

## Teacher and Lord

by John R. W. Stott

Looking 'round at his disciples, Jesus said,  
'You call me Teacher and Lord, and you are right; that is what I am.'" John 13:13

The Christian is under both instruction  
And authority.  
He looks to Jesus as his Teacher to  
instruct him,  
And as his Lord to command him.  
He believes what he believes  
Because Jesus taught it,  
And he does what he does  
Because Jesus said to do it.

He is our Teacher to instruct us,  
And we learn to submit  
And to subordinate  
Our minds to his mind.  
We do not presume to have views or  
ideas or opinions  
Which are in contradictions to the views  
and ideas of Jesus Christ.  
Our view of Scripture  
Is derived from Christ's view of Scripture,  
Just as our view of discipleship,  
Of heaven and hell,  
Of the Christian life,  
And of everything else,  
Is derived from Jesus Christ.  
Any question about the inspiration of  
Scripture  
And its authority  
Therefore resolves itself to:  
'What did Jesus Christ teach about  
these points?'

We would say,  
Without any doubt,  
That he gave reverent assent to the  
authority and inspiration of the Old  
Testament.  
There is no indication anywhere in his  
teachings  
That he disagreed with the Old Testa-  
ment writers.  
He regarded the words of the Old Testa-  
ment writings

As being the words of God.  
He submitted to them in his own life,  
He believed them,  
He accepted their statements,  
And sought to apply their principles.  
He regarded Scripture as the great  
arbiter in dispute.  
He said to his contemporaries,  
'You make many mistakes,  
Because you don't know the Scriptures.'

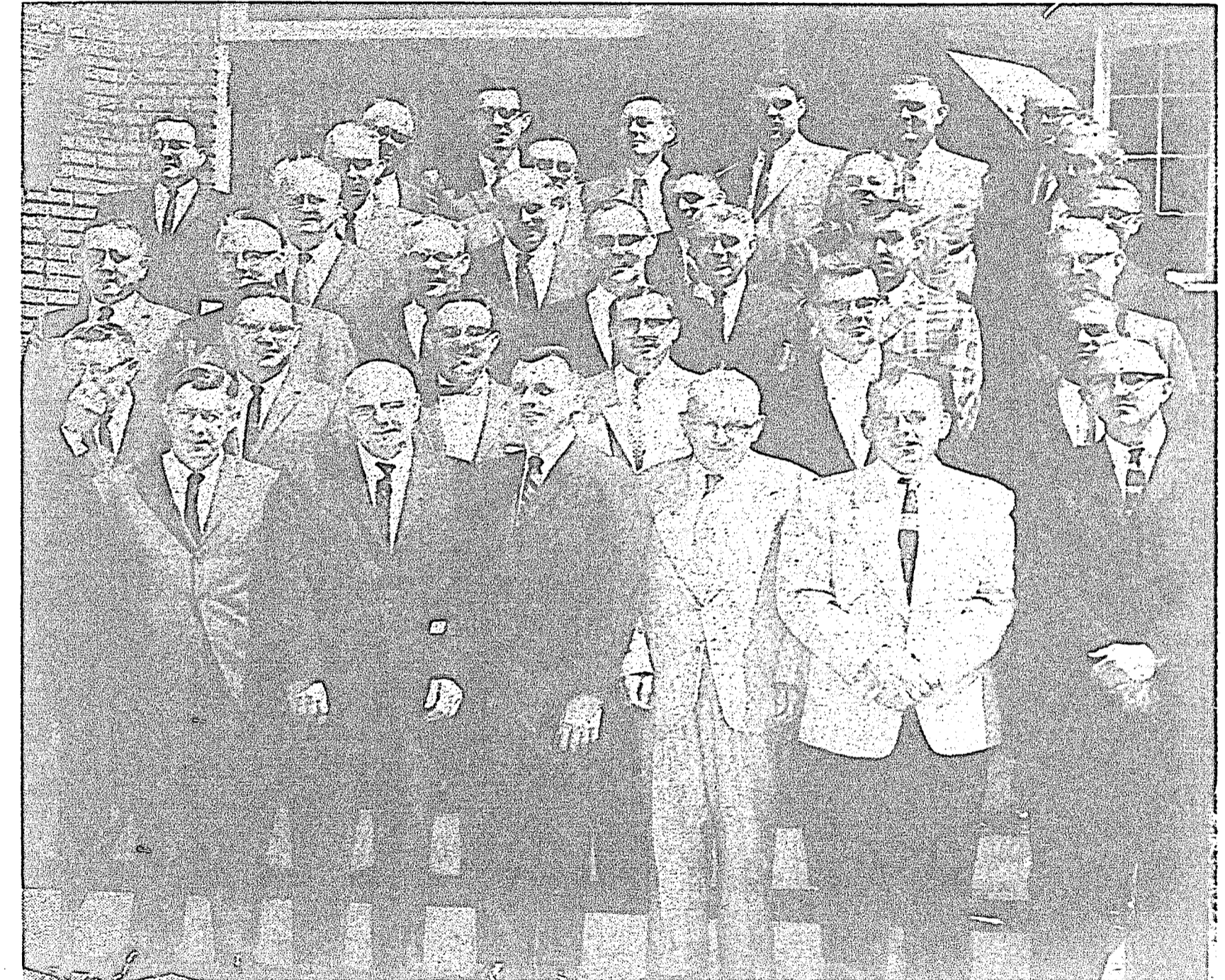
We find in the New Testament  
That he invested the apostles with  
authority  
To teach in his Name.  
He said that the Holy Spirit  
Would lead them into all truth,  
Would bring to their remembrance what  
he had spoken to them,  
And would show them things to come.  
He evidently expected  
That in the providence of God  
There would be others to interpret,  
Expound,  
And bear witness  
To the revelation given in himself,  
Just as there were prophets raised up  
by God  
And inspired to bear witness  
To what he did in Old Testament days.

To sum up,  
The authority of Scripture  
Is due to the inspiration of Scripture.  
The Old and New Testaments  
Are authoritative in our lives,  
Because they are in fact inspired.

And therefore,  
Since Jesus Christ is our Teacher  
As well as our Lord,  
The authority of Christ and the authority  
of Scripture stand or fall together.

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# The Sabbath Recorder



**Ministers Conference at Battle Creek**

Those who were present on the second day of the biennial Seventh Day Baptist ministers conference April 28-May 3 are pictured here. One or two came later. The picture was taken by the editor. Beginning with the front row, left to right, the following identification is believed to be correct:

Earl Cruzan, Neal Mills, Donald Richards, Clifford Beebe, Kenneth Davis and Charles Bond; second row: Everett Harris, Edgar Wheeler, Duane Davis, Wayne Maxson, Victor Skaggs, Elias Camacho; third row: Jitsuo Morikawa, Paul Maxson, Charles Swing, Paul Osborn, Earl De Land, Don Sanford, Harmon Dickinson; fourth row: Rex Zwiebel, Herbert Polan, Leslie Welch, Eugene Fatato, Elmo Randolph, Delmer Van Horn; fifth and sixth rows: Kenneth Van Horn, Adolph Showers, Paul Green, Addison Appel, Leroy Bass, Herbert Saunders, Leon Lawton, Francis Saunders, David Clarke.

