

# The Sabbath Recorder

## Nigeria-Biafra Need Continues

Although great effort has been made by Christians and other charitable people everywhere the health crisis in Biafra is not over. A recent news release from Church World Service quotes Duane Steinshouer, a CWS pharmacist who has just come out of Biafra for a brief rest.

Steinshouer was asked about the health situation in Biafra. "Extremely bad among children who have within the past year gone through the ravages of extreme malnutrition. It hits much harder the second time around. When I left about ten days ago the child death rate had reached 1,000 daily and was climbing rapidly."

The prognosis?

"Well, experts in the church relief field expect the figure to reach 5,000 daily very shortly."

What medical supplies and facilities are available?

"Church World Service works with the Christian Council of Biafra. We feed 1,300,000 children, pregnant and nursing mothers as well as the old people in more than 10,000 centers. In addition the churches assist over 900,000 in about 1,400 refugee camps. There are also some 6,000 desperately ill or very old being helped in 76 sick bays. Add to those figures some 11,000 bedridden in five hospitals, you see the scope of the churches' achievement in Biafra."

## Not All Bad

Some of the young radicals, and some of the old New Left, preach a gospel of despair. They say: "America is all bad and we just have to tear it down and start all over." We in American labor say: that is a plain, unvarnished lie!

—AFL - CIO

## All Whites Look Alike

This past year a Negro student at Southwestern Baptist Theological Seminary, was questioned about why he changed from medicine to theology and what he thought about being one of only ten Negro students at the seminary. To the latter question he responded that he had gone to a Negro college and never before had been surrounded with students of another race. He added, "You may find this hard to believe, but I was absolutely bewildered by so many white faces. You know, they all looked alike. I had trouble distinguishing one from another."

That's a switch; many white people are heard to remark that all black people look alike. It just isn't so. Friends look good, but they don't look alike.

## Bibles Confiscated at Russian Border

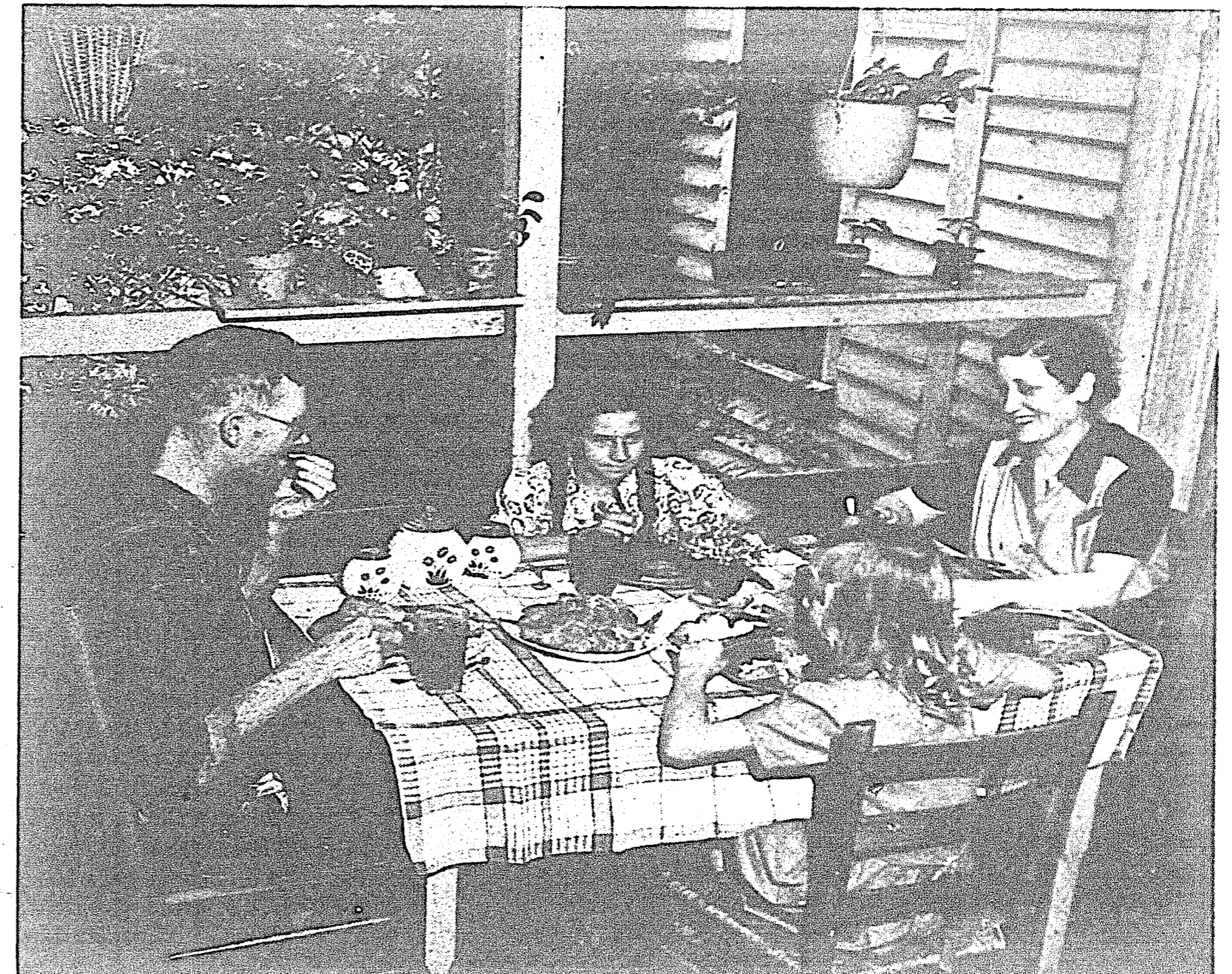
Two young men, both Baptists, were removed from a tour group at the border, interrogated for four hours, and denied entry into Russia after customs officials found 50 Bibles in their suitcases.

The incident occurred at the border between Russia and Finland, where the Leningrad-bound tourists underwent customs and passport check.

The two young men said they showed their examiners a copy of the United Nations Charter of Human Rights. This was an effort to refute charges that bringing in Bibles constituted an illegal act.

The Russian officers only laughed at them, and said that Russia has its own laws. There is no shortage of Bibles in Russia, a border guard advised them.

"If there is no lack of Bibles in Russia, then why do you want to take them away from us?" they asked in response. They had to return to Stockholm.



Courtesy Soil Conservation Service

## For Food and Home We Should Be Thankful

Our farm families, producing food for themselves and the rest of the people, have a joy in the close-to-nature life that is free from some of the complexities of urban dwelling. We need to remind ourselves to be as thankful and joyous as the unknown family of John and Martha Witcher pictured here as they partake of their noon meal of fish from their own pond. Some of us may be one step removed from food production, but let us remember to be thankful for the necessities of life and to share our good things with those who are in want at home and abroad.

