

The Sabbath Recorder

Marriages

Drew - Brossier.— George Drew, of Eustis, Fla., and Julia Rogers Brossier, of Orlando, Fla., were united in marriage, Feb. 24, 1969, at the home of Dr. M. Josie Rogers, in Daytona Beach, Fla.

—M. C. V. H.

Births

Wilson.— A son, Josh David, born March 4, 1969, to Paul C. and Becky Wilson of Westerly, R. I.

Accessions

DAYTONA BEACH, FLA.

By Baptism:

Therese Trede
Michelle Trede
John Jacob

Obituaries

AYARS.— Martha Cobb, wife of Erling E. Ayars of 7215 S.W. 54th Court, Miami, Fla., died Feb. 25, 1969, at the age of 77 following a long illness.

A native of Yonkers, N. Y., she was graduated from Alfred University. From 1924 she resided in Coconut Grove, Fla., where she became a member of St. Stephen's Episcopal Church. She also was a member of the D.A.R. In June 1967 she and her husband attended their fiftieth Alfred class reunion and on July 14, 1967, they celebrated their Golden Wedding anniversary.

Besides her husband Mrs. Ayars is survived by two sons, Arthur D. of Miami and Robert M. of Pen Argyl, Pa.; a daughter, Mrs. Margaret Hellig of Houston, Texas; 9 grandchildren and a niece.

Funeral services were held at St. Stephen's Episcopal church with the Rev. Canon Paul Reeves officiating. Burial was in the family plot in Flagler Memorial Cemetery.

—E. E. A.

COOK.— David Rench, son of David, son of David H. and Hattie (Rench) Cook, was born in Burlington Township, Mich., Sept.

15, 1900, and died at his home in Pomona Park, Fla., June 21, 1968.

His first wife died in an automobile accident June 10, 1946, in Union City, Mich. On June 19, 1948, he was married to Fern M. Severance of Battle Creek, Mich. Surviving beside his wife are two daughters, Mrs. Howard Priest, of Union City, Mich., and Mrs. Charles Crow, of Nakomis, Ill.; and one stepdaughter, Mrs. James Jacob, of Pomona Park, Fla.

He was employed as a communications specialist by the Crescent City, Fla., Police Department.

A funeral service was held in Crescent City, Fla., and later a Masonic service in Athens, Mich. Burial was in Abscota Cemetery, Burlington Township, Mich.

—M. C. V. H.

PALMER.— Evaline P., daughter of Eugene J. and Lulu I. Palmer, was born July 7, 1892, and died at Rockville, R. I., January 19, 1969.

Miss Palmer spent her entire lifetime in the area of Rockville. She was a member of the Seventh Day Baptist Church of Rockville and attended its services regularly until her death. She had been active in the Ladies' Aid and was well respected in the community because of her service. She is survived by a sister, Mrs. Lucy Johnson of Hope Valley, and a brother, Josiah of Coventry.

Funeral services were led by her pastor, Clifford L. Bond, and interment was in the Rockville cemetery.

—C. L. B.

RANDOLPH.— Greta F., daughter of Roy and Cora Bond Randolph, was born March 24, 1903, at New Milton, W. Va., and died suddenly March 8, 1969.

Miss Randolph, who resided in Salem, W. Va., was a member and deaconess of the Middle Island, W. Va., Seventh Day Baptist Church. She was a descendent of Jephtha Fitz Randolph, one of the early settlers of the Salem area. In addition to her church she was active in several professional and civic organizations.

Funeral services were held March 11 from the Harbert Funeral Home in Salem with Pastor Doyle K. Zwiebel officiating. Interment was in the Brick Church Cemetery at Lost Creek, W. Va.

—D. K. Z.



Crusade of the Americas in Guyana

The Crusade of the Americas came to Georgetown, Guyana, the last of February. With leadership from America meetings were held with overflow audiences and good results. Dr. Shadrack M. Lockridge, pastor of Calvary Baptist Church, San Diego, Calif., and Mrs. Martha Branham, concert soprano and soloist at First Baptist Church, Dallas, Tex., were featured in a two-hour program in the Georgetown City Hall on February 26.

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Earl Cruzan
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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Small but Mighty

The Church as an institution is receiving a buffeting from the strong winds of the world that seem to blow from all directions at once. It would be easier for the Church to hold its ground if there was more consistent direction in this opposing wind. To state the solution before defining the problem may not be proper, but this one thing is sure, if the Church we are talking about can be identified with the Church Christ was talking about it will stand secure, for "the gates of hell shall not prevail against it."

We are, indeed, in a period in which opposition is strong and the Church has to talk sometimes of smallness rather than greatness. It seems a bit strange to observe on the one hand much talk about uniting all denominations into one great ecumenical body and on the other hand to hear voices from large denominations talking about the faithful few, as if the true church is getting smaller and smaller. Perhaps it is a time for the smaller denominations that are sure they have a valid reason for existence to take heart.

A short editorial in a highly recognized journal gives the germ of a thought that could well be developed in a discussion group. We are witnessing the power of small things all over the world. The little nation of North Korea defies the mighty American Navy in seizing the Pueblo. Tiny Ghana does much the same thing to the Soviet Union. American forces are under attack in Vietnam. In the student world a little fraction of the students in great universities stops the wheels of education. Militant high school students, not really representing more than a fraction of those of their race, make demands of school boards. It appears that small minorities with or without worthy goals can mount attacks that are hard to stop, and more often than not they get what they want by their militant, disruptive tactics.

How does all this apply to the little church that feels it has a mission? The editor mentioned above calls attention to Gideon's band, to little David and the giant, and to what Jesus said about the mustard seed. He concludes pointedly, "If the number of those who remain true

to biblical principles seems infinitesimal, perhaps it is time to advocate Small Power—like the voice Elijah heard."

We may well learn a lesson by contrast—a method Jesus often employed. If the numerically small forces, bent on nothing higher than having their own way or building a power structure for themselves, can make such a stir in our national life or on the world scene, how much more should we as a courageous band of Seventh Day Baptists, bent on spreading truth and godliness, take courage and let our voice be heard. This is not only the day of big things; it is the day of small things. Are we equal to the tasks of the hour? We are not the only ones that feel the buffeting winds. Let us be known as being among those who rejoice at the opportunity to uphold the faith as strong soldiers when the forces are contrary.

Separation of the Races in South Africa

The problems and the ethics of apartheid (racial separation) as practiced by the government of South Africa are not as simplistic as might be assumed by religious leaders here in the United States or by church councils. We have a tendency to settle such questions in our minds by pointing to what we are trying to do in integrating the two primary racial groups in our country. Many of the Christians of South Africa point out that we would see the problem differently if we had large segments of three or four races.

