

The Sabbath Recorder

to other lands, some to our own country, more to the lands and islands of the Pacific.

The following story of how to reach the scattered Chinese comes from the Lit-Lit Newsletter put out by World Literacy and Christian Literature of 475 Riverside Drive, New York, N. Y. 10027. It shows how the 30 million scattered Chinese with many languages and dialects can be united with literature in one language.

Providing Christian Books in Chinese

The scattered Chinese, Asia's forgotten people, are of great concern to the rest of the Lit-Lit family.

Anti-Chinese riots in Malaysia have focused attention on these 30 million people—more than the combined populations of Canada, Belgium, and Bolivia—who are found in every country of southeast Asia.

Maintaining their Chinese language and customs, they are in most places a tiny but influential minority; only in Taiwan, Hong Kong, Singapore and Malaysia do they make up more than 10% of the population. In Malaysia, where the May elections led to rioting and the death of more than 300 people, they are 36% of the population.

The migration which brought the scattered Chinese to every island along the rim of Asia began centuries ago, and did not stop until the beginning of World War II. Then when the government of mainland China became communist, a second, relatively brief emigration began; more than two and a half million people fled to Taiwan and countless others to Hong Kong.

Wherever they settled, the Chinese tended to wield an influence far beyond their numbers. With their traditional high respect for education, many became pillars of the educational and business communities.

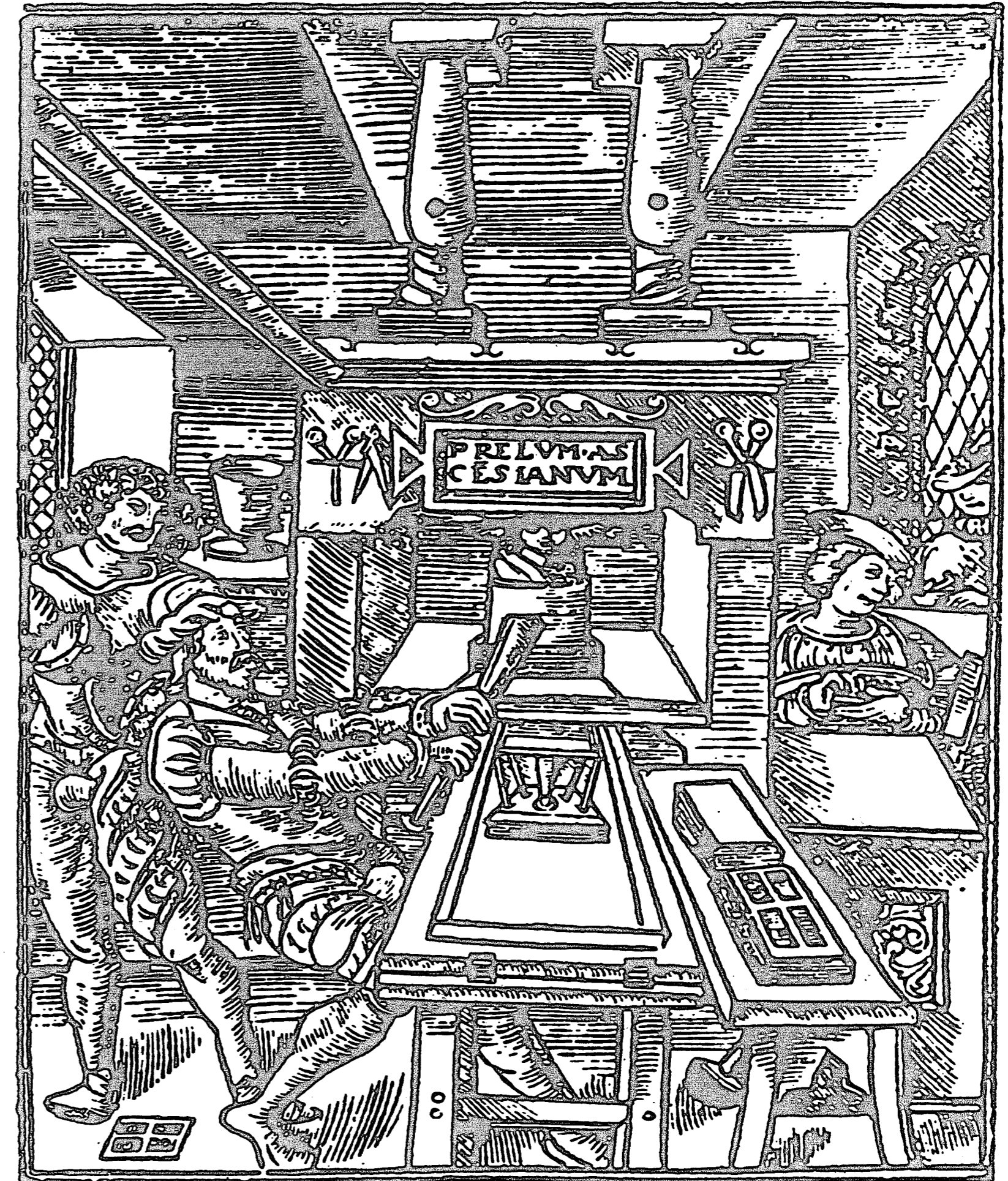
Within each of these far-flung minority communities exists another small minority—the Christians. They make up less than 6% of the Chinese overseas population, a total of perhaps 1.8 million.

Literature has a unique role in helping the people of this scattered minority feel their unity and maintain their cultural and religious roots. One reason is the high respect the Chinese have for books. But the main reason is language: there are half a dozen different dialects, brought from the mainland, but one *written* language serves them all.

Two people who could not speak to one another on the street because their dialects are so different can communicate via the ideographs—"idea pictures"—of written Chinese. They could pick up the same magazine and understand it perfectly.

Radio broadcasts in the various dialects can reach many of the Chinese, but only literature can reach them all, bridging both the language gap and the vast distance.

There is one other gap, of course, the largest of them all. Seven hundred million Chinese live in the homeland, behind the Bamboo Curtain, and everyone who is concerned with the churches' mission works and plans toward the day when that field will once again be open.



The Sabbath Recorder

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Contributing Editors:

MISSIONS Everett T. Harris, D.D.
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CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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Volume 187, No. 13 Whole No. 6,369

Editorials:

The Air We Breathe 2
What the Young People Want 3

Features:

History of Printing 4
Designated Gifts Needed 5
Our Prayer Corner 5
Sabbath Sensitivity 6
The Women's Session, National Congress
on Evangelism 9
Tract Booth in Illinois 10
New Jersey Yearly Meeting 11
Minnesota - Wisconsin Meeting 14
Your Heart.—Full-Time Secretarial Post 16

Missions:

Jamaica Conference Report 8

Christian Education:

Sabbath School Contest 10
Annual Meeting 10
Board Officers.— Fund Raising 11

Marriages.— Births.— Obituaries 15

The Air We Breathe

We are so accustomed to the idea that God has supplied the earth with an ample atmosphere that we forget to thank Him for it. That would be childish, we seem to infer. But when we see what man has done to pollute the air in certain parts of our own country, we see that thanking God for the air we breathe is no more childish than to pray that we may be able to breathe for another twenty-four hours or for our allotted life span. We not only pray for life and breath but we get concerned about air pollution that can make life unpleasant or impossible.