# The Sabbath Recorder

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Member of the Associated Church Press

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## Lest We Forget to Communicate

Are you fully aware of the meaning of the word "communicate" as found in the King James Version of the New Testament? We hear the term used so much in these days with the modern meaning of getting the gospel message across that we tend to forget that in all but one of the times it is used in the New Testament it has reference to giving. It is not such a serious matter if we forget the denotation and connotation of one or two words; it is more serious if we forget to do what is required of us by the Scripture.

Here is what the Bible says: "To do good and communicate, forget not: for with such sacrifices God is well pleased" (Heb. 13:17). This meaning is again made clear in Philippians 4: 14, 15, which reads: "Notwithstanding ye have well done, that ye did communicate with my affliction." Paul goes on to say that their church was the only one that communicated with him concerning giving and receiving. One church didn't forget; some others did.

There was a work to be done in New Testament times that couldn't be done by one church alone. The same is much more true today. When we look at the total contributions of our churches during the month of April to a denominational work that cannot be carried on by one church or a few churches we are painfully aware that a great many of our people did not heed the admonition of Hebrews 13:17, quoted above; they forgot to communicate. As a result some of the work is languishing. The treasurers of our boards and agencies faced problems in writing the checks that have to be written every month to further the work. This is a type of negligence that we might try to justify from a rocking chair position but hardly from a kneeling position. Furthermore, we agreed among ourselves by democratic action in General Conference on how much work we would do as a people each month during the year. This makes any forgetting that much more inexcusable.

Why did we forget to give generously last month? Each one will have to answer that for himself. The figures on the back page of this issue seem to indicate that, on the average, our churches will need to send in nearly twice as much money

during the last five months as was sent in during April if we are to finish the year with our bills paid and all the budgeted work done. This is not at all impossible, but it will become impossible if we continue to "forget to communicate." Let's do better! This remembering of the world needs is something for every individual to give attention to—including church treasurers, who sometimes forget how many people in so many places depend on their faithfulness in promptly forwarding contributions (communications).

## Remember the Sabbath

Many newspapers regularly carry a brief item under a fairly large heading "Word of God." This syndicated feature consists of a selected Bible verse with one or two sentences of comment on it. People look for this item and get help from it each day. There is no identification of the writer who selects the verses and make the comments. Our readers may be particularly interested in the item that appeared in the May 2 issue of the *West-erly Sun*, the only daily in the United States that has a regular edition on Sunday.

The verse was, "Remember the Sabbath day to keep it holy" (Ex. 20:8). Here is the comment: "The Sabbath was made for man, not man for the Sabbath. You can't afford to miss the refreshing change from material to spiritual thoughts; your body needs it, your soul needs it. It adds rather than detracts from your span of years and usefulness."

It is presumed that the writer was thinking of Sunday rather than the Sabbath when he wrote this and that the majority of readers made what seems to us to be a strange mental transference of application. We would voice a hearty "amen!" to the use of the Sabbath Commandment and the well-chosen words—properly applied to the seventh day—the only weekly Sabbath of the Bible.

Hunger does not produce communism, but communism creates hunger. Some of the poorest people have rejected communism. Communism does not feed on empty stomachs, but on empty heads.

MAY 17, 1965

## Guest Editorial

### BAPTIST FREEDOM

By George E. Parrish  
(Member of Commission)

As Seventh Day Baptists we cherish the Baptist belief in the individual's freedom—freedom to worship God according to the dictates of one's conscience, freedom to interpret Scripture as the Holy Spirit leads us without regard to our neighbor's interpretation, freedom to govern our local churches as the local body sees fit without pressure from any denominational ruling body, and so on through many fields of expression.

Seventh Day Baptists have freedom of many kinds and no doubt most of these are good. We have one freedom however, that is not good. It is not good for the work of Jesus Christ; it is not good for the Seventh Day Baptist General Conference; it is not good for us as individuals. This is the freedom to do nothing.

The freedom to do nothing is the one too many of us exercise the most. We really take advantage of this one. We have no one to tell us what we must do, so what happens? We do nothing! Or in the event we do something, it is something more pleasing to us than what we really know is the proper thing to do. We are free to do our work rather than what God would have us do. We are free to participate in church work, of any and all kinds, and we are free to leave it alone, whichever happens to suit our fancy. We are free to do the work whereunto we are called, or free to go our own way.

Perhaps we Seventh Day Baptists should re-evaluate our freedoms and remember that were it not for those who have gone before, those who choose to work for freedom rather than exercise the freedom to do nothing, we would not have the things we enjoy so much today.

The price of freedom, it is said, is eternal vigilance. We as a people, pastors, and laymen would do well to be more vigilant.



**Ministers  
Conference  
Considered  
Worth While**

Dr. Jitsuo Morikawa, Guest Lecturer

"Communicating the Gospel" was the theme of the biennial conference of Seventh Day Baptist ministers held in Battle Creek April 28 to May 3. With such a theme and a well-organized program that called for the participation of almost every available minister it could be expected that the verdict at the close would be that it had been tremendously worth while. Such was the case. Those who may have felt that they could not well leave their work for a week seemed to be of the opinion that they had gained something in the way of instruction and fellowship and quite a little in the way of motivation and know-how for a wider ministry.

The brethren (no women ministers) came from far and wide although no churches west of North Loup, Neb., sent their pastors. The West Coast and its particular opportunities for service was, however, represented by Leon Lawton who had just completed a month of evangelistic work and survey there and by Francis Saunders who only recently transferred from a church in Los Angeles to one in West Virginia. Most of the pastors from North to South on the East Coast were present. The greatest distance traveled was by a man previously unknown by face, Elias Camacho, of Tampico, Tamaulipas, Mexico, leader of 28 churches south of the border under the name Seventh Day Church of Christ. The ministers this time represented the active pastor better than usual. There were only one or two retired men, one student pastor, and very few licensed men who were not active pastors. The total number registered was 39. Present throughout the sessions were Harley D. Bond, executive

secretary, and Mrs. R. T. Fetherston, Conference president (a resident of Battle Creek). Other commitments prevented some from attending and made a few late. Some had to stay at home for reasons of health, and one, Ralph Hays, felt he had to cancel his plans on account of beginning construction on a new church at Metairie, La.

The Battle Creek church people went beyond all expectations in gracious and liberal hospitality. Homes were opened, breakfast served, and several other meals provided at the church without cost. One couple provided the Sunday dinner for all at one of the restaurants. The Youth Fellowship financed and served the supper on Sunday evening. The new Parish House next door to the church, which is equipped for a community recreation program was the place of registration and of occasional relaxation for those who wanted to try table tennis or billiards. All meetings were held in the comfortable church auditorium with the exception of the closing Communion service which was held in the dining room around candlelight tables simulating the Upper Room where Jesus instituted it.

The days, from Wednesday afternoon to Monday noon, except for the Sabbath, were occupied with study papers, lectures, Bible studies and discussions, with a number of 30-minute worship services. Four of the Minor Prophets were studied in considerable depth by the lecture method. Don Sanford presented "Haggai—the Unifying Symbol." Clifford W. P. Hansen lectured on "Habakkuk—Judgment and Faith." S. Kenneth Davis lectured on "Amos—A Call for Social Justice." Edgar Wheeler closed the series with "Hosea—For God So Loved the World."

