### OUR WORLD MISSION

**OWM Budget Receipts for March 1965**

<table>
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<tr>
<th>Treasurer's Agencies</th>
<th>March 6 Mos.</th>
<th>6 Mos.</th>
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### MARCH DISBURSEMENTS

| Board of Christian Education | $627.93 |
| Historical Society           | $37.00 |
| Ministerial Retirement       | $820.93 |
| (Mem. Fund.)                 |        |
| Ministerial Education        | $313.76 |
| Missionary Society           | $4,131.00 |
| Tract Society                | $1,013.75 |
| Trustees of Gen. Conf.       | $342.64 |
| Women’s Society              | $110.84 |
| World Fellowship & Service   | $104.77 |
| General Conference           | $1,254.00 |
| Church World Service         | $51.18 |
| **Total**                    | $9,008.35 |

### SUMMARY

- **1964-1965 OWM Budget**: $113,899.00
- **Receipts for 6 months**: $47,982.56
- **OWM Treasurer’s**: $2,883.29
- **Boards’**: $301.18
- **Amount due in 6 months**: $35,035.15
- **Needed per month**: $10,505.53
- **Percentage of year elapsed**: 53%
- **Percentage of budget raised**: 44.6%

*Gordon L. Sanford, Little Genesee, N.Y. OWM Treasurer.*

April 4, 1965.
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTFY, Editor
Contributing Editors:

MISSIONS
WOMEN’S WORK
CHRISTIAN EDUCATION

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Plainfield, New Jersey
APRIL 26, 1965

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Whole No. 6,142

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O UR COVER
PalmS and Flamingos
Strange and exotic beauties of nature greet the eye in Florida parks and remind the meditative visitor from the North that God has endowed nature with an infinite variety of pleasing forms of plant and animal life. In this realm of birds and trees there come a question of which excites the greater admiration and calls forth the deeper thankfulness. Those royal palms are indeed stately specimens which may well remind the Christian of Him who once had palm branches waved in His honor and who will come again, not as servant but as King of all. Long-legged pink flamingos almost vie with the palms, their legs doubled in length by the reflection in the water. We wonder why God gave some of His creatures such long legs and others wading boots. But He made no mistakes in creation; He provided the flamingos with necks to match the length of their legs so they could feed on the bottom or tie themselves up in knots to keep their heads from nodding if they should fall asleep in a meeting.

Half-Open Doors
How often we have heard in recent years of the doors that are clicking shut in many countries and barring the entrance of missionaries. Once the communist system, international communism has closed the doors of China most effectively. Even though we speak of it as only a bamboo curtain it excludes missionaries and bars the church much more completely than the so-called iron curtain that has dropped around the Soviet countries of Europe. Wherever a nation falls into the orbit of communism either of the Chinese or Soviet brand there is trouble ahead for Christian missionaries. Not only so, but the emergence of new nations in Asia sometimes is accompanied with a nationalism so extreme that it fails to recognize the contribution of our mission work. They have made and would make to the full life of the people. The resurgence of ancient anti-Christian and modern tribal religions in many parts of the world closes many doors and makes the future uncertain for spreading the gospel by sending missionaries.

What then can Christians do to carry out the Great Commission? The Bible says that those who do not seek to carry it out is unworthy of the name he bears. He who only seeks to enjoy the faith and not spread it is not a Christian in the full sense of the word, and he will eventually find that the thing he is trying to enjoy is fading away. We are under constraint and compelled to catch our God faith with our hands. We must give message to nations, homes, and hearts. If what atheistic political systems and religions without salvation close and bar the doors of ever expanding orbit and thus construct the areas of the world to which missionaries can find entrance?

We have faith that the cause of Christ will triumph in the present phase of violent opposition will pass, though we cannot be sure from Scripture that there is any easy road ahead. The future is in God’s hands, not ours. He has placed us here in the present and expects us to bear our full witness now. If the future looks dark it is all the more reason to make sure there is enough missionary effort. If the missionaries are likely to be shut out of a country tomorrow they must hasten to enter it today, for Christianity implanted in the hearts of citizens cannot be barred from the country by the same method that non citizens with their feet have been excluded. But unless faith is planted it cannot grow. There are many more doors that are still open or half-open than there are people to enter them.