The Baptist Union of South Africa has disassociated itself from a recent attack on apartheid issued by the South African Council of Churches. The Baptist Union Executive Committee objected to the comparison between adherence to the Christian gospel and a political system. They agreed that there was value in "drawing attention to aspects of our national life which should challenge conscience and engage the attention of all Christian people." But the Council of Churches' condemnation of apartheid was found to be unacceptable in much of its "theological reasoning and some

MEMORY TEXT

And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Joshua 23:14.

conclusions."

Another church in South Africa that has reacted strongly to criticism from America on this apartheid question is the Dutch Reformed Church in South Africa. It does not relish being told by its counterpart in the United States that it is not living up to the Christian faith when it fails to condemn the policies of the Republic of South Africa and "the system of apartheid and oppression is condoned and justified." The stated clerk of the South African Dutch Reformed Church, W. A. Landman wrote a well documented book of 144 pages *A Plea for Understanding* in reply. He must have felt that there was something to be said on the other side—as the Baptists do. He quotes the moderator of their church as saying that the difference in views on the South African policy of separate development have come about "not because of a difference of opinion on moral concepts and Christian ethics, but rather because of a different understanding of the situation, the facts of the total situation."

This is what the whole book is about, to shed more light on the total situation. One of the strong points made by Mr. Landman is the action of the International Court of Justice at the Hague in 1967. The charge had been made in the court, by the Organization of African Unity, that the apartheid policies were oppressive in nature and were designed for the specific purpose of subordinating the interests of the native population to those of the Europeans. The charges could not be substantiated and had to be withdrawn in hearing the case. The South African respondents urged the Court to send representatives to examine the situation for themselves. The invitation

was declined. The charges were proved untrue and therefore no action was taken by the court.

Mr. Landman attempts to show that his church goes along with the government policy of separate development of the different races because it is a real program of development rather than oppression. Whether or not he argues this to the satisfaction of all is not the question here. The point is that some of the denominations of South Africa, with a better knowledge of the total situation than we are likely to have, hold a different view of apartheid than is common in American church circles. Once more it may become apparent that we ought to hold up our criticism of our Christian brethren until we have good basis for judgment. This is not to say that the Baptists and the Dutch Reformed are right—just that they should be heard; they might have something we have overlooked.

COMING NEXT WEEK

Your *Sabbath Recorder* of April 7 is a "Mission Notes" special prepared by the Rev. Edgar Wheeler of Ashaway, R. I., who has been the editor of "Mission Notes" for the past eleven years. This is the second year that this missionary news publication has been combined with the *Sabbath Recorder*. Twice a year, April and October it goes to regular subscribers and a special mailing list. It will be in brown ink to distinguish it from the other first-of-the-month special emphasis issues (blue). Look for mission field stories well illustrated with pictures. Use it to show your friends what Seventh Day Baptists are doing.

Eastern Association

Eastern Association meeting will be held in the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., June 6, 7, 8, 1969. Theme for the meetings will be: "I will make you fishers of men" (Mark 4:19).

God's Smuggler

(Book Review)

This book is the true story of a Dutch Christian called Brother Andrew and the fairly large organization to smuggle Bibles into countries behind the Iron Curtain. It is told by John and Elizabeth Sherrill, noted columnists who like to write on religious subjects. They have been on the staff of "Guideposts" magazine for the past sixteen years. The book, copyrighted in 1967 by the New American Library, lists at \$5.50, but can be secured much cheaper through the Family Bookshelf.

The story of a wayward Dutch boy who enlisted in the Army to see the world and who carried a Testament with him but refused to read it until he was brought home wounded, with the prospect of never walking again, unfolds in an almost unbelievable way. He was later converted and, though absolutely without funds, was able to go to England for Bible school training and to meet the kind of people who inspired him to live strictly by faith. He then undertook the impossible task of visiting Iron Curtain countries and smuggled in the Scriptures.

The poignant stories of people trying to carry on church work without Bibles and often in constant fear of detection and reprisals come alive in a book that will strengthen the faith of readers.

How Brother Andrew and his helpers secreted Bibles in their cars and got them across national borders seems unbelievable, but it is true. It was the unmistakable hand of God. It reads well. It is intimate. It is exceedingly current, describing events right up to 1968.

As a postscript, it might be added that it is reported that since the publishing of the book the long-expected has happened—one of "God's Smugglers" has been caught—whether in the U.S.S.R. or one of the other countries is not known to your editor. Men of zeal and courage are willing to take risks for the gospel. Who follows in their train?

—L. M. M.

Planning Committee Holds Spring Session

By Alton L. Wheeler

The members of the Planning Committee of our denomination were assured that they were as welcome as the first day of spring as they convened in Plainfield, N. J., April 17-21. Those attending included Rex E. Zwiebel as executive secretary of the Board of Christian Education, Everett T. Harris as executive first vice-president of the Missionary Society, Leon M. Maltby as corresponding secretary of the American Sabbath Tract Society, Gladys Drake as president of the Women's Society, Edgar F. Wheeler as first vice-president of the General Conference, and Alton L. Wheeler as general secretary and chairman of the committee. Edgar Wheeler very ably served as scribe.

High on the priority list of some thirty items on the agenda were projected planning for Facing Frontiers with Faith through 1971, promoting evangelism and further developing and considered expanding of the Dedicated Service programs.

Facing Frontiers with Faith

During Year IV of a five-year cycle dealing with Facing Frontiers with Faith, attention will be called beginning October 1, 1969, to "Strengthening Our Witness as Seventh Day Baptists on the Home Field." Details of this program will be shared in the near future, and the Year IV Program Packet will be distributed to the churches from the office of General Conference on or before April 25.

Evangelizing

Continuing to witness for Christ in cooperation with some eight other Baptist conventions and conferences in a Crusade of the Americas (COTA), our churches and Sabbath Schools will be urged to devote much time and energy in evangelizing. Schools will be invited for a second year to join in the "Participation Covenant" involving the many in surveying, calling, increasing enrollment,

etc. Churches will be challenged to continue in their witness for Christ developing plans for personal or mass evangelism.

Those who know of the effective and talented skills of Miss Constance Coon in organizing Bible clubs in parishes and in training leaders to continue such a ministry will be pleased that the Missionary Board has employed her for another year as "assistant in evangelism." Her services have been so much in demand that those churches making application for her help in the future will want to make application well in advance.

Rev. Mynor G. Soper, who for years has felt called of the Lord especially to evangelize, has been employed by the Missionary Board as "evangelist on the home front." (See *Sabbath Recorder*, March 24, 1969, page 8, for a description of the man and the mission to which he aspires.)

