

# The Sabbath Recorder

systems of the world. Often you can choose subjects such as these when you are assigned a theme or term paper in school.

### *Last but Not Least.*

Missionary preparation involves experience. Your experience will come in many ways: through young people's groups while you are in high school, through faithful witnessing to friends all the time. As you mature, you will want to teach Sabbath School, Vacation Bible School, counsel in camp, serve in Summer Christian Service Corps, assist in services in rest homes, jails, or street meetings. During seminary days fellows will seek student pastorates or summer assistants' work with pastors in local churches. Girls planning to teach or do medical work should plan on practical experience in their fields. The phrase, "Crossing the ocean doesn't make a missionary," is terribly trite. It is also very, very true. If you are not a missionary here, you will not be one in another country. Practical experience must be a part of your preparation.

Are you beginning to feel overwhelmed? Don't be. True, the accomplishment of some of these goals may take from five to ten years. The accomplishment of others will take the rest of your life. You can begin right now to learn one lesson which all missionaries must learn. Live one day at a time. Do today what God has placed before you. Trust Him for tomorrow and next year and five years from now.

"But I can't do all of these things!" you say. Of course you can't—by yourself. But with God's help you can. Re-

member, "Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24).

—Author unknown. Adapted from a tract published by CBFMS.

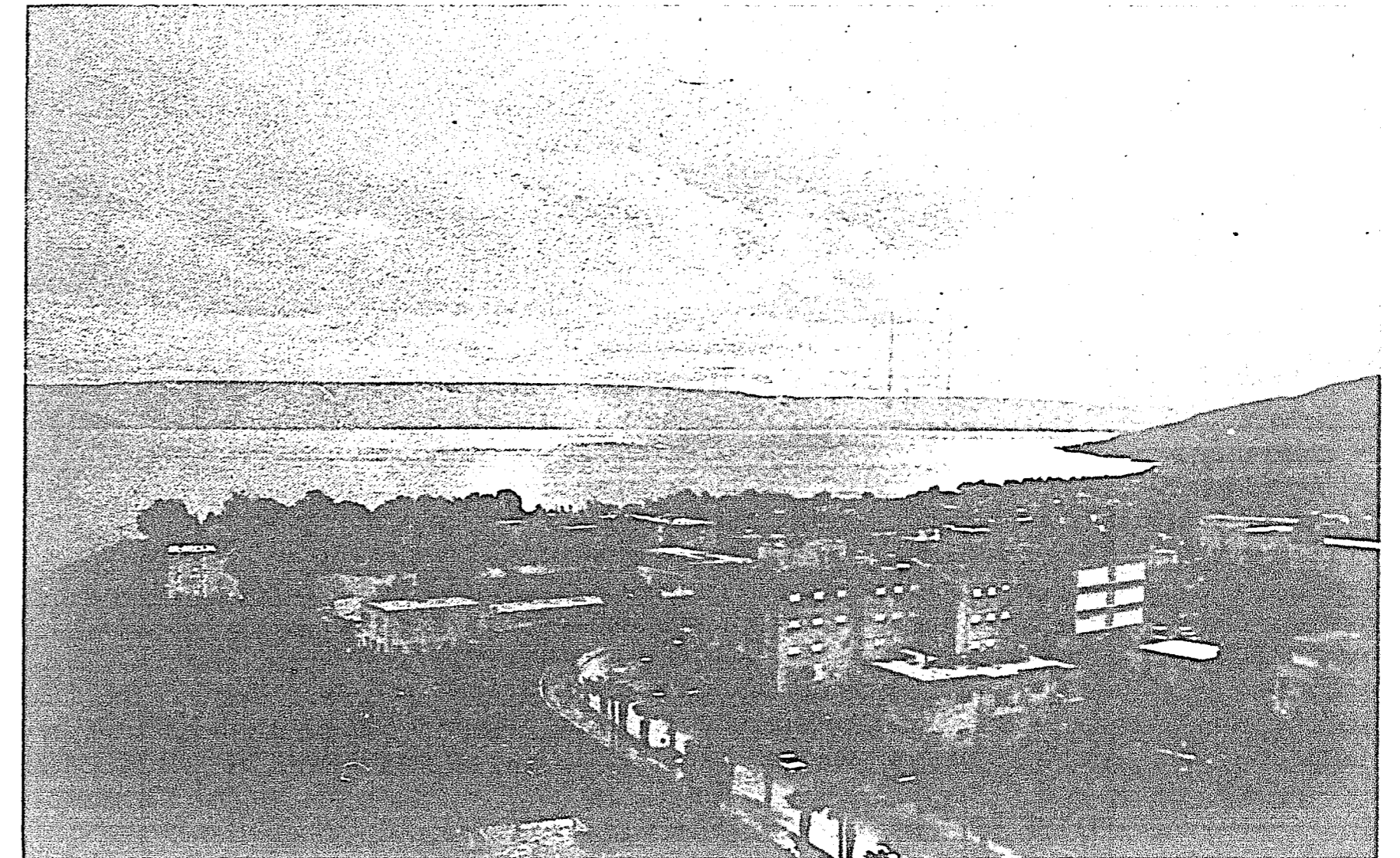
(Those wishing counsel on God's call to missionary service or who may have questions after reading this article, are urged to write the Seventh Day Baptist Missionary Society, 401 Washington Trust Bldg., Westerly, RI 02891.)

### **Evangelism Upsurge in Russia**

Sergei Timchenko, one of the pastors of the Moscow Baptist Church and first vice-president of the All-Union Council of Evangelical Christians — Baptists, has been touring churches in the United States. He says that there is an upsurge of evangelism in his country among the Baptists.

There is only one Baptist church building in Moscow but the leader says there are thirteen recently recognized Baptist congregations, each with 2,000 to 3,000 members. His church (with thousands of members) reported 182 persons baptized in 1969. The thirteen congregations are allowed to meet in homes, but manifestly there can be no full congregation meetings for such large numbers. In all of Russia, says Timchenko, there have been 13,000 baptisms in the past three years.

The total strength of Russian Baptists has been reported as 550,000. The leader says that many of the Baptist youth participate in the Young Pioneers and Komsomol (Communist Youth organizations). It seems to be possible to be a church member and a member of Communist Youth at the same time — as six of his seven children are.



### **Sun and Clouds over Tiberias in Galilee**

The morning sun breaks through the clouds lighting a path across the Sea of Galilee at Tiberias, a location mentioned in John 6:23. The ancient city, famed for its hot springs, was built by Herod Antipas (who killed John the Baptist) and named in honor of Tiberias Caesar. It was here that the Mishna and the Jerusalem Talmud were composed in the early centuries of our era. The modern city, higher on the hill overlooking the lake, is a favorite stopping place for Christian and Jewish pilgrims. Relatively secure, midway on the lake, Tiberias looks for a break in the storm clouds of war that are never farther away than the opposite shore.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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## Terms of Subscription

Per Year ..... \$4.00 Single Copies ..... 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen

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

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, P. O. Box 868, Plainfield, New Jersey 07061.

