

The Sabbath Recorder

FARINA, ILL.—A World Day of Prayer service was held in our church on Friday, February 10, at 7:30 p.m. In charge of arrangements for this community service was Mrs. Ione Crandall. Other Farina churches participating in the service were the Missionary Baptist Church, the United Church of Christ, and the Methodist Church. The service followed the nation-wide prescribed service, with some special numbers of music added, which members of other congregations presented. A motion picture with "Our Lord's Prayer" as its theme, was shown. Our church was pleased to be the host church in our community for this World Day of Prayer observance.

—Clerk.

Births

Kagarise.—A son, David Allen, was born Jan. 23, 1967, to Dwight and Minnie (Hale) Kagarise, Salemville, Pa.

Ott.—A son, Tony Leon, was born Oct. 29, 1966, to Albert and Ruth (Robinette) Ott, Salemville, Pa.

Wilson.—A daughter, Rowena Denise, to Harry and Nina (Traver) Wilson, Little Genesee, N. Y., on Feb. 10, 1967.

Accessions

DODGE CENTER, MINN.

By Testimony:

Mrs. Adelaide Matthews

FOUKE, ARK.

By Baptism:

Curtis Sanders
John McWilliams
Donna Kaye Slaton
Rebecca Sue Davis
Wanda Katherine Murphy

By Profession of Faith:

Charles Stanley
Odell Stanley
Willella (Mrs. R. M.) Soper

Obituaries

BOND.—Deaconess Alena M., daughter of Russell and Hannah Babcock Maxson, was born at Nortonville, Kan., Feb. 3, 1881, and died at Jefferson County Memorial Hospital in Winchester, Kan., Jan. 24, 1967. (See extended obituary elsewhere in this issue.)

CARPENTER.—Miss Ruth Marion, daughter of George and Mary Covey Carpenter, was born in Ashaway, R. I., Oct. 5, 1885, and died in Hornell, N. Y., Jan. 25, 1967.

She was graduated from Alfred University in 1908 and from R. I. Normal School in 1909. She taught for four years in the Ashaway public school, and then moved to Alfred where she was secretary to several University and School of Theology faculty leaders and served the Seventh Day Baptist Board of Christian Education as secretary, writer and advisor. She was a very active member of the Alfred Seventh Day Baptist Church.

She never married, but in 1928 adopted Imogene Moman, who married Carlisle Prentice. They live at Eastchester, N. Y., have one daughter and three grandchildren. Besides these survivors are three nieces, three grandnephews and three grandnieces.

Memorial services were conducted by her pastors, the Rev. Hurley S. Warren and the Rev. David S. Clarke, on Sabbath afternoon, Jan. 28. Burial was in the Old Hopkinton, R. I., Cemetery.

D. S. C.

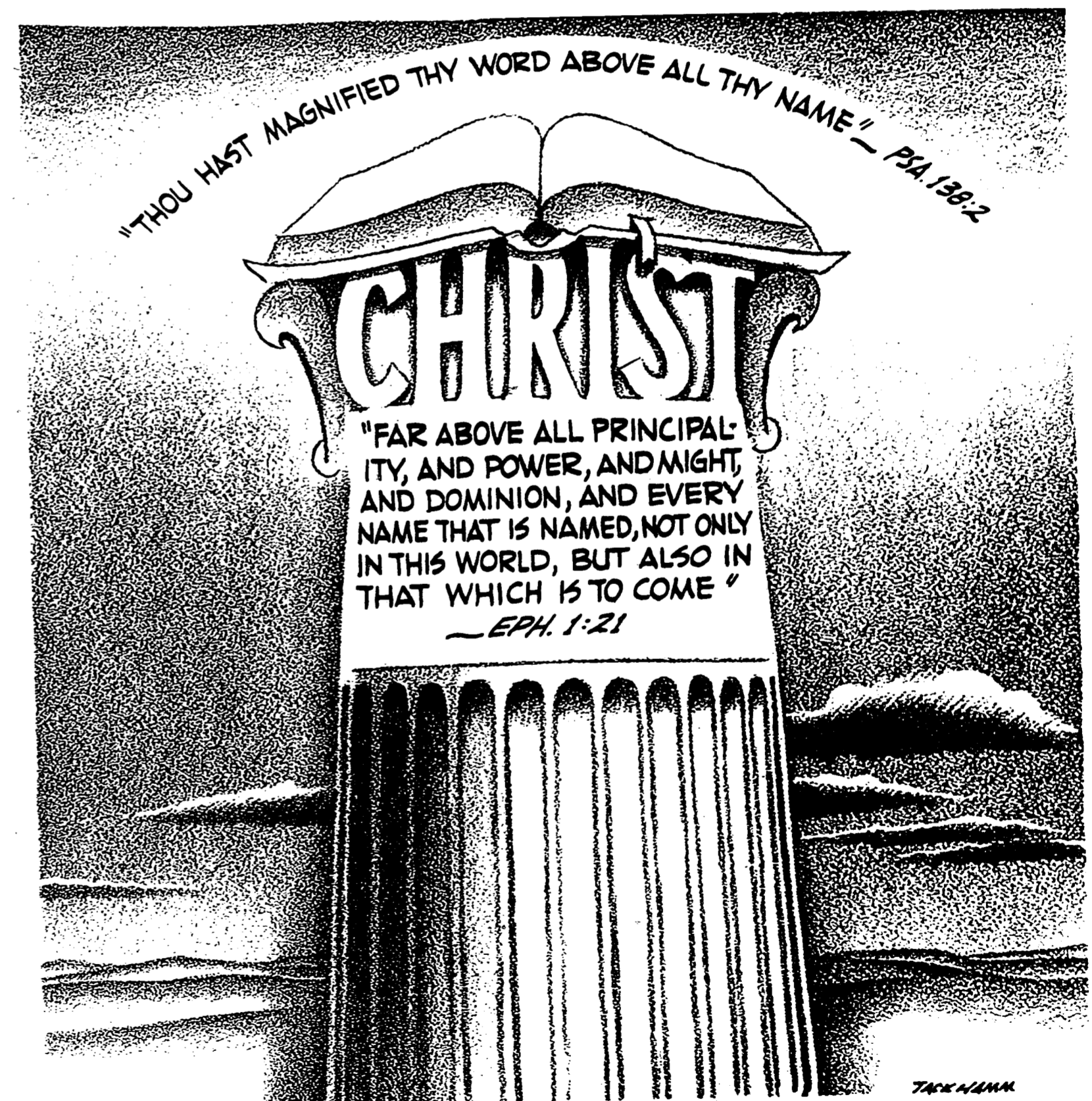
GREENE.—Mrs. Helen A., daughter of Mr. and Mrs. Edwin Matthews, was born Sept. 12, 1900, at Byron, Minn., and died Feb. 9, 1967, in the Owatonna, Minn., hospital.

