

# The Sabbath Recorder

## Births

**Burdick.**— A daughter, Rebecca Eileen, to Michael and Leona (Welch) Burdick on February 19, 1969, Brookfield, N. Y.

**Green.**— A son, Mark Robert, to Mr. and Mrs. Dale R. Green, Janesville, Wis., on March 8, 1969.

**Maring.**— Melissa Marie, daughter of Lynn and Lanedda (Larkin) Maring of North Loup, Nebr., was born at Ord., Nebr., on Jan. 29, 1969.

**Randolph.**— A son, Kevin Lee, to Gregory A. and Julia (Welch) Randolph on January 17, 1969, Clarksburg, W. Va.

**Severance.**— Christopher Jay, son of Mr. and Mrs. Cecil F. Severance of North Loup, Nebr., was born at Grand Island, Nebr., on Jan. 6, 1969.

## Obituaries

**BURDICK.**— Miss Flora E. Burdick was born in Alfred, N. Y., November 7, 1877, and died in Wellsville, N. Y., January 29, 1969.

She was the daughter of Thomas and Viola Coon Burdick, and lived almost all of her life in Alfred, beloved by countless persons as Sabbath School teacher, friend, and advisor. She taught nearly forty years in the Sabbath School. She was resident caretaker of the Champlin Civic Community House for a number of years also. She is survived by several nieces and nephews.

She joined the Alfred Seventh Day Baptist Church July 7, 1893, and remained a member all of her life. Memorial services were conducted for her by her pastor, the Rev. David S. Clarke, on February 1, 1969, and burial was in the Alfred Rural Cemetery.

—D. S. C.

**CROUCH.**— Beatrice V., daughter of Charles and Helen Woolworth, was born in Nortonville, Kans., April 29, 1891, and died at the Winchester Hospital, March 18, 1969, following a brief illness.

She is a widow of Royal Crouch, and is survived by two children, Herbert of Milton, Wis., and Darlene Smith of Burlingame, Kans., and eight grandchildren. She is also survived

by five sisters, Mrs. Helen Stephan and Mrs. Bernice Stephan of Nortonville, Mrs. Hazel Hawkins of Leavenworth, Kans., Mrs. Eunice Kurrie of Battle Creek, Mich., and Mrs. Florence Kelly of Janesville, Wis.

She was a member of the Nortonville Seventh Day Baptist Church where her funeral was conducted by her pastor. Burial was in the Nortonville Cemetery.

—P. B. O.

**GUGGENMOS.**— Pansy Butler, daughter of Charles and Anne McClure Butler, was born at Carthage, Mo., June 19, 1890, and died at Grand Island, Nebr., Mar. 9, 1969.

Pansy came with her grandmother to Custer County, Nebr., at an early age. She was united in marriage to John Guggenmos at Taylor, Nebr., March 15, 1909. They farmed at Taylor and Ord, Nebr., moving to North Loup in 1937. She became a member of the North Loup Seventh Day Baptist Church May 6, 1939, and was a faithful member until her death. Mr. Guggenmos died in 1958.

Survivors are two daughters; Mrs. Thelma Leonard and Mrs. Lawrence (Beulah) Lumbard, both of Grand Island; four grandchildren, and one great-grandchild.

Farewell services held from the church were conducted by her pastor, Duane L. Davis, and interment was in the Ord, Nebr., Cemetery.

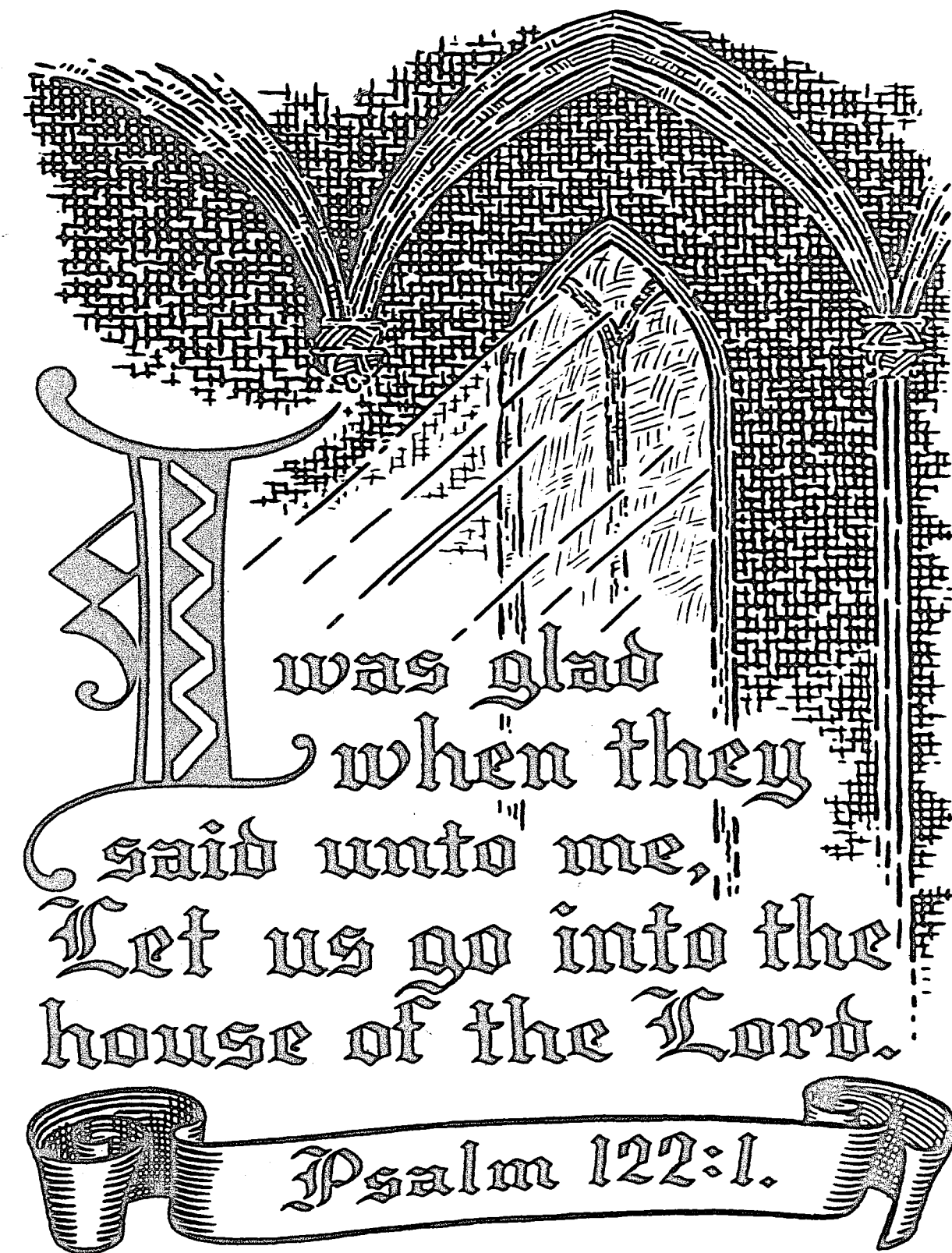
—D. L. D.