Coordinating of Dedicated Services

As some five types of Dedicated Service plans have been developed, supervised and coordinated by the Planning Committee, it was realized that the need had become increasingly evident for guidelines to be drafted. In the near future these will be distributed to groups and individuals involved in the various ventures and will be available to others on request. Additional guidelines have also been developed pertaining to dedicated service workers going overseas, to workers returning to their home churches from any field of service and to summer project directors and sponsors.

Consideration of Other Matters

Among many other items on the Planning Committee's agenda were the sharing of board plans, further analysis of projected five-year budgets and 1970 OWM budget askings, coordinating of program suggestions to offer to the churches through 1969-70, listing travel plans of the denominational leaders through 1969, developing further plans for stressing the importance of prayer including the COTA Prayer Partners plan, the SDB Prayer Fellowship plan and looking forward to the "Week of Prayer"

promoted among Seventh Day Baptists around the world, January 4-10, 1970.

Previous sessions in this Conference year were held September 16-19, 1968, and December 30-January 5. The next meeting will be held August 7, 8, at Plainfield, N. J.

Not Like Other Men

The story is told of a meeting between Winston Churchill, Franklin D. Roosevelt and Mahatma Ghandi. The two Western leaders asked the Indian a very pertinent question, "Mr. Ghandi, would you like to become a Christian?" The reply came forthright from the Mahatma: "When I look at the Western Christ, I can love him. I can adore him. When I look at the Western Christianity, away with Christ."

"Two men went up into the temple to pray; the one a Pharisee, the other a publican."

There seems to be no place on earth where we hear more thanks repeated than in church. There all hearts seem to be very thankful. Sometimes so thankful that a prayer becomes rather subjective—"Our Father, we thank Thee for . . ." "We thank Thee because we are . . ." "We thank Thee for having . . ." "We thank Thee for all that Thou hast done for us . . ." Then with very little more, and at times with a little less sincerity, the prayer ends something like this . . . "We are saying thanks in Jesus' name."

The Church needs to be on her double watch in an age such as ours, so that she does not become the "Thank-Full" church. Jesus said, "Two men . . . the one a Pharisee."

The Pharisee was supposed to be God's watchman and should therefore have seen the poor publican in need of the crumbs from the Master's table, but he was so thankful for what he was that all he could really see was how good he was and how bad was "this publican."

One day, in a conversation with a minister, I suggested something which he deplored. I asked him, "What if you

found yourself in that position?" My friend replied, "I — ? Do you think I could ever do that?" I later saw my friend do something like that. I was knocked cold. "Let him that thinketh he standeth . . ."

Christians are apt to stand in critical judgment of others with the assurance that they could never find themselves in certain similar positions. Peter went so far as to say: "Though I should die with Thee, I will never forsake Thee." Peter was the first to deny his Lord — with swear words.

Sometimes the things we think we see and hear in others are not the things they *really* do, and, worst of all, the things of which we hear in them would never even enter their thoughts. The Pharisee should pray with and for the publican if he thought the publican such a lost sinner, but he thought himself so much saved that the story said that the publican went out a more justified man.

We should, as we pray, feel like the poet, "We share our mutual woes . . .," then conclude: "Teach me first to feel my weakness and to feel for strength divine."

Paul said, "O wretched man that I am! who shall deliver me from the body of this death?" The Lord's answer to this is: "My grace is sufficient for thee." Isaiah said: ". . . I am a man of sinful lips." The Lord said: "Lo! This hath touched thy lips . . ."

"Sin and despair like a sea wave cold, threaten the soul with infinite loss." Your soul, my soul. Look, brother, look. "There is flowing a crimson tide. Whiter than snow we may be today." "Who is he that condemneth? It is Christ that died, yea, rather that is risen again."

—Name withheld

SABBATH SCHOOL LESSON

for April 12, 1969

GOD REVEALS HIMSELF IN THE BIBLE

Lesson Scripture: Hebrews 1:1-4; 1 John 1:1-4; John 20:30-31.

THE SABBATH RECORDER

Using What You Have

A serious flaw of major consequence continues to hamper Christ's Church in many areas of witness and work. The matter is encased in how one uses his God-given abilities for the advancement of the Kingdom. I am fully aware this is not a new theme in any sense; in fact it is quite belabored. Even at the risk of being stale or old-hat let me say that what we do with what we have is of great importance.

Jesus was getting at this in His parable of the talents. His reply to the one-talent man who chose to preserve instead of develop what he had runs something like this: "You lazy rascal!" said the Master, "you knew that I reap where I have not sown, and gather where I have not scattered? Then you ought to have put my money on deposit, and on my return I should have got it back with interest" (Matt. 25:26, 27 NEB).

Now I am sure this ought to get to us. Jesus did not illustrate, as some think, in terms of wealth, but bore down upon the whole of life in how we use the "differing gifts" which are ours. Ability to do, to think, to act, comes only through the risking of self. Exposure is a dangerous thing because faults are apt to be revealed as well as the fine points. It's just plain risking one's neck! The "rascal" servant was wise enough to sense how God reaps without sowing, but was peculiarly uncertain as to the blessing of effort. He couldn't dare himself to risk the one that he had, so buried it with the expectation that at least he could hang on to that small portion. There would be safety. No going out on a limb for him. Anyway, you know how it is.

When we stop here for a moment there is consideration that Jesus could have chosen to remain in the safe path Himself. What's more He would not have had to face judgment as did the servant. Just here, however, we begin to understand His daring. The Hebrews were, without doubt, basically religious. Much of it apparently was only an external mixture of cumbersome law coupled with custom.

The real needs of people for compas-

sion, love and justice were seemingly ignored. God had been relegated to another realm characterized by indifference. Let me say that some families and individuals still had a vital faith, but on the whole it was a genuine lack. Tragic indeed was the human dilemma.

A risky business it was when Jesus came walking into history. Life and faith were resurrected from the shackles of religiosity and made real once again. Such encounter of concern was most dramatic in that He cared enough to risk Himself for the sake of man's potential to feel and know the presence of God in life. By the time He told the parable of the talents His course was already fixed in risk. There was no turning back. God has already dared to act. His Son became the incarnate action. That the risk became a cross comes as no surprise, but the amazement comes in that love dared so much.

There is a risk in using our one talent for Christ. This will mean exposure to inquiring minds, criticism, sometimes showing up faults, human frailty and even weakness. The temptation will be not to go that far. It's a strange thing that evil never faces that particular temptation. If the flaw is to be corrected we are going to have to take a new hold on boldness, using what we have for Christ. There can be no waiting for what extra talent we would like to have. Whatever extra interest is added to the first talent seemingly comes from God through the bold use of the first possession. Is this not blessing?

