

# The Sabbath Recorder

(Tear along dotted line)

## 1968 CONFERENCE PRE-REGISTRATION FORM

Mail completed form with check or money order to: Mrs. Duane L. Davis,  
North Loup, Nebraska 68859

May God help us to come to Christ seeking the answers to our questions. He is infinite and knows our deepest concerns and our most persistent failings, and the deepest desires of our hearts. He is able to convict and to cleanse. He alone can open our self-closed eyes." May we from Him receive the power to love for the sake of loving, to give for the sake of giving, and to be neighborly for the sake of neighborliness.

1. NAME .....
2. ADDRESS .....
3. CHURCH .....
4. SPOUSE ATTENDING .....
5. OTHERS IN PARTY (Give age, sex, and relationship): .....
6. Means of transportation: ..... car, ..... air, ..... train, ..... bus.
7. Estimated arrival: ..... a.m.; ..... p.m. on August ....., 1968.
8. Place of arrival (if public transportation) .....
9. Need to be met? ..... Details:— .....
10. Rooms needed .....
11. Special requests (roommates, etc.) .....
12. Children in room with parents, furnishing own beds, # .....
13. Making other housing arrangements as follows: .....
14. Meals:  
Adults; how many? .....
- Children; how many? .....
15. Eating off-campus, but wish to have  
..... (#) Women's Dinner  
..... (#) Youth Dinner  
..... (#) Christian Involvement Dinner
16. Money enclosed as follows .....



### Fourth Assembly WCC, Uppsala, Sweden

Two of the floral designs at Fyris Sports Hall in Uppsala, Sweden, where plenary sessions of the Fourth Assembly of the World Council of Churches were held July 4-19, 1968. The design on the left is that of the traditional World Council ship, with the word "Oikoumene" above it.

# 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

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MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Earl Cruzan  
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## From the Supine Position

(Meditations from the hospital bed)

Can anything good be said for the supine position? Well, yes, a few things, as everyone knows who has experienced it and reflected on it. The Lord made man for the upright position, and after three weeks supine and perhaps another one or two to go, I am not about to advocate something other than what the Lord intended as the normal position.

On one's back in a quiet air-conditioned hospital room is a good place for moments of meditation. Everyone believes in the good of meditation, but most of the time we think it is for the fellow who is not so busy as we are. In the supine position it is hard to resort to this excuse. Being busy has to be qualified. When I was up and around there were many evenings when I was not too busy for popular TV programs. Now I have a TV hanging on my wall and find myself too busy to think of having it plugged in. There are more important things — like staring open-eyed at the spotless ceiling in the quiet of the evening and meditating on the love and goodness of God and the goodness of His people, my friends. There is a telephone in my room, which my doctor said I could have if I wished. It is idle—partly because I can't sit up to use it, partly because I can travel very well in thought without it and I can call in my secretary to write what I want to say to the people out there. My hospital office is lined with some 120 cards, which make it pretty pleasant to meditate on friends far and near.

The supine position is not the best for reading but it is a possible position for the best of reading. One can find a few hours for books and articles if there aren't too many routine interruptions. I hope to pass on news of some of the good reading that has come to hand. There might be a little time for a good novel, but would it do me as much good as more solid reading? Fortunately my supply of new books from publishers and clubs keeps arriving to challenge me.

As mentioned in my last hospital meditation there is quite a variety of people one can meet in the supine posi-

tion. Looking at each new face and person as a challenge there is a sense of satisfaction in meeting so many aides, housekeepers, students and graduate nurses. For a week now I haven't had a grouchy one on any of the three shifts. I like to think that I have brightened the faces of quite a few who had a tendency to be downcast. Wish I could tell you of my hopes for the pretty little student who had me as her special patient last week and still drops in from another floor to see me when her duty day is done. She is happily reading *Good News for Modern Man*, copies of which I now keep on hand for gift purposes.

More than a few copies of the *Sabbath Recorder* can be distributed from my bedside table to people who can be persuaded to get acquainted with the editor and some of his philosophies—or should we say, with a bed-ridden Christian who likes to grasp opportunities to glimpse a little of the problems, hopes and joys of those who drop by.

Some of those who drop by or write cards are local and distant SCSC workers—whose prayers inspire me to be a better witness.

The supine position has its joys as well as its limitations.

## Heart-Stop in Biafra

Not everyone has become familiar with all of the new names of countries of Africa, changed since they gained or started the struggle for independence. Quite possibly Biafra will prove to be a name that can be forgotten except by the historians who write the stories of vanished people—like Indian tribes of America's past. But Biafra deserves the gruesome publicity it finally got on the front cover and leading picture story of the July 12 *Life*.

There have not been very many stories—not much accurate information about that shrinking section of Eastern Nigeria which seceded and called itself Biafra about a year ago. The Central Government of Nigeria has been waging a brutal war of attrition to subdue the

## MEMORY TEXT

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezekiel 18:4.

rebellion. It has had outside help (for political reasons) as Romano Gagmoni says in his *Life* story which he got with great danger to himself.

Why should we be concerned about a little civil war in a continent where civil wars in recent years are the rule rather than the exception? Who cares if the Ibo people are exterminated? We all ought to care. They are the best educated, most progressive, English-speaking tribe of the country. They are likely to be systematically wiped out if the Central Government forces succeed in the reunification of Nigeria.

Furthermore, the percentage of Christians in Biafra is higher than in any of the three-part vast country. There is still another reason for sympathy. The Seventh Day Baptists of Nigeria are mostly in this area. Some are Ibos, some are not. For a number of years two apparently good men have been the leaders of Seventh Day Baptist work. They have followed some previous leaders whose work was ineffective due to inefficiency, lack of spirituality or lack of supervision and support. Support from America has never been much. The two men, supposedly now working under the most trying circumstances, if at all,—Osa and Harrison—were getting tracts and year-old *Helping Hands* and a few other Bible study helps until the civil war stopped all mail. We have had no letters from them for over a year. Let us pray for them, their scattered flocks and the eventual resumption of educational work. A few years ago both leaders were personally contacted (they visited her) by Judy Van Horn, then a Peace Corps worker in Eastern Nigeria. She was well impressed.

