

## ECUMENICAL NEWS

### Areas of Cath.-Prot. Co-operation

A small group of 30 representatives and staff consultants of the Roman Catholic Church and of the World Council of Churches met January 26-28 at the Ecumenical Center, Geneva, Switzerland, for three days of discussion of the possibility of closer Christian co-operation in emergency and development aid throughout the world.

This meeting grew out of the concern expressed by the Joint Working Group ("Committee of 14") set up last year by the Roman Catholic Church and the World Council of Churches that some specialists in the practical field of Christian charity and service examine together whether common action in these matters could be widened.

Following up this action, the Central Committee of the World Council of Churches, meeting in Geneva, Switzerland, February 8-17, authorized the World Council to co-ordinate its relief programs with those of Roman Catholic agencies for famine victims in India and Africa.

A five-point recommendation, unanimously approved by the 100-member policy-making Central Committee, urges appropriate Roman Catholic agencies and those of World Council member churches to:

—plan synchronized efforts within their nations for famine victims of India and Africa;

—feature in their appeals not only needs for immediate relief and rehabilitation, but also for projects which will seek to prevent the recurrence of such disasters;

—urge them in areas of need to consult together, to plan together and to take common action as far as is possible and desirable in their service to manifest the concern and care of the whole Christian community for those who are suffering.

—urge the Roman Catholic Church and World Council of Churches at the international level to keep in closest touch with each other in order to provide the maximum continuing co-ordination possible for this Christian action; and,

—urge Roman Catholic and World Council agencies to act in partnership

in their collaboration with governmental and intergovernmental agencies involved in dealing with this emergency.

The Central Committee also approved appeals to the WCC's 214 Protestant, Anglican, Orthodox, and Old Catholic member churches for \$3 million for famine relief in India and \$50,000 for victims of prolonged drought facing starvation in South, Central, and East Africa.

### SBC President Speaks

#### at Brazilian Meeting

The president of the Southern Baptist Convention, Wayne Dehoney, delivered the closing message at the Brazilian Baptist Convention during which a gigantic hemisphere-wide "Crusade of Americas" was officially launched.

Mr. Dehoney, pastor of the First Baptist Church of Jackson, Tenn., spoke to more than 40,000 Brazilians in an evangelistic rally that closed the convention.

Immediately following the message by Dehoney, the host pastor, Rubens Lopes of Sao Paulo announced that the closing session of the convention marked the official launching of the "Crusade of the Americas."

The "Crusade of Americas," slated for 1969, will be an all-out co-ordinated evangelistic effort involving Baptists from South, Central, and North America. Each Baptist convention will schedule and conduct its own evangelistic campaigns.

"I've never seen a ripper field for evangelism than in Brazil," Dehoney commented. The Brazilians have a friendly, sympathetic government giving full religious freedom. "There is a great spiritual vacuum here and a disenchantment with Catholicism as a religion and as a political force," he said.

Dehoney said that reports given at the convention showing results of a two-year nation-wide evangelistic campaign in Brazil were thrilling beyond words.

More than 100,000 conversions have been reported, and more than 50,000 of these have already been baptized, Dehoney reported.

# The Sabbath Recorder



President Marion Van Horn with Mexican pastors, Elias Camacho and Lucio Guerrio, at Gonzales church.

# The Sabbath Recorder

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## Olive Trees and the Olive Branch

When the State of Israel was first established the Prime Minister had a vision of restoring the beauty of a long-barren land. He announced the visionary program of planting 100 million trees. The whole land area was only 1¼ million acres. If they could get that many trees growing it would eventually change the whole appearance of the country. Already over 25 million have been planted. Visitors to Israel are encouraged to engage in tree-planting ceremonies. This was true of the bishops from the Vatican Council who visited there.

What kind of trees are planted? Those characteristic of ancient Israel are the most popular, especially olive trees. Who hasn't seen pictures of some of the gnarled old olive trees that have survived through the centuries, perhaps even back to the time of Christ? Now the approach to Jerusalem, high in the Judean hills is appropriately adorned with an avenue of olive trees. In Bible times we heard little of the table use of olives. It is impossible to eat either a green or a ripe olive in its natural state, as many visitors to Southern California have discovered. The fruit has to be treated, salted, and pickled. But the ripe olive is so rich in oil that ancient countries with little access to oils of any kind felt rich if they had plenty of olives to crush for their oil.

Down through the years the olive branch has become the symbol of peace. Feuding neighbors, warring tribes and nations signified their dropping of grudges and their desire to forgive and forget by holding out the olive branch. The olive branch is worked into many designs, appears on documents, and is engraved on our currency to indicate our desire for peace. We wonder sometimes if it is a meaningful symbol for us or in the lands of the Bible. What we see today in so much of the world is armaments of hardened steel, the shaking of sabres, rather than the waving of the willowy olive branch. We might ask, What profit in the growing of olive trees

when there is so little thought of the symbol of peace?

The promises and the curses of God are connected with the olive. In Deuteronomy 28 God through Moses gave promises of great blessing as long as Israel held to the path of obedience, but the promises would be replaced with a curse "if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day" (Deut. 28: 15). Elaborating on the curse, "Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit" (Deut. 28: 40).

The olive receives sacred significance by the association with the closing events of the life of Christ, the descent from the Mount of Olives as the triumphal entry of Jerusalem began, the Olivet discourse, repairing to the Mount of Olives after the Lord's Supper, and the agony in the garden among the trees. But perhaps the greatest Christian significance is given by the Apostle Paul when he noted that the gentiles (wild olive trees) by the grace of God are grafted into God's olive tree to bear fruit for the kingdom of God. These are the olive trees that are not limited to one land or clime but can flourish throughout the whole world.

There is then a thought for Israel and the same thought for us. It is not enough to plant millions of olive trees on arid lands and hallowed slopes. There must be some healing oil from the trees we plant and there must be the extended olive branch of peace. We have a responsibility.

