

# 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.

# The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

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## Inner-City Churches

We think we have church problems in some of our larger cities. It has been many years since the finest residential areas of New York, for instance, lost their high class identity and became slums through a shift in the population. Inner-city churches have had a struggle to exist and have mostly fled to the suburbs. In some cases, however, the abandoned buildings have been filled to capacity by new owners of the ethnic or racial groups that predominate in that section. Things are different in London.

An Associated Press story by a religion writer tells how the few remaining churches in the heart of London carry on. Back in 1666, before the Great Fire, there were 103 parish churches in London. Now crowded out by financial interests and bombed out by the shelling of World War II, there are only thirty-seven church buildings in the center of the city. Some of these churches, still supplied with pastors or even deans, have as few as twenty-five people living in the parish, while city life teems around them on the working days of the week. The clerics commute to work like the businessmen, and busy themselves with secular duties, seldom holding religious services on Sundays. They are primarily concerned with the welfare of city workers. The buildings are open for any who wish to drop in, but they are used mostly for some special function, lunch hour services, dialogues with top politicians, or something else. The anonymity of the city pastor as compared with the local vicar at home is said to encourage some to take their problems to him.

It may be that some city churches in the United States will come to this, but it is not likely since we do not have historic churches supported by the state. The church in America is a congregation of like-minded people who band together for mutual encouragement and Christian service. We should not feel bad if an old church is left by its congregation, and another, somewhat different congregation, takes its place. It is important that those who are able help those who are less able so that no group is without the ministry of the gospel. We should serve the community where we are and not forget to

encourage others to raise up self-supporting churches that can reach out more effectively, perhaps, than we can.

As equal opportunity increases — as it is so rapidly in many places — there will be less distinction between the haves and the have-nots. It does not necessarily follow, however, that receptivity to the gospel will keep pace with economic betterment. The church must not lose its goal of saving souls or trade it for a mess of pottage. We do not really love if we fall short of longing for the eternal welfare of our fellowmen. Christ ministered to human needs — as we should — but He “came to save sinners.”

## The Challenge of New Mission Fields

Have you noticed that war sometimes brings an intensification of Christian mission activity as well as sometimes the cutting off of fields? A case in point is the recent decision of the Southern Baptist Convention to begin mission work in Laos, a country that has just become newsworthy because of Communist efforts to take over the country and the military countermeasures that have been taken. There has been some missionary work in Laos since 1902 when the Swiss Brethren entered the country. In 1927 they invited the Christian and Missionary Alliance to join them. Laos is predominantly Buddhist, with only 30,000 Christians out of a population of 2,800,000. The Southern Baptists plan to begin by starting a university in the administrative capital, Vientiane, because war conditions make rural work almost impossible.

The reasons why war brings an increase of missionary activity are not hard to find. For one thing, war makes news. Christian people are daily reminded of small or large faraway countries that had never before come into their consciousness in any compelling way. The newspapers print maps. Radio and television make us aware of forgotten people. The Christian begins to take an interest in people who become real to him.

War's devastation, suffering and displacement bring out the humanitarian interest that runs strong within us because

we are Christians. We want to feed the hungry, house the homeless, and clothe the orphans, even in the countries with which we have been at war. So it was with Germany, Japan, and numerous other countries. The relief of suffering in Nigeria in the past two years has been a matter of Christian conscience without parallel — perhaps because we as a nation did almost nothing to prevent the use of mass starvation as a military weapon. The “cup of cold water” given in the name of Christ makes us want to give also the “water of life” which Christ says He is.

When we have invested vast resources and much human life in an area of the world that has previously been little influenced by the gospel of Christ, we feel a compulsion to follow that up with missionary effort. Lives have been lost in numerous countries of the Orient. This brings new meaning to such passages of Scripture as “I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God” (Rom. 12:1). In Manila during World War II, while the stench of decaying bodies in the rubble was still in the air, Christian soldiers began evangelistic meetings that resulted in missionary organizations that now reach out by radio from Manila to the whole Orient. Japan, most hated of all nations twenty-five years ago, has become the object of a great outpouring of Christian love. Missionary and organized church work that was halting and fearful at that time has been infused with new life because we discovered that the “Japs” were not monkeys but men with souls just like us. Who could have predicted twenty-five years ago that the Baptist World Congress of 1970 would be held in Tokyo?

The fact that new missionary work is spawned by war does not mean that war is good for the world. It does mean that it may take war to awaken us to the need of the world. When we scatter our sons like seeds all over the world, we can expect that some of them will want to go back with gospel armor and weapons and under different sponsorship. War presents us with new knowledge, new needs, new challenges. It is a terribly costly way of

being awakened, but awakened we must be. Whereas we have paid our taxes to support men on military missions, we must be willing to pay our tithes to support men on Christian missions not only to the war-torn countries, but to those other lands that need the saving gospel of Christ.

