

The Sabbath Recorder

This chapel has been made possible through gifts in memory of these four men: Carlton W. Wilson, Daniel W. Davis, Judson H. Harris, and William J. Ayars.

The Memorial Committee directing this project was Mrs. Thomas Ewing, Mrs. Harold Fogg, Jr., and Mrs. Bert Sheppard.

—Correspondent

KANSAS CITY, MO.— With the beginning of another school year Ken Chroniger of the Washington, D. C., church is again listed in the church bulletin as the student pastor. The Nortonville church recently voted to release their pastor, the Rev. Paul Osborn, to help the Kansas City church in outreach work whenever needed. Russell Johnson of Kansas City is a first-year seminary student at Eastern Baptist in Philadelphia and has been engaged by the Marlboro, N. J., church as student pastor for the school year. Thus the churches help each other. The Kansas City church resumes its Sabbath morning broadcasts the first Sabbath of October.

Marriages

Bond - Skinner.— Philip S. Bond, son of Mr. and Mrs. Charles H. Bond, Shiloh, N. J., and Janis M. Skinner, daughter of Mr. and Mrs. Gilbert Skinner, Ripley, N. Y., were united in marriage August 25, 1968, at the United Methodist Church in Ripley, N. Y., by the groom's father, the Rev. Charles H. Bond, assisted by the brides pastor, the Rev. Ray Albaugh.

Mrs. Bond has just completed her second year as a student in Salem College, and Mr. Bond, who graduated from Salem College last spring, is teaching in the Junior High School at Newport, N. J. They are making their home in Shiloh, N. J.

Accessions

BEREA, W. VA.

By testimony:
Gregory A. Randolph

VERONA, N. Y.

By letter:
Carol Pinder

Births

Bidwell.— Richard Paul to Gary and Elizabeth (Dickinson) Bidwell of Shiloh, N. J., on May 19, 1968.

Cruzan.— Mark George to George and Patricia (Weber) Cruzan of West Lafayette, Ind., (formerly of Shiloh, N. J.) on June 19, 1968.

Davis.— Cheryl Ann to Allen and Nancy (Randolph) Davis of Shiloh, N. J., on July 20, 1968.

Hanford.— Krista Lynne to Allen and Eleanor (Bond) Hanford of Shiloh, N. J., on June 23, 1968.

Harris.— Margaret Elizabeth to Warren and Jean (Grosscup) Harris of Shiloh, N. J., on May 31, 1968.

Vanderslice.— Suzanne Marie to Robert and Kathleen (Randolph) Vanderslice of Bridgeton, N. J., on July 12, 1968.

Obituaries

SIMMONS.— Mrs. Pearl, daughter of Clark and Mattie Colgate Buzzard, was born at Hazelgreen, W. Va., Dec. 27, 1901, and died in Camden-Clark Memorial Hospital, Parkersburg, Aug. 11, 1968, after an extended illness.

Mrs. Simmons, widow of Curtis Simmons, whom she married in 1919, was a long-time resident of Berea, W. Va., and rather recently a member of the Ritchie Seventh Day Baptist Church of Berea. She had been a semi-invalid for years, but her home emanated good cheer.

She is survived by one son, Robert, of Arlington, Va.; one sister, Mrs. Lena Conrad, of Burnt House; and one brother, Lester, of Berea.

Funeral services were held at the Seventh Day Baptist Church, Aug. 13, with a memorial service also on Sabbath, Aug. 24, by the pastor. Burial was in the Pine Grove Cemetery.

—L. A. W.



Fifty Thousand Blankets to Vietnam

Dr. Everett S. Graffam, executive vice-president of the World Relief Commission of the National Association of Evangelicals, personally delivered the first thousand of a projected 50,000 blankets to refugees in Vietnam, on behalf of churches and individuals who have contributed for this purpose. This is but one of the many large relief agencies working in South Vietnam.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

Contributing Editors:

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WOMEN'S WORK Mrs. Earl Cruzan
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

Terms of Subscription

Per Year\$4.00 Single Copies10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

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

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

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

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What, No Religion?

The *Religious Newsweekly*, a little publication for the editors of denominational magazines such as ours, comes out from 475 Riverside Drive, New York City, the headquarters of the National Council of Churches. The issue of September 3 in four full legal-size pages of short items of supposedly religious news had only one or two items that could be classed as distinctly religious, having to do with the main purpose of the church. The nearest was the announcement in a group of two-sentence news briefs of the publication of a revised version of the NCC pamphlet "If I Marry a Roman Catholic." The rest was paragraphs about what church groups or the NCC was doing about strikes, political platforms and other social action pressures, etc.

The meeting in Houston, Texas, September 12, 13 of the General Board of the National Council of Churches was announced and its agenda noted. It will be recalled that the General Board is in a sense the large Executive Committee of the NCC which meets three times a year and pulls together the recommendations and statements of all the Divisions and Departments of the NCC, refining them and deciding which will go forth to the world as NCC policy or action, which will be referred to the member churches for study or implementation.

The agenda for the Houston meeting as outlined in this announcement to be picked up by editors of Christian publications may well bring forth the question in the title of this "What, No Religion?" The matters to be discussed by the General Board may have some relation to the outworking of religion in life, but there is no reference to any aspect of Christian faith or the spreading of the gospel to the world, to which the Church was commissioned by Christ. Couldn't the greatest interchurch organization spare just a little time on the agenda for this? Or is it that reports of church extension and evangelism (which presumably will be made and discussed) are not considered newsworthy by the editor of the *Newsweekly*,

Elsa Kruse? The full announcement follows.

A top spot on the agenda of the General Board of the National Council of Churches, when it convenes Sept. 12 and 13 in Houston, Texas, will be a report on the Council's program to "cool" the crisis in the nation this past summer. The Rev. Dr. Charles S. Spivey Jr., executive director of the NCC Department of Social Justice, will present his report on the evening of the opening day.

Other issues to be dealt with include statements on defense and disarmament, abolition of the death penalty, and guidelines for the churches in developing a policy on purchasing goods and services. In addition, a three-man deputation, which was sent by the Board to study the situation in the Middle East, will report their findings. Reports will also be heard from the Council's Investment Committee for Ghetto Community Development and an appraisal of developments arising from the U. S. Conference on Church and Society held in Detroit a year ago. Sessions will be held at the Sheraton-Lincoln Hotel.

Seventh Day Baptists take a strong interest in the social applications of their faith, but not to the exclusion of the main business of the church. What we are rejoicing in now is an upsurge of spiritual interest, new dedication of youth and an expansion of evangelistic outreach.