She was married to Lester Greene of Dodge Center, March 17, 1925, and they spent most of their lives in the Dodge Center area. They shared a deep love for music and sang for many of the funerals and social gatherings in the Seventh Day Baptist church, which they had joined June 20, 1936. Lester preceded her in death March 2, 1961.

Surviving is a daughter, Mrs. Arden Crane; her mother, Mrs. Adelaide Matthews of Byron, Minn.; two sisters, Mrs. Hazel Tucker, Minneapolis, Minn., Mrs. Stachia Manuel of San Diego, Calif.; and five grandchildren.

Funeral services were conducted in the church by her pastor, Wayne Babcock, with burial in Riverside Cemetery in Dodge Center.

—W. B.



Pillar Of Promise

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:

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WOMEN'S WORK Mrs. Lawrence W. Marsden
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Is the Church Losing Its Voice?

In America the church has claimed to be able to speak to the state in a prophetic role. The staff of POAU (Protestants United for Separation of Church and State) has issued a statement claiming that the church is on the way to losing this prophetic voice. These men say that when the churches become too involved in affairs of government, and vice versa, the result is a "potentially explosive situation for the churches." This involvement creeps up unawares when churches more and more seek or accept public funds for their institutions.

"The prophetic role of the church is dramatically diminished and the people cease to look to it for moral and spiritual leadership," the report read. "Thus the church loses its qualification for what has been one of its basic functions—that of speaking to the state from a position apart from the state."

At a time when there is much desire on the part of religious leaders to make our message relevant to a changing society we must be vigilantly aware of this other strong movement which could nullify the relevance by weakening the voice. If the church were to become something other than a church it would lose the usefulness and esteem it hopes to gain by relating itself to the world in which it is planted. Its message must remain primarily spiritual. It must continue to function as a lighthouse of hope in the night on a stormy sea. The POAU men rightly fear that a church whose institutions are supported by the exactions of the tax collector will not long retain the affection of the people. To be sure, there are other ways of losing respect. The careless living of church members, the seeming indifference to the consequences of sin, the lack of genuine concern for the lostness of souls, the failure to translate profession of faith into acts of service—these all keep people from seeking out the church.

May God grant to those who make up our congregations and those who lead them the ability to see clearly the way to avoid losing our voice by government involvement; at the same time being as

relevant as the church "in the world" should be. Bishop Pike, much in the public eye for his liberalism, recently took a materialistic stand when he told a Christian education gathering that one world at a time was enough for him. The Bible calls us to citizenship in another world while sojourners here.

Labor and Sunday-Keeping

Labor unions in earlier days campaigned for a six-day week and rightly argued that it was exploitation of the laboring man to make him work seven days a week. A man had a right to his Sundays. Now, of course, the demands of labor have gone far beyond that, and the religious reasons for a shorter week have been pretty much lost sight of. The five-day week is normal; the hours per day are not much more than half what once was counted a day in industry or on the farm. Anything beyond the minimum of hours per day or per week (with considerable break time included) is chargeable as overtime. Workers, naturally, are not very tired after such a few hours and are more than anxious to put in overtime or to take a "moonlighting" job elsewhere. How is all this related to Sunday-keeping?

What a man does on his days off is a matter for him to decide on the basis of the standards by which his life is guided or the standard of living he tries to maintain (sometimes at the expense of the teachings of his church). The labor unions, moreover, that once fought for a free Sunday seem to have forgotten all religious arguments for it. The particular item that brings forth this editorial observation is the cover page of **The Machinist**, a labor union magazine published by The International Association of Machinists and Aerospace Workers. It marks on a United States outline map all the places where labor union rallies are to be held in the near future, and there are many. Almost every one is on Sunday. No one would be so foolish as to think that these gatherings are in any way religious although many labor union

leaders and members are known to be religious. It is a bit ironical that whereas industrialists were once roundly condemned by the union for taking away a man's "Christian Sabbath" the union is now doing the same thing in the scheduling of these labor rallies on that day. If I were a Sunday-keeper, I should raise my voice against this encroachment.

Has Sunday lost whatever sacredness it once had? Certainly not for everybody, but just as certainly, for the great majority. We have just begun to hear the term "situation ethics" applied to basic moral standards, but for a long time people have taken the attitude that the present situation outweighed the eternal principle of sacred time. Whether or not Sunday observance, which is without biblical command, can make a comeback is doubtful. There is, however, a divinely appointed Sabbath, the seventh day of the week. A revival of Bible study, a resurgence of vital godliness may well bring back the joys of true Sabbath observance. It may not become popular with the uncommitted, but those who love the Lord will want to guide their lives by His revealed will in His Word. It would be wonderful if labor unions could see this truth, but the tendency seems to be toward the looseness of European religious standards—a wide open Sunday and no regard for the Sabbath.

EDITORIAL NOTES

Bible Reading Blessings

Just as people who have never seen a Bible are thrilled when it comes into their language and they read it for the first time, so people who have had it long get new joys out of consistent reading of generous portions.

Part of the denominational program of Facing Frontiers with Faith is reading the Bible through in 1967. If all other parts of the program are as well promoted in the local churches as this one, then we may hope for a build-up of real advance in spiritual life and outreach as we get further into the program. Many are the

MARCH 13, 1967

MEMORY TEXT

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. Deut. 29:29.

methods used by pastors to keep the assigned readings before the people. Some do it through the weekly bulletin; some through their monthly calendars. Rather unique is the arrangement of the Little Genesee daily calendar for March. At the top of each space is the reading for that day. Thus each day of the month has at least one profitable activity listed.

