

**OUR WORLD MISSION**

**OWM Budget Receipts for April 1965**

	Treasurer's		Boards'		Treasurer's		Boards'
	April	7 Mos.			7 Mos.	April	
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	114.00
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	36.15
Berlin	193.13	1,032.62	81.02	Nortonville	190.50	1,170.00	50.00
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	72.00
Buckeye Fellowship		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	3.00
Daytona Beach	95.00	1,022.00	165.03	Ritchie		60.00	
Denver	126.15	915.28	25.00	Riverside		1,883.87	34.83
DeRuyter		298.00		Roanoke	10.00	80.00	
Dodge Center	73.13	621.55		Rockville	45.00	293.85	50.00
Edinburg			75.00	Salem	300.00	1,850.00	
Farina	10.50	264.90		Salemville	39.75	127.67	106.00
Fouke	10.00	112.50		Schenectady	14.00	80.05	
Hammond		30.00		Shiloh	504.85	4,309.14	5.00
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	217.00
Independence	33.00	595.00		Walworth	12.50	192.50	25.00
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	32.30
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					
				Total	\$6,210.62	\$54,193.18	\$3,097.49

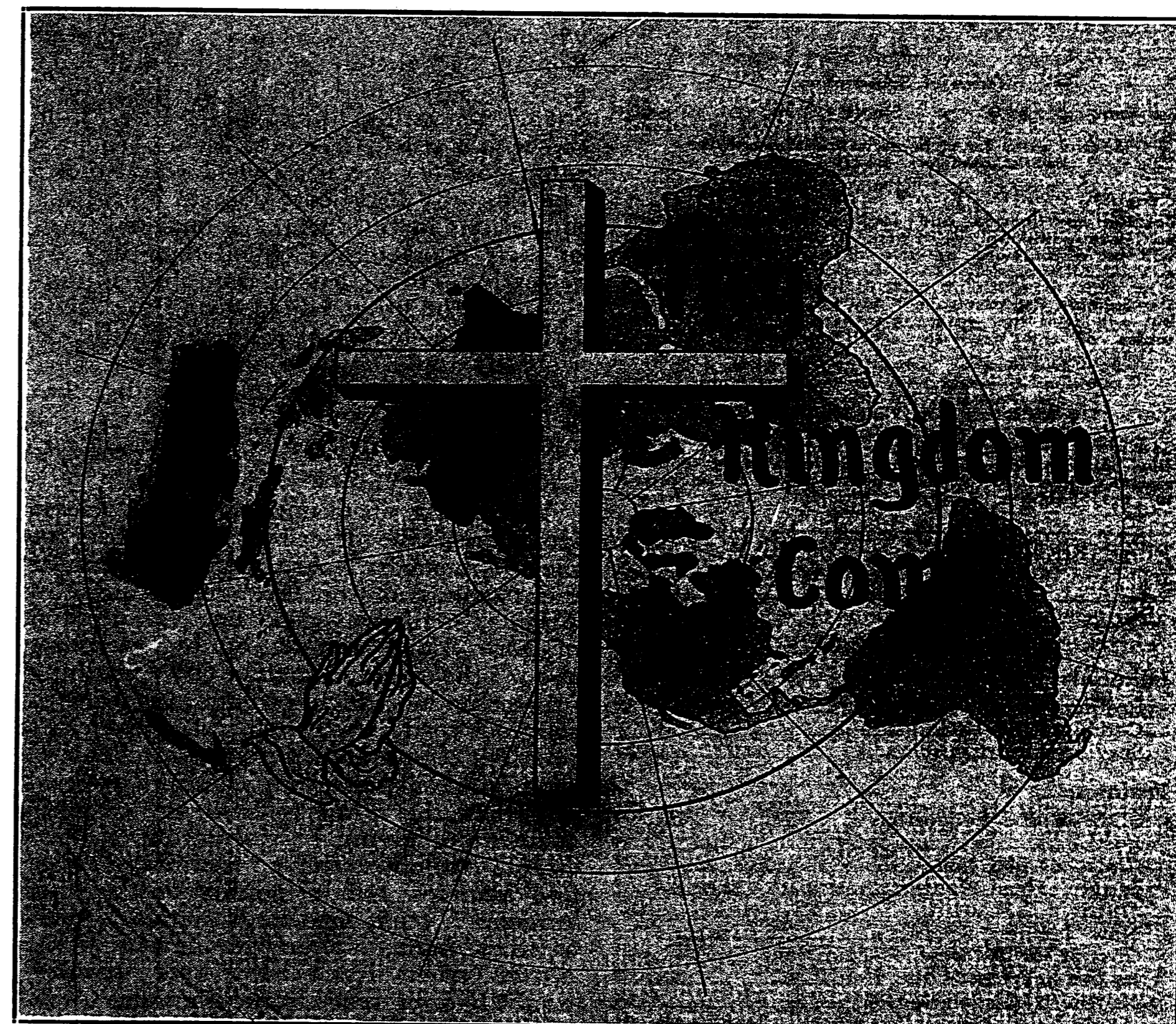
**APRIL DISBURSEMENTS**

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.

# The Sabbath Recorder



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.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor  
Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

## Terms of Subscription

Per Year ..... \$4.00      Single Copies ..... 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J.      MAY 24, 1965  
Vol. 178, No. 21      Whole No. 6,145

## IN THIS ISSUE

<b>Editorials:</b>	
Problems with Words .....	2
Catching the Vision .....	3
Serving Our Churches .....	4
<b>Features:</b>	
SDB World Federation .....	5
Lost .....	6
Churches in Burma .....	7
Jungle Head-Hunter Comes to World's Fair .....	10
New Jamaica Slides .....	11
Change of Address of Ministers .....	12
In the Service of the Lord .....	13
Northern Association .....	15
<b>Missions:</b>	
Conference of Churches in British Guiana .....	9
A Malawi Meditation .....	9
<b>Christian Education:</b>	
Continued Growth in Our Ministry .....	11
Outreach Work by Youth .....	12
<b>Accessions.—Marriages.—Births.—</b>	
Obituaries .....	Back Cover

## Problems with Words

We have learned to roll the word "ecumenical" off our tongues just as if we had been using it all our lives—which most of us haven't. The trouble with newly popularized big words is that we use them so much and to cover so many things that they become practically useless before most of us are really sure of the meaning they had when they began to be popular. Ecumenical is a word that now might as well be given back to whoever we got it from. Among the Roman Catholics it is an old word, long used to refer to councils of the whole church (meaning the Catholic Church of the whole world). It may have been presumptuous for them to consider that theirs was the only legitimate church. There are indications in the current annual meetings of their Ecumenical Council that they are retreating from that presumptuous position. On the other hand, what Protestants have done with that perfectly good word by applying it to almost every kind of co-operation of religious bodies has so loosened its meaning that it has become as disjointed as a skeleton on the Sahara Desert.