Two Standards for Nations

We get to wondering sometimes about the double standards for individuals and for nations which adds up to a seeming lack of love for country. It results in such a degree of self-criticism that the good we are doing is completely overshadowed and there is a widespread feeling of frustration and discouragement.

Suppose we take an individual example. We believe in strict temperance. We would not think of getting drunk and driving a car in that condition or committing the antisocial and even criminal acts which are characteristic of those who believe in drinking to their heart's content. If we committed those acts we would expect the disapproval of our good neighbors and punishment with the

MEMORY TEXT

And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. Ezekiel 1:12.

full penalty of the law. But the man without strict temperance standards is excused because of those different standards and because he was under the influence of liquor.

We do not have to limit our examples to the lack of responsibility due to indulgence in alcohol. We could probably think of a number of cases where what is wrong for me is not considered wrong for a man of different standards. So we whip ourselves and excuse those who have lower standards. This may be virtuous so far as we are concerned unless the self-criticism is carried to excess, but failing to note the substandard conduct of others is not what we expect of our impartial courts.

There is a rather common practice among Christians and others of applying double standards to nations, for example the nations involved in the Vietnam struggle. There is a great hue and cry about the destruction of property and the killing and maiming of civilians when a city has to be virtually destroyed to route the enemy that has overrun it and massacred most of the inhabitants. The reasoning seems to be that what is wrong for our side is wrong because of our Christian standards. But on the other side the deliberate killing of thousands of civilians to strike terror into the hearts of those who are left is overlooked and condoned by the same Christian people. They either fail to notice this kind of news or excuse it because they are communists and have no standards like those we profess. A careful reading of the news of South Vietnam will show that the South Vietnamese are fully aware of the difference between the mostly accidental killing of civilians by allied forces (their own included) and the murderous assaults of the Vietcong and the North Vietnamese. They, as far as we can discover, do not ap-

preciate the double standard as practiced by so many Americans. They are aware of the tremendous humanitarian work of all the Christian organizations and the greater work of the military itself. They know that our country is involved with the hope of saving them from being ground under the heel of a ruthless communism such as has stamped out religion and civic liberty in China.

Something Special Next Week

Your next *Sabbath Recorder* (Oct. 7) will be the *Mission Notes* special with much of the missionary news and material supplied by the Rev. Edgar Wheeler, editor of *Mission Notes*. A year ago the two publications were combined without losing the identity of either. Next week's issue will be sent to all those on the mailing list of *Mission Notes* and extra copies will be available in limited quantities at 10 cents each. The color of this special emphasis issue will be brown. Another such issue will be printed the first week of April 1969. Those who are on both the *Sabbath Recorder* and *Mission Notes* mailing lists are urged to make a contribution to help defray the extra cost. Send such contributions to Mrs. Edgar Wheeler, Ashaway, R. I. 02804.

How Many Farmers?

It would be interesting to take a census of those who give to Our World Mission and see what percentage of them are farmers. It's fascinating to see how large the receipts get in August and September. That must be when the farmers are harvesting and selling their crops. I'll say this, their tithes and offerings to Our World Mission are all that save us year after year! May I make a suggestion? Why don't those of us who get regular monthly income raise our giving extra, put in over and above each month, and help those farmers so that the budget can be raised in full?

—Stewardship Committee

President's Column

You Can Be Sensitive at Any Age

One of the most encouraging signs to me as I begin this Conference year is the correspondence that I have received which reflects the fact that some persons are making an all-out effort to be "Sensitive in His Service."

A "Sensitive in His Service" letter came to me from a woman in New York state who is 90 years old. I have observed this wonderful lady over the years and her life has reflected and is still reflecting the kind of sensitivity that is pleasing to our Heavenly Father. When she heard that I had been elected president of Conference she wrote me a note in her own handwriting wishing me well for the coming year. This letter really lifted me up.

Another letter from a man in his late 70's from the state of Florida tells of a project to develop sensitivity. It seems that an idea came in the middle of the night and it was so forceful that he got out of bed at 1:45 a.m. to record it so the idea would not be lost in his sleep. The project is entitled "For Happy Living — Know Your Neighbors." In just four days, six couples in the neighborhood have joined in the project and are already referring to each other on a first name basis.

It occurs to me that all over our country may be found those persons who have begun to do something about being "Sensitive in His Service." I think that it would be wonderful to hear from *you* and to know what *you* are doing personally to be more sensitive. If your church has begun a project along these lines, would you let me know about it? If you feel inspired to write an article on "Sensitive in His Service" would you let me know about that too? I would also be glad to hear from you if you have ideas for Conference that would fit into our theme.

—Leland W. Bond

The Yoke and the Sabbath

The Sabbath Morning Sermon
at Kearney, Nebraska

By Rev. Edgar F. Wheeler

"The sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the sabbath."—Mark 2:27-28

It is instructive to note that Matthew quotes these words of Jesus as part of an incident following His call in Matt. 11:28-30 to "come unto me, all ye that labor and are heavy laden, and I will give you rest." He had contrasted the yoke of His teachings and obedience to them with the heavy and unbearable burden of Pharisaic restrictions. Taking up His yoke, His teachings and way, would give rest to the soul, for under the impulse of love, what He asks is easy, and doing His will satisfies the soul.

It was when the Pharisees later challenged the innocent act of rubbing out wheat on the Sabbath to satisfy hunger, that Jesus pointed out the preeminence of human need above the purely ceremonial and formal observances in God's sight. And Mark quotes Him: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the sabbath" (Mark 2:27-28).

In so doing, He makes the Sabbath a part of the yoke of His teachings which shall emancipate men and give them rest. And He as the Son of God who has come to earth as the Son of man has both the authority and the duty of interpreting the Sabbath to man according to God's true intent. He summed it up: "The Sabbath was made for man, and not man for the Sabbath." It was given in benevolence to lift men up, and not to crush them. It was given by the God who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

I cannot think of these words concerning the Sabbath in Mark 2:27 without recalling some of His other words:

"I am come that they might have

life, and that they might have it more abundantly" (John 10:10).

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

He who came to accomplish these purposes made the Sabbath a part of His teachings which would enable men to find their rest in God. It is a means of grace, or help, in living the life of faith. It is not grace itself, nor an end in itself, but a means to the end of living in vital communion with God as His children.

