taken from the Permanent Fund.

The Tampa branch of the Daytona Beach church celebrated Communion on Sabbath afternoon, April 3, and discontinued services until the winter residents come back next fall. The next regular service is scheduled for Dec. 18.

The Little Rock, Ark., bulletin of April 3 announced that the service on April 17 would be in charge of the Communications and Evangelistic Committees. The pastor would be assisting in special meetings at Kansas City and would not be back until after the Ministers Conference at Battle Creek, early in May.

Adams Center, N. Y., had the services of the Rev. Charles H. Bond of Shiloh, N. J., for special meetings March 31, and April 1, 2, 3, with other missionary work through the week.

It is reported that the Metairie, La., church is investigating ways and means of building a new church building. The present small building has served a good purpose but it is no longer adequate.

The North Loup, Neb., church reports a great blessing from the work of Albyn Mackintosh who recently assisted the pastor in the missionary program that is being emphasized this year in so many churches.

Nortonville, Kan., reports the securing of a new church sign to be placed on the lawn near the main highway. Made of aluminum and glass, it will be illuminated at night. A brick wall erected behind it will set it off and give it dignity. Another bulletin item indicates that the Lord's Acre projects during the summer may provide funds to put a new steeple on the church next fall.

The Richburg, N. Y., church has been improving the parsonage during the past months and now has an opportunity to buy the property next door to the church. All votes at the quarterly business meeting on April 3 were in favor of purchasing the house as a parsonage. The present parsonage will be offered for sale. The building committee has been getting bids on a sizable addition to the church to provide classrooms and a baptistry. It was decided to defer action on the building project until a later date and to go ahead with making classrooms in the basement of the church.

The White Cloud, Mich., church decided at its recent quarterly business meeting to devote the Sabbath afternoon vesper hours during June "to study and discussion of some of the items of business which might be coming before General Conference this year, to prepare those interested in possible items of concern."

Services are being held in Roanoke, W. Va., again on a regular basis after a period of over a year. At present the meetings are held in the homes of members, but plans are under way to clean up and paint the little church on the hill so that services can be resumed there in May. The Lost Creek church takes responsibility for Roanoke services to some extent and urged members to lend a helping hand in this church renovation.

North American Baptist Women

(continued from page 10)

registered delegates present. The Union meets once in every five years, about midway between sessions of the BWA Congress. The last meeting was held in 1962 in St. Louis, Mo.

The purpose of the North American Baptist Women's Union is: (1) to provide Baptist women of North America with information concerning the BWA; (2) to promote a closer relationship between Baptist women of North America and Baptist women in other parts of the world; and (3) to suggest opportunities for broadening avenues open to Baptist women for service.

In 1948, the European Baptist women conceived the idea of the Day of Prayer. It was first a Day of Prayer for the European Baptist women.

Early in 1950, Mrs. Edgar Bates proposed a Day of Prayer for Baptist women around the world. She began to promote this for North America in 1951, and at the first meeting in Columbus, it was voted that a day be held on the first Friday in December. By a vote of all the continental unions, this was changed to the first Monday in November (beginning in 1963), or, if this is impossible, any day that week.

Program material for this day is planned each year by the women on a different continent. It is printed in English and Spanish and then sent to countries belonging to the BWA and associated with any of the six continental unions for further translation.

The Day of Prayer is the unifying force in the life of Baptist women around the world. It becomes more significant each year, for it is the major concern of the North American Baptist Women's Union.

This year in connection with the Baptist World Alliance Congress, meeting in Miami Beach, Florida, June 25-30, Baptist women of the world will gather for two sessions on Saturday afternoon, June 26, and on Monday afternoon, June 28, in the Convention Hall where sessions of the Baptist World Alliance Con-

The Sabbath Recorder

gress will be held. In addition there will be a reception on the afternoon of the opening day, June 25, honoring all women present.

All Baptist women who plan to attend the Baptist World Alliance meeting in Miami Beach this year are urged to write at once for housing reservations to Baptist World Congress Housing Bureau, P. O. Box 1511, Miami Beach 39, Florida. NOTE—Seventh Day Baptist women will be represented.