## Year of the Bible

The American Bible Society, which distributed 6,410 Bibles in its first year of operation in 1816, entered its 150th year of service with a distribution center at Wayne, New Jersey, which has a capacity for distributing 100 million Scriptures annually and space to expand distribution to an additional 50 million copies per year.

MARCH 21, 1966

## Why Did We Stumble?

The record of contributions to Our World Mission found on the back page of this issue indicates that the majority of Seventh Day Baptists carrying gifts for the King during February stumbled. They did not succeed in presenting the full amount to dedicate at the altar. The fact is apparent when we look back to August when \$13,500 was given, or to September when we consecrated \$15,000 to OWM. In February these same people gave only \$6,433. This is a little lower than last year.

Why did we stumble? Who knows? Certainly many did not falter or fall; they faithfully and steadily carried their tithes "to the storehouse." Those who watch the denominational giving pattern from year to year have noted that February is usually one of the lowest months. There may be several reasons for this, but they may not all be good reasons. Most of us are not so much concerned with why we failed to adequately support the larger work last month, although it would be interesting to have an answer to that question. We are more concerned about recovery and advance than what caused us to fall down. Would it be safe to say that we had a temporary lapse in the manifestation of our consecration? Did we spend more money on other obligations than on our spiritual obligations?

Peter stumbled in his devotion to his Lord on that night which he afterwards wished he could blot out of his memory. Just as Peter recovered his balance and went on to be a powerful proclaimer of forgiveness and grace, so we can recover from this stumbling of last month and go on to prove our devotion by our deeds. Our failures bring hurt to ourselves and to the cause of Christ. It takes a rekindled devotion and new determination to make up for what we failed to do. This stumbling, this shifting of funds that ought to be consistently used for the Lord's work must not become a habit. Let us determine to make these next months like those closing months of last year. How about making it a

rule that I will not spend extra money on my own comforts or pleasures until I am prepared to contribute extra funds for the Lord's work?

### **A Visit to Sabbathkeeping Churches and Groups in Mexico**

By Marion Van Horn  
and Leon Lawton

Just over a year ago contact was made with individuals who knew of an independent Sabbathkeeping group in Mexico. In April 1965, Pastor and Mrs. Clifford Beebe, then serving the Seventh Day Baptist church in Edinburg, Texas, accompanied Mr. and Mrs. Isaac Layman of Brownsville, Texas, Lone Sabbathkeepers, when they visited Tampico, Tamaulipas, Mexico. This was the first personal fellowship between Seventh Day Baptists and the Seventh Day Church of Christ. The end of that same month, Pastor Elias Camacho attended the Ministers' Conference in Battle Creek, Mich. (See **Sabbath Recorder**, April 26, 1965, page 13.)

In the fall of 1965 an invitation was extended for the Seventh Day Baptist General Conference (USA) to send a representative to Mexico City for the dedication service of their new Mexico City church and the ordination of its pastor, Victor Model. Their request could not be met on such short notice but the Planning Committee at its fall meeting laid plans so that the onference president and the director of vangelism could make a visit early in 1966. The expense of this trip was to be carried by their own travel expense accounts and an amount given by the Women's Board. The missionary car made possible by green stamps collected by the women in 1963/64 was to be used for the round trip of 6,000 miles from Battle Creek.

Early Wednesday morning, February 2, 1966, Mr. and Mrs. Isaac Layman saw us (Marion C. Van Horn and Leon R. Lawton) across th international bridge at Brownsville and through the customs and immigration in Matamoros, Tamps., Mexico. We headed south for Tampico and Ciudad Madero, the sort of twin-city headquarters for the work

of Brother Elias Camacho, a missionary among his own people.

The church is registered with the Mexican government under the name "Iglesia de Christo del 7mo Dia" (Seventh Day Church of Christ). There are about 20 churches and missions, almost all in the eastern half of the country with the greatest concentration in the state of Tamaulipas with its northern border about 200 miles along the Rio Grande and its eastern about 440 miles down the Gulf of Mexico. Other work is found in the states of Vera Cruz, Puebla, and Morelos, as well as the Federal District of Mexico City.

#### **Conference with the Leaders**

We arrived late at night at Madero and after finding Brother Camacho's home, were shown to the Hotel Tampico where very commodious quarters were provided for us for the three-day stay at this point. Their church organization paid our meals, lodging, and most travel cost the eight days we were in their midst.

We were in conference with the leaders almost all day on Thursday and also on Friday as we traveled to some of the churches within reasonable distance from Maderos and on the way to and in Mexico City the next week. Pastor Lucio Guerrio of the Madero church joined Brother Camacho in traveling with us.

The work was begun by Bro. Camacho's father in the 1920's. He had learned of the Sabbath truth from the Adventists in his home in San Antonio, Texas. The father moved back to Mexico when Elias was a small boy, and though Bro. Camacho was born a U. S. citizen he became a citizen of Mexico by choice, feeling he could better serve his people, being one of them, as he carried on the work after his father's death. He has a family of eight children, two of them married. In earlier contacts with our people the beliefs of this people have appeared to be identical with our Seventh Day Baptist beliefs, and we could find no evident differences through the extended conversa-

(continued on page 11)

### **Denominational Program Set Forth by Planning Committee**

With our feet firmly set on the upward path outlined by the Scriptures and by those who have blazed a good trail in the past generations the six-member denominational Planning Committee at its week-long meeting in Plainfield focused its major attention on constructive way of using all available resources for fulfilling the world mission of Seventh Day Baptists.

The Rev. Alton L. Wheeler, general secretary of the denomination, presides over the three sessions per year of the committee. The Rev. Leon M. Maltby was asked to serve as recording secretary this time. Other members present were the Rev. Everett T. Harris, secretary of the Missionary Board, the Rev. Rex E. Zwiebel, secretary of the Board of Christian Education, and Mrs. Don V. Gray, president of the Women's Board. Since much of the discussion related to evangelism and dedicated service projects the director of evangelism, Rev. Leon R. Lawton, was asked to attend most of the sessions. He contributed much to the planning and will be asked to participate (without vote) in the next two scheduled meetings. The daily schedule of meetings ran from 9 a.m. to 9:30 p.m. with extra work being done beyond those hours. The committee dismissed before noon on Friday.