Let us take an example. A press release from the NCC describes the meeting of the 50-member Board of Managers of the Commission on Evangelism held in Atlanta, Ga., May 3-5. Dr. Gerald Jud of New York was telling the members about the Los Angeles city planning project under which a composite team of religious leaders will help relate the city's religious communities to comprehensive, long-range city planning. Dr. Jud pointed out that the project "will be strongly ecumenical, giving representation to Protestant, Orthodox, Roman Catholic, Jewish, and perhaps Hindu populations of Los Angeles." What then does the word mean to the Commission on Evangelism of the NCC? When first used in this organization it had reference to the National Council itself or to the World Council of Churches—primarily Protestant groups. Has it now come to include even non-Christian religions?

Take an example on the narrower end. A proposition came to Seventh Day Baptists from representatives of the American Baptist Convention that there be con-

versation between the two groups about a possible merger. Acting on this suggestion our Conference set up a permanent committee to match that of the American Baptists and called it the "Committee to Conduct Ecumenical Conversations." The other body did not thus abuse the meaning of the word even though their committee was charged with exploring the possibilities of merging a number of Baptist and non-Baptist denominations. We have contributed to confusion of terminology.

Who is going to know what such a perfectly good church word means when we stretch it so far that it encompasses the non-theistic religions of the world or contract it so much that we apply it to talks between two denominations, or use it to designate local co-operation in a small city? Perhaps this is not a vital or a cosmic issue, but it is the mark of intelligence and education to use words carefully. If we have to write long paragraphs to explain a word that was brought into use to avoid the need for long explanations we have certainly missed the mark. We have given editors a headache. What is more serious is that we who profess to be trying to lead people into clear, concise thinking hopefully resulting in Christian action have brought confusion into the minds of our brethren. In watering down words we may also water down faith and destroy the very church we are trying to build.

## Catching the Vision

In a number of Seventh Day Baptist churches the pastor and people have caught the vision of tract distribution and Recorder distribution. Church bulletins or business meeting reports tell that as many as 1,000 copies of special issue Sabbath Recorders were ordered by the church, the Tract Committee, or by individuals. We read, for instance, of young people going out with 300 copies of the Recorder and quantities of tracts. Reports come in of not having enough literature to meet the need. Pastors are concerned lest they use more than their share of literature. As for special issues, it is not a matter of how many they can use to extend their

witness but how many they can pay for. Generally speaking, these are the churches that really have a growing edge.

There are other churches where tracts are ordered less than once a year, and in small quantities. Some of these churches have a token order of 100 copies of special issue Recorders and find that it twice as many as they use in three months. Why is it that the churches that order few have many left over and the churches that order many have few left over? The answer seems to be that some have caught the vision and others have not. Some have laymen who are vitally interested in bearing a witness to all and are willing to set up a program of witnessing with literature. Possibly pastors have not taken as much leadership in this method of evangelism as might be expected. But don't blame the pastor if your church fails to grow; blame yourself for not setting an example. The pastor has many, many things in his mind. So much is expected of him that no one else can do and much that he would not have to do if you were a willing worker in the areas where you could do just as well as he.

There is a tendency to blame the literature if it doesn't get distributed. This may be a sort of defense mechanism we set up when we do not wish to face the fact that we haven't given any thought or time to the extension of our distinctive message. No body of literature is perfect; no Sabbath Recorder is all that it ought to be, but if testimonies come from many places and from people of all educational levels as to the help received it would appear that the greater lack is in the zeal of our members rather than in the publications themselves. Let the writers and the committees take most seriously their responsibility to produce the best they can. Let the readers—and the non-readers—freely admit that they may not have prayed about their responsibility as much as they should. The facts are before us: our literature is capable of bringing a blessing or people would not testify as to what it has done for them; we could get a blessing if we were more outgoing, more willing to seek out those who need the message.

MAY 24, 1965

## Serving Our Churches

The prospect of having enough new ministers in the near future to serve the Seventh Day Baptist churches that are now or soon will be pastorless does not look bright. There are a few students—about the usual number—who are preparing. Those presently in seminary are already acting as pastors or as assistants. Others not fully trained may be leaving pastorates to get more training. This, of course, is commendable. The shortage appears to be increasing. It would be more noticeable if every pastorless church was actively seeking a Seventh Day Baptist leader; some are not. They have given up for the time being at least. Some will doubtless go out of existence unless the Lord sends a revival and a leader, or both.

A little study of the 1964 Yearbook will indicate which churches were without pastors when the list was prepared and which licensed or ordained ministers were not serving as pastors at that time. There are a number of changes that are more recent. Our system of calling pastors, blessedly democratic, is nevertheless wasteful of available leadership. Pastors go churchless and have to seek secular employment. Churches go pastorless because a majority cannot agree on an unknown minister or cannot get one of the more popular ones. Neither pastors nor small churches can afford the luxury of candidating or of pulpit committee travel, as is done in some denominations. We would not want the security for the pastor of the Methodist system nor the loss of liberty for the church of having to take whoever the district superintendent wanted to assign. There is something else we don't want—churches dying for lack of leadership and an increasing number served by pastors of other denominations whose hearts are not in our work. The church that is shortsighted enough to think that all is well if the Sabbath morning appointments are met and the status quo is ostensibly maintained is on the way to extinction. Some have been unwilling to face the inexorable alternatives, evangelize or fossilize.

In theory a church can both exist and grow without a resident pastor. In Jamaica

## MEMORY TEXT

Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new noon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? . . . Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. — Amos 8: 4, 5, 11.

and almost every other country where Seventh Day Baptists have work the pastors are circuit riders. Why do our U. S. churches die without a resident pastor (and sometimes with one) when in other countries they grow? The answer seems to be that elsewhere the members are so much in earnest about Bible study, teaching and preaching, that they develop deacons or elders who provide a leadership that is almost equal to that of an employed pastor. Here is something we could do—if we would. This would not be a matter of changing our polity or of setting up a bishop. It would be more a matter of taking our faith seriously, of "putting first things first." There are many churches among us where members are doing just this, but not enough. We smile a cynical smile when we read in church records of the times when laymen were contending for the leadership and were unhappy when they couldn't preach. Better those days than ours, perhaps, when no amount of pleading and persuading by the pastor produces enough workers to harvest the nearby kingdom fields.

There can be a brighter day ahead, but as someone has recently said, church membership has become so easy and so popular that the greatest number of people needing evangelizing are in the church rather than outside it. That may not be true of our churches, but it is true that if we had real commitment of parents and others we would have enough leadership developing so that churches would be dividing and growing in every subdivision.

## Seventh Day Baptist World Federation

In August of 1964, the First World Consultation of Delegates from Seventh Day Baptist Conferences (known as CoWoCo) was convened in Clarksburg and Salem, W. Va., for several days. During those sessions, action was taken in several areas to help strengthen, extend, and accelerate effective spiritual witness in the name of Christ throughout the world.