Dr. Jitsuo Morikawa, head of the Department of Evangelism of the American Baptist Convention, was the guest lecturer, presenting three hour-long messages with about 45 minutes of discussion after each one and group discussions of the series on the last day. The guest speaker divided his lectures into "The Mission of God," "The Mission of the Church" and "New Styles of Mission." The presentation was thoughtful and challenging. An ecumenical leader himself, Dr. Mori-

kawa expressed fear of the consequences of church union of like bodies that might result in a power structure. He would recommend conversations between unlike bodies so that ways could be explored of doing a great work for God. He also emphasized a purification of the local church perhaps by decimating its membership and really working undenominationally with the remnant, which is the true church. Perhaps more of his ideas can be presented in later articles.

The ministers conference was not just for ministers. All the evening services were open to the public and were attended by quite a number from the local church. The messages were helpful to all. Over the Sabbath the Northern Association met at the church, drawing its speakers from the visiting pastors and denominational leaders who were there for the conference. The ministers also had the opportunity to listen to the outreach plans for the Association and to observe new buildings and new techniques at Camp Holston on the evening after the Sabbath.

Among other things the brethren assembled at Battle Creek had a chance to share information and views publicly and privately about a number of issues that are before our people and will be discussed at General Conference. In many ways this likely to prove beneficial, for it cleared up some misconceptions and misgivings. The ministers were assured that committees are not moving too fast in considering denominational reorganization, talks with another denomination, or the setting up of a Seventh Day Baptist World Federation. The value of the latter was pointed up by the presence of a representative from another Sabbathkeeping conference, by a need in Burma and the readiness of churches in two other countries to join the federation.

It was felt by many, if not all, of the brethren that they would go back to their churches and denominational tasks with new vision, new zeal, and new qualifications for the work before them. The conference had been unusually harmonious.

The present writer felt that all entered feelingly into the closing Communion service. Nearly all gave brief testimonies

**MEMORY TEXT**

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. 4: 29.

when opportunity was presented. The room a basement room, the windows were of colored pebble glass and the curtains were drawn so that the candles would furnish the light. A brightly burning candle was before each participant. It was observed, however, that some of the light of the sun filtered into the room, enough so that it made a shadow on the table of the burning candle. Perhaps this is symbolic of how little our lights are and how great is the light of the love of Christ shed abroad in this world.

**Sabbath Recorder Notes**

The May special issue edited this time by the Rev. Leon R. Lawton went out last week under date of May 10. The managing editor regrets that it was delayed a few days in the print shop. The use of color and the printing of over 9,000 copies instead of 1,600 involves more time. Regular subscribers get the special issue as a bonus without extra cost.

There have been complaints recently in numerous churches that the **Recorders** were being delivered as much as one or two weeks late. This is a matter to be taken up with the employees of the Post Office Department. Until last week your **Sabbath Recorder** has always been in the mail on the Friday preceding its Monday publication date. This schedule will be adhered to in the future as in the past.

Comments on the May special issue may be sent to Mr. Lawton at 293 Highland Ave., Battle Creek, or to the office at Plainfield.

It is expected that the next special issue will be dated the second Monday of November and that it will be edited under the auspices of the Youth Work Committee of the Board of Christian Education, the editor being chosen by that committee.

# In the Service of the Lord

Sermon preached by Pastor Earl Cruzan on April 10, 1965, at the 125th Anniversary of the Pawcatuck Seventh Day Baptist Church in Westerly.

In the Centennial sermon preached by Pastor Harold R. Crandall in 1940, he had, among other things, these words to say: "We are built upon a heritage of life which comes from the foundation of the world. . . . This church was founded by and has been composed of people who stood firmly on the principles they believe to be right; there was no compromise, no half-way doing with them." He goes on to say that lives can be measured only by the kind of vision that we have. I wanted you to think about a heritage from the foundation of the world—a people who stood firmly on conviction without compromise or half-way doing of that which they believed—and vision is that which measures life.

One hundred and twenty-five years is a longer time than that of any man; yet not a long time in the history of man himself. It is, however, significant in the history of an organization for it means that at least six generations have found value in it. History-wise, this church can be traced back in direct line of descent to 1671 in Newport, R. I., when finding it almost impossible to continue in the Baptist church and to practice their convictions, a group of men and women formed the first Seventh Day Baptist church in America. The First Hopkinton church in Ashaway is our mother church.

These churches were organized because men and women in their commitment to Jesus Christ as Lord and Savior, turned to the pages of the Scriptures for guidance and direction in the living of the Christian life. They were so committed to Jesus Christ and His teachings that the traditions and practices of the past were no deterrent to their freedom of thought.

As they studied they believed that it was the will of God that there be sacred time for man, coming every seventh day. Many others would have agreed with them in this, for the Puritan influence was yet strong and a Sabbath emphasis was made

and felt in this land. Their study of the Scriptures revealed to them that the seventh day of the week is the Sabbath of God. And so they sought to follow this teaching also. This set them apart from other Christians. We shall not go into details here as to their arguments or their reasoning.

In the year of 1840 there were enough people of this persuasion in the settlement of Pawcatuck Bridge to establish a church of their own. They petitioned the mother church at Ashaway for permission to separate from them and to organize their own church, and this petition was granted. Fifty-one people became charter members of this church. Seven years later they built a church of their own. And in 1879 they added to the church as their numbers had increased so that they needed more room for worship services. In 1964, they built another addition, an education building, which was dedicated this morning.

Among these men were such as George H. Utter who served his community and state in several legislative capacities, especially as governor, and who at the same time served his church and remained true to the conviction of his mind. He was in church every Sabbath morning. The work of the state was taken care during the week. He did not hesitate to delegate someone else to take his place at positions of honor and prestige when they conflicted with the Sabbath. We could speak of others, but time does not allow.

The reasons for organizing, for building and adding to the building have always been from a desire to do the most effective work for the kingdom of God that it is possible to do. The church has not been unmindful of mission. While it was needful to build a larger sanctuary in 1879, it is seldom that the sanctuary is filled on a Sabbath morning in 1965. There is, however, the vision and the desire for service which has resulted in

the new building. May God grant to us that it may be used to the utmost in the work of His kingdom here in Westerly.

## Three Basic Purposes

I believe that there are three basic purposes for the church. Here, I speak more of the organization that I do of building, for the building is only one of the tools of the organization.

1. **For worship**—that there may be opportunity to come together to worship God, to share in the great hymns and meditations of the Christian faith, to be led to the throne of God in the searching of the heart in prayer, to be challenged by the Word of God and so directed to living in the present day—for this the church exists. It is here that men may be filled, and stimulated and challenged in the great work of Christ, which He has left for His church to fulfill.