A Seventh Day Baptist weekly (two issues omitted in August) published by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061.

PLAINFIELD, N. J. April 13, 1970  
Volume 188, No. 15 Whole No. 6,395

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## A Spring Vacation

The editor and his wife joined a multitude of college students in a ten-day automobile trip to Florida beginning March 19. The purpose of the trip—change of pace, visitation, relaxation and speaking—was somewhat different from the majority of the students, if one can judge from appearances. There were many Florida-bent hitchhikers on the road with some sort of expectancy on their faces. On the way back there were long-haired, whiskered students in cars or thumbing rides. Most of them looked as if they had not found the happiness they sought.

The thousands on the beach at Daytona Beach on March 21 were a mixture of idealism and lack of idealism. The few on the beach at Fort Lauderdale early in the morning on a rainy day were a picture of dejection and frustration. However, it is reported that the mass of the students on both popular beaches were more orderly than usual this year. Christian students working among them in the warm but rainy weather reported some response to the gospel message.

Church attendance at Daytona Beach on March 21 and 28 was good, although some of the winter visitors were already departing and the faithful pastor was recovering slowly from an operation. The previous week there had been a high attendance of over 90. The editor showed some of the Holy Land pictures to an audience of 35 on Sabbath eve and preached a resurrection sermon to some 65 on March 28. What a joy to meet so many loyal Seventh Day Baptists from so many churches! Church life is strong at Daytona Beach, and it ought to be more of a rendezvous for people from the North than it is. Most points of interest in Florida are but a few hours away in driving time from Daytona Beach, where living expenses are lower than elsewhere.

Florida in March is a welcome change in climate from the northern states. One cannot cease to marvel at the change from snow to red buds, flowering shrubs and green grass in less than two days of driving. It is a glorious thing to see spring come so quickly. We were fortunate to arrive in 85° weather when it had been much cooler previously. We did experience more rainfall than we had seen in

many years. It was possible to believe the information read on the way down that there are 1,700 rivers and 30,000 lakes in that state that looks like a thumb on our U. S. map. We found the West Coast in the middle of strawberry harvest and the Everglades of the South already producing tomatoes, corn and cabbages for northern markets. On the way back some of the huge refrigerated trailer trucks laden with strawberries rushed past us. We were glad to live in a country that enjoys the unifying effect of rapid transport of commodities. As for ourselves we were content to carry what we could of the best of Florida's citrus to distribute among family and friends.

Travel to Florida can mean meeting new and old friends within the state and possibly en route. For us it meant some stops in North Carolina, one to visit an ardent tract distributor and another to visit the church of Elder Edward Adams, a bricklayer preacher, who has built a beautiful church building with his own skill and resources and is now making progress in establishing a congregation in a Negro section of the village of Wade. We arrived during a special Sunday evening service and were cordially welcomed. The leader had previously visited our office in Plainfield and was well supplied with our tracts for distribution. It was the first time a denominational representative or any white persons had been present at a service in the church.

The courage of a single individual to build a church and to attempt to raise up a Sabbathkeeping congregation in a community that has no nucleus of people of like faith is indeed stimulating. There may be much more opportunity for starting new groups than some of us timid souls are willing to admit.

## Source of New Members

It is often said that the greatest single source of new church members is from the Sunday School (or Sabbath School). This may be true of almost every church, but it cannot be true of a church that does not have a strong Sabbath School—one that reaches no farther than its own families. The churches that really grow

are those whose Sabbath Schools are drawing in considerable numbers of unchurched children. Not very many of our churches in the United States can make that claim. It is made, however, in our mission field churches.

Reports from Guyana indicate that there will be growth in those churches because the actual membership is only 138 at present, but the Sabbath School enrollment is 275. If Seventh Day Baptists in Guyana (with far less teaching helps) can have an attendance of well more than double the membership, why can't Seventh Day Baptists in our country do something similar? Whatever other differences there are, we must assume that one difference is effort.

## American Baptists Change Publications

*Crusader* and *Mission*, two well-known national magazines published by American Baptists, are being replaced by one new one in April. The nature of *Mission* is signified by its name. It introduces itself as "the oldest religious magazine with continuous publication in the Western Hemisphere." It has been read with interest by the secretaries of our Missionary and Tract Societies and others of our people, who will be sorry to see it go.

The other magazine that disappears is *Crusader*, a picture-filled weekly on newspaper stock that had great popularity under the editorship of Paul Allen who had an eye to news of interest to Baptists. The magazine was a pioneer in church subscriptions rather than individual subscriptions. Almost every church supplied it to all members. It was national, but had state supplements the last few years. The demise of this paper came about apparently not through lack of popular support, but for administrative and theological reasons. The editor who expressed theological conservative viewpoints lost favor with some of his superiors in the Baptist denomination and was practically forced out of his editorship last year.

It will be recalled that a few years ago Mr. Allen came to Plainfield to take pictures and ran an article about Seventh

Day Baptists in the *Crusader*. It was a wide exposure which brought quite a number of inquiries. We in turn had a picture story about American Baptists in the *Sabbath Recorder*.

#### New Office Secretary

During the past year or more we have, through *Recorder* advertisements, letters and phone calls tried to find a qualified secretary who would like to move to Plainfield for employment in the office of the editor-secretary and the office of the Historical Society. Some were interested but did not see their way clear to accept the position at this time. Mrs. Henry Poulin had faithfully continued on long after she had asked to be relieved, but could not extend her time indefinitely.

The committee in charge decided to advertise locally for a part-time secretary. Through an employment agency we found Mrs. Bernadine Helriegel, whose family responsibilities limited her to morning working hours. A qualified stenographer, formerly secretary to an executive, Mrs. Helriegel was employed. She worked for a short time in the Historical Society office, and began her duties with the editor-secretary April 1. Readers and correspondents should be glad to know that this need has finally been met, and that all can look forward to continuing efficiency in the many duties that fall to the office secretary. Please be patient as we try to crowd all of our office work into four hours per day—other than what the secretary-editor can do by himself.

#### American Bible Society Sets Nigeria Emergency Appeal

The American Bible Society has launched an emergency appeal for funds to meet the mounting requests for Scriptures in Nigeria to replace those lost or destroyed during 30 months of civil conflict.