**PFEIFFER.**— Herman G., was born in Germany, May 26, 1897, and died in a hospital near his home in Verona, N. J., March 19, 1969, after a very brief illness.

He married Anna Diebold at a Lutheran church in New York City Oct. 1, 1932. He worked for a meat cutting firm for 34 years until his retirement. Although not a member of the German Seventh Day Baptist Church of Irvington he attended that church faithfully with his wife the past two years.

Besides his wife he is survived by four married sisters: Anna Hanft, Frieda Nuber, Minnie Hampp, and Rose Busch, who were present at the funeral services conducted by the Rev. Leon M. Maltby of Plainfield, N. J. Interment was in Hollywood Memorial Park, Union, N. J.

—L. M. M.



# The Sabbath Recorder

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## Editorials:

How Much Good Is God? ..... 2  
Straws in the Ecumenical Wind ..... 3  
Recipe for Church Growth ..... 4

## Features:

Time to Talk Turkey About OWM  
Giving ..... 5  
Our Prayer Corner ..... 5  
Bible Reading for May ..... 6  
The Four Loves ..... 7  
What Is a Youthmonger? ..... 13  
People in the News ..... 13  
How Many Sod-House SDB's? ..... 16

## Women's Work:

Meet a Woman from Wisconsin ..... 8  
News from Rangoon, Burma ..... 9

## Missions:

Burdick Family Letter from Makapwa ..... 10  
A Pressing Letter from Malawi ..... 10

## Christian Education:

Our Christian Commitment ..... 12

Our World Mission ..... 15

## News from the Churches.—

Accessions ..... Back Cover

## How Much Good Is God?

The Gallup poll last year made extensive surveys of the strength of religious faith and church going in the United States and Western European countries. The figures on Britain do not look very good. According to the projection only 77 percent believe in God. This might be taken to indicate that there are a good many Communists in England since disbelief in God is characteristic of avowed Communists. Faith in God in the United States is figured at 98 percent.

If it is a little disturbing to note that only 77 percent of Britains believe in God, that is good news compared with another figure revealed by the same poll. Only 38 percent believe in life after death. The comparable figure for the United States is 73 percent. This says something about the weakness of professed belief in God. How much good is a God whose existence is affirmed but whose work is denied? Are we to assume that 77 percent of the adults of England think that God had something to do with the beginning of things but only 38 percent believe that this God has anything to do with the end of things? There is something wrong with this wide difference in percentages.

A God who does not guarantee life after death bears little resemblance to the God of the New Testament and of the Christian Church. Supposedly nearly all people who die in England get a Christian burial with an officiating clergyman. If 62 percent of those who die are without hope what can the minister say to comfort surviving relatives? Looking at it another way, where have the preachers failed when faith has so little content?

What has transpired to make so many people lose this basic hope of eternal life? Why have Britains drifted so much deeper into materialism and humanism than their cousins in America? Or is it that they have been more honest in stating their unbelief? The latter cannot be the full answer, for Americans give other indications of faith. They worship more regularly than the citizens of any other country, some 43 percent being in church on an average weekend.

In the United States church attendance is not keeping pace with the population increase, according to the Gallup poll. It is possible that the gap between belief in God and belief in life after death is also widening. Being aware of these trends is helpful. At least we know where our work lies. The worldly man in our country still retains a belief in God, but it lacks content. We must have failed in convincingly preaching the doctrines of the Bible, particularly salvation and eternal life. Let us proclaim a God who is alive, who has brought us from death to life and who is able to take us after death to the place that Christ has prepared for those who believe.

There is one comforting observation. Belief or unbelief in God has no relation to the existence of God or the power of God. But why should we allow people to go into eternity without Christ and the hope of the resurrection? We have work to do that is far more important than temporary social benefit.

## Straws in the Ecumenical Wind

The Religious Newsweekly which emanates from the NCC headquarters building in New York and supplies editors with news of ecumenical developments carried two interesting items recently, one about an NCC delegation conferring with the Pope in Rome, the other about the new Arizona Ecumenical Council which replaces the Arizona Council of Churches.

A full report of the discussion at Rome was promised in a later news release. The announced purpose of the delegation audience with the Pope was "to discuss in a positive way the present status of ecumenical relations in the United States."

The National Council general secretary, Dr. Edwin Espy, pointed out that no discussions were anticipated as to possible membership in the National Council of the Roman Catholic Church in the U.S.A. He added, however, that a study committee to consider this matter

would hold its first meeting on April 8 and later report to its parent bodies, the National Conference of Catholic Bishops and the National Council. The new committee (seven Catholics and seven representatives of the NCC) will discuss the specific questions of membership in all its ramifications.

This can be taken as a straw in the ecumenical wind. The way the straw is moving can be taken to be in the direction of ultimate Catholic Church membership in the NCC or the creation of a new ecumenical council which could include the Catholic Church and the Protestant-Orthodox bodies now making up the NCC.

Another straw in the wind is what has recently happened in Arizona where on March 11 eight Protestant denominations, which formerly comprised the Arizona Council of Churches, joined with the Roman Catholic Diocese of Tucson to form the Arizona Ecumenical Council—with the Rt. Rev. Robert J. Donohoe as president.

There are three other states in which Roman Catholic dioceses have affiliated with Protestant-Orthodox councils of churches. It is pointed out, however, that these are only affiliations with an existing state organization lined up with the NCC. In Arizona now the state council is dissolved and another organization has taken its place.

Does this set a pattern of things to come? What would happen to NCC structure if all or a majority of the subsidiary state councils of churches were to dissolve to form Catholic-Protestant-Orthodox Ecumenical Councils? Would it mean that what was avoided as a topic of conversation when the NCC delegates at the Vatican during the week of March 24 would be accomplished from the bottom up rather than from the top down? Whether or not this is a strategy or just a natural development remains to be seen. Of course, there is as yet only one state that has formed this new kind of council. Others may not follow in rapid succession, but the straws seem to be blowing that way. Many city



councils of churches have taken in the Catholic Church. It is normal to expect state councils to follow suit. Whether or not the plan is fostered from the top, it is certain that the top leadership of the NCC is not going to be taken by surprise and will divulge a well considered plan of cooperation or amalgamation at the proper time.