### Watchman - Examiner Folds

It is with deep regret that we note the passing of one of the oldest religious journals of America, *The Watchman - Examiner*, which ceased publication the middle of March after 150 years of service to the Baptist cause. For many years there has been a feeling of comradeship between the editors of *The Watchman - Examiner* and the editors of the *Sabbath Recorder*. This was partly due to similarity of viewpoint and partly due to the fact that the two journals were in the same age bracket and had served some of the same subscribers during many of those years.

In our issue of June 9, 1969, when we were 125 years old, Lawrence T. Slaght, editor of the older paper, had a one-column congratulatory article in our magazine. It was only a few weeks after *The Watchman - Examiner* had celebrated its 150th anniversary. *The Watchman* (1819) was combined with *The Examiner* (1823) fifty-eight years ago. Until a few years ago it was a weekly. For economic reasons it then became a bi-weekly, continuing as a vigorous publication, "A Journal for All Baptists."

How long "the handwriting on the wall" had been seen we do not know, but some of the words we printed from the editor's pen on last June 9 now seem significant and poignant:

Since the religious highway is lined with markers indicating the demise of Christian journals of one kind or another, that there are those that reach the respectable age of 125 or 150 years, is quite remarkable. This longevity is made possible, of course, only by devoted editors and an understanding constituency.

In the statement regarding the death of the paper, the board of trustees stated that for 150 years the magazine had been

"an independent Baptist journal, existing by the generous support, beyond subscription, of those who believed in its mission." A trust fund was set up in 1928 by missionary-minded Baptists to provide added income. The principal, in case publication ceased, would be divided among certain missionary organizations. Later another fund was established, the principal of which, as well as the interest, could be used for current expenses. It is this fund that has kept the paper going when subscription and advertising income declined. It is reported that by 1969 it had 3,300 subscribers, only one-eighth as many as it had in the twenties.

"Why the drop in subscriptions when the quality of the magazine did not drop?" one may ask. *Christianity Today* notes that in 1911 there were nine Baptist periodicals of fairly wide circulation in the northern states, and that two decades later *The Watchman - Examiner* was the only one left. Its purpose was to champion the historic Baptist faith and to encourage such Baptists to remain in the Northern (now American) Baptist Convention. It editorially supported a conservative Baptist seminary and was blamed by convention loyalists for fomenting schism and by the conservative Baptists for not being consistently conservative. Apparently the attempt to be a rallying force for all Baptists and to be loyal to the convention failed at the vital point of monetary support. It ran out of money and had to fold up.

Since *The Watchman - Examiner* was not strictly a denominational paper, it had to have its own doctrinal standards, established by bylaws. The following brief statement appeared on the first page of each issue.

#### A Confession of Faith—

1. I believe that the Bible is God's Word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

2. I believe in God, the Father, perfect in holiness, infinite in all wisdom, measureless in power.

3. I believe in Jesus Christ, God's only begotten Son, miraculous in His birth, sinless in His life, making atonement for the sins of the world by His death. I believe in His bodily

resurrection, and in His personal visible return to the world according to His promises.

4. I believe in the Holy Spirit who came to convince the world of sin, of righteousness and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.

5. I believe that all men by nature and by choice are sinners, but that "God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life."

6. I believe that the church is a living spiritual body of which all regenerated people are members. I believe that a visible church is a company of believers in Christ, baptized in the way He commanded on a credible confession of faith, and associated for worship, work and fellowship, and for spreading the gospel abroad.

Bylaws, *The Watchman-Examiner*

### Ministers Improve Education

By Dean Victor W. Skaggs

Continuing education for ministers has become an important part of education for service. Schools, institutes, seminars and training programs are available in a great variety of areas of study and depth of study. Some train the minister's skills, and some sharpen his mind and renew his spirit. The time and money involved vary from place to place and program to program.

Seventh Day Baptists have been slow to become involved in this expanding field. Few of our pastors have participated in past years. This year, however, several have made this effort to renew their ministry. These efforts have been partially funded through the Seventh Day Baptist Memorial Fund on recommendation by the Council on Ministerial Education.

The following have taken or are scheduled to take additional work during 1969-1970.

The Rev. Herbert E. Saunders, pastor of the Plainfield, N. J., church, audited a course in "The Theology of Politics" at Crozer Seminary.

The Rev. and Mrs. John A. Conrod studied at the Christian Service Corps Missionary School for three months in preparation for service in Malawi.

The Rev. Victor W. Skaggs attended a seminar on "The Pastor and His Family

### MEMORY TEXT

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35

as Persons and Professionals" at Union Seminary in Virginia.

The Rev. and Mrs. David S. Clarke of the Alfred, N. Y., church and the Rev. and Mrs. Edward Sutton of the Alfred Station, N. Y., church will attend a "Human Relations Laboratory" sponsored by Crozer and Lancaster Seminaries, and Mr. Clarke will continue for ten days at Crozer in directed study in the same field.