Needed are 250,000 Bibles, 55,000 New Testaments, 360,000 Gospels and Gospel portions, and 1,000 Scripture selections, according to the Rev. John D. Erickson, executive secretary of the society's Ways and Means Department. The estimated cost of printing and supplying

#### MEMORY TEXT

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.  
Isaiah 24:5

these Scriptures is \$200,000.

Eastern Nigeria is an area which formerly absorbed about 75,000 Bibles a year. It is evident that, however inaccurate estimates of the need may be, it is very great and urgent.

Because of the lack of money, especially in the former "Biafran" area, it is likely that a very considerable proportion of the Scriptures made available in the next few weeks will have to be given, not sold.

Although English is the official and business language of Nigeria there are some 250 African languages and dialects spoken in the country. The whole Bible has been translated into the seven major languages, as well as parts of the Scriptures in another 52.

#### Our Prayer Corner

##### Suggestions for Prayer This Week

Pray for:

1. The Associations and Semiannual Meetings that are being held this month—that inspiration and new dedication may come to those who attend.

2. The quarterly meetings of our three major boards—that their working committees may have new insights and greater zeal for the work that needs to be carried forward.

3. The lone-Sabbathkeepers and small groups throughout our land—that they may see their detached situation as an opportunity for service.

4. Our leaders who have less than perfect health—that they may be patient and may use their enforced inactivity as a time for study and deepening experiences.

## Conference Publicity

### The Story of Milton

In the heart of a land that was once the battleground of whites and Indians under the leadership of Black Hawk lies an area whose rolling plains, lakes and streams caused a homesick Easterner to think of it as "Paradise Regained," and thus to propose the name of the poet Milton as suitable as a name for a newly formed village. Some years later a village formed one mile west of Milton where two railroads met and was, of course, suitably named "Milton Junction."

It is the new City of Milton, Wisconsin, which welcomes General Conference in 1970. Those who remember the two rival villages will find the community little changed in some respects, although the two have been integrated into a single village and then, in 1969, into a city. The new municipality struggles for unity against the handicaps of the existence of two business districts one mile apart and the perhaps more troublesome existence of two main post offices. The latter situation results in the necessity for using "Milton Junction" as mailing address for the western part of the city and will continue until the Post Office Department remedies the condition.

It is an exciting time for the area. A city planner has been hired and a citizens' advisory group is working under the chairmanship of Dr. Kenneth Smith, Milton College president and Seventh Day Baptist minister, to assist planner and Plan Commission. Merchants, manufacturers, and college are evaluating their buildings and their services in terms of the projected city.

What similar dreams must have been in the minds of the original founders of the villages! Joseph Goodrich, who came from Alfred, New York, in 1838, is credited with the platting and founding of the Village of Milton, although other settlers had preceded him in the area. It was he who gave land for a village park, was instrumental in forming the society that became Milton Seventh Day Baptist Church, established Milton Academy, brought the Milwaukee Road into

Milton, and operated a general store and the Milton House inn in addition. Isaac Parsons Morgan, of New Hampshire, is named as founder of the sister village of Milton Junction, platting it from land bought in 1862.

Today Milton is ideally located in the center of the southern Wisconsin resort area, 40 miles southeast of Madison, 60 miles west of Milwaukee, and 100 miles northwest of Chicago. She is blessed by the presence of Milton College, outgrowth of Mr. Goodrich's Academy, and of his Milton House, carefully preserved as a historic site.

Into this blending of old and new Conference-goers are invited to come for inspiration and denominational business and to delve for information about ancestors, denominational leaders, and other historical facts. Later articles will give a hint of scenic and historic points easily accessible from Milton or en route there.

(Material for this article is taken from "The Story of Milton Junction," published in 1951 by Fortnightly Club and Bowen Printing Co., Milton Junction, Wis., and from the Milton College Catalog.)

### Mill Yard's New Pastor

By James McGeachy

Sabbath, March 7, 1970, was a great day for the Mill Yard Church in London, for the afternoon special service was for the induction of Elder Albourne Peat into the pastorate of the Mill Yard Church. There was a good attendance.

Bro. Peat had been conducting the services since the retirement of Pastor McGeachy in March 1969, so it was decided at the church meeting held on October 19, 1969, that he should be officially recognized as pastor, the congregation being satisfied as to his fitness for the office. The induction service would be held on the occasion of Pastor McGeachy's next visit to London.

The opportunity occurred when our retired pastor had to come from Hesse in Yorkshire, to attend the meeting of the trustees of the Joseph Davis's Charity. Mr. McGeachy had been clerk of this charity for 24 years, and as he is now

nearly 73 he thought it advisable to retire from this office. The Mill Yard Church is one of the beneficiaries of the Joseph Davis's Charity.

Pastor McGeachy was kindly entertained during the weekend in London by Mrs. Iris Codrington and her husband Egbert at their home in Tottenham. She is treasurer of the British Conference.

After the Sabbath School Pastor McGeachy preached at the morning service and dealt with the lessons to be learned from the sanctuary service in ancient Israel.

In the afternoon at 3 p.m. the induction service was held in the May Williams Hall of the Upper Holloway Baptist Church.

After the singing of a hymn the opening prayer was offered by Pastor Parr. Psalm 24 was read, and the Old Testament lesson was Deut. 31:1-23. A small choir of five young people led by Miss Maude Evans sang a lively song, "Awake, Awake!" Bro. Peat then read as the New Testament lesson 1 Tim. 3:1-16, and the two great commandments to love God and our neighbors.

After the announcements and the taking up of the offering two babies were dedicated, and two new members were given the right hand of fellowship by Pastor McGeachy, Sister Deigh, and Bro. Brown, son-in-law of Bro. Peat.

Elder Peat read an account of his spiritual experience, and also his beliefs. Pastor McGeachy then preached the induction sermon tracing the order of elders back to Egypt and the early days of Israel, and their place in the synagogue, and how when churches were raised up among the Gentiles Paul appointed elders to care for these churches. The high standard of character required for this office as laid down in the Pastoral Epistles was emphasized.

As Bro. Peat had already been ordained by another denomination in Jamaica the procedure laid down on page 106 of our Church Manual was followed. Pastor McGeachy gave him the charge, and the right hand of fellowship into the ministry of the Seventh Day Baptist Church.

This was followed by congratulations and good wishes for his success by various visiting friends such as Pastor Parr who was baptized by Bro. Peat in Jamaica, and whose marriage had been conducted by Elder Peat. Bro. Charles Thompson endorsed what Bro. Parr had said. Friends from the Church of God in Croydon who had known him for many years gave testimony to his character, and their long acquaintance with him both in Jamaica and England. Elder E. O. Morris who, jointly with Pastor Peat, leads our Mission at Herne Hill, London added his testimony.