You know what is your one talent. Use it for God's glory. You may soon realize the extra dividend of another. If so, God has balanced the cost of usage in the eternal ledger; then who can believe that God is far off?

—George J. Spencer

Mineral Ridge Baptist Church
Route 4, Boone, Iowa

Young people have rights — not the right to everything money can buy but certainly, as a 17-year-old wrote, "to all the things money cannot buy."

**Morning Meeting
at Mkwanda Village**
By Mrs. David Pearson
Blantyre, Malawi

Would you like to look in on a service of about 75 adults and children, seated on the ground between a corn field and a mud hut, as they hear a message from God's Word? This is how it began.

At a recent Advisory Committee meeting of the Blantyre church one of the matters discussed was the attendance at our regular worship services on Sabbath afternoon. The fact that so many of our members are so distant from the meeting place was seen to be a problem.

One family, the Nkatas, live about 7.5 miles east of the chapel in Limbe. Mr. Nkata and his oldest son, Lawson, have been faithful in coming on bicycles. A daughter, Marg, with a neighboring Seventh Day Baptist girl, have frequently walked the distance. Mrs. Nkata occasionally has been able to make the trip (on foot) when Marg would stay home with the five younger children. What could be done to help such a family? It was decided to begin branch meetings at their home.

Services are being conducted at 9:30 on Sabbath mornings at the time others are being held in different local areas. Either Pastor Manan or Missionary Pearson are usually able to be at this service, assisted by the ministerial students. On occasion when other trips are planned, the students care for the meetings.

On February 15, Mr. Harawa, Mr. Msowa and the Pearsons made the trip to Mkwanda Village, where the Nkatas live. Instead of meeting in their home, arrangements had been made for the service to be conducted in the open, at the local chief's house. Mrs. Nkata and Marg began to carry chairs from their home to the chief's place. These and others were arranged for visitors, and a mat was laid out on which some of the ladies could sit. We gave greetings to the chief and the women who were sitting on the

ground shelling beans. When our small group was settled, we began singing, the Pearsons using trombone and accordion to accompany the group. As the singing proceeded, other village people began to gather. A few ladies would come down the path and peer around the stalks of corn to see what was happening. When there was a pause, Mr. Harawa spoke to the strangers and invited them to come up closer. As other songs were chosen, more men and women assembled, and children gathered, until the clearing was well clustered with people. We were thankful that they did not leave when the singing stopped.

Mr. Harawa and Mr. Msowa gave testimonies of what Christ has done for them. Then there was a message for the children, using the bright colored pages of the Wordless Book to explain how Christ's death forgives our sin and gives us the hope of a heavenly home.

For the sermon, Pastor Pearson used the question of the Lord to Adam, "Where art thou?" He explained clearly that God's question to each one now is the same, but not where are we as to location, but where in our relation to Christ. "Are you following Christ, or are you going another way?" he asked.

At the close, the people were invited to come to the home and meet with us for Sabbath School, or to come later to Mr. Nkata to talk about Christ.

About 20 gathered for Sabbath School, and divided into three classes. There was an elderly retired chief who had previously expressed a desire to follow Christ, and began study in a baptismal class.

As we finished our meetings for the morning, had our lunch, and left for the afternoon worship at Limbe, we thought of the value of having begun services at Mkwanda village. How much better that the whole Nkata family, plus interested neighbors, have the privilege of studying God's Word together, and also that many other villagers might hear the message of Christ's salvation. May the Holy Spirit work in hearts to give them faith and willingness to believe.

Witness Through Listening

(Some thoughts expressed in this article are taken from the February 1969 issue of "Good News," a publication of Augsburg Publishing House, Minneapolis, Minn., and are used with permission of the editor, E. T. H.)

To be an effective witness for Christ is the heart longing of many a Christian layman. As plans for a Seventh Day Baptist Visitation Evangelism program are being discussed in the churches, as part of the Crusade of the Americas emphasis on spiritual renewal, many a layman says to himself, "I want to take part but I don't know how." One suggested way to improve our witness has been titled, "Witness Through Listening."

It is not enough to be able to talk easily and fluently about Christ. In fact talking too much may do more harm than good. If one would be an effective witness he must learn to listen carefully and then make his own words meet the other man's need.

To speak too quickly is not the answer. To have a cut and dried, memorized speech is not the answer. A few years ago the Seventh Day Baptist denominational emphasis was stated as "winning the right to speak for Christ." By this was meant that the visitor must really care about the one to whom we are witnessing for Christ.

In the article mentioned above Dr. J. I. Packer has stated this matter clearly. "The right to talk intimately to another person about the Lord Jesus has to be earned, and you earn it by convincing him that you are his friend and really care about him." The best way to convince anyone you really care about him is to listen to his words and stand ready to lend a helping hand when needed. Actions speak so much louder than words.

A real friend will not cut in on another person when he is talking. He will give his friend a chance to say what is on his mind. He checks himself from breaking in. He does not let his eyes and thoughts wander, getting ready to say his own speech. He really listens. Then when it comes his turn to speak he will have

something to say that may contribute to the conversation.

The Rev. William Gast in the "Good News" article wrote as follows: "There is much good news in the Gospel. Sometimes it relates to the forgiveness of sins, sometimes to the promise of eternal life in Christ, sometimes to the fact that God will take care of us in this world also. We need to get the proper promise from the Word of God to the proper need of man.

"For instance, if a man is anxious about his financial future, he is not going to find much news in the statement, 'Christ died for your sins,' but he can find a great deal of good news in the promise, 'God will supply all your needs according to His riches in Christ Jesus.' This is not to say that this man does not require the forgiveness of his sins — all men do — but it is to say that if we want to win him to Christ, we must meet him where he feels his need, and not where we think he ought to feel it. It may well be, that as he finds joy in trusting in God's providence, he will later come to find the joy of trusting in God's mercy."

A good listener will find himself becoming more effective in his witness for Christ. His words will reach more deeply into the other man's heart and life. As we prepare to take part in the visitation evangelism program of our churches during coming months let us think prayerfully about this matter and if it seems good, take it to ourselves.

NEW TITHER'S TESTIMONY

We have a growing family and in recent years we have had great difficulties with finances. A few months ago now when things seemed to be worse than they had ever been I began tithing our money. I had been giving of time and talent for a long time — but money was something else. What a blessing tithing is! It thrills me so — and I find we have more somehow even though our income hasn't changed. Jesus Christ is all the world to me. (March 20, 1969).