Modern science enables us to understand our enveloping atmosphere and its movements much better than just a few years ago. An appreciation for what God has given to us in the way of good air ought to well up in the heart of everyone who is privileged to see the hand of God in nature — and in redemption. Like almost everything in creation there is a large margin of safety in the air. We can pollute it unbelievably and still have good air because there is so much of it and it keeps moving. It is like the mighty ocean that receives the drainage of all our cities and then returns to wash our shores with relatively clean water.

But there are limits to the general provision of God which we must observe, just as there are limits to the abuse that the wonderfully constructed human body can take. We are just learning that we cannot take an unlimited amount of smoke into our lungs or alcohol into our bloodstream without cutting life short, especially when at the same time we are carelessly allowing the air we breathe and the water we drink to become polluted. We must face the responsibility not only of controlling our desires, but also of looking out for our brothers who live closer and closer to us in the urbanization of our country.

Let us look at some figures. In the United States there are 100 million motor vehicles which discharge 300,000 tons of pollution into the air each day. It is estimated that this will double by 1985. Yet we all want to own and drive a car. We somehow reason that it is other

people's vehicles, not ours that dirty the air. Experts have figured that dirty air costs \$230 per family per year for a total of \$11.5 billion. That's what it costs for increased cleaning of clothes caused by damaging pollutants, for the decreased value of property affected by air pollution, for the increased visits to doctors and hospitals for treatment of problems ranging from eye irritations to lung trouble caused by atmospheric poisoning. — So says George Meany of AFL-CIO.

The solution for our air problem may have to be on a national scale, as some contend. We have not done much yet except to determine the main sources of pollution and to put pressure on the industrial firms that are found at fault. But the major cause of pollution is not industry and it not the jet aircraft in the sky; it is the multitude of privately owned vehicles — our vehicles. What can we do about the air we breathe? Perhaps not much except to realize that we are part of the problem that we complain about. We might resist, to some extent, the urge to add to congested traffic or the concentration of the metropolis. We could insist, as some suggest, that the government undertake a stronger program of pollutant control.

Nature is still in the hands of God and a greater recognition of the gifts of God and our dependence on His benevolent care can create an attitude that will help us to work together for the good of all. In the eastern area of the United States there were recently many days of haze-darkened sun. The movement of the atmosphere was not carrying away the impurities thrown into its lower levels. Furthermore the pollen count went up to 32. Humidity and heat were high. The jet stream changed, rains came — more than desired — and the air of several states was washed clean; the pollen count went to zero. It is easy to complain when we have slight discomforts; it is better to thank God for His general providence — and for the peace of God in our hearts as we trust Him.

What the Young People Want

Who knows what the young people of 1969 want? Certainly the older people in general do not claim to know; they are baffled by the unpredictable, unreasonable, and undisciplined demands that are so much in evidence. It is equally apparent that the mass of frustrated rebellious youth of both sexes and various shades of color don't know exactly what they want. They are vocal but often not articulate.

If neither the old people nor the youth themselves can define what the young people want, who can? Well, it has to be someone who can cut through that outer crust and discern what aspirations are real though somewhat hidden. There is evidence that men like Dr. Billy Graham, who draws an ever larger and larger percentage of young people to his crusades, must know some of the answers. He is able to give them something that they want. What does he have that others do not have to give? Nothing, he would tell you. His message is not essentially different from that of other preachers, for it is founded on the Bible and presents Christ (not the preacher nor the church) as the answer to men's needs.

The fact that young people want to listen to Billy Graham's messages night after night is evidence that they want something they haven't got and that they think he can help them to get what they really want. We do well to listen to his analysis of youth, as they are listening. On the first Friday night of the crusade at Anaheim, Calif., Dr. Graham declared:

"Our American gods will not bring the young people the peace, the joy, the happiness, that they are looking for. They are rebelling against the gods of sex, leisure, pleasure, entertainment, and materialism. They are saying give me a God to believe in, give me a faith to believe."

Dr. Graham said, "The young people are in rebellion against the institution of the church, but they are not in rebellion against the Person of Jesus Christ."

The next night the evangelist had 31,000 people in the stadium and addressed his message primarily to the young people. More than 75 percent of the crowd were under twenty-five years of age. He urged the people to come to Christ with mind, soul, and will. Youth and older people responded to the clearly stated call by the thousands.

Not every Christian worker can get the hearing that Billy Graham gets, but everyone can have the same certainty that Christ is the answer and can present that answer effectively on a person-to-person basis the way the thousands of laymen do with those who come forward. All personal workers, of whatever denomination, carry the same book, the Bible, which has the words of redemption and assurance. The Bible, then, gives the young people what they want.

History of Printing

Printing has a type of history that's genuinely unique. It's an ancient industry, one of the oldest, and you can't type-cast the people that have been important to it. They've come from all over the world. Yet, despite the good it's done, it's often bound and gagged.

Although mass printings did not begin until the 15th century with Gutenberg and his famous Bible, printing actually dates back more than 4,000 years before that.

Then it was on papyrus scrolls, often as long as 120 feet, but by the second century B.C. papyrus was replaced by parchment because printing could be done on both sides.

If these documents don't convince you of printing's pedigree, consider that as far back as the first century B.C., the Sosii Brothers in Rome had a thriving business in both copying and selling manuscripts, and that during Julius Caesar's rule there were enough "books" for use in public libraries.

The progress in the printing industry, however, was not to continue at such a rapid pace. The barbarian invasions and

ransackings of Rome, and the disintegration of the Roman Empire sent the publishing and printing industries underground — into the monasteries, and there they remained until the middle class, with its avid appetite for "culture" broke from feudal restraints. Also at the end of the Dark Ages universities developed at such unprecedented rate, they had an insatiable need for more books.

These two forces stimulated interest in printing once again and the result was the famous movable type by Gutenberg. Ironically, though the church considered the press a dangerous threat to its authority, the first matter printed by Gutenberg in 1454 was letters of indulgence and the Vulgate Bible. Three years later these were followed by the Mainz Psalter, which was the first attempt at color printing.

The Gutenberg press continued in use, basically in the same form, until the 19th century. Major changes in printing during this time came primarily in the type faces. Named after their designers, the Caslon, Baskerville, and Bodoni type faces became the most popular.

Here's how a typical printing office from the 1600's to the 1900's operated. The typesetter poured a hot alloy into ingot molds (matrices) of each letter. An experienced caster then turned out at least 400 letters per hour, since it took only seconds for the type to harden.

Now the letters were placed on a composing stick to set the words needed in a line. Brass pieces were used as spacers. In printer's lingo, spacing is called justifying. Now the lines were set in place and when a page was completed, it was locked and ready for printing.

Afterwards, when the printing was completed, letters had to be "distributed" back into the letter case. Scholars claim a good distributor was able to place 5,000 letters an hour back into the case. They worked by touch, as today's typists work.