Sister Olive Gelleff, treasurer of the Mill Yard Church, and Bro. E. A. Morris, the church secretary, also welcomed Elder Peat and assured him of their support in his ministry. Among those who were present were Bro. and Sister Lynch, who had come all the way from Birmingham for the occasion. Sister Lynch is secretary of our British Conference.

The service ensured the orderly succession in the pastorate of the Mill Yard Church. A list of the previous pastors of the church from the time of the Rev. John Trask in 1617 down to the present day was read by Pastor McGeachy after the induction. It was noted that while some of the previous ministers had held the office for 30 years and more, the one who had held the position longest was Pastor McGeachy who had served Mill Yard as pastor just over 40 years, more than one tenth of the 350 years of the existence of the Mill Yard congregation.

Having thus ensured the "apostolic succession" of Pastor Albourne Peat it only remains for us all to support him continually in our prayers, asking God to bless his ministry to the upbuilding of the church and the expansion of its witness in Britain.

"It is one thing to think about Jesus and His teachings but another to do something about them. Each individual must act for himself. He must speak for himself and make his own confession of Christ."

—Ronald F. Keeler, Strathmore, California, in "Footsteps to Heaven" (Youth CE Meetings).

## Spiritual Experience

By Pastor A. Peat

(Given at the time of his induction into the pastorate of the Mill Yard Church in London, March 7, 1970.)

I was brought up in the Baptist faith from childhood, and attended services regularly on Sundays, although I was not yet converted, and never became a member. Although asked to join, I refused to do so.

This was in my early teens. However, when I was twenty-three years of age Pastor N. A. Edwards, an ordained minister of the Seventh Day Baptist Church in Jamaica, came to Lower Buxton. He was an excellent preacher, and a very intelligent Bible teacher. His messages stirred the hearts of the people of this district. His theme was "The Commandment of God, and the Faith of our Lord Jesus Christ. The people had never before heard the real Scriptural definition of sin. He pointed out from the Bible that sin is the transgression of God's Holy Law. This new way of preaching the gospel brought conviction to many. This caused a great stir in the district, and people began to study the Bible to see if what Pastor Edwards preached was so or not.

It was at these meetings that I gave myself to God. I knew that I was a sinner and a transgressor of the Commandments of God. I confessed my sins, asked for forgiveness, and I was indeed abundantly pardoned. I now took the second step by asking for baptism. This request was granted and on Friday, the 1st of May, 1931, I was baptized by Pastor D. B. Coon in the Caribbean Sea at Discovery Bay, in the parish of St. Ann, Jamaica. Four of us were immersed that morning, while the hymn "I Surrender All" was sung. The verse which impressed me most was,

*Be this my theme and song and story,  
Now and until life is o'er,  
This my rapture, this my glory,  
Till I reach the shining shore.*

The chorus was,

*I surrender all . . . I surrender all,  
All I have I bring to Jesus.  
I surrender all.*

I can remember how real Jesus was to me in those early days of the setting up of the church in Lower Buxton. This church was organized by Pastor D. B. Coon on Sunday, Nov. 2, 1930, with a membership of about seventeen.

At this time Pastor Coon was president of the Seventh Day Baptist Conference of Jamaica. Pastor Lyons, who was then pastor of the Wakefield church rendered much valuable service to Pastor Edwards in building up the church. Pastor Edwards was privileged to spend nine years with us, and then he was called to rest to await his final reward. Pastor Coon has also passed off the stage of action and awaits his reward.

It is wisely said that "God buries His workmen, but carries on His work."

By the grace of God, and the strenuous efforts of these devoted men of God the work was built up in Jamaica. The good those men have done in winning souls to Christ is beyond our estimation.

After the death of Pastor Edwards we were left without a pastor for some time till I was called by the church to be their pastor. Some time later I was ordained to the gospel ministry, and held the position of marriage officer in the island. At the present time there stands on a hill in Lower Buxton a lovely little church building as a memorial to the Sabbath of Jehovah, and to the honor of the name of the Lord Jesus Christ. "To God be the glory, great things He hath done."

## New C. E. Leader

Rev. Charles W. Barner will assume the duties of general secretary and publisher of the International Society of Christian Endeavor on May 18.

Mr. Barner, who is minister of St. Paul's Evangelical Congregational Church, Reading, Pennsylvania, will join the staff at the headquarters of the Christian Endeavor movement, 1221 East Broad Street, Columbus, Ohio. He will serve as the chief executive officer of the international Society.

Mr. Barner succeeds the Rev. Christian A. Tirre who completed his work as executive secretary on December 31, 1969.

**Annual Meeting  
of Missionary Society**

The annual meeting of the Seventh Day Baptist Missionary Society was held March 15, at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. There were 104 voting members represented at the meeting in person or by proxy or 65% of the 160 members eligible to vote as compared to a total membership of 139 one year ago.

All nominees to the Board of Managers as listed in the proxy statement sent to members before the meeting were elected for the ensuing year as were the following officers, all receiving 104 votes:

President, Loren G. Osborn; executive vice-president, Rev. Leon R. Lawton; 1st vice-president, Rev. Harold R. Crandall; 2nd vice-president, Rev. Everett T. Harris; treasurer, Karl G. Stillman; secretary, Elston H. Van Horn; assistant secretary, Helen E. Waite.

The president, Loren G. Osborn, made the following remarks:

Reports from the officers of an organization fall into various categories, and this society is no exception. The report by the Board of Managers is confined pretty much to a review of past events and a preview of concrete plans that are projected. Your treasurer's report is a statement of the conditions that exist at the moment.

This leaves me free to enter the dream phase in making a statement, because I don't think there are any definite requirements listed for what I am to say. And that's fine, because I do have two or three items I'd like to discuss briefly, so that you can begin to think along with me and the rest of the Executive Committee about them.

First, I think we should take a look at the future with a view to welcoming our newly appointed executive vice-president. As you know, things have worked out much better than we had anticipated in making the Rev. Lawton's services available sooner than we thought possible. This means that he'll be on the job very soon after the first of April. I felt a huge

sigh of relief all the way up the Merrimack Valley when I received the copy of his letter . . . and it came from our incumbent, who can now definitely look forward to his well-deserved and ardently longed-for "semi"-retirement.

Second, I want us to think about the newly appointed representatives we are sending to foreign fields of service: Their names and terms are already in the records, but they are carrying our work into a new phase of nationalization, and will be expected to exercise much judgment in carrying out their assignments to the best for all concerned. Miss Becker touched on this two weeks ago when she referred to herself and her service as a "bridge" between two methods of operation, two philosophies of mission.

Now the third matter is more routine, but can't be considered to be merely cut and dried either. That is the projected revision of the board's administrative division so that the increasing work load can be carried on and at the same time give the executive vice-president more time (and conserve his energy) for the creative work that is expected of him.