Would it be to the best interest of the cause of Christ for the NCC and the Catholic Church to merge into an ecumenical organization with a new name? We only raise the question. Let the reader consider it carefully and try to imagine what the results would be. It is better to consider the possible problems when it is still possible to avoid the situation—in case the evidence indicates that it would not be good.

Another straw in the wind is that quite a few ecumenical leaders are already talking about a movement that brings together all religions that profess faith in one God. Notable non-Christian examples are Mohammedanism and Judaism. Would a union of Catholics and Protestants stop there or would it pave the way for a union of Christians and non-Christians? Is it not historically true that attempts to unite religious bodies that are too diverse in belief often result in greater division rather than greater unity? Those who have convictions feel that they must withdraw from the unions to be true to their convictions. They may be mistaken in some of the positions they take, but under Christ, they have no choice but to stand for what they think to be right.

How much church union, how much ecumenism is of the Lord? How far can we go in good conscience? The answer is not easy but we as individuals and as churches need to study the Bible and seek the guidance of the Holy Spirit. We have the assurance that the will of the Lord can be known, although not always as quickly as we would like.

### Recipe for Church Growth

Churches put great emphasis on religious education and spend a considerable portion of building funds on classrooms and equipment for the Sabbath School. The theory is that the way to make a church grow is by having a good Sabbath School. Statistics may be quoted to show that most of the new members of Seventh Day Baptist churches have come by way of the Sabbath School. Why then do we speak of this kind of church growth as theory? The reason is that our statistics also show that there are so many losses by dropouts for various reasons that there is no net growth.

The theory is not wrong; it's the way we work it. Take a look at your church and mine — almost any of our churches in this country. The Sabbath School, in most cases, is smaller than the church in membership and in attendance. One would expect it to be larger since it includes all the children below church membership age. There is the hope that in providing facilities for Christian education outside children and young people will be attracted — not just that we will take care of our own. Here is where we fail. Facilities, though helpful, do not take the place of consistent visitation, invitation and transportation. We hope for outreach, but not enough of us work at it.

What brings this whole subject of growth to mind is what we read about our work in the American Tropics. Take for instance the new church in Georgetown, Guyana. There they work at what we talk about working at. The church has 18 members, the Sabbath School 45. In addition to the large Sabbath School they have a Bible class and library program that draws an average attendance of 60.

What is true of Guyana is pretty largely true of the churches in Jamaica. They grow through their Bible Schools because, lacking as they are in facilities and up-to-standard materials, they actually get the children from families not connected with the church.

### Time to Talk Turkey About OWM Giving Our Fair Share

The figures for the first half of the 1968-69 Our World Mission year are complete. Check the amount given by your church! I hope no one is too satisfied, although there are remarkable records being set by some for OWM contributions!

What is "Our Fair Share" for *Our World Mission*? Many times those who solicit for charitable organizations are asked, "What's the going rate?" As Christians we should never compare our giving with others, but should do as Paul suggests in 1 Corinthians 16:1-2, "Now concerning the collection . . . (give) . . . as God hath prospered . . ."

Some churches set their goal for OWM by dividing the total budget by the number of members in all the churches, then multiplying by the number on their roll. I recently did this and found some interesting comparisons. Some are giving 1% or less than "their share" while others are giving almost seven times "their share." Examination of the figures by localities explains why some of these figures are so high or so low, but many times the only apparent reason is pure neglect of stewardship, to say nothing of disinterest in the total program of *Our World Mission*, beginning at home!

Membership on "the roll" is not the way to establish the "goal" for any church. The percentage of inactive members is not always the same, and I might say, should always be a challenge to a church to lower that percentage. Other churches have endowments, or local programs that call for little material contributions. Other churches are in areas where the standard of living is much higher and is reflected in the income of the members. These and other facts make higher goals not only possible but mandatory if the true standards of Christian stewardship are heeded.

The year is half over, but the budget

### MEMORY TEXT

In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. 2 Samuel 22:7.

is not half raised. Must we wait for frantic "end-of-the-year" promotional efforts to fill the budget needs? The work of *Our World Mission* is a twelve month effort! Let's make our contributions count every month, too!

—Paul B. Osborn,  
Stewardship Chairman

### Our Prayer Corner

#### Suggestions for Prayer This Week

#### Pray for:

- 1) The Ministers Conference at Salem, W. Va., April 30 - May 6, that the solid lectures and discussions will improve the ministry of all who participate.
- 2) The ministerial students preparing for their final examinations of the semester or the year.
- 3) The new phases of training of our pastors in Jamaica and at Blantyre, Malawi.
- 4) The young people volunteering and preparing for dedicated service in response to calls for such service in many churches.

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.

More than 1,300 handicapped children are helped through World Vision International, headquartered in Monrovia, Calif. The blind are assisted in Afghanistan and India; 450 crippled children are sponsored in Korea. Forty-five mentally retarded girls are sponsored in Japan. Polio victims are cared for in Taiwan and T.B. children have a special home in Korea. The deaf and dumb are cared for in Burma, Korea and India.

## BIBLE READING FOR MAY

*Proverbs, Song of Solomon, Ecclesiastes, 1 and 2 Kings, Jonah, Amos*

This month we finish David's psalms and read five books associated with the history of 1 and 2 Kings.

In King David's last days, he had his son Solomon anointed as king (1 Kings 1). Thus began the royal dynasty (family) from which Christ descended. Solomon inherited the most powerful and wealthy kingdom then in existence, at a time when Egypt, Assyria and Babylon were weak.

Solomon was famous in the East for his wisdom and for his thousands of proverbs and songs (1 Kings 4:32). Most of the Proverbs are credited to Solomon (1-9; 10-24; 25-29).

The title of the Song of Solomon and the first verse mean either that it was composed by him or about him. Tradition favors Solomon's authorship of this love song.

1 Kings 5-8 describes the resplendent temple built in Jerusalem by Solomon, replacing the tent used by the Israelites since their wilderness days as God's "dwelling place" among them. Solomon built luxurious palaces and fortified cities. Archeologists have found ruins of his vast horse stables and copper mines and refineries. He had a fleet of cargo ships and maintained peaceful commerce with Arabia, India and the East coast of Africa.

The author of Ecclesiastes identifies himself as "the son of David" and "king over Israel in Jerusalem" (1:1, 12), but nowhere names himself. There are no other historical allusions in the book, but Jews and Christians have traditionally accepted Solomon as author. Solomon fits the description of wisdom, wealth, servants, building activities and opportunities for pleasure.