It was voted (at Salem) that we recommend to the Seventh Day Baptist groups that they plan toward holding another meeting of delegates within five years. To that end a small group known as Interim CoWoCo was chosen with Rev. Alton L. Wheeler of 4415 Lemon St., Riverside, Calif., as secretary-treasurer. The most important functions of the secretary at the present time in addition to keeping in touch by correspondence and progress reports was felt to be fostering the proposed organization of a Seventh Day Baptist World Federation. A tentative constitution for such a federation was drawn up by the delegates last summer. It has been submitted to the various national conferences that might be interested in joining. Some have taken action already and others are expected to at their next meeting. The constitution provides that the organization will come into being when four conferences ratify the constitution. Already there are a few amendments under consideration which might facilitate favorable action by our own and other conferences. The German Seventh Day Baptist Conference has declined to join at the present time. British Guiana voted favorably in April. Brazil is reported to have voted in favor of joining at its triennial Conference held in March.

The executive officers of Interim CoWoCo met at Westerly, R. I., March 25-27 to take inventory of progress made thus far and to formulate some recommendations. The following budget, balanced by a surplus from the meetings last summer and a donation from the Seventh Day Baptist Memorial Fund, was proposed for the current year:

Periodic information letters .....	\$ 50.00
Leadership Training correspond- ence course .....	250.00
Ministerial Training Fund .....	250.00
Telephone calls, misc. clerical ex- pense .....	50.00
Secretarial help .....	200.00
Travel cost .....	100.00
<b>Total budget .....</b>	<b>\$900.00</b>

## Report of Progress

There is some progress on all matters voted by the delegates at the consultation last August.

A ministerial training correspondence course was considered a valuable service to those conferences which have difficulty in training their pastors. Rev. Victor Skaggs, as dean of our Ministerial Training Center at the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., was authorized to revise and prepare such a training course, the cost of which is not yet determined.

Editors of periodicals in the conferences which have periodicals have been urged to share material.

The co-ordination of mission efforts was counted as an important goal. The executive officers feel that this can best be done by the World Federation if and when formed. In the interim the secretary-treasurer is willing to record and avail information regarding mission support being given by groups, to others. Any group being asked for help in the form of leadership or money may in this way learn of others being approached or involved.

The various conferences have been asked to provide histories of their organization and work to be kept by the Historical Society.

Dedicated service, which was felt very important by the delegates is being fostered this year by our Conference and is expected to bear fruit in the years to come.

The secretary-treasurer notes in the conclusion of his progress report:

It should be stated that a volume of correspondence has been exchanged with inquiring and interested individuals and groups. Invitations have been extended to

numerous leaders who did not attend CoWoCo, informing them of our desire to cultivate international Christian fellowship and to take steps toward coordinating the Evangelistic Witness of Seventh Day Baptists around the world.

We welcome the names and addresses of anyone who might be added to our mailing list.

### Catholic-Protestant Bible Helps Mixed Marriage Problems

Is there a mixed marriage in your family circle, a son or daughter perhaps, or a brother or sister, or some other close relative or friend? Most Protestants know someone who is involved in a mixed marriage with a Roman Catholic partner.

Frequently these marriages occur among couples who lack spiritual depth or commitment. In my ministry I have discovered that the Word of God is the best cure for the spiritual problems of such couples. A serious obstacle in this ministry of the Word has been the resistance and suspicion of both Protestants and Roman Catholics toward each other's translation of the Scriptures.

Because of the inherent power of the Word of God to convert the soul and overcome sectarian difference, Christ's Mission is now offering for the first time, a Protestant-Roman Catholic New Testament. This is a parallel edition of 456 pages with the Revised Standard Version and the Confraternity Version printed on each page side by side. With this one volume, mixed marriage families can now read and study the Scriptures together and in their own versions.

As part of its ministry, we are offering this hard-cover New Testament free with every subscription to **Christian Heritage** magazine at only \$3 for one year.

This national magazine is devoted to the study of Protestant-Roman Catholic relations. It is a leading commentary in this highly sensitive area—challenging and thought-provoking. Every mixed marriage family should read this magazine.

—Rev. Stuart P. Garver, editor.

## LOST

By Ralph Loofboro

Down the valley dark and drear,  
Pass countless souls, with dread and fear.  
We watch them go, without a tear,  
To certain doom.

They walked among us one by one.  
We talked and laughed in joyous fun,  
Unmindful of the setting sun,  
And lonely tomb.

They walked the road that's broad and wide.  
Walked they with death, both side by side.  
No Paradise, all hope denied,  
Life's bankrupt soul.

With burdened hearts and shambling gait,  
They find the Christ, yet what a fate.  
'Tis journey's end and much too late,  
While ages roll.

No Christian hand to guide the way.  
No story told while yet we may.  
No one concerned enough to pray,  
While millions die.

The mighty surge of countless feet,  
March ever on to grim defeat.  
No second change, no last retreat,  
They pass us by.

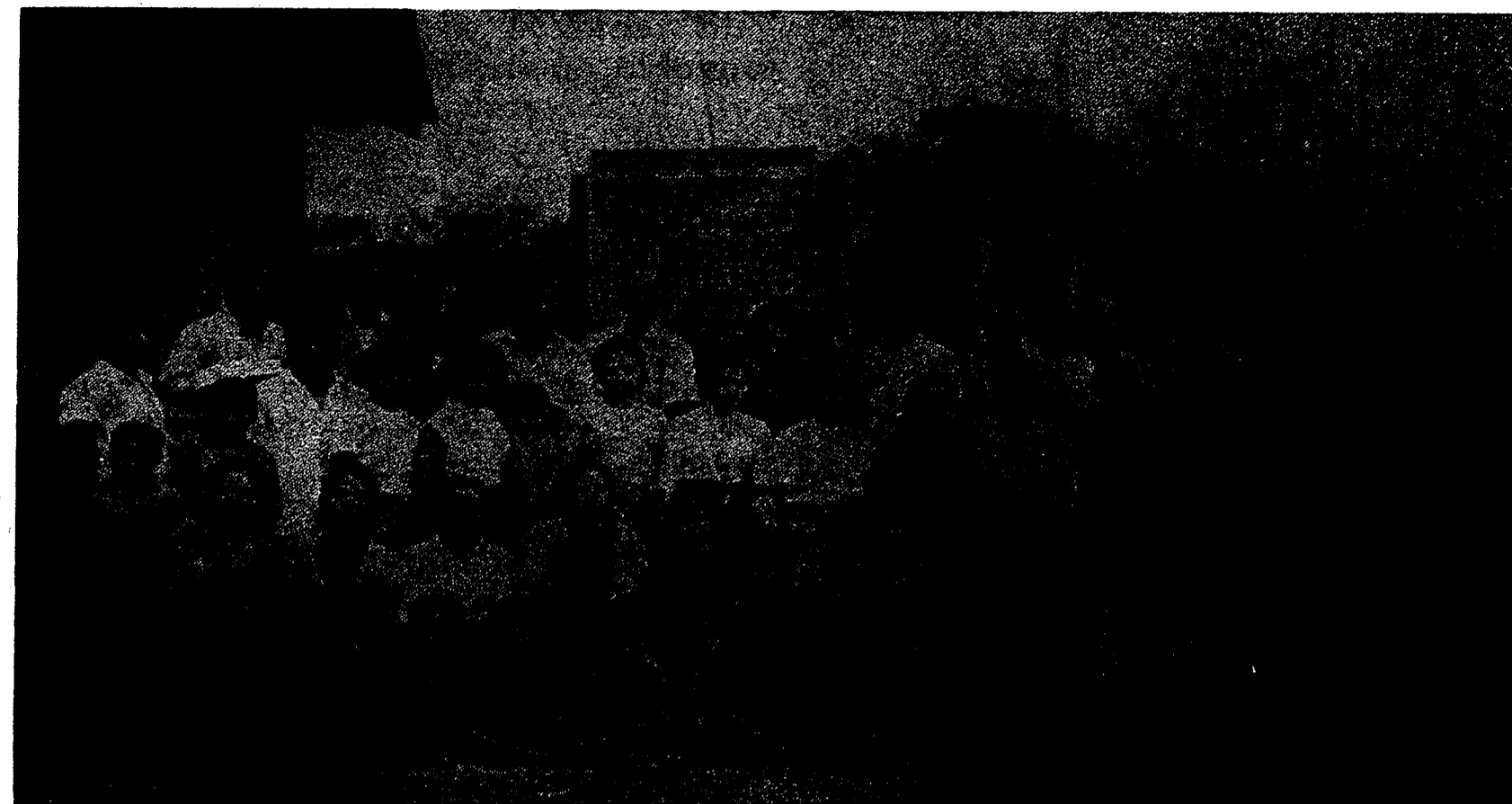
The harvest great is ripe and more,  
( 'Tis bitter loss, those gone before.)  
Yet grain remains for threshing floor,  
If we awake.