The old formalism of the Pharisees with their many restrictions is not dead by a long ways. For many it is still hedged in by prescriptions and proscriptions, what we must do and what we must not. For too many it is just a matter of meeting the "legal" demands of God. And so it becomes a burden, and not a blessing; or else a matter of self-righteousness, instead of growing to our Lord who imputes His righteousness to us even as He calls us into the relationship of children. Jesus in His example and teaching was exposing the false ideas and showing the blessings intended in the Sabbath. He could walk beyond a prescribed distance in fellowship with the disciples; He could satisfy His hunger with no qualms; He could heal and do good (Matt. 12:12). But it was also His custom to go to the synagogue to worship (Luke 4:16). The Christian should enjoy the Sabbath with what the Apostle Paul calls "the glorious liberty of the sons of God" (Rom. 8:21).

The Sabbath is made for man precisely because man was created in the

image of God and to life in communion with God. It says that man has the privilege of knowing and walking with God; that though he has feet of clay, he has a soul that can rise to heavenly places. It can help a man to find his true identity. It is given so that man can lay aside his works and "rest" in, enjoy and cultivate his relationship as a child of God. It is a sign of this relationship and to be kept holy and "unto the Lord" (Ex. 31:13-15) in order that God's people may reach their spiritual potential and maintain it.

During my boyhood days on the farm, there were times when we four boys would be working together on some tedious job, and my father would say, "All right, boys, let's take a rest." We would have some drinking water and often some sandwiches, and we would visit and eat as we rested. There was an intimacy in this simple act. We were father and sons. It was not just the rest we enjoyed, but the closeness as we ceased work for awhile.

The Sabbath was made for man, so that he might truly be man in vital communion with his Heavenly Father. God calls us to rest that we might enjoy this intimacy with Him. And if there appears to be something restrictive in the command that we turn from our pleasures and our work on that day, it is in order that we may know the delight of the day in drawing closer to God (Isa. 58:13-14). The Christian views it from the standpoint of privilege and opportunity.

In today's world, Seventh Day Baptists can and should fulfill a Christian purpose through commitment to Christ's kind of Sabbath.

We must recognize that His references to the Sabbath in the New Testament are marked by two ideas: its divine authority (Matt. 5:17); and the purpose of interpreting its precepts so as to widen their range and exalt their demands. Christ's Sabbath made worship with God's people a central feature. It was "his custom" to go to the synagogue on this day.

It was a day of leisurely enjoyment,

especially in fellowship with His disciples and in free enjoyment of God's good things.

It was a day for expression of humanitarian concern, rather than an escape from it.

Although He was always doing the Father's will, it was a day which heightened the sense of fellowship with the Father and lent a greater sense of the sacredness of each day's work. He fulfilled this law, along with the rest of the commandments by filling it full of meaning (Matt. 5:17).

Ours is a day of accelerated and ceaseless activity. We get our work done faster, we communicate faster, we travel faster—and yet we feel we have less time than ever. Even in the last century Carlyle complained of our boasted progress that much of it is "all action and no go."

Back at the turn of the century, Rev. A. H. Lewis said: "Our energy is not all energy. Some of it is mere neurotic busy-ness."

And so the pace quickens until our world is like a wheel that without control is going faster and faster until it threatens to fly apart. And this pace is wreaking havoc mentally, physically, socially and spiritually with tragic frequency.

There is desperate need for a sense of sacred time—time ordained by God in His very creation for rest and inward renewal. The world needs not only a time when it can rest, but a time that it recognizes as ordained for this purpose, and that reminds us to "seek first the kingdom." We need a time to "be still, and know that I am God" (Psa. 46:10).

Our day is one of depersonalizing, with individuals lost in the mass. Perhaps this is best illustrated by the fact that individuals are being assigned numbers. I got a bill for my son's hospitalization recently, and he was patient no. ———. Computers read numbers, so the government assigns numbers to names.

(Continued on page 12)

Tract Society News

The annual meeting of the American Sabbath Tract Society at the Seventh Day Baptist Building on September 15 was preceded by the regular quarterly meeting of the Board of Trustees and was followed by a brief meeting of the new board, as is customary.

The usual items of business, brief but important, were taken care of by the annual meeting at which all the people present (nearly 30) were able to vote as society members. Thirty people were nominated for membership on the board and elected. Seven of those elected were new members as follows: Albert W. Withrow, James Davis, Mrs. B. B. Shepard, Albert N. Rogers, Winfield F. Randolph, Mrs. Victor Skaggs and Mrs. Phillip D. Van Horn. This is four more new members than were anticipated when the nominations were submitted to Conference. Franklin A. Langworthy, president emeritus, had requested transfer to the consultant list and two South Jersey members, Mrs. LeRoy Rainear and Miss Katherine Davis, did not feel that they could serve this year. It looks like a strong, working membership for the year. At the later organizational meeting of the new board consultant members were elected, but because the size of committees is limited by the new bylaws it was decided not to put any of them on committees.

Officers of the board remain nearly the same, the exception being the recording secretary. Mrs. Victor Skaggs was elected to this office with Rev. Wayne Maxson, assistant. The corresponding secretary (due to age) must be elected annually by ballot. The vote was reported as unanimous for the Rev. Leon M. Maltby. The annual report by the board to the society was adopted with a brief statement added to the budget to bring it in line with the amount of OWM funds allowed by Conference. The president was authorized to name a committee to take up the proposals of the Conference Ad Hoc Committee to report at a special corporate meeting in December.

The regular quarterly meeting featured reports from officers and committees and action growing out of these reports. The corresponding secretary reported that most of his work had been carried on from his hospital room. It included many profitable contacts with hospital personnel, preparing papers, giving dictation and supervising the tract distribution. The distribution of tracts for the quarter was just under 14,000. About thirty mailings were to people who responded to an advertisement placed by the Sabbath Promotion Committee in *Christianity Today*.

The editor reported an unprecedented response from readers during the quarter—appreciation for editorials and other material that the subscribers found helpful. He noted that out of the first 100 who took advantage of the two-months free subscription offer sixteen had become subscribers after a follow-up letter.

The treasurer's report showed the general fund in better condition than on the first of June due to higher receipts and lower expenditures during the quarter. (The deficit was wiped out at least for the present.)

The Sabbath Promotion Committee told of the good results from an ad in *Christianity Today* and of a forthcoming ad in *The Christian Herald*.

The Distribution Committee had struggled with the Commission and Conference suggestion of billing for tracts ordered in order to help balance the budget for next year. The matter was referred back to the new Committee on Publication and Distribution.

The Radio and TV Committee reported its service to General Conference in supplementing the public address equipment and taping all of the program for future use.