1 Kings 11 tells of Solomon's marriages to idolatrous foreign women, strengthening his political alliances and weakening him spiritually. After Solomon's death the kingdom was divided:

ten tribes forming the Northern Kingdom, called "Israel," "Samaria," or "Ephraim"; and the tribes of Judah and Benjamin forming the Southern Kingdom, called "Judah." Jeroboam was founder of the Northern Kingdom. To keep the two kingdoms separate, he adopted golden calf worship, from the religions of the Egyptians and Canaanites, as Israel's state religion (ch. 12). 1 and 2 Kings continues the story of the Hebrew kings and kingdoms, with emphasis on the Northern Kingdom's idolatrous kings and the faithful prophets of God, Elijah and Elisha. The books of Jonah (2 Kings 14:25) and Amos should be read as part of this historical period.

Next month's readings will tell of the fall of the Northern Kingdom and developments in the Southern Kingdom.

—Helen Ruth Green

### Bible Reading Guide for 1969

MAY		
1	PSALMS 139-141	
2	PSALMS 143-145	
3	1 KINGS 1-4	(chapter 3)
4	PROVERBS 1-3	(chapter 3)
5	PROVERBS 4-7	(chapter 6)
6	PROVERBS 8-11	(chapter 10)
7	PROVERBS 12-14	(chapter 12)
8	PROVERBS 15-18	(chapter 15)
9	PROVERBS 19-21	(chapter 20)
10	PROVERBS 22-24	(chapter 22)
11	PROVERBS 25-28	(chapter 27)
12	PROVERBS 29-31	(chapter 31)
13	Song Sol. 1-4	(chapter 2)
14	Song Sol. 5-8	(chapter 6)
15	1 KINGS 5-7	(chapter 6)
16	1 KINGS 8-10	(chapter 10)
17	ECCLES. 1-3	(chapter 1)
18	ECCLES. 4-6	(chapter 6)
19	ECCLES. 7-9	(chapter 7)
20	ECCLES. 10-12	(chapter 12)
21	1 KINGS 11-13	(chapter 12)
22	1 KINGS 14-16	(chapter 15)
23	1 KINGS 17-19	(chapter 18)
24	1 KINGS 20-22	(chapter 21)
25	2 KINGS 1-3	(chapter 2)
26	2 KINGS 4-6	(chapter 5)
27	2 KINGS 7-10	(chapter 7)
28	2 KINGS 11-14	(chapter 12)
29	JONAH 1-4	(chapter 1)
30	AMOS 1-3	(chapter 3)
31	AMOS 4-6	(chapter 6)

## The Four Loves

### Sensitive in His Service

By the Rev. Paul S. Burdick

Read Matthew 5:21-26, 38-48.

It was the late Rev. Loyal F. Hurley who first called my attention to the various words in the Greek, all of which are translated into our language by the word "love."

1. First there was love represented by the god Eros. He was the god represented by the sort of love that attracts people of the opposite sex to each other. Erotic love, it is sometimes called. Since there is no occasion in the New Testament for the expression of that kind of love, the word is not found in the New Testament.

2. The second sort of love represented in the New Testament is shown by the word *phileo*. It means chiefly friendship, or the sentiment that attracts people of like tastes to each other. The name of our city of Philadelphia contains this word. Phil - love; adelphia - brothers, or the city of brotherly love. David and Jonathan, Paul and Timothy were attracted to each other by this kind of love.

3. A third kind of love is represented by the Greek word, *agapao*. This is a higher form of love than the second. It has to do even with love for the unlovely. It comes nearer to being the sort of love that God shows toward us. "God so loved the world" of John 3:16 used this word. It is the word used in Matt. 5:44 when we are told to love our enemies. The depth of God's love in Jesus Christ is shown in the statement in Romans 5:8, that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

4. An extension of this third kind of love is shown when we can enter with love into the sufferings of another. This is represented by another Greek word *pathema*. From it we get our words *sympathy* and *empathy*. It represents the act of putting your life beside another's in such a way that his joys become your joys, and his sorrows become your sorrows. The willingness to suffer with an-

other gives him courage to bear his sufferings. In Hebrews 2:18 we are told, "For in that he himself hath suffered, being tempted, he is able to succor (save) them that are tempted." And in Hebrews 5:8, "Though he were a Son, yet learned he obedience by the things which he suffered."

He suffered, putting His life beside ours, in order to become our Savior. (Heb. 2:18).

We read in Hebrews 2:10, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Now this kind of suffering, the *pathema* of Christ, we are invited to share. This is how we become sensitive in His service. Peter, speaking to the persecuted in his day, said (1 Pet. 2:21) "Because Christ also suffered for us, leaving us an example, that we should follow his steps." And in 1 Pet. 4:13, "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding great joy."

Thus, while only Christ can save men, He invites us to assist Him in this work. When we have this experience of putting our lives beside others in this *pathema* experience, it gives them courage to bear whatever suffering it is their lot to bear, "It is given to you not only to believe in him but also to suffer for his sake" (Phil. 1:29). And Paul even prays in Phil. 3:10, "That I may know him . . . and the fellowship of his sufferings" (along with "the power of his resurrection" and "being made conformable unto his death").

This is becoming sensitive in His service, by becoming His helpers in this saving work. We cannot save men by our work. Only Christ can do that. But we may, by our sympathy, our empathy, give courage to those who suffer. The children of Biafra; the people of Vietnam; these may receive new strength through knowing that we suffer with them.

(Continued on page 14)



## Meet a Woman from Wisconsin

Doors that Did Open

By Marjorie J. Burdick\*

In this article I shall not dwell on closed doors in my Christian dream, nor on my mistakes, but rather write of the joys I have found in Christ's service where doors did open.

I think back to the year 1910 when I gave my life to Christ, was baptized and joined the Farina, Ill., Seventh Day Baptist Church. Then during my college years, Conference in Milton in 1918 brought a rededication with a definite decision to "consecrate my life through Christ in the service of others — especially young people." During those years, I taught in Sabbath School and in the Junior Christian Endeavor in the Milton church, and took a group of girls camping on Rock River. With the other leaders in these groups, I rejoiced when there were those who made decisions for Christ and were baptized.

After college days my first efforts were in Vacation Bible Schools in South Jersey and Nile, N. Y., while occupied during the school year teaching in Bound Brook, N. J., and working as a member of the Plainfield church. Then I was asked to teach in the interdenominational Vacation Bible School which was composed of several schools in various parts of Plainfield.

The supervisor was one who opened one of the "doors" for me. He recommended me to be supervisor the following summer, but more important, from him I learned of Boston University School of Religious Education and Social Service, which provided training of the kind I longed to have in church school and camp leadership.

A dream began to develop. I continued teaching and supervising the Vacation Bible Schools in Plainfield two summers. Then came that happy summer in 1926

\* Written by Marjorie J. Burdick, March 1969, at the request of my pastor's wife, Mabel Cruzan, who edits the work for the Women's Board for the Sabbath Recorder.

when the Tract Society in its Sabbath Promotion work decided to hold a camp. The Rev. A. J. C. Bond who was the instigator, acted as supervisor, and I directed a camp for girls from several of our churches from West Virginia to Rhody. This forerunner of our organized church camps was conducted on the campgrounds in Bethel, Conn., owned by a group of Independent Sabbathkeepers.