Our witness to a brother here,  
Of joy and peace, of banished fear,  
May bring salvation very near,  
For Jesus' sake.

### Dr. Dahlberg to Retire in June

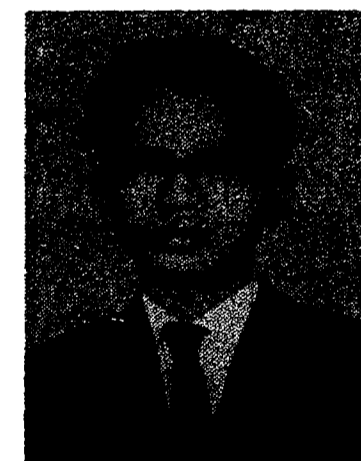
Dr. Edwin T. Dahlberg, noted ecumenical leader, former president of the National Council of Churches and former head of the American Baptist Convention, is retiring from the active life of a minister. He leaves his minister in residence post at Crozer Theological Seminary, Chester, Pa., in June. After he leaves Crozer, he said, he plans to live in a Baptist retirement home, probably in California. — ABNS.

## Churches in Burma



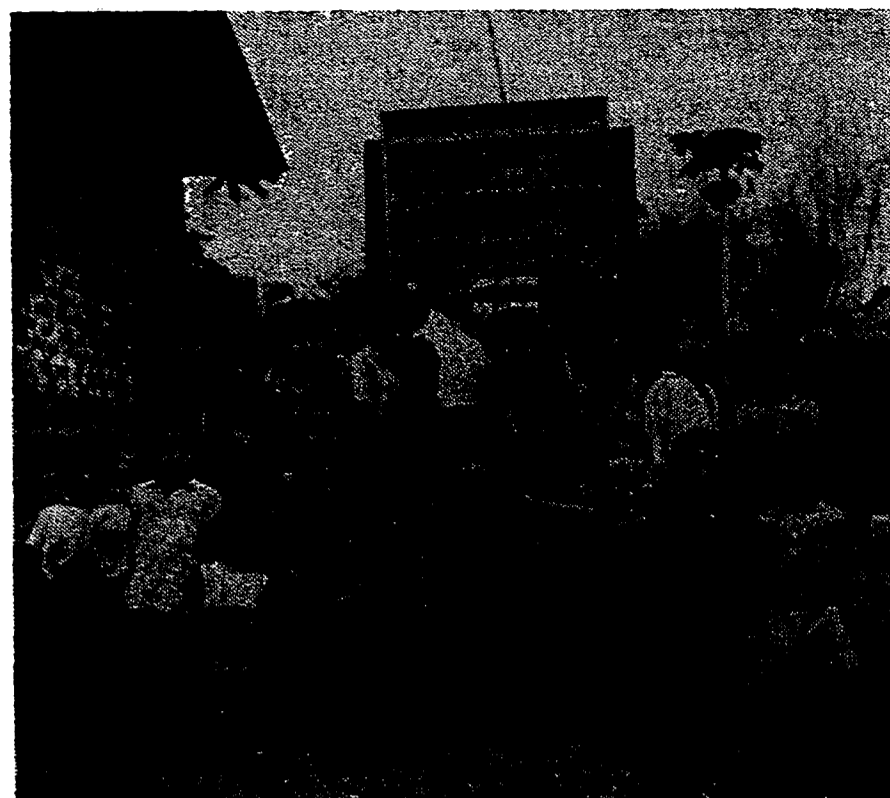
The members and children of the Burma Seventh Day Baptist Church of Tahan. It is the pastor of this church, 56-year-old Khawvelthanga, who is to be ordained pastor if present plans work out as anticipated. The church building at the left now has wall of woven bamboo which the members hope to make more permanent soon.

Did you know that there are Seventh Day Baptist churches in Burma, the land of the famous Adoniram Judson? These churches have sprung up through the work of Burmese Christians who became convinced of the truth of the Sabbath and wanted a church of Baptist polity. They are organized into what might be called a conference since they have properly designated officers of considerable ability. The secretary, who has very good command of the English language is L. Sawi Thanga of Rangoon. Some other leaders live in the same city but the two well-established churches are at Tahan and Tuivar several hundred miles away. These churches have pastors who are not as yet ordained. Ordained leaders seem necessary if they are to function as a church. They have been invited to join the Burmese Christian Council if they so desire. The leaders



seem to be well acquainted with the religious leaders of other denominations. The former secretary of the Burmese Christian Council, the Rev. Dr. G. P. Charles, has offered to help ordain the Seventh Day Baptist minister whom he considers most ready for ordination. The expense of getting the people together has posed a problem which apparently could not be resolved without outside help. Some Conference leaders in the United States have been working on the matter, and it will probably be taken care of largely through regular channels.

On May 6 Sawi Thanga, secretary of the Burma Seventh Day Baptist Conference met again with Dr. Charles to discuss organizational problems and the proposed ordination service for Mr. Khawvelthanga. It had been expected that Dr. Charles would go to Tahan where the pastor serves, but heart trouble has prevented such a trip. He suggested that the pastor be brought to Rangoon instead. This seemed satisfactory inasmuch as some of the members are now in that



A Sabbath School class at Tahan, Burma. The teacher, Miss Rumi, center, appears to have a good class of primary and junior age.

city and ten or fifteen Seventh Day Baptists could be in attendance.