Doors remain half open much longer than they swing wide with full invitation to enter. People who will not ask you to come in will quite graciously respond to your knocking and admit you as invited guests. Those who are selling or offering free. The printed message has an entrance to homes and to countries long before missionaries can see and long after circumstances compel them to stay away. In our country every house has a mailbox; almost every door has a mail slot. Doors are not closed to the message of hope or to the message of joyful obedience in Sabbathkeeping; they are at most only half closed. It is much the same throughout the world. There is an entrance for gospel literature.

In the city of Kingston, Jamaica (like many other cities of the world), one has to come to a closed door. In a tropical climate windows are constantly open and perhaps the doors also. The gates are likely to be locked. You must get permission to enter the gate by knocking on metal or calling to those within. You do not approach the house without invitation even if you can see other side looks. Through the hedge. But where there is a gate there is a large mailbox. Literature always has an entrance, and if it is good literature, its welcome continues.

The American Tract Society speaks of other doors that are open, doors to the exploding population. The task of world evangelism grows ever larger. Missions and missionary activities in many parts of the world. Many countries have been open to the gospel for many years of the doors that are open, doors to the future looks dark it is all the more reason to make sure there is enough missionary effort. If the missionaries are likely to be shut out of a country tomorrow they must hasten to enter it today, for Christianity implanted in the hearts of citizens cannot be barred from the country by the same method that non citizens with their feet have been excluded. But unless faith is planted it cannot grow. There are many more doors that are still open or half-open than there are people to enter them.

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Look at the Other Side

Every coin has two sides. If we are satisfied with the face that is up, most of us do not turn it over to see how the other side looks. It is much the same way with some of our new national policies and programs, which have received the endorsement of church bodies.

There is much talk about ridding the United States of unemployment and poverty, even if we have to spend vast sums of money borrowed from our grandchildren in deficit spending to do it. How wonderful we think it is if such a spending program forces the percentage of unemployment down a decimal point or two. But there is another side to this coin. Those with compassionate hearts may not like to look at it and hear it up for the national social planners to see.

Thousands of young men from Jamaica have been coming to the United States
poverty is as Christian as it appears or as economically sound as some would have us believe. Is it right to step on the heads of drowning neighbors so that we can stand full out of the water? What is true in Jamaica must be true also of other countries. We try to rid ourselves of personal selfishness. Let us try also to apply the principle to international affairs.

Tracts in Great Demand

It was anticipated that there would be a large demand for "What and Why Are Seventh Day Baptists?" between April 21 and the closing date of the New York World’s Fair, for that tract will be constantly on the circular desk in the Baptists’ booth. It is considered that 10,000 copies on hand from a recent printing, the Publications Committee ordered 15,000 more printed. Though we were short on some valuable tracts, this supply of 25,000 of one kind was the largest in recent history. We were rather proud to have thus anticipated the demand. But several large orders were filled and this tract was among them. As this issue goes to press our reserve stock is down to 16,500, but we will be taking several thousand to the World’s Fair on opening day.

The Tract Board is happy when pastors and Tract Committee chairmen have little books that call for large quantities of Seventh Day Baptist literature. The members of committees are glad to give freely of their time when there is evidence that the people in the pews are taking Sabbath promotion seriously. Tract work brings results. Tracts can continue to be published if all of us faithfully support the OWM budget.

Jamaica Planning Commission

By Leon M. Malby, a visitor

The Seventh Day Baptist Conference of Jamaica is well organized. It was the writer’s privilege to attend the session of the conference at Kingston and the preceding Executive Committee in 1960 when the constitution and by-laws were adopted. There are two other bodies concerned with church affairs in Jamaica. The Sunday work, the Board (composed of chosen representatives from each church and acting in behalf of the conference) has been much concerned with the welfare of the island. This is a small group somewhat similar to the Planning Committee of our United States General Conference. It has its humanity, but its function is important. Among other things it takes up pastoral relations and tries to determine what the limited number of ordained pastors can best serve for the good of the whole denominational cause on the island.