The Unification Sabbath Movement headed by the Rev. Thomas Hughes of New York, well known to several of us, has contacts and affiliated churches in

Eastern Nigeria. Their leader was able to write recently because he is now in the edge of Biafra that has been "liberated" by the Central Nigerian Government.

In talking very briefly at church recently with Dr. Ronald Krumm, who was a Seventh-day Adventist missionary in Biafra before hostilities forced him out, the impression was gained that Biafra might possibly avoid extermination. He had seen a few letters from another doctor who succeeded in getting them out some way. (Dr. Ronald Krumm's wife is a daughter of Rev. Ralph Coon.)

People of like faith in Biafra need the prayers of Seventh Day Baptists. Nothing else we can do will help except perhaps to encourage international relief efforts.

On Tuesday, July 9, representatives Church World Service (Protestant), Catholic Relief Services, Lutheran World Relief and Care met and wired Secretary State Rusk the following:

"Crisis in Nigeria has reached the point that thousands are now dying every day. The only realistic means of assistance on a practical scale is opening of shortest possible land route into Biafra. Sufficient supplies for immediate short term relief now available in Sao Tome and Fernando Poo. We urgently request government use strongest fullest diplomatic pressure both sides Nigerian conflict and all concerned governments to effect immediate solution."

#### **Mrs. Alva L. Davis**

Word has been received by way of the Little Genesee church bulletin of the death on July 8 of Mrs. Flora Davis, widow of the late Rev. A. L. Davis. She lived a life of many years of usefulness beyond the death of her husband, making her home for much of this time with her daughter Margaret (Mrs. Thomas L. Burdick) in East Aurora, N. Y. For a woman of her years she was unusually active and took a vital interest in the work of the Little Genesee church and its young people. Gone to be with the Lord she leaves behind many blessed memories for her children and friends.

## **General Conference Publicity**

### **Seventh Day Baptist General Conference Kearney State College Kearney, Nebr., August 12-17, 1968**

All who pre-register and pay in advance may avoid having to stand in line upon arrival with others who have not paid. Send your money with this form if possible, please.

**Registration Fee:** Adults and Youth: \$2.50. Under 10 years: \$1.50.

**Housing Arrangements:** All air-conditioned dormitory, 2 single beds per room, with connecting bath between 2 rooms. Bedding will NOT be furnished. **BRING YOUR OWN BEDDING & TOWELS.** Children under 13 may sleep in parents' room free, on self-furnished cots or bedrolls; regular price if they sleep in dorm beds. Dorm opens Sunday, Aug. 11, at 2:00 p.m.

Dormitory costs: \$14 per person for 7 nights. Daily rates: \$2. (Anyone wishing private room must pay \$25 per week.)

Off-campus housing: Several camping areas and lovely motels are near the campus. See Sabbath Recorder or write us for more details.

**Meal Arrangements:** 3 meals a day for 6 days at college cafeteria. Only those who pre-register may eat at the college cafeteria as the caterer requires an estimate by August 1st and a guaranteed number for meals. Meal tickets will be provided for 6 days, or for individual days as requested, in advance. Meal tickets will include all special meals, (such as Women's Board, etc.)

No meals on campus served on Sundays.

**Cafeteria Costs:** Adults and youth for 6 days—\$22.50 (\$3.75); children 2 to 8 years 1/2 price—\$11.25 (\$1.85 per day); under 2 years—free.

Many restaurants and picnic areas are located near the college for those who elect to eat off-campus all week. Those who do not eat at the cafeteria may purchase individual tickets for special meals (Women's Board, Youth, and Christian Involvement Dinner) in advance at \$1.75 each.



## *General Secretary's Column*

### **The WCC Convenes at Uppsala**

Alton L. Wheeler

Delegate for the Seventh Day Baptist  
General Conference, U.S.A.

The Fourth Assembly of the World Council of Churches, convening at Uppsala, Sweden, July 4-19, 1968, has proved to be the most widely representative meeting of church leaders in the history of the ecumenical movement. Renewal is its challenging theme.

Those attending include more than 2,000 churchmen and visitors from over eighty countries of six continents. In addition to 730 voting delegates and 630 pressmen from among the Council's membership of 232 churches, there are advisors, youth participants, guests, fraternal delegates and observers.

The theme chosen for this assembly, "Behold, I Make All Things New" (Rev. 21:5), is not simply an easy nor novel slogan. This is none less than the voice of the Lord whose promise echoes down through the ages to the generations of the centuries. Its ultimate and complete fulfillment is known only to God.

Renewal within men, among men, and around men, however, is not set forth by the Lord as a single act, occurring at one historical time, nor solely by Him. The Christ who said, "All power is given unto me in heaven and in earth" (Matt. 28:18) chose to share that power with His followers saying, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8). "Go ye, therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19,20). In II Corinthians 5:17,18, Paul speaks of our participation as Christians in effecting personal renewal when he says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." On this occasion let us note especially the announcement that "He has committed unto us the ministry of reconciliation!" Jesus spoke in commendation of other acts of renewal on the part of His followers when He said, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25:35, 36).

Participants in the Fourth Assembly are being reminded that God is continuing His redemptive works of renewal within, among, and in spite of individuals, the church, and the world; and His acts of renewal are manifested in ethic, moral, social, and economic as well as spiritual realms. One study manual includes the statement that "The Spirit, challenging the exclusive claims of clan, tongue and nation, carries forward God's plan to reconcile men, and the church is called to be a ferment in society and the herald of the ultimate summing up of all things in Christ" (Drafts for Sections, p. 10).

One of the six contemporary issues with which the Council participants are being confronted is the fast growing gap between the rich and poor of the world; and this concern presents a basic perspective for a number of other related issues pertaining to education, economics, social ethics, race relations and the quest for peace.

In daily Bible study and prayer, there is recognition of the magnanimous offers of renewal among nations and

aces and individuals on the part of God as loving Heavenly Father, of Jesus Christ as Savior and Lord, and of the Holy Spirit who stands ready to counsel, to lead and to empower.

### Board Places Ad

A new strategy for placing the name of Seventh Day Baptists before the public was initiated by the Sabbath Promotion Committee of the American Sabbath Tract Society Board of Trustees. The July 5 issue of *Christianity Today* carried an ad offering free materials on the Sabbath. Within just over one week 19 responses were received, and plans for ads in other magazines await committee action.