The correspondence with Burma has been most satisfactory. Secretary Harley D. Bond has been giving advice, as requested, in matters pertaining to church organization and the ordination mentioned above. A May 3 letter from Dr. Charles in response to Mr. Bond's letter of April 8 shows to generous spirit of this Anglican clergyman. He wrote in part:

"My church is an Indian church with members from India belonging while in India to the Anglican, Methodist, Lutheran, Congregationalist, and many other denominations. While they are in Rangoon, they become members of my church, as they cannot have so many different churches. My church, is therefore, a community church for Indians in Burma. It is congregational in administration, but anglican in form of worship. We teach simple biblical doctrines and preach the gospel of Christ pure and simple. Thus we find no difficulty in worshiping together in harmony. This church was established 40 years ago in this form and I have been pastor of this church for the last 35 years.

"When Mr. Thanga approached me for help in ordaining his ministers, I gave due consideration to his request and also

received the approval of my church committee. We consider it a matter of spiritual aid rendered to another church. It will involve no interference with the doctrine of the Seventh Day Baptist Church and will not involve any other obligation to our church. I am willing to give assistance in ordaining their pastors.

"I have suggested to Mr. Thanga that they should ordain only the older man at first. The younger man can have a little more training and could be ordained later by their first pastor whom we shall ordain now."

The proposed Seventh Day Baptist World Federation would seem to be the appropriate means by which conferences can work to strengthen each other or to assist in giving status to new groups such as this one in Burma where our own conference has no missionaries. The springing up of indigenous churches and conferences is something that may be expected in many parts of the world — if there is a little help offered in organization and ministerial training.

The church leaders in Burma have already translated quite a little of our literature into the native language but have not yet printed any of it. Our large tract on the difference between Seventh Day Baptists and Seventh-day Adventists was felt to be of value to them. The typed translation has been sent to the Tract Society for approval before being published.

#### Eastern Baptist Seminary

Approximately 300 persons attended the 40th Founders Day service at Eastern Baptist Theological Seminary on March 4. Speakers for the occasion were the Rev. Dr. Gilbert L. Guffin, former president of the seminary, and the Rev. Dr. J. Lester Harnish, president of the American Baptist Convention and pastor of the First Baptist Church, Portland, Ore. Dr. Harnish is a graduate of Wheaton College and Eastern. During the service, a beautifully illuminated citation was presented to Dr. Harnish on behalf of the seminary. The Seventh Day Baptist Ministerial Training Center is in close cooperation with Eastern.

MISSIONS — Sec. Everett T. Harris

### Conference of Churches in British Guiana

The annual meeting of the British Guiana Conference of Seventh Day Baptist Churches was held with the Wakenaam Seventh Day Baptist Church on Wakenaam Island, Sunday, April 11. Secretary Everett T. Harris was in attendance along with Missionary Leland Davis, Mrs. Davis, and daughter Mary Sue. The courtesies of the floor were voted to the visitors.

Representatives were present from the Georgetown, Wakenaam, and Bona Ventura churches. The two churches served by Pastor Joseph Tyrrell (Peter's Memorial at Parika and Dartmouth Seventh Day Baptist Churches) were not represented as the meeting date conflicted with their annual observance of a Week of Prayer at the Passover season (see Ex. 12 and 13).

Deacon Archibald Tobin of Bona Ventura presided as vice-president and spoke of his hope that the churches would work co-operatively. He gave as an illustration the following conversation between two men. "Why are you carrying a light since you know the way?" asked the first man. "So that people will not stumble over me," was the reply. Brother Tobin added, "We know what we believe, but we want others to take no offense nor find in us a stumbling block." His remarks were well received.

Among other items of business was a discussion of the proposed Federation of Seventh Day Baptist Conferences. CoWoCo Delegate Jacob Tyrrell told of his experiences at Salem in August 1964 and urged the Conference to join the Federation. Secretary Harris also gave encouragement. The Conference voted unanimously to enter into the Federation.

Two proposed projects of the Federation appealed particularly to the brethren assembled: providing material for "church leaders in training" and the possibility of providing a traveling missionary or evangelist who might visit the various Seventh Day Baptist conferences. It was decided that a contribution would be sent to the Federation if and when it

comes into being, the amount to be decided later.

Each church gave a report of work being carried on and Missionary Davis spoke words of encouragement to press on in the areas of evangelism and stewardship.

The election of officers took place by ballot and resulted in the following: president, Archibald Tobin of Bona Ventura; vice-president, Leyland Bowen of Georgetown; recording secretary, Jacob Tyrrell of Georgetown; assistant recording secretary and treasurer, Mrs. Inez Pieters of Georgetown. Rev. Leland Davis was again asked to serve as corresponding secretary. The two present trustees were re-elected: Mrs. Martha Thomas and Mrs. Leland Davis.

A vote was taken recording the thanks of the conference to the Missionary Board for making it possible for the secretary to be in attendance. The next scheduled meeting of church delegates (the British Guiana Council) was voted to be held with the Bona Ventura Church in August 1965. By that time they hope to have their new house of worship completed and ready for use.

### A Malawi Meditation

(By Pastor Paul S. Burdick, Makapwa Mission, Malawi, Africa)

What is it like, I am sometimes asked, to live in a strange land, among people of a different race and a different language? My answer is, "It can be a delightful experience, if entered into with a bit of humor and understanding." For these are gentle people, lovable people, and people appreciative of your interest and assistance.

The main point is that they are people, as we are. They can be hurt, they can feel neglected; they can, on the other hand, show an evangelistic zeal to bring the gospel of the Lord Jesus to others in their land. For example, a group of young Christians may go out on a Sabbath afternoon to some of the surrounding villages to preach in the open. They find the attendance will be very good. Or gospel services are held at various times for the sick at the hospital, and these are at-

tended by relatives who are here to care for those who are sick. So the gospel is going out in many ways.

It is true here, and I am sure the same can be said regarding our other mission fields, that you have to be on the field a little while to really understand the personal problems, the unanswered questions, and the difficult decisions that people young in the Christian life have to face. We who are somewhat older in Christian experience are sometimes baffled.

For example, it has been my privilege to teach two classes of a month each, to men who will go out as teachers and pastors in the country. What answer shall we give to questions of divorce and remarriage, when we haven't answered such questions in the churches back home? What about "turning the other cheek"? What about patriotism and extreme nationalism in this land just recently freed from colonial government? Surely the Christian gospel has the answer, but how can you be dogmatic when in your own country there are all shades of opinion on these matters?

But I thank God every day that He has counted me worthy of a place in His kingdom, and that He is speaking to me in the "still small voice" that all the world's noises cannot completely smother. I thank Him that He is allowing me to see, day by day, the lives of the dedicated workers who have given years of their lives to this task, and who are still giving the best that they have and are for the spread of the gospel.

Yes, there is need of ministers back home. There one may minister to a hundred people; here the proportion is one to thousands. And there is in every land, at home as well as here, the evidence of sin and the need of salvation. We thank God also for the gifts of the people back home who, through Our World Mission and other giving and through their prayers, are holding up the hands of the workers on the field. May God bless you all.