It is surprising how rapidly we have progressed through some large sections of the Bible. Already we have read the first five books of the Old Testament. The month of March took us all the way through the four gospels and back into the Old Testament to complete Joshua. This self imposed reading discipline brings to light new or almost forgotten treasures in the Word. Let us not falter. Carry your Bible; read it in spare moments.

Martin Marty Lectures at Fuller

Theological seminaries, sometimes thought to be narrow, are often found to be among the most broad-minded of our educational institutions. For example, Fuller Theological Seminary of Pasadena, Calif., invited Dr. Martin Marty to deliver a series of four lectures January 9-11 on the theme "The Faith, the Forms, the Future." Dr. Marty is chairman of the history of Christianity field at the Chicago Divinity School (generally considered to be quite liberal). He is also associate editor of the ecumenical weekly **Christian Century**. Fuller Seminary has a close connection with **Christianity Today**, which gained many of its subscribers at the expense of Marty's magazine. Fuller faculty members, Carl Henry and Harold Lindsell, now hold the positions of editor and associate editor of that evangelical fortnightly. —L. M. M.

Second in a series.

Moving?

By Leon R. Lawton

Moving? Most people do!

Abram went with his father to a new city. Then God directed him on to a new land. Paul moved regularly in his work. Stephen Mumford came to the colonies from England in 1664. David Wilkerson moved to New York City.

Moving? That is not the basic question! The basic question is centered in the word, "motive"—just why does one move? Answers can be almost as varied as individuals: Better TV reception; a new house; job advancement; educational opportunities; better neighborhood; escape from responsibility.

Motive? For Christians there should be a primary motive. Despite any single, or a number of apparent or logical reasons, underneath all other motives should lie an awareness of God's leading—His part in planning and directing their life.

Moving? Thank God for His leading even if you know not details. Abram became Abraham—the father of the people of God. Paul was used to spread the Good News of God's love in Jesus Christ so that in urban centers of his day companies of believers sprang to life. Stephen Mumford was instrumental in the organization of the first Seventh Day Baptist church in the new world. David Wilkerson has found a ministry among youth in the big city, especially with those enslaved by drugs.

Moving? When God directs, go! There is as much danger in holding back as there is in making your own moves without His leading. If God is not in it, then ponder and pray. What seems a golden opportunity from man's standards can end in peril and loss. Let us learn a lesson from Lot. In our day all too few people find purpose and joy in their place of residence.

Another article will speak further on this subject.

Tract Board Representative Duties Defined

The American Sabbath Tract Society offers resources and services including literature, audio-visual aids and financial aid project plans. It is the local church's Tract Board representative who should inform his church and its auxiliaries about these continuing or seasonal offers.

The duties of the local Tract Board representative are outlined in this issue by Corresponding Secretary Leon M. Maltby. It is suggested that the church clerk include this third in a series of board and agency representatives' job analyses in the church records for future reference. Previous outlines have included those associated with the Board of Christian Education (Sabbath Recorder, February 6, 1967, page 12) and with the Missionary Board (Sabbath Recorder, March 6, 1967, page 6).

—A. L. W.

Tract Keyworker's Duties

What can a tract keyworker do in and for the local church? Much in many ways. Every church would do well to appoint or elect such a keyworker if this has not already been done.

1. In a word, the tract keyworker will seek every opportunity to keep before the church membership the importance of the use of literature in the evangelistic outreach of the church.

2. This person will normally be the chairman of the local Tract Committee or an appointed member of it. If tract and evangelism functions are combined in one committee the same would hold true.

3. Such a person will keep in close touch with the secretary of the American Sabbath Tract Society who will furnish for the church news and information about latest developments in the denominational tract publication and distribution program.

4. He will arrange for time in church or Sabbath School at regular intervals to speak to the people about tract distribution in connection with visitation or

whatever means of evangelistic outreach the members can undertake.

5. He will ask for space on the church bulletin to call attention to tract work, giving notices to the pastor.

6. He will watch the **Sabbath Recorder** for stories of successful and unique uses of literature—Sabbath literature in particular—and will call the attention of the church people to these articles.

7. He will read other periodicals and will acquaint himself as much as possible with the better interdenominational tract societies to get their promotional ideas and some of their gospel literature to supplement our own.

8. The keyworker, along with the pastor, officers, deacons, and other committee chairmen, will search out special opportunities (such as fair booths, and displays in public places) to promote a Sabbath witness. He will try to build up interest in organizing such a witness according to the opportunities that are found to exist.

9. He will glean from the **Sabbath Recorder** or from the secretary at Plainfield news of the work of the Tract Society so that the rank and file of the church will know more about what this major board is doing, with a view to explaining its part in the OWM contributions of our people.

10. He will call attention to the new offerings of the Audio-Visual Aids Committee, the matching funds of the Sabbath Promotion Committee for advertising and for fair booth rental, and the matching funds of the Radio and TV Committee, as well as the tape recordings and equipment available.

Charles C. Abbott of the University of Virginia Graduate School of Business Administration says: "Freedom to choose is the essential freedom, whether in politics, religion, management of one's personal affairs or the market place."

When we lose the freedom to choose—we have lost America.

Burma Missionaries Visit Denominational Headquarters



For several months it had been known that an American Baptist missionary who had labored for twenty years in that area of Burma where a few Seventh Day Baptist churches have been organized was back in this country. The secretary of the Tract Society, who has been carrying on the bulk of the Burma correspondence since 1962, sought an opportunity to confer with this missionary about Burma in order to gain further knowledge of the people in that remote corner of the Orient. Such an opportunity came when Dr. Robert Johnson moved in mid February to the Baptist Headquarters at Valley Forge, Pa., to become an associate secretary for missionary recruitment.

Dr. Johnson wrote that he and his wife could come to Plainfield for a two or three hour conference on February 23. Participating in the pleasant exchange, aside from contacts with most of our denominational workers on duty at the time, were the Rev. Leon Lawton and the Tract Society secretary. The missionary was very familiar with the Lushai people—relatively new inhabitants of the region of Tahan—although he was not personally acquainted with the Seventh Day Baptist leaders and churches. He looked over some of our correspondence of the past four years and was interested in the literature already published or about to be published in the Lushai language. His own acquired language is

one spoken by the people in high Chin Hills (6,000 ft.) just to the west of Tahan. When forced out of Burma by the socialist (Marxist) government, along with all other missionaries last year, Dr. Johnson and his wife were working on a translation of the Old Testament in conjunction with the British and Foreign Bible Society. Up to the present there are thousands of Christians in that area who have only the New Testament in their language. The translation work goes on under the direction of a well trained national who was working with them. It is still far from completed and it faces many uncertainties because of tight government regulations. The Lushai people are more fortunate; they already have the whole Bible.