Then Pastor Bond and Mr. and Mrs. Nathan Lewis worked out plans for Lewis Camp, which was opened July 1, 1927. There was great joy for me in directing girls' camps there for several years with such supervisors as the Rev. and Mrs. Bond, the Rev. and Mrs. Harold Crandall and others, and fine young women to act as counselors.

But the big door that opened back in 1926 was the beginning of three wonderful years of postgraduate work in my chosen field — religious education — at Boston University. The first year brought a closer friendship with my cousin, Anna West, on furlough from our China Mission. We shared a "dorm" room on Beacon Hill and had our Sabbaths together. In those years in classes with hundreds of others training for religious work, there came new and deeper meaning to Sabbathkeeping.

I secured my M.R.E. degree in 1929, and wondered what door would open. I wanted most of all to work with Seventh Day Baptist youth. Work with girls had continued at Lewis Camp; then, the Young People's Board, located in the Battle Creek, Mich., area asked me to become president and field representative. The door was opened wider by a dear friend of Boston days; she was to direct a Week Day Church School system in Kalamazoo. So it came about that I could share an apartment with her, use her car to travel to Battle Creek, and be able to carry on the work I loved to do.

The first year there were trips to several of our churches to present the work of the Young People's Board. We of the board planned and prepared for the Pre-Con and Conference programs

for children and youth at the 1930 session in Salem, W. Va., which I had the pleasure of directing.

For two years I taught classes in the Kalamazoo Week Day Church Schools, which gave a small income, in order that I might keep on with the work in our denomination. Today, religious education work such as we did there would, no doubt, be "illegal." For the most part, the classes were taught in the public school buildings with children attending upon parents' consent. My teaching consisted of 40 classes per week in grades 3, 4, 5 and 6 with nearly 900 pupils. There was a well organized course of study arranged by my friend and used throughout the system which reached several thousand children.

However, depression days brought this work to a close. But the door was still open for continued work with the board. My friend became director of religious education in a large Congregational church in Lansing, and we moved there. Before her work began in 1932, again using her car, she accompanied me on a trip to work with Seventh Day Baptist young people in our Middle West churches. We visited Milton, Farina and Stonefort, Nortonville, Denver, Boulder and North Loup. One summer I had had a camp for girls at Diamond Lake, near White Cloud, Mich., and thus reached some of the youth of that area.

(Continued next issue)

## News from Rangoon, Burma

(Parts of a letter to Miss Mabel West from Mrs. L. Sawi Thanga)

I am delighted to know about the work you wrote of Seventh Day Baptist women around the world. I am especially interested to learn about the excellent work your board is doing in Africa and in your own country. I hope we can do something in this country as well for the betterment of our people.

My husband and I attended our annual meeting held at Tahan last month (Feb.). A good number of women from many of our churches came with their families. It is a joy for everyone of us to

exchange feelings and plan for the future.

In Khampat where we have a church five families came with their children. Their traveling expense was paid from the fund they earned last year by tilling the land and cutting wood. We were really encouraged by the work they had done. It became the beginning of women's work in our denominational history in this country.

During the conference we discussed the possibility of forming a board or society in the name of women in Burma. A number of envelopes were distributed to leaders of all of our churches for charity collection. The result will be reported at the next annual meeting. Though office bearer cannot be elected at this time, we hope to make this nucleus a reality as we work on it.

Another thing we plan to do is to collect rice 'Buhfai Tham.' Each head of the house will keep a pot in the kitchen and will put as much rice as her heart allows for the church before she cooks for her own family meal. It will be sold to the public later.

The building we are using for worship at the headquarters was vacated a few days before the meeting was convened for reasons beyond the control of our leaders. Worship services were held at the house of one of our pastors. Land was purchased for the construction of a new worship house, which will accommodate over two hundred people. But unfortunately the expenditure is far beyond our reach. We ask your prayers.

Please convey greetings and best wishes of women of Burma to the members of your board and all the Seventh Day Baptist women in America.

## 65 YEARS TOGETHER

Who can top this? On April 5 Mr. and Mrs. Morton Davis, still active in the Marlboro, N. J., Seventh Day Baptist Church, celebrated their 65th wedding anniversary. Morton and Mabel Davis are fairly widely known since they regularly attended General Conference until the last few years.

**Burdick Family Letter  
from Makapwa, Malawi**

By Mrs. Victor H. Burdick  
dated March 6, 1969

Our post days have been very slim of late, so somehow we feel there might be some connection to our not writing for a long time.

The "Hong Kong flu" seems to have hit Malawi—our hospital and clinic have been full and overrunning of late. Then, too, our family has not escaped. Joan came down with it first, two weeks ago Sunday. She had 103 degrees temperature and was in bed for four days. That Friday when Vicky came home he was coming down with it. He didn't run as high a temperature, and didn't stay in bed all the time like Joanie, but it lasted longer for him, he missed a week of school. I came down with it the first week with Joanie, spending parts of two days in bed. A cough still stays with me, though now I find I have a little energy to spare after doing the essentials. So we can use this as part of an excuse for the long delay in writing. We are more than thankful that Victor and Mark have stayed well, and it seems that after all this time perhaps it will pass them by altogether.

Our rainy season continues, we have more than made up for the dryness of last year; all of which has caused the road to be so rutted, and rocks exposed. The government has a few men working on it, but it doesn't seem to make much of a dent in the five miles of road. But I suppose if they hadn't been there at all we would find it much worse.

This past Monday was a holiday, being Martyr's Day (over independence). We took Vicky back to Blantyre, going in the early afternoon. Had a visit to the Blantyre zoo, and then a visit with the Pearsons. We left Vicky at the boarding school a little past five, arriving home a little before seven. Usually we all don't take him back, and most of the time Victor takes him to Cholo where he rides the rest of the way with the Emmotts.

Last year he went back with the Lockingtons, who were about ten miles closer to us than the Emmotts (who live about six miles past Cholo). However the Lockington boy now goes to school in Salisbury — so that is out.

Our hot weather seems to be over now, and we are enjoying the coolness, a wrap isn't needed as yet.

Speaking of going to the zoo, we seemed to have a fair start of one at home — a dog and cat, turtle, guinea pig, and chameleon. That was until a short while ago, then something happened to our dog. We think that someone took her, she was a very large dog, but so friendly that anyone could take her. Then we turned the turtle loose, for it didn't seem to eat anything we gave it.

