

The Sabbath Recorder

Marriages

Coble - Robinette.—Alan Coble of Tracy, Calif., and Mildred Robinette, daughter of Mrs. Sue Dimond of New Enterprise, Pa., were united in marriage in a candlelight double ring ceremony Nov. 10, 1967 at Reno, Nev.

Driver - Austin.—Sp 4 James Leonard Driver, son of Mr. and Mrs. James W. Driver of Saugus, Calif., and Cheryl Lynn Austin, daughter of Lt. Col. and Mrs. Wm. R. Austin, of Furth, Bavaria, Germany were married at Furth on Jan. 19, 1968.

Births

Barber.—A son, Paul Maxson, to Denison and Eunice (Maxson) Barber of Westerly, R. I., on Jan. 30, 1968.

Harris.—A daughter, Tacy Ann, to Everett T. and Barbara (Warren) Harris, Jr., of Wakefield, R. I., by adoption, born Jan. 15, 1968.

Obituaries

NORTH.—L. Harrison, son of Andrew and Etta Harrison North, was born at St. Peter, Minn., Dec. 4, 1882, and died at Plainfield, N. J., Jan. 29, 1968.

(Because of this layman's unusual service to the denomination a more extended obituary and tribute appear elsewhere in this issue.)

PARKER.—Edward J., was born May 28, 1895, and died at Somerset Hospital, Somerville, N. J., on January 25, 1968.

He was a native of Jersey City, N. J., and lived in Plainfield, N. J., for thirty-three years before moving to North Branch, N. J., in 1958. He retired in 1963 as a sales engineer. He served in the Army Air Corps during World War I and was an associate member of the Seventh Day Baptist Church of Plainfield.

Surviving are: his second wife, Mrs. Ruth Hunting Parker; and by his first marriage three sons, James E. of North Plainfield, Warren A. of Edison and Air Force Capt. Eben H, stationed in Rome, N. Y.; a daughter, Mrs. Marion P. Walker of Winston-Salem, N. C., and 10 grandchildren.

Funeral services were held at the Memorial Funeral Home in Plainfield with Pastor Herbert E. Saunders officiating. Burial was in Hillside Cemetery in Plainfield.

—H. E. S.

SMITH.—Donald A., son of Kenneth E. and Edith Whitford Smith was born Nov. 16, 1930, in Stonington, Conn., and died Jan. 8, 1968, at the Westerly Hospital, Westerly, R. I., following a six-week illness.

He attended the Pawcatuck Seventh Day Baptist Church from early childhood, was baptized and became a member April 24, 1943, continuing in membership until the time of his death.

He is survived by his wife, Elizabeth (Clifford) Smith, and his mother, both of Pawcatuck; a brother, the Rev. Kenneth E. of Milton, Wis.; and two sisters: Shirley (Mrs. Charles Husselbee) of Sharon, Mass., and Barbara (Mrs. Harold Ashcraft) of Fairmont, W. Va.

Funeral services were conducted by his pastor at the Harvey Buckler Funeral Home and interment was in the River Bend Cemetery in Westerly, R. I.

—S. K. D.

WILLIAMS.— Mrs. John W. (Millicent), daughter of Mr. and Mrs. Daniel (Florence Clark) Stuke, was born Jan. 29, 1896, in Preston, N. Y., and was fatally wounded by a bullet as she slept in her home Dec. 9, 1967.

Mrs. Williams was educated at Alfred University and afterwards taught school in the communities of Preston, Verona, Blossvale and Rathbunville, all in central New York.

On Sept. 4, 1921, she was married to John Williams. The couple made their home in the Oneida area.

She accepted Christ and became a member of the Verona Seventh Day Baptist Church. She continued to serve her Lord through the years as Sabbath School teacher, member of Ladies Aid, and in carrying other responsibilities cheerfully accepted. She was active in community organizations including PTA, Vesta Chapter, OES, and Home Bureau.

Surviving are two daughters, Mrs. Herbert (Dorothy) Catlin, Sherrill, and Mrs. Garth (Mayola) Warner, Oneida Castle; a son, Chaplain Lt. David J. Williams, who is serving in Vietnam; ten grandchildren, two nephews and a niece.

Funeral services were conducted by her pastor from the Verona Seventh Day Baptist Church. Interment was in New Union Cemetery, Verona Mills.

—D. E. R.



Youth Sabbath at Lost Creek. See story on page 10.

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. February 26, 1968

Volume 184, No. 9 Whole No. 6,288

Editorials:

"Born Aginner" 2
Listen to the Arts—A Tither's Reward 3
Magazines Face Difficult Times 4

Features:

I Made the Thorns 4
Your 1968 OWM Dollar 5
Crusade of the Americas 6
Faith and Order Studies 9
By Auto in Africa 10
Lost Creek Youth Present Program 10
Was It Worth It? 12
Ecumenical Problems 14
Let's Think It Over 15
Pacific Coast Ministers Retreat 15

Missions:

Review of Quarterly Meeting 8

Christian Education:

Field Trip—Secretary at Dallas Meeting 11
VCSC Dedicated Service 11
Study Grant for Laymen.—Recent Books 11
Camp News.—More Camp Dates 12

Women's Work:

World Day of Prayer 13
Excerpts from Letters 13

YOUTH:

Is Prayer Necessary? 14

Accessions.—Obituaries Back Cover

"Born Aginner"

Christian people familiar with the Bible find no expression so rich with meaning as "born again." Jesus challenged a self-satisfied pharisee, Nicodemus, with these words, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). This, which seems impossible, is possible, says our Lord. This regeneration, which is the distinctive faith claim of the Christian, has led to the designation of converted people as those who are born again.

The use of a similar term in a news feature is startling at first glance.

According to the Chamber of Commerce of the United States, the recent strike by the United Auto Workers against the Ford Motor Co., points up the reason why some should continue to ask questions and play the role of "Born Aginner." The meaning of this, one readily gathers, is to be against the popular trend. The writer might have done better with his quotation marks if he had put them around only one word "Aginner." Perhaps some organization, like the U. S. Chamber of Commerce, needs to be against the use of government food stamps for the poor to support the strikers in the best paid industry to the extent of \$273,171 in Detroit alone in the month of October. If this continues, the article affirms, literally millions of tax dollars can be spent each year to prolong strikes by minimizing the effect of economic pressures which might otherwise shorten them. It is one thing to subsidize the food purchasing power of the poor with food stamps and quite another thing to do it for those who are temporarily short of cash because they voted not to work—at the high wages common in their industry. Maybe there should be some more born "Aginners."