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.—We enjoyed a very profitable series of sermons on our denominational beliefs which began at the new year and continued through March. The Sabbath School hour was used for discussion of our Articles of Faith, with all adults meeting together, and children's classes being taught by the young people. They in turn used these topics for their discussion in the Youth Fellowship meetings. The choir tried to fit their presentations to the subjects.

We feel most fortunate to have had the services of Pastor Glen Warner this winter, while he attends seminary at nearby Claremont. This meant that though Pastor Wheeler was called away in January, and was on the East Coast all of March, the work of the church went on under Pastor Glen's leadership.

An innovation this winter was the Washington's Birthday Weekend Retreat, under the direction of Mr. and Mrs. Norman Gibson. Our fall retreats have been increasingly enjoyable, but winter ones have not been possible until this year, when heating equipment has been installed in some of the buildings at Pacific Pines Camp. We had a beautiful weekend as to weather, and it was most inspirational. Heating of the buildings will extend possibilities for renting the camp, also.

Two "Missioners" have served other churches this spring. Besides Pastor Wheeler's stay in Marlboro, Dr. L. H. V. May spent some time in Denver, Colo.

Director of Evangelism Leon Lawton is in this area during April, his visit culminating in the Pacific Coast Association meetings April 23-25. A more extended report of his work will come from the Association.

Obituaries

Clair.—Hazel Coats, daughter of William Wallace and Emma Louise Kenyon Coats and widow of William Clair, was born Nov. 6, 1881, and died after an extended illness in a nursing home at Hornell, N. Y., March 7, 1965.

She was a long-time member of the Nile Seventh Day Baptist Church, transferring to Alfred after her husband's death about 17 years ago. She was a member of the Ladies Aid and Evangelical Societies of the Alfred church, and also of the Garden Club and Civic-Amandine club.

She is survived by a daughter, Mrs. G. S. Weglau, East Rockaway, N. Y. and by a son, Richard Clair of Illinois.

The memorial service was conducted by her pastor, the Rev. David S. Clarke, at the Landon Funeral Home in Hornell, with burial in Woodlawn Cemetery in Friendship, N. Y. — D.S.C.

Crandall.—Daniel Alva, son of David Lee and Phoebe Burdick Crandall, was born in Pendleton Hill, Conn., December 25, 1879, and died at the Harlow House, Hope Valley, R. I., March 23, 1965.

After graduating from Alfred University Mr. Crandall taught in public schools in Rhode Island and Connecticut. He retired in 1930. He joined the Rockville Seventh Day Baptist by letter from Alfred, N. Y., and was a faithful and devoted member until his death.

Surviving are: his wife, Grace Dunn Crandall; three daughters, Elizabeth (Mrs. Arthur Belfleur of New London, Conn.; Abbie (Mrs. Philip Godbout) of Hope Valley, R. I.; and Madeline (Mrs. Kenneth Taylor) of Baltic, Conn.; also three sons, Daniel E. of Exeter, R. I., John L. and Harold B. A., both of Ashaway, R. I.; 27 grandchildren, and two great-grandchildren.

The funeral service was conducted by his pastor, Neal D. Mills. Interment was in Rockville Cemetery. — N. D. M.

Stillman.—William C., born Oct. 21, 1898 was adopted in infancy by Mr. and Mrs. Frank Stillman of Alfred, N. Y., and died after a lengthy illness March 18, 1965, at Bethesda Hospital, Hornell, N. Y.

He was a member of the Alfred Seventh Day Baptist Church. A painter by trade, he re-decorated the church the last time it was done.

He is survived by a daughter, Mrs. Edward Aiken, North Bergen, N. J., and a granddaughter.

Memorial services were conducted by his pastor, the Rev. David S. Clarke, at Crandall and Crandall Funeral Home in Hornell on March 20. The body was cremated and the ashes scattered. — D. S. C.