Victor has taken Joanie to school, and then had to go on into Blantyre. Last month the government stores shorted us by mistake on some supplies, and then with the large increase of patients we are out of some things, so Victor will try and get them today. Mark is busy here at home, since today is not a nursery day. He and two of the Mataka boys are busy "making something," perhaps it is just as well I don't go see. In Christian love.

**A Pressing Letter from Malawi**

(Received from the Rev. Otrain B. Manan, corresponding secretary of the Central African Conference of Seventh Day Baptists, Blantyre, Malawi)

Regarding the request of our northern churches for a missionary which you received from Pastor Shadrack Mzumara of Northern Region of Malawi, this is a well-known matter by the Board of Trustees of the Central Africa Conference. The need for a resident Seventh Day Baptist missionary in the north has come up for discussion in the past at the Executive Committee and now in the Board of Trustees over and over again. This need is great and a real one! When we last discussed this matter in the Board of Trustees, on September 15, 1968 (as presented by the northern pastors), it was agreed that the letter of the request

for a missionary be written by the northern brethren to the secretary of Seventh Day Baptist Missionary Society. . . .

Now, being that Central Africa Conference looks like calling for two new missionaries at once when we include the successor to Dr. V. H. Burdick in the matter, the Missionary Society finds it hard to write encouraging words to Pastor Mzumara in reply to their request for a missionary. Well, I personally understand the difficulties the Missionary Society has in trying to find adequate funds and spiritually qualified personnel to send to the countries with Macedonian calls for missionaries. However, I strongly feel that we Seventh Day Baptists have got to do something about these very challenging calls for missionary help that are before us. (I am speaking for any country with people interested to join the Seventh Day Baptist Church.)

We Seventh Day Baptists nowadays seem to have many open doors for our participation in gospelizing the world. We seem to have many opportunities for mission work, for there have been quite a considerable number of enquiries/calls for missionary help in recent years. Now I think since the work of missions or needs for more missions is growing to be too much for one particular Conference to handle, other financially able and poor Conferences should be invited to assist/participate in the program of our gospel missions to the lost world, at a large or a small scale respectively. I know some Conferences have been able to send gifts to the mission fields through the Seventh Day Baptist Missionary Society for the cause of mission work. This is very good! But how many of our Conferences or church groups do feel they have and they must have their share in the burden of the mission work the U.S. Seventh Day Baptist General Conference has?

Pastor, I think that if time has not arrived yet for S.D.B. World Federation to establish a Missionary Department to run its missionary interests activities, a way should be found wherein the federation should have concrete, missionary ef-

forts to the world, jointly working together with Seventh Day Baptist Missionary Society U.S.A.

Realizing the need for missionaries to the world, the S.D.B. World Federation treasury should not be too limited as it is at present. Maybe now is the time for the World Federation to think of employing gospel workers, and thereby appeal for more funds for this work from the Conferences and church groups around the world. United States Seventh Day Baptist Conference has done a lot in the work of the gospel missions, and now is the time for sister Conferences and church groups to assist rolling this heavy stone with all love, strength and wealth.

Anyway, about the need of a missionary in the North of Malawi, I have written Pastor Mzumara to explain to him Dr. Burdick's proposal to leave us in the year of 1970 for higher medical education in U.S.A., and how that a missionary successor to take his place will be needed. I hope Pastor Mzumara and a few others up there in the North will understand this unpleasant situation, to the fact that it would be very unlikely for them to receive a resident missionary soon from outside Malawi, when Dr. Burdick's successor is not found yet by the Missionary Society.

Brother Harris, I think that if you can write the Northern brethren and tell them that at present you are searching for a missionary to be sent to Makapwa Mission Field, but that you would suggest new, concrete ways to Central Africa Conference through which the Missionary Society and the said Conference could jointly work together to improve the northern situation at present, while the matter of a resident missionary is waiting for a future possibility, the leaders in the North would be very, very happy.

Regarding the Seventh Day Baptist Mission of Rhodesia, this mission's financial undertakings are sponsored by Central Africa Conference of Seventh Day Baptists. The Rev. L. M. Vumah, the leader of the said mission was ordained and is employed by Central Africa Conference. Thereby, this mission is re-



## Our Christian Commitment

By Esther Burdick

"Hey, Preach, You're Comin' Through!" is the title of a book by Dave Wilkerson, founder of Teen Challenge centers in New York and other cities. This title holds a challenge for clergy and laymen alike. Is the message of the gospel, the good news, reaching youth today, in our church worship, in our Sabbath Schools, in the busyness of the church, in its concept of mission to the world? Does our preparation of youth for leadership extend beyond just a leadership role in the church, to an understanding of how to be a leader in the teen worlds of school, of recreation, of relationships? Do college age youth have a clear idea of their place in our churches? Do we have enough "heart" to listen to expressions of rebellion and to support college youth through this kind of searching? We have trouble sometimes hearing the questions they are asking and don't take time to help them think through answers that make sense to them. Instead, we find it easier to give our answers to questions they may not even be asking.

Some youth in our denomination are hearing the gospel in fresh ways through such groups as Campus Crusade, Young Life, and the new program in Youth for Christ. Some are learning about and experiencing faith in action in dedicated service. They are discovering a deeper

garded, at present, as part of our Conference although its official application for membership into Central Africa Conference is pending the Conference's approval. I have asked the Rev. L. M. Vumah to explain to me fully the intentions of the mission in regard to this matter, and whether or not they want to organize their Rhodesia church independent of Central Africa Conference of Seventh Day Baptists.

A sincere Moni (greeting) to you and the brethren over there.

personal commitment and new dimensions in outreach. And they are learning what living in fellowship means as they study, pray and share together.

In Los Angeles we visited a hippie hangout called "His Place," run by a young Baptist minister, Arthur Blessitt. There, 17 and 18 year olds, former narcotics addicts, told us that they had discovered "Jesus in my heart is better than dope." A group of young men from Halfway House, a center for ex-addicts, also established by Arthur Blessitt, came to Sabbath service at Los Angeles, to share their stories of moving from dependence on drugs to the reality of life in Christ and a new understanding of God's love toward them and through them to others.

In Medford, Oregon, a well trained group of high school singers, called the "Reflections" expressed the joy and vitality of their faith in their songs—imaginative arrangements of familiar hymns and new compositions — all with rollicking, contemporary rhythm. Then individuals told simply about how the Youth for Christ program had helped them to accept Christ in their lives and to deal with their "hang-ups." They laughed and had all of us laughing at their ways of expressing this, and several talked about how supported and strengthened they were by fellowship together.

It seems to me that together youth and adults in our churches must learn to listen to each other. Adults need to be available and open, ready to give support to young people in their search for an experience of faith which is uniquely theirs. As adults, too, we need to continue to be learning and growing, to be sure of our own Christian commitment, and to be blessed with a generous helping of good humor as we learn to dialogue with youth.