News of the ad was reported to the stated board meeting July 14, at which time it voted to reorganize its committee structure "in order to further efforts toward efficiency" and "to better unify the program of the board." The new plan, to go into effect this fall, calls for seven committees instead of the former eleven, and includes a new Executive Committee. The new committee structure is the result of careful study, spanning more than a year.

In another step toward more efficient operation of denominational work, the board instructed its representative to the General Conference's Ad Hoc Committee of Treasurers "to seek and work for an earlier cutoff date for the report year, and to work for unification of budget and report years to coincide with the calendar year." Earlier in the year it had voted to express its agreement in principle to cooperate in a unified budget year.

In other actions the board made it possible for the Committee on Radio and Television to expand its financial assistance somewhat, and resolved a technicality so that Sabbath bumper stickers will be available again this year at Conference.

—Wayne C. Maxson,  
Recording Secretary.

## Time to Talk Turkey About OWM Giving

### Dead Men Do Tell Tales!

From a study of Our World Mission budget for this year I found some ghosts whispering. I trust that these ghosts were our consciences speaking to us, so I relay here to you what I found!

Investment income is interest received on money left in our trust by deceased Seventh Day Baptists. Of the total 1967-1968 Our World Mission budget of \$236,953, the investment income of \$91,900 represents over 34%. Add to that the \$18,450 expected from refunds, sales and services, another 8%, and we find that the \$126,603 we voted to give to OWM last August represents less than 58% of what we so proudly hail as Our World Mission. We might also add that investment income has increased in the past five years a total of \$27,000 while current giving has come up only \$26,500.

Still, we say, \$126,603 is a lot of money for us to give, when we consider that we have our local church work to support. True! But to deflate your halo a bit, please don't consider that the \$126,603 (if it were all given) would go to others. Not entirely. Consider these following items which come back to our churches: the *Sabbath Recorder* (practically given away); tracts; Sabbath promotion; secretaries conducting workshops, preaching missions, evangelistic crusades, and counseling in the churches; *Helping Hand* (your payment does *not* pay the editor's salary); new pastors graduating from the study center plan; a dozen churches or more receiving direct financial support of their pastors; *actually, when you get right down to it, our world is pretty small.* Most of our money is spent right within our own Conference.

True, the Missionary Society does offer major support to three other Seventh Day Baptist Conferences, including support of four missionary families. And the Tract Society is able to send a pitance sometimes to help publish our

tracts in a foreign language. And the Women's Society annually raises money for special missionary projects *which the Missionary Society would be able to get if we gave them their budget in full!*

I hope your conscience bothers you! If it doesn't, I'll start believing in ghosts talking . . . . Are you going to let your ancestors do more than you do to support evangelism and outreach throughout the world?

—Paul B. Osborn,  
Stewardship Chairman.

### A MINUTE

There is an old story that a minister who, when about to address a group of children, said, "Well, children, what shall I talk about this morning?" One bright little fellow piped up, "Talk about a minute."

A minute? Technically, sixty seconds, though we often apply the term approximately. I mind that my mother used to say of a short job, "That will only take a minute." With a childish flair for the literal I wondered why it was sometimes five or ten minutes.

A minute? What can you do with only a minute? Yet the days and the years are made up of them, and in the aggregate much can be done or undone.

A decision can be made in a minute, and the decision may determine the rest of the lifetime.

A friendly smile or a kind word may take less than a minute, and may brighten the day for the one who receives it.

A verse of Scripture can be memorized in a minute. Some day you may need to have it among your memories.

A check for Our World Mission can be written in a minute, and who can estimate how much good it will do, either in America or a faraway land?

A minute? Don't underestimate it.

Remember the words from Poor Richard's Almanac: "Lost: somewhere between sunrise and sunset, two golden hours, each set with sixty diamonds. No reward is offered, for they are gone forever."

—Margaret E. LaMont

MISSIONS—Sec. Everett T. Harris

### Millses to Visit from Jamaica

Friends and relatives of Rev. and Mrs. Neal D. Mills will be happy to learn that they will be coming back to this country for a short vacation, August 5-22, 1968. This is being made possible through the generosity of the Ethel T. Stillman Rest and Recreation Fund which was left to the Missionary Board of administration.

It is expected that the Millses will arrive at Kennedy Airport on Monday evening, August 5. They have been invited to come to Westerly over Tuesday and have indicated plans to travel on to DeRuyter, N. Y., on Wednesday, August 7. Pastor Mills may attend Conference at Kearney, Nebr. However, this plan is indefinite at this time.

### One Day's Work for Jesus

By Mrs. David C. Pearson

The day was rainy and cold as we left that Sabbath for Michizu. We did not know what kind of weather we would find on our arrival for the mile walk into the village. The first part of the trip was uneventful, but after leaving the pavement, it changed. As we wound down and up the hills, David heard the ministerial students who were with us talking in Chinyanja, wondering if this road were passable. Before very long some others of us were also in doubt. At one point on a steep and muddy climb, the Microbus crawled slower and slower. We were ready to get out and help push, but silently asking God to help, which He did and up we went over the top. Later, as we neared the destination, a descent was particularly slippery, and we asked ourselves how we would manage to pull up in the evening. Again, God was asked to give His help.

The car was parked, we unloaded ourselves and our parcels, and were greeted by Buka, Debbie's friend of years before. As we carefully picked our way along the path, a drizzle met us again. Soon Pastor Nangazi came along to welcome us. He apologized for failing

to meet us sooner, but explained that he was not expecting us to come on such a rainy day. ("Pastor, do we only sit at home on a rainy day?") He warned that only a few people would be willing to leave their fires to come out to the meeting on this kind of day.

The people of Michizu are now building a new church, and during this period are holding services in the open under the trees. There was some question about the weather, but as time passed, it looked more pleasant and people began to gather. They sat down on the log seats and enjoyed a bit of sunshine.

As Sabbath School progressed, we drew our sweaters and jackets more tightly around us to keep out the wind. However, we noticed several of the women and girls who had no sweater or coat. Some had a thin cloth pulled around their shoulders and arms, others had none. Our hearts were concerned. What is our responsibility when we are told "He who has two coats, let him give to him that has none" (Luke 3:11). What do we have that we should share with these in need?