One of the outstanding developments in connection with the meetings of the board was the decision of the Supervisory Committee to have the Publishing House (which is set up for handling financial arrangements) sponsor two girls for some nine months of dedicated service. Not all of their time will be used

by the various offices at denominational headquarters—they will be available for other boards and churches according to a schedule being worked out. (The two girls, Christina Van Horn of Scotia, Nebr., and Jenny Lou Wells of Boulder, Colo., arrived in Plainfield during the following week to begin their work.)

New committees of the board will be named by the president, Charles H. North, in accordance with the new structure of committees called for in the by-laws adopted at the July meeting. It was voted to print these new bylaws in the 1968 *Yearbook* for information, although 1970 is the year designated for including constitutions and bylaws of the societies and boards.

—L. M. M.

Serving the Lord

By John W. Gavitt

Someone said to me, "Are you sure that you will go to heaven when you die?"

No, I am not sure but I would be very happy if I could be holding other people up so they might get there.

I might lift other people by telling jokes and funny stories to make them laugh and forget their problems for a while.

I could lift children up by telling Bible stories and short sermons in the church service.

I could lift people by giving a testimony of Christ and His love.

I can hold people up by praying for them.

I can give a hearty handshake, a smile and a cheerful word to those I meet.

I can be more sympathetic and be a good listener when others have troubles that they would like to talk about.

Perhaps I could lift people up by writing cards and letters to those that are sick, shut-in, aged or despondent.

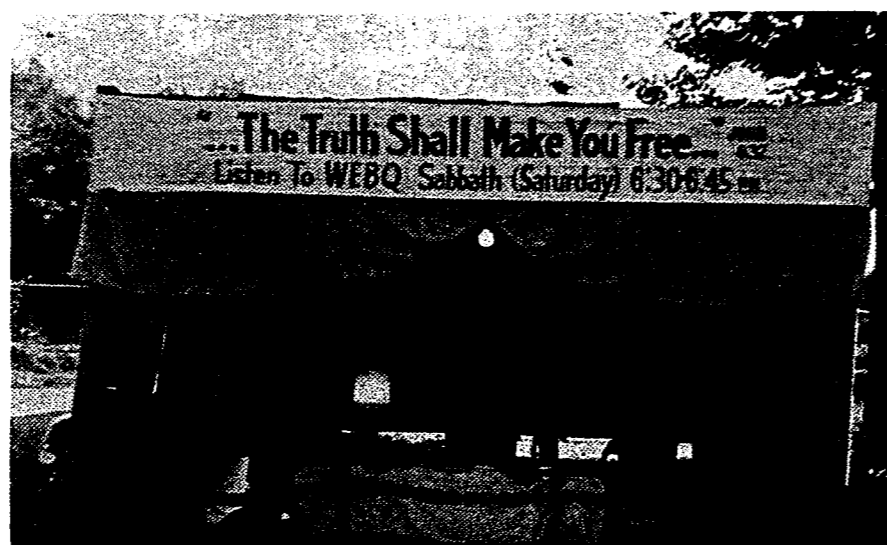
If I can do these things for others it doesn't matter whether I die young or live to be old; I know my life is in good hands.

Fair Booth of Old Stonefort Church

By Evelyn Lewis Todd

From the turn of the midway on either side our sign was a witness to what we were there to present.

This is a picture of the booth which



Old Stonefort booth at Saline County Fair the Seventh Day Baptist Church of Old Stonefort, Ill., sponsored and operated at the Saline County Fair at Harrisburg, Ill., July 21 to 27.

It was located in a prominent place between the grandstand and the carnival midway and in line with the floral hall and the State Health Department display.

The frame of the structure was made of 2 x 4 timbers ten feet square each way and seven feet high with a one and a half foot elevation across the top. It was braced at each corner by steel stakes driven into the ground. Then the framework was covered on top and back with a tarpaulin. Blue drapery material was used for walls and to cover the back which made a background for religious pictures and a pattern of colorful Sabbath tracts and special issues of the *Sabbath Recorder*. The center of the back wall held a picture of "The Last Supper." The table near the front held a variety of reading material, a reading lamp, a Bible and a vase of flowers.

No record was kept as to the count of material distributed. Various methods were employed to interest passersby in our belief and to shed the light of Bible truths.

MISSIONS—Sec. Everett T. Harris

The Great, Grim Famine That Wasn't

By Carl T. Rowan and David Mazie

(Reprinted with permission from the August 1968 Reader's Digest. Copyright 1968 by The Reader's Digest Assn., Inc.)

The signs of impending disaster filled India's parched countryside.

At a bazaar in Bihar State, a 25-year-old mother begged passersby to buy her ten-day-old baby. Not a grain of food remained in her home, she said, and she had not eaten for three days. The child was the only possession she could offer to earn a few rupees to fend off starvation. She would sell her emaciated boy for 70 cents.

On the outskirts of a rural village, as vultures circled overhead, an old man tried to dig a grave for his grandson. He could not. The earth was so hard that the hunger-weakened grandfather could not even crack it with a pickax.

Newspaper headlines in November and December of 1966 cried out the threat: *Millions Fight for Survival in Drought-hit Bihar. Specter of Famine Haunts Uttar Pradesh.* The worst drought of the century was turning large parts of northeast India into a dust bowl. There was growing fear of a famine like that which took 1,500,000 lives in Bengal in 1943.

But it did not occur. Instead of going down as the year of the Great Famine, 1967 became the year of the Famine That Wasn't — thanks to an outstanding performance by the Indian government and to the largest international drought-relief operation ever undertaken. Says Alan Berg, of the U. S. Agency for International Development, who coordinated the American relief effort, "It is perhaps the first time in history that a government, responding to the needs of its people, was successful in overcoming a calamity of such magnitude."

The Fickle Rains. Even in the best of times food is scarce in India. Vast numbers of the country's 523 million people exist on 800 to 1000 calories a day, less than the 1200 a dieting American

allows himself. In Bihar, with a population greater than that of France, one third of the people normally live in hunger and poverty. Some may own an acre or so of land, but most have nothing. Working someone else's land, the family head produces perhaps 30 bushels of grain a year—or about \$60—for his own. Divided among the members of the farmer's family, it represents a per capita income of about \$10 a year. (Per capita income in the United States was \$2,966 in 1966.) Malnutrition takes a terrible toll. Perhaps half the children do not live long enough to start school. Those who enter are not likely to do well. Many experts are now convinced that malnutrition retards mental as well as physical development.