There was a meeting of the Planning Committee the previous Sunday morning, March 28, at 7:30. It was perhaps no more unusual or important than any previous meeting except that it was held in the Baptist booth which had been delayed slightly by our printed tracts, and was given the “privilege of the floor” (non-voting). His trip to Jamaica had been delayed slightly by our own Planning Committee session at Plainfield. Here was an opportunity to observe how another Planning Commission carried out its work. Perhaps something could be learned and some observations made for Recorder readers that would help them to understand the work of this sister conference just a few hours away on “the fairest island” a little to the south of Cuba.

Those who are on our Planning Committee or the Commission sometimes feel that the hours are long and the pace is a bit strenuous. A trip to Jamaica “doeth good like a medicine” for any who are tempted to feel sorry for themselves. The writer took some of that medicine. Here is how. We were told that we should be at Higgstown at 7:30 Sunday morning. Now this is something to which people unfamiliar with a road map of Jamaica or with the twists and turns of the none-too-wide mountain roads that make at least the Rio Grande Valley of the United States look like a narrow track for what we would think should be covered in one hour of effortless driving. There is no such things as effortless driving in the mountains. It is not much thicker than five years ago and there seems to be no decrease in the number of pedestrians, pack-laden donkeys, horses, carraiges, grazing cattle, goats and kids. The driver comes home with tired shoulders. Higgstown is a little village (if such communities can be called villages) about 60 miles northwest of Kingston and within sight of distant St. Anne’s Bay on the north shore. To get there we followed Courtland Davis’ little English Ford or to come back after dark in the Volkswagen van of Pastor Joe Samuels is an adventure not devoid of a few thrills and good fun. We cleared our minds and gave a retired school principal from the States his rule a not rule to drive even in Kingston after dark.

Some of the towns, country names, and sights mention are very interesting. We soon forgot that we had been roused very early, had eaten breakfast a little after cock-crowing and were well on our way before sunup. It was a wonderful time of day to travel in such a beautiful island. The route takes you west over flat roads through sugar cane and banana plantations to Spanish Town. Beyond the old stone walls of hurricane-ruined Spanish churches and the far too numerous drinking places of the modern town (about 1,000) we turn north up the potentially dangerous gorge of the Rio Cobre River toward Bog Walk (derivation unknown). It is a bit spooky). On the way we cross Flat Bridge built by the Spaniards and still standing firm. It is almost at water level. Constructed of concrete in such a way as to offer little resistance to floods and floating debris it emerges unscathed when the Rio Cobre’s 35-foot flood waters recede as they evaporate into the sea. We follow Highway A1 on up the river through...
Linstead and Ewarton, and negotiate the hairpins, especially since both sides of horseshoes but might better be termed curves of Mt. Diablo which are the mountain are a bit hair-raising, but beautiful beyond compare. We pass through Ewarton, Moneague and little communities like Plaizark and Golden Grove and are reminded that these names were not invented to sell real estate, as would be the case in U.S. resort areas.

While the dew is still heavy in the mountain jungles of cultivated crops we pass the Higgintown church and stop at the "farm" home of Brother Hamilton, a rather recent convert. In a house already filled with four generations we are cordially welcomed. The invalid grandfather sits on his bed with his Bible on his lap and appreciates the greetings of the early morning guests. The numerous great-grandchildren are all outside and are more than willing to sit up a palm tree to kick down some drinking coconuts and to be photographed in the process. The women folks sit on the porch of the big cool house in the back yard preparing an unexpected breakfast to be served, like the bounteous Jamaica-style dinner, at a long table on the back veranda.