While the printing process stayed pat during the 17th and 18th centuries, major changes took place in the auxiliary field of publishing. The anticipated split between publishing and printing finally

occurred, with publishing receiving the lucrative plum of book distribution. Booksellers became the kingpins of the new book industry, and their rise finally brought about needed changes in the copyright laws. For the first time an author received the ultimate rights over his work, and any reprintings by those who did not pay for the right was declared illegal. Reprints by "pirating" had been common until the law was passed.

Now, as the 19th century opened, the stage was finally set for mass circulation newspapers. The invention of the rotary press, which could print 2,000 sheets per hour per feeder, the linotype, which automatically set, justified, and cast a line after the operator typed it, and the advent of cheap paper production made newspapers possible technically. The compulsory education laws created a larger book market and newspaper geniuses like Hearst and Pulitzer who knew how to splash all the news they could find or make across the front pages took advantage. Circulations soared, and newspapers won their right to a permanent place in printing's log.

But printing has not stopped with newspapers. Today, the industry is being revolutionized by the computer. The new typesetting process utilizing a combination of electronics, photography, and computers is called photo-composition. It is being applied to some of the world's biggest printing challenges. Currently, the largest single user of photocomposition is Dun & Bradstreet, Inc., the business information organization, which is having some 44,000 pages of its giant four-volume credit Reference Book set by this process annually. Other major business organizations, such as the telephone company, are expected to switch rapidly.

With new processes such as photocomposition, there is almost no limit on the volume of matter that can be printed each year. Printing has become essential to education and communications, and despite what some would like many to believe, electronic media are not draining the reader market. Studies show that books are in greater demand than ever before!

MEMORY TEXT

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. Matthew 14:4.

Designated Gifts Needed

Attention is again called to the need for special contributions to designated funds for the World Fellowship and Service phase of the Our World Mission. More specifically, the pledges to the National Council of the Churches of Christ and to the World Council of Churches are in need of our support.

As of August 31 we had a total giving of \$94.20 toward an NCC pledge of \$150. To the World Council, and a pledge of \$240, there was in hand \$60.15. While \$155.65 had been received toward the WCC budget, \$99.50 of that amount was used to complete payment of last year's pledge. This leaves us owing \$55.80 to complete our NCC \$150 pledge, and \$179.85 to complete the WCC pledge of \$240.

The council would urge that special attention be given to these two agencies as our giving is designated prior to December 31.

Council on Ecumenical Affairs

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) All workers for the Lord who are facing tensions that enfeeble them in their work.

2) Our fellow members who are unduly concerned about material things and not deeply concerned about spiritual things.

3) The new classes and new teachers in our Sabbath Schools — that they may grow by their Bible study together.

4) A greater ministry of the printed word in periodical and in tract form.

SABBATH SENSITIVITY

Conference Sabbath Sermon

By Francis D. Saunders



The most sensitive soul who ever walked among the sons of men was the same who claimed to be "Lord even of the Sabbath Day." His sensitivity was never more lovingly expressed than in those tender moments of Sabbath observance which have come to us from the gospel narrative. There are lessons to be learned by looking at the Lord as He kept holy the hours of the Sabbath Day: lessons in obedience to the will of God; lessons in spiritual communion within the household of faith; lessons in compassionate love and unselfish service. We can go to no better source to learn the true meaning of Sabbath observance and loving service, and to see the spiritual and physical relationship of each to the other.

Watch our wonderful Lord as He walks with His disciples through the waving fields of grain on the Sabbath Day! See the simple, unassuming act of His followers, plucking and tasting the ripened grains of wheat! Hear the haughty voice of traditional Sabbathism, raised in hopeful accusation against Him: "Look, your disciples are doing on the Sabbath Day that which the commandment forbids." Listen as He answers them with lessons from out of the historic past: the lesson of David and the consecrated temple loaves, "Have you not heard how David and his companions, when they were hungry, ate of the shew-bread, which was against the law?" and the lesson concerning priestly immunity for Sabbath desecration, "Have you not read in the law how the priests in the temple desecrate the Sabbath and are held blameless?" Learn well the lesson which He teaches, that "the Sabbath was made for man, not man for the Sabbath." Experience the truth, that the Sabbath is not a burden which binds, but a blessing

which reconciles. Consider His claim to a greatness greater even than the glory of the temple itself. Acknowledge His authority to be "Lord (of all) even of the Sabbath Day." In all of Christian sensitivity the Lord Himself is our teacher — our example — our motivation — the strength of our lives and the message of our witness.

See how sensitive He is to the man with the withered hand! Wonder at His enemies as they watch Him to see if He will afford them an opportunity to accuse Him for healing on the Sabbath Day! Note how sensitive He is, not only in His compassion to the needy man, but to the will of God — to the commandment concerning Sabbath sanctity — to the inhumanity of His accusers. Condemn if you can, His compassion as He says to the man, "Stretch forth your hand," and be partisan to the Pharisees, if you find it possible, as you note the withered hand restored to health and strength.

God grant, as a result of this year of striving to be "Sensitive in His Service," that we may have learned to better follow our Savior, walking in His footsteps, emulating His example, showing empathy in the service of His Kingdom.

If there was one thing which Jesus made perfectly clear during His ministry among the sons of Adam, it was that the first purpose of His life, and the prime responsibility of any who would be His disciple, was to put God first. He expressed it emphatically on numerous occasions. He approached the woman at the well of Samaria with a sensitivity — an awareness to the needs of her life. He was able to penetrate beneath the hardened surface to hidden fountains of remorse. He tapped anew the springs of spiritual aspiration, drawing from her heart expressions of interest in things eternal. Filled with an awareness to the special nearness of God in having been able to meet her spiritual need, He was abruptly accosted by the disciples with the mundane, physical things of life as they urged Him to eat. His declaration, "My meat is to do the will of Him who sent me and to finish His work," shows

His awareness to the urgency of His Father's business. On another occasion, He talked of damnation and resurrection, and life and death, and He said, "I seek not my own will, but the will of the Father who hath sent me." He made claim to be "the bread of life," and promised, "All who come to me I will in no wise cast out." Then He summed it up with the words, "I came down from heaven, not to do my own will, but the will of Him who sent me." His sensitivity to the will of God permeated everything He said and did.

Likewise, He insisted that those who would be His followers must have the same principle as the rule of their lives. In one of His characteristically simple teachings concerning the fruitfulness of good trees, He said, "Not everyone who saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." He then went on to assert the importance of a rock-firm foundation for the building of the spiritual life. He emphasized spiritual relationships over the physical with the words, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." That His teachings reflected the importance of the will of God in the lives of His followers is vividly portrayed in the philosophy of Paul, who said, "I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice unto God . . . that you may prove what is that good and acceptable and perfect will of God." The writer of the book of Hebrews follows in the same vein as he prays in that beautiful benediction: "Now the God of peace . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight." John, the beloved, adds a note of blessed assurance: "He that doeth the will of God abideth forever."

Sensitivity to the will of God was also the prayer principle in the life of our precious Lord. Listen to Him as He prays on the night of His passion: "Father, if this cup may not pass away from me except I drink it, thy will be done."