Yet, agricultural experts say, life in Bihar need not really be so harsh. Bihar is potentially a rich farm state, with snow-fed streams from the Himalayas and plentiful supplies of underground water. But, like much of India, it has suffered from decades of neglect, maladministration and poor planning. Wells have been allowed to dry up. Irrigation systems have been left in disrepair. In the end, the poor in Bihar, like those in so many other Indian states, must depend primarily on nature—especially the fickle monsoon rains which come during the summer months.

In 1965 the monsoons never came to much of India. Famine threatened, but Indian farmers dipped into the small amounts of grain they had saved for emergencies, and the country received ten million more tons from outside, mostly from the United States.

The following year, the drought struck again, this time in a more limited area—Bihar, parts of Uttar Pradesh and West Bengal—but more intensely. The early summer monsoons had been good and there was promise of a fine rice harvest. But the September rains never came. Instead, the sun beat down relentlessly, and hot dry winds blew mercilessly over the land.

Statistics told a grisly story as India headed into 1967. India needed at least 92 million tons of wheat and other food

grain just to keep its people from starvation. But the crop year had produced only 75 million tons. In Bihar the normal crop of 4,500,000 tons was reduced to 1,500,000.

Grim scenes were reported in the drought areas. A boy with arms and legs like matchsticks screams with pain as he gulps a glass of reconstituted milk after going several days without liquid. A man driven mad by gnawing hunger and thirst sits outside his mud hut, jealously guarding worthless, dried-up rice stalks and shouting for water. Women and children sweep the dust on a railroad siding to gather grain fallen from a boxcar. A man, chewing the leaves of a mango tree, tells a reporter, "It's a little bitter and you may get sick the first few days. But it fills the stomach."

By early 1967, some 15 million people were threatened with starvation. For the first time since India became independent in 1947, an official state of famine was declared, in an area of Bihar. Prime Minister Indira Gandhi appealed to her countrymen for self-help efforts and to the world for massive aid.

Wheat, Money, Baby Food. On February 2, 1967, President Lyndon B. Johnson sent a special message to the U. S. Congress. It announced a speedup of the regular assistance program (which had been running to \$500 million a year for India), and requested \$25 million in emergency funds to provide food for the child-feeding centers being operated by private agencies.

"There are many legitimate claims on our resources," the President said. "Some may question why we devote a substantial portion to a distant country. The history of this century is ample reply. We have never stood idly by while famine or pestilence raged among any part of the human family. America would cease to be America if we walked by on the other side when confronted by such catastrophe." It was a message that got little attention in a world that tended to associate Johnson and the United States only with death and destruction in Vietnam.

The President urged other nations to pitch in, and they did. Canada sent 746,000 tons of wheat; Australia 280,000; Russia 200,000. Rice was sent from the Netherlands, beans from West Germany, fertilizer from Sweden and Trinidad. An appeal by Pope Paul VI produced \$6,400,000 to use for medical equipment, well-digging apparatus and other materials. Through the Red Cross, 35 nations on both sides of the Iron Curtain contributed \$4,400,000 in cash, powdered milk, baby food and other foodstuffs, vitamins, medicine, and fertilizer. Voluntary agencies such as CARE, Church World Service, Lutheran World Relief, Catholic Relief Services and others, using the donations of millions of Americans, stepped up existing programs.

The United States long had been sending agricultural commodities to India under the Food for Peace program. These products are sold to the Indian government for rupees, then resold or distributed to needy persons through "fair price shops" at reduced prices. More than eight million tons of grain had been sent to meet the 1966 crisis. Now, since America's own wheat crop had been threatened by drought, flood and frost, authorities were not certain how much could be spared. Yet, in the end, six million tons were shipped in 1967—one seventh of the entire U. S. crop.

Special Delivery. From the farmlands of the Middle West to the villages of northeastern India, the aid moved with record swiftness — in spite of boxcar shortages and crowded ports. Requests that normally take days or weeks to clear channels in Washington were rushed through in hours. The Department of Agriculture enlisted nine railroad companies to carry wheat in covered hopper cars, 50 to 100 cars in a unit, which moved directly between mid-western grain terminals and East Coast ports, and made the round trip in seven to nine days instead of the usual 21. It would have taken 130,000 boxcars—a train 985 miles long—to hold all this grain.

The wheat made the trip to India in tankers so huge that on arrival they had to anchor well off the coast. Old Liberty ships would pull alongside, receive the cargo and carry it to port. At the height of the foodlift, in March and April, three ships a day (a million tons of food a month) were unloaded—twice what the port capacities had been two years earlier.

From there the precious grain was hauled by truck, ancient trains, bullock carts and men's backs. To reach one remote village a laborer walked miles with a 50-pound bag on each end of a bamboo pole balanced across his shoulders.

In Bihar, unprecedented projects were set up, reminiscent of WPA days in the United States. Thousands of jobless men worked in 110- to 120-degree heat to repair roads, dig wells, build irrigation canals and construct *nehars*, ancient systems of earthen canals to catch and store rainwater—should it ever come. For their day's work they were paid barely enough to buy food for two meals for a family at the "fair price shop." What filled the gap was a massive child-feeding program supervised by CARE.

Some 27,000 feeding centers were set up, and across the drought area the voluntary relief agencies were providing meals to more than eight million children and nursing and pregnant mothers. Typical was the program in the village of Barheta. The CARE meal was served in the schoolyard at 11 a.m., but long before that the bony, dust-covered children came. Each carried a bowl in one hand, a few twigs or dung cakes in the other—fuel for the community kitchen. Those who had no bowl fashioned one from large leaves.

Under the schoolhouse eaves to keep out of the brutal sun, they waited quietly—for a six-ounce portion of gruel. Originally intended as a supplementary feeding, this lunch was in fact the only meal of the day for many. Recognizing this, AID technicians added a high-protein supplement they had developed called *bal ahar*. It is a powdery mixture of U. S. wheat, Indian peanut-meal

flour, Canadian powdered milk, and vitamins and minerals from UNICEF. Truly an international blend!

Catastrophes Averted. India's battle against megadeath was more than just getting food to people. An acute shortage of drinking water developed as wells went dry. To fight it, tank trucks made regular rounds, and American well-drilling specialists were flown in. Spare parts for immobilized drilling rigs were airlifted to Bihar. Thirty-nine Peace Corpsmen along with hundreds of Indian students, clerks and others went to work digging and drilling. More than half a million temporary and 1000 permanent wells were dug in Bihar alone.