Be that as it may, those who are truly "Born Againers" are new people who have lost in that process the self-centeredness that is so evident in the pitting of labor against management — something for myself regardless of what it does to others and to my country. Let us redouble our efforts to carry out the Great Commission—making born "Aginners" into "Born Againers."

Listening to the Arts

A year ago the National Council of Churches established a new department to supersede the Department of Church and Culture. Its purpose and program are much broader according to the publicity sent out in Vol. 1, No. 1 of "Unfold," a large newsheet. In activating the department NCC said it was "to probe the marrow of our culture by listening to what the arts say about its vitality and character."

This, it can be seen, goes far beyond the greater use of dramatics or art forms in the worship services of the church. The opening paragraph of this new NCC publication states, "The arts must no longer be seen as the utilities of worship, but rather the church for its own health, becomes the servant and encourager of the arts." Meetings have been scheduled and held between artists and church representatives with a view to listening to what the arts have to say about the church, culture and government. The statement is made, "Art is human revelation; it is also premonition."

The implications of some of these statements are pretty broad. It can be expected that the program, which seems to have the support of a number of denominations, particularly those that are moving in the direction of more liturgy, will be challenged in some of its basic assumptions. There are limits to how much listening the church can afford and how much engagement with secular art will prove to be valuable for the basic mission of the church. Is the church to have the support of a number of denominations, particularly those that are be completely identified with the culture of its environment, a culture which it helped to raise from a lower level and which is always in danger of falling back?

How much can we listen to undedicated art and "human revelation"? We are committed to following divine revelation and the promised guidance of the Holy Spirit. Artists and poets are not to be classed as prophets unless they have the spirit of prophecy. In other words, it is not art that speaks to the church but enlightened souls with dedicated talents. Art as such may as well be of the devil

as of the Lord, depending on the motivation. The church will be damaged rather than helped by art that is of questionable motivation.

This is not to pass judgment on any individual artist nor upon the use of legitimate art forms in connection with church services. It is only to sound a warning against listening too attentively to the voice of artists who have not first listened to the voice of God. The church must keep itself above the common level and must beware of fostering (unintentionally perhaps) art forms that do not clearly elevate. Whether or not the "human revelation" and "premonition" of art can be valuable assets to the mission of the church, the prophetic voice of the church rests more explicitly on the assurance that it is in harmony with the revealed will of God.

A Tither's Reward

Every tither is familiar with Malachi 3:10, "Bring ye all of the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing." When are those windows of heaven opened? We believe it refers to blessings in this life—blessings that there is hardly room enough to receive.

Did it ever occur to you that some of these blessings may really be blessings of heaven rather than of earth? Mrs. Odessa Hart Brown of Winston-Salem, N. C., tithed during her lifetime. When she died she left a will that gave one tenth of the residue of her estate to her church (Baptist). When were the windows of heaven opened to reward her for faithfulness in tithing? Isn't it nice to think that her reward was in heaven itself and that she, in that better land of houses not made with hands, experiences the opened windows of blessing?

Let us not think that we have done all we should nor exhausted heaven's blessings until we have made a Christian will that leaves at least a tithe of our estate to some of the causes that need to be carried on after our departure.

Magazines Face Difficult Times

One of the major religious monthlies in a letter asking for gifts to send the magazine to people who can no longer subscribe makes this statement: "This year has been a very difficult one for the entire magazine industry . . . both secular and religious. Some, like the 106-year-old Sunday School Times, had to stop publication this year. We thank the Lord for sustaining us through difficult times, and we also are grateful to you for your faithfulness and generosity to the . . . Gift Fund."

Other editors would echo this statement. The *Sabbath Recorder* has been encouraged by some new subscriptions and gifts for the Recorder Fund, but we still do not have the *Recorder* in enough homes, libraries, etc. With your help we can serve more people better.

Coming Next Week

Next week's issue will feature the Seventh Day Baptist Board of Christian Education. It is another in a series of first-of-the-month, (blue ink) issues featuring our boards and agencies. A number of articles about the work of the board are prepared by selected persons under the supervision of the Rev. Rex Zwiebel, executive secretary. The December 4 *Sabbath Recorder* featured the Missionary Board and the January 1 number emphasized the Tract Society. The Women's Board will tell its story in a major portion of the June 3 issue.

Helping Hand on the Way

The printing of the adult and young people's Sabbath School quarterly for April, May, and June was completed by the Seventh Day Baptist Publishing House on February 13. Extra help was brought in to operate the second Heidelberg Press when the pages were made up and ready to go. The assembling, trimming, and mailing took a few days beyond the printing but those *Helping Hands* going to foreign lands were mailed by the 16th. The publishing house has already started setting type for the summer quarter, working it in with the two or more days per week required for the *Sabbath Recorder*.