Learn from Him the lesson of prayer as He teaches you to say, "Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven." Be sensitive with Him in "seeking first the kingdom of God and His righteousness," and share His assurance that all the necessities of life will be added unto you.

As with the Lord, so with ourselves! Close communion hours of the Sabbath Day can become for each of us moments in which we gain an awareness to the will of God, and thus we may really become sensitive in His service. So I challenge you, yea, more, I dare you, to become sensitive to the presence of God in your Sabbathkeeping! It may demand of you a more deeply committed relationship to Jesus Christ, and full obedience to the whole council of God!

Reflected also in the life of the Redeemer is a closeness to His own disciples, and we recall again that tender moment in which He pointed them out, saying "This is my brother, my sister, and my mother." He was sweetly sensitive to the fellowship He shared with the children of His kingdom, and we too can feel the beauty of that same fellowship (indeed, it is one of the blessings of our Conference communion).

Go with Him to the shores of the Galilean lake and the flowing Jordan, and hear the challenge of His kingdom as He calls His disciples to service, "Follow me, and I will make you fishers of men." Share the sweetness of the fellowship which had its beginning in that call! Marvel at miracles wrought through heav'n given power! Share His compassionate love as He ministers to the lame, the blind, the untouchables, and know that this is the calling of His church in all ages — to be sensitive to the needy and to minister to their needs.

There is a oneness, a loving relationship among the true followers of our Lord which is reflected in the sensitivity which each feels to the other, and it is only the eyes of the spiritually blind that have not been able to witness it in the lives and testimonies of Seventh Day Baptist

(Continued on page 12)

Jamaica Conference Report

(Gleaned from corresponding secretary's circular for August 1969 and letter of September 16.)

The Jamaica Seventh Day Baptist Conference met from July 22-27, with the Bath Seventh Day Baptist Church, Bath, St. Thomas Circuit. Among Conference officers and workers present were: Rev. N. B. Thompson, president; Rev. A. A. Black, 1st vice-president; Bro. L. Saunders, 2nd vice-president; Rev. Joe A. Samuels, corresponding secretary; Sister E. R. Comrie, assistant recording secretary; Sister J. V. Samuels, treasurer.

It was a delightful pleasure to have the Rev. J. Paul Green and his charming wife in the session as the first American delegates to our Jamaica Conference. It is history-making. The Greens have played their part well indeed. It is hoped that this fraternal exchange of delegates will continue for many years to come. They were warmly welcomed. Bro. Green read a letter of greeting from the president of the U. S. Conference.

Report of Resolutions Committee

The report of the Resolutions Committee of Conference was adopted as follows:

1. That letters of condolence be sent to Sisters L. Myers, D. Henry, and F. Davis.
2. That a letter be sent to the American Conference thanking them for sending Pastor and Sis. Green to our Conference; also to the Missionary Board for sending Pastor Leon R. Lawton (as released worker).
3. A letter be sent to the postmistress of Bath, thanking her for housing some of the delegates in the Government Building.
4. A letter be sent to the Minister of Youth and Community Development commending the Government's efforts in trying to develop facilities for youth advancement in Jamaica, and pledging the support of the Jamaica Seventh Day Baptist Conference.
5. That a letter be sent to Mr. Norman Manley and to Sir Alec Bustamante, two outstanding Jamaicans, who have now

gone on retirement, wishing them God's blessing and a long life in their retirement.

6. That a letter be sent to Mr. V. Edmond, J. P., thanking him for assisting the Conference by giving electricity.

7. That special thanks be given the people who have housed the delegates, also to the host church and the cooks.

8. That special thanks be given Sis. J. Samuels who sent for utensils for Conference. These are being used during this Conference session.

9. That some appreciation in the form of a souvenir be sent to Sis. F. Davis for the work which she has done for the Conference.

10. That special thanks be given to Pastor Samuels for his outstanding work in helping to train the student pastors, also to Pastor N. B. Thompson for his work as president of Conference for two years.

Report of Nominating Committee

The report of the Nominating Committee was presented and the following elected for year 1969-70:

President — Pastor A. A. Black; 1st vice-president — Pastor V. R. Smith; 2nd vice-president — Bro. L. Saunders; corresponding secretary — Pastor Joe A. Samuels; assistant corresponding secretary — Bro. B. G. Lewis; recording secretary — Sis. E. B. Comrie; assistant recording secretary — Sis. V. Bell; treasurer — Sis. J. V. Samuels; assistant treasurer — Bro. C. Ferguson; auditors: Bros. J. C. Johnston, L. Smith and K. Campbell.

Highlights of Conference

One of the highlights of Conference was the special graduation service for the ministerial students. Bro. B. Lewis was to have been in charge of this service but he was unavoidably absent due to sudden illness. The president of Conference had by then left for Kingston so Pastor Samuels had to preside.

The charge to the graduates was given by Pastor J. Paul Green. The certificates were presented by Sister Green. Pastor Lyons offered the prayer of consecration. The graduates, Pastor V. Smith, Joel Roberts, Edward Williams and Alan Chambers, were welcomed to the field by

the president-elect, Pastor A. A. Black.

The director of the course, in his report, spoke of the many problems and hurdles that had to be surmounted to make the program a success. He thanked Sis. Florett Gordon, A. Simms, F. Davis, the Rev. Arthur Hall of the Jamaica Theological Seminary and Bro. C. V. Davis (deceased) for the part they had all played in making the graduation possible. The hymn, "I'll Go Where You Want Me To Go" was sung at the end of the service.

The workshops on Sunday morning were most interesting as usual and presented a lot of new ideas and hints on how to use the new Sabbath School materials and on the purpose and benefits of Youth Camp. Pastor Paul Green shared his evaluation of the youth camp program with the group.

The last evangelistic service of Conference was conducted by S/Pastor Joel Roberts, and Pastor Samuels brought the message. More than twenty responded to the altar call. There were in all about forty-five decisions made during the week. (Three persons were baptized Sunday morning.)

A vote of confidence in the work of the Planning Commission and the Conference Board of Directors was taken. The motion was well supported.

The new Conference president, Pastor Black, announced his theme for 1969-70, "Giving and Receiving" — Luke 6:38, and so Conference 1968 came to an end.

Portion of letter from

Rev. Joe A. Samuels, Corr. Sec'y.

The installation of our three student pastors has just been completed. Pastor J. Roberts was installed at the Tydixon church on Monday, September 8; Pastor A. Chambers, at Waterford church on Tuesday evening, September 9; and Pastor E. Williams, at the Bethsalem church on Wednesday, September 10. At each of these services there was a large gathering (except Waterford). The services were quite impressive and the welcome was warm indeed. Many spoke of their joy and happiness in seeing the addition of these pastors on the field.

Over at Bethsalem, where Pastor Williams was installed, brethren came from Coker, Accompong Town, and Blue Mountain to the service. Pastor Lyons, oldest pastor now serving the Conference, is virtually relieved of more than one half of his circuit. Pastor Williams will serve Bethsalem, Coker, Accompong, and Niagara, leaving Pastor Lyons with Blue Mountain, Davyton, and Post Roads. For him, this was a most welcome relief. He does serve as supervising pastor.