Disease was a constant concern. Several hundred cases of smallpox broke out late in April, and India sent an SOS to the United States. Within a few days ten million doses of smallpox vaccine, 26 injector guns and four inoculation specialists arrived. The American team helped give 220,000 vaccinations and trained 30 Indians to use the injector guns. The epidemic was averted.

The relief program began tapering off last fall, and the emergency officially ended on December 31. This year the United States has continued to ship wheat to India under the regular Food for Peace program, but it will be used to build up reserve supplies.

No one can say how many lives were saved by the relief operation, but most estimates run into the millions. What might have been one of the great disasters of the 20th century was averted. And the fight against famine left another legacy besides life—a legacy that many prove even more important.

"This famine," the commissioner of one Bihar district told a reporter, "has opened the eyes of the people to what can be done." Children who were expected to die look healthier now than ever. *Bal ahar* continues to be produced to enrich their diets. Voluntary agencies have acquired new acceptance as "pathfinders and pacesetters." Good government, a commodity sometimes rarer than rain, has gained a toehold.

Social barriers have lost some ground.

Last year, for the first time in three summers, the monsoon rains fell throughout India. Dead fields came alive again. A record 90-million-ton harvest is being reaped this year. The dreadful days of hunger have given way to days of hope.

Medical, Relief Team Leaves to Serve Victims of Biafra-Nigeria War

A doctor, four nurses and a former Peace Corpsman recruited by Church World Service as members of a medical and relief team to serve civilian victims of the Biafra-Nigeria conflict, left Kennedy International Airport September 10. Also in the party was a pharmacist, who is the wife of the team's doctor.

The team expects to work in secessionist territory taken by Federal Nigerian forces, where Church World Service Nigerian representative Earle F. Roberts reports thousands of refugees in extreme need of medical attention and feeding.

After two days of briefing in Geneva by the International Committee of the Red Cross, the team will proceed to Lagos, where they will be joined by the team's relief administrator who preceded them to make arrangements for their mercy mission. The team will serve under Red Cross and Nigeria Council of Churches auspices.

Mid-Continent Association

The Denver church is host to the Mid-Continent Association this fall, October 11-13. President of the association is Gary Cox. Of added interest is the progress of the Denver church in its church building project which has been so enthusiastically supported during recent months.

Pacific Coast Association

A full weekend is being planned for the fall meeting of the Pacific Coast Association, which meets with the Los Angeles, Calif., church October 18-20.

The Yoke and the Sabbath

(Continued from page 6)

This is the day of big business that is guided by the profit motive. Therefore no day is different from another in production, and employees become a part of the machinery to keep things going.

On the other hand, we have unprecedented leisure time, with the work week for many being reduced to 37 hours, to 30 hours, and perhaps less, because of highly productive machinery. *Time* magazine devoted several pages to an article on the problem of leisure. It has become as meaningless as has unbroken work routine, so that it has resulted in boredom and in greatly increased crime rates.

Everywhere we hear, too, about the loss of the neighborly spirit, loss of compassion, and refusal to be involved in the needs of others.

Dr. Charles Koller, president of Northern Baptist Seminary, wrote a few years ago: "With sickened monotony, the statistics on all forms of evil are rising from year to year. Human devices and legislative panaceas have failed to arrest this trend, which corresponds to the progressive undermining of the holy Sabbath. Too largely the Sabbath day has been reduced from a holy day of spiritual replenishment, instruction and correction to a mere holiday for pleasure seeking or just another day for merchandising. The obvious need is not for some new solution but for a nationwide reemphasis upon true Sabbath observance. Only thus can we build up those spiritual resources which are the true strength of a nation."

Christ's kind of Sabbath reinforces the Father's original intent in His commandment to aid men in keeping alive a vital faith in God, reminding men that that they are created in God's image and to live in communion with Him, to find supreme reality in spiritual things, and to have time to consider and be compassionate to their fellow men, brings eternal purpose into daily labor and leisure.

Seventh Day Baptists have a duty to

study the Sabbath according to Jesus, to observe it in His spirit and to communicate it to our day. It may well be one of the greatest factors in stemming the tide of secularization, and in strengthening the church itself.

This means that we must take the yoke of the Sabbath as a matter of personal commitment and as God's channel for universal re-creation and renewal. A. J. Heschel has said: "Labor is a craft, but perfect rest is an art To attain a degree of excellence in art, one must accept its disciplines."

To accept the discipline of this commandment does not deny our freedom as Christians at all. But as A. H. Lewis has said: "The will can be proved free both by using it and by surrendering it." The entire Christian life demands cross-bearing, acceptance by choice of demands that may put across personal gain and comfort.

The Sabbath of the Bible is not generally socially acceptable. Business practices are not altogether favorable to its faithful observance. The Christian who would be true to the teaching of Christ must do so with the awareness that it may cost him financially, it may cost him personal comforts, it may cost the approval of others.

The real issue is a matter of loving obedience. But obedience in this matter can teach us as nothing else can the abiding value of spiritual values over transitory earthly blessings. It can lead us into an experience of the promise that, "My God shall supply all your needs in Christ Jesus." It can be a means of discovering that indeed we find rest in taking up the yoke of Christ. We can discover that God is true in His word that if we will, "seek first the kingdom of God and his righteousness, all these things shall be added unto you."

For the Sabbath was given to man for his constant renewal and recreation.

It nourished in me a hunger for God and His way, as week by week I went to Sabbath School and sat under the preaching of God's ministers. It taught

me a love for God's people in weekly fellowship with them. It revealed to me my sinfulness, and then gave opportunity in its quiet hours for me to understand and receive the gospel through a Christian friend. In it high aspirations were born, low desires destroyed, and faith strengthened. In it my body was rested and perspective renewed for daily living. In it, I grew through instruction to know the implications of the gospel in personal service.

Its influence is not felt only by individuals, but by society and the nation. Dr. Charles Koller has said: "Sabbath observance is the center of gravity for the spiritual and moral life of a nation. A Sabbath-observing people, coming regularly under the illumination, stimulation, and discipline of the Word of God, give God a chance to do His best for them, in them, and through them. Such a people develop convictions and maintain standards of purity and godliness not otherwise to be attained It is in the Lord's house, on the Lord's day, with the Lord's people, that a man is most likely to hear the call of God to higher ground. Thus bad men often become good, and good men become better."

The promise for spiritual Sabbath-keeping is: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:14).

The late A. J. C. Bond caught the spirit of our Lord when he said: "The commandments of God are for all time, and they are for every man. And his commandments are not grievous, but are holy and good. Through the grace of our blessed Lord they become not rules of conduct by which men *must* live, but are rather guideposts along the way in which men *do* and *will* walk who love God."