As an aside right here, I'd like to pay tribute to a gentleman who during the past 18 years has seen a one man job, and a big one, become enough to tire two men. Everett Harris has not only worked as the shepherding pastor for many parishes across the nation and in overseas areas, but has toiled in the routine supervision of the administrative office, and also continued to work closely with ecumenical, denominational and other organizations in seeking to be creative in this position. Naturally he has had some excellent assistance in the office from dedicated secretaries. He has had wonderful aid from former President, and sometimes acting executive, Pastor Crandall, from Treasurer Stillman, and others as he has called on them. And this is as it should be, but—well, let me get back to my third item:

At the time the board issued the call to the Rev. Leon Lawton to assume the position of executive vice-president, a part of the recommendation was that the Executive Committee should work on plans to improve the organization of the

administrative department. No time limit was placed on this, but considerable thought has been given to it already.

One of the most often voiced concerns from across the denomination when recruiting like this is done, is that another pastor is removed from the pulpit for administrative work. I replied to one such letter, which was an official communication from one of the most active churches, by stating that this was not removing a pastor from a parish but was giving him a larger parish and wider responsibilities. And this is what we have in mind for the long-range plans—to divide the work of the office so that the executive vice-president will not become so involved with administrative details that he must work overtime to keep up with all his duties, and drain him of the energy needful for the dreaming and planning

he must do.

How this will be effected is among the details to be worked out. Recognizing that it must be done is the important thing now. I trust that soon after the Rev. Lawton assumes the reins, and with the Rev. Harris available as a "consultant in the office" that time and thought can be given to carrying through on this assignment.

Thanks for your ears. Any concrete suggestions or proposals along this line will be appreciated by me and the Executive Committee, and will be taken into consideration when revisions are made.

At the annual meeting March 15, the treasurer, Karl G. Stillman, submitted a condensed comparative statement of condition for the years 1968 and 1969 which was as follows:

**Treasurer's Condensed Statement**

<i>Assets</i>	Dec. 31, 1969	Dec. 31, 1968	Gain
Cash—checking accounts .....	\$ 16,839.64	\$ 12,156.80	
—savings accounts .....	45,226.43	68,282.09	
<b>Total cash .....</b>	<b>\$ 62,066.07</b>	<b>\$ 80,438.89</b>	
Investments—stocks, bonds and mortgage	429,894.62	391,381.93	
Accounts receivable .....	400.00		
Real Estate .....	106,319.07	106,319.07	
Auto equipment less depreciation reserve	1,587.37	1,758.95	
Furniture & equip. less deprec. reserve	3,109.68	1,878.44	
<b>Total Assets .....</b>	<b>\$603,376.81</b>	<b>\$581,777.28</b>	<b>\$ 21,599.53</b>
<i>Liabilities</i>			
Accounts payable .....	\$ 2,302.00	\$ 2,488.22	
Mortgage payable .....	3,096.00	5,596.00	
Endowment funds .....	463,072.80	460,480.70	
Unexpended income .....	27,563.82	26,637.02	
Gifts for special purposes .....	81.00	1,024.08	
Real Estate equities .....	11,282.87	11,282.87	
General Funds .....	95,978.32	74,768.39	
	<b>\$603,376.81</b>	<b>\$581,777.28</b>	<b>\$ 21,599.53</b>
<b>Net Worth .....</b>	<b>\$597,978.81</b>	<b>\$573,693.06</b>	<b>\$ 24,285.75</b>

He further commented that the reduction in savings account cash items and increase in investment total were largely the result of purchase of United States Federal Agency issues yielding substantially

higher interest returns. It was noted also that total assets as well as net worth were at all time highs having increased \$21,599.53 and \$24,285.75 respectively; bequests of \$1000 each from Greta F. Ran-

dolph and Ruth Inglis were added to endowment; a very efficient copying machine was acquired and mortgage on our Georgetown, Guyana property was reduced by \$2500.

The executive vice-president, Rev. Everett T. Harris, submitted a detailed report previously approved by the Executive Committee on the Board of Managers and to be printed and distributed before General Conference. He read the introduction, summarized the subjects covered and also read the conclusion of this report. As a part of his report he wrote:

"At a specially called meeting held on November 9, 1969, a call was extended to the Rev. Leon R. Lawton, pastor of the Denver Seventh Day Baptist Church, Denver, Colo., to serve as executive vice-president of the Missionary Society. After much prayerful and careful consideration Pastor Lawton accepted this call agreeing to take up his duties as of April 1, 1970."

The appointment of Andrew L. Prely, C.P.A. of Bronxville, N. Y., to audit the treasurer's books for the year ended December 31, 1969, was ratified and confirmed.

After a brief question and answer period, adjournment to meet again March 16, 1971, was voted.

Everett T. Harris,  
Executive Vice-President

### An Unfortunate Translation "Weeds" Instead of "Tares"

By Margaret E. LaMont

In the Sabbath School lesson of January 31, 1970, I note that the translation quoted has substituted the word "weeds" for the word "tares." True, the tare is a weed. It is also a plant. So, if we want to be blissfully indefinite, I suppose we could substitute the word "plants."

However, the tare is not just any weed. The word "weed" has been applied to a multitudinous variety of plants, many of which are useful for food, for soap or other cosmetics, for medicine, for thread and cloth-making. Prof. Place, who in the earlier years of this century was a professor in the New York State School of Agriculture at Alfred, N. Y., used to

be fond of saying, "A weed is a plant that is out of its place." And someone has said, "A weed is a plant whose usefulness has not yet been discovered."

The tare is a specific variety of weed. The *zizanon* of the Greek, the *Zawan* of the Arab, the *lolium temulentum* of the botanist, it has been a common problem in the countries bordering on the Mediterranean, and in rare instances an uninvited immigrant in eastern U.S.A. Its common English name is bearded darnel.

The bearded darnel belongs to the enormous family of the *Graminae*. As a young plant, it so closely resembles the young wheat that the difference is negligible. As a mature plant, it bears seeds much smaller than the wheat, and poisonous. Asa Gray's "New Manual of Botany," edition of 1908, carries a brief description of the bearded darnel, a picture of its spikelets, and of one of its florets.

Isn't this a picture of all that seems to be as right as Christianity, but eventually proves disappointing, or even deadly?

### Grace Burdick Sanford

On the morning of March 15, 1970, Grace Burdick Sanford passed away following a long illness.

While Grace had been a member of the Little Genesee Seventh Day Baptist Church and community for only about twelve years, she had made her influence felt in many ways. Her concern for others was always evident even after she was confined to her home and later in the hospital.

Grace was always a faithful attendant and an active worker in the Ladies' Sunshine Society, the Rowena Ames Music Club, Sabbath School, and the diaconate of her church.