It was interesting to learn that Dr. and Mrs. Johnson were well acquainted with the Rev. G. P. Charles, the independent Anglican clergyman in Rangoon who examined and ordained the first Seventh Day Baptist minister in Burma, Khawvel Thanga, of Tahan. Among the many projected pictures shown by Dr. and Mrs. Johnson of the Baptist work in the Chin Hills district of Burma were some of the city of Tahan which lies in a broad valley where rice is grown. On one side of the main street most of the people are Lushai; on the other side are native people of a somewhat different language. There are some ten Protestant churches, some on each side. Those who call themselves Presbyterian have never had any connection with a United States denomination. This is true of some other well known denominational names.

We have reason to believe that the Seventh Day Baptists of Burma are quite well grounded in our beliefs and practices. This instruction will continue as our literature is published and distributed. The large booklet "Seventh Day Baptist Beliefs—a Manual for Study" has been translated and has received government approval for printing, though it may yet be several months before all of the "red tape" is unwound and it is ready for distribution.

General Conference Publicity

(Third in a series)

White Cloud, Michigan

A Bit of History and a Few Points of Interest

(Prepared by Mrs. Nettie Fowler for the Association Committee.)

The first recorded visit of white men to this area was in 1819 when traders for the American Fur Company of Mackinac came here. The first saw mill was built at the mouth of Penoyer Creek, the forerunner of the most picturesque period of our part of Michigan history, the lumbering era. It was white pine from our forests, floated down our rivers, that helped make Muskegon the Lumber Queen of the World in the 1880's.

A large logging operation was carried on by the Wilcox and Morgan Lumbering Company, later the Morgan Lumber Company, with its headquarters at Morgan's Station or Morgan's Mills, which later became White Cloud. Another large camp and mill were on the shore of Diamond Lake, earlier called Diamond Loch. Between 1870 and 1900 Michigan was the leading state in the union in lumbering, and this area did its share.

In 1884, four Branch brothers came from southern Michigan to work in a camp north of White Cloud. They and their families made permanent homes in the vicinity. Harry Spooner, historian of the time, wrote, "The Branch family has been very active in church, business, and civic affairs ever since." In 1899, Dr. J. C. Branch settled in White Cloud and the next year Morgan's Inn, moved and remodeled, became White Cloud Hospital and Sanitarium with Dr. Branch at its head.

From 1900 on, by reason of the slaughter of the pine, lumbering slackened until today only a few scars remain to tell of the days when Pine was King.

Among places of interest in the vicinity are Hardy Dam, largest earthwork dam in the world; the High Rollway, scene of great activity in lumbering days

and now a spot of great beauty; Gerber's, largest producer of baby food in the world with main offices and plant in nearby Fremont; and Lake Michigan, only a few miles away. For those with more time for sightseeing, Mackinac Bridge—"Big Mac," as it is called—and Tahquamenon Falls—except for Niagara, highest falls east of the Mississippi—are in direct line north from our town.

The Walls Go Up

One of the special gift projects for this year that has really caught on is the "Bricks for Blantyre." Many youth groups or other groups in the churches took pride in actually laying up the little red cardboard bricks to make a wall of the size they thought their church could build for the Blantyre home needed to carry on ministerial training in Blantyre, the leading city of Malawi, Africa.

The people at Shiloh, N. J., on February 25 pointed out to visitors from Plainfield the wall that they had completed. Their goal was 500 bricks at \$1.00 each, and they had reached it. We hear of other churches that are continuing to add brick to brick in hope of reaching the height that they thought they could build.

We must remember that it is one thing to visualize a wall and provide the funds outside the budget to pay more than half the cost of the house. Another thing to remember is that the missionary and his family cannot be sent to Blantyre to occupy the house and do the new work contemplated unless we support the OWM Budget month after month to provide missionary salaries and travel expense.

"The person who has all the answers and never questions in the light of modern experience is ill-prepared to grow, ill-prepared to help others and ill-prepared to meet the challenge of today's world."

—J. Hoffman Harris, Baptist pastor, Decatur, Ga., in a graduation address at New Orleans Baptist Seminary.

Two high school seniors on Youth Sabbath at Little Genesee, N. Y., engaged in a sort of dialogue on what this world is coming to. One emphasizes (as he was asked to do) the negative; the other dwells on the positive. Read both, not just one of these messages on "Created To Be Human in a Broken World."

Our Broken World

By Richard Cudahy

"Created to be human in a broken world." This is a big task in today's world. In fact it is a seemingly impossible task. A more appropriate title might be—"Created to be broken in a broken world." At no time in the history of the world has life been so complex, so rushed, or so pagan. Just look around you. What do you see in the everyday world? Does what you see remind you of a Christian society or a godless, Christless society?

We now live in the society of the faceless, nameless number, a number part of a huge computer system. A person is no longer praised for being an individual. He is pressured into becoming a part of the group, another insignificant cog in the complex machinery of life. We, the youth, are becoming a society of long-haired, mod-clothed robots, incapable of shaping our own destinies or preventing universal chaos. Now, mind you, I have nothing against long hair or mod clothes. I indulge in both of these modern maniae myself in moderation, but I believe that these appearances and styles should be a reflection of personal taste, not group feeling. We soon, if mechanization continues as it has in the past, will become the mindless, idealless creatures of George Orwell's 1984.

Never in history has so much pressure been put upon education—often not for the intellectual advantages that this education brings, but for the social status it brings. Young people often resort to

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cheating rather than face the slings and arrows of parental disapproval. On the average one teenager a day in the United States succeeds in committing suicide because too much pressure has been put upon him. A student does not now study for personal enrichment but for the parental approval this studying brings.