# The Sabbath Recorder

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Member of the Associated Church Press

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## Conscientious Objector Standards

A change seems to be coming in the government standards for conscientious objectors. Traditionally the authorities dealing with men who claimed exemption from the draft on grounds of conscience had the guideline of religious training and conviction. The young man had to prove that it was against his religion to bear arms. The draft boards and the military officers could well take the position that religion should be respected and that they didn't want to be fighting against God. Perhaps it was a holdover from the advice of Gamaliel to the Sanhedrin in the early days of the apostles. He said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God" (Acts 5:38, 39).

The government appears to be yielding to the pressure of certain groups to remove the religious requirement of conscientious objection. Why must a man's convictions be linked with Christian faith? Is it not conceivable that an atheist can have a strong conscience against bearing arms? So the argument goes. There is an attempt (apparently successful) to loosen the definition of religious to mean the central principles of one's life, whether or not conventionally framed or expressed. It may be good for the young man facing induction but it can readily be seen that it places a heavier burden on the authorities who have to decide whether or not the draftee is sincere. They cannot bank on the pronouncements of his denomination; they cannot get the testimony of his local minister; they have no standard. Will they accept at face value the statement of the young man or perhaps assign a psychiatrist to the case and trust the results of his probings? Will draft boards change their attitudes in accordance with the number of men needed? Removing the religious standard is likely to make a farce of selective service as far as alleged conscientious objection is concerned.

There is another problem related to this individualism and the broadening of definitions. There is strong pressure in

some quarters to allow a man to be a conscientious objector to some wars but not to all. It amounts to saying that I do not condemn my father or my great-grandfather for fighting in the earlier wars of my country but I have decided that my conscience will not let me fight in the war that comes during my young manhood. Those earlier wars (with some opinions to the contrary) were just wars; this one is senseless and without sufficient justification. So the argument goes.

Previously, and up to the present, the government position has been that you are a conscientious objector to war, to bearing arms, and on that basis you may be excused from bearing arms in this conflict. It is a rule that can be applied. It makes the draftee face clearly the question as to whether or not he is a conscientious objector in principle. It would be nice if all young men at induction age were sufficiently informed so that they could claim to be experts on the causes of wars and on international affairs and could instruct the President and Congress, but in our present educational system we can hardly look for such perfect knowledge in very many of our young people. If there are some such shall we excuse them from military service in the Vietnam War because of their superior education and draft the less educated? This hardly seems fair.

The argument is advanced that there is no manpower shortage and the authorities can very well excuse those who have mental reservations about the justice of our present conflict. In spite of the size of our military forces it is probably true that selective service eliminates six out of seven who might be called up. They just aren't needed, so various rules are applied to grant them exemption. The argument is that another rule could be adopted which would excuse the men who claimed conscientious objection to a given war — particularly the Vietnam War. Superficially the argument seems reasonable. Again, however, it would be very hard to administer. If men could be excused from induction on the basis of objection to the present war what would be done about the men con-

scripted during peacetime and then caught in a war that was not of their choosing? To be fair the army would have to send them all home if they decided they did not want to fight. This worked out all right in the case of Gideon who released all the fearful, but he had something else working for him. It would hardly be fair to the rest of the men in our military force.

Perhaps there is some justification for trying to solve the selective service problem by instituting some sort of a lot casting system. (This may already be started.) It would be more fair and more patriotic than excusing all those who claim (often without clear knowledge) that they are not against war but are against this war. Let's put ourselves in the position of the authorities who have to make the decisions.

## OWM Deadline

Let there be no confusion in our minds about the deadline for giving to the 1968-69 denominational budget; the year ends September 30. What is not given by that time cannot get into this year's budgeted work. The first of October we begin operating on the basis of the 1970 budget.

Can we raise the \$23,365 needed, according to Gordon Sanford, OWM treasurer, during the month of September? Yes, it is possible. The Holy Spirit could so impress on our hearts the need of a fully raised budget that we would make the necessary sacrifices in the very short time that remains. It cannot be done on the same level of giving that we followed up to August or during August (good as that month was). What we could do and what we will do could be the same. If we sit back and wait to see what other churches and other individuals send in it will be too late. The tabulated contributions of churches are the result of individual decisions and individual sacrifices for the cause we represent.

We should remember that work not paid for by the end of the Conference year is work that is not done. We do not carry over surpluses or deficits but have to start anew as of the first of October. Our old budget was pared down very close;

there were not very many things that could be left undone. The same is true of the only slightly higher 1970 budget which provides a little cost-of-living increase for some of our workers and undertakes some new work that Conference delegates thought must be included.

It is encouraging to note that in the August report of the treasurer on page 15 of this issue there is evidence of more unity among us than for several years. Several churches made substantial contributions for the first time. Almost every church has now been heard from. Let us resolve that every person is heard from this month.

### Costly G. I. Bill

The so-called G.I. Bill for the education of veterans is now twenty-five years old and has cost the American taxpayers \$21 billion. That sounds like a lot of money. VA Administrator Donald E. Johnson, himself a product of that veterans' education bill has this to say:

"Some economists have estimated that the nation's \$21 billion G. I. Bill investment in America's veterans will be recovered many times over in the added taxes which these veterans pay on the increased earnings made possible by the higher education and new or improved skills acquired under the G. I. Bill."

Thirty-four of the 50 governors are veterans, 16 of whom have taken advantage of the G.I. Bill. One doesn't have to look very far to find friends who have been trained under the G.I. Bill to take positions of importance. Quite a few of our Seventh Day Baptist ministers, including the editor of the *Sabbath Recorder*, were benefited by further education which would have been hard to finance apart from that provision. Money spent on education, if properly administered, is not wasted money. The fact that income tax returns produced last year a \$3 billion surplus in spite of astronomical spending may be in part attributed to spending \$21 billion in a quarter of a century for the education of men who have been matured by military service.

### See How They Give

Many are the organizations that channel gifts and the gospel to the needy people of the world in an admirable way. One of the most noteworthy is MAP (Medical Assistance Programs, Inc.) of Wheaton, Ill. It is not as broadly based in its solicitations of funds as World Vision or Church World Service since it is primarily an organization of Christian doctors and makes its appeal largely to those who are in a position to contribute medical assistance. It does, however, depend on friends outside the medical profession to help provide warehouse space, transportation, etc. Seventh Day Baptists in mission countries, especially Malawi, have been on the receiving end.