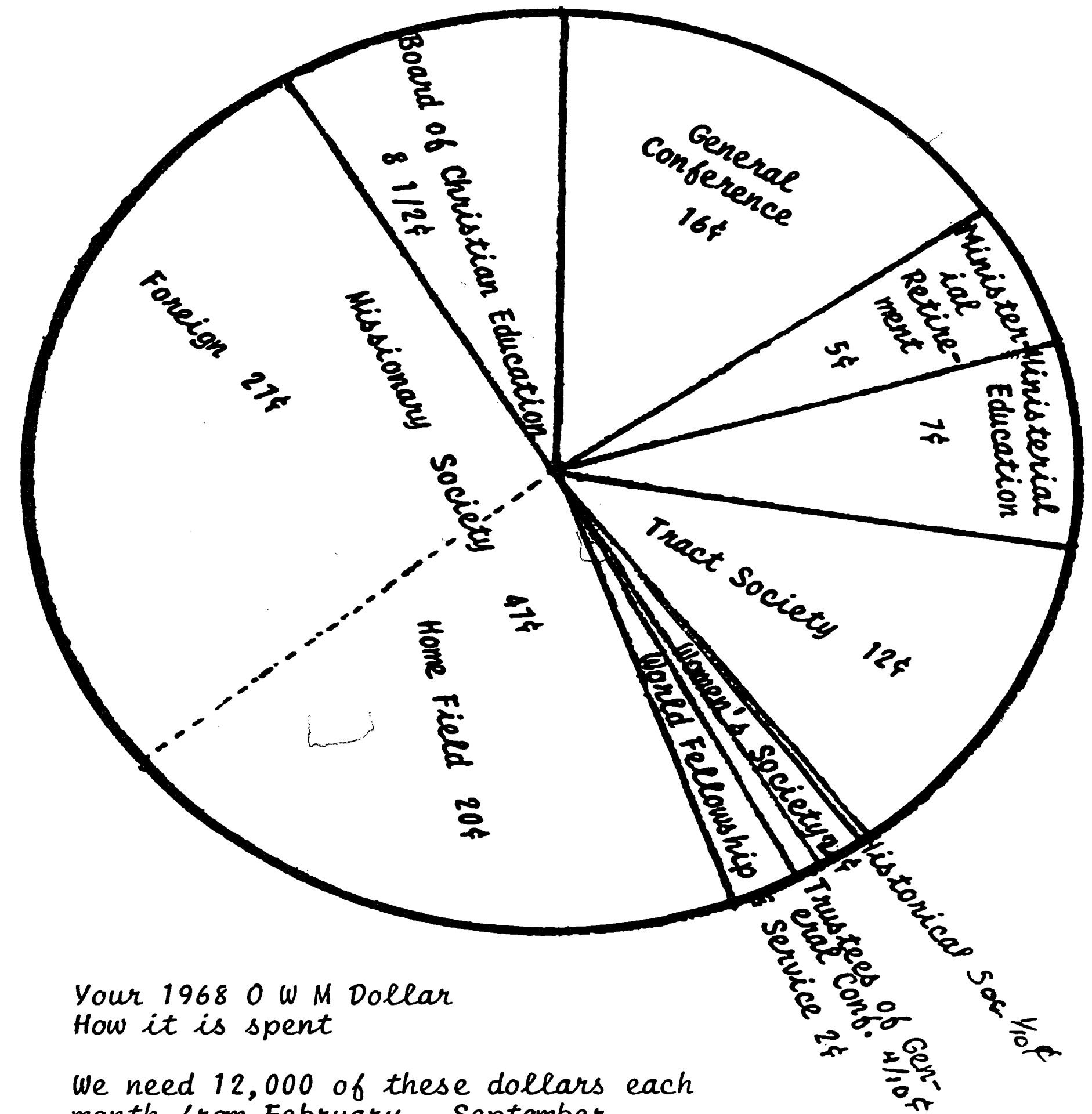
I Made the Thorns

I love the Lenten season,
The time we have
To think more closely
Of the suffering, risen Christ.
And yet it was on this day, today,
I spoke a word that hurt.
I WANTED it to hurt.
I passed a little child
Who smiled at me,
I knew her too,
And yet I did not even notice her.
A woman, housed,
Would have been glad
Had I but called,
But I had other plans,
A recipe to try,
A thought to put on paper,
A thrilling tale to read,
And so I put it off.
I failed to see
The beauty given me,
A pale pink sky,
A sprawling tree,
A tiny grayish bird.
I did not even try to hear
A sweet triumphant strain
Of music.

Then suddenly I saw
The Master's face
In deepest agony,
A crown of thorns
Pressed deep.
I knew it then.
I helped to make the crown.
I placed a thorn of selfishness,
Of carelessness,
Complacency,
And my own will and hardened heart
In this cruel wreath.
The day goes by,
The crown is on His head.
And though I cry and beg and pray,
The thorns have drops of blood,
The precious blood of Him
Who died for me, and yet,
I made the crown.

Myra Thorngate Barber

Your 1968 OWM Dollar



Your 1968 O W M Dollar
How it is spent

We need 12,000 of these dollars each
month from February - September

The circle graph reproduced here was prepared by the office of stewardship promotion, S. Kenneth Davis, at the suggestion of the Planning Committee to acquaint us with the percentages allocated this year to the various boards and agencies and to promote better stewardship.

Crusade of the Americas

By Rev. Leon R. Lawton

Have you heard, or thought—"If only we had a Billy Graham to come to our area, our church, then we could reach the people around us with the gospel!" God does "look for a man" and when He finds him, empowers and uses him for His glory. But as one considers the work and witness of Billy Graham and his association of workers, it is clearly evident that not just inspired preaching and good press coverage enter into the



"success." The work and witness is backed by the solid prayer support of thousands, by the hard work, advance planning, and local-level dedication of many, many people, giving themselves to working together in preparation and training *with expectancy* for the coming crusade. At least a year of such hard work precedes every crusade. Nothing is left "to chance," but all is committed to God, seeking His wisdom, leading and power, that the hearts and attitudes of men and the community might be open to His gospel as given through His servant.

In *The Crusade of the Americas*, to which local Seventh Day Baptist churches have committed themselves by voting \$2.50, such planning is underway. It began in 1966 with the first planning meeting in Cali, Colombia. In July, 1967, Seventh Day Baptists were welcomed as members on the Central Coordinating

Committee. In August a filmstrip telling the background for and aims and purposes of the Crusade was shown to Conference delegates at Grand Rapids. This has been shown in some local churches.

To reach people we must be willing to meet them where they are. We must show concretely our concern so that they will listen. *The Crusade of the Americas* offers opportunities and help in this way. In a planned Continental Congress on Evangelism to be held in Washington, D. C. in October, 1968, the Crusade in North America will be launched publicly. Press, radio and television coverage will sound forth the theme—"Christ the Only Hope"—to people everywhere.

But people will only be reached effectively through local churches and individuals in the thousands of communities and large cities. This will take personal commitment. This will take planning, sacrifice, learning, personal hard work, willing witness and believing, fervent prayer. This last emphasis began with the Day of Prayer for *The Crusade of the Americas*. It must continue.

What steps can be taken by each local church? First, the local church must decide if it is going to participate, ratifying such by voting \$2.50 for 1968. Such an action means that members are committed to witness and outreach with the gospel in their local area—which is another way of saying, being true bearers of the name of Christ—Christians.