Easily my thoughts ran on to the thousands in poverty. Their clothing is scarce, food simple and little, homes barren and dreary. So often life in the village is one of existing on what one can grow or find. Food is plentiful at the end of the growing season, firewood can be picked up locally. But usually there is no income for clothing and other necessities. In town, if one is fortunate, he finds employment, but food and wood must be purchased, and a house rented, so the income scarcely covers the needs of a family.

Men come by our home in Blantyre frequently asking for work. "Sorry, we have a worker already," we have to reply. When in town we are called upon by men selling a variety of items—garden produce, basketry, woodwork, and souvenirs, but we again say, "Sorry, I don't need anything today." Then we are confronted with the beggars, the crippled, the aged, and even the thin, sad children holding out their hands and crying, "Njala" (hunger). Again a

verse of Scripture comes to mind, "Give to him that asketh thee" Matt. 5:42. So some small amount finds its way into their hands. What is the hope for an overcrowded, underdeveloped country? Our only hope in the whole world is Christ, but we who know Him must show His love toward others that they might know Him, too. We are thankful for the privilege of using some recent donations to help some with whom we are in contact.

We were still in the service at Michizu. The women looked amazingly brave as they sat there in short sleeves. They appreciated the sun, and we are told that vaseline rubbed on their skin helps them to keep warm.

The worship service began about 12:45, with about 50 present. It was opened by Pastor Nangazi, and later led by student Nthwaru. David gave the message on Nicodemus. He brought out the three appearances of Nicodemus in the book of John: first he came to Jesus (John 3), next he spoke for Jesus (John 7), and last he honored Jesus by preparing His body for burial (John 19). We were challenged to come, speak for, and honor Him in service. When a call was given to come forward, 17 persons, including many church leaders, came to show their sorrow for sin in their lives and renew their dedication to Him. Certainly the Lord had touched hearts on this day.

After a brief recess, at which time our family hastily refreshed with a few sandwiches, we assembled for a second meeting. Mr. Nantikwa, the eldest of our men in the Bible Institute, brought the message. As he gave the burden of his heart from God's Word, he mentioned the problem of so many African people feeling that Christ is the Savior of the white men. Many of these say they follow Cush and Nimrod, Old Testament characters who were black men. Mr. Nantikwa pointed out that Christ is indeed Savior of all.

Later when we left the area, we were escorted to the road by a large group of church friends who sent us away with gifts: peanuts, eggs, sugarcane, and a

chicken. As we drove up the road, we saw that the sun had dried it up nicely. How many things we had for which to thank God. May He continue to work in our lives, fill the needs of all His people, and enrich their souls with joy. Let us not fail Him in our share of His work.

### Guyana Training Institute

A very welcome letter from Rev. Leon Lawton dated July 3, 1968, has arrived telling of a Leadership Training Institute held at Kitty, Guyana, June 30 - July 3, 1968. Pastor Lawton probably departed from Georgetown the next day since his schedule called for arrival at Curitiba, Parana, Brazil, on July 5. We are grateful that he took the time to review some of the highlights of his experiences in Guyana before continuing on his way.

Knowing that many are following Pastor Lawton with deep interest and prayer a portion of his letter is quoted.

"This week has certainly flown by and the Training Institute ended this evening just before prayer meeting. Following the service the ladies served light refreshments and we had a brief social time during which they presented me with a lovely handmade wood piece that has the map of Guyana, a picture of the town hall, etc.

"The Training Institute began Sunday afternoon. Seven regular attendants participated: Deacon Archibald Tobin (Bona Ventura); Randolph Williams (Peter's Memorial, Parika); Edgar Gittens (Berry's Memorial, Wakenaam); Richford English (Bona Ventura); and Vibert Charles, Leyland Bowen, Samuel Peters of Georgetown. Jacob Tyrrell came following work each evening and sought to catch up from notes others took. He just could not get time off now and at camp season too, though he said tonight he is taking half-day tomorrow to see me off.

"While we emphasized Church Administration, i.e., organization, constitution, covenant, bylaws, worship, com-

munion, baptism, pastoral work, conducting business meetings, etc., we also took time for Bible study, group discussion of passage, conversational prayer, and some training and experience in visitation. The use of visual aids (charts, maps, slides, pictures) was illustrated. The Seventh Day Baptist World Federation was discussed along with the Crusade of the Americas, Prayer Fellowship, PACT. We also had open discussion periods and spoke a bit on how to prepare a sermon and how other conferences work in their calling and ordained ministers. One hour was given to a brief review of SDB history up to and through the establishment of the Seventh Day Baptist World Federation.

"As at Area Pastors Retreats, we did a bit of evaluating and I will enclose quotes from their papers for your information and possible use. All churches were represented but Dartmouth as illness and other things kept Deacon Scipio and another brother from coming as planned."

(To be continued next week)

### A Word of Joy and Hope

The hearts of people everywhere  
Are tuned to one small word  
That has unending meaning—  
More than any ever heard.

This is a word of love and hope,  
A sign of truth untold  
This gift came straight to us from God  
His arms 'round us he'll fold!

This marvelous word is *freedom*  
The thing for which men die  
Now let this word keep ringing  
And not question how or why.

Father in heaven, help us not to take  
our great freedom for granted. Keep our  
leaders in tune with your will so that  
we can preserve your wonderful gifts.

—Bryan Burdick.

(Copied from the camp paper "Camp Harmony." Camp included July 4 and the theme was "Freedom.")

## The Fellowship of Suffering

By Clifford L. Bond

What could possibly be meant by "fellowship of his sufferings . . ." as it is written in Philippians 3:10? Fellowship is usually associated with pleasantness, with a "good time," and suffering certainly is not very enjoyable. But in this verse and those following, Paul makes some rather startling statements. First, he states that he desires this fellowship in suffering. Secondly, a person who is not in this fellowship is dead spiritually. Thirdly, Paul says that he has not yet reached this fellowship as he should.

How could anyone as intelligent as Paul the Apostle want suffering? Simply because that was the road Christ walked and if one is to talk with Him, he must walk the same way. The Christian life is not an easy road, it is a road of suffering. But the suffering spoken of here is *not* that of self, but for *others*. Christ never complained of His own problems, and if anyone should have, it was He. He would go for days with little or no sleep in order to meet the demands of the multitudes which thronged about Him. The fellowship with this suffering is what Paul desired. He truly wanted to be a sacrifice upon the altar to be burnt wholly for His Savior. Before we can have real fellowship with Christ, before we can be yoked with Him in His mission, we must desire this suffering of service.