2. **For fellowship**—man is gregarious; he does not like to be alone. He enjoys the company of others. And so the church is here for fellowship. It is here that it might give a fellowship in Christ within a company of those who are concerned about the work of the kingdom. It is here that we may come together not only in social life, but also in many ways to help one another. We need to encourage one another in the Christian life. Remember the words of the Scripture, "Bear ye one another's burdens and so fulfill the law of Christ." The Scriptures also tell us to bear our own burdens. In these words of teaching we see the need to carry our own load; yet recognizing that even as we sometimes need help in the carrying of it, we may also give help to others in the carrying of the load that is theirs. This is a part of the Christian fellowship.

3. **For outreach**, or mission—the gospel of Jesus Christ was never meant to be kept to one's self. It is always a message to be shared. It is to be shared with our family, and also to be shared with our associates in the world of business, in the social areas, and in outreach around the world. This is also true of any conviction that sets one apart from others

in the following of the Word of God. Never should we look down upon one who is so zealous for his belief that he shares it with others. And so the church exists to share its message—the message of Jesus Christ, and the keeping of the commandments of God. Should one object to the word, commandment, then let us think in terms of following the revealed will of God in the way of righteousness, and that we follow it because we are so committed to Him that we are convinced that the way of righteousness which He has revealed to man is the abundant way of life.

## Three Major Considerations

As the Pawcatuck Seventh Day Baptist Church, we have three major considerations. On none of these do we have a monopoly; yet with the combination we may well have a united witness to make that no other makes. These are for ourselves, but even more to share with others. May it be that we not let ourselves get in the way of the mission that Christ has for us!

1. That which is common or mutual concern of all who take the name of Christ is the gospel of Jesus Christ. This is the message of God's love. It declares that the resurrection is an event in history which vitally affects all men who will know it. In the love which God has shown toward man, there is absolute forgiveness of sin for every man who recognizes his need of forgiveness, who comes to God in faith believing that sin is forgiven through Christ. **This must be shared.**

Man is not valued in the eternal view according to what he has done, but rather by his acceptance of the sacrifice of Christ, and his commitment to the way of life which He has shown. Neither does the evil of his life become such a burden that he cannot stand straight; nor does the goodness of his life exalt him above his brothers. The love of God declares him to be a child of God, through the sacrifice of Jesus Christ. **This must be shared the world around!**

(to be continued next week)

## Glimpses of Ministers Conference



Between sessions there are opportunities for private discussions and counseling relating to various areas of work. Here Secretary Harris, just returned from a visit to the work in British Guiana, South America, confers on the church steps with Leroy Bass the young missionary who will be studying for a year in this country before replacing the missionary family now on the British Guiana field.



Home field workers not well known to most of our people are pictured here. H. E. De Land, a resident of Metairie, La., acts as pastor of the Hammond, La., church. He frequently visits and encourages Adolph Showers, the pastor of the Hammond Westside Fellowship. The two came together to the ministers conference at Battle Creek and demonstrate here the fellowship that exists between them and their churches.

## Church Planning for New Communities

New towns, super subdivisions, new communities are springing up all the time in this country, particularly in metropolitan areas. Some 150 of them have sprung up since World War II. Many have been just sprawling subdivisions of row upon row of identical houses by land developers having not much more in mind than getting as many housing units as possible on a given number of acres. Few of them have been fully planned communities with concern for preserving natural beauty or reserving proper space for houses of worship. The result has been far from pleasing.

Now there are a number of planned communities on the drawing boards or in actual construction which have a church coverage plan along with other plans. Notable among these is Columbia, Md., between Baltimore and Washington, a community of 14,100 acres that is expected to reach a population of 125,000 when completed in the next ten or twelve years. The developer, James W. Rouse, a dedicated Presbyterian layman, states his philosophy: "There really can be no other right purpose of community except to provide an environment and an opportunity to develop people."

Dr. Stanley Hallett, executive secretary of the Department of Church Planning for the Church Federation of Greater Chicago, made a preliminary study for the National Council during the summer of 1964 of the opportunities for church planning in the new town and his 29-page report is designed to be a working paper serving as a reference point from which to make further plans.

Briefly, proposals call for development of Columbia along the lines of the cluster concept. Unlike conventional development which indiscriminately levels natural landscape and sets look-alike houses in a monotonous grid pattern, Rouse's plan will cluster a variety of housing types around existing natural features with wide expanses of green space between "neighborhoods."

Dr. Hallett made a comprehensive survey of the needs for religious facilities based on population projections for Columbia. He estimated 40 to 60 local Protestant congregations with median memberships of 1,000 will be needed to provide for a total membership of 40,000 to 60,000; he proposes that each village will need a church seating capacity of 1,500 to 1,900 if attendance is divided between two services; and he projects possible costs per village for worship facilities from \$600,000 to \$1,330,000.

To maintain flexibility so that available facilities meet the community's needs, Dr. Hallett suggests the formation of a non-profit religious facilities corporation to build, own and manage buildings which could be used by various religious groups on a combination of lease, rent and fee basis.

Such a corporation, he explains, would make excellent facilities available for each congregation even in its earliest stages of development, would reduce the cost to each group, and would overcome competition between churches for status which "occasionally reflects itself in exorbitant expenditures on buildings." The facilities held in common could be supplemented later by construction of sanctuaries which would be owned and operated by local congregations, he added.

How could such a program as outlined above be related to Seventh Day Baptists who might elect to live in this new community? That a sizable number of our people would locate there is not beyond the realm of likelihood. We already have Seventh Day Baptists in that general area who do not own their own homes. Others might be attracted to Washington by the opportunities of some type of federal or military service. There is a program on foot for a much expanded Washington area church program. Would it be possible for Seventh Day Baptists to concentrate here and use the community centered church facilities? On the face of it such two-day use of such facilities would seem quite normal. Anyway, if others can dream and plan, why can't we? Shall we have a church in Columbia, that city of Maryland that is yet unborn?

MISSIONS — Sec. Everett T. Harris

## Spring Meeting of Missionary Board

The spring season is the time of new growth and hope for the future. Such a time of promise characterized the meeting of the Missionary Board held on Sunday afternoon, April 25, 1965, in one of the new rooms of the Educational Wing of the Pawcatuck church.

One particularly encouraging item of interest to all the denominations was the report of Treasurer Karl Stillman that the Missionary Board is about to receive \$20,319.50 indemnity for damage to property of our China Mission caused by the Japanese occupation in 1937. The filling of this claim was stated as one valuable result of Seventh Day Baptist membership in the Division of Foreign Missions of the National Council of Churches through whose auspices the knowledge of our right of indemnity was made known to us.

Growing out of this knowledge of unexpected funds becoming available to the Board and in view of the report of Secretary Harris on his recent trip to British Guiana of opportunities for growth there and the great need for medical service in the tropical city of Georgetown, the following resolution was voted: "Resolved that inasmuch as a definite need for a medical clinic in Georgetown, British Guiana, has become apparent and extension of Malawi medical work is already underway, the secretary be directed to make a special effort to interest individuals with existing medical, nursing and teaching education and experience in this challenging Seventh Day Baptist work and to counsel with young people to take appropriate educational training to qualify for employment by this Society as soon as ready, all in accordance with program being currently planned by the Missionary Board."