With current officers of Conference for this year, there should be a definite move forward. Please pray for us as we share in the Kingdom task.

The Women's Session

National Congress on Evangelism

Reported by Barbara Bivins Froding

Mrs. Billy Graham presented some thought provoking pointers for us wives. Did you know that marriage is not always a 50-50 affair, but may at times be a 100-0 relationship with us on the giving end? Not always — but at times it may have to be . . . Did you know that your husband should be the man to whom you'd most like to adjust? And of course we've heard it before, but it's nice to be reminded that we don't have to be talented or gorgeous. As she put it so well, "Husbands prefer atmosphere to scenery."

From Mrs. Howard Davison of Washington, D. C., came this thought. If the devil can't make you bad he'll make you busy. A paradox? No! Haven't you ever been so rushed with the many church and civic activities that the family has had to play second fiddle? And God just has to understand how busy we are!

Mrs. William Bright, who with her husband started Campus Crusade, jolted us all when she said, "Christ doesn't want me to work for Him!" But—listen to her next statement. "He wants me." If you really want your neighbor to know what Jesus can do for her show her what He's done for you.

Tell Him it's hard to love Jane Doe and since He lives within you, won't He please love her — from within you? And you're nothing but a homemaker!

Mrs. Luther rocked a reformation in her cradle! Oh yes! About that little boy who gave his loaves and fishes to Jesus to feed the multitude — his mother packed that lunch!

One other speaker was Mrs. Fred Deinert of Philadelphia who presented us with four anchors of Christianity:

Confrontation — Get to know Christ intimately.

Commitment — Confrontation is an event but commitment is a process. It is the giving over of new areas to Him. Confrontation is the foundation of a building. Commitment is the superstructure.

Concentration — Concentrate on the Word of God. Get to know the what and why and how of it.

Communion with God — alone. Spend some time with Him alone and you can go forth "with the sense of God's hand on your shoulder instead of a chip!"

Tract Booth in Illinois

By Evelyn Todd

The Seventh Day Baptist Church of Old Stonefort, Ill., again this year sponsored and operated a booth at the Saline County Fair at Harrisburg, Ill. The interior was decorated somewhat like last year, the walls being done in blue and white. There was a colorful display of religious pictures and material at hand.

We were encouraged by the interest shown, and by the return of some individuals whom we believe to have been brought nearer to the truth by our efforts, as they witnessed to a sincere faith and hope in Christ and an eagerness to visit us again and tell us so. We believe more of those who wanted to talk were already Christians and wanted to know more about our faith and perhaps compare it with their own.

Our efforts are rewarded in the feeling that we have helped to spread the good news of the gospel of Jesus Christ.

Active in the manning of the booth was Joe Lewis of St. Louis, Mo.

Sabbath School Contest

There is still time to enter into the Participation Covenant between your Sabbath School and the Seventh Day Baptist Board of Christian Education. You may begin your part any time up to November 15, 1969. The dates stated on the covenant may be shifted up to one month and one half, thus ending the contest period up to June 15, 1970. We must have the results of your efforts in the board office by June 30, 1970 in order to judge among the contestants to see who shall be honored at General Conference at Milton.

To enter the contest or covenant relationship, read the rules on the Participation Covenant found in the Facing Frontiers with Faith, Year IV packet, send a note to the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803, declaring your intentions, and we will send a Participation Covenant with your Sabbath School's name on it. This, we suggest, should be posted on your church bulletin board so that church members may read the agreement. We will send further information on how you may go about setting up the contest and establishing interest.

Act now. You will put new life in your Sabbath School. God will bless your consecrated efforts.

Annual Meeting

The annual meeting of the Corporation of the Seventh Day Baptist Board of Christian Education was held on Sunday, September 21, 1969, at 2:00 p.m. in the Parish House of the Alfred Seventh Day Baptist Church.

Dr. Burton B. Crandall was chosen to preside, and Mrs. Mae R. Lewis was chosen to serve as secretary.

The annual report of the work of the Board of Directors was accepted.

Those who were nominated to serve as directors for 1970 by General Conference were elected. They are: from Alfred: John Barber, Mrs. Agnes C. Bond, Mrs. Richard C. Bond, Harold O. Burdick, Mrs. D. Waldo Clare, Catherine

Clarke, David S. Clarke, Burton B. Crandall, Mrs. John W. Jacox, Mrs. Dora D. Norwood, and Mrs. Frank Snyder; from Alfred Station: Mrs. Simon Aldrich, Jr., Mrs. Ronald Ellis, Kathryn Pierce, Mrs. Nelson Snyder, and Rex E. Zwiebel; from Almond: Mrs. Mae R. Lewis, A. Lyle Sutton, Donald Van Horn, and Hurley S. Warren; from Little Genesee: Harold King, John Reynolds, and Mark R. Sanford; from Richburg: Mrs. C. Harmon Dickinson, C. Harmon Dickinson, L. Maurice McCrea, Onnalee Saunders, and C. Robert Stohr; from Shinglehouse, Pa.: Don G. Stearns and Mrs. Don G. Stearns.

Edward Sutton of Alfred Station was elected as an associate member.

The meeting was adjourned at 2:30 p.m.

Board Officers

At a special meeting of the Seventh Day Baptist Board of Christian Education, September 21, 1969, the following officers were elected for the year of 1970: president, Dr. Burton B. Crandall; vice-president, the Rev. David S. Clarke; recording secretary, Mrs. Mae R. Lewis; treasurer, Mr. L. Maurice McCrea; executive and corresponding secretary, the Rev. Rex E. Zwiebel.

Fund Raising

Youth Fellowships or other groups of our churches may like to write Amsterdam House, Wallins Corners Road, Amsterdam, NY 12010, for ideas on products to sell to raise extra money for their work. Their latest fund-raiser is "The Apollo Moon Kit." Several written testimonies testify to the salability of Amsterdam House products.

Professor Herbert Crouch of Milton College has been named as advisor to the National Seventh Day Baptist Youth Fellowship officers.

SABBATH SCHOOL LESSON

for October 25, 1969

REFORMS AMONG GOD'S PEOPLE

Lesson Scripture: 2 Kings 18:1-6; 23:21-25.

New Jersey Yearly Meeting

The venerable Yearly Meeting of the New Jersey and Eastern New York Seventh Day Baptist Churches was held September 26 and 27 with the Shiloh, N. J., church. This grouping of churches holding meetings together once a year for fellowship and inspiration, like a similar grouping of New England churches (meeting October 4), is older than Conference and the associations.

Church members and pastors in small numbers from Schenectady and Berlin, N. Y., and others from Plainfield joined the South Jersey people in four meaningful and challenging sessions under the theme, "The Christian's Responsibility in Today's World."

Beginning with lusty congregational singing and a worship service the first meeting on Sabbath Eve featured a sermon by the Rev. Albert N. Rogers, president of the Historical Society on "The Church's Responsibility To Get Outside of Itself."