Since one of the purposes of Planning Committee is to correlate the work of the major boards involved in the various phases of denominational outreach a block of time is set aside at the beginning of the session to present and discuss the most recent activities of the boards together with the plans for the near future. This discussion prepared the way for a later discussion of board and agency budgets for the next Conference year and agreement among the representatives on priorities of projects to keep the total budget askings down close to the level of the current OWM budget.

Considerable time was given to the dedicated service programs shaping up

for this coming summer. The securing, training, and programming of the volunteer workers was carefully considered. It was noted that a goodly number of young people had volunteered both for the Summer Christian Service Corps, which is a project of the Women's Board and the director of evangelism, and for the dedicated service program of the Board of Christian Education (Vacation Church Schools and camps) assisted by the Women's Board. A few who had previously offered their services had found it necessary for economic reasons to withdraw. Some were shifting from one program to the other. The committee helped in the correlation and planning of projects in the light of information available at this time.

Another area of dedicated service that called for evaluation and promotion was the missionary program that is now in full swing for the current year. The committee listened to a survey, noted the smaller number of missionaries called this year but the sizeable number of churches making some appropriate use of those called. It was decided: to continue the program or a type thereof for the next two years; to call for new and old volunteers; to use the evaluation sheets in a modified form; to assist missionaries in developing their talents; and perhaps to outline these qualifications so that churches could make use of special local needs. It was felt that there was evidence of considerable lay development in the missionary program which could well be encouraged.

A prospective youth field worker under the Board of Christian was invited to present in person her ideas of a somewhat new concept of such field work which would put major emphasis on spiritual leadership training and the development of teams of youth to go out on dedicated service projects. The information was received but no decision could be made by this group under the circumstances.

In the area of ministerial training three programs were outlined in consultation with the dean and others involved. Note was taken of present training plans at the Plainfield training center and the efforts getting under way for further recruitment. The director of evangelism outlined plans for a gathering of missionary pastors and an area ministers institute at North Loup this spring. This was to be followed by two other institutes in the early fall to draw together the ministers of the East for studies in practical theology. Another program of the Ministerial Training Center designed to stimulate better study disciplines among our pastors was projected some two years hence. The Planning Committee gave consideration to a correlation of these two types of refresher training sponsored by different agencies which had been requested by General Conference. It agreed to encourage both to further evaluate the programs after the three institutes are held this year, and to present to Conference something of findings as to the value of doing these two things separately or together in future years.

#### Five-Year Program

One of the major concerns of the Planning Committee at this session, in accordance with Conference and Commission suggestions was the development of a five-year program of denominational advance. The theme of this program and some of its broad outlines had been agreed upon at the fall meeting of the committee. The continuing theme is "Facing Frontiers with Faith." The concept of a broad frontier pushing ahead like our country's western frontier of a century ago was kept before the committee in its plans. It is to be, as far as possible a unified training program for the lay members of all churches coupled with a revitalizing of our ordained ministry in such ways as have been mentioned.

Considerable progress was made in developing the 1966-67 program. Responsibilities were assigned, mailing dates agreed upon and Conference presentation determined, in accordance with the

#### Memory Text

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Luke 22: 31-32.

time allocation in the president's program. Publicity for this expanding program, which centers on the local church the first year, will be directed to the churches and will appear in future **Recorder** articles. In addition to the ongoing program of witnessing and evangelism through the five years there will be annual emphases to broaden the scope until it embraces the whole world in the climactic fifth year.

In marshalling all available resources for a retooling of our total work at a time that seems critical if we are to meet the calls coming to us, attention was given to the use of discretionary funds of the Memorial Board and how to correlate the use of them. The secretary of the board, L. H. North, briefed the committee on these matters. Here again there was correlation. Nearly every board is requesting certain amounts and the General Conference is also drawing from the fund for equipment and modernization of offices.

Before the close of the week the Planning Committee had explored nearly every area of denominational life that seemed appropriate to its function and had been previously listed on its agenda.

Time was given to the publication work with discussion of how the denominational printing (which is now about one third of the publishing house business) could be programmed so that it would better fit into printing schedules.

The structure of the denomination as related to constructive planning of our total work was considered in the light of the current structure studies being circulated from the general secretary's office. The committee studied charts of the present structure and of a proposed reorganization and could not see how

the proposal under consideration could be workable. The minute on this reads: "We are in general accord with the present structure. We do feel the need of better communication and are willing to do anything we can to strengthen the present structure. If at any time a major structure change is contemplated we would favor that it be decided by an instructed vote of the churches at General Conference."

#### Tract Board Meets at Shiloh

The spring meeting of the Board of Trustees of the American Sabbath Tract Society, as is customary, was held in South Jersey rather than Plainfield. They gathered in the newly redecorated Shiloh church on Sunday afternoon, March 13. Members noted the small white, full-view tract racks attractively located on each side of all entrances and exits of the sanctuary. The meeting started with a hymn and a challenging devotional reading from Charles Spurgeon. It continued a little longer than usual (three hours). Preceding the board meeting there had been a three-hour meeting of the Supervisory Committee, the committee that guides the affairs of the publishing house.

The secretary-editor reported on his activities in this dual office, prefacing his mimeographed reports with references to some of the interesting correspondence received. He noted that quite a number of inquiries had come to the office as a result of a well-illustrated article by Victor Skaggs in the January issue of the American Baptist monthly newsmagazine the **Crusader**. It was our part of an exchange worked out between the two editors. One board member noted that in the March issue there were two letters to the editor under the heading "Seventh Day Baptists." One was from Dr. Melvin G. Nida expressing appreciation for the exchange of articles and adding, "Some of us have worked long and hard for a deeper understanding of our mutual heritage and every bit of information helps." The other was

from Thelma Tarbox, a lone Sabbath-keeper in Rhode Island. It contained the following sentences: "My American Baptist neighbor said she was disappointed that nothing was sad about Seventh Day Baptist reasons for observing Saturday. Perhaps in a later issue you will publish reasons for their Sabbath observance."