We live in a world of the drugged. Tranquilizers and pep pills are now vogue. The "In" generation now uses and advocates, especially on college campuses, L.S.D., mescaline, peyote, marijuana, heroin, or other hallucigens to either escape from reality or create their own heaven, or as is too often the case, hell. Consider the voluminous amounts of aspirin that the average person consumes in a single day to help him cope with normal problems. Think about the numerous people who are addicted to cigarettes, a vice which is not only socially accepted but is often socially required in the upper echelons of modern society. What about the thousands of alcoholics in the United States today, these men and women who try to find the answers to their problems in the bottom of a bottle?

We live in a society where family decay is prevalent, a society where the whole family rarely is assembled together in one group and therefore there is a lack of communication between parent and offspring. This lack of communication often results in feelings of bitterness and rebellion of the teen toward his parents. He seeks avenues in which to vent his wrath and frustration that he holds toward his parents, therefore many times becoming involved in juvenile crime and destruction. Teen gangs are composed of frustrated youths who have to seek their

(Continued on page 14)

We Are Human in a World Not All Broken

By Cindy Sanford

Has the world really become as broken, corrupt, and immoral as it might seem at first glance? Has it really become a godless society? Our society is very complex—it can't be described in generalities. It may not be perfect, but it's not all bad!

When today's teenagers are described as a group of conforming, irresponsible, and rebellious kids, people are forgetting to look for any reasons for their behavior. Sure, teenagers rebel, but haven't the youth always rebelled before taking on the responsibilities of adult life? Some rebel against anything authoritative just to prove to themselves that they can make their own decisions. We live in a complicated world—there are many pressures placed upon us. We have to get good grades, we have to get into a good college, we have to become successful. With so much pressuring us, things sometimes get out of perspective. In order to try and put things back in perspective, one of our first impulses is likely to be to throw everything out and start again. There's our rebellion. But, once we've proved our point or once things have dropped back to where they belong, we'll be ready to settle down and face the responsibilities of the world in which we live.

With so many questioning teenagers around—after all, rebellion is a form of questioning—how can anyone say that we are in danger of becoming a society of mindless, conforming robots? Just be-

Cindy Sanford is a senior at Bolivar Central School and a member of the Little Genesee Seventh Day Baptist Church. Her father is Gordon Sanford, Our World Mission treasurer. Cindy is active in the choir and Leaders' Club at school and is the vice-president of the Seventh Day Baptist Youth Fellowship in Little Genesee. She is an honor student and just recently received a New York State Regents Scholarship. Her ambition is to become a physiotherapist.

cause we wear the same type of clothing and have the same type of hairstyles, doesn't mean that we've lost our individuality. We still have differing opinions, differing interests, differing desires. We're still individuals!

If someone were to make the statement that there are a lot of pressures placed upon today's youth, I would have to agree with him. But, there is a reason for it. In order to continue moving forward, we must have well-trained and well-educated leaders for tomorrow's world, which will probably be just as complicated as today's, if not more so. Through higher education, perhaps we will be able to solve the problems which face society. This is one reason for going on for a higher education. The average college student today is concerned about the problems which face our society. Through this better understanding, he hopes to find a way to solve the problems. The majority of the college students, however, do not attempt to escape from reality through the use of drugs such as L.S.D. Why would they waste their time on drugs which really create more problems than they solve?

Has the American family system actually collapsed? Perhaps with the changes which have been brought about in the last few years, the American family is not as closely knit as it once was. But it still has a place in our society, and always will have. The lack of communication between the youth and the parents is not necessarily limited to our society today. Whenever the youth rebel against the adult world, there is bound to be a lack of communication between the youth and the parents. Each generation goes through a period when there is this lack of communication between their world and the adult world.

Many feel that our society is doomed,

that there is no hope. The world today really isn't as bad as some try to make it seem. It's not impossible to be a Christian. It's not impossible to be a human being who cares about what happens to his fellowmen. There is still hope that the conditions of our world will improve. For example, look at the Peace Corps. These people volunteer to go to a foreign country and help those who are less fortunate. These volunteers are doing all they can to help raise the standard of living for many people. Through improved methods of producing food and advancements made in medicine, such people can enjoy a longer and better life. The Peace Corps volunteers are not the only ones. There are those in Vista, Project Head Start, and many other organizations who are trying to do something about the problems facing us today. It is not an impossible task. Just look around, and you will find people who are giving their time and energy to help others. Society is not a godless, Christless society; it is still a Christian society, and there is hope for a better and brighter future.

Another Missionary Filmstrip

"Independence Day—Guyana" is the title of a 45-frame filmstrip just produced by Fred Ayars for the Missionary Board. It is now available from that office and also from the filmstrip library of the American Sabbath Tract Society on the same basis as other items in the catalog.

Although the title would seem to indicate that most of the pictures would be related to the celebration of the attainment of nationhood in the summer of 1966 only a few of the frames show that important celebration at Georgetown, Guyana. Most of the story is of the growing work of Seventh Day Baptists. It marks the transition to much more native leadership than was possible a few years ago.

Those who have seen other Guyana filmstrips will find here many familiar faces and some new ones. The quality of the pictures is good and the script is challenging. Order from the Tract or the Missionary Society, but order early.

MISSIONS—Sec. Everett T. Harris

Story of Ministerial Training at Makapwa and Blantyre, Malawi

The two Seventh Day Baptist ministerial students in attendance at Likubula Bible Institute located near Blantyre,



Malawi, pictured above are Mr. Watoon Mataka and Mr. Stanley Muhezawah. These were chosen as the two ministerial candidates from a class of five at Makapwa, with the added comments, "Others of our young men may be accepted next year."

Efforts in training the African Seventh Day Baptist pastors have been carried on ever since the Makapwa mission was begun. The Rev. Ronald Barrar first began such training courses, inviting pastors and their families to come to Makapwa for several weeks each year for Bible Study and pastoral training.

The Rev. David Pearson, shortly after beginning his missionary work at Makapwa in 1954, took up the program of refresher courses for Seventh Day Baptist pastors. At the same time he began seeking educated, dedicated younger men for training in the ministry. He found one such man in Pastor Otrain Manan at that time a student and convert of our Makapwa school system. He began tutoring Otrain in biblical subjects while Otrain assisted him in the administrative work of Makapwa mission. (Readers will recall that Otrain Manan was the delegate from the African Conference to the first meeting of the World Consultation of Seventh Day Baptist Conferences

held preceding Conference at Salem, W. Va., in 1964.)

