

The Sabbath Recorder

a month or \$10,080 for the current year.

A vote of thanks was given to Roy Harris for the installation of a new dimming system on the sanctuary lights.

Keyworkers for 1968 are: Women's Society, Sue Maxson; Missions, Mizpah Whitford; Board of Christian Education, Martha Shaw; Tract Board, Lela Nelson; Vocational, Ralph Green.

—Correspondent.

San Diego Fellowship

A new meeting place is announced for the San Diego, Calif., fellowship. The Sabbath afternoon meetings are now being held at 6050 Henderson Street, La Mesa, Calif. Those planning to visit in the area of San Diego or who have relatives stationed there are urged to note this change and pass the word along. The fellowship has good pastoral leadership provided by the Los Angeles and Riverside churches.

Births

Davis.—A daughter, Paula Ann, to Roger and Della Fern (Lippincott) Davis of Verona, N. Y., Feb. 6, 1968.

Lupton.—A daughter, Janet Lee, to Charles and Sandra (Davis) Lupton of Shiloh, N. J. on February 21, 1968.

Probasco.—A son, William John, to Owen and Ruth (Ayars) Probasco of Shiloh, N. J., on February 21, 1968.

Welch.—A daughter, Bethany Ann, to Lowell and Pat (Weidman) Welch of Vernon, N. Y., Nov. 8, 1967.

The labor of the righteous tendeth to life: the fruit of the wicked to sin.

—Prov. 10:16.

Obituaries

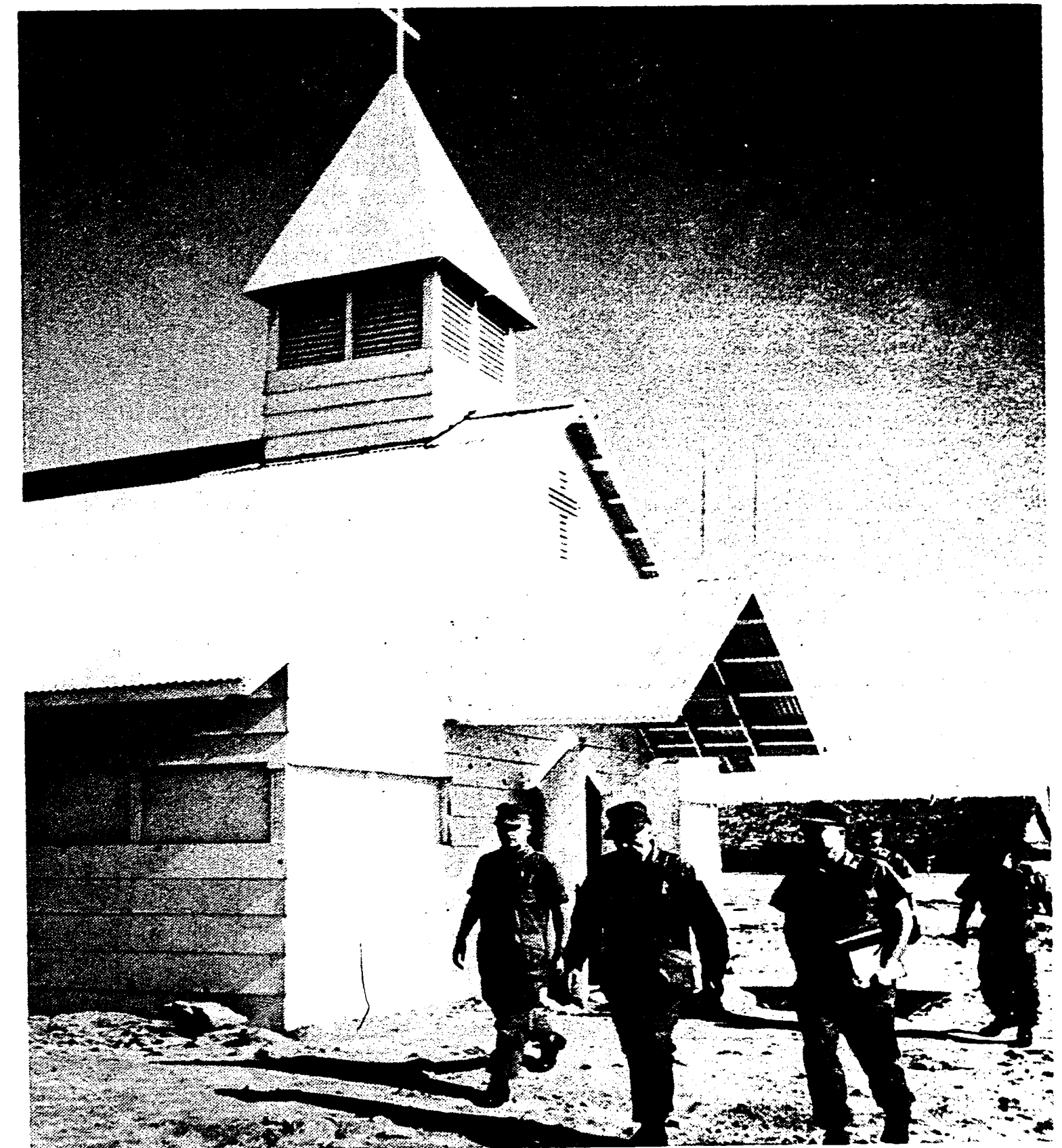
DAVIS.—Elizabeth Fisher, daughter of Ephraim B. and Rebecca Ayars Fisher, was born at Bowens Corner, north of Shiloh, N. J., June 30, 1872 and died in the Cumberland County, N. J., hospital March 4, 1968.

At the age of 13 she was baptized and joined the Marlboro Seventh Day Baptist Church to which she was very loyal throughout her life. She passed the New Jersey teachers examination at 18 and began teaching to earn money for normal school (at \$250 per year). In 1895 she was valedictorian of her class. Luther S. Davis to whom she was married July 6, 1902, was president of the class. Both before and after marriage she was a missionary teacher at a church school at Fouke, Ark., for a time. In 1920 she and her husband gave up their teaching careers to operate the family farm near Shiloh where they remained until the death of Mr. Davis in 1957.

She organized and directed the West District Male Chorus which sang at church gatherings for twenty years. She was a teacher of piano and organ and a composer. A number of her children's songs are in print. She is best known for the words and music of "We Young Folks are Seventh Day Baptists" — the Young People's Sabbath Rally Song. The influence of Mrs. Davis on young men and young women was remarkable. At least three young men who lived in her home went into the ministry and many others found their lives blessed by her prayers, her spirituality and her wise counsel. Living to a good old age, the constant aim even in her advanced years and failing strength was to do something lasting for the children—to publish tracts or a book of songs for their guidance.