We wonder where the meeting will be held. It is impossible to accommodate some of the best qualified people of the churches. The corresponding secretary, Mr. Samuels, has his notes ready. Young Mr. Bennett, the recording secretary from the Mountain View church, will need a good place to spread out the minutes of two previous meetings. Courtland Davis, we know, has long been accustomed to a good office and comfortable seating. There is one lady on the Planning Commission, Sister Jennings of Kingston. The president of the Conference, Byron Lewis, delayed a little in arriving, should be accorded the dignity of his office though he is still a very young man. Husky-framed deacon James Johnston, the church builder from Tydixon with a bandaged great toe protruding from his sandal, would need a comfortable place. Deacon Vincent Smith of slight build and high-pitched voice, the leader of the Higgintown church, should be right at home in these hills.

Others present were a former pastor and evangelist, Vernon Burke, now employed in a drugstore in his home town of Pay Pen near the south shore, and young pastor Nathan Thompson of Maiden Hall who should be at home in his area. Where did the meeting get held? Not at the church building, for the building must be readied for a harvest program and sale that afternoon. In fact, that occasion required the presence of the corresponding secretary and brought the Planning Commission to this part of the island. A place of meeting had been selected as we were soon to learn.

\begin{center}
\textbf{Jamaica Planning Commission}
\end{center}

Brother Hamilton drew out from under the house a few wide, rough-sawed "cedar" boards which were carried along the footpath through sugar cane and bamboo-climbing yam patches, past the unusual sight on the island of an Irish potato field (in bloom) to the meeting place. Boards like these, someone said, were kept on hand at country homes in case there was need for a coffin. Undertakers and bought coffins are luxuries that country families in Jamaica can do without. When there is need the coffin boards are planed and shaped with loving care to fittingly lay the body to rest, perhaps in front of the house where the mounded grave can be tended by the loved ones who remain. In this case the boards were placed on damp grass and matted vines under the windswept branches of a wild mango tree on the far hillside where there was a long view over lesser hills to the Caribbean Sea and Anne's Bay on the northern horizon.

Was this a suitable place for all-island planning? Why not? Perhaps we in this country would do well occasionally to leave the programs and sale and hear the needs of the area where our eyes are confined to the four walls and the framed photographs of our bewhiskered spiritual ancestors. If long-range planning has any relation to the physical view of the land where the plans will be carried out there is something to be said for such a mountain-top meeting place. It is particularly fitting when a view of the sea reminds the planners that their place of work has boundaries. The opportunities are far beyond the manpower resources at the present time but there is something challenging about hoping to extend the work to the limits of the island and to its most inaccessible dwelling places.

It takes time, perhaps undue time, to go over past minutes and to discuss "matters arising" from them. Eventually, however, these representatives come to grips with the substantial and somewhat delicate problems of church leadership and the possible creation of an additional circuit so that an evangelist may fulfill his duties of work beyond St. Elizabeth Parish where his present churches are to Westmoreland Parish. There are no settlements on the western end of the island where there are many villages but no Seventh Day Baptist witness. Should a circuit be divided and another pastor be placed on the field? Could he be supported with conference funds that are not now adequate for present salaries of conference workers? Should some pastor be given full support or should all receive the same amount? How can better supervision be maintained? Some of these were indeed delicate questions which were discussed with frankness and commendable restraint. It is not our place to report what was done. Most of the important matters were left open for the next meeting which would be held later. Some would be settled by a meeting of the Conference Board at Kingston the next Sunday.

We conclude that planning sessions may be held in a comfortable Board Room in Kingston or under a tree on a tropical mountain. The important thing is that the planners view their task objectively, give their best to it and seek in all things to do the will of the Lord and Savior whose Great Commission sent His disciples into all the world to make disciples of all nations. We would make the further observation that whenever we are tempted to be discouraged with lack of pastoral leadership and inadequate support of a central program we should fall to our knees and recite our many blessings. In Jamaica undaunted lay and ordained leaders are attempting to do so much with so little that it puts us to shame.

\textbf{Missions in Morocco}

Missionary work in Morocco faces serious difficulties, and it is amazing that there can be any success in soul-winning there. One of the political leaders in Morocco told how he feels about gospel work.