Secondly, Paul states that resurrection from the dead is the aim of this suffering. Paul was born again, he was not spiritually dead as far as his salvation was concerned, but he realized that until his life was totally united in purpose with Christ's life of sacrifice and service, he was dead as far as usefulness was concerned. Christ felt the problems of others as His own, and literally bore the griefs of others upon Himself as it was prophesied in Isaiah. Unless we Christians have the same selfless concern for

others, there can be little fellowship with Him for that is His realm of activity today. Our lives as Christians will lack much, if not all, of their power and usefulness until we attain the resurrection from the deadness of being unconcerned about others and their physical and spiritual needs more than our own comfort.

And finally Paul the Apostle said that he had not yet attained this goal. Remember that Paul wrote this letter from prison, and that he had been beaten upon several occasions, had been shipwrecked, had been stoned and left for dead at least once, and suffered the loss of position and prestige among his own people. And yet he said that he had not yet attained his desired goal! The reason may not be very difficult to find. Paul was still alive. Christ cared so fully that He literally died of a broken heart on the cross. He was not there long enough to die from normal causes, for those who crucified Him were amazed that He died so soon. Did He then take less than full punishment by dying sooner than other men? No, the opposite is true, for He took, completely, full punishment by bearing all sin upon His own body to the extent that it broke His heart and He died. Likewise, until we reach the point where we feel others' pain as our own, and care less for our own selfish desires than for the needs of others, we simply have not reached our goal. Our hearts also must be "broken" in concern for fellowmen.

We, as Seventh Day Baptists, are "Yoked in Mission" with our Lord this year. Christ went the way of self-sacrifice and suffering. To be yoked with Him fully is to know the fellowship of His suffering. To be yoked with Him is to be willing to pay that price. This may sound dreary and sad to some, but the irony of the matter is that it is only when a person dies to self and gives his life to Christ as a living sacrifice that there is an abundant, happy, and fruitful life. And only those who die in this way ever really live!

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

### A Youth Report from Jamaica

(This article was written by Sister Jasmin Lynch, a young school teacher. She has been very active in church work, but plans to join her husband in Palm Beach, Florida, in August.)

#### Viewing the Jamaica S. D. B. Young People's League

Youth is certainly the time to serve the Lord, and it has really been a great privilege of mine to work with and for the young people in our denomination since February 1967. The more I work among them, the more I realize the greatness of God to solve all problems and my incapacity to cope with the problems which confront us as a league.

In every youth fellowship group there is the problem of cooperation and dedication. Despite the fact that the youth are very critical of undedicated leadership they rebel against most efforts put forth by their youth leaders to get them to take active part in each week's program. Many would rather sit by and criticize those who lead, rather than to lead.

I have tried to find the answer to this and sometimes I am tempted to feel the adults are to be blamed as they refuse to sit in at the fellowship meetings even when given special invitation. This develops in the youth a feeling of unimportance; hence, what they do as a group is not important. Thus we find that the fellowship meetings on the average are more like social gatherings for enjoyment rather than Christian gatherings for spiritual growth.

A discussion with many of our young people reveals that, basically, they all have the desire to work but they resent taking part in anything that is not lively, that which does not make them feel alive, happy and like teen-agers but instead makes them feel like old-fashioned Christians who think the mark of a Christian is a long face and segregation from all forms of entertainments for enjoyment.

As president I must confess our inability to provide fully for them the

type of enjoyments they need to make them feel this type of happiness their souls yearn for. Because of lack of funds we have to limit our outdoor activities to Youth Camp annually for a period of seven to eight days and Young People's Rally Day, also held annually. Here groups compete in athletics against each other for prizes. It was the executive's hope also to provide them with Christian literature by starting a library but so far we have not received any book donations or money to get this on the way.

The league has been growing spiritually and numerically so that this year we are faced with the problem of providing adequate sleeping facilities for the campers. It is only a pity that we cannot grow financially to help overcome this difficulty as well as the others.

I thank God, however, for His many blessings and I pray that as we plant the seeds he will continue to do the watering for us so that we'll see the fruits of our labor.

—(This article was provided by Mrs. Martha Mills.)

#### Youth Pre-Con

Youth Pre-Con director, J. Paul Green, sends the following lineup of staff and duties for this year's retreat: Glen Warner will be in charge of Bible study; Rex Burdick will be the worship leader; Anita Harris will lead music; Connie Coon will be the recreation leader; Ed Sutton will be in charge of campfires; Audrey Fuller will serve as nurse; and Eugene Fatato will be Pre-Con preacher.

There will be three vital discussion sessions led by a panel. Panel members include Connie Coon, Victor Skaggs, Dedicated Vacation Church School workers, Eugene Fatato, Phil Hazen, Glen Warner, Rex Burdick, and Charles and Anita Harris.

Victor Skaggs will have a presentation titled, "Introducing Conference."

Counselors include Madeline Randolph, who will teach handbell ringing, and Shireen Hurley.

Others who will be in camp for short

presentations include Alton Wheeler, Leon Lawton, Nancy Brannon, and several members of the Denver Seventh Day Baptist Church.

It has been suggested that since Camp Comeca holds only 100 campers, officially, that those in the 18 to 20 year bracket may wish to choose to attend Young Adult Pre-Con Retreat to insure a chance of younger youth to stay at Comeca and participate in the program.

Our youth will have an exciting and challenging experience at Youth Pre-Con as they study, work, and play under the theme, "The Dimensions of Christian Commitment."

#### Young Adult Pre-Con

Here is the last call for all young adults to head for Camp Riverview near North Loup, Nebraska, August 7-11, for a time of Christian discussions, worship and Bible study under the direction of Francis Saunders and his staff. Those 18 to 35 years of age are urged to "hit the trail" as they say in the ranch country and bask in the glorious sunlight of the western plains. The theme is "Born for Times Like These." Were you?

#### Camp Displays at General Conference

This is a final reminder that each Seventh Day Baptist Camp director is invited to display study materials, art craft, camp designs, sample accomplishments, pictures, etc., amid the display of the Seventh Day Baptist Board of Christian Education at General Conference. A space up to 12 square feet is offered to each camp. Which display will stand out?