The Sabbath morning service, as planned by the local program committee was not a conventional church service with a sermon. It carried out the general theme largely through special music of the Negro spiritual variety. Carefully selected songs were effectively introduced with a narrative by Pastor Charles Bond making the message impressive. This was followed by a time of rededication, a litany prepared and led by the Revs. John Conrod and Leon Maltby. To make room in the church auditorium for the large crowd of adults and young people all the children under 12 years of age held separate services in the new educational building.

The Shiloh church, with its new dining facilities and with the help of the ladies of a nearby Baptist church, was able to seat all of the people for the noon and evening meals and thus save time for the meetings that followed.

The theme of the weekend came into sharp focus in the afternoon when a young guest speaker, the Rev. Norman Cole, preached and answered questions. He represented Teen Challenge of Phila-

delphia. This is one of the youth centers organized by the Rev. David Wilkerson to rescue young people from dope addiction and other troubles through a religious experience. Youth who feel the need of help agree to stay at the center for six months. Mr. Cole admitted that they were not always successful in rehabilitating dope addicts but claimed about 80 percent, in comparison with a very small percent in government facilities.

The question period and the message brought the congregation face to face with a social problem and a way to solve it. The response by way of an offering for Teen Challenge was good — as much as the morning offering for the expenses of the Yearly Meeting.

The Youth Night service saw a choir of about 25 young people on the platform besides those in the audience. The main feature was a panel of eight young people representing most of the churches. Moderated by Ronald Bond the discussion was on the subject, "Youth Looks at the Church." The older people heard some new points of view thoughtfully expressed.

The Schenectady church through its student pastor, Sam Studer, invited the churches to meet there next fall.

Undisturbed Middle Class

The history of mankind has been a struggle of the have-nots trying to get a bigger slice of the pie. In the old days, the pie was owned by a relatively few—the barons, kings, lords, and a few obvious business personalities. The lower classes could easily spot their oppressors and zero in on them. Today it is different. The well-to-do conservative middle class is large. They are comfortable and do not want to be disturbed. They elect the Congressmen in Washington and the legislators in state and city political units. Thus their attitudes and mentality reflect the self-satisfied middle class — not too concerned with the poor. Many of these congressmen and most of the middle class are so-called Christians. The current trend toward penalizing the poor makes a mockery of Christianity by any standard. — Frank A. Sharp in ABNS

Sabbath Sensitivity

(Continued from page 7)

young people during the moments of this General Conference. Jesus Himself had an inner circle of devout friends — not that He loved them more — but that in them He found a responsiveness, a love, an awareness to His Lordship which could only draw from Him a mutual response, compassionate brotherly care, and a sharing of things spiritual.

Ponder with Simon Peter the revealing power of the Father, and confess with him, "Thou art the Christ, the Son of the living God." Join with James and John, brothers in the flesh, but more dearly related in the Spirit—"sons of thunder" converted into "apostles of love." Climb the mount of transfiguration with Peter, James, John, and behold the glory of the Lord. Aspire to build three tabernacles — one for Moses, one for Elijah, and one for Christ and feel the tender rebuke of the voice from heaven: "This is my beloved Son in whom I am well pleased, hear ye Him." Learn that the true temple of God is not built stone upon stone, but truth upon truth, precept upon precept, love upon love, service upon service, sensitivity upon sensitivity, and that the true worshipers worship not according to tradition but in spirit and in truth. Voice a hearty "Amen" as you hear John put it so beautifully, "Truly our fellowship is with the Father and with His Son, Jesus Christ."

Meditate upon this positive precept of church membership and communion, and know that Sabbath sensitivity is a central fact of our particular fellowship, and that those who gather together to worship in God's holy house on God's holy day can be assured of God's holy presence. I challenge you, yea, more, I dare you to become sensitive to the presence of God in your Sabbathkeeping! It may demand of you a more deeply committed relationship to Jesus Christ, and a sense of self-sacrificing love to each and every member of the household of faith. It may startle you by changing your whole attitude toward your pastor, toward that member who sits in the other pew.

The Savior was surely sensitive to the

society in which He lived. This is demonstrated time and again in the merciful way in which He dealt with individuals in their specific needs. Though He never gave priority to the physical over the spiritual, yet He never became hardened to their wants nor unresponsive to the call for help.

Beautiful among the teachings of the Savior are the "Beatitudes" which the choir sang for us today. Note the sensitivity of the Lord in these words: "Blessed are they that mourn, for they shall be comforted; blessed are they which do hunger and thirst after righteousness, for they shall be filled; blessed are the merciful, for they shall obtain mercy; blessed are the peacemakers, for they shall be called the children of God; blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."

Behold as the leper worships the Lord saying, "If you will, you can make me clean!" and measure the compassion of the Lord as He answers, "I will, be thou clean!" See the leper stretch forth his hand and pull it back restored clean and whole. Consider the faith of those who brought the palsied man, lying on his bed, for Jesus to heal. Imagine the indignation of the self-righteous scribes as they hear Jesus say, "Son, be of good cheer, thy sins be forgiven thee." Look into their hearts as they think to themselves, "This man is a blasphemer — he must think he is God!" Rejoice at the righteous way in which He vindicated His words with His deed, and marvel as the man is healed and goes in his own strength into the house, and realize that the "Son of man did, and does, have power on earth to forgive sins." Rejoice that there is a healing greater than the healing of the physical body; but rejoice even more that the servants of the kingdom are called to minister, whichever the need may be.

The needs of the society in which you live are great. Look about you and note the unrest. Place the Lord Jesus on the streets of *your* home town, or in the midst of the mob in the center of *your*

metropolis, or in the waving fields of grain in *your* rural situation. Note the same deep compassion which you saw on the shores of Galilee and on the steps of the temple. Weep with Him as He sheds tears for the unredeemed of *your* society, and as He cries, "How long would I have come unto you, but you would not have me." See Him stretch forth the helping hand to the suffering of *your* community, and agonize with Him as *your* indifference and the indifference of the other members of *your* church drive the nails even deeper into His wounded hands and side, and then look up at Him as He hangs upon the cross, the victim of *your* own lack of sensitivity to the needs of *your* neighbors. Hours of Sabbath blessing, rest, and communion can be the starting point for greater compassion to minister to the needs of your fellowmen; so I challenge you, yea, more, I dare you to become sensitive to the presence of God in your Sabbathkeeping. It may demand of you a more deeply committed relationship to Jesus Christ, and a passionately active part in the ministry of your church in the community in which you serve.

Christianity is the religion of the "second mile" and of "turning the other cheek," and so we see the sensitivity of the Savior reaching out beyond the needs of men, far beyond the borders of family and social ties. It is difficult indeed to be a part of the ministry of Christ, dealing with men on the street and sickness and sorrow wherever it may be found, but even though we may involve ourselves in these areas of service and sacrifice, we may not yet have learned the complete lesson of discipleship. Emulate the life of the Lord, and listen to the extent of His love as He teaches you, "Ye have heard that it has been said, 'An eye for an eye, and a tooth for a tooth,' but I say unto you, that you resist not evil: but whomsoever shall smite you on your right cheek, turn to him the other also. And if any man will sue you at the law and take away your coat, let him have your overcoat also. And whoever will compel you to go a mile, go with him two. Give to him that

asks of you, and from him that would borrow from you, turn not away. You have heard that it has been said, 'You shall love your neighbor and hate your enemy,' but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you." For heaven's sake! How sensitive can God expect a Christian to be? Even as sensitive as the Savior Himself!