Sometimes the general public gets the impression that the medical profession is out to get all the money it can through high fees for its services. Sometimes also drug manufacturers are criticized severely for their high prices and accused of having no heart. The figures on contributions to MAP in July do much to correct these impressions. This doctors' organization in July shipped eighty-one tons of medical supplies to the sick and needy in twenty-seven countries. During the same record month twenty-eight drug companies sent to MAP medical supplies valued at \$1,500,000. These drugs are often well-mixed with evangelism on the mission field. For instance, a hospital in the Congo distributing needed supplies assigns one staff member to each six beds to minister to the spiritual as well as the medical needs of the patients.

Regardless of record contributions and shipments the need always surpasses the supply and the facilities for handling. The Christian doctors who give so much deserve the support that people are giving them in this philanthropic missionary program that upholds the hands of the medical personnel serving overseas.

At a Senate hearing Marvin A. Block of the American Medical Association declared, "Alcoholism is the nation's worst drug problem."

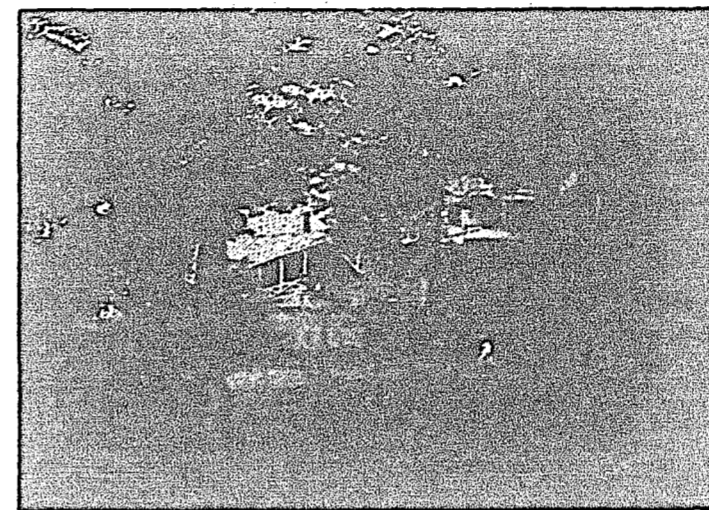
### PRESIDENT'S ADDRESS

By Rev. Edgar F. Wheeler

#### Called Apart To Be a Part

(Given on the closing evening of Conference at Nyack)

The magnificent work of my predecessor, Leland Bond, as president of the General Conference of Seventh Day Bap-



Conference Dining Hall Building

tists causes me to feel both humble and grateful in taking up the duties of this office. I know him as a man of God, a person with a vital relationship with Jesus Christ, a man of integrity in word and deed, and one who through personal dedication to the Lord has used sound business principles in the work of the church. His theme has had particular significance for the times in which we live, and I believe God has signally blessed his efforts and those of others under this theme of "Sensitive in His Service." I trust that under God's guidance, the themes of Conference have been cumulative in their effect and may very well be instrumental in aiding Seventh Day Baptists to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," as Peter urged believers to do (2 Peter 3:18). Through much prayer, study, and thought, I have become convinced that the theme for the coming year may well lead us yet another step toward full Christian maturity.

I want us to approach this theme by thinking of the word "privilege," or the adjective form, "privileged."

Have you ever stopped to think of what a group of privileged characters Christians are? They are privileged beyond comparison. Materially rich or poor,

young or old, black, yellow, red or white, male or female—they stand in an exalted position in the world.

Peter says that believers are privileged in that they are "elect according to the foreknowledge of God" for a work of cleansing and redemption (1:2); they are blessed with a vital, living hope through the resurrected Christ (1:3); their hope and assurance are not of a transitory nature, but one that "fades not away" (1:4); they are "kept by the power of God by faith unto salvation" (1:5); Their faith is in revealed realities through the person of Jesus Christ that even in the midst of trial of faith assured salvation is theirs; they are the recipients of a salvation that even the prophets could not apprehend (1:10-12); their redemption is sealed by the blood of Christ (1:19).

No wonder that Paul exults, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Or again in Romans 8:28, "We know that all things work together for good to them that love God, to them who are called according to his purpose."

But to me the most exciting summation of the believer's privilege and standing before God is found in 1 Peter 2:9: "*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.*"

"*You are a chosen generation*"—You are picked out or selected for God's favor and love. The idea implied here is that even faith is made possible by God's action, and does not originate wholly by our own volition.

"*You are a royal priesthood*"—You are a people who have access to God through Jesus Christ, but even beyond this you are authorized by God's sanctifying work of grace to serve God and especially to represent God to others. You are "royal," honored by bearing His name. It is your privilege to bridge the gap between man and God with the gospel you bear.

"*You are a holy nation*" — You are a people who are distinctive in calling and quality of life. You are separated from the life of sin and consecrated to God.

"Saints" is the honored title of Christians. Claim it and honor it! Literally, Peter is saying, "You are a special breed."

"A peculiar people"—You are, literally, God's own acquired possession. Called apart through purchase by the blood of Jesus Christ, and having responded by faith to complete the transaction.

Privileged? Yes, indeed! To anything less than faith such assurances would seem nothing less than presumption.

Yet this word "privileged" has unpleasant connotations in the minds of many people. It is frequently associated with favoritism. The "privileged character" is one who assumes he is, or actually is exempted from the hardships, realities, and responsibilities that the common herd has to face. He is singled out for special treatment without any particular merit. He is the politician who claims immunity from the law. He is the one who ranks the best while the masses have little.

The world is accusing the Church of claiming a privileged attitude—of staying in an ivory tower of personal security built on faith, hope, and platitudes, and insulating herself against even being aware of the world's turmoil, injustice, grief, hardship and brutality. And without a doubt all but the most self-satisfied among us feel the stirrings of uneasy conscience before the accusation. For it is easy to simply say, "Lord, Lord," in a presumptuous way, and not do His bidding. We are inclined to make the gospel a wall to hide behind, rather than letting it be a motivating force to do what Christ did in the flesh and now wants to do through us in a broken world.

It is time for us to be sensitive to the calling of Christ so that we comprehend its fullest implications, to know that privilege carries with it corresponding responsibility. It is time for us to think through the real meaning of the words of Jesus: "Freely ye have received, freely give."

That ninth verse of 1 Peter 2 concludes: "That ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

That privileged inner circle of twelve disciples was actually being enlightened, fitted and empowered to go out and work

for the Lord. "As the Father hath sent me, so send I you," He told His disciples.

Israel's calling of old to be "the People of God" was not that they could boast in superiority, but that they could set forth to the world the superiority of the living God.