The Challenge of World Hunger

By James MacCracken

Executive Director of CWS

When I was a child, the feverish activities leading to Thanksgiving and Christmas, and sometimes Easter as well, included delivering a basket of food to the widow lady and her children. Each of us took a can of pumpkin or a box of corn starch or a loaf of bread to Sunday School. Thus we met the problem of world hunger as we saw it in our midst.

Now, social conscience and welfare teachings indicate that this is not the responsible way for us to address ourselves to those in need.

World hunger has passed the day of silence. Now, hunger is documented, photographed and televised. The electronically-based, affluent North and West witness, and are spasmodically moved by, the starvation of hordes of human beings elsewhere (a former Food for Peace director estimated 10,000 daily).

We know that a holiday basket simply is not an acceptable solution when our part of the world, with 15 percent of the population, consumes 85 per cent of all manufactured goods and commodities while the other 85 per cent of humanity in the South and East have only 15 per cent of the things needed for survival.

I would describe world hunger in terms of four related problems: 1) belly hunger; 2) population explosion; 3) homeless people; and 4) identity of self and community.

Belly Hunger— My mother, Victorianly genteel, tried — obviously in vain — to get me to say “stomach” rather than “belly.” But when a person starves, it’s his belly that distends, not the internal organ of the stomach.

Pictures of Biafran and Nigerian children come to mind. Identical pictures of five years of starvation and total urban destruction in Southern Sudan do not. But bellies are swelled in both places and, with or without photographs, hunger is real.

Population Explosion — Medical missions have established an effective min-

istry across the world but, as people lived and reproduced, who could teach them to feed and clothe and house their children? Church World Service feeds and helps six to ten million people per year in 37 countries. But the annual net population increase in those countries is 27 million! In areas where the net population growth was five to seven per thousand, the increase now exceeds twelve per thousand, producing virtual famine conditions.

Homeless People — Elfan Rees of the World Council called our time “the century of the homeless man.” He spoke of political exiles and refugees voting with their feet. But these refugees — five, then eight and ten and finally twelve million — are small in number in comparison with tens of millions drawn to cities in their own countries.

Still they flock into the cities—10,000 a month from the Brazilian northeast into Sao Paulo State; in a decade, more than a million. Multiply that place by other cities and you get the picture — millions of hungry, desperate, homeless men.

Identity of Self and Community — A Vietnamese boy standing on the dry sand of the refugee camp at Tuy Hoa scowls from the One Great Hour of Sharing (March 23, 1969) poster. I can imagine him asking: “What do you do for me? You give me food to eat today, but how do you help me prepare to live with the world as it may be ten years from now?”

In the *favellas* of Rio, amid sloth and garbage and landslide wreckage, are the numbered family mailboxes of human beings seeking identity.

You can’t dump off a turkey dinner and be done. You can’t do it *to* them or *for* them. You have to find new and sensitive ways to do it *with* them. And that requires communication, patience, cool heads and careful planning. You can’t do it amateurishly. But professionalism must be related to *their* mores and to *their* abilities to conceive change. You must listen!

The churches have no *primary* responsibility for world hunger. Nations and banks and merchants and the people

themselves seek answers. The churches supplement and dare to risk resources on what seem to be sound ideas. But, most important, they contribute the difference-making element of Christian compassion—they care! For me, the reason for joining the world’s masses in their fight for survival is simply, “Feed my Sheep” — not *how* or *whether*. Just feed them!

Speaking of Violence

By a high school graduate*

What is it that makes us violent? Violence undeniably runs deeply in our past. Our country was conceived in violence. Since the Revolution there has been an unending list of national traumas from slavery, to a war for every generation, to great depressions. Even in the way we remember history we favor the violent. Every American remembers George Custer who subdued Indians with carbines, but how many remember William Penn who subdued them with kindness?

Another factor which makes violence so abundant in the American character is what I will call the verbal overkill. Americans love to slaughter each other with words as well as weapons. The society suffers when District Attorney William Alexander of Dallas snarls on a T.V. show, “Earl Warren shouldn’t be impeached — he should be hanged,” or H. Rap Brown cries “How many whites did you kill today?” or when Lyndon Johnson is routinely branded a mass murderer. Eventually these verbal assassinations become physical assassinations.

“Is it the best of times or the worst of times?”

As we of this generation see it, the real problem is seeing the differences in America the ideal and America the real, which has been a problem of the previous generations. It is our job with the power that will soon be at our fingertips to close the gap between “America the beautiful” and “America the real.”

* Excerpt from the salutatory address delivered by Denny Butts at Alfred-Almond Central School graduation June 24, 1968. Sent by his pastor.

Uniform Bible School Lessons

The uniform Bible school lessons, such as those in our *Helping Hand*, are used by approximately 30,000,000 people around the world. With this knowledge at hand the Committee of the Uniform Series, Division of Christian Education, NCC, meets annually to plan the cycle spread, and for the individual lessons.

The executive secretary of the Seventh Day Baptist Board of Christian Education has been a working member of that committee several years. This year’s meeting was held in New York City, March 10-14.

Representatives from approximately 30 denominations participate. The total group is divided into units that work on assigned quarters. Each unit has editors or writers working on lessons for adults, the youth, and the children.

Unit themes, general lesson titles, and age group topics are selected, along with background Scripture, the printed portions, the devotional Bible readings, and the memory selections. Then individuals are assigned certain lessons, and points of emphasis for lesson writers are written. All this is done by sub-groups according to age-group interest.

After that the total quarter lesson unit convenes; all review each individual’s work. Each detail is scrutinized and suggestions are made which will form a unit of thought for any one given week.

When this is done the four quarterly committees meet in one unit according to age groups; i. e., all the adult material for one year is thoroughly reviewed by all interested in adult work, the youth material by youth editors, and the children’s material by children’s editors. The lesson suggestions are literally torn apart and suggestions for improvement are made.

Once more we meet as quarterly committees to “gather up the fragments,” repair the damage, and the lesson suggestions are reconstructed so as to be as usable as possible by writers of many different persuasions.

All the material set for one year is then

turned over to the Division of Christian Education staff who have it mimeographed and sent to all denominations that use it, for additional criticism. The denominational staffs study the material, make suggestions, and send it back for final study and decision.

Then the entire group votes its being copyrighted, printed, and sent to all denominations and private publishers of the Uniform Lessons.

This year we put the final touches on the lesson suggestions for 1972-73; did the bulk of the work on those for 1973-74; and laid plans for those for 1974-75. Each lesson year is worked on by a separately chosen committee. Thus everyone gets to work with almost everyone else during a three year period.