#### Youth Activities at General Conference

The National Seventh Day Baptist Youth Fellowship officers have plans almost completed for a full week of activities for the youth who attend General Conference at Kearney, Nebr., August 12-17, 1968. They will include bowling, swimming and visits to historic or interesting places.

The Seventh Day Baptist Board of Christian Education Youth Work Com-

mittee announces that the annual Youth Banquet will be held on Friday evening with the Rev. Charles H. Bond serving as master of ceremonies. The newly elected National SDBYF officers will be installed at the banquet.

There will be post luncheon discussions on the business of General Conference each day.

Of course, each youth will want to participate in the basic committee work, the Polylog presentations, and the Concerns groups.

Those who are under 18 years of age are asked to have a sponsor present at Conference.

#### Pastor Soper Writes to His Church

July 10, 1968

Dear Christian Friends:

Can it be only three years ago that we came to serve among you? The time passes so rapidly bringing many blessed experiences for us along with many lessons learned. We trust that as you look back over these three years you will be able to see some encouraging progress or signs of spiritual growth, though certainly not because of anything we might have done of ourselves — only as the Lord has allowed us all to share together as instruments for His use.

Now He calls us to other pastures and as we go out from you to serve as He leads us, we pray that our Lord may truly bless you and send to you a shepherd who will be able, through God's love and power, to meet your needs as a church and as individuals. May your labors in this great area bring plentiful fruits, even to the establishing of new churches.

We covet your prayers for God's guidance as we travel and seek His will for our lives. "We give thanks to God always for you all, making mention of you in our prayers . . . The grace of our Lord Jesus Christ be with you." (1 Thess. 1:2, 5:28).

—Los Angeles Church Bulletin.

## Self-Closed Eyes

By Rev. Francis D. Saunders



The question of the lawyer which introduces the parable of the Good Samaritan, "Who is my neighbor?" is as contemporary as the ethnic and moral problems which face the world in which we live. The man came to Christ with the expressed purpose of testing Him. There may have been, probably was, a tone of sarcasm in his voice as he addressed Him as "Master." On the other hand, it is possible that there may have been a hint of sincerity in his question, "What must I do to inherit eternal life?" Whatever the hidden motive in his heart, or the outward expression of his voice, he found himself face to face with his own training and his deepest concerns when Jesus in His wisdom answered the question with one of His own: "What is written in the law? How readest thou?" The lawyer, from the storehouse of his knowledge and out of the scriptural background of his heritage answered with obvious insight, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself." "You are right," Jesus answered, "Do this and thou shalt live." There were reservations in the mind of the seeker; there was need not so much for clarification of the law, as for justification of self; and in order to obtain the latter, he raised another question: "Who is my neighbor?"

In His infinitely simple manner Christ answered the question with the well-known story of the Good Samaritan; and the answer He gave then is the solution now to our contemporary need.

The "certain man" who fell into the hands of the thieves is the parabolic picture of every day situations which face those who are seeking for the will

of God and the satisfaction of the needs of men. His being designed simply as "a certain man" opens wide the door, so that the lesson of the parable can be fitted into whatever ethnically prejudiced situation which may arise in the lives of those who would learn from the teachings of the Lord. Whether he be Jew or Gentile, black or white, elite or poor, the lesson fits: Wherever there is need, wherever there is suffering, wherever there is injustice, wherever there is prejudice, there is opportunity for Christian compassionate love.

The "priest" and the "Levite" exemplify too many of our own lives as we come face to face with the despised, the segregated, the addicted, the immoral, the poverty stricken. It is easy to love the lovely, but somehow difficult to really love the unlovely. If the needy fall not within the framework of our own, self-appointed "neighborhood," we are prone to ignore and to stay as far from involvement as expediency will comfortably allow. So we, like they, pass by on the other side. We have self-shut eyes, closed by our own prejudices and our own desires, so that we refuse to see the need about us, and fail to give Christian response to that need.

True Christian compassion is exemplified by the Samaritan, a despised person in the mind of the lawyer. That the "Jews had no dealings with the Samaritans" is a historically supported fact. How obvious were the implications, and how they must have pricked the conscience of the seeker as he attempted to find justification for his ungodly prejudices. How searching and how damning are the implications to our own feelings, our selfishness and our pride. To accept Christ's answer to the question, "who is my neighbor?" is to surrender our inborn prejudices. Listen to His words on another occasion: "I say unto you, love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you." How different the teachings of Christ from our natural tendencies, selfish and prejudiced as we are.

After making sure that the lawyer had not missed the point of the parable, by asking "Which one proved himself neighbor?" Christ looked him straight in the eye, saying, "Go thou and do likewise." As there are no racial or ethnic boundaries in the parable of Christ, so in the true Christian society there are no bounds in our call to be neighborly. The parable delves as deeply into our own failures and exclusive ways as it did into the life of the seeking lawyer. We are brought face to face with our tendencies to erect barriers of race and society which automatically exclude certain ones and include others. So with our hearts convicted of the truth of His teachings, we feel His eyes looking deep into ours, and we in our day and age hear His words, "Go thou and do likewise." Our response can be no less than a true Christian desire to help whenever and wherever the need may arise. We cannot hold back our compassion because of native, inborn prejudices. These must be overcome if we are to fulfill the God-given mission of the gospel of Christ, which is to go into all the world, and to minister to every creature.

#### **This Is An Emergency**

The Seventh Day Baptist Minute Men were organized to raise money for emergencies, when spot cash is needed *now*, and not when some committee could raise it. Isn't it kind of silly to have our giving for Our World Mission budget fall so short each month that it would take a Minute Man call to fill it? That would mean we would have had at least 9 emergency calls this budget year so far. Did you ever hear the story of the boy who cried "Wolf"? We'll have to rewrite it to have a wolf come every time, and hope the villagers don't get tired of coming to the rescue! Is our low giving to Our World Mission an emergency, or just a lack of consistent dedicated giving? I heard of one Minute Man who has upped his OWM monthly giving the amount of his Minute Man pledge.

### **Southeastern Association Met with Salemville Churches, June 21 - 23**

Reported by Mrs. Albert Blough,  
Church Correspondent

The theme of the ninety-second annual session of the Southeastern Association was "Facing Frontiers with Faith." Geographically this is one of the largest of associations, meeting this time at its northernmost church. It takes in Washington, D. C., and the churches of West Virginia, but extends south to include Daytona Beach, Fla.