In 1958, David Pearson opened a formal ministerial training class, including Mr. O. Manan. Pastor Pearson was ably assisted by Dr. and Mrs. Victor Burdick and Miss Joan Clement. From the class of five, two became ordained ministers in 1961—Pastor O. B. Manan and Pastor Foster Thom. Both are serving our denomination in responsible positions today.

In 1962, a second group of three young men began studies in ministerial training at Makapwa for a two year period. Two others audited these classes. All are presently serving the African churches.

Refresher courses for the older pastors have continued to be held through the years. The Rev. Paul S. Burdick gave valuable training both to the older pastors and to the above mentioned group of younger pastors during his visit there in 1965-66.

In June, 1965, the Rev. David Pearson left Malawi for furlough in the United States. At present he is attending Eastern Baptist Seminary in Philadelphia, better preparing himself for the new position he will hold as Director of Christian Education and Evangelism when he returns to Malawi in July, 1967.

Through the support of our people in the United States it is planned to build a home and office in Blantyre for Pastor Pearson's use. The ministerial training program will be carried on in cooperation with the Likubula Bible Institute, directed by the Rev. Robert Barr, a long time friend of Pastor Pearson.

As previously stated, two Seventh Day Baptist ministerial students have been accepted at the Institute and began studies there as of January 16, 1967. The Rev. David Pearson will be teaching the two men off campus in the traditional Seventh Day Baptist denominational subjects and taking them on his weekend trips to churches as a part of their training.

There are five teachers from various denominational backgrounds at the Insti-

tute including the Rev. Mr. Barr (Africa Evangelical Fellowship) and Mr. J. L. A. Lewis, B. D. (London) (Nyasa Mission). "Mrs. Barr and Mrs. Lewis will also help with lecturing, as well as other visiting lecturers from other churches and missions."

The Institute is situated about two and a half miles out of Blantyre near the Likubula Church of the Nyasa Evangelical Church and may be reached by bus from Blantyre. The Institute is under the administration of the Africa Evangelical Fellowship. The aim of the Institute is to provide a thorough training in the Bible and other related subjects.

Among courses to be offered at the Likubula Bible Institute during the three year training period are: Bible Survey, Study of Individual Books of the Bible, Bible Study Methods, Life of Christ, Life of Apostle Paul, Christian Doctrine, Homiletics, Pastoral Theology, Church History, Evangelism, Christian Education, African Beliefs and Customs, Music and Agriculture. All candidates will be expected to have strong recommendations from their own church and give convincing evidence of their Christian standing and Christian character. Diplomas and certificates will be awarded to those who complete the course successfully.

During school holidays particularly, under Pastor Pearson's direction, the Seventh Day Baptist students will assist in evangelistic campaigns and associational meetings. There will be preaching missions to villages, possibly to town markets, possibly to jails and hospitals. There will also be work in the fields of gospel broadcasting and preparation and distribution of gospel literature in the language of the people.

Christians need to rediscover their Jewish neighbors as persons, to know and care for the Jew as the Church has not known or cared for him since the days of the apostles.

—Dr. Geoffrey W. Bromily.

A Look at Practices of Others NBC - TV Frontiers of Faith

Currently showing on the NBC - TV program "Frontiers of Faith" is a four-part, Sunday series in which representatives of Judaism, Protestantism, Roman Catholicism and the Greek Orthodox Church appear together on "The Holy Seasons."

It is an exchange about the meaning of liturgical customs and usages of the festival cycle that has developed around Passover-Easter and Shovuos-Pentecost. It shows how intimately the different traditions are linked through the Mass, the Jewish Seder for Passover, the Eastern Orthodox ritual, the observance of Shovuos (by the Jewish people) and Pentecost (by the Christians).

In part Three (**March 19**) the timing of Good Friday in relation to the Jewish Passover is noted, and the Orthodox ritual is performed. Music is by St. Vladimir's Theological Seminary Octet of Crestwood, N. Y. In Part Four (**March 25**) the completion of the Passover and Easter cycles with the observance of Shovuos and Pentecost, respectively, are examined.

Our Sabbath School

The following item was printed in the Alfred Seventh Day Baptist Church bulletin for Sabbath Day, Feb. 18, 1967 concerning a panel discussion open to the church to take place on Feb. 28 in the church with Rex Zwiebel as panel moderator:

"Are We Losing Our Sabbath School by Default?"

"Do we take our Sabbath School for granted? In what way is our interest necessary for the religious teaching of God's children? What do you think should be taught in our Sabbath School? What do we expect of Sabbath School teachers? What do Sabbath School teachers expect of us? What do young people look for in Sabbath School? Why should there be a Sabbath School class for young adults? What should the well-informed

church member know about our Sabbath School?"

"A discussion by a panel with representative viewpoints will be held in the Parish House Tuesday, Feb. 28 at 7:30 p.m.

"All interested persons are invited to attend. All disinterested persons are urged to attend."

Camp Catalog

The 1967 Catalog Directory and Buyers Guide, as published by the Christian Camp and Conference Association, has recently come to our desk. Besides several articles on campcraft, the book contains a Classified Products Directory and a quite complete list of addresses of organizations that handle products pertinent to camping. The directory costs \$1.00 and may be ordered from Christian Life Publications, Gunderson Dr. and Schmale Rd., Wheaton, Ill. 60187.

Representatives Attend NCC Meetings

Seventh Day Baptist representatives recently participated in several National Council of Churches planning meetings.

Rev. Leon Lawton, director of evangelism, attended a four day consultation on evangelism in New York City in the middle of February.

Rev. Leon Maltby joined in the first of a two day meeting of the Program Board of the Division of Christian Life and Mission in New York City on Friday, February 17.

Rev. Alton Wheeler was in Chicago February 17 - 24 to attend NCC meetings including the meeting of the General Board from the 20th to the 24th.

Bible Reading Notes

The pastor at New Auburn, Wis., Edward Sutton, in announcing the suggested Bible readings in Matthew for the first week of March had some comments on Deuteronomy as follows: "Check back to Deuteronomy 21:18-21 to see how delinquency was handled . . . to 24:5 for an interesting thing about the draft status of a newly married male. Check also Deuteronomy 13 for 'pure religion.'"