And so the Christian gratefully comprehends that "the Sabbath was made for man." It is a means of grace and help in knowing the Father; it is an aid to realizing the abundant and mean-

ingful life; it is a reminder of our glorious freedom as the children of God. It is a part of the yoke of Christ's teachings that brings rest to the soul, and unites our lives with His, and it can be known for its true blessedness only as we are given to the One who is Lord of the Sabbath.

"O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psa. 34:8).

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

World C. E. Convention in Jamaica

Reported by S.D.B. Delegate K. G. Lawrence

The convention was officially opened with a civic reception held at the Ward Theatre in downtown Kingston at 5:00 p.m. on Thursday afternoon, August 8. It was attended by some 250 people including Rev. J. A. Samuels and myself. The welcome addresses were given by Mr. Eustace Bird and Mr. Milton Rodrigues, commissioners of Kingston and St. Andrew Corporation. Mr. Rodrigues stated that he was proud that Jamaica was so honored as to be asked to be host to such an occasion.

At 7:30 p.m. the welcome service began at the East Queen Street Baptist Church. Presiders were Bishop Clyde Meadows, president of the World Christian Endeavor Union, and the Rev. Mr. Braithwaite of the Jamaica Union. The welcome address was given by Sir Clifford Campbell, governor-general of Jamaica, who said in his opening remarks, "When we go to heaven no one will be asked from which country he came. You will be asked, 'Are you washed in the blood of the Lamb?'" He concluded by saying, "I am thankful for the opportunity of being asked to open this convention, and if we don't meet here on earth again, I hope that we will meet in heaven."

Following this service there was the roll call of foreign delegates. There were 13 countries represented plus other delegations.

At Friday morning at 8:45, breakfast was served to some 270 delegates and visitors. A communion service was held

at 9:15. The deacons of the local church officiated. Some of the delegates also took part in this part of the service. The evening's message was given by the Rev. Benjamin Alvarez from Mexico.

The Educational Conference began at 10:15 a.m. I attended two classes which were taught by two ladies from the U. S. A. The first class was in charge of Mrs. Ernest R. Bryan, a lawyer from Washington, D. C. Her topic was "The Contents of Prayer," in which she used the "Our Father." The other class, taught by Mrs. Frances M. Baker, had as a topic, "The Effective Youth Sponsor." Both lectures were very interesting and most instructive. I am hoping as a youth leader that I will be able to do a more effective job. To close these sessions, prayers were offered by all of those who were celebrating a summer birthday.

There were no formal meetings on Friday afternoon. The delegates and visitors were taken on tours of the city. Some of the places visited were the National Stadium and National Arena, King's House, Beverly Hills, and the University Hospital.

At 7:30 in the evening was the Jamaica Union Jubilee Night program. Sir Philip Sherlock, vice-chancellor of



K. G. Lawrence and Joyce Samuels by the fountain at Jamaica House.

the University College of the West Indies, gave the main address.

The program on Sabbath morning included breakfast at 8:15, the "Quiet Hour" at 9:00 at the George Lisle Educational Centre; followed at 10:15 o'clock by the continuation of the Educational Conference; and lunch at 12:15.

At 4:30 in the afternoon the delegates were guests at a tea party given by Prime Minister Hugh Shearer at Jamaica House. Music was furnished by the Jamaica Constabulary and Cadet bands. The evening's program was a sacred concert held in the George Lisle Educational Centre which was presided over by the Rev. Mr. Leo-Rhynie, pastor of the host church.

The Sunday morning service was broadcast over the radio. Bishop Clyde Meadows brought the message. The convention came to a close Sunday evening with a mass rally at the East Queen Baptist Church.

GENERAL CONFERENCE

Conference Evaluation

And, while I think of it, my impression of General Conference was that it was very well thought-out, planned and carried out. It was as inspiring and challenging a Conference as we have attended. Christian responsibilities were laid before us with a clarity that was at times disturbing, at least to me—but it was needful to arouse us from any lethargy that had possessed us. Next year's theme promises to point out the spirit in which Seventh Day Baptists should carry out their commission.

—Edgar F. Wheeler



Conference ends with fellowship circle.

WOMEN'S WORK—Mrs. Earl Cruzan

BOOKS FOR YOUR READING ENJOYMENT

Religious and Inspirational—

Village of Outcasts, by Robert M. Wulff, 1967

A spellbinding account of a young American's unique enterprise in remote Thailand where he found natives in dire need, and despite lack of experience, settled down with them to fight disease, neglect and the cruelty of men and jungle.

Nature Study—

Triple Ridge Farm, by Ruth Fouts Pechmann, 1968

An account of a family's devotion to their Wisconsin farm and how they restored its natural wonders and beauty. Is an adventure in country living, written with warmth and charm.

Biography—

Lowell Thomas, the Stranger Everybody Knows, by Norman R. Bower, 1968

The life of one of the most familiar voices in the world and author of the famous "With Lawrence in Arabia."

History and Current Problems—

The Nehrus of India, by Beatrice Pitney Lamb, 1967

The story of the monumental struggle for India's independence and development as a new nation.

Description and Travel—

This Israel I Love, by Noel Calef, no date

The book captures this historic land, its unique past and unusual present in words and 108 magnificent photographs, 12 in full color. This presents an Israel you will love and never forget.

Fiction—

The Kitchen Madonna, by Rumer Godden, 1967

The story of a silent, aloof boy who is drawn into the warmth of human society by an act of loving-kindness. A good portrayal of emotional experience through the actions of children.

NEWS FROM THE CHURCHES

PLAINFIELD, N. J.— We are indeed grateful to the five SCSC young people who served in our church, community, and area for six weeks this summer—Laura Lee Bond, Cathy Clarke, Jane Harris, Bernard Keown, and Alice Rood. Their spirit of dedicated service and of putting Christ first and giving Him all the credit was an inspiration to all of us.

They taught for two weeks in the cooperative vacation church school, called on neighborhood families, invited them to attend our church, and visited many members and prospects in New Jersey, New York, and Long Island. They told their experiences at the Friday night gatherings, took part in conversational prayer, sang in the choir, played the organ and piano, conducted Sabbath services, gave the children's message, shared in presenting the sermon, and in general participated in the life of the church. They became so much a part of the church that it was hard to say good-by to them. Receptions were given June 22 and August 2, and a farewell dinner was held August 3.

We are also grateful to Peggy Williams Van Horn, who took part with them in conducting services and who did so much for our church in her year of dedicated service.