To fast from poisonous thoughts and emotions is to be rewarded openly with a new soul and a new life.

— Starr Daily.

## Jungle Head-Hunter Comes to World's Fair

By James C. Hefley\*

Not in person, but on a 100x10-foot mural painting that depicts the change of Chief Tariri Nochowata from savage to citizen. The painting, called by one critic "the best mural done in America at the present time," is exhibited in the Pavilion of the 2,000 Tribes.



This squat building modeled after an aboriginal hut is near the main entrance of the New York World's and fronted by totem poles.

In his "savage" days, Chief Tariri and his Shaphra warriors roamed the jungle headwaters of Amazonia, swooping down upon unsuspecting enemies and collecting heads for the chief's collection. The heads, when shrunken, were worn around the chief's human-hair belt. Tariri and his men were so ferocious that the Peruvian army stayed discreetly clear of their haunts.

Two young American women tamed Tariri and his tribe. Doris Cox and Lorrie Anderson, missionaries for the Wycliffe Bible Translators, were the first "outsiders" to live among the savage Shaphras.

They arrived by dugout canoe at the Shaphra village in 1950 and were greeted by a threatening mob of warriors armed with spears. Fortunately they had picked up a few words of the unwritten Shaphra tongue from traders. They addressed Chief Tariri as "Great Brother" and found a peaceful welcome. By tribal law, the Shaphras were bound to protect their sisters, and so the American women were accepted.

\* Mr. Hefley is an ordained Baptist minister and author of several books including *Living Miracles* and *Play Ball*. He has been an editor for Sunday School materials and is now a free-lance writer.

For further information, contact Tower Associates, 108 West Liberty Drive, Wheaton, Ill. 60187.

The Bible translators worked among the tribe three years before Chief Tariri accepted Christianity. He renounced his murderous ways and sent jungle runners bearing messages of love and forgiveness to his lifetime enemies. Other members of the tribe followed suit and the old ways of witchcraft and superstition gave way to a modern Christian village. Peruvian educators are now aiding the transition.

Tariri's about-face has sparked excitement among high government officials in Peru. The Amazon chieftain has conferred with the president and minister of education of the country. In 1958 he was flown to the United States where he appeared on television's "This Is Your Life," and participated in a Billy Graham crusade.

He returned to the jungles lamenting over the "savages of New York who don't know about God's love."

### New Jamaica Slides

The Audio-Visual Aids Committee of the Tract Society is now offering a missionary slide program of our work in Jamaica. The script and the 44 slides tell a fresh story of the churches in Jamaica, their educational and evangelistic work as it is being carried on in the spring of 1965. The program is suited for the message period of a Sabbath eve meeting or for any other group meeting of young people or adults. The pictures help people to feel that they have been on this "Fairest Island" and have participated in the life of the churches to some extent.

Order from the Tract Society at 510 Watchung Ave., Plainfield, N. J., the same as filmstrips are ordered. The service is free, but users are asked to be careful not to damage the material in use or in mailing. Please insure all filmstrips, records, and slides.

### SABBATH SCHOOL LESSON for June 5, 1965

When Authority Is Rejected  
Lesson Scripture: 2 Samuel 15: 10-13;  
18: 31-33

CHRISTIAN EDUCATION — Sec. Rex S. Zwiebel

### Continued Growth in Our Ministry?

This I take to mean growth in knowledge, effectiveness, and in depth of love and concern.

Each man will have to answer himself for the growth he makes, and we stand in judgment of no one. I'm convinced that most of our men grow in each of these departments, although their concern with making a decent livelihood, with paper work and committee work might keep them from gaining as much new knowledge as they would like.

Our board is directly concerned with these areas of growth primarily through the sponsoring of the Ministers Conference. As I remember it, the reason that we changed from annual to biennial meetings was the cost—both in transportation and in income lost from other daily non-ministerial work.

When our conferences increase the knowledge, when they increase the depth of love, concern, and good fellowship, then they are effective, and I feel that we made a sad mistake when we changed from meeting annually to biennially. (At Ministers Conference at Battle Creek, the majority were still in favor of biennial meetings.)

While the value of these conferences differs in the minds of each who attend, and of those who do not get to attend, we do need the contact with each other that will help us to grow in wisdom and understanding.

Under the conditions in which we usually meet, the cost is much, much less than any conference which I attend of similar length. Most of the time this is due to the generosity of the host church, as well as the generosity of our home churches.

Beyond this, our Mission 65 emphasis and our Program of Involvement for 1966 are designed to foster a growth in the church through use of men and women called missionaries. I believe that reports on Mission 65 activity and later of 1966 Involvement will show real growth in the idea of ministry, and we pray in

total growth of the number of ministers as well as the growth of the ministers who participate as missionaries.

#### Christian Education — The Answer?

Christian education, narrowed down to that program in the church called the Sabbath School, V.C.S., camp, and youth fellowships, does not hold all the answers to total involvement in kingdom growth, but it is involved in every aspect of the work of the church, call it what you will.

Our emotions are with us whether the mind is educated or not, and our depth of religion depends much on our ability to feel and experience.

Learning and feeling are symbolized by head and heart. Neither is sufficient without the other, though I would say that the heart is more important. The heart needs the head to guide the use of the emotions; the head needs the heart to temper knowledge and to direct it into areas where compassion and love mediate the need. Good teachers put "heart" into their work, as well as disciplined learning.

The truth of the Bible, plus revelation of the wonders of God that have been given to us since the Bible was given, ideally taught, would bring every thinking individual to a full commitment to God through Jesus Christ.

The teaching may be in the Sabbath School room, from the pulpit on a Sabbath morning, in a special meeting, on the top of a mountain, low in the valley, by the bedside of the dying, or wherever or by whatever means. In this sense Christian Education has the answer.

#### Outreach Work by Youth

At Riverside, Calif., the young people try to do their share in extending the witness of the church. On Sabbath afternoon, May 1, the youth group undertook a door-to-door distribution of the Sabbath Recorders and tracts to 300 homes. The church has an active and enthusiastic Tract Committee under the leadership of a chairman who evidently believes that you cannot reap bountifully if you sow sparingly.

#### Change of Address of Ministers

Rev. and Mrs. Lester G. Osborn, formerly of Schenectady, would like to have their friends aware that their new home is at 277 Williams St., Oneida, N. Y. Mr. Osborn has recently retired from the pastorate.

\* \* \*

Clifford and Clara Beebe, in semi-retirement, have been residing temporarily with their son Paul (a minister without a church) at Route 1, New Hope, Ala. They expect to serve the little Crites Mountain, W. Va., mission again this summer as soon as reliable transportation can be secured. The address will be Erbacon, W. Va.

\* \* \*

Rev. and Mrs. Mynor Soper, formerly of Boulder, Colo., are now well situated in the parsonage at 4376 York Blvd., Los Angeles 41, Calif.

\* \* \*

Rev. Francis D. Saunders, pastor of the Lost Creek church, will reside at 534 S. Fifth St., Clarksburg, W. Va., until the new parsonage is ready for occupancy.