"Certainly we are in favor of Christianity," he said, "but we are not in favor of evangelizing Morocco.

The penal code of 1965 gives the monarchy a weapon against missionaries—if they decide to use it. It provides six months in prison and fines up to $100 for "anyone who employs means of seduction with the aim of shacking the faith of a Moslem or converting him to another religion, either by exploiting his weakness or his needs, using institutions of education, health, asylums, or orphanages."

In spite of such laws on the books some missionaries are still winning souls. There were 350 Protestant missionaries in the country in 1963. Some have been expelled but some have repeatedly been in trouble with the law. It appears that love will triumph.

\textbf{SABBATH SCHOOL LESSON}

for May 8, 1965

The Cost of Self-Will

Lesson Scripture: 1 Samuel 18: 5-16
MISSIONS

Did you know the Missionary publication called "Mission Notes" has a quarterly circulation of about 2,000 copies? Did you know that "Mission Notes" has been published since 1952, that the first managing editor was the Rev. Leon R. Lawton and that the early publications carried the statement, "supported by the Women's Board of Missions"? "Mission Notes" are available in both English and a number of other languages, having served continuously since 1958; supported by members of the Riverside church; that gifts and secretary serve without pay, the lithographed copies can be placed in the hands of about 2,000 readers. Proceeds from such stamps are distributed. If you would like to have your name and address added to the list, just send your name and address to the Rev. Edgar Wheeler, whose address is Box 239, Ashaway, R.I. 02804.

In addition to individual mailings it has been decided to offer to Seventh Day Baptist churches and auxiliary societies an opportunity to secure packets of "Mission Notes." These may be distributed at the Sabbath school and in something valuable for church meetings, or at Ladies Society meetings. If anyone is interested in making such distributions, please write to the Rev. Edgar Wheeler, whose address is Box 239, Ashaway, R.I. 02804.

News from Makapwa Mission

Dr. Victor Burdick writes in letter received April 4, 1965: "We've all enjoyed teaching the English-speaking group of pastors and preachers—Dad, Dave, and I. They've been responsive and appreciative of the lessons. We closed yesterday, March 26, with words in Dad's Jicarilla Executive Committee meetings for two or three days next week, then start in again with the older pastors. This will be something harder as they have not had much background of biblical studies, and don't understand English. Consequently they're not as responsive, yet fully as appreciative. We count our blessings daily of having Joan and Dad in the medical department has given me more time to catch up with a backlog of things that ought to be done off my desk, and in the mission office. Dad's help in the classes has been received enthusiastically, and has greatly enriched their understanding of the books studied and methods of sermon-making. He has been readily accepted by the people because of his gentle and helpful spirit, and his philosophy and practice of equality and brotherhood. Sheer joy and satisfaction that has been lost in these days when American families no longer include grandparents and aunts and uncles in the home, or in the community. Joanie enjoy them so much, as do we all.

"Joan is training one of our dressers to assist in the surgery and pharmacy, and is teaching Beth, in intern, that when she leaves we will have absorbed as much as possible of her training and experience.

"The brick-made tank at the top of our water tower is nearing completion, and soon the pipes will begin to be laid. The tower is already on high ground, so it is not difficult. The mission is breathtaking. It's not 200 feet high, as the Recorder stated, but about 28 feet."

The Sabbath Recorder Questionnaire Analysis By Dr. Frederick Shippey (Final installment)

Attention is called to the preceding issues of the Sabbath Recorder which carried the other deductions by the theological profession of the tabulated results. Mimeographed copies are available to those who cannot keep copies of the Recorder. The results of the survey will be presented to the Executive and the Advisory Committee who will implement the suggestions as far as possible. Some are already being put into effect.

III. Effectiveness

It is not easy to evaluate the effectiveness of a religious periodical. One measure is simply that of an increase or decrease in the number of subscriptions. This factor was not studied here. Another measure used was the achievement and realization of its stated purposes. This factor was incorporated into the structure of the questionnaire which attracted 507 responses. A brief report can be made on the principal findings.