The corresponding secretary reported on the acceptance by Pastor Leroy Bass of the call of the Missionary Board to serve as missionary to British Guiana. He noted that Pastor Bass has agreed to take two semesters of study in preparation for this

service, studying under the guidance of Dean Victor Skaggs of the Ministerial Training Center at Plainfield. Pastor Bass has requested release from the Nortonville Seventh Day Baptist Church as of July 31, 1965, and has been enrolled as a student at Eastern Baptist Seminary in Philadelphia, beginning studies in September of this year.

The corresponding secretary reported that the Rev. David Pearson was requested by the Executive Committee to consider serving another term of missionary service in Malawi, Africa, conditional on his willingness to prepare as a "teacher of pastors" and to return as a "Director of Religious Education" rather than as "Head of the Mission." Pastor Pearson is presently considering the matter, along with calls from more than one Seventh Day Baptist church in the United States.

The African Interests Committee noted that consideration is being given to the possibility of transferring some of the work of Makapwa Mission to another area, probably Blantyre, where it can be carried on more conveniently for the pastoral training phase . . . This eventuality should be explored further . . . when Pastor Pearson is present to advise and consult.

It was voted that a proposed Constitution and By Laws as prepared by Lilley, Wills and Company, lawyer firm in Blantyre, Malawi, and studied by Missionary Board leaders be approved as basis for incorporation of the Central Africa Conference of Seventh Day Baptists subject to the approval of the Executive Committee of the Makapwa Mission, and that they be authorized to proceed at once with incorporation, with the reservation that any changes be referred to the Missionary Board for further consideration and possible approval.

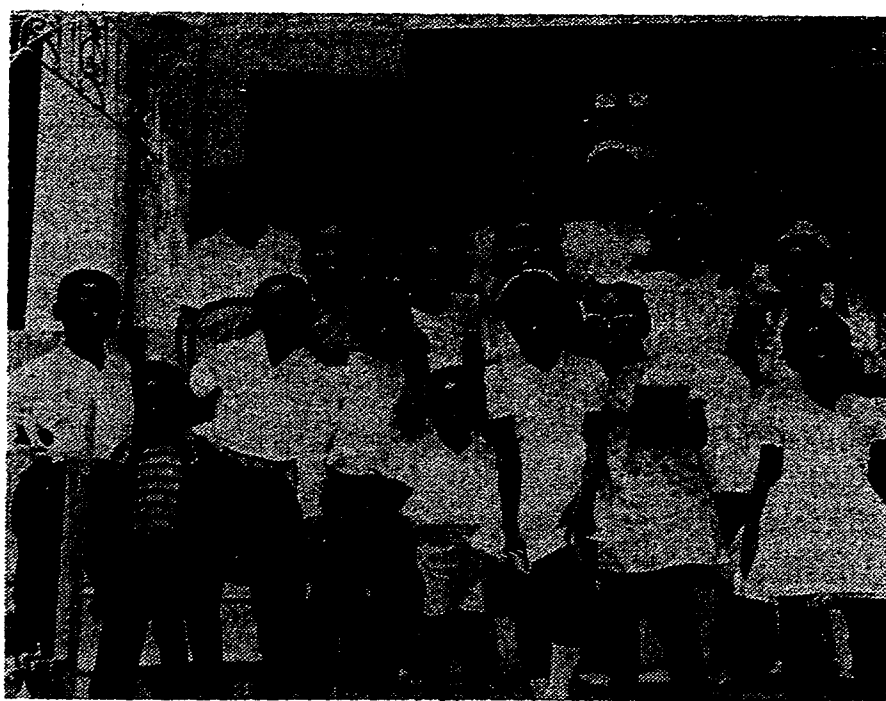
Approval was given to a plan to purchase a 1964 Volkswagen Van for use of our missionary workers in British Guiana at a cost of \$2,100 minus the cash value of the present mission car, \$540, for a total outlay of \$1,560.

It was voted that the budget item for rent of home and worship center at Georgetown, British Guiana, in the Board's

1965 and 1966 budgets be increased from \$64 a month to \$120 a month, thus permitting our mission family (the Leland Davises) to move to a larger and more centrally located building. This would provide a three-story house, the first floor of which would be used for Sabbath School classrooms, library, etc., the second floor for an enclosed worship center, and the third floor for living quarters for the Davises, up high enough to receive cool breezes from the Atlantic Ocean. The particular house which is hoped may be rented has just been vacated by Southern Baptist missionaries who are building their own church a few blocks away.

Two more recommendations were approved as long range goals: (1) the acquiring of a house of worship in Georgetown separate from the dwelling place of the missionaries; (2) the beginning of a medical center at Georgetown as soon as personnel and facilities can be secured.

As the Missionary Board meeting came to a close there was a spirit of optimism and oneness of purpose that surely would have lifted up the heart of any Seventh Day Baptist that loves the Lord Jesus Christ and wants His Kingdom extended into all the world.



In Kingston, Jamaica, when the editor unlimbers his camera after church the young folks just naturally group themselves for a picture. And when the camera is a Polaroid, they are delighted to see themselves in the picture.

THE SABBATH RECORDER

WOMEN'S WORK — Mrs. Lawrence W. Marsden

### What One Society Is Doing

The Women's Society of the Pawcatuck Seventh Day Baptist Church has completed a second busy year\* with a total membership of 61, and average attendance of 23 at the eight meetings. An extra "dinner out" time was held in September combined with a surprise bridal shower for one of our young members. Mrs. Everett T. Harris served again as president, a most efficient one.

There has been a worship service at each meeting, and good and varied programs. Two meetings have been preceded by dinners designated as "Thank Offering dinner" and "greenback dinner."

Money raising projects include the usual spring and fall rummage sales, and the Christmas sale (the 83rd annual one for our church women, a proud record). Two summer projects were a most successful auction in June and a large, bazaar type sale in July, proceeds from each of these netting over \$470.

The group made arrangements for the annual church dinner and furnished committees for several fellowship luncheons and the Christmas party. New drapes and cushion coverings for the church vestry have been donated and one bedroom in the parsonage totally redecorated through the society's financial sponsorship.

Working through the United Church Women, the society helped with the UNICEF collection at Halloween, World Community Day, and made and equipped six school bags to be sent abroad for UCW. Layettes and other clothing were also contributed to the UCW.

As a result of the November thank offering, several monetary gifts were sent retired missionaries or other friends and the usual Christmas gifts were given. May baskets and Christmas baskets were also prepared and distributed to shut-in

\* Mention is made of our second year as "The Womens Society." This is because two years ago the Women's Aid and the S.D.B.'s reorganized into the Pawcatuck S.D.B. Women's Society of Westerly.—Keyworker.

members and other friends. Recorder subscriptions were paid for in several cases.

Members of the group have made bandages for the Westerly Hospital and several have served at the hospital gift shop on Sundays.

The keyworker, Susie Beebe, has done a good job of keeping members abreast of work of the denominational Women's Board.

Contributions were sent to two projects at the British Guiana mission and a Jamaica scholarship was again provided. Three hundred dollars were sent to Our World Mission and \$100 to the ministerial retirement fund through the church treasury. Christmas contributions were also made to the R. I. Medical Center and veterans hospital through the Westerly Red Cross. Twenty May baskets were also decorated and filled for medical center patients.