The beautiful tribute given by her stepson, the Rev. Don Sanford, at the funeral service expressed so well the feelings of her family and many friends, "The concert is over but the melody lingers on."

—contributed by  
Mrs. Thomas L. Burdick  
Mrs. John M. Reynolds

### Christian Education in Jamaica

By Grover Brissey

The Jamaica Seventh Day Baptist Conference has a department of Christian Education and its main goal is to provide the Sabbath Schools with the best materials they can secure for lesson instruction and help. They send away for materials and carefully go over them to see if they fit the needs of the people here.

Sometimes they have written publishers and/or writers of the materials for changes in wording which is not in keeping with Sabbathism. Apparently some publishers really consider their requests.

The committee is strict. It says, "If we use the Sunday advanced idea, our youngsters will say, 'Why not go over to them, if we are going to use their material?'" Pretty fair logic. They want no material which will lead away from the Sabbath truth.

Also their one ground is, "We have enough trouble keeping our young folk true to God's Word without using subversive material."

As to Crandall High School's place in Christian Education, the Prospectus says, "Crandall was established to train our own and other Jamaicans in Christian living and leadership." When we were here the first five years, every morning we had chapel and in the evening at the close of the day's work a vesper service. The latter was discontinued somewhere along the line after July 1960. I feel very seriously, "Send the boys and girls home each evening with a good, snappy, inspiring vesper service and it will reach over into the homes and be a big asset to Crandall."

In our chapel the main point to me is to put some things forward which will relieve the students from some of their home community environment and help them to be teachable in the environment of our school.

Besides chapel we have every Tuesday at 2:30 a Christian organizer who tries to direct the attitudes and life into proper channels.

From the first year up we have R. K. (Religious Knowledge) and this gives

a Biblical background for Jewish students, if any, in early Jewish Bible and history. For all others the Gospels, Life of Christ, or Acts of the Apostles are included. I am rather careful that a Seventh Day Baptist teacher teaches this department. A Baptist teacher wanted to teach R.K., but I said, "Already assigned."

Beyond this I insist that teachers of our older or upper forms, set a Christian example, because that may be the only religious instruction our student will get.

### The Church and the Weekender

With the presence of springtime, and summer not too far off, more and more people will be heading for the mountain, lake, and beach areas for weekends. Some church people complain about the absenteeism of members. We live in an age when people are under strain of pressures on the job; the hectic mad dash of traffic; noise; polluted air; the ever-on-the-go, day by day life of the city; and other tension building aspects of modern living. Thus there is the inner-urge to get away into the more open spaces.

To sit back and gripe is not facing the challenge — for people are still going out for the weekends. What answers does, and should, the church have? Here are a few suggestions:

1. Ask God's blessing and loving care upon those who go.
2. Encourage weekenders to keep in touch with God by personal and family devotions at their camp site or lodging, and when possible attend some nearby church.
3. The church may plan programs of worship and education with intensive and continuous themes on a nine-month schedule; and for summer make each worship and lesson a unit in itself so broken attendance does not make broken continuity, also benefiting the guest in attendance who may also be on vacation or weekendening.
4. Encourage (assisting when possible) interdenominational plans of simple worship in areas remote from established churches including outdoor services. This is now being done in some of our national

and state parks (sponsored by church agencies—not park officials).

As the church today moves into new experiences of worship and new avenues of service may it become more aware of the ministry to people in the open spaces who might find experiences with God in their weekends — remembering to re-create in their recreation.

—Trevah R. Sutton  
El Paso, Texas

### Youth Sabbath at Marlboro

By Ella T. Dolbow

During Youth Week in February Christine Ayars, Sharon Cobb and Becky Hiles spoke on "Where Are We Going?" Christine spoke on "What Is the Church?"

A church is a group of people who get together to worship God. More important, they are Christians. A Christian is a doer (Jas. 1:22-25). We are told to love (1 John 3:18). We are to *do* things. Our body has lots of arms, legs, ears and eyes. If we're not workers then there must be an arm or leg out of function. All of us can't go around in a group together; we'd scare people to death, but if each part does its job then we meet here and get our spiritual strength like a battery refill and store up our fellowship and go out in love. As long as there's an arm here or there functioning then the church is working even though you don't say, "I'm doing this as a member of such and such a church." As long as part of the body is going we're not dead.

Sharon spoke on "Youth and the Church." She said there were four types of youth. The first is the youth who is actively involved in the church activities and for whom church is a meaningful experience. This young person is constantly trying to grasp meaning from what he learns and is taught. He tries to live his faith outside the walls of the church; he becomes an excellent Christian witness to his friends and acquaintances; later he will be capable of taking on the responsibilities of the church in his adult life.

The second type is the church drop-out, the complete opposite of the first. Although the church might still have meaning for him he finds it unnecessary

to continue going. Perhaps his parents may not care if he goes or not. Or staying home might be a form of rebellion against his parents. Perhaps he may receive ridicule from friends who do not attend church, or he may be just plain bored.

The third class may be the youth who goes to church but does not participate. Our problem could be the program. It might not be exciting or challenging. It might be he is going through that stage of life when he is confused about everything.

The fourth class is the one where church fellowship has no relationship to him. He may or may not have attended as a child but now does not even recall the teachings of the church. He may stray into the wrong way of life, but he may be much the same as the rest of the youth who are related to church.

In order to satisfy the needs of these four groups of young people the church must discover many approaches and patterns where all the youth can be given the ministry and the chances to respond to it. One of the approaches is to give the person the feeling that he is an individual to whom some of the responsibilities of the church can be given.

Becky spoke on "Youth and Responsibilities." She said, "Young people today need to face responsibilities now, so they'll be better equipped to face the larger responsibilities of tomorrow. How well we accept them depends on how mature we are."

She spelled out "RESPONSIBILITY" as follows. One should have *respect* not just for older people but for younger children and people our own age. Respect leads to people's confidence in us and in our ability to carry out our responsibilities." Luke 6:31 reads, "And as ye would that men should do to you, do ye also to them likewise."

Expand or grow. This ties in with maturity. You can't ask a three-year-old to teach Sabbath School or to expect him to take care of himself. So we need to *expand*.

Another responsibility is to help *solve* some of the problems in our world today. These are the problems we will be facing

as adults. It's not too soon to be thinking about it.

The next step is to *prepare* ourselves with the right equipment.

We have *opportunity* in youth that we may never have after we're older. Taking advantage of it is a big responsibility.

Every teen-ager will agree that we should act instead of sitting around griping. So *no* complaining — do something about what you don't like! And in doing so, *stand* up for what you believe — don't let anyone talk you down. Be an *idealist*. Have a firm faith in your *beliefs*. Be able to accept life as it comes. That's a big responsibility and a very hard thing to do. In carrying out these responsibilities *ignite* a flame of ambition in yourself. If you don't you'll never be able to fulfill your obligations.