Mrs. Davis is survived by: three sons, Paul G. of Hackensack, N. J., Arthur C. R., and E. Fisher both of the Bridgeton area; eight grandchildren, fifteen great-grandchildren; and a sister, Mrs. Agnes Fisher (Post) Schertz of Whitewater, Wis.

She was buried beside her husband just a few steps in front of the Marlboro church after a brief service in the church, which she had arranged herself. The services were shared by her pastor, John Conrod, and the Rev. Leon M. Maltby former pastor of the Shiloh church, who had been close to the family for more than 35 years. —L. M. M.



Taking Church Seriously

There are chapels in Vietnam on the bases that until recently were considered secure. Navy Chief of Chaplains, Rear Admiral James W. Kelly, accompanied by field chaplains of lesser rank, visits these chapels. To attend church here may be serious business. The small portion of the chapel shown here appears to have nearly thirty bullet holes in it. What is your excuse for not attending church last Sabbath?

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.

WOMEN'S WORK Mrs. Earl Cruzan

CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

Terms of Subscription

Per Year\$4.00 Single Copies10 cents

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

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

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

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

PLAINFIELD, N. J. March 25, 1968
Volume 184, No. 13 Whole No. 6,292

Editorials:

Spreading the Gospel 2
Does Money Talk? 3

Features:

One in Christ 4
Looking for Someone, Mister? 6
Burma Conference Meets 7
Recorder Thoughtfulness 8
Tract Board Meets 11
Story of the Fouke, Ark. Church Building 14
Genesis 15

Missions:

Western Area Spiritual Retreat 9
Central Africa Conference 9

YOUTH:

Why Is It?— God Knows Best 12

Christian Education:

A Thousand Wells 13

News from the Churches 15

Obituaries Back Cover

Spreading the Gospel

What boy of rural upbringing has not experienced the thrill of putting his eye close to a knothole in the ball park fence or at the county fair racetrack when he didn't have money for a ticket. Through a small opening he could see his vision spread out. Similarly, inside a dark barn he could scientifically observe the sun coming through a small knothole, picking up dancing particles of dust in its straight rays and illuminating a large spot on the opposite wall. Light coming from a hole no bigger than the little finger might make a spot big enough for a boy to stand in. The light rays spread out and illuminate in a direct relation to distance and the strength of the light source. A little cloud coming between the sun and the peep hole would instantly destroy that bright spot in the dark barn.

As we grow older we still thrill to the magic of sun and shadow, of light rays in unusual places. During World War II your editor was hitchhiking a ride in a fairly large, but even then obsolete, plane in sunny California. He had the interior of the big windowless shell pretty much to himself. Buckled in and sitting on his parachute, he hardly knew what maneuvers the pilot was making. The sun entering through a hole in the metal skin (probably not a bullet hole) made a steady little spot of light on the floor. It was quite an experience that first time to see that spot climb the wall, move across the domed top, descend the other side and come to rest again where it had been a moment before. The sun was relatively constant; the plane had done a complete roll; the chaplain had chalked up a new experience in a plane and with light.

A radio beam is much like the concentrated beam of light from the sun. It spreads out effectively in relation to its power, its direction and the distance. In gospel radio work it is important that the beamed message comes from the right source, is aimed right, and has strength enough to reach the receiving sets in lands toward which it is beamed.

Suppose, for instance, that you wanted to reach all of Mexico, Central and South America and Cuba with one radio beam.

The way the continents lay on the world map there is hardly a better place in the world for a transmitter than San Francisco, Calif., where the Far East Broadcasting Co. has set up Station KGEI and staffed it with Latin Americans. One thing was lacking. Its power (strong by most standards) was 50,000 watts. It could reach Mexico but would not be strong in the tip of South America or Cuba. The missionary leaders wanted to increase its spread and range by new 250,000 watt transmitters. This is on the way to becoming a reality.

Whether or not we are part of a great program to send a message from one station to the Latin Americans of two continents the principle of light and radio beams is applicable to our situation. We may be small, like a knothole in the wall, but if we allow the light of the gospel to stream through us, that light may illumine the heart and the path of many a person who would otherwise stumble in darkness.

Does Money Talk?

On the theory that money talks some denominations and interdenominational agencies criticize the First National City Bank and a consortium of ten prominent USA banks for financing a \$40 million revolving credit for the Republic of South Africa—a country that practices apartheid and otherwise denies basic human rights to its nonwhite citizens. The Christian groups are putting pressure on these banks claiming that the banks ought to have a conscience in the matter. The banks have an answer—say that they cannot control the banking practices of African banks that serve several countries. This answer does not satisfy those who say that the money loaned by the USA banks talks in favor of racial discrimination.

Money can talk in another way, says the World Student Christian Federation. On March 5 the student organization in protest withdrew \$120,000 from the above-mentioned New York bank to place it in a bank that was not involved in helping finance the government of South Africa. Rev. Risto Lehtonen, North American secretary for the student fed-

MARCH 25, 1968

MEMORY TEXT

Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee, O Lord do I lift up my soul. Psalms 86:3, 4.

eration, estimated that over \$24 million has been withdrawn from First National City Bank and the Chase Manhattan Bank in the past two years because of their involvement in South Africa. The most recent action came on February 8, 1968, when the Methodist Board of Missions informed the First National City Bank that it would proceed to implement its decision to transfer the \$10 million investment portfolio of its National Division to "a banking institution that is not directly involved in holding a credit arrangement with the Republic of South Africa."

If enough large depositors threatened to withdraw their accounts from the ten banks unless they took a stand against apartheid by withholding support from South Africa, it would probably make the venture unprofitable. On the other hand, the U. S. government is involved with South Africa and must have banks with which to work. Whether or not this form of economic boycott by religious institutions and banking institutions is well considered may be an open question. Apparently the Methodists and some others think it is not open. They are urging other Christians organizations to make their (withdrawn) money talk.

Helping Each Other

An item in the church bulletin of the Washington, D. C., church mentions a note of appreciation that had come to the Sabbath School from Seattle, Washington, for the \$100 sent to help the fellowship there purchase equipment. Now the fellowship has become a church. Now also the Washington church is trying to get together funds for the down payment on a \$45,000 property that will serve as a house of worship and a parsonage.

Only when the movement is toward Christ
can the direction be toward Christianity
concludes the writer of

One in Christ

By John A. Conrod

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." —John 17:20-21

The prayer that Jesus prayed on behalf of all those who believe on Him was a prayer for their unity. He prayed that they may be one as the Father was in Him, and He was in the Father. This type of unity as expressed by the Father and Son can only be interpreted to mean complete organic unity by the very fact that Christ in His prayer described this unity in terms of his own unity with the Father.