Get one more glimpse of the Son of God, hanging on that crude cross, and hear the voice of His intercession, "Father, forgive them, for they know not what they do." Try to comprehend, if you can, how far He would have you go in following Him. Listen to His lesson: "If you love them who love you, what reward do you have? Worldly people do the same! And if you say "Hi" to your friends only, so what? Everybody does! "Be you therefore perfect even as your Father in heaven is perfect."

Using the hours of the Sabbath in meditation and prayer and really spiritual experimentation just might be the instrument by which you learn the lesson of following Christ completely. Once again I challenge you, yea, more, I dare you to become sensitive to the presence of God in your Sabbath-keeping. It may demand of you a more deeply committed relationship to Jesus Christ, and you may not be able to find rest or peace in your life until His kind of love so permeates your life and soul that you will love your enemies, do good to them that hate you, pray for them that persecute you. You may find that you love your neighbor as yourself; you may even find that you truly love that member of your church whom you had previously learned only to tolerate. You may come to know just what it means to be "children of your Father in heaven, who makes His sun to shine on the just and the unjust, and who sends the showers of His love to bless all of humanity." Yes I challenge you, I dare you, to become sensitive to the presence of God in your Sabbath-keeping.

Minnesota-Wisconsin Meeting

The Semiannual Meeting of the northern Wisconsin and Minnesota churches will convene this year on October 31, November 1 and 2, at New Auburn, Wis. The conference theme, "Called Apart To Be a Part," will be used. "Called" will be emphasized Friday evening by Pastor Wayne Babcock of Dodge Center and "Called Apart To Be a Part" is the topic of the Sabbath morning sermon.

The speakers in the panel discussion of the afternoon will attempt to show the stages of growth necessary to the follower of Christ who is called apart. The youth will be in charge in the evening, and we are hoping that the many SCSC workers of the area will be present to contribute to the general theme in its "action" stage.

"That ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9).

—Esther L. Churchward

Peace Gun

Not a rifle, not an armor-piercing anti-tank weapon, not a toy for children but a gun for qualified noncombatants—that is the "Peace Gun" used by doctors to inoculate against disease.

Dr. Robert Hingson of Pittsburg told a Baptist Congress on Lay Involvement and Evangelism that every American pays for 5,000 bullets to be used in Vietnam. How much better if an equal amount were spent on the "Peace Gun" in countries where disease takes a heavy toll.

The unique "Peace Gun" shoots a dose of serum into the skin at such high pressure that it is not necessary to remove clothing. It does not use a needle. Dr. Hingson said that 1,000 persons an hour can be inoculated with the "Peace Gun."

"We would be able to save from death 50,000 babies in Latin America this year if we only had the money for the serum, at two cents per dose," Dr. Hingson said.

Marriages

Van Horn - Crandall.— Robert Lewis Van Horn, son of L. Milton Van Horn of Milton, Wis., and Andrea Mary Crandall, daughter of Mr. and Mrs. Wade Crandall of Riverside, Calif., were united in marriage at the Milton Seventh Day Baptist Church on Sept. 20, 1969, with Fr. Martin Coyne officiating, assisted by the Rev. Earl Cruzan.

Williams - Vogeler, Merlyn R. Williams, son of Mr. and Mrs. Melvin Williams, of North Loup, Nebr., and Colene Vogeler, daughter of Mr. and Mrs. Donald Vogeler, of North Loup, were united in marriage Sept. 20, 1969, at the North Loup Seventh Day Baptist Church, with the Revs. Mynor G. Soper and Duane L. Davis, officiating.

Births

Coalwell.— A daughter, Pamela Virginia, to Floyd and Barbara (Goede) Coalwell of Metairie, La., on September 19, 1969.

Conroy.— A son, William Raymond, to William Raymond and Carol Ann (Baum) Conroy, Route 6, Janesville, Wis., July 21, 1969.

Fansler.— A son, Michael James, to Robert and Marietta (Gray) Fansler, Pennsville, N. J., on August 21, 1969.

Flock.— Jason Prescott, son of Dean and Phyllis Christensen Flock, was born at Omaha, Nebr., Sept. 9, 1969.

Hand.— A daughter, Tammy Loreen, to William and Judi (Coalwell) Hand of Metairie, La., on August 20, 1969.

Hays.— A son, Jack Floyd, Jr. to Jack and Linda (Bingham) Hays of Harvey, La., on August 25, 1969.

LeBlanc.— A daughter, Beth Ann, to Mr. and Mrs. James Le Blanc of Metairie, La., on August 15, 1969.

Williams.— Jo Ann, daughter of Leonard and Judy Jess Williams, was born Sept. 20, 1969, at Grand Island, Nebr.

Obituaries

ATCHERSON.— Glenn E., of Madison, Wis., was born Feb. 12, 1901, at Plainfield, Wis., and died July 14, 1969, in a Janesville hospital after a long illness.

He moved from Albion to Madison in 1934 where he operated a hardware store. In 1953 he moved to Janesville where he operated Glenn's Radiator Service until his retirement in 1967.

He was an active member of business associations, a lodge, and the Albion Seventh Day Baptist Church.

He is survived by his wife, nee Edna E.

Emerson; one child, L. M. Atcherson; one grandchild; a sister, Mrs. Louis Slocum; nieces and nephews.

Masonic rites were held July 16 at the Ellingson Funeral Home, Edgerton, and the funeral services were in the Albion church. In the absence of the pastor, the Rev. Odysse W. Kneece, First Baptist Church, Janesville, officiated. Interment was in Evergreen Cemetery, Albion.

—A. A. A.

CRANDALL.— Ina Burdick, daughter of James Russel and Eusebia York Burdick, was born Sept. 24, 1876, in Farina, Ill., and died April 26, 1969, in Riverside, Calif.

Although a resident of Riverside for many years, she had kept her membership in the Farina Seventh Day Baptist Church.

She leaves a son, James Howard Crandall, Whittier, Calif., and a daughter, Mrs. Ord (Audrey) Babcock, Riverside, a grandson, and great-grandchildren.

Graveside services were conducted by her pastor, C. Rex Burdick, and interment was in the Olivewood Cemetery in Riverside.

—C. R. B.

DAVIS.— Mabel Monroe, daughter of Fremont and Lucy Isabelle Monroe, was born in Milton Junction, Wis., Jan. 5, 1888, and died May 10, 1969, in Temple City, Calif.

In 1909 she was married to Earl B. Davis and they made their home in Battle Creek, Mich., where both were active in the Seventh Day Baptist church.

After her husband's death in 1950, Mrs. Davis moved to Los Angeles where she affiliated with the Seventh Day Baptist church. Survivors include two sisters, Mrs. Hazel Wells, Riverside, and Mrs. Gladys Deuel, Jackson, Mich.

Graveside services were conducted and burial was in the Olivewood Cemetery in Riverside.

—C. R. B.