A second step was suggested by our Conference president, Rev. David S. Clarke. He recommended each church use as a study guide, *Witness in the Thick of Life*. The seven studies offer the opportunity for each church and each member to consider the application of the gospel in their immediate situation. Unless this study is allowed to stir our conscience and motivate us to positive, God-directed action, its use will be of little value.

A third step has been available, but not fully used. This is the Sabbath School.



The Crusade of the Americas is already underway in some Latin American countries as the Spanish words on this Costa Rican literature booth at the fiesta shows this: "Christ is the only hope." "Crusade of the Americas."

One customer told this story: He had come from his mountain farm, a six-hour horseback ride. One night while in San Jose he dreamed he should take a Bible home to his family. He looked everywhere, but all the book stores were closed for the holidays. Then, in the park, he heard the announcement, "Bibles for sale!" He bought Bibles and books for his family and took a box of free literature for the workers on his farm.

It offers one untapped means of outreach in most of our churches. There are hundreds of children near every church building who are not, and will not, understand the gospel unless we tell and teach them, in obedience to our Lord. They initially may be reached through VCS, Bible clubs, day camp, or our regular camping program. But those thus contacted should become a part of the regular Sabbath School. Do we invite them? Do we care enough to make effort to bring them? Are we prepared, or willing to prepare, to teach them effectively? Our Board of Christian Education offers help and encouragement. Teacher Training courses are being given in several of our churches. Within *The Crusade of the Americas* plan, each church will be encouraged to do more through its Sabbath School.

There are many ways to witness. We should be open to and praying for leading in discovery of new ways. Yet we should not be hostile to or unwilling to attempt the tried methods of visitation and public evangelistic services.

Not too many people are seeking the Lord these days. Mankind, because of educational and scientific achievement, feels self-sufficient. Yet people in all walks of life are seeking meaning for life. In our "great society," despite the poverty, racial imbalance, the war, material gains do not offer satisfaction or happiness that is real and lasting. Thousands of young people have become drug addicts because of a desire for "an experience" of escape from the reality of daily life. Many hippies, we are told, have good goals. Some young people through VISTA or the Peace Corps have found fulfillment in giving of themselves for others without first concern of "what's in it for me."

If we just get close enough to our neighbors we will be aware of their "cry" and need. And, if we just get close enough to our God, we will be given vision and be equipped by His power to give real answers that will provide eternal results.

Basically, the *Crusade of the Americas* is not just another program. It is an attempt to challenge individual Christians to their God-given opportunities and responsibilities that the purpose envisioned at the Cali meeting might be realized:

- (1) The deepening of the spiritual life within the churches, homes, and individual Christians;
- (2) The evangelizing of the American continents; and
- (3) The establishment of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

With God's help, we will!

IVCF

Twenty-eight students from the University of Florida attended the 8th Inter-Varsity Missionary Convention at Urbana. Of this number, 25 had become Christians after entering the university. And every student who became a Christian last year has reproduced this year!

Review of Quarterly Meeting of Missionary Board

Missionary Board members, assembled at the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., on Sunday afternoon, January 28, 1968, were treated to a meaningful experience as they met visitors at the meeting—the Rev. and Mrs. Robert Barr, missionaries on furlough from Blantyre, Malawi. Mr. Barr is director of Likubula Bible Institute where five Seventh Day Baptist ministerial students are presently enrolled.

Mr. and Mrs. Barr spoke upon invitation to the twenty members and visitors assembled and later showed slides of the school, the faculty, and several students. It was reported that three additional Seventh Day Baptist Ministerial students are being enrolled in 1968 at the seminary. Still later, following the board meeting, Mr. and Mrs. Barr were entertained for the evening meal at the home of Pastor and Mrs. S. Kenneth Davis before returning to their present home at Huntington, Mass.

Just a year ago it was being reported to the January board meeting that the Blantyre House building project was being well supported and that Dr. Victor Burdick was proceeding as rapidly as possible to get construction work underway so as to have a house and office ready for the occupancy of the Rev. David Pearson when he and his family arrived.

It is now possible to report that the house and office are completed, the Pearsons have been in residence since the latter part of August, and the work of setting up a Ministerial Training Center at Blantyre goes forward. It can be reported also that the Women's Board has completed payment for the mission car so greatly needed by Mr. Pearson to carry on the other phase of his work—Director of Evangelism. When we think of the venture of faith this all entailed, it is a time to give thanks, to take courage, and to press on.

Another matter of particular interest at the Missionary Board meeting was adoption of a recommendation of the

Home Field Committee that Miss Connie Coon be employed beginning in September, 1968, as a "Youth Evangelist." The action detailed her work: "Miss Coon would work, upon request submitted and approved by the secretary or board, in missionary and other churches among young people for stated periods of time with the expressed purpose of winning young people to Christ. This position should not be confused in any way with that of the proposed Youth Field Worker of the Board of Christian Education."

Mr. Paul Johnson, chairman of the American Tropics Committee, reported on the work in Jamaica and Guyana. It was reported that the Rev. and Mrs. Alton Wheeler are planning to visit Jamaica April 4-21, 1968, Secretary Wheeler being the "American Released Worker." It was voted that they be recognized as official representatives of the Seventh Day Baptist Missionary Board.

Mr. Johnson's report also carried a recommendation that an item be added to the 1969 budget of the Missionary Board to cover travel expense of a "Released Worker for Guyana." The recommendation was approved. It was noted that the General Conference Committee on Missionary Interests, Foreign, had commended the board for sending a released worker to Jamaica and had urged the Missionary Board "to explore the possibility of such a visitor (Released Worker) to other foreign fields."

The Committee on African Interests with the Rev. Edgar Wheeler as chairman, recommended "that the request of Dr. Victor Burdick to have the Missionary Board's Power of Attorney transferred to the Rev. David Pearson be granted." It was noted that most of the business transactions of the Missionary Board take place in Blantyre where it would be much more convenient for Pastor Pearson to serve as the board's representative. The recommendation was approved.

Other items of interest approved will be noted. It was voted that the Rev. Leon R. Lawton's travel expense to visit Brazil in July, 1968, be underwritten to the extent of \$100 if plans work out favorably for him to make the trip. It

was voted that the recommendations of the Ad Hoc General Conference Committee of Treasurers be approved by the Missionary Board as they relate to General Conference boards and agencies adopting uniform fiscal, reporting, and budget years to begin on January 1 and end December 31st, with the Executive Committee of the board instructed to carry out this recommendation at the earliest possible time. This action was conditioned upon the understanding that point No. 8 of the above report refers to tentative budgets and does not involve adjustment of an operating budget.