*Learn* as much as you can and have an *interest* in what you're doing.

We *try* even if we're only the *youth* of today. But we're the adults of tomorrow and our Christian life is built around one main responsibility found in Matt. 28:19 "Go ye therefore and teach all nations."

Feeding the Hungry



Dr. Everett S. Graffam, head of the World Relief Commission of NAE at King of Prussia, Pa., sends this recent picture from Biafra of two children suffering from protein deficiency being fed at one of five WRC feeding stations in that land where civil war took its greatest toll in the starvation of children. Healing forces are at work. It appears that ways are opening for gifts to get through.

### "The Calling of the Christian"

By Gladys Drake

By this time most of you hopefully have read the Bible study book (1 Peter) which was chosen by our Conference president this year. We are suggesting that you read it again, thoughtfully, using a good commentary which may be helpful in giving added interpretation to the readings. There is one entitled, *The General Epistles* by Charles R. Erdman, Westminster Press, Philadelphia, which includes all of the epistles from James through Jude. The cost is about \$1.50.

Another study book which the Rev. Wheeler recommends is *The Laymen's Bible Commentary* by Balmer H. Kelly, editor. This is volume 24 of a set and includes Hebrews, James, 1 and 2 Peter. It comes from John Knox Press, Richmond, Virginia, and costs \$2.00. Volume 12 (James, Peter, John, Jude and Revelation) is a large, detailed volume from *The Interpreter's Bible* by Abingdon Press which may be found in some church libraries.

The Scripture Union has paperback Bible study books which are printed for them by William B. Eerdmans Publishing Company, Grand Rapids, Michigan. Information can be obtained by writing to Scripture Union, 239 Fairfield Avenue, Upper Darby, 19082.

The Epistle of Peter was addressed to Christians in Asia Minor, many of whom belonged to churches founded by Paul, and written about the time of the beginning of Nero's persecution of Christians. Its central theme is to strengthen and to hold out to them their great hope — hope that rests not on man but on God.

### Survival Test

The 70's will be a survival test for the churches. Because of shrinking memberships, attendance, and finances, there is a danger that the institution will become preoccupied with bureaucratic mechanics and will neglect its true purpose in the world. — Don Roper, Director, Ecumenical Media News Service

## News of Pastors

Pastor Glen Warner, who piloted the Seattle, Wash., group into organization as a church and served as its first pastor, welcomed the new pastor, Duane L. Davis, on March 28. He announced in the bulletin that he would participate in the Pacific Coast Association meetings at Riverside, Calif., April 17-19 and would then move to Denver, Colo., to replace Leon R. Lawton as pastor. Mr. Lawton began work as executive vice-president of the Missionary Society about the first of April.

John Conrod, under appointment to go to Malawi as a missionary by the end of April, was visiting at Denver on Resurrection Sabbath (March 28) and preached for the congregation the week after Pastor Lawton left. Missionary Conrod is speaking at other churches also, and is scheduled to preach at North Loup, Nebr., (now pastorless) April 18.

Marion Van Horn, pastor at Daytona Beach, Fla., underwent surgery early in March and, although home from the hospital before the end of the month, is taking therapy treatments for another physical problem and did not expect to be able to resume full pastoral duties for several weeks.

## NEWS FROM THE CHURCHES

**NEW AUBURN, WIS.**— The New Auburn church is doing fairly well without a pastor since last summer. Various local pastors supply and sometimes we have someone from away. The Youth Camp had one service. Steven North read of his experiences on a winning football team and likened it to the struggle we are going to have to make to achieve peace. It was outstanding. The group meets every other week and recently served a very well-attended and successful public supper. We have around thirty high school age and younger folk and they are our joy and very great challenge.

Another challenge — we voted to build a new parsonage.

We have six men in the Armed Forces. One is coming home this week (last week of March) — happy day!

The Woman's Missionary Society is meeting at the homes this year and en-

joying the change. They participated in the World Day of Prayer with all of the churches in the village and one from the country.

We have been having Lenten services with the United Methodist Church, their pastor, Rev. Schultz leading in a study of the book of Mark.

An evangelistic group calling themselves "The Sojourners" from Stout State University at Menomonie presented a program of songs and talks at one church service. Dinner was served at the church and that evening they presented another program and the young folks of the other churches in the village were invited. Afterwards games were played and lunch was served. They went on to Southern Wisconsin and Battle Creek, Michigan.

Plans are materializing for Vacation Bible School. This is more or less a community affair, over 100 children attending.

Rev. Mynor Soper is scheduled to be here for a week of meetings after North Central Association meetings in April at Battle Creek, Michigan. We are enjoying the articles on Palestine by the editor of the *Sabbath Recorder*.

—Correspondent

**SHILOH, N. J.**— In February our senior choir members were recognized as a tea given in their honor. The Pearl Street Baptist choir of Bridgeton rendered many selections for everyone's enjoyment. Refreshments were served by the hostess Mrs. Sara Davis and her committee.

Miss Rua Van Horn showed slides and spoke of the Washington church project at our Friday night service on March 13. Miss Van Horn was a guest at our emphasis Sabbath dinner. Also as guests at dinner were Pastor John Conrod, his wife and family. Pastor Conrod spoke briefly. After the dinner, Miss Van Horn shared her experiences and her work with the people of Pakistan.

—Correspondent

## SABBATH SCHOOL LESSON

for April 25, 1970

## JERUSALEM AND BEYOND

Lesson Scripture: Acts 8:1b-5; Acts 11:11-18

THE SABBATH RECORDER

## Births

**Dixon.**— A daughter, Richelle Leann, to Richard and Kathy (Hurley) Dixon, Route 5, Bridgeton, N. J., on March 1, 1970.

**Ellis.**— A daughter, Debi Sue, to Ronald and Luan (Sutton) Ellis of Alfred Station, N. Y., March 4, 1970.

**Stephan.**— A daughter, Chaunda Lynn, born Feb. 11, 1970, joined the family of Donald and Bonnie (DeJong) Stephan by adoption on March 20 at Redondo Beach, Calif.

## Marriages

**Davis - Gahan.**— Philip Keith, son of Dr. and Mrs. E. Keith Davis of Wheat Ridge, Colo., and Sherry Gahan, daughter of Mr. and Mrs. George M. Gahan of Denver, Colo., were united in marriage in the Seventh Day Baptist Church of Denver, March 19, 1970, by the groom's pastor, the Rev. Leon R. Lawton.