Several hundred persons indicated that the Sabbath Recorder promotes denominational loyalty, furnishes an interesting coverage of denominational news and program, disseminates missionary information, and functions acceptably in Sabbath promotion. A surprisingly small number of respondents indicated any need to improve the Recorder spirituality and intellectually challenging. A larger number, however, suggested that the journal is interesting and inspirational in a general way. This seeming contradiction of opinions may be explained in part by the wide variety of persons who answered questions 6, 7, and 8. Being the only place where one could really specify personal benefits deriving from the Sabbath Recorder, no item in the questionnaire asked specifically about growth in stewardship. However, several questions asked about the strengthening of denominational loyalty and were answered affirmatively by one person out of seven.

A careful analysis of the responses respecting the purpose "to promote evangelism" discloses an important insight. Evidently the slightly lower rating received by this purpose throughout the survey is really a veiled request for knowledge of newer development in the field of evangelism. Moreover, there is a veiled distaste for uninspiring sermons and articles. There appears to be a strong sense of the underdevelopment of fresh and challenging materials in evangelism. The gap between the four stated purposes and the adequate implementation of them bears watching.

IV. Recapitulation and Summary

In closing this report, it can be helpful to achieve a recapitulation of the materials and a sharper focus of the findings. This is the intended purpose of this closing section.

(1) Women readers outnumber the males seven to three. This may account for a "slant" which runs through the small number of responses of secular magazines purposed to the new elements demanded for the Sabbath Recorder, namely, Letters-to-the-Editor, advice on teen-age problems, and more emphasis upon the family. Probably the journal should weigh carefully whether it intends to aim more deftly to win a wider readership of women or to seek to build up a larger following of male
What is the North American Baptist Women's Union?

The North American Baptist Women's Union is a unit of the Women's Department of the Baptist World Alliance. It is one of the continuities, organized since 1948. Other continental unions belonging to the BWA Women's Department are as follows: African Baptist Women's Union; European Baptist Women's Union; Latin American Baptist Women's Union; Asian Baptist Women's Union; Australian Baptist Women's Union.

At the meeting of the BWA in Cleveland, Ohio, in 1950, women from fifteen nations met. In a discussion regarding continental organizations, it was suggested that Mrs. Edgar Bates of Hamilton, Ontario, call together a group of women for the purpose of organizing a North American union.

Mrs. Bates called this meeting to order in Washington, D.C., in 1951. These women, the North American Baptist Women's Union, was formed with Mrs. Bates, chairman, and Mrs. Frank Wigginton, secretary-treasurer.

The membership of the North American Baptist Women's Union is composed of women members of Baptist churches of North America (except in the states of Texas, New Mexico, and Arizona, which are a part of the Baptist World Alliance. These are in women's organizations of the National Baptist Convention, U.S.A., Inc., National Baptist Convention, Baptist General Convention of North America, Lott Carey Baptist Foreign Mission Convention, Baptist General Conference (Canadian—Maritime Province, Ontario—Quebec and Western Canada), the Southern Baptist Convention, the Jamaican Baptist Union, and the Seventh Day Baptist General Conference.

The first continent-wide meeting was held at First Baptist Church, Columbus, Ohio, in November 1953, with over 800 attendants were in their places in the chapel.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Christian Education Is Adventure

by Rex E. Zwiebel

(An address given during dedication services for the Christian Education wing of the Pawcatuck Seventh Day Baptist Church.)

"What shall be taught here?" Simply because the building is new shall we teach a new faith or a new doctrine?

Yes; well, a new faith because faith that is vital is not a thing that we can lay by and say it has been taught and is over. A new faith is a continuing adventure, and a new interpretation of doctrine, for while basic doctrine changes little, new insights and a growing faith bring new light. Of course, there will be new methods used in teaching simply because now the space and equipment are available. But first and foremost we must never forget it is the people who make the world of love and trust, of sacrifice and forgiveness, of the will of God for His kingdom and those who share it that must be taught.