Since Mr. Savage's resignation as organist and choir director in April after 36 years of faithful service, our pastor's wife, Mrs. Barbara Saunders, has ably filled his place, starting after she had only two organ lessons. After attending Conference, the Saunders family had a vacation trip to Seattle. We welcomed them back September 7.

Our church planning retreat was held

at Jersey Oaks Camp September 20-22. The retreat began with supper Friday evening and closed with lunch on Sunday. The program included a Sabbath eve service and discussion, Sabbath morning service, "Facing Frontiers with Faith" by General Secretary Alton Wheeler, committee meetings, Sabbath vespers, slide program, planning session, and preparation of the church calendar. Mrs. Saunders and Peggy Van Horn had charge of the delicious meals.

Correspondent

SABBATH SCHOOL LESSON

for October 12, 1968

CHRIST OUR HIGH PRIEST

Lesson Scripture: Heb. 4:14 through 5:10.

Obituaries

LAWTON.— Hazel M., daughter of Hugh and Alice Stewart, was born Sept. 3, 1896, in Edelstein, Ill., and died Aug. 29, 1968, in University Hospital, Madison, Wis., after a long illness.

She was married to Clarence Lawton, Feb. 15, 1915, in Albion. Her husband, longtime Town of Albion treasurer, died May 8, 1960, and Mrs. Lawton succeeded to his office and served two years. She moved to Bradenton, Fla., five years ago.

She was an active faithful member of the Albion Seventh Day Baptist Church and served as choir director for many years. She was also a member of Royal Neighbors, Order of Eastern Star and White Shrine.

Surviving are a son, Ray Lawton, Milton; two grandchildren; and four great-grandchildren.

She was preceded in death by a son, Clyde, and a great-grandson, James.

Funeral services were held Sabbath afternoon, Aug. 31, in Ellingson Funeral Home, Edgerton, and interment was in Evergreen Cemetery, Albion. Her pastor, the Rev. A. A. Appel, officiated.

—A. A. A.

A Special Emphasis Issue of

The Sabbath Recorder

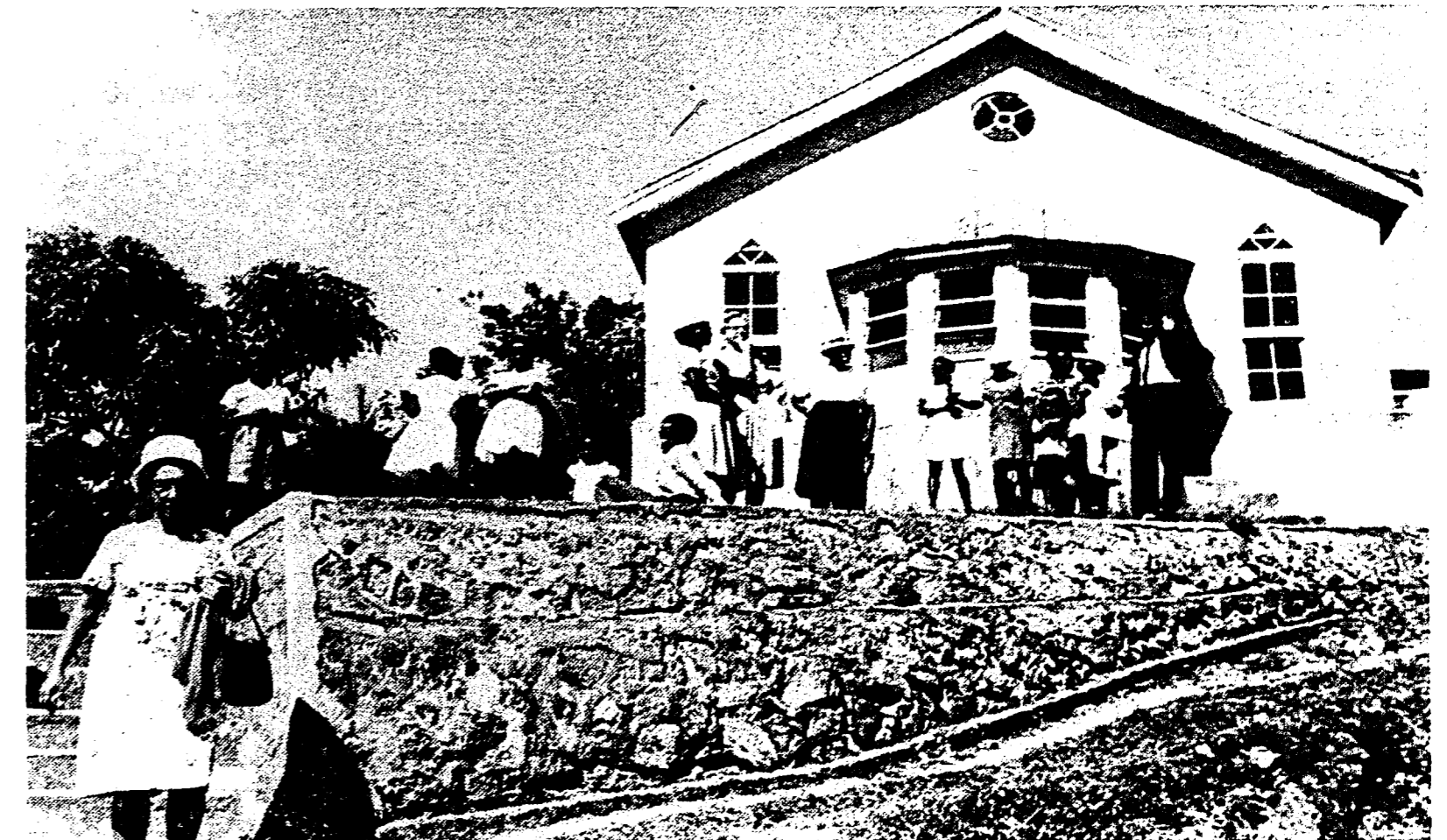
"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS



A Country Church in Jamaica

The Luna Seventh Day Baptist Church building is located on the top of Mt. Charles quite some distance north of Kingston — a beautiful spot overlooking verdant hills and valleys and giving a view toward the north shore of the island which Christopher Columbus called "the fairest island." Most of the country churches are served by local elders since there are not enough pastors to go around. Rev. Neal D. Mills, headmaster of Crandall High School, makes regular trips to Luna according to schedule. The Jamaican people take pride in their church buildings and keep improving them. See stories inside in the section devoted to Jamaica.