## SABBATH SCHOOL LESSON

for May 3, 1969

## HOW THE BOOKS BECAME A BOOK

Lesson Scripture: Jer. 36:27-28, 32; John 21:24-25; 2 Peter 3: 5b-18

THE SABBATH RECORDER

## What Is a Youthmonger?

"I'm not a youthmonger," said the president of the American Baptist Convention. "A youthmonger is such a promoter of youth that all adjectives used are invariably upgrading, never downgrading; of the praising variety, never of the blaming variety."

Whether the issue is alienation from the political system, a generation gap, or the university establishment, the youthmonger knows where the fault lies without further analysis — with the system, never with youth, said Dr. Culbert Rutenber in a signed article appearing in the March issue of *Crusader*, an American Baptist newsmagazine.

"Youthmongers are typically middle-aged and older," guilt ridden or nostalgic about their lost youth, or "determined to keep 'with it' with young people, even at the price of blinding themselves to reality," wrote the president.

"Youthmongering is sterile business. It is responsible for much of the arrogance and appalling self-righteousness of many of our most promising young people. Neither the country nor the younger generation is really served by an approach which fosters the dangerous delusion that all evil and sin reside in older people and their institutions, and all virtue and goodness lie in the insights and intentions of our younger people. We are all a mixture of good and evil," he said.

"Even youth's most priceless asset—idealism — contains within it the seeds of the demonic. The Inquisition in its day, Communism in ours, typify what happens when a naive idealism, made ruthless by the very impulse-to-save insists in its cocksureness on imposing its solutions on all and sundry — for everyone's ultimate good. Our country's young radical left show all the symptoms," concluded the president.

Dr. Rutenber is professor of the philosophy of religion at Andover Newton Theological School, Newton Center, Mass. During the current semester he is teaching at the American Baptist Seminary of the West, Covina, Calif.

—ABNS

## People in the News

Doctor H. O. Burdick, long time professor at Alfred University and his wife Hannah Shaw Burdick were featured in the *Alfred Sun* on April 3 upon the occasion of their return after seven months of travel.

The Burdicks had on a previous trip spent considerable time in India. This time they took what was called the five-continent cruise. They left San Francisco September 11 on the P. and O. steamship "Arcadia." They visited twenty-five ports in Asia, Australia, Africa, South America and Europe. They included in their itinerary overland trips in Japan and some Mediterranean countries. Their strong interest in missionary work and their long list of friends on several continents made the trip interesting. Upon their return to the United States at Port Everglades, Florida, the Burdicks spent the winter at Daytona Beach, among church friends and relatives before returning to their home at Alfred, N. Y.

## Father and Son Team

It was announced in these columns a short time ago (from a March 1 church bulletin) that the Rev. Leland E. Davis, pastor at Schenectady since his return from missionary work in Guyana, had accepted a call to the Los Angeles church with expected time of arrival in June.

A later church bulletin (March 29) announces, "our summer assistant pastor, Ronald E. Davis, plans to be with us June 1." Ronald is a student at Salem College, a son of the Rev. and Mrs. Leland Davis.

The three children were part of a missionary team with their parents in Guyana (without pay). Now there is to be a father and son team in a new pastorate at Los Angeles during the summer.

## LIFE'S GOAL

An often forgotten, but highly important, goal for man is to live so that the metal of his golden years will be gold, not brass, tarnished with the sins of his ascending years.

## The Four Loves

(Continued from page 7)

May a nation share with Christ in this saving work? When India, under Gandhi, won her independence from Great Britain by nonviolence, she could have been a leader in saving the world from its darkness of despair. But when, upon his death, India began to quarrel with Pakistan over religion and territory, that hope vanished. Perhaps we shall have to wait for a truly Christian nation to carry on the struggle. Will the United States do it? Or will the U.N. lead the way? Only a great turning to God can give us any kind of hope.

I know that at this point there are some who are saying, "When Christ comes, He will straighten all these things out. He will overcome all the forces of evil and set up a kingdom in which the righteous shall reign." While we all do hope for this to happen, we are not too sure whether we are ready for it to come.

In His parable of the return of the goodman of the house in Matthew 24, Jesus warns that if He finds a servant beating his fellow servants, He will give him a place with the hypocrites. There will be weeping and gnashing of teeth. And He asks the question, "When the Son of Man comes, will he find faith in the earth?" The faith that believes in the Sermon on the Mount; the faith that overcomes evil with good, and that puts away the sword for the Sword of the Spirit?

Is there anything strange in the command to "turn the other cheek"? That is exactly what our missionaries have been doing as they carried the gospel to heathen nations. They have been persecuted, spit upon, killed, in the cause of Christ. But always love has conquered hate. Could the same thing be said of a nation that followed the Lord Jesus Christ as a missionary people? Would such a nation survive, or perish? Jesus himself did not make survival a condition for His self-giving. But He does say, "He that would save his life shall lose it, but he that would lose his life for

my sake and the gospel's, shall save it."

And now a word regarding our youth. What about the protest of so many of them against war? "Love, not war," say the flower children. Where is this going to lead? They have heard the Pied Piper of Hamelin calling them to the fields of daisies, where adult violence and selfishness are unknown. They have gone out from among us, speaking of "love," yet not knowing the varying nuances of the word. They have not yet appreciated that love in its highest forms of *agapao* and *pathema* require a subordination of its lower forms. They are right in saying that a society dependent upon violence and strife and selfishness is a denial of love, and the way of spiritual death. They are also wrong in thinking that the escape route of drugs will take them to a land of peace. Instead, they will find this route a way of mental suicide.

If they would really escape from society's disunity, repression and ugliness; if they would find the flowers of peace and joy, let them enlist under the banner of the Prince of Peace, the Jesus of the Sermon on the Mount. There they will hear the glorious invitation, "Come unto me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest. For my yoke is easy and my burden is light." This yoke gives the privilege of pulling together with Christ, for a better world.

Finally a word in favor of those who are "Sensitive in His Service." When the King comes in the last day to reward His faithful ones, it is the ones on the right who have suffered when others suffered. When others were hungry, they hungered. When others were lonesome, they were filled with sympathy. *Pathema*, or suffering love, has been a ruling passion. They were "Sensitive in His Service."

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."