There was a good representation of delegates (90) including the young people who came for the Southeastern Association camp, which followed immediately with fifty-three campers and twenty-one staff members.

Association began Sabbath eve with a very impressive communion service with student pastor John Camenga and Rev. Delmer Van Horn in charge. Mrs. Camenga (daughter of Mr. Van Horn) sang "Were You There?" between the serving of the bread and the cup. One could visualize Jesus on the cross. The audience experienced a deep feeling.

Sabbath morning the service was moved to the German (Brick) Seventh Day Baptist Church which is only a short distance away. The building is much larger. The spirit of cooperation between the two pastors and the congregations is splendid, and the English church (both are English-speaking) was very appreciative of the use of the building and the joint services on Sabbath day.

Mrs. Camenga had organized and trained a joint choir of the two churches. They rendered several numbers which added so much to the meetings. The speaker of the morning was Dr. Melvin Nida of Salem College. He spoke on "The Cost of Love."

A bountiful meal, characteristic of the farming community of secluded Morrison's Cove, in which the little village lies, was served at noon to the 215 people present.

The afternoon began early with a

"Conference Preview" by Leland Bond, first vice-president of General Conference. This was followed by the "Washington Report" presented by Salem College president, K. Duane Hurley, and the Washington pastor, Rev. Delmer E. Van Horn. Then there was a meeting of the Coordinating Council, a central organization found only in this one association.

In the evening, Burger Baker, a member of the local Church of the Brethren showed some of the slides of his trip to the Holy Land.

There was something every minute for the large number of young people present. In the late afternoon they took a hike and had a wiener roast. On Sunday morning there was a fellowship breakfast on top of Brumbaugh Mountain, which rises high above Salemville. A farmer loaned his tractor and hay wagon. Joe Boyd was the driver to take the young people to the top of the mountain. Everybody was invited to the breakfast, which was free, although donations were accepted.

There was a meeting at the church in the forenoon at which the business of the association was taken care of. Present from other associations were Rev. Don Richards of Verona, N. Y., and Clifford Beebe, acting pastor at Paint Rock, Ala., in the Southwestern Association.

#### **ITEMS OF INTEREST**

##### **Catholic Priests Rebellious?**

Two things of great importance are happening in the Roman priesthood to cause what the Jesuit weekly *America* recently termed a revolution:

1. There is a strong movement toward Biblical authority and Biblical doctrine. A Paulist priest speaking before Lutheran editors and publishers in Washington said regarding justification by faith, that this is now what the Roman Catholic Church teaches. He said that Catholics have had a reformation of their own, and now accept "the liberating Gospel of faith as it was preached by Luther."

2. Another result of increased Biblical study and authority is the freeing of even more priests from the tyranny of man-

made religion. The steady trickle of priests leaving the ministry over the past years has now mounted in a swelling stream. Many of these are leaving their office to marry. A conference on pastoral renewal at Notre Dame was told that 400 priests have left the ministry in the last eighteen months in order to marry.

The editor of *Christian Heritage*, Stuart Garver, who supplies the above information, believes that Christ's Mission, which sends its magazine to several thousand priests each month, may claim some of the credit for the new appreciation by the Catholic clergy of the "Gospel of faith."

##### **Few Visas for Missionaries to India**

A joint council of India's Roman Catholics and Protestants has recommended to churches and the government a four-point policy on applications for visas for foreign missionaries, according to a Religious News Service report.

The meeting of the council followed reports that the central government has decided not to renew, when they expire, visas of existing missionaries and to limit new visas strictly to missionaries with special professional qualifications.

The council called on churches to continue "Indianizing" their personnel and urged the government to let existing missionaries continue their work in the country, except in cases where they are charged with "anti-national activities."

It declared that in the case of different kinds of service programs, such as medical, educational, and industrial work, where personnel of technical qualifications are needed for the effective operation of the program, India should allow Christian agencies to invite foreign personnel and should grant them visas in view of their qualifications and not by virtue of their missionary status.

#### **SABBATH SCHOOL LESSON**

for August 10, 1968

#### **EXILES RETURN HOME**

Lesson Scripture: Ezra 1:1-4; 2:68-69; 3:10-13.



# The Sabbath Recorder

## Accessions

### NORTH LOUP, NEBR.

By Baptism:

David Davis  
Janece Goodrich  
Toni Monk  
Nancy Paidar  
Galen Severance  
Russell Williams  
Edwin Clement  
Victor Clement

### HAMMOND, LA.

By Baptism:

Jackie Young

## Marriages

Babcock - Soper.— Robert L., son of the Rev. and Mrs. L. Wayne Babcock of Dodge Center, Minn., and Nelta Jean Soper, daughter of Mr. and Mrs. Keith Soper of Oshkosh, Nebr., were united in marriage by their pastor, Duane L. Davis, on June 16, 1968, at the Seventh Day Baptist Church of North Loup, Nebr.

Dickinson - Kuchinsky.— Mervin J. Dickinson, son of Rev. and Mrs. Harmon Dickinson of Richburg, N. Y., and Susan L. Kuchinsky, daughter of Mr. and Mrs. David Kuchinsky, Scotch Plains, N. J., were united in marriage on July 7, 1968, in the Far Hills Inn, Somerville, N. J. Rabbi Kenneth Rivkin of Livingston, N. J., officiated.

Severance - Keown.— Deacon Cecil F. Severance and Mrs. Bonnie Babcock Keown both of North Loup, Nebr., were united in marriage by their pastor, Duane L. Davis, on June 16, 1968, at the Seventh Day Baptist Church of North Loup, Nebr.

## Obituaries

DAVIS.— Benjamin C., 85, son of the late D. Den and Louella Carl Davis, was born in Salem County, N. J., in 1882, and died in the Bridgeton Hospital July 10, 1968, after a brief illness, although he had been in failing health for the past six years.

He was married to Anna Bowden Davis on Dec. 1, 1904, and they made their home in the Shiloh area. She preceded him in death on July 15, 1962.

Mr. Davis was a prominent farmer in the area for many years, a member of the Seventh Day Baptist Church, Shiloh, for 73 years, former member of the Shiloh Borough Council, and a former member and president of the Shiloh Board of Education.