It was reported that funds have been sent to the Rev. David Pearson to help complete and furnish the Blantyre House and grounds. Dr. Victor Burdick informs that plans are under way to accumulate funds looking toward trading in the used Land Rover at Makapwa Station for a Jeep Wagoneer (Willys) sometime in 1968. The request from the Rev. Neal D. Mills for an American teacher to be added to the staff of Crandall High was referred to the American Tropics Committee for consideration.

The new pastor at Second Hopkinton and Rockville, Pastor Clifford Bond, was present and welcomed at the meeting. Following prayer by the Rev. Edgar Wheeler, the meeting was adjourned.

Faith and Order Studies

There are "Faith and Order" studies at various levels which continue over long periods of time. Our denomination has its own Faith and Order Committee, the four purposes of which are listed on page 26 of the 1967 *Yearbook*. In general, these purposes call for the committee to continue studying our faith and procedures and how to communicate our faith. The committee has some relation to the Faith and Order Commission of the World Council of Churches.

In an official year-end release from WCC space is given to a change in concept of what the Faith and Order Commission of WCC is supposed to do. The previous charter of the commission "em-

phasized study in the areas of ministry, worship, doctrinal differences among churches, and the quest for a greater measure of theological unity." Since this is what most people would think of as belonging under the heading of faith and order it is well to call special attention to the broadening of the purposes as outlined in the new constitution approved during the commission's meeting at Bristol, England, last August. The new document "allows the commission to deal with the relationship of the church and the world; theology and science; and how God is acting in contemporary world history."

It can be seen that this could be such a broadening that much of the study would be in areas far afield from what is normally thought of as faith and order. Is the change great enough so that there would be less confusion if they had changed the name to something that would be more descriptive of the new areas of study? Time will tell whether this is a broadening that adds to the other pretty big concerns without detracting from them or whether it signifies a major change of emphasis.

The argument advanced for the change of concept is that the tensions which divide churches today are often due to issues that cut across denominational lines and that this new constitution enables the commission to be of help to churches dealing with such tensions. Perhaps later news from the commission will spell this out more clearly and also how members are going to decide for sure "how God is acting in contemporary world history." Until this is done it would appear that the WCC Faith and Order Commission could spend its energy on almost any subject, some of which are not very closely related to finding a common denominator of faith and practice that could lead to greater unity. Differences of faith must ultimately be met squarely, even though some would like to minimize them.

—L. M. M.

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. — Prov. 2:6.

By Auto in Africa

It might have been Seventh Day Baptists getting supplies by Land Rover for Makapwa Mission in Malawi. It was actually three Danish Baptist missionaries in another country of Central Africa, Burundi. It was a trip of only 87 kilometers (not more than an hour and a half on good European or American roads) but it took 8½ hours. The story illustrates travel problems that most of us would have to reach back about 50 years in memory to duplicate even in part. Let's remember to pray for our missionaries.

The three men set out on a routine, rainy season trip for food provisions for the medical clinic and boarding school located at their station in Mataba, Burundi. They needed to secure 12 sacks of milk powder, six sacks of flour, and six cartons of cooking oil.

The vehicle was a Land Rover, age not stated, merely referred to as old and sometimes whimsical. After driving for 30 minutes there was a crashing sound and the car began bumping loudly and uncomfortably. Something obviously was wrong.

It took three and a half hours to repair the broken spring. Fortunately, they had a spare part along. Now their clothes were mud-covered.

They drove yet another hour, and during this time had picked up their supplies. It grew dark, so they switched on the automobile's lights. Short-circuit! But there was only a short delay putting things in running order once more.

Yet another hour's ride along the primitive road, there was such a sharp, hairpin curve that it could not be negotiated without stopping and backing up if the traveler wanted to stay on the road.

At this point, also, the road ran over a stream of water, and logs were used to make it passable by automobile. In the darkness, with the logs partially covered by vegetation or earth, the missionaries could not have known that one of the logs they backed onto was rotten.

It broke under the weight of the car, its occupants, and the foodstuffs. An hour and a half of digging ensued while

the men made a firm base for the partially sunken back wheel. The provisions had to be taken out and stacked along the roadside.

Just as they finished, it started to rain. Hurriedly they put the provisions into the Land Rover once more, where they were protected from moisture.

There were no further mishaps in getting back to Mataba—an 87-kilometer trip in 8½ hours! —EBPS

Lost Creek Youth Present Program

In observance of National Youth Week, the young people of the Seventh Day Baptist Church in Lost Creek, W. Va., presented a unique and inspiring worship service in the regular Sabbath morning worship hour on February 3.

As each young person took part, he lighted a candle from a central candle symbolizing the light of Christ, and took his place on the stage, forming a human cross as the service progressed. The program, which consisted of Scripture, poetry and music, traced the life of Christ from His birth through His life, death and resurrection. Rev. Francis Saunders, pastor of the church, narrated the scenes from the balcony above and behind the congregation, who participated in the worship through hymns and prayer. One of the young people, Ricky Kennedy, was at the organ throughout the service.

All who attended were inspired by the dedication and talents of the young people, and by their deep spiritual message, climaxed by the presentation of the well-known spiritual, "Were You There When They Crucified My Lord?"

Members of the Youth Fellowship who participated in the service were Dennis Bond, Suzette Randolph, Debra Bond, Mary Jane Curry, Linda Bond, David Curry, Jeannie Kennedy, Jessie Curry, Tom Allen, Denise Bond, Pamela Randolph, Drenda Randolph, Steve Curry, Linda Allen, and Daniel Curry, with Ricky Kennedy at the organ.

The program was directed by Rev. Francis Saunders and Mrs. Saunders, sponsors of the youth group.

Field Trip

As this is being written the executive secretary of the Seventh Day Baptist Board of Christian Education is on his way for a field trip into the churches of the Southwestern Association. Visits are planned with the churches in the following order: Texarkana and Fouke, Ark.; Little Rock, Ark.; Hammond and Metairie, La., as well as the Hammond fellowship and Algiers church; and the Paint Rock, Ala., church and Birmingham, Ala., fellowship.