"Out of 'Egypt' Have I Called My Son"

A gripping, poignant story that could be titled as above comes to us second hand by way of the pastor of the Mill Yard church in London. It is the story of a Chinese student who has come out of two "Egypt's", China and Roman Catholicism. Unfortunately the whole story cannot be told lest it bring undue hardship to the young man involved. We think best not to give his full name but will call him Timothy.

Timothy as a young child was taken to Sabbath services by his parents, not within the city of Shanghai, but probably at Liuhu. This did not continue, for the boy was orphaned and was taken care of by Roman Catholics who, of course, reared him in their faith. The Jesuits eventually sent him to England to study in one of their colleges. While there he had an inward experience of Christian conversion or renewal. It completely changed his mind and resulted in a conviction that he must leave the Catholic church and the college where he was in training.

Young Timothy found the Seventh Day Baptist church in London and later a meeting was arranged with the pastor on his own initiative, since it was not possible for the pastor to communicate with him by letter.

The young man, penniless, stateless and without a church to sponsor him could not remain in England beyond the day when he visited Pastor McGeachy. When next he may be able to contact Seventh Day Baptists, if ever, is uncertain. The political problems of such a person are beyond our own experience. We can at least pray that the Lord will open a way for him to exercise his newfound faith under the adverse circumstances under which he may have to live.

The pastor who talked with him was deeply impressed, . . . "by the simple faith of young Timothy. He carried a modern language Bible with him and kept quoting the divine promises on which he was relying and believed that

God would see him through whatever the future might hold." He was grateful to the Catholics for what they had done for him not only physically but spiritually, although his views had changed. He remarked that the Catholic instructors had been shocked when he told them during a discussion on church union that believers were already one in Christ and that therefore there was no need of the ecumenical movement. The Spirit of God calls in mysterious ways and leads His people through the wilderness as of old.

Life of Christ Film

"The Vine," an hour-long documentary film depicting the life of Christ, will be carried nation-wide over the National Broadcasting Co. (NBC) television network on March 12, beginning at 4:00

The documentary film was produced jointly by NBC-TV and by the SBC Radio-TV Commission.

"The Vine" provides not only a vivid picture of the Holy Land as it might have appeared at the time of Christ, but also attempts to reflect what Jesus Christ saw and felt, and how He reacted to life when He was on earth, officials of the Radio-TV Commission said.

The NBC-TV camera crew shot more than 30,000 feet of film during three months last spring, and the film was edited to about 2,000 feet for the television presentation.

SBC Radio-TV Commission Executive Director Paul M. Stevens and Truett Myers of the commission staff worked with the NBC-TV camera crews in filming the program.

Cost for the program, about \$100,000, was shared by NBC-TV and the SBC Radio-Television Commission.

Commission officials predicted that the viewing audience for the film, carried over "The Southern Baptist Hour" program, would exceed 40 million.

Last Snow of Winter



Who knows which will be the last soft snow of an unusually snowy winter in the Plainfield area? It is beautiful but there comes a time after a taste of spring weather when most people would like to see the early flowers not having to push up through cold snow and would like to think that the birds have good reason to sing. By the 5th of March flowers had been seen in protected places and those sweet-voiced birds that remained during the winter and frequented the feeding trays had already begun to sing at dawn. But their voices are silent when a two-inch snowfall temporarily takes away all their pleasant prospects of natural food and thoughts of nesting.

On a Sunday morning at seven under an overcast sky not many pedestrians are on the street across from the Seventh Day Baptist Building. The snapshot shows that only one man had made tracks in the newly fallen snow. Soon, however, there would be others. Most of the Planning Committee of the denomination had arrived in the city the evening before and would be meeting with more conscious purpose than the crocus or the silent birds.

—L. M. Maltby.

The empty tomb proves Christianity, but an empty church denies it.

Our Broken World

(Continued from page 8)

own kicks as none are provided. Teen crime results, in part at least, from the decay and collapse of the American family.

Teenagers are forced to grow up in a world of immorality. Illicit sex is accepted and high school love affairs are commonplace. Magazine racks reek with the stench of the smut magazines. Lewd ads appear in many forms of advertising, even television. Sex sells products, and that is all these advertisers think about. A buck is a buck. Teenagers are forced by frustrated parents to grow up earlier than they really should, to act more mature than they really are, and to bear the load of pressures they are really too young to fathom or carry. With the availability of all types of contraceptives, sex is no longer sacred. Illegitimate births are on the rise and general promiscuity is accepted in many quarters.

Teenagers must live in a world that at any moment may destroy itself. The threat of a universal nuclear holocaust hangs over us all. The problem in race relations causes hectic internal chaos in this great country—chaos which left unchecked or unterminated could lead to the destruction that is the self-destruction of our beloved country. We have almost arrived at the critical point in world population. At this point the fertile earth could no longer support its expanding hoard. The world seems on the verge of starving itself out.

We have seen the apparent condition of the world. We have seen the family decay, the nuclear threat, the racial problem, the general immorality, the addicted condition of our society, and the tremendous pressures put upon today's young people. Is the world doomed? Is there no hope?

SABBATH SCHOOL LESSON

for March 25, 1967

Proclaiming the Resurrection

Lesson Scripture: Luke 24:1-9, 44-49.

THE SABBATH RECORDER

Boulder and Denver Churches Have Quarterly Fellowship

By A. N. Rogers

The Hand Bell Ringers of the Boulder Seventh Day Baptist Church, who are getting considerable local publicity for their work, opened the quarterly fellowship meeting of the Boulder and Denver churches which was held Sabbath afternoon and evening, Feb. 18, at the Denver fellowship hall. Rev. Elmo Fitz Randolph, Boulder pastor, and Mrs. Randolph, director of the bell choir, assisted.

Atty. Karl F. Anuta, vice president of the Colorado Council of Churches, was the featured speaker of the day's program and spoke on "The Church in 1967." He outlined his views of the church's image in current society and ways to improve it by more imaginative service to God and humanity. Mr. Anuta is a member of the corporation which recently leased land from the camp tract jointly owned by the two churches to erect a radio transmitter.

Two films on topics of current interest were shown following the fellowship supper, one dealing with recent medical findings in regard to cigarette smoking and the other on the Sunday closing bill pending in the Colorado legislature. Dr. E. J. Horsley of Denver commented briefly on the first from a doctor's standpoint.