Two payments on the building fund pledge of \$400 each have been made this year. — Gretta Potter, secretary.

### Only a Dishcloth

By Mrs. Berta Coon, Milton, Wis.

I am only a simple dishcloth.  
Made for homely daily work,  
At tasks I am always proud to do,  
I was not meant to shirk.  
I am white, and soft, and absorbent,  
And fashioned with loving care  
The dear one who counted my stitches  
Made me carefully, with prayer.  
I serve alike, the rich, the poor.  
I wash their dishes, and wait for more.  
The nickels, and dimes, and quarters I  
bring  
Are to help my church; I serve a King.

The dishcloth, one of many made by a lady in a rest home for sale by the Ladies Aid, inspired Mrs. Coon to write this verse, which accompanies the dishcloths. Four of her poems have recently been accepted for publication by Ideals.

### SABBATH SCHOOL LESSON for May 29, 1965

"You Are the Man"

Lesson Scripture: 2 Samuel 12: 1-10

### From Sabbath School to Church Membership

Relation of church members who came through the Sabbath School and the total number of new members in our churches — 1957-1964.

Year	Members of Sabbath School who became members of the church	Number of new church members by		
		Baptism	Letter	Testimony
1957	86	83	79	15
1958	85	97	59	43
1959	117	155	55	32
1960	139	125	46	22
1961	118	137	49	28
1962	96	98	64	33
1963	156	140	37	28
1964	120	103	77	38
<b>Total</b>	<b>917</b>	<b>938</b>	<b>466</b>	<b>239</b>

Total new members in church, 1643.

These statistics do not tell the whole story nor are they entirely accurate as several Sabbath Schools refuse to cooperate by sending in the statistics. Since most of the churches report their increases, it may be supposed that actually more come through the Sabbath School than we have reported.

Members of the Sabbath School who joined the church comprise 98% of the increase by baptism.

Sabbath School members who joined the church comprise 55% of the total increase in membership.

We can suppose that a substantial percentage of those joining by letter orig-

inally came through the Sabbath School, as well as a fair percentage of those joining by testimony.

Our Sabbath Schools are not nearly as effective as they could be, yet a large percentage of increase comes, at least in part, through the efforts of the Sabbath Schools.

It is fair to say that becoming church members does not tell the whole story as most of those who take an active interest in the Sabbath School as pupils become honorable citizens even though they do not affiliate with our church. I know of no hoodlum who has been an active member of one of our Sabbath Schools.

#### Microscope Praying, Microscope Prayer

The great scientist is ever aware of the something beyond his specialty. It is said that once a student entered the laboratory of Louis Pasteur and saw the great man bent over a table with his head bowed. He assumed that Pasteur was in prayer and waited in silence until he raised his head. As the scientist turned around he noted that he had been peering into a microscope.

"Oh, I thought you were praying."

Pasteur answered, "I was."

— Norman K. Elliott in *How to Be the Lord's Prayer* (Fleming H. Revell Co.).

#### Milton's New President

It was announced in the March 15 issue that the president of Milton College, Dr. Wallenfeldt, had resigned and his place was being taken immediately by Charles W. Banta as acting president. At that time there was no indication as to who might be chosen as the next president.

The trustees met on April 28 and officially named Charles W. (Bill) Banta as the new president. Mr. Banta has been in charge of the development program of the college since last July when he became one of the three vice-presidents. He is a graduate of Drury College, Springfield, Mo., and received his Master of Science degree from the University of Missouri.

He has also done postgraduate work at the University of Wisconsin. He had previously served on faculties at Hastings College (Neb.), the University of Wyoming (Laramie), and Bradley University (Peoria, Ill.), as well as at the University of Wisconsin in Madison.

In assuming the presidency Mr. Banta emphasized that it was his conviction that the advances needed were largely financial rather than some of the things introduced by his predecessor. He stated in the alumni magazine of April:

"Milton College exists for one purpose — to educate, to the best of our ability, the students who consider it a privilege to come to this school. Every other activity on our campus has been developed to support the academic function in every way possible. . . .

"It is my feeling that we need to take a good objective look at where we have been, where we are, and where we are going in the future. The Milton College family — trustees, administration, faculty, students, alumni, and friends — must work together to determine the direction of this great college, because each of us is an important part of Milton College. . . .

"It is my conviction that this college has all the ingredients for becoming one of the finest colleges in the United States. To accomplish this will require an attitude on the part of all of the college family to work together. Even though we know many of the things we want to do, because it is not possible to do them all at once, we shall determine priorities and follow a time schedule to implement these priorities as fast as possible. We need and welcome your ideas and suggestions. Please feel free to write or contact me any time to share your thoughts. We need to work harder than ever as a family in a feeling of mutual understanding and respect."

Several things have already taken place during the brief administration of the new president — things that tend to increase the confidence of Seventh Day Baptists in the new president as he makes faculty adjustments and seeks to preserve the high ideals for which the college was founded and for which it has long stood.

## Youth News

### Mid-Continent Spring Retreat

The North Loup, Neb., Youth Fellowship was host to the annual Mid-Continent Association youth spring retreat on April 9, 10, and 11.

Three were from our Kansas City church, 12 from Denver, and Boulder topped them all with 16 representatives. Twenty-five from the host youth fellowship attended the retreat.

Sabbath began with prayer meeting Friday night featuring a film on "The Day God Comes Again." The sermon Sabbath morning was given by Pastor Mynor G. Soper, former pastor at North Loup. The rest of the service was led by Pastor Duane L. Davis and the 1964-65 officers: Peggy Williams, president; Phyllis Fuller, vice-president; Joy VanHorn, secretary; Allan Cox, treasurer. The afternoon session began with a 15-minute devotional led by the Denver church. A play, "Armor of Light" following the retreat theme of "Put on the Whole Armor of God" (Eph. 6:11), was presented by Peggy Williams, Kerry Fuller, Richard Fuller, Bernard Keown, and Robert Fuller. A short panel discussion followed. Sabbath recreation time was followed by supper at the church. Acts II and III of the play were presented shortly before sundown. A Hootenanny with some of our local talent performing was led by Pastor and Mrs. Mynor Soper. A roller-skating party ended the day of activities.

Devotions by Boulder followed the youth breakfast Sunday morning at the church. The morning activities were concluded by the business meeting. Committees were appointed to write a new constitution and to form an opinion from the youth side as to what should be done about Associational Camp rotation, to be presented and approved next year at Mid-Continent Retreat. Next year's spring retreat will be held in Denver with Shirley Crosby, president; Ed Hansen, vice-president; Sheila Davis, secretary; and Dorothy Hastings, treasurer. Nortonville's devotional began the afternoon session. The final panel discussion was held at this

time. A basketball game was held later at the local school gymnasium.

The weekend was climaxed with a banquet gayly decorated in spring pastel colors and spring flowers. The main feature of the program was a film, "The Broken Mask."

—Peggy Williams.