People of the church who take seriously the fact that the Word of God is found in the Bible as it appears nowhere else will become teachers or supporters of the teachers who will make every effort to have the Bible used and understood by every pupil. A lot of fine helps will be used, but it must never be forgotten that the Bible will in practice, be the textbook of the educational program.

The teacher will think of the Bible as furnishing the best guidance in directing the pupils toward God, to know Jesus as Friend and Redeemer, and as the One who challenges to a full commitment through churchmanship, which is a combination of fellowship and stewardship.

I have mentioned methods. There was a time when method did not seem to be important. Even when a church without urging mostly because they had no place else to go. Children and youth had to attend Sabbath School. There was no way out of it, and if a way were found, there was little to do elsewhere.

The scene has changed. Activities of all kinds beckon us away from church and its educational work. The Sabbath School has to compete with all forms of entertain-
HILBERT N. WHEELEER

A man who loved and promoted natural beauty

It is thought that readers of the Recorder will be interested in portions of the remarks of Minister G. Soper, speaker at the Seventh Day Baptist Church, prompted by the faith and works of H. Wheeler, a message giving on Dec. 5, 1964. Submitted by H. Herbert Howe.

The life of this man was spent trying to preserve or restore beauty and goodness. He lectured all over America and Hawaii about the need for conservation of our natural resources — of the natural beauty we took for granted and so many times thoughtlessly destroyed. He took pictures of that beauty; he helped to awaken the need to preserve it for future generations.

After his retirement (from the U.S. Forest Service) he made his home here in the beautiful city of Boulder, near the mountains and forests and parks that he loved. Yet this urge for beauty and usefulness motivated him to other deeds of service: the planting of trees by the church he loved; planting flowers and fruit trees in his own yard — not for his pleasure alone, but to have them to share with his neighbors, and the rollicking youngsters who came to his door on their way home from school; planting a fruit tree in his pastor's back yard; putting stained glass windows in the church, in memory of a sister whose beautiful life he admired greatly; penning words of praise in the local paper, as he did not long ago in commemorating the good rest homes we have here and the good job they do in taking care of the aged.

He sought not alone for the beauty of physical things, but also to help create beauty in human lives. He was constantly reminding young and old alike that we needed to be filling their minds with things that were true and noble and edifying... He was constantly concerned that we, as important as we had often wrote of man's need to live according to the standards of God.

But all was not seriousness with him. He loved to make us smile and laugh. The young people who were in the camps where he served as a counselor will long remember "Grandpa Wheeler's" stories and jokes.

Why was he like this? Why was he so concerned to make his country — his city — his church — his fellow men's lives — a better and more beautiful thing?

Because he had within him the urge for things that are true and noble and eternally perfect and eternal. I believe that every man has; some of that urge within him, though many times it is misdirected. But regardless of how it is directed here — in the seeking of beauty, or the preservation of value, or in creative acts, or in seeking to make sick bodies well in the Congo — man is but a traveler here and he never finds on this earth the perfection, the wholeness, the beautiful city he longs for, whose master is God.

Our Savior said the birds have nests and the foxes have dens, but "the Son of Man hath not where to lay his head." (Matt. 8:20). The birds have nests and that is all they... They are satisfied. The foxes have dens... They are satisfied. Was God better to the birds and the foxes than He was to the Savior? No, for Him there is another chapter to be written. So it is with the human family. We have our dissatisfaction in this world because it is an incomplete world. We anticipate another. We are looking forward to a city that hath foundations whose builder and maker is God.

God gives us thirst in this world and satisfies our thirst with water. He gives us hunger in this world and satisfies our hunger with food. He would indeed be a tyrant God if He gave us thirst and hunger and did not provide water and food. So He gives us eternal spiritual longings for a perfection not attained in this world. But this life is only anticipatory of the fuller life which is to come.

How do we attain that full and complete life in the world which is to come? We receive that life through Jesus Christ our Lord who came to make all things new. He said He had come to give us life abundant. That abundance began when we yield our hearts to Him and is completed in the perfect life beyond.