A discussion of the Garden and Home Show booth recently sponsored by the Boulder and Denver churches at the Denver Coliseum was conducted by the host pastor, Rev. Albert N. Rogers. Several suggestions were made for improving the witness another time, and it was generally agreed that it should be repeated. A number spoke of their unexpected enjoyment of the role of booth attendants. Some felt that literature of interest to boys and girls should be included in that which is offered to those stopping to chat at the booth, and others favored offering a cup of coffee and an easy chair. Colorado Seventh Day Baptists would like to know the experience of those in other parts of the denomination.

MARCH 13, 1967

NEWS FROM THE CHURCHES

HAMMOND, LA.— The Hammond church has been growing in attendance and spirit. The young people and children presented a very inspirational musical pageant for Christmas, the program closing with all the congregation joining in a candle lighting service. They adjourned to the church parlor for refreshments and a tree; then the choir of twelve young people accompanied by Pastor and Mrs. DeLand sang in the streets and in homes of many shut-ins.

In January everyone enjoyed a fellowship dinner. The weather was cold, but the fellowship was extremely warm.

The young people have organized into an active group meeting each month. With the Sabbath school purchasing the material, new choir robes were made by the ladies. The choir sings on the evening of their meetings to the shut-ins and at convalescent homes.

March 4 marked the first week of Pastor DeLand's joint services with the Metairie church. He preaches Sabbath morning in Hammond and Sabbath afternoon in Metairie remaining there through Monday for pastoral work. This makes our pastor a full-time minister. Prior to this he has been teaching in the State School for the Retarded here in Hammond. He has assisted the chaplain there in the weekly religious services and Bible studies of the hospital and school.

Pastor DeLand also acted as an advisor on three nights of the city-wide showing of Billy Graham's picture "The Restless Ones" in a local theatre.

The DeLands moved to Hammond last August and have made their home with a life long friend of Mrs. DeLand, "Papa" Fortenberry (81) across the street from our church. A college family is occupying our parsonage.

In January organ music from the belfry every evening at sundown has added to the spiritual atmosphere of the corner of Coleman and Holly Street. Many have commented on the enjoyment the old bell gives to those who hear it on Sabbath morning. Pray that more will heed the call of this old bell and worship with

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The Sabbath Recorder

us on the Sabbath. Pray for the work of our two churches as we enter this new venture.

—Correspondent.

Prayer Language

The present-day man who says, "I love thee, Agnes. Wilt thou be mine?" doesn't sound as sincere as the one who says, "Agnes, I love you. Will you marry me?" Why, then do we continue to use stilted language in our prayers—except in extreme emergency when we cry out (very sincerely), "God, we need you"? When God is most real, and our need for Him most urgent, we talk to Him in real, unartistic terms.

—I. E. B.

Marriages

Wells - Gryte—Willard Eugene Wells, son of Mr. and Mrs. Willard Wells, Boulder, Colo., and Judith Gryte, daughter of Dr. and Mrs. Glenn Gryte, Boulder, were married Feb. 3, 1967, in Pocatella, Idaho. Their address is 921 Marine Street, Boulder.

Births

Hamann.—A son, James Brian, to Mr. and Mrs. (Laura Sayre) Howard Hamann of Neenah, Wis., on Jan. 16, 1967.

Whitford.—A son, Eric Paul, to Mr. and Mrs. Philip Whitford of Janesville, Wis., on Jan. 24, 1967.

Obituaries

STEWART.—Mrs. Gertrude, daughter of Marcus and Selina Campbell, was born in New Auburn, Minn., April 29, 1875, and died at the Edgerton Hospital, Edgerton, Wis., Jan. 19, 1967.

She was married to Howard C. Stewart Aug. 7, 1907, who preceded her in death in 1952. She is survived by: a daughter, Mrs. Shou (Lucille) Hai Pu, Peking, China; a son, Hugh of Racine, Wis.; a grandson, Donald Pu of China; two sisters and one brother.

Funeral services were held in the Milton Seventh Day Baptist Church with her pastor, the Rev. Earl Cruzan, officiating. Burial was in the Milton Cemetery.

E. C.

SOCWELL.—LaRue A., son of Herman and Gertrude Ramsdell Socwell, was born in New Auburn, Minn., Aug. 24, 1904, and died in Mercy Hospital, Janesville, Wis., Feb. 17, 1967, after several years of failing health.

He moved to the Janesville area in 1928 where he was employed for 19 years. On Feb. 4, 1948, he married Leona D. Meehan in Dubuque, Iowa. He was a member of the Milton Junction Seventh Day Baptist Church.

Surviving are: his wife; a son, Francis, New York City; two stepsons, John Dorsey, Janesville, and Donald Dorsey, Beloit; eight grandchildren; four brothers, Virgil and Larry both of Janesville, Glen of McPherson, Kan., and Earl of Redding, Calif.; and several nieces and nephews.

Funeral services were conducted in the Overton Funeral Home, Janesville, by his pastor, Rev. A. A. Appel, with burial in Oak Hill Cemetery, Janesville.

A. A. A.

STILLMAN.—Willis Seymour, son of Horace and Clara Bolser Stillman, was born August 13, 1893, in Albion, Wis., and died unexpectedly Jan. 28, 1967, in the Memorial Community Hospital in Edgerton following an apparent heart attack.

He was a lifelong resident of Albion where he married Adalene Green Nov. 16, 1918. He attended high school in Edgerton and Albion Academy. He was employed as a machinist at Highway Trailer Industries for thirty-six years. He was a member of the Albion Seventh Day Baptist Church.

Surviving are his wife; four sisters, Mrs. Frank Walker Sr., Richmond, Calif., Mrs. Myrle Graham, Battle Creek, Mich., Mrs. Leon (Clara) Sylvestre, Fort Knox, Ky., and Kathryn Fry, Chicago, Ill.; a foster daughter, the former Ruby Jenkins; and several nieces and nephews.

He was preceded in death by two brothers, George and Mahlon, and three sisters, Blanche, Minerva and Alice.

Funeral services were conducted in the Albion church by his pastor, the Rev. A. A. Appel, and interment was in the Evergreen Cemetery, Albion.

—A. A. A.