The Church has always been troubled with the problem of explaining the difference between the Son and the Father. Sometimes it is explained in terms of distinct and separate personalities existing in a united Godhead. At other times it is described as one distinct and complete person manifesting himself in more than one way. Can we think of the prayer of Christ in any less terms than that of a church so closely united together that the outside world could not tell if it was made up of numerous personalities all completely united into one body with Christ, or if it in actuality was one distinct and complete personality manifesting itself in the form of local churches?

For this reason it is necessary for us to believe that whenever the church of Christ is found in a state of disunity, whether it be caused by two individual persons allowing their personalities to clash at a local church supper, or by two large denominations that insist on the practice of name-smearing and sheep-stealing, that disunity causes the church to be in a lower state than that perfect oneness for which Christ prayed. The Scriptures use the Greek word, *hamartia* to describe how mankind has missed the mark of God's perfection. This Greek word is used for "sin" in Romans 3:23: "For all have sinned and come short of the glory of God." Whenever the church has fallen

short of the standard which God has set for it, we can be sure that it is in a state of imperfection and sin. Disunity in any form falls short of the standard found in the prayer of Christ and is therefore sin.

If this be the condition of the church of Christ, our thoughts turn to the question of how the church can fulfill the unity for which Christ prayed. Is the solution to be found in uniting all the various denominational factions together through agreement to the least which each find in common belief? Can we fulfill Christ's prayer by saying as some do, "Let us unite only on the profession of Jesus Christ as our Lord and Savior"? Can we leave the various directions of Christian growth to individual choice even though they may contradict each other? Is this the type of union for which our Lord poured out His heart?

Christ's prayer is that His church may be one as He and the Father are one. He made this basis of unity even clearer when He prayed that "they may also be one in us." His prayer for oneness without doubt was that that oneness would be in Him. This suggests the possibility of another possible oneness—oneness apart from Him! We must realize that there is a possibility that, in an earnest searching for unity no matter what the cost, we may end up with a unity that has left Christ out!

As we would look at various reasons that have brought about the organic disunity which exists throughout the church, we discover that many of the ties were broken because one group of Christians felt that the other (usually larger) group was moving away from oneness with Christ. A call on the part of the first group for renewal went unheeded and they found instead that their ties with the second group were being strained. The problem results in this situation: Should those Christians who feel that a certain convic-

tion which they hold to be necessary for a closer unity with Christ be given up for the sake of having a closer unity with the rest of the church, which they believe to be moving away from oneness with Christ? In other words, did Christ pray that His church would be one even if that oneness meant moving away from His will in other matters? *Was Christ saying that the sin of disunity was a greater sin than the sin of disobedience?*

Let us look at some questions in church union to focus on this possible problem. Baptists believe that it was Jesus' example and command to go into all the world baptizing those who would repent of their sins and accept Jesus Christ as their Lord and Savior. They could not accept the traditional notion that baptism was in itself the way of salvation and therefore could be administered to infants who were too young to make a personal commitment of faith. Should a Baptist, for the sake of unity in the church which insists on infant baptism, give up this belief and practice of believer's baptism which he feels is closer to the mind of Christ? Isn't he being asked to make a choice between two alternatives which to him will result in one type of sin or another?

Take for another example the problem faced by Seventh Day Baptists. They believe that it was the example and command of Jesus to continue in observance of the seventh day of the week as the Sabbath because it was made not just for the Jew, but for man. They could not accept the traditional notion that somehow the Sabbath was changed from Saturday to Sunday, and that it no longer makes a difference what day is observed as the Sabbath. Should a Seventh Day Baptist, for the sake of unity in the church which insists on worshiping on Sunday and using Sabbath as a work day, be required to give up this belief and observance of the seventh-day Sabbath which he feels is closer to the mind of Christ? Isn't he, too, being asked to make a choice between two alternatives which to him will result in one type of sin or another?

We have already concluded that disunity in the church is a sin. We must also conclude that disobedience to that which one is sure is the guidance of the Holy Spirit for the sake of unity is also a sin. Is it not conceivable that a Christian can find himself in a position of tension between two choices either of which can result in a state of sin? He might understand a similar feeling that came over Martin Luther who, while finding himself in this state, cried, "Here I stand. I can do no other. So help me God!"

Note in conclusion that the unity for which Christ prayed is centered in the perfect union of the Godhead. Even though the church will be in some state of imperfection and sin throughout its earthly existence ("if we say that we have no sin we deceive ourselves"), it still has a responsibility to grow in the direction of perfect unity in Christ and it can look forward to the blessed hope when Christ shall come again and make all things truly one in the perfect unity of the new heaven and the new earth. It is therefore the responsibility of every Christian to realize that he must first seek a closer union with Christ for himself and for his fellow Christian, with the confident belief that all movement toward Christ on the part of each Christian by its very direction will bring a closer unity with one another. Any other direction in unity cannot be in keeping with the meaning of Christ's prayer.

RECORDER SUBSCRIPTIONS

A letter recently received tells of one church in which all the resident and non-resident members get the *Sabbath Recorder* (presumably by personal subscription). This was news to the editor. There has been no campaign from our office to bring about this situation. If the total membership of one church subscribes to and reads the denominational paper, perhaps a little more effort on the part of leaders in other churches would result in almost 100 percent readership. An interesting observation is that the church mentioned above holds all of its services in the German language.

Looking for Someone, Mister?

By Herbert Saunders

(Excerpt of a sermon given at Plainfield)

There has been much discussion over the past few months regarding the claim, "God is dead." To be sure, for many people in today's world, God is not real. The tragedy is that there are those in Christian circles who have lost faith in God amid the impersonal twentieth century world. There are several reasons for this, namely: we do not often take time to find Him—we become so engrossed in our own way of living we fail to take the time to search for Him; we consider the essence of religious faith in not doing certain things—we emphasize the "thou shalt nots" and fail to realize our positive contribution to the world of faith; and we make our search for God an extension of our own selfishness—we don't really want God, we want something for ourselves.

But there are two other reasons which are basic and need to be changed. First of all, we do not find God because we are not earnestly searching for Him.

Oh yes, we say we want God. We cry aloud, "Oh, that I knew where I might find Him," but we don't really care. In our modern society we feel we can get along as well without God as with Him. Indeed it is this attitude of self-centered independence that leads the radical theologians to say that God is dead. Certainly for the majority of the people in our modern world God is dead—at least in their own minds. What is dead, however, is their own spiritual life on this earth. Whenever someone says that God is dead he is in effect saying that "his faith in God" is dead. And for many many persons today, that is certainly the case. We think we can get along without God, and unless something drastic happens to tear us from our self-made thrones, we will probably never find Him. God must be the central interest of our lives or He is gone from our presence and all we can do is cry with Job.

What the Christian world needs today is more men and women who are earnestly and reverently seeking God and His will for their lives.