#### Southern Baptist Students Urge School Integration

Although the majority of Southern Baptist churches are not willing to admit Negroes as members the Baptists of Texas have taken significant steps toward integrating their denominational schools. There were 750 Baptist students from 61 Texas colleges and universities who attended a Baptist Union leadership training conference near Waco recently. They praised the progress of school integration and further resolved "to strive specifically to involve all students on our campuses, regardless of race or national extraction, at every level in the total Baptist Student Union program." In 1961 a similar conference urged all Texas Baptist colleges to integrate. Since that time all these schools have established admission policies with no racial restrictions. A Negro, Leroy Jefferson, has now been elected to the 12-member state committee of the student union.

## 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.

(continued from last week)

2. The second thing that we have to share is "freedom." Nor is there any contradiction here. Freedom may result in weakness, but freedom truly recognized by any child of God must make him strong. Let me explain. We must recognize that we are made in the image of God — not physical — but with the ability to think and will and to act. This God has given to us. This elevates us above any other part of creation. Made in this likeness, freedom is a necessity. To become truly man, one must think for himself. He is not truly man who only repeats that which has been told him; nor he who merely quotes another's authority without question as to its accuracy or relevancy.

Yes, we must listen to one another, if we are the children of God. We will also study the Word of God, and then decide. For a child of God must know for himself. And if this is not so, he is not truly a creature made in God's image.

This is the freedom which we hold. There are many lazy-minded people in the world who say, "I want freedom," but who hold freedom lightly as something which requires nothing of them. This is not freedom — this is sheer laziness covered with a cloak of freedom. True freedom requires action. In true freedom, while the voices which have spoken down through the ages and which speak today are heard, they do not speak relevantly until the individual tests in his own mind the validity of their speaking. . . . When someone does not subscribe to the exact creed that we do, we cannot write him off as a heretic, we must listen to him, and get him to listen to us, that in the resulting dialogue each of us may verify or alter the position which is ours.

3. The Sabbath of God is the third major consideration which we have to share. This is closely related to the gospel of Christ and to freedom. Without the gospel of Christ, the whole matter of

God remains apart from the life of man. Without freedom one would never need to read and study for himself — he would only need to accept that which someone else has told him.

The Sabbath of God is so firmly tied into the rope of time that it cannot be successfully unraveled without destroying the rope itself. We find it in the beginning. We find it in the midst of the Ten Words from God which have been a guide for life ever since they were codified by Moses and perhaps much longer. It was a part of the observance of Christ upon this earth, that on the Sabbath He went into the synagogue or the temple to worship God. He looked at this day as sacred time. It is true that He differed with the traditions which interpreted that which was the keeping or the breaking of the Sabbath. He said that the Sabbath was made for man, and not man for the Sabbath.

Here, again, He affirms the primacy of man. He does not throw out the Sabbath. It was made for man. In this light and in this truth, He also said: "It is lawful to do good on the Sabbath day." On the other hand, when He was speaking of the destruction of Jerusalem, he told them to pray that their flight be not on the Sabbath.

It is the Sabbath which seems to set us apart from others; yet we are not alone in our observance of it. But in our recognition of God's revelation, and of man's need we find that the Sabbath is a part of time, and time is the stuff of which life is measured.

Man needs time away from the business of making a living; he needs a time when he turns from the toil and shares with others in the worship of God. To keep the Sabbath of God in a world which is whirling in such a frenzy of activity that there are not enough hours in a day, or days in a week, or weeks in a year to do all that we want to do, or which

demands be done, is not easy. When one is short on time, how can God expect man to take one seventh of his time and forget this busy whirl? So much must be left out. Isn't it unreasonable to even think that this should be?

In His infinite wisdom God knows that man never achieves true fulness through activity. After a while he becomes wound up so tightly that he cannot be still; or he becomes so run down that he cannot strike the hours correctly. It is the pause in the rhythm of life which enables man to know the fulness of life.

God sanctified the seventh day. He set it apart for this pause in the rhythm of man's life. Man questions: why the seventh day? Why not some more convenient time? Man cannot fathom the reasoning of God in this any more than he can fathom why God sent His Son into the world to redeem a disobedient society rather than destroying it as He has the power and the right to do.

We accept the Sabbath as a part of God's revealed will. We come to it out of a life committed to God, and out of a response of love seeking to know His will and to follow it.

This needs to be shared today, also. It needs to be shared with all who will consider it. The gospel awakens a response of love, the freedom which God has given us demands that we consider and decide so that we may know the authority with which we speak and live, and out of love and freedom, we must recognize that not everyone will come to the same conclusions as we do, even though our conclusions seem perfectly obvious to us.

There is yet a venture of faith for today. There is yet a work to be done. God has a purpose for us as individuals, and as His church. This is true in this generation and in the generations to come.

We, as a church, have a better working plant in which to carry on the work of God, than we have ever had. May we have the vision and the faith to be used of God!

### Three Concepts for this Age

These I would hold before you as concepts for this age: 1. God is God today. Our affirmation or denial of Him does not affect His being. We do not have to prove Him, we only need to accept Him. Man's knowledge reveals the greatness of God in all of His provision for His creation.

2. His Word is still the great guideline for living. Man has often in times past manufactured his gods as supernatural persons with human passions. We look to God who would lift human passions to a place of service possible only through love. In His way is the greatest fulness that can be found.

3. God has a work for us to do! This is to bring people into a knowledge of Jesus Christ. This begins at home and reaches out as far as our influence may be felt.

This comes as we grow in living and in service, as we respond to the love of God in our own lives and reach out in this love toward others.

God would have us be the church of Jesus Christ in the community of which we are a part—not excluding anyone from His day, His truth, and the power of His love and care.

Then, may each one face himself in the world with the confidence: I am what I am because of the influence of Christ in my life. I do not hide under a cloak of Christianity, but being clothed by the love of Christ, that which shows is real—it is a shining out of life.

Then in truth, the church of Jesus Christ is a light in the midst of darkness. It is a beacon of hope amidst human despair.

### Just for Today

"Give us this day our daily bread" is a statement of trust. It is asking for the bread of the day, and not a hoard for the future. A lady who lived this way was told by someone, "That sure is an easy way to live!" Her reply was, "If you think it is, try it sometime!"

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

### Northern Association

By Madelene Parrish

The spring meetings of Northern Association were held in Battle Creek, April 30 and May 1, in conjunction with Ministers Conference being held there April 28-May 3. Many laymen from both White Cloud and Battle Creek expressed their appreciation for this opportunity to meet so many of our pastors. The theme chosen for both groups was "Communicating the Gospel." All programs except Sabbath morning and night were arranged by the Ministers Conference.

Sabbath morning the host pastor, the Rev. Eugene N. Fatato, conducted the worship service. The Rev. S. Kenneth Davis gave the special message to the children, and the Rev. Charles H. Bond challenged us with a sermon entitled "Out Where the New Begins." The Rev. Don Sanford and members of the White Cloud church had charge of vespers to close the Sabbath. The Association business meeting which followed, was conducted by R. T. Fetherston, president.