Attention was called to the February special issue of the **Sabbath Recorder**, which seemed to be very well received. It was noted that advance orders were down somewhat and that late orders had brought the supply of extra copies to a very low level—perhaps not enough to meet the requests yet to come in. No decision was made as to increasing the print order next time. The Advisory Committee reported that Linda Bingham Hays had been secured as the guest editor of the May special issue.

The treasurer's report was disturbing or challenging in some respects, depending on how one looks at things. Work is going forward but expenditures are exceeding receipts. Related to the treasurer's report was that of the Budget Committee, headed by the treasurer. On the basis of the first three quarters of the fiscal year the chairman projected a deficit of several thousand dollars. The adopted budget had been some \$1,700 out of balance, but tentatively projected figures would seem to increase this to \$6,000. **Sabbath Recorder** printing costs were running higher than expected. The publication of tracts also seemed to be running above the budgeted amount. Nearly everything else in the budget was found to be running close to the projected figures. The Budget Committee was asked to call a meeting to consider matters pertaining to the 1966-67 budget.

Tract distribution for the past three months was about 11,000, which is lower than usual. However, orders filled after the cut-off date of the report (Feb. 28) were about 9,000, which would indicate a heavier demand from the churches in the next quarter.

The future of the audio-visual aids work looked good, with a new catalog

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# All the World Keeping the Sabbath?

Many Bible students who have come to the conclusion that the seventh day of the week should be kept holy have prayed for something to happen that would bring the Sabbath to the attention of the whole religious world. They have dreamed of the day when the great mass of those who profess to guide their lives by the Word of God would be encouraged by the leadership of their churches to really keep one day holy—the day that God has said was His holy day. That day may come. A recent sermon in New York could be more than a straw in the wind.

On March 13 Rev. Dr. Ernest R. Palen, a prominent minister of the Reformed Church of America preached a sermon on the Fourth Commandment in what he describes as a quiet little family church on the lower east side of Manhattan. Dr. Palen has been pastor of the church for 30 years. He has served as a member of the Board of Directors of the Protestant Council of New York and was president for five years of the Board of Christian Education of the Reformed Church in America. When he announced to the press that he was going to preach on a controversial subject George Dugan of the **New York Times** attended the service, made extensive notes and wrote up an article which embodied the reactions of representatives of the Jewish faith, the Catholic religion, and the National Council of Churches. The main thrust of the sermon was an appeal for all Christians to return to the Sabbath of the Bible and thus unite in an ecumenical way in making one day really a holy day—the day that is already observed by the Jews

Dr. Palen, in making this proposal early in the sermon, cautioned his congregation not to make hasty decisions about his admittedly radical proposal but to hear him through. He later told the editor of the **Sabbath Recorder** that although not all his congregation agreed

with him they did listen attentively, as did his long-time acquaintance, Mr. Dugan, of the **Times**. He told his people, "If the Jews and Christians would join forces and have a common day to keep holy we shall have taken the longest stride toward religious unity that our civilization has yet known." It might be noted that his church building is located in an area of New York City where there is a very high concentration of Jewish people.

The pastor apparently had not thoroughly considered all the difficulties of getting people to change their day of worship. In the conversation the next day with the secretary-editor of the American Sabbath Tract Society he requested literature that might show how Seventh Day Baptists faced the problems of Sabbathkeeping. He did say to his people however, "It should not be too great a break for us to observe the same Sabbath day that Jesus Himself observed." In the telephone conversation he indicated that he had made a pretty thorough study of early church history in relation to the teachings of Paul and the other New Testament church leaders. He was convinced that there was a gap of about 200 years before the church began to honor "the Lord's Day" in place of the Sabbath.

The prominence given by the **New York Times** to this Sabbath sermon is interesting and encouraging to Seventh Day Baptists, the pioneers in breaking from the traditional observance of the non-biblical Sunday to the biblical seventh-day Sabbath. Not only was there a column and a half report on it with a picture of the pastor but on the much-read News Summary and Index page the "Quotation of the Day" was from this sermon: "Our madly rushing, neurotic society needs the therapy of the silence and quietness that flows from a day kept holy, really holy." The article

in the **Times** brought into public view a question that has long been thrust aside or never thought about by many nominally religious people, many churchgoers and many devout members. Dr. Palen said that he had received many telephone calls. He was glad to report that only one call had been unpleasant.

Asked about the reaction within his own church the minister said that it was of three kinds as follows:

1. Opposition — one more bow to the Jewish people in wanting their Sabbath.
2. You have certainly something to think about.
3. I can't agree with you more wholeheartedly. Hurrah!

A statement not quoted by the newspaper but given to this journal may indicate reasons for more than one of the above reactions: "Without a radical change such as this is in our thinking and in our procedures, we shall live to see the Christian Lord's Day as completely commercialized as we have so woefully or purposely commercialized the Jewish Sabbath."

Another quotation from the sermon adds to this emphasis on the point that there could be far greater sincerity in our pleas for ecumenicity if we accepted as Christians and Jews the Sabbath of the Bible. He challenged his congregation to think about the biblical grounds for the sacredness of the seventh-day Sabbath and the practical value it would have of giving an uplift to the moral tone of our day that nothing else could do.

An unique proposal for a way of getting people to return to the Sabbath was that Pope Paul VI take the initiative. He predicted that if the pontiff designated "the seventh day — the historical and biblical Sabbath — as a day to be kept holy." most of the Protestant bodies would "go along." Mr. Dugan of the **New York Times** contacted a representative of the Roman Catholic Archdiocese of New York who is reported as saying that the minister's proposal was interesting and would cause considerable debate in Christian circles.

The sermon, based on the Sabbath Commandment of Exodus 20:8 took note of the loss of respect for Sunday and

the prediction of some businessmen that in New York the day would soon come when all stores would be open 365 days a year.