**Prophet - Butts.**— Craig Prophet, son of Mr. and Mrs. Otto Prophet of Waltham, Mass., was married to Becky Butts, daughter of Mr. and Mrs. Stanley Butts of Alfred, N. Y., on Sabbath afternoon, March 21 at the Alfred Seventh Day Baptist Church. Her pastor, David Clarke, performed the ceremony.

## Accessions

DENVER, COLO.

By Testimony:

Mrs. Harry L. Hopkins

SHILOH, N. J.

By Baptism:

Carol Dickinson  
Margaret Letts  
Sandra Stedham  
Karen Sheppard  
Jeffrey Sheppard  
Mrs. Mary Bacon Hitchner  
Theodore Moncrief

By Testimony:

LeRoy F. Rainear, Sr.

## Obituaries

**ALLEN.**—Elizabeth Lupton, daughter of Charles W. and Beulah Harris Lupton, was born in Hopewell, N. J., Jan. 28, 1882, and died at the Bridgeton Nursing Home, March 6, 1970, after about a month of failing health.

She was married to the late Wayde G. Allen March 26, 1907. Mrs. Allen was an active member of the Shiloh Seventh Day Baptist Church for 77 years. She was also a member of the Salem Eastern Star, Shiloh Grange, and a charter member of the Ladies' Auxiliary of the Shiloh Fire Department.

Surviving are a daughter, Mrs. Percy Davis

of Shiloh; one son, Wilmer W. Allen of Salem; a brother, Harry C. Lupton of Shiloh; six grandchildren and eight great-grandchildren.

Funeral services were conducted by her pastor, the Rev. Charles H. Bond, in the Fellowship Hall at the Shiloh Church. Interment was in the Shiloh Cemetery.

—C. H. B.

**MAXSON.**— Carleton Herschel, son of Elva and Minnie Jones Maxson, was born at Berea, W. Va., Aug. 9, 1907, and died as the result of an auto collision, Feb. 21, 1970, near Parkersburg where he had resided for 33 years.

Mr. Maxson was a member of the Richie Seventh Day Baptist Church at Berea. He was married on Feb. 26, 1930, to Mabel Irene Gribbel (who was also injured in the collision). Funeral services were held from his home church with his pastor, the Rev. Leslie Welch assisting. Burial was in the Pine Grove Cemetery.

Survivors in addition to his widow include two sons, Raymond E. and Donald H., both of Parkersburg; two daughters, Mrs. Clara R. Derenberger of Mineral Wells, and Mrs. Kathleen M. Rusk of Parkersburg; a foster daughter, Patsy Sue Maxson, at home, and 19 grandchildren.

Also surviving are three brothers: Glen of West Union, John of Waverly, and Eugene of Davis, Tucker County; and seven sisters: Mrs. Pearl Meeks of Parkersburg, Mrs. Eva Shepler West Union, Mrs. Elsie Bonnell, Berea, Mrs. Iris Flesher, Oxford, Mrs. Gertrude Howell, Mt. Clare, Miss Winifred Maxson, and Mrs. Marion Eckman, both of Baltimore, Md.

**SANFORD.**— Mrs. Grace, daughter of Alberne and Josephine Dunham Burdick, was born Sept. 14, 1893, in New Market, N. J., and died March 15, 1970, in the Olean General Hospital, Olean, N. Y.

She was a graduate of Pratt Institute of New York City and Drexel Institute of Philadelphia, Pa., and did graduate work at Penn State University.

She was a teacher in New Brunswick, N. J., and head of the Home Economics Department at Radnor High School, Wayne, Pa., for 35 years. Retiring in 1956, she became a house mother at Eastern Baptist College, St. David, Pa., until 1958. On June 14, 1958, she married Mark Sanford.

In addition to her husband, she is survived by two stepsons, Gordon Sanford of Little Genesee and the Rev. Don Sanford of Milton, Wis.; two brothers, Frank Burdick of Holly Hill, Fla., and Dr. H. O. Burdick of Alfred; nine grandchildren; and several nieces and nephews.

Mrs. Sanford was a member and served as deaconess of the Little Genesee Seventh Day Baptist Church.

The funeral was held from the church, conducted by the Rev. Don Sanford and her pastor. Burial was in Wells Cemetery at Little Genesee.

—H. D. K.



# The Sabbath Recorder

## What Makes a Day Holy?

The Fourth Commandment does not command us to set aside any day! It tells us to remember the day that God has already set aside!

Man is not holy, and he cannot make any day holy. God alone is holy (in an absolute sense), and He alone can make a day holy. The Fourth Commandment tells us that God *did* make a day holy at creation, and it clearly tells us it was the seventh day of the week. The preponderance of evidence clearly shows that the day we call Saturday is this original seventh-day Sabbath. We are commanded to remember the Sabbath day to *keep* it holy, but we cannot *make* it holy.

Basically, the Sabbath would still be God's holy day even if all men were to ignore its sanctity. But God, in His goodness, wants it to be *our* holy day, too.

W. A. B.

## VA Leads the Way

The military service has been almost a whole generation ahead of national and state legislation in the matter of integration of the races. It has been so far ahead that problems have arisen when equals on the battlefield met discrimination as they returned to civilian life. A recent news release from the regional office of the Veterans Administration at Newark, N. J., indicates the VA leads the way in equal housing opportunities.

Real estate brokers must certify twice a year that in their handling of sales or rentals of VA houses they do not practice discrimination—else they will lose their listings. The metal VA "For Sale" signs will be altered to include the statements, "No Discrimination," "Anyone Can Buy." Every advertisement relating to VA owned property must include the statement: "VA sells its properties without discrimination."

## Bibles for College Students

From a table laden with copies of *Good News for Modern Man* these three men represent a local organization that



caught a vision of confronting the students of Fairleigh Dickinson University in New Jersey with the Word of God. The sign on the table reads, "A Gift for Your Personal Library." This campus confrontation, carried on expectantly by devoted laymen, has been highly successful.

## Five Million Saved

While great nations stood aloof to the suffering and death in Biafra, church people came to the aid of the starving people with \$150 million in relief goods and medicine flown in and administered largely through Joint Church Aid. It is now reported that a million people starved to death. It is also estimated that five million were saved from starvation by this costly airlift. James MacCracken, director of CWS says that the end of the civil war in Nigeria has made a million new refugees who will die of starvation unless a way can be found to reach them.



## A Glimpse of a Burmese Sabbath School

Burma cannot be described. Some speak of it as an enigma. Who knows what will happen next in this socialist country that has isolated itself from the Christian world and most other nations? We do know something of what is happening now in a little Seventh Day Baptist church in the remote area of Tahan. Study the faces of these parents and children in the picture taken after Sabbath School a few months ago. These people have little to call their own except their sturdy faith in Christ. See further story inside.