#### From Little Genesee

The Youth Fellowship members have been busy with the weekly cleaning of the church. On April 2-4, they were hosts to the young people of the Trinity Presbyterian Church of Rochester, a Negro church. Activities included a hay ride, tour of a farm, progressive supper, and a tureen dinner held after church. This "Experiment in Christian Living" proved very successful. On April 23-25, the SDB YF members were guests of the Rochester young people. A tour of the city, visits to a museum and the George Eastman house, a picnic, a zoo, and a night of games at the Colgate-Rochester Divinity School were on the agenda. On May 14, the Little Genesee YF gave their report on these visits at Hebron, Pa.

—Correspondent.

#### From Marlboro

The Christian Endeavor Society had a swimming party at the YMCA and had great fun as usual. On February 21 the society gave a spaghetti supper to raise money for the purpose of helping C. E. members attending Pre-Con and Conference. All considered this a very successful venture. On April 19-21 our youth joined other churches of the West District for a retreat at Jersey Oaks Camp with Miss Ruth Hansen, the guest speaker.

On April 24 the church held a "One Great Hour of Sharing" service. Our speaker was Miss Ruth Hansen, recently returned from four years of missionary service in Hong Kong.

—Correspondent.

Ten per cent of all the land in the United States is now given over to recreational purposes — and the Federal government is constantly seeking to acquire more.

#### Joint Committee Starts New Research Program

The Baptist Joint Committee on Public Affairs will begin its new program of research in the fall of this year. This action was taken at the semiannual meeting of the Baptist Joint Committee in Washington recently.

Under this program a director of research will be employed, expanded floor space will be rented, and research and study facilities will be set up for visiting scholars who will participate in the program.

This new person will be the fourth on the executive level for the staff of the Baptist Joint Committee of which C. Emanuel Carlson is the executive director.

The new program will call for a relocation of the entire operation of the Baptist Joint Committee. For the past several years the committee has occupied the fourth floor of the Baptist Building, but its expanding program has outgrown all available space.

The Baptist Joint Committee is composed of public affairs committees from eight Baptist denominations in the United States and Canada. They are the American Baptist Convention, Southern Baptist Convention, Baptist General Conference, North American Baptist General Conference, Seventh Day Baptist General Conference, Baptist Federation of Canada, National Baptist Convention, and National Baptist Convention, Inc.

No protest was registered by the Baptist Joint Committee about the principles of church-state relations incorporated in the education bill. No position for or against the policy of federal aid to education has been taken by the committee.

The 1965 Religious Liberty Conference theme will be "Church, State and Public Funds." The 1966 theme will be "The Christian's Role Through Church and State."

James M. Sapp reviewed the Economic Opportunity Act of 1964 (war on poverty) for the Baptist Joint Committee. He pointed out that "this is one of the poorest pieces of legislation in recent years from a church-state standpoint."

W. Barry Garrett reported to the Baptist Joint Committee about the reforms in

progress in the Roman Catholic Church as seen in Vatican Council II. For the past two sessions of the Council Garrett has served as Baptist Press news reporter for publications in North America and Europe.

The fourth and final session of Vatican Council II will begin September 14. The Baptist Joint Committee will again send Mr. Garrett to Rome for news reports. One of the first items on the agenda of the Council when it meets will be the proposed declaration on religious liberty.

#### ITEMS OF INTEREST

##### Convention Outreach

The delegates to the American Baptist Convention to be held at San Francisco May 19-23 are invited to volunteer for personal outreach around the bay city during the time they are in the area. This idea enlisting convention delegates to extend Baptist work in addition to attending meetings was the idea of the president, Rev. J. L. Harnish. Teams will go from house to house bearing informational literature, bearing witness to their faith, and "selling" American Baptist work to those unfamiliar with it. The visiting will be done on Sunday, May 23. It will be climaxed with an evangelistic rally in Union Square in downtown San Francisco at 4 p.m. A large Operation Outreach committee is at work on the details of the unique convention feature.

##### Better Cooperation

For the first time in history, white and Negro Baptists in North Carolina met in joint session, a climax to the Baptist Jubilee Advance. Joseph H. Jackson, Chicago, president of the largest nationwide body of Negro Baptists, was the speaker. The occasion was the Baptist State convention at Greensboro.

#### NEWS FROM THE CHURCHES

RICHBURG, N. Y.—Youth Sabbath was observed on February 6, with the young people of the church conducting the serv-

ice. Those taking part were Robert Cartwright, Miss Fawzia Drake, Stephen Taylor, Clayton Andrus and their advisers, Mrs. David Taylor and Victor Burrows.

A church membership class has been held at the church for the past two months. Four boys attended the class on church history and polity.

The Easter cantata, "No Greater Love," was presented by a combined choir of the area church choirs under the direction of Mrs. Ernest Bee on April 17 at 8 p.m. in the Bolivar Methodist Church. The pastor and family spent Easter vacation week with relatives in West Virginia.

—Correspondent.

LITTLE GENESEE, N. Y.—At the quarterly business meeting held April 10, the church voted to buy material for the pew cushions which are in poor condition.

The Senior Choir members have received their new robes, dark green with white and gold reversible collars. They have participated in an Easter cantata, which was held on April 17, and were also asked to give an anthem at the Episcopal church in Bolivar on April 18.—Correspondent.

MARLBORO, N. J.—We have enjoyed and were spiritually inspired by Pastor Alton Wheeler's "New Life In Christ" services. The theme of these service was "Ventures in Faith." These meetings starting March 7 ended March 21. They consisted of regular preaching services, special programs such as a Youth Rally at Jersey Oaks Camp and workshops in which we discussed "Religion in the Home," "Church Administration," and "The Teaching Ministry." Pastor Wheeler's sermon topics dealt on our beliefs as Seventh Day Baptists. After his last service we had a social for a time of final fellowship with Pastor Wheeler. These services meant a great deal to us. They have made us stop and think and gave us a new enthusiasm for our faith in God.

On the Sabbath eve before Easter we had a candlelight Communion service, preparing us for our Easter service on Sabbath day. Both services made us realize once again the deep love and joy we have in Jesus Christ.—Correspondent.