"Our sick society needs the quietness engendered in a day kept holy," Dr. Palen told worshippers. He went on:

"Our madly rushing, neurotic society needs the therapy of the silence and quietness that flows from a day kept holy, really holy. A day when our thoughts are of God, our actions are tempered by a desire to serve God and our families, a day that is so different from other days that it could make us different in our relationships to God and to our fellow men."

A National Council of Churches representative interviewed by George Dugan is regard to Dr. Palen's Sabbath proposals freely admitted that Sunday was not "sacrosanct" and noted that both the Seventh-day Adventists and the Seventh Day Baptists observed the Sabbath on Saturday. He is quoted as saying that Sunday as the day of Christian worship was picked rather arbitrarily because the Resurrection was believed to have occurred in that day.

Dr. Palen's sermon, after 30 years in one parish, and his telephone remarks seem to indicate that what he presented was a conviction rather newly arrived at and was much more than a theoretical, ecumenical proposal. His new position on this matter appears to have come from his own study and not by the known influence of any Sabbathkeeping group or conversations with others of his own denomination who are known to hold similar views on the biblical day of worship.

What far-reaching results may come from one sermon and its publicity remains to be seen. A sermon on church union delivered by a Presbyterian, Eugene Carson Blake, in an Episcopal pulpit in San Francisco has set much of the Protestant Church to talking. If this sermon has similar results those churches that have had experience in Sabbath observance may be called upon to provide a great deal of literature helpful to those who would like to know how to keep the Sabbath in this modern world.

### Radio- Telephone, Makapwa

"7QA 1-2 to 7QA 1-6, 7QA 1-2 to QA 1-6, Do you read me? Over." "7QA 1-6 to 7 QA 1-2, Yes, I read you loud and clear. Over." "1-2 to 1-6, This is Dr. Burdick, Makapwa Station. Frank, I have two matters today. First would you tell Doctor Nelson that our radio is working well now. I repeat: please tell Doctor Nelson that our radio is working well now. He will be interested because he advised us on how to overcome our problem. Do you read me? Over." "1-6 to 1-2, Yes, I read you, Dr. Burdick, and I'll tell Dr. Nelson. Over." "1-2 to 1-6, Thank you Frank. Also, would you call Dr. Harvey at Malamulo by telephone, and have him tune in at 1:15 p.m. today, as I have some questions for him. I repeat: Would you call Dr. Harvey to have him tune in at 1:15 today. Over." "1-6 to 1-2, Yes, Dr. Burdick, I'll call Dr. Harvey. Anything else? Over." "1-2 to 1-6, No, thank you. Over, and out."

With this conversation we at Makapwa opened our first radio-telecommunications contact with the Adventist network in Malawi, on November 5, 1965. "Dad" (Rev. Paul S.) Burdick was on hand to hear it, and to rejoice in the fruits of his labors on this project, for he had engineered the setting up of poles for antenna, and the final assembly of the parts of the radio-telephone—transmitter, receiver, microphone, converter (12V. D.C. to 110V. A.C., and switch box. This was the climax of two years of effort to obtain this means of communication with the "outside."

For years we've felt the need for telephone service, for contacts with Blantyre and Malamulo, and for emergency calls in time of trouble. However, the nearest existing telephone lines are five miles from Makapwa and inquiries about extension were always met with, "Not at the present time." To have paid for the poles and wire ourselves would have cost nearly \$1,000, plus high monthly rates. Then Fred Ayars came to

the rescue with an offer to assemble a radio-telephone for us if the Missionary Board would purchase the kit-form. This the board agreed to do—at a cost of approximately \$200.

But before the purchase, we had to have permission from the Department of Telecommunications in Malawi. Our letter of request got lost in the shuffle of changing governments, and after some time we applied again. The department was reluctant to increase the number of existing stations in operation, but as they were requiring the Adventists to close down two of theirs, for various reasons, they said we could have one of their call numbers if the Adventists agreed. Further delay while the Adventists considered the matter. They also had to give a written agreement that they would welcome us on their network. Finally, with approval all around, we could give Fred a "Go-ahead" to order and assemble the unit. Anyone who has ever put together one of these kits knows something of the hours and hours of work required, yet somehow Fred managed to get it done in time for it to be included with the goods sent by Miss Clement, early in 1965, arriving in July.

Then busy months of surgery and general mission work prevented me from studying the materials sent by Fred for connecting and operating the unit, so finally I assigned the task to Dad Burdick. After he completed the connections to join the various parts, we turned our attention to antenna. We dragged 60-foot eucalyptus poles four miles by Land Rover from Mr. Raman's estate (he gave them to us), to use as antenna poles. Erecting these was quite a feat, engineered by Dad Burdick, with some tense moments when it looked as if the pole might get out of control and fall, but with no injuries (except Joanie Burdick stubbed a toe while watching). When all was ready we tried the set, but could not receive any but the strongest stations, nor produce enough power for transmitting from our mission power supply (we hadn't yet acquired a 12V. battery). So then Dad Burdick analyzed our elec-

trical set-up, found it badly unbalanced between phases, and worked out the proper balance. Now the power was enough, but we still couldn't receive the Adventist transmissions. Dr. Nelson, a dentist and amateur radio operator in the Blantyre Adventist offices, looked over the instructions, listened to our description of what we had done, and saw and error we had made in our antenna set-up. We corrected that and then, success!—clear contact in our first conversation with Blantyre.

The Adventist network in Malawi has, at present, six sets—one at Mombera Mission, Northern Region, one at Matandani Mission, Central Region, one at Blantyre Headquarters, one at Malamulo Mission, one in their "Flying Doctor" aircraft, and one set that is carried occasionally in automobiles. Ours makes the seventh. Because telephone connections exist between Blantyre and Malamulo, Malamulo is not allowed to use the radio-telephone in the 12 noon to 12:30 period daily when the other stations transmit. Therefore, to talk with Malamulo, we must first contact Blantyre between 12 and 12:30 and ask them to telephone Malamulo to tune in at a certain time later in the day. Then we can discuss our problems and cases with Dr. Harvey.