There has been enough talk, what we need now is action—action that shows its true colors in the everyday lives of men and women. There is certainly a need for all men and women professing the name of Christ to earnestly seek guidance in their endeavors. Too often we say to ourselves, "As long as Christianity doesn't interfere with my social and personal life, I will be glad to accept it." And yet, the Christian faith is extremely personal and social and must affect personalities and societies. Otherwise it is but another philosophical pie on the table of uncertainty and doubt. Christ is a personal Savior. God is a personal redeemer. The Holy Spirit is a personal guide. Without the personality that expresses itself in the Godhead we are doomed to failure. Why then aren't we earnestly seeking Him? Why are we so certain we can get along by ourselves in our own private world? Why are we without faith in His purpose and in the redemptive power of Christ's crucifixion? We are lost because we have allowed ourselves to be carried along with the impersonal world and have never found the personal Christ. God cannot be real to us—God will always be hidden from us—if we do not earnestly seek Him and His purpose for our lives.

The second reason why God is not real to many of us is that too often we are not ready to accept the moral demands and make the moral commitments a life in Christ demands. We would like to have the blessing of His presence, see Him in the beauty of the sunset, the budding trees in spring, the white peace of a morning following a snow storm, or in the symbolism of church worship and the Sabbath; but we are not ready to live as He wants us to live. Yes, it is difficult to say in the words of the chorus, "I will be what you want me to be, I will go where you want me to go."

It is difficult to "leave father and mother, wife and children" and fulfill the obligation of the gospel. It is difficult to give of time, talents and material possessions and hard earned cash for the services of the kingdom, but it is demanded of us. It is much easier to say that God is dead than to have to fulfill the obligations placed upon all human beings if He is alive. It is much easier to say that men have killed God than to say that God still calls men to total commitment to the cause of Christ.

In an issue of *Faith at Work* magazine, there is a story of a hen and a hog, who were traveling together and passed a church that displayed the subject for next week's sermon: "How Can We Help the Poor?" After a moment's reflection the hen ventured, "I know what we can do. We can give them a ham and egg breakfast." "You can say that," the hog replied, "for to you that's just a contribution; but for me it would demand total commitment."

It is time we Christians turned to those who give only token contributions to the church, in time, service, or money and say: "Christianity, if it is real, demands total commitment, not just a contribution." Much of today's intellectual doubt is nothing but an unwillingness to live up to God's moral demands. It is so much easier in a college dormitory, or on the street, in the seminary, or at church, to argue about what we think of God than honestly to face the question, "What does God think of us?" Have we offered ourselves totally to His service? If not, then maybe that is why we cry with Job, "Oh, that I knew where I might find Him."

Are you looking for someone, mister? God, maybe! Are you searching for that relationship that was promised at the cross? God will never be real to us until we live according to His will. It is not the man who stands off and seeks an intellectual solution to his doubts who finds God—that is evident in the theological controversy that permeates our society today. But it is the man who has made a real commitment to Christ as His Lord and Master who will find the deity. The essence of Christianity is not man's pitiful, stumbling climb to God, but God's

search for us—His reaching down to pick us up. Behold, He stands at the door and knocks—all we have to do is to answer the door. Perhaps today, the Christian can do no better than echo the prayer of the worried father who pleaded with Christ to heal his spirit-possessed son: "I believe, help my unbelief."

Burma Conference Meets

By L. Sawi Thanga

The fourth annual meeting of the Burma Seventh Day Baptist Conference was held at Tahan from the 8th to the 11th of February. A good number of delegates attended the meeting. Lian Ngura, president of the Conference, presided over all the sessions and the secretary, L. Sawi Thanga, acted as recording secretary.

The Board Committee held a meeting February 8 from 11 a.m. to 5 p.m. to receive the report and to consider the agenda that was to be confirmed by the delegates the next day.

The Conference was opened on February 9 with a worship service led by Deacon Hranghrima. The business meeting followed. The secretary read out to the delegates a message received from the Rev. Alton L. Wheeler, executive secretary of the World Federation. He presented to the Conference a short report of the activities of the Mission and the balance sheet for the year 1967. It was moved and seconded that the report be accepted and confirmed.

The resolutions passed in brief are as follows: (a) K. 1000 was sanctioned to buy a plot of land to erect Tahan church. (Actually there is no cash in hand but we expect it to come in time.) (b) The position of the pastors and evangelists was discussed. After long and careful consideration it was voted to pay them a monthly remuneration. (c) A budget was made locally and the estimated income from all sources totalled to K. 2,240 (\$1.00=4 Kyats and 75 Pyas). From this amount K. 800 was reserved for evangelical work and from the remaining the remuneration of three pastors and three evangelists is to be paid equally. They should be paid only when the expected funds come into hand. (d) A

circular meeting was scheduled at Zonnam from the 7th to the 10th of March, 1968.

All the estimated income is expected to come within this current year. Churches, groups and laymen are urged to set the highest goal they can for the implementation of the programme. The secretary was authorized to approach sister Conferences, World Federation, churches, and individuals abroad for earnest contributions.

On Sabbath day the worship service was led by Pastor Rokunga and Elder Kairuma with interesting sermons and recitations. After the service, Mr. & Mrs. Hrathnuma (the secretary's wife's parents) were baptized along with some children. Formerly they were active Methodist elders, and were converted into our faith recently.

In the evening, a Holy Communion service was conducted by the Rev. C. Khawvelthanga and Deaconess Rumi with the presentation of baptismal certificates. The night worship service followed later.

On Sunday, worship services were held in the morning, evening, and at night. During the services there were lectures and interesting sermons delivered by the delegates. The headquarters (Tahan) church was overcrowded during all the meetings.



Baptism at Burma Conference

After the Conference was concluded, the president and the secretary together visited a number of remote villages where we have churches. In Khampat, about sixty miles from Tahan, they spent three days and helped the local members build the church by contributing money and energy. After more than a week's tour, they returned to their respective places.

The secretary and his wife had been away from their home in Rangoon for a month visiting the churches. The membership of the churches has increased to above 500. The economic situation in socialist Burma is reported to be very poor. The total 1967 income for the headquarters church at Tahan was 715 Kyats (about \$175).

RECORDER Thoughtfulness

When people renew subscriptions without having to be reminded, it shows thoughtfulness and helps on expense and takes the burden off our overloaded office staff. It is particularly thoughtful if you notify us promptly of any change of address. As you may have heard, we have to pay ten cents for every postage due notice. If we have made any mistake on your address or if you are getting two copies instead of one we do not know it unless you thoughtfully write, for the required sorting by zip code numbers makes our mailing less personal than it used to be.