Secretary at Dallas Meeting

It was the privilege of the secretary of the Seventh Day Baptist Board of Christian Education to attend the annual meeting of the Division of Christian Education, National Council of Churches of Christ in Dallas, Texas, February 11-16.

The task of the church and its educational functions in an age of unprecedented technological change came under the scrutiny of some 2,000 religious educators.

Lay and ordained Christian education specialists from 34 Protestant, Anglican and Eastern Orthodox communions in the 50 states and Canada were in attendance.

The overall theme, "New Frontiers of Mission," were dealt with in 16 separate sections meeting simultaneously. Some special sessions on editorial work were held in the Dallas Public Library, but the rest were held in downtown hotels.

Leaders included a group of nationally and internationally recognized authorities. These were Dr. Margaret S. Calderone, Professor Joseph Fletcher, and Mr. William Arthur, editor of *Look* magazine and a vice-president of the National Council of Churches.

The governing boards of the Division of Christian Education met to hear reports of the staff of the division and to conduct business related to its program.

Goals and objectives of the "Mission in the 70's" were presented and discussed with suggestions made for the 1980's.

VCSC Dedicated Service

Here is a corrected list of those who have agreed to work in Vacation Church School and/or camps for Seventh Day Baptists this summer: Bette Bond, Dodge Center, Minn.; Norman Burdick, Riverside, Calif.; Jessie Lee Curry, Lost Creek, W. Va.; Linda Greene, Dodge Center, Minn.; Dale Harris, Milton, Wis.; Edward Page, Shiloh, N. J.; and Richard Thorngate, Arvada, Colo.

In all fairness to these young people, will those who plan to ask for workers through the denominational program of dedicated service, please, get your applications in right away?

Study Grant for Laymen

The Pacific School of Religion invites applications for the Shedd Fellowship which is a grant of \$2000-\$3000 to be awarded to a person in other than a church-related profession for a year of theological study.

The fellowship is offered to encourage a lay ministry of greater depth within American higher education. Any man or woman presently a member of the faculty, staff, or administration of a college or university is eligible. Deadline for applications is March 15, 1968.

Applicants may write to

Professor Charles S. McCoy,
Pacific School of Religion
1798 Scenic Avenue
Berkeley, CA 94709

Recent Books

Two books that meet the challenges facing Christian education today have recently been released by Prentice-Hall. They are *Christian Education Where the Learning Is* by Virgil E. Foster, and *Creative Teaching in the Church* by Eleanor Shelton Morrison and Virgil E. Foster.

In the first book, Mr. Foster offers practical ideas that churches and religious leaders can apply to their educational programs. The author's sixteen years in an important editorial capacity gave him a unique opportunity to collect and share the most workable, adaptable methods

used by Christian educators throughout the world.

Christian Education Where the Learning Is focuses on reports of what local churches actually are doing to improve Christian education. It explains the importance of aspects overlooked in many local churches. The book shows new areas of Christian education that are possible when a church is willing to experiment with new procedures and with new relations between learners and teachers.

Those interested in the adult program of education, group dynamics, and good physical facilities will find the book quite helpful.

Special features of *Creative Teaching in the Church* include the providing of tested ways to communicate the objectives of Christian education, the explaining of how to use resource materials, interviews, and trips, and the laying out of creative activities for preschool children and teen-agers.

Christian Herald magazine says, "The book is crammed with practical suggestions on how to teach"; the *Christian Century* says, "scores of helpful ideas"; the *Baptist Leader* says, "a most helpful book . . . a valuable book for leaders of children and youth."

Camp News

The North Central Association selected the Rev. Wayne Babcock to direct its camp for Juniors, and the Rev. Earl Cruzan as the director for its Senior Camp.

More Camp Dates

The Milton Seventh Day Baptist church bulletin for Sabbath Day, January 20, lists Camp Wakonda dates. They are: for Senior Camp, June 16-23; for Junior Camp, June 23-30.

SABBATH SCHOOL LESSON

for March 9, 1968

Christ, Our Example in Service
Lesson Scripture: John 13:1-15

Was It Worth It?

Submitted by Mrs. George (Helen) Thorngate

Almost every Sabbath School teacher of a class of small boys, frustratingly inattentive, apparently immune to any idea which tries to pierce the horseplay, wonders limply if the struggle is really worthwhile. Then, years later and from a thousand miles away, comes a letter like this one received by a friend the other day.

"Dear . . . : Thank you for the nice note about our new adopted son. Yes, we already love him and he is a wonderful addition to our family. We already have a little girl who is six years old. She is really excited.

"Yes, I do remember our Sabbath School class and the Easter breakfast. We had a great time and it brings back many warm memories. Those are the things, I believe, that make a kid go one way or the other and I will always be grateful to you and all the good folks in the church for helping build a strong foundation. I fell away from the church and Christian living for awhile but that foundation was always there and strong enough to bring me back. I suppose we were a lot of trouble to teach, just like the boys I teach now are, but their lives and the future of our country, too, may depend on it.

"Hope you're well and happy. I never will forget my old friends, all of you good folks.

Sincerely,"

ECHOES OF C. E. DAY

Christian Endeavor opens the doors to many effective means of achieving the full life. Jesus Christ and His gospel have the basic answers. The church with its wide variety of helps and agencies strives to apply the gospel to every area of life. Christian Endeavor is one of those agencies within the church. It specializes in services for youth and is a medium which offers many opportunities for venture in the Christian faith and life.

—*Christian Endeavor Essentials*

THE SABBATH RECORDER

MEMORY TEXT

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

WOMEN'S WORK—Mrs. Earl Cruzan

World Day of Prayer March 1, 1968

The first Friday in March brings an opportunity to church women all over the world to pray together for the whole world. The emphasis on "Human Responsibility" will focus on the theme: "Bear One Another's Burdens." In hundreds of languages, this phrase will be heard. Let us all try to attend a World Day of Prayer gathering in our own community and not only pray together as church women but act together on the modern burdens which we mutually share.

World Day of Prayer, March 1, is the first of three traditional national observances in 1968 sponsored by Church Women United. The second is May 3, which is May Fellowship Day, with the emphasis on "Human Values," followed by World Community Day, November 1, with the emphasis on "Human Rights." Plan now to attend these meetings in your local community and encourage others to go with you.