Dr. E. Lee Neal of the Disciples denomination is chairman of the Committee on the Uniform Lessons. We count it a blessing to work with Dr. Neal and the other highly consecrated members.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The leaders of the churches of the Eastern Association as they continue preparations for the hosting of Conference at Nyack and the youth and young adult Pre-Conference retreats.

2) The enlarging work in Guyana, for the church at Kitty, which has requested our prayers, and for Samuel Peters of that church who is studying for the ministry in Jamaica.

3) The four mature men in Jamaica who are trying to finish their ministerial training studies before July.

4) The Schenectady church as it searches for a new pastor in a field described as "white unto harvest."

Suggestions for intercessory prayer are solicited from all who see the need. Send them to the editor or to the Conference president so that there can be many voices raised in intercession for the people who most need to be upheld at the throne of grace.

WOMEN'S WORK—Mrs. Earl Cruzan

S. D. B. Prayer Fellowship

The idea for prayer partners has been fostered and encouraged as one plan in which Seventh Day Baptists can become spiritually involved in the Crusade of the Americas. As many of you know, prayer fellowship cards were distributed to the women's societies and churches during the spring and summer of 1968 and the prayer partners were assigned in December of that year. Insofar as possible, families were assigned with other families, individuals with individuals and groups with groups. Since participants in the United States outnumbered those from other countries, it was necessary for some from one section of the U. S. to have partners from another section. Also a few exceptions had to be made in relationship to age levels and a number of other factors.

Some facts and figures have been summarized which may be of interest to everyone. There was a total of 185 requests; 95 from those living in the United States, 36 from Jamaica, 8 from Guyana, 11 from Brazil, 6 from London, England and 30 from Mexico.

There were a greater number of requests made by men than women from Jamaica and the reverse was true in the United States.

Where a group request was indicated, it was counted as one request rather than the number participating within the group. There are three Sabbath Schools, seven youth fellowships (junior and senior) and six women's societies.

Although only 16 churches in the United States asked to participate as church units, yet there are 16 other churches represented because of the youth fellowships, women's societies and Sabbath Schools which are participating groups within the churches.

There were six requests from lone-Sabbathkeepers.

Whether you have an assigned prayer partner or not, all can unite to accept the truth and hope expressed in the Crusade theme — "Christ the Only Hope." Do

we believe it? Are we praying that many people will decide to follow Christ's teachings? Are we becoming personally involved in witnessing to our faith?

We can strengthen each other in sharing testimonies of how God answers prayer as we are joined in this Seventh Day Baptist Prayer Fellowship in 1969. I would urge you to write to me of personal or group experiences.

As we continue in our prayer relationships, we pray that these experiences will bring deep spiritual blessings to all in this country and other countries in this hemisphere.

—Mrs. Arthur Drake

Youth Retreat in Milton

By Alice Rood

Milton was the scene for a "Pray in Retreat" of the North Central Association during the weekend of February 21-23. Having around 45 there, we had representatives from Battle Creek, Mich.; Dodge Center, Minn.; Albion and Milton, Wis. "Prayer" was our theme and the main reason our retreat was such a success. Let me further explain.

When word came from the other groups as to the best date, we had 11 days to plan a retreat. What were we to do? Should we still have it or not? In trying to decide, the "don'ts" seemed to overpower the "do's," yet there was uncertainty in all areas. Prayer was the only answer and it was prayer that opened the door for us. After praying, we felt definitely that the Lord wanted us to have a retreat. Through cooperative group planning, willing people and strong help from Him, we did plan it. Now it is evident why the Lord led us this way.

The highlight of the retreat seemed to be the prayer sessions. After a presentation about misused prayer and group discussions on prayer, we divided into four groups for prayer. Each felt close to God as they talked with Him through conversational prayer. This type of prayer was new to many, but its power was soon being shared by all. God had become very real. Also, we all had a chance

to look at our own lives through a piece of wire. Each person was given ten minutes to shape a piece of wire into a representation of his life and then explain it to another person. This turned out to be quite effective. Of course there was fun and fellowship. Just being with a large group of SDB young people created a strengthening power.

These all helped to create a "spiritually spirited" retreat. When the other groups left Milton, determination was carried back to meet weekly for prayer at the same time that the Milton group meets. Also during the weekend some made definite decisions for dedicated service.

Experiences like this make me want to burst for joy! Now prayer has a new meaning to many of us. After seeing the rewards from the retreat, we thank God for showing us His will through prayer. You know, God isn't as far away as some people think. He's as close as can be, they just don't know where to look for Him. Why don't they try prayer?

Crusade of the Americas

One of the large public meetings to promote and carry forward the evangelistic program of the Crusade of the Americas in which Seventh Day Baptists are cooperating is scheduled for July 3-5 in Nashville, Tenn. It is the Baptist Men's Congress on Evangelism and Lay Involvement. Elaborate plans have been made, including the appearance of outstanding soloists for the musical part of the program.

The congress is being sponsored by the Men's Department of the Baptist World Alliance, of which George W. Schroeder, executive secretary-treasurer of the Brotherhood Commission of the Southern Baptist Convention, is chairman; and by the Pan American Union of Baptist Men, of which Owen Cooper, Baptist layman of Yazoo City, Miss., is president. Planned as an activity of the Crusade of the Americas evangelistic effort, the congress is expected to attract laymen from about 40 states and more than 12 Baptist bodies in the United States.

—BP

ITEMS OF INTEREST

GUYANA FILMSTRIP

There was strong demand for the new Guyana filmstrip for use on March 29, this quarter's mission emphasis Sabbath. The two slide sets handled by the Missionary Board and the four copies of the filmstrip available from the audio-visual library of the American Sabbath Tract Society were on order even before they were produced by the chairman of the committee, Fred Ayars. Not only were these sent out, but all other Guyana filmstrips were also in use. This latest one has the advantage of tape recorded sound sent by the missionaries who took the pictures in Guyana.

It is hoped that churches will continue to send in orders for this new mission field filmstrip as well as the others. The emphasis on missions need not be limited to one Sabbath per quarter, which creates a distribution problem; it should be continuous. We have much dedicated service involved in producing our own filmstrip and slide programs. Let us appreciate it and make full use of it, being careful in the handling and the quick return of all materials.

Revival Said Progressing Among Space Scientists

While Apollo 8 and Apollo 9 astronauts were hurled into orbit from nearby Cape Kennedy, a spiritual revival has been in progress among a great host of the scientists, engineers and technicians who plan to put the first man on the moon.

This is the observation of Adrian Rogers, pastor of the First Baptist Church of Merritt Island, which has been the center of much of this spiritual activity, he added.