There is another kind of thoughtfulness that the editor has observed recently. A new subscription letter came in with five dollars instead of four. A renewal came a day or so later with the same amount and a note asking us to help some poor person receive the *Recorder*. Some others have sent direct gifts. They do not make much difference in our budget for this year since the board hopefully anticipated more subscription income than there was reason to expect. If we did not have income from invested funds and from OWM to supplement subscriptions we would have discontinued publication generations ago. At \$4 the subscriber is paying about one fifth of the cost. Strange as it may seem, subscriptions do help — especially if the checks are for more than asked for.

MISSIONS—Sec. Everett T. Harris

Western Area Spiritual Retreat

By Rev. Leon R. Lawton

The Western Area Spiritual Retreat for Seventh Day Baptist ministers, the first of three such retreats in 1968 and the first on the west coast, was held February 23-26 on the campus of Berkeley Baptist Divinity School. This followed immediately the Earl Lectures and Pastoral Conference held in nearby churches, February 20-22, sponsored by the Pacific School of Religion. About 1,200 were registered for this annual conference. A theologian, Dr. Joseph Sittler, and a Roman Catholic Cardinal, Leon Cardinal Suenens (of Belgium) were the lecturers. Worship, morning classes, and afternoon seminars, under varied leadership and topics, filled each day.

Nine of our ministers attended all or part of the Spiritual Retreat and each one had his part in the program. The theme, "Fulfill Your Ministry" (2 Tim. 4:5), centered on the work of evangelism and outreach. Pastor Oscar Burdick of the Bay Area Seventh Day Baptist Church, where we worship on the Sabbath, was the host and helped in many ways to make the meeting a success.

General Secretary Alton L. Wheeler presented "Facing Frontiers with Faith"; Pastor Elmo Randolph shared his concerns and experiences in a general discussion group; Dr. Wayne R. Rood led in conversations on Christian education. Pastors Mynor Soper, Rex Burdick, and Glen Warner shared their experiences in training and local church evangelism, using Campus Crusade for Christ materials and methods. Director Leon R. Lawton presented a study on evangelism and shared plans for the Crusade of the Americas. Pastor Ted Hibbard invited the group to his home the night after the Sabbath and led the closing prayer session that day.

Comments made in evaluation the last day included: "It has stimulated my thinking deeply and given me much material for future work." ". . . it has given me larger vision of the ministry." ". . . an absolute necessity for me." "Glad for willingness to face possibility

of change and adaptation and general openness." "Fellowship was rich and rewarding." "Opened avenues of communication, giving understanding of fellow ministers—an effective dialogue." "Let us continue such sessions and impress especially those who have not attended with the paramount significance of such retreats." "We have to continue these retreats! They are a must. The problem of the past has been that of our dry loneliness!"

Other Spiritual Retreats scheduled in 1968 are Eastern Area, April 30-May 7 at Jersey Oaks Camp, N. J., and Central Area, May 21-28 at Camp Wakonda, Wis. Each church should send its pastor to one of these. Further information can be obtained from Director Leon R. Lawton.

Central Africa Conference

(Matters of interest taken from meeting of Central Africa Conference Board of Trustees held at Makapwa Seventh Day Baptist Station, September, 1967, and provided by Conference Secretary O. B. Manan.)

Pastor L. Nothale served as chairman of Board of Trustees meetings held at Makapwa Station, September 11 and 12, 1967. Following Central African Conference, September 12-16, another Board of Trustees meeting was held on September 17. Pastor Nothale offered the opening prayer. The minutes of the last board meeting were read and approved. Reports were received from the churches and problems considered. The Rev. David Pearson was welcomed back as director of Christian education and evangelism with headquarters at Blantyre.

"Pastor Pearson has offered to assist the conference secretary with the writing of English minutes so that the Missionary Board would be getting them in time. The secretary revealed that due to much traveling to the churches and his involvement in many other activities of the Conference work, plus his work in Blantyre towards establishing a church there, much of his time has been taken, causing some delays of the matters to be attended by his office. He welcomed the offer of Pastor Pearson with much ap-

preciation. He also appreciated the help of Makapwa Station in doing some typing for him in the recent months, and urged the station to continue with this good help. Now, the secretary will be calling for assistance any time he needs such a help in order to keep his office work up to date.

"Dr. Burdick reported briefly on Makapwa Station finance, and, in connection with this, told us of a financial problem. The principal of Mindolo Ecumenical Centre, Kitwe, Zambia, had written him about student Makatanje's fees. The principal wrote that Makapwa Station should pay £218-0-0 (\$610.40) at once to Mindolo for tuition and board for Mr. Makatanje at that school (the fees are for one year). When he inquired of the possibility for the Christian Council of Malawi to grant a scholarship to Mr. Makatanje, he was told that the council was not in position to help on this matter. He then wrote to Mindolo and told the principal to dismiss Mr. Makatanje immediately. But the principal wrote back to say that he thought Mr. Makatanje should continue his studies since he was doing so well in his lessons, and he would apply a gift of £75 (\$210) which was available towards scholarships, to Mr. Makatanje's fees, if Makapwa Station would be willing to pay the rest. So we are asked to pay £143 for Mr. Makatanje's fees, and already we have started paying £20-0-0 a month from other sources, Dr. Burdick concluded."

"A letter from Mr. L. M. Vumah of Rhodesia, a convert to the Seventh Day Sabbath, was read to the Central Africa Conference Board of Trustees. In his letter, Mr. Vumah asked our church in Malawi to send him books on our beliefs and other spiritual books which could help him in his new church work in Rhodesia. He also asked that a Seventh Day Baptist pastor from Malawi might be sent to Rhodesia to assist him in organizing the church work there.

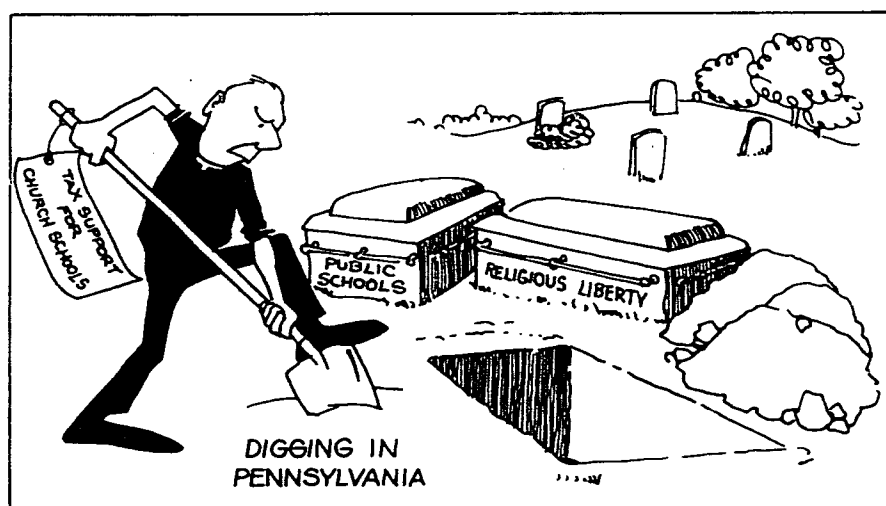
"The board was very happy with Mr. Vumah's letter. His request was noted and appreciated. The board felt that C.A.C. could not send a pastor to Rhodesia right now. It was thought that Mr.