JENSEN.— Julian, son of Abraham and Mathilda Jensen, was born Jan. 5, 1907, in Oakland, Calif., and died at his home in Riverside, Calif., Sept. 7, 1969.

He was married to Opal Farley, Aug. 24, 1930, and to the union two sons were born: Freddy, who preceded his father in death Sept. 11, 1961, and Jack.

After long and careful study, Julian accepted the principles and beliefs of the Seventh Day Baptist church and became a member of the Riverside congregation in 1959, where he worked faithfully until his death.

Besides his wife and son, he is survived by two sisters, Mrs. Marian Eckert, Riverside, and Mrs. Virginia Fisher, Portland, Ore.

Memorial services were conducted Sept. 11 in the Simons Mortuary by his pastor, C. Rex Burdick, and burial was in the Olivewood Cemetery in Riverside.

—C. R. B.

The Sabbath Recorder

Your Heart

Your heart is a pump of superb and supernatural design. Your heart weighs only 12 ounces, yet it is capable of instantaneous adaptation — within one-tenth of a second it can adjust its flow from eight pints of blood a minute to fifty pints of blood a minute. It functions at the altitude of Mount Everest, in the heat of the Sahara, in the cold of the Arctic. It gives day and night service and it is built to last up to 100 years.

But sometimes the pump stops.

Normally, this pump is generated by pacemaking electrical impulses which rise in special bundles of muscles on the heart itself. If these muscles are damaged, or if a coronary cuts off the blood supply to these muscles, the heart dies.

Something is needed to spark the electrical impulses.

Doctors began experimenting with electrical shock treatment over two decades ago. In 1960 the Swedish doctor Rune Elmquist, designed the first electrical stimulator that could be implanted in the body. This stimulator — the cardiac pacemaker — consists of two wires, a voltage generator, and a tiny battery. At first the battery needed to be recharged every seven days. Now the pacemaker operates on transistors which are replaced every two to three years. One little box . . . some vital parts . . . a new heart . . . a new life!

These cardiac pacemakers have been available in this country for several years to those who need them, but not to the poor in missionary countries. The first one, provided free through Medical Assistance Program, went this year to a poor heart-stoppage patient in the only

missionary hospital in Morocco. Since then 30 more pacemakers have been donated by medical supply companies through MAP.

God made the human heart of intricate design.

Man can in some cases stimulate a faltering heart.

God also puts a new spiritual heart in sinful man.

Man has a part telling of the availability of the new heart.

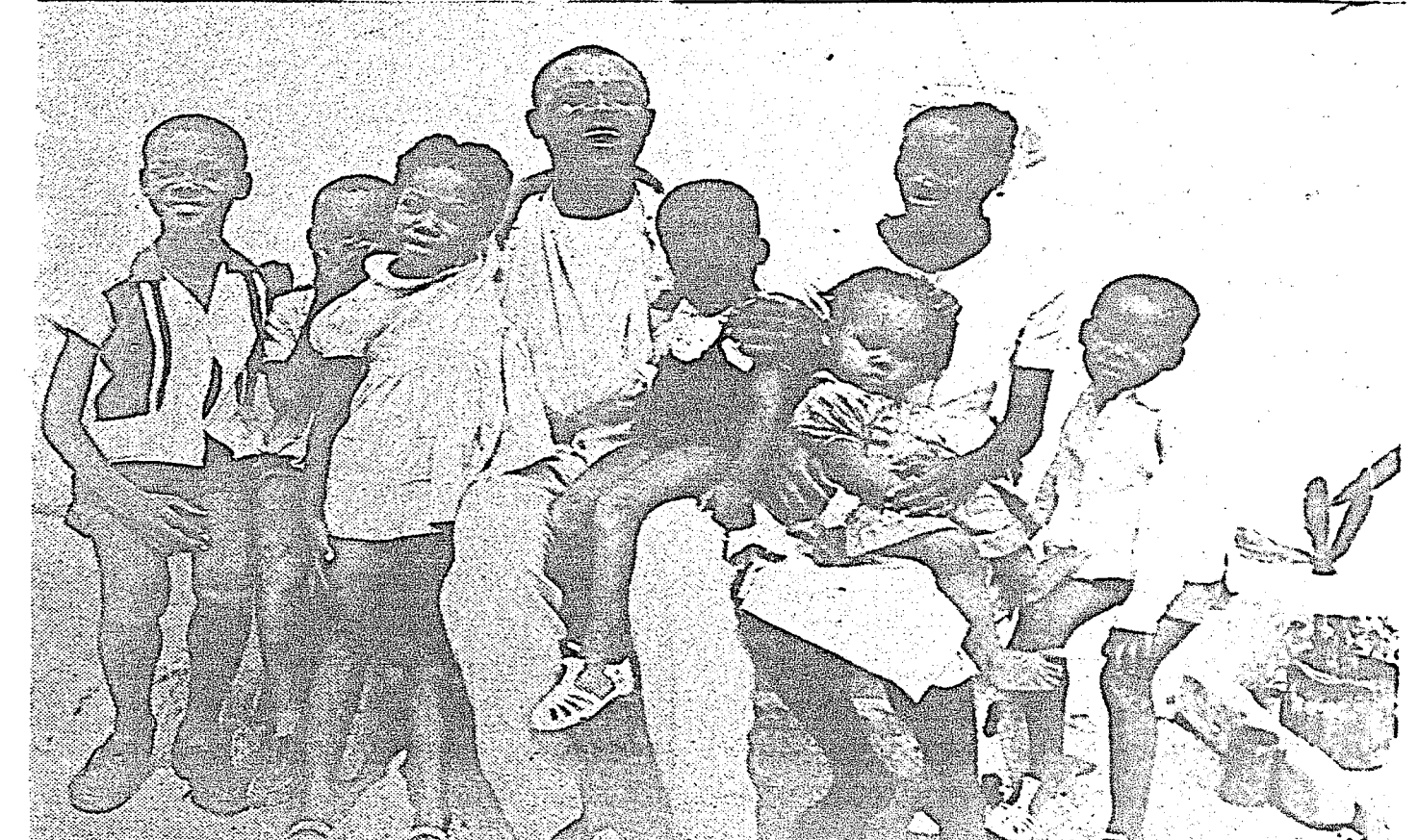
Full-Time Secretarial Post

Opens at Denominational Building

A plan for opening a full-time secretarial position was approved by the trustees of the American Sabbath Tract Society at their meeting September 21, 1969. The starting salary offered is \$4,000 including benefits.

Duties of the new position will include typing and shorthand in the office of the editor of the *Sabbath Recorder* and corresponding secretary of the society, Rev. Leon M. Maltby, and also similar work for the Seventh Day Baptist Historical Society which will contribute to the salary to be paid.

Typing, shorthand or speedwriting skills and a Seventh Day Baptist background will be required. The position offers opportunity for advancement, however, and a unique type of dedicated service through participation in the work of two agencies located in the Seventh Day Baptist Building. A committee composed of Rev. Herbert E. Saunders, Rev. Albert N. Rogers and Mr. Maltby will screen applications. Details may be secured from any of the committee, P. O. Box 868, Plainfield, N. J. 07061.



Church World Service photos from CROP — (See story inside).