Excerpts from Letters Received by the Board

From Secretary Everett Harris: A check for payment in full on the Blantyre car has arrived and I have tried to express appreciation in behalf of the Missionary Board. Our thanks go to the Women's Board and to all the Women's Societies across the land for once more carrying through successfully a worthy and helpful missions project.

From Mrs. C. Eastwick, Christchurch, New Zealand: The women of our church are very pleased to know that the women of the Seventh Day Baptist churches in the U.S.A. are interested in them. We

are only small in number, being about ten regular women attending our Sabbath service each Sabbath, and about five attending our Sabbath School, which is held before the Sabbath service. We have no organized groups in our church, but would welcome any suggestions in what way we may perhaps help . . . we may organize.

We thank you for your interest once again, and please remember us in your prayers that a few more people may become interested in the Sabbath that was made for man.

From Mrs. Iris Codrington, London, England: Myself and the other sisters of Mill Yard are very happy to be informed about the women's work there in the north. Here in England we had never formed a special women's group but this will be a delight to you to know that just about five weeks before I got your letter we in Mill Yard and the sisters in Herne Hill Seventh Day Baptist group planned to form a women's society to see what we can do here in England for the Lord. Therefore your letter is a real encouragement to us. Please continue to pray for us as we will for you and the work that you are doing. It is very nice that we all join, hand in hand, far and near, in spreading this great message of the kingdom. Pray that the great love for Christ and His work will continue to grow among us. Kindly accept greetings from the Mill Yard Church and please convey same to all the sisters.

From Mrs. Marjorie Bass, Guyana: On January 18 we had our first women's meeting here in Georgetown. About ten women met in our Mission Home and elected officers and discussed plans for the future. Our officers are: president—Mrs. Frazer; secretary—Paula Jerrick; and treasurer—Mrs. Leyland Bowen. Some of our teen-agers are interested in the meetings. I will be helping with plans and ideas and have started a reading program. We plan to meet twice a month. I think it is a good idea for the women to keep in touch with each other between countries. We do appreciate all your help, kindness, letters, and prayers.

YOUTH . . .

Is Prayer Necessary?

Prayer is necessary because as believers we are children through the new birth. Therefore prayer is our way of petitioning an all-wise, all-loving and all-powerful God and Father. Prayer is the key to a successful Christian life. Jesus' disciples felt the need of prayer and asked the Lord Jesus Christ to teach them to pray. Christians are admonished to pray without ceasing (1 Thess. 5:17). Job asked the question, "What profit should we have if we pray unto him?" (Job. 21:15). There is great profit, for through prayer God made us responsible for bringing things to pass.

Prayer—Almighty God, Our Heavenly Father, in whose hands are the destiny of men and of nations, I humbly bow before Thee and with grateful heart I acknowledge Thy manifold blessing. I pray Thee, O Father, that Thou wilt continue to keep our youth stable. Bless their youthful ministry as they seek Thy will for their lives. Through Jesus Christ, our Lord. Amen.

Jacob N. Tyrrell
Pastor, Guyana, S. A.

Ecumenical Problems

Dr. R. H. Edwin Espy, general secretary of the National Council of Churches (American Baptist) reviewed the "ecumenical revolution" in his address to the Christian Fellowship dinner of the Northern California Council of Churches on January 18 in Oakland. Quotations from that message follow.

"For most of the years of its history, the Church has been divided. Only in the 20th Century did this divisive trend begin to be reversed as the modern ecumenical spirit and movement took root and grew One might be inclined to grow rather euphoric and romantic about the ecumenical movement. It has developed many and, in some cases, large and influential institutions to pursue its objectives

"This conciliar movement has helped to plant the seeds of church union in

North America and around the world. Now the Consultation on Church Union in the United States is engaging the serious study of ten communions in the possibilities of their union for the sake of Christian renewal

"In contrast to the signs of hope-inspiring achievement, one must be aware of the currents of change, some of which seem almost to take the form of reaction. Certain people are saying that the honeymoon of the ecumenical movement is over. The romance of discovering one another and learning again to celebrate our oneness in Christ may be yielding to the hard pressures of realistic assessment of ourselves, our institutions and our world. We find that unity must not be seen as an end in itself but that the very renewal of the Church is essential to its mission. . . .

"The ecumenical movement, which seemed to some to be the bright hope for Christian mission in the modern world, may itself be perceived by some as another conservative institution, concerned more for its own life than for the healing of the wounds of men

"This distrust of all institutions, not only those created by the churches, tends to make us defensive but also restive. How can the very drive for faithfulness, which was the motivation for the ecumenical beginning, and still is the goal of ecumenicity, find its proper expression again? How can it comfort the disturbed and disturb the comfortable?"

—Religious Newsweekly

INHERITED POVERTY

VISTA Director Bill Crook (formerly a Baptist minister) chides the church, not as failing to help relieve poverty, but as being delinquent. He warned, "The forces of revolution are not likely to pause while the church catches up." He further observed that it is hard for middle-class America to accept the fact that "poverty like wealth is inherited."

My son, if sinners entice thee, consent thou not. — Prov. 1:10.

LET'S THINK IT OVER

Keeping Vietnam Open for the Gospel

"It is difficult for me to understand how Christians would be against what the United States is doing in Vietnam," declared Herman Hayes, a missionary of the Southern Baptist Convention, USA, serving in Saigon.

"If we (the Americans) left we would be saying that these people do not need the gospel. When the Communists take over, the privilege of preaching the gospel ends. What happened in China demonstrated that."

His fellow missionary, James F. Humphries, added: "I wholeheartedly support our U.S. government in its efforts to bring peace and freedom of choice to the Vietnamese people The 15 million people of South Vietnam need to have the right of freedom of choice."

—EBPS

A Christian Conscience Voice

"The massive and growing American military presence in Vietnam and the long-continued bombing of villages in the South and the targets a few miles from cities in the North cannot be justified."

—World Council of Churches,
1966 Geneva Conference.

Prayer for Christian Unity

Ramsey Pollard, pastor of Bellevue Baptist Church here, told more than 300 ministers and laymen attending an ecumenical meeting at a Catholic church that groups in agreement on doctrine should unite.