We operate at 5860 KC (40 meter band), though we can also transmit on 3275 KC (80 meter band). The transmitter is crystal-controlled, to limit transmission only to these frequencies. We can operate on either mission power supply of 220V. (with transformer to 110V.), or 12V. car battery (with converter to 110V. AC). The 12V. battery also supplies our surgical light, and with the converter we can run a suction machine for surgery, or a fan to keep me cool during operations, from the battery, when mission power is off.

So far we have transmitted only a few times, but with Mr. Manan now working in Blantyre, we hope to make weekly contact with the Blantyre Adventist office to exchange messages with him. When I make two trips, Beth will

listen in at 12 for any message I may have for her, and vice versa. When we're in U.S. on furlough, the hospital assistant will have a means of contacting the doctors at Malamulo for consultation.

### A Visit to Mexico (continued from page 4)

tions. They have used a number of our tracts translated into their language and published by the American Sabbath Tract Society.

### How Churches and Missions Develop

When a contact is made in a community with an interested family or individual, intense Bible teachings given and the persons encouraged, urged and taught to actively add other believers to the group. One is singled out who is most likely to become a strong leader and given special training. As soon as there are two or three families, or three or four consistent workers, they begin to skimp and save and look for a plot of ground which they can buy outright or lease for a long extended time. They prefer outright purchase. This is a mission. It holds regular services of Sabbath School and Sabbath worship conducted by its own local leaders.

As the group grows in numbers, even though they may be extremely poor, they begin to save for a church building and make plans. They cannot be organized into a church until the building is an accomplished fact. It may be a building with pole walls interwoven with cane and corn stalks and a grass or palm thatch roof, but usually it is of wood, brick, or hand-made cement blocks. Whatever the material, it is produced by the people. This does not usually occur until there are twenty-five to thirty or more members, and it may take a long time. However, such churches are established by families permanently located. They are composed of people whose concept of the Christian life and church membership is one of service and sacrifice and witness. The churches have a tendency to grow, even though slowly,

rather than to diminish. Also they have a tendency to spread the seed to the start of new missions, especially when a member gets a job in a neighboring area or a family moves to a new location.

Next week President Van Horn will tell about: Visiting the Churches; Sabbath Worship and Preaching by Interpreter.

NOTE: A filmstrip, *Journey to Mexico*, is being prepared and will be ready for distribution with tape and/or written script early in April. This will introduce you to these Brethren, their pastors and leaders, their church buildings and work. This can be ordered through the secretary of the Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061, on loan from their audio-visual department or Sec. Everett T. Harris, S. D. B. Missionary Society, 403 Washington Trust Bldg., Westery, R. I. 02891. Orders will be honored in the order received.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Attention Please

Names of dedicated workers for Vacation Church School and camps are now listed to be considered for summer work. Those who have agreed to work include the following: Miss Nancy Burdick, 68 Ontario Street, Cohoes, N. Y.; Miss Martha Babcock, 1002 Park Ave., Norfolk, Neb.; Miss Elaine Kuehn, 436 Wildwood Drive, Orange, Conn; Miss Jane Harris, RFD 1, Bridgeton, N. J.; Miss Ruth Wheeler, Ashaway, R. I.; and Ronald Davis, Salem, W. Va.

Miss Babcock is scheduled to work with the Rocky Mountain Camp, July 1-10 and with Camp Wakonda in Wisconsin. Ronald Davis is scheduled for work in the Mountain Mission in Erbacon, W. Va. He is not soliciting any other calls for the summer. Miss Burdick plans to work at Camp Harley, July 10-24, and with the Pawcatuck Vacation Church School in Rhode Island.

To have the services of these young folks, you may write to them direct, or if you wish to know of their qualifications before calling them, write to the secretary of the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y.

These arrangements should be made immediately, so that the workers may

make up their summer schedule. If their services are not called for, they may arrange for other employment.

The one who calls for a dedicated worker must agree to furnish board and room plus transportation while on the job for the worker. The Women's Board will pay the transportation cost for the worker from his home to the place of employment and return. Naturally, extreme distances of travel for a week or two of work will have to be thoughtfully considered, and in some cases cannot be granted.

Time is short. Make your contact NOW!

Note, this is not a part of the Summer Christian Service Corps plan.

### World's C. E. Convention in Ireland This Summer

Thousands of Christian Endeavors of all nations will gather in Belfast, Northern Ireland, July 27-August 1, for the 15th World's Christian Endeavor Convention. Bishop Clyde W. Meadows, president of the World's Christian Endeavor Union, has issued the call for the sessions.

A power-packed program has been developed under the theme, "Jesus Christ Is Lord." Rev. F. Rupert Gibson, superintendent of the Irish Mission of the Presbyterian Church of Ireland, is chairman of the Program Committee and is also heading the Convention City Committee of more than fifty members which is making all local arrangements.

Some of the Christian Endeavor leaders taking part in the various sessions will be the Rev. Arno Pagel, president of the German Union; the Rev. Andrew Wright (England), and Dr. James Kelly (Scotland), both vice-presidents of the World's Union; Harold E. Westerhoff (U. S. A.), and William J. Sharpe (England), World's Union general secretaries.

The largest contingent of delegates will be a group of over one thousand coming from Germany on a liner, chartered for the duration of the convention by the German Union, which will be used as a floating hotel.

### RECONCILIATION!

By Harold E. Westerhoff,  
International C. E. general secretary

On Bernauer Strasse in Berlin stands a mute yet vocal testimony of the Communist way of life. It makes one wonder and marvel as one stands there as I did last spring. There, straddling, almost, the Berlin Wall stands the "Versohnungskirche." Paradoxically, it means the "Church of the Reconciliation." Most of the church is in East Berlin. But the front pillars are imbedded in the Berlin Wall — imbedded by the Communists, sealing off the very entrance to the sanctuary.

A handful of the church members, along with the pastor, are in East Berlin. But the majority of the congregation is in West Berlin — and cannot share in the worship of their own church which has been part of their families for generations.

Bernauer Strasse is also marked with many other crosses and memorials — to the dead who have perished in fantastic attempts to hurdle the wall from the oppression of the East to the freedom of the West. Most of them died in the attempt.