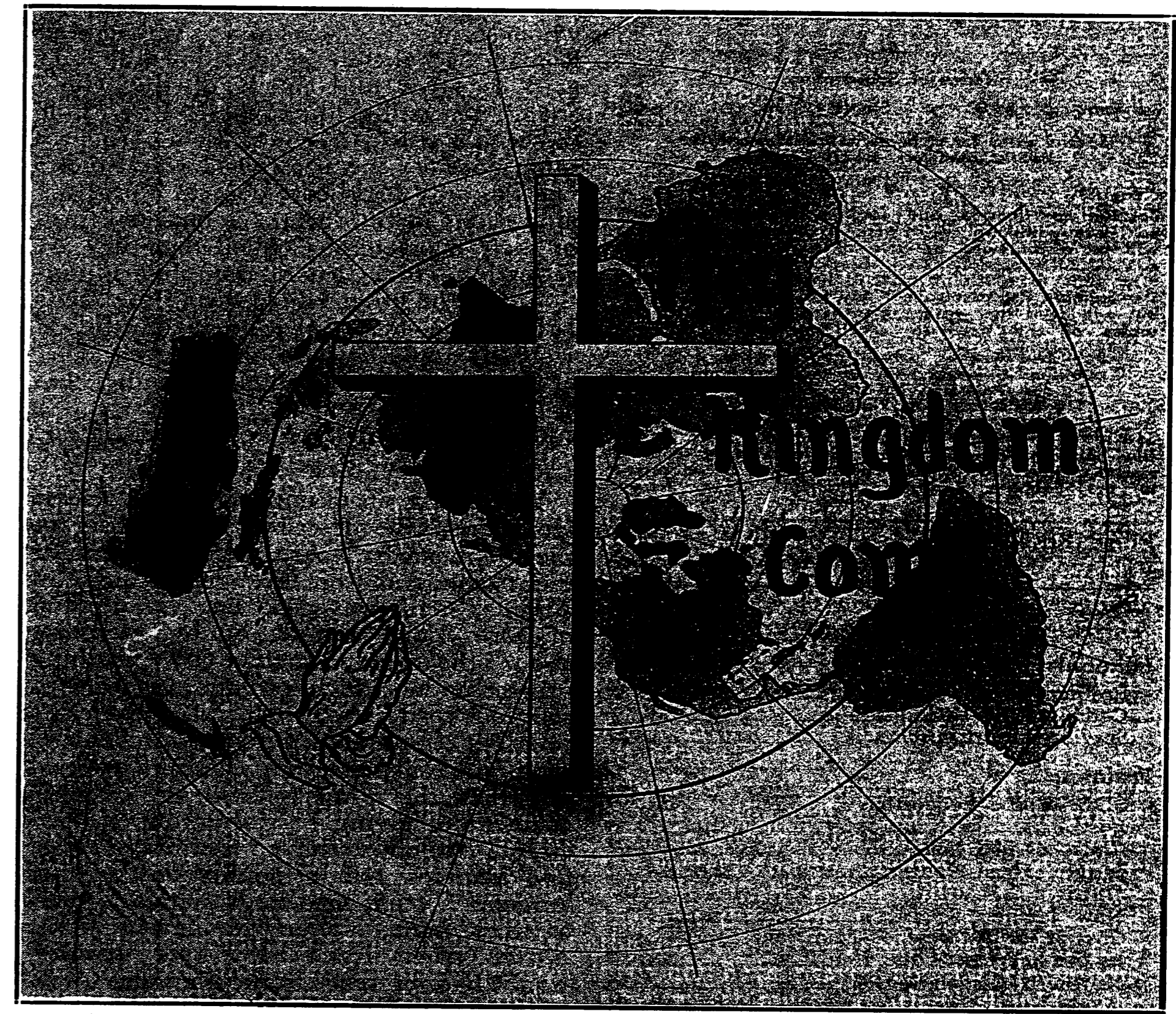


**OUR WORLD MISSION**

**OWM Budget Receipts for April 1965**

	Treasurer's		Boards'	Treasurer's		Boards'
	April	7 Mos.	7 Mos.	April	7 Mos.	7 Mos.
Adams Center .....		\$ 298.75		Marlboro .....	1,775.40	
Albion .....	\$ 40.00	259.00		Memorial Fund ..	598.85	2,117.78
Alfred, 1st .....	422.15	4,405.15		Metairie .....		40.00
Alfred, 2nd .....	113.85	1,258.25	\$ 10.00	Middle Island .....	22.00	224.00
Algiers .....				Milton .....		4,410.40
Assoc. & Groups .....			\$1,390.96	Milton Junction..	126.50	893.40
Battle Creek .....	375.73	3,684.41	50.00	New Auburn .....		160.64
Bay Area .....		203.00		North Loup .....	346.69	680.86
Berlin .....	193.13	1,032.62	81.02	Nortonville .....	190.50	1,170.00
Boulder .....		188.70		Old Stonefort .....	30.00	163.00
Brookfield, 1st .....		158.00		Paint Rock .....		150.00
Brookfield, 2nd .....	15.00	64.00		Pawcatuck .....	493.56	3,391.06
Buckeye Fellow-ship .....		75.00		Plainfield .....		3,019.80
Buffalo .....	200.00	465.00	25.00	Putnam County ..		
Chicago .....	197.50	812.50	15.00	Richburg .....	126.00	726.50
Daytona Beach .....	95.00	1,022.00	165.03	Ritchie .....		60.00
Denver .....	126.15	915.28	25.00	Riverside .....		1,883.87
DeRuyter .....		298.00		Roanoke .....	10.00	80.00
Dodge Center .....	73.13	621.55		Rockville .....	45.00	293.85
Edinburg .....			75.00	Salem .....	300.00	1,850.00
Farina .....	10.50	264.90		Salemville .....	39.75	127.67
Fouke .....	10.00	112.50		Schenectady .....	14.00	80.05
Hammond .....		30.00		Shiloh .....	504.85	4,309.14
Hebron, 1st .....	54.00	409.50	5.00	Syracuse .....		15.00
Hopkinton, 1st .....		1,261.56	5.00	Texarkana .....		69.00
Hopkinton, 2nd .....	16.50	75.50	400.00	Trustees of Gen. Conf. ....		105.00
Houston .....	84.45	127.99		Verona .....		856.36
Independence .....	33.00	595.00		Walworth .....	12.50	192.50
Individuals .....		295.00	43.00	Washington .....		87.00
Irvington .....	1,000.00	1,400.00	32.00	Washington People's .....		125.00
Jackson Center .....				Waterford .....	105.33	750.43
Kansas City .....		216.57		White Cloud .....		394.02
Little Genesee .....	185.00	760.22	15.00	Women's Society .....		
Little Rock .....		136.50		Yonah Mt. ....		70.00
Los Angeles .....		1,650.00	15.00			
Los Angeles, Christ's .....		25.00				
Lost Creek .....		800.00				
				<b>Total .....</b>	<b>\$6,210.62</b>	<b>\$54,193.18</b>
						<b>\$3,097.49</b>

# The Sabbath Recorder



**APRIL DISBURSEMENTS**

Board of Christian Education .....	\$ 433.48
Historical Society .....	26.02
Ministerial Retirement-Mem. Fund. ....	282.75
Ministerial Education .....	953.52
Missionary Society .....	2,342.67
Tract Society .....	684.87
Trustees of Gen. Conf. ....	31.37
Women's Society .....	136.52
World Fellowship & Service .....	65.42
General Conference .....	1,254.00
<b>Total .....</b>	<b>\$6,210.62</b>

**SUMMARY**

1964-1965 OWM Budget .....	\$113,899.00
Receipts for 7 months	
OWM Treasurer's .....	\$54,193.18
Boards' .....	3,097.49
	57,290.67
Amount due in 5 months .....	\$ 56,608.33
Needed per month .....	\$11,321.67
Percentage of year elapsed .....	58.3%
Percentage of budget raised .....	50.3%
Gordon L. Sanford, Little Genesee, N. Y. OWM Treasurer.	
	May 2, 1965.

Christ teaches His disciples to make "Thy kingdom come" one of their first petitions in public prayer. Christians are told to pray for the coming of the King, for there can be no real kingdom without the King. Our efforts toward a Christian society can be hopeful only as we look forward to the promised culmination at the time when Christ returns to reign.