A significant number of highly-paid space center workers have resigned their positions to enroll in theological study or take positions in Christian work and service, Mr. Rogers said.

At present 13 of these men are already serving as pastors, ministers of

music, or in similar church-related positions, he added.

Mr. Rogers also emphasized that the intelligent and highly-trained people of the space center still respond to the authoritative preaching of the Bible, stating that "Bible-centered teaching and preaching joined with Spirit-filled laymen can bring revival anywhere."

—BP

Marlboro Meetings

The Marlboro church in South Jersey has been praying and preparing for special meetings all winter. The time is now at hand. The Rev. Eugene Fatato, pastor of the Battle Creek Seventh Day Baptist Church comes to the Marlboro church for a short series of public meetings running from April 3 to 6. In this year of evangelistic outreach this country church is among the first to schedule meetings of this type. Prayer is needed for the success of the effort.

Milton Student Newspapers

Milton College with its 650 students is now served by two student newspapers instead of one. The papers are in sharp competition and both are reportedly having financial problems. The traditional student paper known to alumni from way back when (73 years) was *The Wildcat* (formerly the *Milton College Review*). Here is the story gleaned from the village paper.

The competition started last fall when the school's official student paper, *The Wildcat*, changed its name to *eXperimental Spectrum* and its format to a somewhat psychedelic magazine style. A dissatisfied group of students, headed by former *Wildcat* editor Mike Linder, started a more traditional competing paper called the *Blue and Gold*.

Milton president Kenneth Smith said he was "pleased with the overall activity—except for the obvious lack of love between the two editors."

Reporters from several papers remarked on the novelty of the situation here, in which the "underground" paper is traditional in format while the established student paper is "way out."

NEWS FROM THE CHURCHES

PLAINFIELD, N. J.— From January 9-30 several of our members attended the Clergy Association's weekly series of meetings called "Mobilization of the Churches and Synagogues to Build the City." Education, housing, and attitudes were considered by the speakers. At the Sabbath Eve parsonage meeting that followed each gathering the topic of the previous evening was discussed.

Tithing Emphasis Sabbath, January 25, included Pastor Saunderson's sermon on "God's Command, Love's Demand," a simple "Meal of Sharing," and an afternoon meeting on "Tithing and Stewardship," at which several spoke about the blessings of tithing. Over \$80 was realized for our coming SCSC evangelistic program. Our four ministerial students were present that Sabbath.

The Evangelistic Committee has held four workshops on "Witnessing for Christ," led by the chairman, the Rev. Alton Wheeler, on Sabbath afternoons, February 8 and 22, March 8 and 22, with 15 or more present at each session. Many calls have been made, to put into practice the techniques and enthusiasm gained from the workshops. Special consideration was given to the evangelistic opportunities of Sabbath School teachers.

We have greatly appreciated the work of our assistant pastor and his wife, Dale and Althea Rood, since last fall. Pastor Rood is attending Crozer Theological Seminary in Philadelphia, and he has been with us at least every other weekend. He has assisted in the worship services, given children's sermons, and helped the pastor with visitation and in other ways. On February 15 and March 15 when Pastor and Mrs. Saunders were away, Pastor Rood had charge of the service and Mrs. Rood played the organ.

On January 28 and February 26 Pastor Saunders was duty chaplain at the Camp Kilmer Job Corps Center.

Our senior deacon, Frank Langworthy, was 90 years old March 9. He was honored at a parsonage dinner party following church on March 8.

—Correspondent

FARINA, ILL.— The church business meeting was held after the church services on Sabbath day, February 1, 1969. It was voted that the church permit Clarence White to conduct Friday night services in hopes of interesting others in our Sabbath doctrines.

Through the medium of tapes and slides, Mr. White has interested quite a few people other than our regulars.

We pray for the success of his efforts.

—"Heart and Mind"

NORTH LOUP, NEBR.— The youth of our church began a community religious census in the village during Christmas vacation leaving a booklet "A New Life" in each home. They were hampered by adverse weather.

The new year began with communion and traditional New Year's fellowship dinner on the first Sabbath of the year. This was the 65th annual New Year's church dinner.

Week of prayer for Seventh Day Baptists was observed with cottage prayer meetings each day of the following week with "The Hearts of Men" as the theme, closing on Sabbath Day with Prayer Day for the "Crusade of the Americas."

Pastor Duane Davis, Mrs. Menzo Fuller and Mrs. Vernon Williams attended the Baptist General Conference of Nebraska meeting concerning the "Crusade of the Americas" at York in January.

Ron Goodrich of our church and president of Mid-Continent Association brought the message "Time to Be Bothered" at our morning worship February 8. This is the associational theme for the year with the annual meeting to be held at North Loup next October.

Some of our officers and teachers attended the Central Nebraska Sunday School Convention in Grand Island, February 12 and 13. Workshops were both interesting and instructive.

During the winter season a program of colored slides, "A Tour of Seventh Day Baptist Churches," was shown at Sabbath eve worship, youth meetings and Dr. Grace Missionary Society with Pastor Davis as narrator.

Attendance has not been up to normal

during the winter months due to illness, drifted snow and poor road conditions. With spring just around the corner we hope for improvement in all respects.

—Correspondent

Accessions

MILTON, WIS.

By Letter:

Janice Louise Skaggs
Raymond H. Sholtz
Frances B. (Mrs. Raymond H.) Sholtz

Obituaries

BRENNICK.— Harlon, son of Charley and Margaretha Petersen Brennick, was born at North Loup, Nebr., May 22, 1903, and died at Ord, Nebr., Jan. 30, 1969.

Harlon's entire life was spent in the community of North Loup. He was united in marriage to Helen Louise Hutchins Sept. 30, 1929. From 1942 until his death he served as village marshal, street and water commissioner.

Surviving are: his wife Louise; one daughter, Mrs. Janeane Abel of North Loup; one brother, Robert of North Loup; two sisters, Mrs. Pearl Mulligan of North Loup, and Mrs. Mary Weed of Alliance, Nebr.; and three grandchildren.

Funeral services were held at the Seventh Day Baptist church, conducted by the Rev. Duane L. Davis and the Rev. Mynor G. Soper, with burial in the Hillside Cemetery of North Loup.

D. L. D.

MARIS.— Myra Stillman, daughter of David and Electa Stillman, was born on "Seventh Day Lane" near Nortonville, Kans., March 12, 1878, and died at Nortonville, March 14, 1969.

On Nov. 12, 1901, she was married to Fred B. Maris. To this union four children were born. One daughter died in infancy. Her husband preceded her in death Feb. 29, 1964.