And it is interesting to note that Christ's term for the body of believers was similar to that used for the "Chosen People" in the Old Testament. It was "Church," coming from the Greek word "Ecclesia," meaning "that which is called out or apart." The church is called apart and privileged with the promise of the gospel — and it is "the body of Christ" (Col. 1:18). It becomes in a very practical sense Christ in the world, doing what He commands — spreading the gospel, lifting the fallen, visiting the sick and imprisoned, offering life and hope to the lost, demonstrating the love of God revealed in Christ.

But the calling apart in privilege is inseparable from the responsibility of being a part of His redeeming work in the world.

At a time when confused and confusing voices are crying out for a dissected "gospel" of either the inward and personal relationship/or of the outward and active social approach, we are challenged to come to an understanding of how the latter grows out of the former, and the former is verified and strengthened by the latter.

I wonder how many of you have seen the great live oaks of the deep South. Some have a spread of over 100 feet. But the interesting thing is that their root system corresponds to the branches. Only so can the tree stand secure and grow to such size. Our outward service cannot outgrow our inner resources. We cannot give what we do not have. We cannot share the Christ who is the ultimate hope of the world without cultivating a very real and deep experience within our own hearts and amongst ourselves as Christians.

We are going to be challenged to the discovery that we are "Called Apart—To Be a Part." The Lord who said to His disciples, "Come ye apart," is also the

(Continued on back page)

## SAMENWERKINGSVERBAND!

Eureka! A synonym of the word "canopy" has been discovered. It is "samenwerkingsverband"!

In seeking to devise increasingly numerous ways in which Seventh Day Baptists as individuals, churches, boards, and agencies might be "laborers together with God," leaders have exhibited umbrellas and have worn the word "canopy" to tatters during the past four years.

Acting in compliance with the suggestion of several persons that new terminology be introduced this fall, Secretary Wheeler, while on mission in Europe recently happened upon a synonym and possible substitute for the word "canopy" up at Leeuwarden in the Friesland northern part of the Netherlands. That word is "samenwerkingsverband" and it is defined as "organizations working together."

As the Planning Committee meets in Plainfield, New Jersey, September 29-October 3, seeking to continue coordinating the many endeavors of the boards and agencies to the glory of God, the challenge will include the achievement of "samenwerkingsverband"!

As that committee looks forward to 1980, praying and exploring, outlining goals and projects, and contending with priorities and budgets, the challenge of strategy will be "samenwerkingsverband"!

The twelfth chapter of First Corinthians has been well-known for some 2,000 years by generations of those who have claimed to be members of the body of Jesus Christ. There needs to be no substitute chapter written, for the fact remains that there is unfathomed significance in the twofold analogy of the many Christians being one body in Christ and yet of that one body being comprised of many members (1 Cor. 12:12-14).

Of equal significance is the reminder that as any and all of us in these times claim to be members of the body of Christ, we need to realize that we need each other (1 Cor. 12:21 ff). If one fails, we all should share the pain of failure.

## MEMORY TEXT

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

Ezekiel 18:31, 32

If anyone succeeds, we all should join in rejoicing.

Let us one and all renew the fuller commitment of our lives to the Lord to the end that we may be "more than conquerors through Him who loved us" (Rom. 8:37b).

When we pray, "Our Father . . ." may we mean what we pray. As we continue to be sensitive to the aspirations, responsibilities, and undertakings of others, may we master the pronunciation and comprehend the implications of the word "samenwerkingsverband" as members of the body of Christ!

—Alton L. Wheeler

## Our Prayer Corner

### Suggestions for Prayer This Week

Pray for:

1) The banding together of Christian students on college campuses for a strong personal witness to the students not yet committed to Christ.

2) The planning sessions of our local churches and the implementing of our united evangelistic thrust this fall.

3) The fall meeting of the denominational Planning Committee at Plainfield September 29 to October 3.

4) The struggling Seventh Day Baptist churches in Biafra, in Ghana, in Port Elizabeth, South Africa, in Korea, in India, in England, Holland, Germany, and other countries as well as our better manned mission fields and conferences.

### The Motivation of Love

On the Sabbath eve of August 22, General Secretary Alton Wheeler as a member of the WCC Central Committee was privileged to conduct the closing worship service of the meetings held in Canterbury, England, August 12-23, 1969.

In singing "Love Divine, All Loves Excelling" and reading in 1 Corinthians 13 which tells of the dynamic and motivating love of God, we have in these preceding moments participated either in a holy invocation or in a sacrilegious ceremony. We have joined either in a litany of sincerity or in an exposure of hypocrisy.

James has arrestively asserted that "Faith without works is as dead as a body without a soul" (James 2:26), and there are those who contend that many of us as Christians — and as churches, communions, and councils — have talked too much about what we should be doing and that we have done all too little to help toward making ours a better world in which more and more people may enjoy life, liberty, and the pursuit of happiness.

In Emil Brunner's book *Faith, Hope, and Love*, he defines the kind of love known as *agape* — not merely as an act of attitude of God, but as 'the very essence of God Himself' for in the words of John "God is love" (1 John 4:8b).

*Love is therefore God in action!* It is God creatively and re-creatively in action in each age throughout the ages, including our own.

*Love is Jesus Christ in action!* It is Jesus Christ compassionately, redemptively, and lovingly in action aiding in transforming human lives, restoring human dignity, emancipating from stubborn oppression, and altering human destinies (Luke 4:17, 18).

It should follow therefore that *love is God's people in action!* As Paul says in Second Corinthians 5:18, "God has reconciled us to himself by Jesus Christ, and has given to us the ministry of

reconciliation."

But to some this is mere rhetoric. It is little more than the lipping of pointless platitudes with a background combo of "sounding brass and tinkling cymbals."

For example, at the Fourth Assembly at Uppsala one full year and more ago, we verbalized the manifestation of the *agape* kind of love in confessing:

"We heard the cry of those who long for peace; of the hungry and exploited who demand bread and justice; of the victims of discrimination who claim human dignity; and of the increasing millions who seek for the meaning of life.

"God hears these cries and judges us. He also speaks the liberating Word. We hear Him say, 'I go before you.' . . . and again, 'I make all things new.'"

Our liturgical response was in the form of a pious prayer—

"God, our Father, you can make all things new.

We commit ourselves to you: Help us —to live for others since your love includes all men,

—to seek those truths which we have not yet seen,

—to obey your commands which we have heard but not yet obeyed,

—to trust each other in the fellowship which you have given to us; and may we be renewed by your Spirit through Jesus Christ, your Son and our Lord. Amen."

Four hundred and more days have since passed and rather slowly; and to some perhaps they have stretched into four hundred milleniums. There have been those who have openly contended that all too little has been done by the Church toward implementing the confession and vow made at Uppsala toward allowing the redemptive and liberating love of Christ to express itself through us in action.