Vumah should come to Malawi first and talk with us personally about his desire to join the Seventh Day Baptist church, as soon as he is granted a passport by the Rhodesian Government, possibly in December this year. If he cannot get a passport by December, then we shall think over this matter again at the next board meeting to be held December 18-19, 1967. But those books he wants should be sent to him as soon as they could be available, the board said.

"Pastor Pearson was asked to be corresponding with Mr. Vumah as much as possible in a way of encouraging him. The corresponding secretary was asked to write and tell Mr. Vumah of the decision of the board."

"*Regarding Spreading the Gospel Through Radio:* It was explained by the superintendent of Makapwa Station, Mr. F. R. Mazingah, that when Pastor Pearson was away, he started radio work. He asked a few people from Makapwa Station to join him in this work. He arranged for special songs and sermons to be recorded and this was done. These have been broadcasted. Now that the director of Christian education and evangelism is among us, Mr. Mazingah felt that from now on we should be looking to him for the furtherance of this work.

"*Regarding the Tracts:* It was said that there was a great need for the tracts published by our church. It was, after discussion, agreed that the director of Christian education and evangelism, Pastor D. C. Pearson, be requested to arrange for more tracts to be made available for use in our churches."



Tract Board Meets

That portion of Seventh Day Baptist work which falls to the American Sabbath Tract Society was given due consideration in an unusually long meeting of the Board of Trustees held in the new Fellowship Hall of the Shiloh, N. J., church Sunday, March 10. It was attended by twenty-one of the twenty-six members and one long-time member who is now a consultant member. Present also for his first Tract Board meeting was the Rev. Leon Lawton, director of evangelism, who was bringing to conclusion that evening a nine-day preaching mission in Shiloh.

The board heard the quarterly reports of the officers and of standing and special committees, and took action, after ample discussion, on the recommendations brought in by the committees. The Budget Committee had struggled with the current and future budgets in a four-hour session the previous Sunday. Two committees had held two- or three-hour sessions in the morning. Others had taken up assigned and regular tasks at earlier daytime or evening meetings. About half of the major committees are centered in South Jersey rather than in Plainfield.

The publishing of tracts is again on the upswing with two large booklets now going through the print shop, "God's Holy Day" — seven studies on the Sabbath question, and "The Sabbath and Sabbath-keeping Baptists." Under a new policy these two booklets which are more expensive to print will have a price attached. Distribution of literature showed an increase of some 3000 copies over the previous quarter, but the corresponding secretary called attention in his report to the fact that orders from churches and individuals were only a little more than one-third of the average in some previous years. Inquiries, however, were at a high level and the requests from foreign fields had been unusually strong, according to the secretary.

The services of the board, other than filling orders for tracts, have been solicited by churches, associations, and sister Conferences. The Publications Committee has sent \$200 to Burma for printing the

Board of Christian Education membership manual "You and Your Church." The Sabbath Promotion Committee has provided matching funds for rental of space for a literature booth at Denver, Colo. It is promoting a Sabbath essay contest and completing preparation of material for Sabbath Rally Day in May. The Audio-Visual Aids Committee reported a strong seasonal demand for filmstrips and announced services rendered and promised to our mission fields. The Radio and TV Committee has an ambitious project for tape recording and other equipment to serve General Conference and to produce programs of broadcast quality. It has purchased the tapes for recording the 1968 session of Conference. The committee is encouraging the production of an All-Teen album and has set up guidelines to insure good quality. Most of its radio program tapes are now on the field.

For some months the Tract Board, through the Distribution Committee, has been trying to find a way by which it could follow the Conference suggestion of sending the first-of-the-month emphasis issues of the *Sabbath Recorder* free to all Seventh Day Baptist families during this Conference year. After considerable discussion of the facts presented by the committee it was decided not to enter upon this type of free distribution at this time. The two principal reasons are outlined in a mimeographed sheet (a few copies of which are available). In the first place, the family mailing list hoped for is not yet available. In the second place, the U. S. Post Office Department has ruled that giving away these free copies would endanger our second class mailing permit under which all subscriptions and special issues are sent out. The increase in postage if we had to go to the next higher rate would be tremendous (for the whole year). The board decided that the value to the people of sending out seven free copies to all families would not justify the \$1,700 estimated production and mailing cost. (The production cost by itself perhaps could be justified.) The board took further action to continue study of how to

get the *Sabbath Recorder* into a great many more Seventh Day Baptist homes. It was noted that efforts along this line in recent months had produced a significant net increase in paid subscriptions.

The members of the board considered and reconsidered changes in the reporting year. It was found that the changes contemplated were contrary to the constitution of the society and will therefore have to await amending the constitution when the society comes to more unanimity as to the value of the changes. Several changes in the constitution and bylaws should be made at the same time, it was agreed. Thus the reporting year, aside from the publishing house, will end this year on May 31 as before.

—L. M. M.

No Quitting in Quito

About 40 Baptist men in Quito, Ecuador, get together at six in the morning two days a week for fellowship and study in preparation for the Crusade of the Americas (hemispheric evangelistic campaign to culminate in 1969).

The group includes pastors, Southern Baptist missionaries, and laymen, reports Missionary Archie V. Jones. Some are theological seminary graduates; others have only a grade-school education.

The 30 laymen (20 of them lay preachers) include a church janitor, a cab driver, an accountant, a secretary from the U. S. embassy, retired police officers, traveling salesmen, high school and university students, and laborers. By eight o'clock they scatter for their workaday responsibilities in the busy capital city.

"Quito is about 9,300 feet up in the Andes Mountains, and when the wind blows cold and rain falls, getting up at 5:30 for these meetings is not very pleasant," says Mr. Jones. "But something exciting is happening here. The men are willing to start the day two hours early because they have caught a vision of their opportunity to join hands and hearts with other Baptists across the Americas and proclaim with authority and dignity, 'Christ, the Only Hope.'"

Youth . . .

WHY IS IT?

I have often wondered why it is that people, both believers and unbelievers, are more reverent to their fellowman than they are to God. For example, during an inspiring service, I noticed people (mostly young) giggling and gesticulating. Don't they know that God said, "Be still and know that I am God" and "I will be exalted among the heathen, I will be exalted in the earth"? I have also visited an army barracks where I noticed that every time a subordinate passed his superior officer he stood at attention and saluted. Why is it? Is he better than God? We are often silent when our national anthem is being played or sung and yet we mimic during a lovely hymn. Why is it?