She is survived by: a son Laurence of Nortonville; a daughter Katherine of Kansas City, Mo.; a son Don of Fairfax, Mo.; four grandchildren and three great-grandchildren.

She joined the Nortonville Seventh Day Baptist Church at the age of 18 and, until the last

few years, was very active in the church and its activities.

Even though she suffered from a serious back condition, and in later years from a broken hip and failing eyesight and hearing, she was always cheerful and optimistic.

Services were conducted by her pastor, Paul B. Osborn, assisted by the Rev. John Hodge, a long time friend. Burial was in the Nortonville Cemetery.

P. B. O.

VAN HORN.— Mrs. Abbie, daughter of the late Simeon Hoffman and Elizabeth McCormick Babcock, was born in Albion, Wis., Apr. 8, 1878, and died at the Westerly Nursing Home, Westerly, R. I., Dec. 22, 1968.

She was married to Herbert C. Van Horn Sept. 3, 1903. To this union were born four children, three of whom survive her: Mrs. Stella Gauch of Dunellen, N. J.; L. Milton of Milton, Wis.; and Elston H. of Westerly, R. I. She is also survived by six grandchildren, nine great-grandchildren and one great-great-grandchild.

Her life was spent in service as a minister's wife. Her service to the church and the denomination was freely given as she responded to the call to serve in many areas. She served as an interim editor of the Sabbath Recorder and as an active member of the Women's Board. The Women's Board awarded her the Robe of Achievement in 1965.

Memorial services were held in the Pawcatuck Seventh Day Baptist Church on December 28th with the Rev. S. Kenneth Davis officiating; and from the Milton Seventh Day Baptist church on January 4th with the Rev. Earl Cruzan officiating. Burial was in the Albion Cemetery.

Mrs. Van Horn summarized her life thus: "I am deeply grateful to God for my parents, for the church in which I grew up, and know that whatever good there has been in my life is due to them under God. As a minister's wife and later wife of one prominent and well-known in the denomination my rewards have been many, great and beyond my deserving. I have loved friends in many places and their friendship enriches my life. My children, grandchildren and great-grandchildren are dear to me, and I pray God's keeping power may be about them."

E. C.

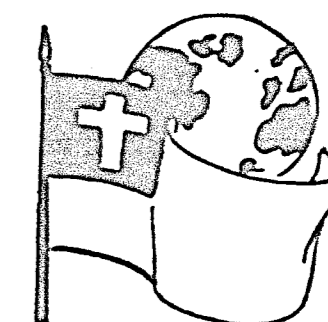
A Special Emphasis Issue of

The Sabbath Recorder

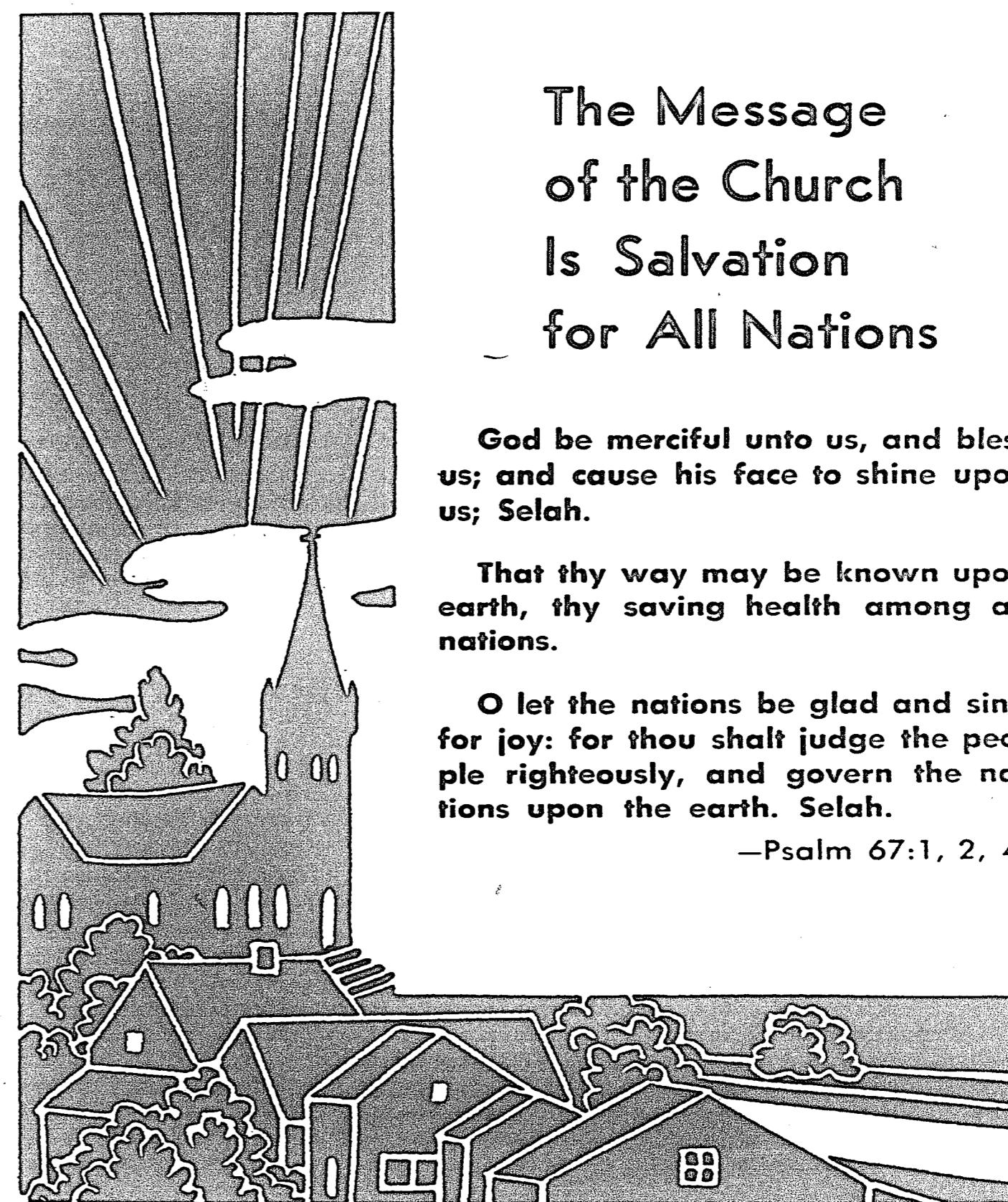
"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS



The Message of the Church Is Salvation for All Nations

God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

That thy way may be known upon earth, thy saving health among all nations.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth. Selah.

—Psalm 67:1, 2, 4.