Though this congregation has been prevented for many years by the wall from worshiping as a church family, they are one in spirit, no matter on which side of the wall they live. Though the crude, stark grey blocks of the wall stop up the entrance to the church, the Spirit of Christ cannot be stopped up. A stirring tribute to the oneness of Christ of this congregation has been erected in the form of a sign on the pillars of the church reading, "We are still all brothers."

Reconciliation or shame! The Church of the Reconciliation has become a symbol of Christian brotherhood for its members, but a symbol of shame to all the world as it cries aloud the Communist way of life.

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### Call For Missioners

The missioner program will be continued in the next Conference year (Oct. 1966-Sept. 1967), according to a decision of the Planning Committee reached March 10. A general call is being sent out about March 28 for laymen and ministers to enlist or re-enlist for this type of dedicated service. It is hoped that the list of missioners for next year can be published about June 1 so that churches will know well in advance who is available for call. There are different types of missioner programs and different qualifications for personnel to conduct them.

### On the Growing Edge of the Church,

by T. Watson Street. John Knox Press, Richmond, Va. Paper, 128 pages, \$1.95.\*

This book may not have much immediate interest for the large number of laymen in the church, but this is a pity. Dr. Street writes for all Christians, urging them to recover their readiness for missions. Most of the book is directed at the "home-base church," trying to get Christians to rethink their attitudes to "the world" and "the church."

Dr. Street suggests that, in spite of appearances to the contrary, the world is more ready to receive the gospel of Jesus Christ than the church is to give it. Too much discussion of "a theology of missions" has become an escape rather than a fruitful prelude to proclaiming the Good News. And when we do get down to work, we too often work to "extend the church" rather than to "proclaim the gospel." We have lost what Bishop Newbigin calls "that sense of awe and wonder in the presence of Jesus." This sense is found more often on the growing edge of the church, "where men are learning for the first time who (Christ) is... where they cannot keep silent." It is too easy for Christians at

\* This review is taken from the "Book News Letter" of the Augsburg Publishing House. The review is challenging. Probably the book is more so. — Editor.

home to sit back and let the professional missionaries and mission boards worry about the task of "bridging the frontier of faith and no faith," a frontier which is at their own doorsteps as well as at the uttermost parts of the earth. Dr. Street forcibly and convincingly argues that this "bridging the frontier" is the task of every Christian.

Pastors, get this book. Read it. Then get your people to read and discuss its implications for their own Christian life.

—John F. Sievert.

### Tract Board Meeting

(continued from page 7)

of 44 pages nearing completion, with the introduction of a much cheaper way of projecting Bible story filmstrips for small classes, and with our present capability of producing our own missionary filmstrips.

Trustees faced the problem of the continuing, though much smaller, losses on the commercial work of the publishing house owned by the Tract Society. They arranged for the naming of a committee to provide the board with comparative specifics in the field of cost and procedure relative to continuing with our present arrangements and/or several alternative plans. It was voted to authorize the sale of one of the larger presses and to secure on a trial basis at a very favorable price some typesetting equipment suitable for offset printing. It may prove to be much more economical for such work than linotype. Recently a small offset press was purchased that is capable of doing many of the smaller items of denominational printing.

### UNICEF in Hawaii

The Honolulu Council of Churches reports a grand total of over \$11,000 collected by children last Halloween for UNICEF, the United Nations Children's Fund. More than 175 groups involving some 3,000 young people participated, said the report, which expressed appreciation to all of them and to the Bank of Hawaii for handling the money. The Rev. Seido Ogawa is executive director of the Council.

### Southern Baptist Self-Analysis on Race Relations

Southern Baptists have made great progress in pronouncements regarding a Christian view of race relations, but the denomination's practice is entirely too far behind its pronouncements, a Baptist seminary professor said at a Nashville gathering.

C. W. Scudder, professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, made the statement in a paper presented to the Advisory Council of Southern Baptists for Work with Negroes during a recent meeting here.

"Southern Baptists have been called activists, . . . but in dealing with the race problem, we continue to be reactionists," he stated.

The seminary professor added, however, that the denomination is changing from a sectional to a national denomination, and many of our people won the victory long ago over their racial prejudice.

The seminarian said he believes the time is past for Southern Baptists to project a paternalistic-type ministry with Negroes. Such programs, he said, might further isolate the younger generation of Negroes as well as the younger generation of Southern Baptists.

### SABBATH SCHOOL LESSON

for April 2, 1966

#### Social Dynamics in a Changing World Daily Bible Readings

1. A Journey into the Unknown — Hebrews 11: 8-16.
2. A People Fearful of the Unknown — Exodus 14: 10-20.
3. A People Who Will Not Change — Matthew 23: 23-39.
4. "The Truth Shall Make You Free" — John 8: 31-47.
5. Paul Changes His Tactics — Acts 18: 5-11.
6. "I Press on Toward the Goal" — Philippians 3: 7-21.
7. A Changed Way Ahead — Isaiah 40: 1-11.

### NEWS FROM THE CHURCHES

LOS ANGELES, CALIF.—A service of baptism was held in January, following which new members were received into the church.

Family night programs under sponsorship of the Lay Development Committee are held the first Sabbath night in each month. These programs are planned to interest both old and young. Of special interest have been a talk by a Christian psychologist from the Clyde Narramore Foundation, travel slides of Europe taken by one of our members, and a musical program by the Jubilaire Gospel Singers.

The Men's Fellowship meets once a month at Clifton's Cafeteria in Covina for an evening of Christian fellowship.

Our Sabbath School has undertaken a project of raising \$250, the cost of putting a metal roof on one building at Makapwa Mission.

Pastor Soper is working with a group of Sabbathkeepers in San Diego. Twice a month he holds preaching services with them on Sabbath afternoons and is usually accompanied by several members of our congregation.

In addition to our Friday evening services, area Bible study groups meet in Sylmar and in West Covina under lay leadership.