Regardless of our past and present sins of commission and omission, however, we do well to realize that with Jesus the motivation is as significant as the act. If God, therefore, is the expression of perfect love, and if "Perfect love casts out fear" (1 John 4:18), we are

confronted by the decision as to whether we shall be motivated by the love of God or by the fear of men — or whether we shall be motivated to take any course of action because of our love for others or because of our fear of them.

If we are motivated by fear, we are apparently destined to do whatever we do on our own, and without God's aid. But if we are motivated to act through the constraint of Christ's love, we are assured that our efforts will be multiplied by those of the Father, Son, and Holy Spirit.

Let us be numbered among those who are motivated by the love of God to make commitments, to set goals, to make sacrifices, and with courage proceed to do what we feel ought to be done regardless of possible consequences on the part of friend or foe. In so doing, let us realize that we are indeed "Laborers together with God" (1 Cor. 3:9)!

—Alton L. Wheeler

### OFFERING

As voted by the WCC Central Committee, an offering was taken at the August 22nd Sabbath eve worship service conducted in Canterbury by Secretary Alton Wheeler, as an expression of desire on the part of the committee members to become involved in combatting racism. It was later unofficially reported as totalling over \$1,000.

### Special Issue Editor Gives Interesting Preview

The November special issue will have as a theme: "Youth on the Way" with subtitles "In Prayer," "In Worship," "In Work and Service," "In Witness," "In Vision." Almost all contributors will be young people who have been in summer or other dedicated service either this summer or in former years.

I hope that this issue will present the enthusiasm and growing commitment of some of our young people who represent many others — all of them learning what it means to give their lives to Christ and to learn to walk in His way.

—Esther Burdick

(Advance orders determine the number printed. The price is still only \$8.50 per hundred.)

### Anniversary Issues Still Available

Many people were highly pleased with the gold-covered 125th Anniversary Commemorative Issue of the *Sabbath Recorder* dated August 4, 1969. All subscribers received one copy at no extra cost. Conference delegates were able to buy copies at 25 cents. The printing cost for this enlarged edition was \$800 instead of the usual \$350. Additional copies, as long as they last, may be purchased for appropriate use at the below-cost figure of four for \$1. Churches and individuals would do well to have a supply on hand.

### Planning Committee To Meet

When the denominational Planning Committee holds its week-long fall meeting September 29 - October 3 it will have many continuing items on the agenda and several new ones. Readers of the *Sabbath Recorder* are invited to send suggestions for the work of the denomination for the consideration of the committee. Send your items at once to Secretary Alton L. Wheeler, chairman.

### Wanted, a Secretary

Do you know anyone who would be interested in half-time secretarial work in the office of the editor at Plainfield? The work is largely typing — articles for the *Sabbath Recorder* and stenographic work for the editor and secretary of the Tract Society. It also includes caring for the filmstrip and tape recording requests. It is a responsible, challenging position for a Seventh Day Baptist interested in our national and worldwide work. Please reply at once if interested.

—Leon M. Maltby, secretary-editor

### Mid-Continent Association

One of the nine Seventh Day Baptist Associations in the United States, the Mid-Continent, holds its annual meeting in the fall. The dates this year are October 3-5. The place is North Loup, Nebr. The president, Ronald Goodrich, has announced the theme "Time To Be Bothered." Seventh Day Baptists of Kansas, Nebraska, Colorado, and neighboring states are encouraged to attend.

### Women's Board Banquet Talk

By Martha Mills

First of all I want to take the opportunity this evening to thank the members of the Women's Board, the women's societies in all the associations, and all the individual women, for all you have done for me and for all the others on our mission fields. In addition to all the material things you have sent many letters of encouragement and cheer and I have felt the strength of your prayers in my recent recovery from illness. I thank everyone responsible in any way.

If my Jamaican Christian friends knew of my chance to speak to so many of you today, I know they would want me to greet you very warmly and express their gratitude for what you have done for them.

Since independence came to the Island of Jamaica in 1962 many changes have come about very rapidly. There are new buildings, new industries, new schools and improvements in many ways. In fact, Jamaica is growing too fast for the government to keep up with the organization and management of all the different phases of its growth. A great deal is being done, however, to create a pride in their country and to unite the mass of people.

People of African origin are dominant in Jamaica since late in the 17th century. In the 1840's indentured laborers were brought to Jamaica from India and ten years later some Chinese were also brought in the same manner. Thus two more races were added to the already rich mixture which included European, Lebanese, Jewish and other strains. This accounts for the national motto, "Out of many, one people."

The Jamaica national anthem, I think, is one to be proud of. It is a thrilling experience to hear it proudly sung by the students of Crandall High School. This is it:

1. Eternal Father, bless our land,  
Guard us with Thy mighty hand.  
Keep us free from evil powers,

Be our light through countless hours.  
To our leaders, Great Defender,  
Grant true wisdom from above.

Chorus

Justice, truth be ours forever,  
Jamaica, land we love.  
Jamaica, Jamaica, Jamaica, land we  
love.

2. Teach us true respect for all,  
Stir response to duty's call,  
Strengthen us the weak to cherish,  
Give us vision lest we perish.  
Knowledge send us, Heavenly Father,  
Grant true wisdom from above.

Chorus

The national pledge for schools for use at the beginning and end of term and on other special occasions is worthy of note also. It is:

Before God and all mankind, I pledge the love and loyalty of my heart, the wisdom and courage of my mind, the strength and vigor of my body in the service of my fellow citizens. I promise to stand up for justice, brotherhood and peace, to work diligently and creatively, to think generously and honestly, so that Jamaica may, under God, increase in beauty, fellowship, and prosperity, and play her part in advancing the welfare of the whole human race.

While in Jamaica this last time I spent most of my time in the school library. There I had the usual supervision of the books and kept a regular haberdashery, selling paper, pens, and pencils and running a "first aid" department. I supervised the janitors of the school and tried to be a mother to the students as I had much chance to be among them. I had four or five piano pupils most of the time and for one year I taught two classes in West Indian History.

There is a constant drainage of the better educated and most capable leadership, i.e., teachers, doctors, nurses, and technicians to other countries where the much higher wages are so alluring. So it is very important that we train the Jamaican young people to be loyal to their own country and influence them to stay in their homeland, thus strengthening their young nation by building up its morals, creating better social standards and work-

ing conditions, and working for the good of their whole nation, not for self or family alone. Otherwise crime and violence will increase there until a revolution occurs.

We should be very thankful to God that a full year's training has been given to four young pastors and that they were graduated in special exercises at the Jamaica Conference in July 1969. Courtland V. Davis was very interested in this project and had a great deal to do with its being started, and his wife, Frankie, has carried on the interest after his death.