Surviving are a son, Mervin E. Davis of Shiloh; two daughters, Mrs. Esther Swing, DeRuyter, N. Y., and Mrs. Ethel Dickinson, Richburg, N. Y.; two sisters, Mrs. Lewis C. Davis, Shiloh, and Mrs. Ernestine Bowden, Salem; eight grandchildren, a number of great-grandchildren and several nieces and nephews.

Funeral services were conducted in the Carl & Padgett Funeral Home, Bridgeton, on Monday, July 15, 1968, by his pastor, Rev. Charles H. Bond, and interment was in the cemetery at the Shiloh Church.

—C. H. B.

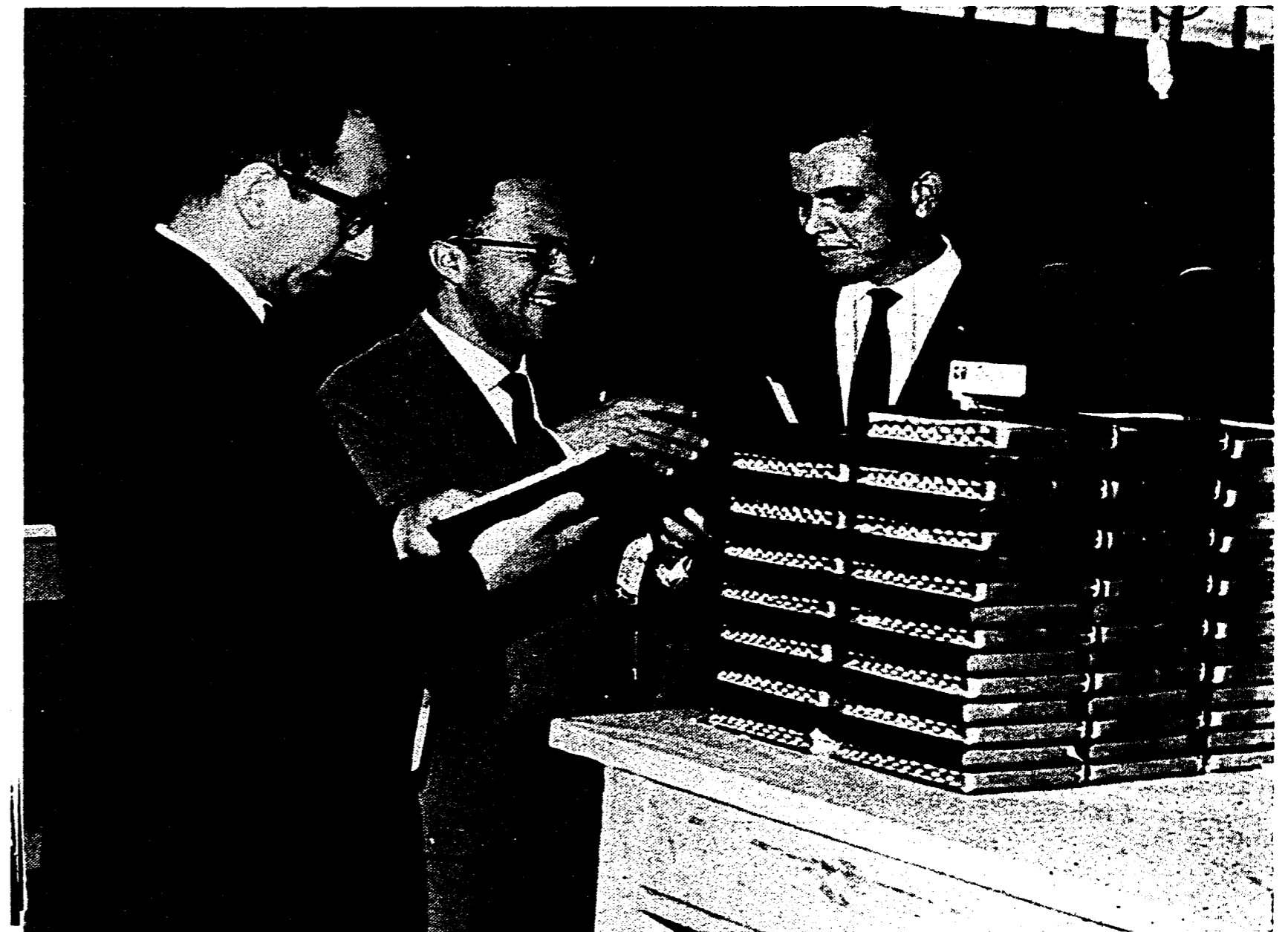
NELSON.—Charles A., son of the late Nels and Caroline Olson Nelson, was born near Dell Rapids, S. D., on March 31, 1880, and died at his home in Milton, Wis., on July 6, 1968.

He was married August 19, 1909, in Elcho, Wis., to Mabel Severance. To this union were born four children: Erlo of Milton, Nolan of Grand Rapids, Mich., Verna Klein of Chicago, Ill.; and Reva Thielen of Madison, Wis. He also leaves to survive him seven grandchildren and eight great-grandchildren; a brother, Julius, Milton; and two sisters, Mrs. Carrie Fredrich, Milton, and Mrs. Lyda Hurley, Madison.

Charles was baptized while living in South Dakota and has been a member of the Seventh Day Baptist church since that time. He attended Milton Academy. For two summers he served with an evangelistic quartet with M. B. Kelly and L. D. Seager as evangelists. He was ordained to the diaconate in 1911 at North Loup, Nebr., and served in this capacity as long as his health would permit.

Funeral services were conducted from the Milton Seventh Day Baptist Church on July 9, 1968 by his pastor, Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E. C.



Printing Bibles in Brazil

The Baptist Publishing House in Rio de Janeiro, Brazil, where thousands of Portuguese Bibles are printed. In the bindery Pastor Antonio Barrera (center) examines a new Bible and speaks of how the Book is precious to him as its truth led him to Christ, led him to leave the Roman Catholic priesthood in Colombia, and led him to the Sabbath truth as well. He is now pastor of the Seventh Day Baptist groups in Sao Paulo and Osasco (a suburb), Brazil. He was the guest of the Rev. Leon Lawton the week beginning July 14. The others in the picture are from Latin America, on the left a pastor, member on the Central Coordinating Committee, and on the right a layman.