It was announced that arrangements were being made to hold General Conference at Calvin College in Grand Rapids in 1967, when it is to meet in the Michigan area. Some of the buildings we will be using are not yet built, but we have been assured that they will be able to take care of us at that time with very new and comfortable accommodations.

The Association is laying plans for starting a program of outreach and evangelism in the Lansing, Mich., area, beginning next September. Anyone who knows of persons living in this area who might be interested are asked to send their names to either Mr. Fatato or Mr. Sanford. Announcement of the meeting time and place will be made later and also advertised in the local newspaper for a period of two weeks prior to their start.

Officers elected by the association are: Mrs. Verne Babcock, president, and Mrs. Orville Babcock, 1st vice-president, both of White Cloud; Arnold Davis, 2nd vice-president, and Mrs. George Parrish, secretary, both of Battle Creek. Mrs. Elma Matson of White Cloud is treasurer.

Following the business meeting the association members and ministers had an evening of recreation and fellowship at Camp Holston, planned by the Battle Creek Senior Youth Fellowship. One of the highlights of the evening was an impromptu stunt presented by Rev. Elias Camacho, leader of twenty-eight Seventh Day Churches of Christ in Mexico.

The Association will meet next October with the White Cloud church as host.

### 100 Australians Coming to Baptist World Congress

A group of 41 Australian Baptists boarded the SS Orsova here on March 18, en route to the 11th Baptist World Congress at Miami Beach, USA.

It is believed to be the first tour group anywhere in the world to begin its travel to the Congress which meets next June 25-30.

Philip J. Hayes, tour director, said the group will disembark from the Orsova at Suez for a tour of Egypt and Israel, and then travel by coach across Europe to London.

Another tour of 38 Australian Baptists is scheduled for departure later. A total of about 100 Australians will be present for the Miami meetings, Dr. Hayes said. —BWA.

### McIntire Radio Station Approved by FCC

Permission has been granted by the Federal Communications Commission for the Rev. Dr. Carl McIntire to purchase control of Station WXUR-AM-FM, Media, Pa.

The transaction—opposed by more than 40 Protestant, Roman Catholic, and Jewish groups, civil rights organizations, and individuals—was approved by five of the six FCC commissioners in view of Dr. McIntire's promise that he would adhere to the FCC's "fairness" doctrine on controversial issues.

The station, now owned by Brandywine-Main Line Radio, Inc., will be sold for \$191,650 to Faith Theological Seminary, Elkins Park, Pa., which has Dr. McIntire as chairman of its board of trustees. —ABNS.



# The Sabbath Recorder

## Obituary Notices

To serve as a news medium for all the churches the Sabbath Recorder has always made it a policy to publish brief obituaries of church members when sent in by the pastor conducting the farewell service or by a duly authorized person in case there is no pastor. A weekly journal can do this where a monthly could not without reducing the material to just a few lines. Since our space is severely limited it is again urged that writers avoid eulogy and use as few words as is consistent with telling the necessary things. The first sentence should always be structured the same. Variation from this set form is likely to omit necessary detail and delay publication. Longer articles about ministers and deacons are allowed.

## Accessions

Denver, Colorado

By Baptistm:

Joe Higuera

By Testimony:

Mary Beth Higuera

Mildred Stevenson (Associate)

By Letter:

Ardith King (Mrs. Gerald L.) Davis

Marlboro, N. J.

By Testimony:

Mary B. Green

## Marriages

Clark-Cornell.—LaVern Clark, son of Mr. and Mrs. Russel Clark of Canisteo, and Priscilla Cornell, daughter of Mr. and Mrs. Clifton Cornell of Andover, N. Y., were united in marriage in the Alfred Seventh Day Baptist Church by Pastor David S. Clarke on March 27, 1965.

## Births

Davis.—A daughter, Debra Sue, was born March 14, 1965, to Mr. and Mrs. Leonard Davis, Jr., R.D. 3, Bridgeton, N. J.

Green.—A daughter, Laurie Ann, to Rev. and Mrs. J. Paul Green, R.D. 3, Bridgeton, N. J., on May 4, 1965.

## Obituaries

Fogg.—Adelbert D., son of Joseph H. Fogg, Sr., and Louie Rainear Fogg, was born in Shiloh, N. J., March 10, 1888, and died at the County Hospital April 29, 1965, after a long illness.

Mr. Fogg was a member of the Shiloh Seventh Day Baptist Church and earned his living as a farmer.

He is survived by two sisters: Mrs. Howard Davis of Shiloh, and Mrs. Frank Davis of Marlboro; and one brother, J. Harold Fogg, Sr., of Shiloh.

Funeral services were conducted by the Rev. Fred Mackey, in the absence of his pastor who was attending the Ministers Conference at Battle Creek, Mich. Interment was in the Shiloh Cemetery.

Hulett.—Irene, daughter of William and Antoinette Wing Post, was born Nov. 6, 1869, in Rochester, N. Y., and died May 3, 1965, in Mercy Hospital, Janesville, Wis.

In 1896 she was married to Dr. Horace L. Hulett who practiced medicine in Allentown and Bolivar, N. Y., for 38 years. They moved to Milton, Wis., on his retirement in 1929. Dr. Hulett died in 1937.

Christian faith was a motivating force in the life of Irene Hulett from the time of her baptism in 1885. Endowed with artistic temperament and talent, she loved the hymns and music of the church and wrote many poems on religious themes, some of which have been published in the Sabbath Recorder. As a member of the Milton Seventh Day Baptist Church, Mrs. Hulett was deeply committed and faithful.

Surviving are: a son, Leland, and two daughters, Gladys (Mrs. Arthur Drake), and Ainslee (Mrs. William Nottingham), all of Milton; ten grandchildren, and twenty-four great-grandchildren.

The funeral service was conducted from the church by Pastor Elmo Fitz Randolph. Interment was in the family plot in Little Genesee, N. Y., with Pastor Herbert Saunders officiating.

— E. F. R.

Williams.—Dorris F. Davis, daughter of Edmund E. and Rena Holmes Davis, was born on November 18, 1910, near North Loup, Neb., and died May 4, 1965, at North Loup.

She spent her entire life in the community of North Loup. At the age of 13, she accepted Christ as her Savior, was baptized by the Rev. Herbert L. Polan, and became a member of the Seventh Day Baptist Church.

She was united in marriage with Vernon D. Williams Oct. 15, 1935.

Surviving are her husband, a deacon in the church; one son, Dean of North Loup; three daughters, Mrs. Jeannette Granger, Giltner, Neb., Mrs. Verna Absalon, Loup City, Neb., and Peggy of North Loup; two sisters, Miss Merle Davis, North Loup, and Mrs. Addie Gowen, Lincoln, Neb.; and nine grandchildren.

Dorris served the church in countless ways as a faithful member—among them were her labors and aspirations to see a successful young people's camp established for the North Loup church.

Farewell services were conducted at the church by her pastor, the Rev. Duane L. Davis, and interment was in Hillside Cemetery, North Loup. — D. L. D.