We should also praise God that the Sabbath School Workshops carried out by the Rev. Alton Wheeler resulted in the Jamaican children having the benefit of uniform Sabbath School lessons at last.

Though there are many discouraging and trying problems on the Jamaican field at times, I feel that spiritually the people are very much alive, very sincere, and very dedicated. They are faithful in church attendance and in witnessing to their Christian faith. They are very evangelistic and active. I got much joy and satisfaction from working with them and I'm very grateful that I have had that opportunity.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

### Junior High Conference

Junior High Conference at General Conference had an enrollment of 29 boys and girls. They had a glorious experience studying together, praying together, and last, but not least, playing together!

The theme was "Christ Is for Real" with the chorus "Spirit of the Living God" becoming the prayerful opening song.

The main activity was a bus trip into New York City to visit Teen Challenge and the United Nations building. Swimming was enjoyed but two times since the lifeguards were on strike part of the week.

Sabbath afternoon we sang "Born To Serve the Lord"; used "The Four Spiritual Laws" as a choral reading; and sang a Negro spiritual, "Somebody's Knocking at Your Door."

We pray that God's blessing will be

with these precious young lives as they work in their home churches.

—Ruth Bennett and Connie Coon,  
Codirectors

### Setting Camp Dates Early

Our Battle Creek church has set dates, tentatively, for the 1970 camping session: June 22-26, Day Camp; June 28 - July 5, Intermediate Camp; July 5-12, Junior Camp; and July 12, 13, 14, Primary Camp.

Think of the advantages of having a calendar set several months ahead. Leaders can plan their summer program around them, thus making helpers much easier to secure; the camp is available for other groups and activities on the balance of the dates; teaching materials can be secured and placed in the hands of the leaders; and relationships among all involved can run more smoothly because of the avoidance of that last minute rush. Congratulations to Battle Creek and to other of our churches and associations who have begun plans for next year's camping season.

### You and Your Church

The Seventh Day Baptist publication, *You and Your Church — a Church Membership Manual* has been revised and orders are being received at the Board of Christian Education office, Box 115, Alfred Station, NY 14803. We are still offering this book for 50 cents a copy, but there is some consideration of the fact that we may have to increase the price. Publication costs have increased since the book was published in 1960.

Much credit goes to Mrs C. Harmon Dickinson, who as chairman of the Publications Committee of the board, did much of the revision work.

Printing was done by the Seventh Day Baptist Publishing House.

### SABBATH SCHOOL LESSON

for October 4, 1969

WHY ISRAEL DIVIDED

Lesson Scripture: 1 Kings 12:12-20,  
26-29

### Looking Toward the Future in Guyana, South America

(Portion of letter from Pastor Leroy C. Bass written under date of August 24, 1969.)

In the name of our God and Savior I send greetings from Guyana, South America. I am hereby sending you a report regarding the Guyana Seventh Day Baptist Conference (held at Kitty, Georgetown, August 2 - 4, 1969) and my thinking for our future plans to begin in 1970 and 1971.

(Note: Pastor and Mrs. Bass are due to come back to the States on furlough in July 1970 and it is hoped that they will return for a second term of service beginning early in the summer of 1971.)

Our Guyana Conference is making heartening progress toward self-government and self-support, but not enough toward self-propagation. The first two points do need more cultivating, encouragement, and enlightenment. Nevertheless, good progress has been shown, and the prospects for continuing development are good.

On the third point, I would definitely say evangelism is the one important weak point. By God's grace this shall not long remain weak. To begin immediately to strengthen this weak point I am going to make our Georgetown *Crusade of the Americas*, coming nightly during the month of October, a field training school in evangelism for our people living in the Georgetown area. Then, later in the year, either in December or January, I aim to conduct another of our series of training institutes with classes in public evangelism, and other subjects, like polity.

Further, I envision going out to each of our churches over the next few years, for longer periods than a mere weekend, and also into new areas where we have no churches, and with a team of men, show them how to evangelize, partly by conducting some campaigns myself with their help, and then for them to conduct campaigns with my assistance if necessary. We shall also continue classes in this evangelistic field, and by the time my second term is finished, Guyana may

not need a permanent missionary beyond that time. I envision such a strong possibility, and I aim to work toward this, by God's grace.

### Malawi Mission Sabbath Emphasis

(The contents of a letter to missionary key-workers, pastors, and church clerks is shared for information and incentive.)

We are sharing herewith some material for Malawi Mission Sabbath emphasis to be observed in the churches on Sabbath Day, September 27, 1969. The articles enclosed are titled as follows: "Transcribed Message to General Conference from Dr. Victor Burdick"; (2) "Transcribed Message to General Conference from the Rev. David C. Pearson"; (3) "Miss Sarah Becker To Return to Malawi." (See Sept. 15 *Sabbath Recorder*.)

A new set of slides has been received from the Rev. David Pearson with an accompanying script prepared also by Pastor Pearson. The slide set has been duplicated by Fred Ayars and a filmstrip copy may be ordered for loan from the Audio-Visual Aids Committee of the Tract Society at Plainfield, N. J., or a slide set may be ordered for loan from Missionary Society headquarters at West-erly, R. I. There is a possibility that a tape recording of the script that accompanies this slide set will also be available.

We will take this opportunity to tell a little about Rev. and Mrs. John Conrod and family and to review some of the more recent developments in the plan for them to replace Dr. and Mrs. Victor Burdick at Makapwa Mission Station, Malawi, Africa. John and Joyce have two children, Michael, age 7, and Philip, age 5. Mrs. Conrod's parents live in Denver, Colo. Her father is an invalid. They will want to visit them before they leave for Malawi.

It is expected that Pastor and Mrs. Conrod will take an intensive missionary training course under the direction of the Christian Service Corps of Washington, D.C. The training program follows the pattern of the "Peace Corps" and is carried on during January, February, and March, 1970. They are hoping to be

ready to go to Malawi in mid-April, 1970. Tentative plans are under way for a Commissioning and Farewell Service to be held in one of the New England churches just before they leave for service, perhaps around April 18, 1970.

A review of rather tentative plans for providing funds to carry out the training program for the Conrods, as well as to provide subsistence, travel, and shipping expenses to the field of service, is offered as follows: (1) It is hoped that the Women's Board will assist on expenses entailed for Mrs. Conrod to attend the Christian Service Corps training program (around \$400); (2) It is hoped that the Council on Ministerial Education will provide the funds for Pastor Conrod's educational expenses (around \$800); (3) It is expected that the Missionary Board will cover subsistence, travel, and shipping expenses from January 1, 1970, until the budgeted amount for Dr. Victor Burdick can be drawn on to provide their support. A rough estimate of the amount needed for the Missionary Board to carry out this phase of the missionary replacement project is \$3,500. The sympathetic support of our people is urgently requested.