## OUR WORLD MISSION

### OWM Budget Receipts for March 1969

	Treasurer's		Board's	Treasurer's		Board's	
	March	6 mos.	6 mos.	March	6 mos.	6 mos.	
Adams Center, NY		\$ 512.00	20.00	Los Angeles, CA	350.00	2,100.00	85.00
Albion, WI	50.60	182.70	52.46	Lost Creek, WV	357.00	849.00	10.00
Alfred, NY	559.70	2,647.04	170.00	Marlboro, NJ	291.66	1,794.46	87.00
Alfred Station, NY	457.25	1,073.20	10.00	Metairie, LA			5.00
Algiers, LA		5.00		Middle Island, WV		247.00	10.00
Assn & Groups	63.00	344.82	686.24	Milton, WI	727.84	5,181.05	227.00
Battle Creek, MI	873.81	2,737.67	120.00	Milton Junction, WI	94.20	491.10	25.00
Bay Area, CA		295.00	10.00	New Auburn, WI	92.02	348.55	50.00
Berlin, NY	107.93	925.22	67.50	North Loup, NB		1,041.25	10.00
Boulder, CO	183.91	609.17	35.00	Nortonville, KS	176.50	908.50	88.00
Brookfield, 1st, NY	268.00	641.00	17.50	Old Stonefort, IL		23.00	138.00
Brookfield, 2nd, NY	17.00	172.00	17.50	Paint Rock, AL	25.00	163.56	20.00
Buffalo, NY	150.00	276.00	10.00	Pawcatuck, RI	1,172.11	3,909.41	260.00
Chicago, IL		567.50	10.00	Plainfield, NJ	1,271.06	2,518.97	85.00
Daytona Beach, FL	200.00	858.00	25.00	Richburg, NY	319.33	760.33	30.00
Denver, CO	275.65	1,475.04		Ritchie, WV	15.00	150.00	
De Ruyter, NY	154.25	428.70		Riverside, CA	994.88	3,474.54	85.00
Dodge Center, MN	355.63	925.92	117.00	Rockville, RI	23.50	146.11	60.00
Farina, IL	81.54	269.29		Salem, WV	317.50	1,373.35	50.00
Fouke, AR		60.00	10.00	Salemville, PA	100.00	400.00	76.00
Hammond, LA		100.00		Schenectady, NY	62.50	101.50	10.00
Hebron, PA	70.00	464.42	5.00	Seattle, WA			
Hopkinton, 1st, RI	498.50	1,130.00	130.00	Shiloh, NJ		3,872.10	210.00
Hopkinton, 2nd, RI	12.00	72.00	10.00	Syracuse, NY		61.75	
Houston, TX		160.00		Texarkana, AR			
Independence, NY	205.25	571.60	15.00	Verona, NY	228.50	1,188.50	60.00
Individuals	50.00	1,913.99	5.00	Walworth, WI	100.00	531.50	10.00
Irvington, NJ		1,100.00		Washington, DC	70.00	145.00	135.00
Jackson Center, OH		1,000.00		Washington, DC People's, DC			10.00
Kansas City MO	85.00	250.00	27.05	Waterford, CT	104.00	662.72	68.00
Little Genesee, NY	156.85	888.45	20.00	White Cloud, MI	41.33	252.39	20.00
Little Rock, AR		175.56		Totals	\$11,832.80	\$55,641.93	\$3,376.25
				Non-Budget	658.65		
				Total to Disburse	\$12,491.45		

### MARCH DISBURSEMENTS

Board of Christian Education	\$ 866.27
Historical Society	18.65
Ministerial Education	923.87
Ministerial Retirement	1,225.84
Missionary Society	4,715.72
Tract Society	1,516.08
Trustees of Gen. Conf.	67.06
Women's Society	292.25
World Fellowship & Service	1,092.38
General Conference	1,708.33
S.D.B. World Federation	65.00

Total Disbursements \$12,491.45

### SUMMARY

1968-1969 Budget	\$137,570.00
Receipts for 6 months:	
OWM Treasurer	\$55,641.93
Boards	3,376.25
	59,018.18
Amount due in 6 months	\$ 78,551.82
Needed per month	13,091.97
Percentage of year elapsed	50.0%
Percentage of Budget raised	42.9%

Gordon L. Sanford  
OWM Treasurer  
March 31, 1969



# The Sabbath Recorder

## How Many Sod-House SDB's?

The *Sabbath Recorder* is glad to help our people to recall their pioneer days or those of their parents by printing the following notice. The sod-house heritage of Seventh Day Baptists is closely bound up with their religious convictions, which were strong.

Did you ever live in a sod house, a dugout, or an adobe-block building; or were you born in one? Did you ever teach school, attend school or church services in a sod building, or help build one? Or are you a child or perhaps a grandchild of a former pioneer sod-house dweller or builder?

If you can answer "yes" to any of these questions, the Sod House Society of America, Colby, Kans., would like to hear from you. The unique society is making an effort to compile a census of people who have had any kind of personal experience with sod houses, dugouts, or adobe-block buildings, which were once common in the United States, Canada, and Mexico. Their census will also include the descendants of such persons.

If you are a former sod-house dweller or a direct descendant of a family that can claim a part of the sod-house heritage of the prairie-settlement era of North America from 1870 to 1930, the society wishes to have the information to include in a permanent historical record to include in a permanent historical record of sod-house dwellers and their families.

To make this survey a success, information is needed from folks in all parts of North America. If you have any information concerning former sod-house dwellers, your report of this will be most

welcome. Please tell where the sod buildings were located and give the family names. Kindly send your report to Sod House Survey, Colby, Kans. 67701.

The *Sabbath Recorder* followed many of our pioneers to their adobe and sod-house dwellings. It would be interesting to print the names of those who are able to report to the Sod House Survey, Colby, Kans. Why not send a copy to Plainfield? An article might be written for our 125th anniversary number the second week of June.

## NEWS FROM THE CHURCHES

**RICHBURG, N. Y.**— A special offering was received on March 15 for One Great Hour of Sharing.

On Missionary Sabbath, March 29, a fellowship dinner in the church parlors followed the morning worship service.

In the afternoon slides were shown of our mission work in Guyana.

The quarterly church business meeting was held at the church Sabbath night, April 5. Plans were made for the coming of Miss Connie Coon who will be with our church from April 15 to the end of May.

—Correspondent

## Accessions

### ALBION, WIS.

By Baptism:

Rosemary Kathryn Geske

By Testimony:

Mrs. Marion Onsgard

### MILTON, WIS.

By Baptism:

Teresa Shaw

Linda Burdick

Glen Johnson

LeRoy Loofboro

Rodney Loofboro



## Crusade of the Americas in Brazil

These Brazilians were among 22 who made public professions of faith in Christ during a week of evangelistic services in March, in Aracaju, Sergipe, in northeast Brazil. Pastor Jose Guedes dos Santos, of Maceio, Alagoas, preacher for the Aracaju meetings, is in the background. Four weeks of Crusade of the Americas services throughout Sergipe resulted in more than 110 decisions being registered publicly. (Photo by Roberta E. Hampton)