"But organic union does not mean unity," he warned, "and unity does not require organic union."

Mr. Pollard said that a new and better day is dawning when Christian groups can walk together and understand each other, but he flatly declared that one super church is not the will of God.

The former president of the Southern Baptist Convention preached at the second of a series of prayer services emphasizing Christian unity at St. Mary's Catholic Church.

"If two groups agree on doctrine and principles, they should unite and walk together," Pollard said. "But if they disagree, they should go their separate ways in brotherhood."

Devalued Pound Hurts Missions

Missions financed by British churches are hard hit by the 14 percent devaluation of the pound which was announced at the end of 1967. For example, the Baptist Missionary Society of Britain will have to raise £40,000 (\$96,000) in extra money to carry on the same amount of work in those countries affected by the lower value.

One hesitates to think what hardships would be felt in dollar-dependent countries if our missionary work had to accommodate to a devaluation of the dollar. We will hope that this will not come to pass.

Pacific Coast Ministers Retreat

As this issue goes to press the first 1968 area retreat for Seventh Day Baptist ministers is in progress in the San Francisco Bay Area, February 20-26.

The theme for this retreat is "Fulfill Your Ministry," with 2 Timothy 4:5 as a text: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." The first part of the week the ministers are sharing in the Earl Lectures at the Pacific School of Religion. They meet with the Bay Area Seventh Day Baptist Church on Sabbath.

Present to share in the leadership of this gathering for West Coast ministers are the Rev. Alton L. Wheeler, general secretary, and the Rev. Leon R. Lawton, director of evangelism of the denomination. Other area retreats are scheduled later in the year for the Mid-West and for the East Coast.

Our Servicemen

SP/4 Mark Potter US 52721858
Co. B504 M.P. Bn.
A.P.O. San Francisco CA 96318

The Sabbath Recorder

Accessions

BERLIN, N. Y.

By Testimony:

Miss Anne Woltcheck

By Letter:

Mrs. Howard (Roberta Clarke) Ellis
Mrs. Robert (Barbara Parrott) Ellis

Obituaries

BATES.—Mrs. Margaret, daughter of Eugene and Emogene Langworthy Greene, was born Aug. 3, 1883, in the Town of Adams, N. Y., and died at the home of a son at Belleville, N. Y., Feb. 2, 1968, where she had made her home since 1955.

Margaret was a member of the Adams Center Seventh Day Baptist Church for 73 years and a deaconess for 37 years. On Sept. 17, 1903, she was married to Clark A. Stoodley at the church. To this union were born two sons, who survive their mother; Ross of Belleville, and Kent of Adams Center. Her husband, a farmer near Adams Center, died Nov. 23, 1947.

Mrs. Stoodley was married Aug. 11, 1952, to Sheldon S. Bates. They lived in the village until his death in Nov. 1952.

The funeral services were conducted from the church with her pastor, the Rev. Ralph Hays, in charge. Burial was in the Adams Center Union Cemetery. —R. L. H.

MARING.—Lance Alain, infant son of Emory and Lanedda Larkin Maring, of North Loup, Nebr., was born Jan. 15, 1968 and died Jan. 16, 1968, at Ord, Nebr. Grave-side services were conducted by Pastor Duane L. Davis at the North Loup Hill-side Cemetery. —D. L. D.

MILLS.—Mrs. Bertha L., daughter of Thomas and Ettie Lummis Stewart, was born March 19, 1880, and died in the Salem County Memorial Hospital, Salem, N. J., Feb. 8, 1968.

She was a member of the Marlboro Seventh Day Baptist Church and was a faithful church attendant as long as her health permitted. Her husband preceded her in death. She is survived by: a son, Stewart Mills of Salem; three daughters, Etta (Mrs. Harry) Ansink of Sarasota, Fla., Mrs. Ruth Dayton of Marlboro, and Wilberta (Mrs. Everett) Dickinson of Shiloh; 12 grandchildren and 21 great-grandchildren.

Funeral services were held at a Salem funeral home, Sunday, Feb. 11, with burial in the Marlboro Church Cemetery with her pastor, John A. Conrod, officiating. —J. A. C.

WHITFORD.—Robert Delynn, son of Kenneth D. and Gertrude Smith Whitford, was born at Albion, Wis., Sept. 4, 1907, and died at the Stoughton hospital Jan. 13, 1968.

Robert was a lifetime resident of Albion, and a member of the Albion Seventh Day Baptist Church. He lived with his mother until her death in 1964 and enjoyed visiting friends, the elderly, and shut-ins in the village. He took a great interest in his brothers' families. He also enjoyed taking part in the activities of his church.

He was preceded in death by his parents and one brother, Winston.

He is survived by four brothers: Ronald of Mayville, Charles of Milton, Wendell of Madison, and Norman of Oshkosh; and 22 nieces and nephews.

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

WOODCOCK.—Mrs. James (Edith Lola), daughter of Mr. and Mrs. Arthur A. (Lola Berry) Thayer, was born near Stacy Basin, Dec. 30, 1878, and died in a Rome, N. Y., hospital after a long illness.

Mrs. Woodcock was always interested in education. After graduation from Rome Free Academy in 1897, and having earned a teacher's certificate, she started teaching school.

She was married to James Woodcock, June 10, 1903, but continued to teach and to raise her growing family. Mr. Woodcock died in June 1946, but again she returned to teaching, often tutoring students in her home.

Mrs. Woodcock became a member of the Verona Seventh Day Baptist Church where she was active in Ladies Aid Society and in Sabbath School, maintaining an interest in her church for about seventy years. She was also active in many community organizations.

Surviving are two daughters, Mrs. Lola Geman, Rome, and Mrs. Gerald (Jean) Lyng, Webster; a sister, Mrs. William (Zilla) Vierow and a brother, Warner Thayer, both of Durhamville; four grandchildren and two great-grandchildren.

Funeral services were conducted by the Rev. Leon R. Lawton at the Verona Seventh Day Baptist Church, Jan. 25, 1968. Interment was in New Union Cemetery, Verona Mills. —D. E. R.

TO
JUNIOR
SURVEYORS



The Sabbath Visitor
for Boys and Girls

JUNIOR MISSION LESSONS

The Beacon
Jan.

THE
HELPING HAND
IN BIBLE SCHOOL WORK