### Pastor Bass Writes Regarding Vacation

(Pastor and Mrs. Bass were enabled through the Ethel T. Stillman Rest or Recreation Fund to take a vacation June 17 - July 1, 1969, on the island of Barbados. Interesting comments are given as received from Pastor Bass.)

"Praise the Lord our God, we had a fine vacation, and we have returned home to Guyana on the 2nd of July. We found our home and mission property without molestation. Of course, we arranged for Vibert Charles to be caretaker. Church and Missions Sabbath programs went on all right.

"How we do appreciate the loving memory of Ethel Stillman, in providing this lovely gift, and how necessary it is for us to get away for just such a vacation. You will find I have completed the financial report and am sending this to you. As Barbados is becoming more and more of a tourist resort, we found prices

higher than our last trip in 1968.

"It was interesting to see precision cutting of coral blocks in the quarry in the middle of the island. The scenic views are very beautiful, some shores having 'sand' of coral, and others jagged rock the waves dash against. This trip, I was able to take many fine pictures with my 35 mm camera; I can hardly wait to see them when they shall come from the photofinishers.

"In recent years the 'steel bands' have come in big throughout the Caribbean, so I bought one medium-sized 'pan' as they are called, and will be able to display it at Conference some future year. Whoever invented these and perfected them did well. They started on Trinidad several years ago, and are distinctly Caribbean."

### Bible Reading Guide for 1969

#### OCTOBER

1	NEHEMIAH 10-13	(chapter 13)
2	MALACHI 1-4	(chapter 3)
3	MATTHEW 1- 4	(chapter 3)
4	MATTHEW 5- 7	(chapter 5)
5	MATTHEW 8-11	(chapter 10)
6	MATTHEW 12-15	(chapter 12)
7	MATTHEW 16-19	(chapter 18)
8	MATTHEW 20-22	(chapter 22)
9	MATTHEW 23-25	(chapter 24)
10	MATTHEW 26-28	(chapter 27)
11	MARK 1- 3	(chapter 3)
12	MARK 4- 6	(chapter 5)
13	MARK 7-10	(chapter 9)
14	MARK 11-13	(chapter 11)
15	MARK 14-16	(chapter 14)
16	LUKE 1- 3	(chapter 1)
17	LUKE 4- 6	(chapter 4)
18	LUKE 7- 9	(chapter 7)
19	LUKE 10-13	(chapter 12)
20	LUKE 14-17	(chapter 15)
21	LUKE 18-21	(chapter 19)
22	LUKE 22-24	(chapter 23)
23	JOHN 1- 3	(chapter 1)
24	JOHN 4- 6	(chapter 4)
25	JOHN 7-10	(chapter 10)
26	JOHN 11-13	(chapter 11)
27	JOHN 14-17	(chapter 17)
28	JOHN 18-21	(chapter 20)
29	ACTS 1, 2	(chapter 2)
30	ACTS 3-5	(chapter 5)
31	ACTS 6-9	(chapter 9)

## Bible Reading

Malachi, Matthew, Mark, Luke, John

Our September reading brings us to the close of the Old Testament. The final book, Malachi, is dated approximately 450 years before the birth of Jesus. The Jews had returned from their Babylonian captivity to Jerusalem in 536 B.C., and in succeeding years. They rebuilt their city and restored their worship of God. The captivity in Babylon had cured the Jews of idolatry, but in Malachi's time he was concerned about their increasing divorce, intermarriage with idolatrous women, neglect of tithing, and insincere worship of God. As one of the true prophets, he called for sincere obedience and service to God.

The geographical area of Jerusalem and its environs inhabited by the returned Jews was called Judaea and was ruled by Persia. Not much is known of Jewish history for the next one hundred years after Malachi. Then Alexander the Great became powerful and led the army of Greece eastward in an invasion campaign. By 331 B.C. he had conquered the lands previously ruled by Egypt, Assyria, Babylon, and Persia, including Judaea. Alexander established Greek culture and the Greek language in cities throughout his domain. Greek became the universal language used throughout the civilized world in government, business, and travel and was the language in which the New Testament was soon to be written.

Palestine (Judaea) was ruled after Alexander's death by Syria, then by Egypt for about one hundred years. The Jews lived peacefully under Egyptian rule and those in Egypt built synagogues in all their settlements. Syria reconquered Palestine and during the reign of the king Antiochus Epiphanes in 175-164 B.C. there was an effort to exterminate the Jews and their religion. He destroyed much of Jerusalem, set up pagan idolatry in the temple in Jerusalem, destroyed copies of Scripture and sold many Jews into slavery. Some Jews revolted and for one hundred years governed an independent Judaea.

In 63 B.C. Palestine was conquered by the Romans under Pompey. Herod the Great, a descendant of the Edomites, was king of Judaea in 37-4 B.C., under the Roman rule. To win the Jews' favor, Herod rebuilt the temple in Jerusalem. This is the Herod who ruled when Jesus "was born in Bethlehem of Judaea." The year of Christ's birth is uncertain, perhaps in 5 B.C.

Synagogues were first built by the Jews in Babylonian captivity. After the return the Jews built the temple in Jerusalem, synagogues in Judaea, and synagogues in other Jewish communities in the world. Many of the people chose to remain in the lands of their captivities under Babylon, Syria, and Egypt. In Jesus' time more Jews lived outside Palestine than within, having scattered through all the civilized world. Dispersed among the nations with their synagogues, Scriptures, and belief in one God, they were awaiting the expected Messiah.

While living under the Roman government, the Jews of most influence among their people were the Pharisees who had a legalistic approach to religion, the Sadducees who were religious officials with a worldly outlook, and the scribes who copied, studied, and interpreted the Scriptures.

This in brief is the historical background for the life on earth of God's Son, described in the four gospel books—Matthew, Mark, Luke, and John. His influence has powerfully affected the life of individuals and nations ever since.

Helen Ruth Green  
for the Women's Board

### Home Loans Paid Off

The VA has guaranteed or insured more than 7.4 million loans amounting to nearly \$75 billion in the past quarter of a century. Nearly 7.1 million of these loans in the amount of approximately \$71 billion were for homes.

Nearly 150,000 loans amounting to almost \$2.6 billion were for Vietnam era veterans. More than 3.6 million loans in the amount of \$27.2 billion have been repaid in full.