New this year are two children's organizations. The Whirly Birds, ages six through eight years, and the Jet Cadets, ages nine through twelve years meet Sabbath afternoons simultaneously with the Youth Fellowship.

A new step of faith was the assuming full responsibility by the church for the furnishing of a car and car expenses for the pastor.

We continue to enjoy the pot-luck luncheons each Sabbath day and welcome all of our visitors who come to worship and fellowship with us.

We are thankful to see new faces in the congregation each Sabbath. Evidence that we are growing is found in old records of attendance being broken and regular attendance remaining high. However, we are most grateful for the work-

ing of the Holy Spirit in the lives of our people bringing some to a first time commitment to Jesus Christ and others to a new rededication.

—Correspondent.

### The Ten Commandments

(Revised to suit the living standards of modern men.)

I.

Thou shalt put nothing before the Lord except job, social standing, money and friends.

II.

Thou shalt not bow down to images unless you can find God no other way.

III.

Thou shalt not take the name of the Lord in vain unless you lose your temper.

IV.

Forget the Sabbath day to keep it holy because according to the theologians it should not be in the ten commandments but in the law of Moses. God made a mistake.

V.

Disobey thy father and mother since thou hast been neglected.

VI.

Thou shalt not kill except thou be threatened (Matt. 26: 52).

VII.

Thou shalt not commit adultery except thou really be in love.

VIII.

Thou shalt not steal except thou be starving.

IX.

Thou shalt not lie except thou really be in a jam.

X.

Thou shalt not covet thy neighbor's color TV or new car unless thy credit is as good as theirs.

The excuses used by church people to break the 4th commandment can be used on any of the rest. It is time to be consistent and treat them all alike. — Author's name and extra copies upon request.



**OUR WORLD MISSION**  
**OWM Budget Receipts for February 1966**

	Treasurer's		Boards'	Treasurer's		Boards'
	February	5 months		February	5 months	
Adams Center...\$	120.50	\$ 495.50		353.25	1,552.41	
Albion .....		165.58			1,056.27	
Alfred, 1st .....		1,804.53				
Alfred, 2nd .....	257.90	1,498.91		25.00	114.00	
Algiers .....				1,884.92	3,644.28	100.00
Assoc. & Groups .....		41.20	106.57	79.00	499.55	
Battle Creek ....	340.33	2,256.14	70.00			
Bay Area .....					116.05	
Berlin .....		505.91	81.30		182.80	
Boulder .....	15.00	209.35	25.00			50.00
Boulder .....	15.00	209.35	25.00	132.50	759.31	
Brookfield, 1st... 40.00	40.00	185.00		20.00	101.00	
Brookfield 2nd... ..		30.00				
Buckeye Fellow-ship .....		35.00				
Buffalo .....		100.00				
Chicago .....		142.50				
Daytona Beach ..	216.66	501.66				
Denver .....	157.18	711.55	25.00			
DeRuyter .....		124.20				
Dodge Center ...		283.06	100.00			
Edinburg .....						
Farina .....	18.50	186.40				
Fouke .....	20.00	30.00				
Hammond .....	30.00	30.00				
Hebron, 1st .....	55.00	306.60				
Hopkinton, 1st... 175.35	175.35	965.65				
Hopkinton, 2nd... 18.00	18.00	53.00				
Houston .....	50.50	50.50				
Independence ...	141.00	427.00	15.00			
Individuals .....		424.49				
Irvington .....		600.00				
Jackson Center ..		500.00				
Kansas City .....	70.00	188.28				
Little Genesee ...	106.85	549.70	10.00			
Little Rock .....						
Los Angeles ....	260.00	1,300.00				
Los Angeles, Christ's .....		110.00				
Lost Creek .....		270.00				
Marlboro .....				353.25	1,552.41	
Memorial Fund..					1,056.27	
Metairie .....						
Middle Island ...				25.00	114.00	
Milton .....				1,884.92	3,644.28	100.00
Milton Junction ..				79.00	499.55	
New Auburn ....					116.05	
North Loup .....					182.80	
Nortonville .....				132.50	759.31	50.00
Old Stonefort ...				20.00	101.00	
Paint Rock .....						
Pawcatuck .....				481.05	2,438.27	117.20
Plainfield .....				439.27	2,577.30	
Richburg .....				66.12	462.12	
Ritchie .....					151.00	
Riverside .....					2,298.38	
Roanoke .....						
Rockville .....				35.27	299.62	25.00
Salem .....				10.00	620.00	
Salemville .....				20.00	161.79	6.00
Schenectady .....				7.00	51.00	
Shiloh .....				461.40	2,562.88	
Syracuse .....					25.00	
Texarkana .....					18.00	
Trustees of Gen. Conference .....						
Verona .....				126.50	503.59	
Walworth .....				100.00	322.00	
Washington .....					103.00	
Washington, People's .....				20.00	80.00	
Waterford .....				79.40	476.20	
White Cloud .....					333.61	
Yonah Mt. ....					30.00	
<b>Totals .....</b>				<b>\$6,433.45</b>	<b>\$36,621.14</b>	<b>\$731.07</b>

# The Sabbath Recorder



**FEBRUARY 1966 DISBURSEMENTS**

Board of Christian Education .....	\$ 464.38
Historical Society .....	27.49
Ministerial Retirement (Mem. Fund) .....	314.86
Ministerial Education .....	602.27
Missionary Society .....	2,583.06
Trustees of Gen. Conference .....	30.50
Tract Society .....	722.12
Women's Society .....	141.19
World Fellowship & Service .....	73.58
General Conference .....	1,474.00

Total Disbursements .....\$6,433.45

**S U M M A R Y**

1965-1966 OWM Budget .....	\$120,554.00
Receipts for 5 months	
OWM Treasurer .....	\$36,621.14
Boards .....	731.07
	37,352.21
Amount needed in 7 months .....	\$83,201.79
Needed per month .....	\$11,885.97
Percentage of year elapsed .....	41-2/3%
Percentage of budget raised .....	30.98%

Gordon L. Sanford,  
 OWM Treasurer

February 28, 1966.