I think we as Christians, followers of God, should show Him respect at all times. We must, because He plainly tells us when we exalt His name or are reverent, the heathen or unbelievers exalt His name too. (Psalm 46:10).

—Samuel Peters, Guyana, South America.

GOD KNOWS BEST

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths (Prov. 3:5, 6).

When something doesn't happen the way I want it to, these two verses remind me that God knows best, and that I should trust Him.

Cindy Sanford,
Little Genesee, N. Y.

Air-Conditioned

Montreal and Texas are not the same temperature. There will be people standing in line in both places this summer to see the Sermons from Science movies and demonstrations. The Christian businessmen who are building the theater for the programs in Texas have made provision for air-conditioning the waiting lines outside the theater at this World Fair.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

A Thousand Wells

By Bishop Clyde W. Meadows, president
World's Christian Endeavor Union

"That the world through him might be saved" (John 3:17).

At 3:30 a.m. I arrived in Calcutta, India. As I rode on the ramshackle, rattly bus into the heart of the city to get a few hours sleep in the Great Eastern Hotel, I saw hundreds of people sleeping along the streets—on sidewalks in the open, under the awnings or porches of shops, on steps, almost everywhere. They looked like mummies wrapped in sheets or rags, covered from head to foot. It was chilly, probably 40° temperature. I was told that there are 200,000 people, including many whole families, living on the streets of Calcutta alone. They have no homes. Many are starving to death. I was in this city four years ago and, as far as I could see, conditions are worse now. One wonders, how much worse can it get?

The fatalism and stoic acceptance of life as one finds it, a basic philosophy of millions in Hindu India, has worked havoc among the people of that great nation of nearly 500 million population. Over 85% of them are Hindu. These people have been taught to accept life as they find it. Like their fathers and grandfathers, they farm little paddy fields of rice with irrigation from shallow wells. They use bullock carts for transport. They sleep on the ground. Many other primitive ways they follow because their religious philosophy teaches them not to change the pattern of life, but to accept it. Our Christian approach to life encourages us to improve upon what we have and leave the world better than we found it.

Some agencies have tried to help by setting up soup kitchens. I saw hundreds of people waiting in line at the distribution points. This, of course, is a human thing to do and it gives temporary relief, but it does not solve the problem. The application of Christian principles and philosophy of life seeks more adequate means of helping these people.

Bishop Solomon Doraisawmy, president of the India Christian Endeavor Union with its 2,500 societies, refused to accept conditions in his area, near Madras, India, as they had been for generations. He and some skilled Christian men he invited into his area examined the shallow irrigation wells and found that by deepening them the water supply could be greatly increased and irrigate larger acreage that was lying waste, thus producing much more food.

He persuaded the people to follow a principle new to them—the Christian idea of neighbors working together to dig the wells deeper and then all sharing the benefits. He enlisted the help of relief forces in America to furnish food, which was used to pay the men with food products for themselves and their families while they worked on the wells and until crops could be produced. He also secured the aid of some German Christians to furnish electric pumps that were leased to the people to be paid out of the surplus food production over a period of ten years. By this procedure the Christian principle of human dignity was preserved and the people were not pauperized.

This is not stoic Hinduism, but Christian principles at work as a project of Christian Endeavor. Nearly 1,000 wells have thus far been deepened and put into use. Christian Endeavorers have had the opportunity to witness to their neighbors and lead them to Christ.

Jesus came that the "world through him might be saved." This means that He has made atonement in His death for us all that we may be forgiven of our sins and have peace with God if we are willing to accept it. But it goes farther in its application to all of life, for He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Christianity seeks an answer to the problem of need wherever it is found.

SABBATH SCHOOL LESSON

for April 6, 1968

JESUS ACCEPTS THE CROSS

Lesson Scripture: John 19:17-30.

Story of the Fouke, Ark. Church Building

By Karl R. Davis

In 1918 the Fouke Seventh Day Baptist Church suffered a fire loss which completely destroyed the original building which housed their school and place of worship. This original building was constructed about 1900, and in about 1907 two more rooms were added. It was used both for school and church. It was a frame building, and consisted of four rooms. This original building was constructed by Rev. Gideon H. Fitz Randolph and his family. Elder Randolph was the pastor of the church and the founder and guiding influence that established and maintained the school.

There was a great need for this school and it was attended by many students other than children from families belonging to the Seventh Day Baptist Church. The Fouke public school at that time was not adequate. A short session was held during the winter and sometimes a six weeks' term during the mid-summer. Teacher academic requirements were not high.

The Fouke Seventh Day Baptist school was staffed with teachers who were not only well qualified but were devoted to aiding in the education of young people, where the need was great. All of these teachers donated their service without any compensation. A complete list of these teachers is not available, and for this reason, we will not mention any of them. The writer was one of these early students and, speaking for many others, we express our thanks for the good influence and assistance we received from these devoted teachers.

After the original building was destroyed, the church did not give up in despair, but began making plans for a new building. They had little money with which to build, but did receive a small sum from insurance on the destroyed building. A man by the name of James A. Bonham, from Walworth, Wisconsin, wrote to the church and volunteered to come to Fouke and donate his time and experience in helping them construct a

new building. (He gave a month's time to the project.) It was built of concrete blocks. The blocks were made on the location. Every man, woman and child of the Fouke church rallied around Mr. Bonham, and under his supervision a new combination church and school building was constructed. Mr. Bonham has always been held in high esteem by the members of the Fouke church, and they are eternally grateful for his help in a time of need.

The Fouke church continued with the school a few years in the new building, until the Fouke Public School had advanced to a higher state of proficiency and then it was discontinued. However, this building has been used continuously for a house of worship by the Fouke Seventh Day Baptist Church.

Since the building is no longer used for school, many improvements have been made so that it would be more suitable for a church. The sanctuary has been remodeled and school classrooms are now used for Sabbath School classrooms.

The occasion of this brief history is to commemorate the fiftieth year of service this old concrete block building has given us. We are grateful for the pastors who have served us, for the many teachers who donated their time and talent to help us, for the assistance given us by our Missionary Board, for the help given by Mr. Bonham, and for help from countless other interested people and organizations.

Since the building was originally constructed for a combination school and church, from the exterior it may resemble a school more than a church, but recent remodeling of the interior has changed it into a sanctuary and Bible classrooms. To those of you who are accustomed to beautiful church buildings, our building may appear very ordinary, but to those who live here now and have lived here most of their lives, our fifty year old concrete block building is beautiful and holds many wonderful memories.

Our present pastor is Rev. Ralph Soper. We are grateful he came here at this time to be our spiritual leader and beloved friend and brother. Mrs. Soper, with her unusual ability to transform

drab surroundings into a thing of beauty, has made curtains for the classrooms and added many magic touches to the interior of the building.