## OUR WORLD MISSION

### OWM Budget Receipts for August 1969

Treasurer's			Board's				
August	11 mos.	11 mos.	August	11 mos.	11 mos.		
Adams Ctr NY .. \$ 25.00	884.00	45.00	Milton WI .....	1,347.44	10,447.42	1,105.25	
Albion WI .....	66.55	363.15	132.46	Milton Jct WI ..	69.00	987.25	35.00
Alfred NY .....	1,214.41	5,404.05	170.00	New Auburn WI	130.43	650.18	105.22
Alfred Sta NY ..	20.00	1,947.20	10.00	New Milton WV	76.88	573.88	10.00
Ashaway RI .....	520.32	2,785.00	130.00	New Orleans LA		5.00	
Assns. & Groups	210.00	1,433.33	1,518.62	North Loup NB..	260.00	3,049.65	110.00
Battle Creek MI	662.08	5,037.69	173.00	Nortonville KS ..	325.50	2,005.00	158.00
Bay Area CA .....		605.00	10.00	Ohio Fellowship..	125.00	125.00	
Berea WV .....	41.00	301.00	10.00	Paint Rock AL ..	87.61	341.17	20.00
Berlin NY .....	200.00	1,581.37	67.50	Plainfield NJ ..	65.00	4,070.12	135.00
Boulder CO .....	105.66	1,166.66	85.00	Richburg NY ..	180.00	1,350.93	40.00
Brookfield NY ..	185.10	499.85	17.50	Riverside CA .....	904.38	5,935.23	132.00
Buffalo NY .....	5.00	406.00	13.75	Rockville RI .....	61.50	356.46	60.00
Chicago IL .....	100.00	1,322.50	10.00	Salem WV .....	275.00	2,713.35	89.10
Coudersport PA ..	145.95	930.37	35.00	Salemville PA ..	236.14	841.14	82.00
Daytona Beach FL	377.00	1,535.00	25.00	Schenectady NY..	54.80	181.30	20.00
Denver CO .....	595.39	3,127.01	25.00	Seattle WA .....	110.00	274.00	
De Ruyter NY ..	69.00	881.20	11.00	Shiloh NJ .....	1,056.15	7,523.20	510.00
Dodge Ctr MN ..	352.31	2,039.72	152.00	Stonefort IL .....	50.00	280.00	10.00
Farina IL .....	45.35	469.89		Syracuse NY .....	66.00	279.75	
Fouke AR .....		145.00	10.00	Texarkana AR ..			
Hammond LA .....		110.00		Verona NY .....	218.25	2,335.44	70.00
Hopkinton RI ..	25.00	145.00	10.00	Walworth WI .....	371.50	1,308.00	60.00
Houston TX .....	121.00	281.00		Washington DC ..		395.00	135.00
Independence NY	111.80	856.35	15.00	Washington			
Individuals .....	1,361.19	3,826.18	284.90	People's DC .....	40.00	40.00	10.00
Irvington NJ ..		1,800.00	150.00	Waterford CT .....	167.50	1,276.58	73.00
Jackson Ctr OH ..		1,000.00		Westerly RI .....	140.00	5,652.91	270.00
Kansas City MO	125.00	565.00	42.16	White Cloud MI		387.96	70.00
Leonardsville NY	124.60	898.60	17.50				
Little Genesee NY	244.10	1,694.53	35.00	Totals	\$14,814.22	\$107,386.24	\$6,817.96
Little Rock AR ..	31.98	609.37	10.00	Non-Budget	4.00		
Los Angeles CA..	784.33	4,284.33	120.00				
Lost Creek WV ..	60.00	1,573.00	26.00	Total			
Marlboro NJ .....	392.02	3,416.97	142.00	To Disburse	\$14,818.22		
Metairie LA .....	75.00	75.00	5.00				

### AUGUST DISBURSEMENTS

Board of Christian Education .....	\$ 1,377.29
Historical Society .....	15.05
Ministerial Education .....	1,468.86
Ministerial Retirement (Mem. Fd.)	287.62
Missionary Society .....	6,908.36
Tract Society .....	2,413.99
Trustees of Gen. Conf. ....	106.62
Women's Society .....	206.03
World Fellowship & Service .....	326.07
General Conference .....	1,708.33
<b>Total Disbursements .....</b>	<b>\$14,818.22</b>

### SUMMARY

1968-1969 Budget .....	\$137,570.00
Receipts for 11 months:	
OWM Treasurer .....	\$107,386.24
Boards .....	6,817.96
	114,204.20
Amount due in 1 month .....	\$ 23,365.80
Percentage of year elapsed .....	91.6%
Percentage of Budget raised .....	83%
Gordon L. Sanford OWM Treasurer August 31, 1969	



# The Sabbath Recorder

## Called Apart To Be a Part

(Continued from page 6)

Lord who said, "Go ye into all the world (not only geographically, but into all its situations and needs)." His prayer was that His children should not be of the world in spirit, but in the world as His servants.

In our effort to discover for ourselves this relationship, we will:

Examine our personal relationship to the Lord Jesus Christ.

Take Christ and His teachings seriously. Continually seek an awareness of the world's need and our responsibility. Prayerfully and regularly search God's Word for truth and guidance.

Make this search a family matter.

Seek a higher and truly Christian concept of the Sabbath and its place in Christian growth and service.

Commit our lives fully to Christ "every moment of every day."

Our Bible study book of the year will be 1 Peter, entitled *The Calling of the Christian* in the New English Bible. In it we will discover that faith in the redeeming work of Christ is the motivation for lives of obedience in every area of existence. Under the Holy Spirit's leading, we will find the means of carrying out our goals for Year IV of Facing Frontiers, Strengthening Our Witness on the Home Field. Second Peter is a special project assignment, and its title is "The Remedy for Doubt."

Our hymn for the year might be, "O Master, Let Me Walk with Thee."

Will you join me and my family this year in discovering that we are

**CALLED APART — TO BE A PART?**

The two phrases of the theme are

bound together with the cross.

We are bought and called apart by the shedding of our Savior's blood on the cross of Calvary — we take our part in the healing of the world as we take up our cross.

Please join me in a pact to pray for each other to be sensitive to each other, and to be sensitive to God's leading in service. Your letters telling of your experiences and ideas, and sharing of prayer requests will be most welcome.

The prayer of every sensitive believer's heart could well be expressed in the song to be sung by my family, "Every Moment of Every Day." (His wife and children, called to the platform, sang this song at the close of his message).

With this as our daily prayer, we will be *Called Apart and Be a Part* of His work.

### Annual Meeting Notice

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held on September 21, 1969, at 2:00 p.m., in the Parish House of the Alfred Seventh Day Baptist Church. All delegates to General Conference at Nyack, N. Y., are eligible to attend and vote.

### Tract Society

The annual meeting of the American Sabbath Tract Society will be held at the Seventh Day Baptist Building, Plainfield, N. J., Sunday afternoon, September 21. It will be preceded by the quarterly meeting of the Board of Trustees which will convene at 1:00 p.m.