A VISIT TO MEXICO

By Clifford A. Beebe

Pastor and Mrs. Clifford Beebe of Edinburg, accompanied by Mr. and Mrs. Isaac Layman and Rev. and Mrs. Gomez of Brownsville, Texas, paid a visit to Seventh Day churches of Christ in and about Tampico, Mexico, April 2-4.

Pastor Camacho says it was a "surprise visit" so we found them as they are, not with preparations made for entertaining foreign guests. We had not planned the trip long enough in advance to give them much notice. Angel, a nephew of Bro. Camacho, was a great help to us on the road as interpreter.

We found a beautiful little church building in the Arbol Grande section of Madero, which is the industrial suburb of the important Gulf port of Tampico. The building which seats about 60, was crowded to the doors for morning and afternoon services. Some of their customs differ from ours — for instance, men and women sit on opposite sides of the center aisle. But the spirit is the same. We felt that we were among brothers and sisters in Christ regardless of the language barrier. And the singing was enthusiastic and wholehearted.
Back of the pulpit is a baptistery, which I think is often used, and above are the words "Dios Es Amor" (God is Love), with a representation of the Ten Commandments on each side. The pianist is a teen-age boy who plays remarkably well, entirely by ear.

I was asked to speak, and did so, both morning and afternoon, of course mostly in English with Brother Camacho translating, bringing a Gospel message, and also, with a presentation of Seventh Day Baptist beliefs, which was well received, and with which the people seemed in complete agreement.

Brother Camacho, although a leader in the work, is not official pastor of the church, that position being held by Elder Lucio Guerrero, an older man, out of respect for his age. At least half of the congregation was made up of young folks and children. The work centers in complete agreement.

Elder Lucio Guerrero, an older man, spoke about Trumpico, a number of farmers from the rural area, and the problem of getting the services of a preacher and the church was in need of a new church building. The work of the congregation is not official pastor of the church, that position being held by Elder Lucio Guerrero, an older man, out of respect for his age. At least half of the congregation was made up of young folks and children. The work centers in complete agreement.

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D·S.C.·N.
'Sabbath ~year present. In addition there will be a reception on Miami Beach this year are urged to write P.O. national beliefs which began at the new profit3Juble at once for housing opening day, June 25, honoring all women classes being taught by the young people. We feel most fortunate Heating of the Wheeler was called away in January, and Wheeler's stay in Marlboro, Dr. L. H. V. Crandall.-Daniel Alva, son of David Lee and Phoebe Bucknick Crandall, was born in Pendleton Hill, Conn., December 25, 1879, and died at the Harlow House, Hope Valley, R.I., March 23, 1965. After graduating from Alfred University Mr. Crandall taught in public schools in Rhode Island and Connecticut. He retired in 1930. He joined the Rockville Seventh Day Baptist by letter from Alfred, N.Y., and was a faithful and devoted member until his death. Surviving are: his wife, Grace Dunn Crandall; three daughters, Elizabeth (Mrs. Arthur Bel- gin) of Hope Valley, R.I.; and Madeline (Mrs. Kenneth Taylor) of Baltic, Conn.; also three sons, Daniel E. of Exeter, R.I., John L. and Harold B. A., both of Ashaway, R.I.; 27 grandchildren, and two great-grandchildren. The funeral service was conducted by his pastor, Neal D. Mills. Interment was in Rockville Cemetery. — N. D. M. Stillman.—William C., born Oct. 21, 1898 was adopted in infancy by Mr. and Mrs. Frank Stillman of Alfred, N.Y., and died after a lengthy illness March 18, 1965, at Bethesda Hospital, Hornell, N.Y. He was a member of the Alfred Seventh Day Baptist Church. A painter by trade, he re-decorated the church the last time it was done. He is survived by a daughter, Mrs. Edward Aiken, North Bergen, N.J., and a granddaughter. Memorial services were conducted by his pastor, the Rev. David S. Clarke, at Crandall and Crandall Funeral Home in Hornell on March 20. The body was cremated and the ashes scattered. — D. S. C.