Although our active church membership is small, we know our fifty year old concrete block building has served us well during its entire existence, and we need it now in 1968 just as it was needed in the year 1918 when our forefathers and their families labored diligently to construct it. We hope it will continue to serve us for many years, and for many generations to follow.

Genesis

A new interpretation of the first three chapters

An 85-page, cloth-bound book (\$3.95) by Nathaniel Kravitz published by the Philosophical Library in 1967 attacks some of the problems of the creation accounts and makes good its claim of being a new interpretation. It is solid but not too heavy reading and should be interesting to thoughtful people who have had trouble reconciling the biblical story with science and have also wondered if the popular labeling of these chapters as myth and legend was scholarly.

This prolific Jewish writer and editor in philosophy and Judaism does an interesting job of bridging the science-religion gap. There isn't space to enlarge on how he does it. He accepts the billions of years theory of the physical earth and says little about direct revelation. However, his careful examination of the Genesis verses seems to justify a discarding of the long-held liberal criticisms of the account. He contends that the writers were no fools and that Genesis, rightly understood, is not only in harmony with known facts but is valuable. His questioning mind comes up with far more interesting answers than these few commonplace words of mine may indicate. An evening spent with this book might be found to be well worth the price. His brief discussion of the Sabbath will set you thinking.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. — Prov. 4:7.

NEWS FROM THE CHURCHES

RICHBURG, N. Y.— The bulletins of the church tell a story of unfolding progress in a project that has been underway for some time. The first bulletin of January told of the fund for paneling the walls of the sanctuary. There was \$1124 in the fund including transfer of parsonage fund. (The church had two houses for a time.)

The next week the materials had been delivered and the preparatory work (volunteer labor) was begun. Services were to be held in the basement until the paneling job was completed. There was a call for more money and more laborers. Bulletins of the following weeks told of continuing progress and of \$99 contributed in January. On February 17 it was reported that the paneling was on the south wall with the north wall partly done and the front started. The workers come each Sunday. Another \$50 was contributed during February. The call was for finishing work. On March 9 the walls were nearly completed.

The worship and spiritual work of the church are carried forward. On February 17 Miss Althea Greene gave the morning message—"a personal testimony of a deep faith and active witness," we are told.

The village church had an unusually active participation in the six-church World Day of Prayer services. Mrs. Francis Bucher was co-chairman with her sister-in-law, Mrs. Joseph Bucher, who is a Catholic. The meeting would have been held in the Richburg church if the paneling project had been completed. The ladies acted as hosts for the tea in the Bolivar Methodist Church after the program.

RIVERSIDE, CALIF.— Before Christmas the Riverside church dedicated its efforts to a "Six Sabbaths for the Savior" project. The Missions-Evangelism Committee sponsored this visitation plan. People met in the parish house to receive materials and a briefing, then for two hours on Sabbath afternoon went out calling on people in homes, on the street, in the parks, or wherever people were willing to listen, and then returned to

share their experiences together for half an hour.

Over the New Year's weekend the Youth Fellowship enjoyed a spiritual retreat with the theme "How To Be a Christian and Have Fun" at Pacific Pines Camp, where they had snow to add to their mountaintop experience. Later in January they arranged for a bake sale.

General Secretary Alton L. Wheeler, our former pastor, was with us during the week of February 8-16 meeting with committees of the church in the interest of the "Facing Frontiers with Faith" emphasis. He preached on Sabbath morning on the subject "Faith Without Works Is Fruitless." Following the annual birthday dinner on February 11, Secretary Wheeler showed slides which he had taken in Jamaica last March. All were impressed by the work of the leaders and laymen on that island.

Several from our church attended the B.R.A.S.S. (Berdoo-Riverside Area Sunday Schools) Christian Leadership Training Institute in Riverside for four Monday evenings in February.

Our church has a booth in the Orange Show in San Bernardino, March 7-17. The Missions-Evangelism Committee is working on the project—a real project requiring many people for long hours.

Pastor Burdick has been preaching a series of sermons from the Book of Hebrews, as suggested by the Conference president. The series will continue through May 4.

On Youth Sabbath the young people had charge of the Sabbath worship service, while the pastor was in attendance at the ministers retreat in Berkeley.

On Sabbath, March 2, while pastor was attending the organization of the Seattle church, our speaker was from the "Cam-

pus Crusade for Christ" group. He gave us a challenging commentary on the trend of our modern age.

The church has been conducting a paper drive, the money received to be used for the Pacific Coast project in Seattle.

The Publicity Committee of our church has made arrangements for a five-minute radio program which will emphasize Bible reading.

—Correspondent.

We adults spend far too much time preparing the path for our youth and far too little preparing our youth for the path.

—The Reporter, Shiloh, N. J.

Obituaries

SAUNDERS.— Winnie C. Saunders, daughter of Will H. and Rhoda (Ellis) Crandall was born in New Auburn, Wis., July 26, 1884, and died Feb. 11, 1968, in Villa Pueblo Nursing Home in Tucson, Ariz., after a long illness.

The family moved to Dodge Center, Minn. While there she was baptized by the Rev. Lester C. Randolph and joined the Seventh Day Baptist church. She was very active both in church work and in civic activities. It was while she was in high school that she first exhibited the ability to write poetry. She graduated from high school and taught in rural schools. When the family moved to Milton, Wis., she attended Milton College. She was married Aug. 18, 1909, to A. B. Saunders who was a lumber dealer in Milton until 1930, when they moved to Janesville, Wis. They moved to Tucson in 1953 to be near their daughter.

Survivors are: a daughter, Mrs. Robert E. Lange, Tucson; a son, Truman A. Saunders, Hales Corners, Wis.; a sister, Mrs. Paul Crandall, Riverside, Calif.; nine grandchildren, and two great-grandchildren.

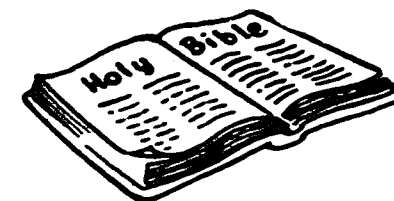
Interment was in Tucson Memorial Park East Lawn next to her husband, who died Aug. 25, 1962.

—Mrs. Paul Crandall.

A Special Emphasis Issue of

The Sabbath Recorder

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS



Missions Building One Great Fellowship

Pictured above are delegates to the CoWoCo meeting at Salem, West Virginia, at which the plans for the World Federation of Seventh Day Baptists were made. Left to right, front row: Otrain Manan of Malawi; Johannes Bahlke, of Germany; James McGeachy of England. Left to right, back row; G. Zijlstra of Holland; Joe A. Samuels of Jamaica; Jacob Tyrrell of Guyana; Naval Harley of Jamaica. Plans are under way for delegates of the World Federation to meet in conjunction with General Conference in the New England area in 1971.