The Rev. Paul B. Osborn of the Nortonville, Kans., church has attended the sessions of the National Clergy Conference in Kansas City, and General Secretary Alton L. Wheeler of the General Conference office will attend the New York City sessions of the same organization.

Those interested in participating in a program of continuing education are invited to write to the Seventh Day Baptist Center for Ministerial Education, Box 868, 510 Watchung Avenue, Plainfield, N. J., 07061.

### Our Prayer Corner

#### Suggestions for Prayer This Week

##### Pray for:

1) The two missionary couples, Conrods and Crandalls, commissioned on April 25 and ready to take wings for Malawi and Jamaica.

2) The expanded publication work in Burma to which L. Sawi Thanga is committed.

3) The continuation of Bible Club work in Los Angeles and Riverside.

4) The leading of the Lord for a Navy man in the Canal Zone and a college man in Tennessee who want to prepare for some kind of service in the Seventh Day Baptist cause.

## Experiments on Our Liberties

By Hon. Sam Ervin Jr.

Excerpts from a message on Religious Liberty

One might think that religious liberty in the United States was a natural consequence of the emergence of a new nation. This was, however, not the case. Those coming to colonize found that in a majority of the colonies the predominant religious groups had established official churches. Accordingly, all members of the colony were compelled to pay taxes for the support of churches. Moreover, they were required to frequent the services of such religious institutions even though they might disagree with their doctrines.

### Colonial Establishment

During the pre-Revolutionary period, at least eight colonies provided for the selective use of taxes for the support of an established church. The Anglican and Congregational churches were favored in these colonies; and in some, they were established by law.

Dissenters to this principle of single establishments began their efforts to achieve complete separation of seeking special concessions and granting privileges of free worship. They said, and I think rightfully so, that it was tyrannical for a government to attempt to regulate the relationship of worship between the individual and his God and that such regulation was also sinful.

Their demand for the disestablishment of churches was comprised of two objectives: First, an end to the financial connection between state and church; and second, a recognition of the right of each person to exercise freely his own mode of worship.

Opposed to this, the established churches, in order to ward off attacks for total disestablishment, persuaded the state legislatures to open up the tax privileges to the dissenting groups and to gradually admit more churches to the establishment.

It is the resulting compromise between the liberal groups, believing in religious freedom and the established churches, that once again threatens what we know and enjoy as the principle of separation of church and state.

### Threat of Compromise

This compromise existed in a number of states for a relatively long time. Any cooperation between the state and any or all churches was considered establishment. It was against this background and this expanded meaning of multiple establishment that the First Amendment was planned.

It disturbs me to observe the actions of those in a position to affect the affairs of mankind who feel themselves not only capable, but duty-bound to ignore the thinking of the drafters of our First Amendment. But as Mr. Justice Black has said, "Government should not be allowed, under cover of the soft euphemism of 'cooperation,' to steal into the sacred area of religious choice."

Those seeking to pervert the principle of separation by affording financial assistance to denominational institutions have apparently forgotten this meaning of multiple establishment.

They have conveniently misunderstood significant events in our history in urging that cooperation between church and state is advisable so long as the state treats all religious groups equally and fairly.

### Multiple Establishment

The present policy of making Federal aid available to all nonsecular institutions is in reality a reappearance of an earlier threat to our religious freedom: the principle of multiple establishment so wisely discarded years ago.

They have overlooked an event in history which presented a clear opportunity for decision on the issue of establishment. This decision laid the foundation of religious liberty in America.

This event, or series of events, occurred in the Virginia Legislature immediately preceding the writing of the First Amendment. There Patrick Henry, in 1784, introduced "A Bill Establishing a Provision for Teachers of the Christian Religion." It undertook to give official recognition to virtually all Christian churches and to provide taxes for their support.

In the same legislature, James Madison introduced Thomas Jefferson's "Bill for Establishing Religious Freedom" which has come to be known as "The Virginia

Statute of Religious Freedom." Written in 1779, it is one of the great documents which preceded the writing of the Constitution and laid down two propositions: First, that there should be no religious qualifications as a test for holding office; and second, that it is sinful and tyrannical to tax a man for the propagation of religious doctrine which he disbelieves.

### Meaning of Establishment

The Virginia Legislature was presented with a clear-cut choice. To assist these legislators in their decision, James Madison issued one of the greatest appeals for religious freedom ever made. It was called "The Memorial and Remonstrance Against Religious Assessments." In his remonstrance James Madison used the word "establishment" at least five times in contexts which showed that in his mind "an establishment of religion" meant an official relationship between the state and one church or all churches.

In reference to Patrick Henry's bill Madison said, "It is proper to take alarm at the first experiment on our liberties . . . The freemen of America did not wait until usurped power had strengthened itself by exercise, and entangled the question in precedents." He had feared the entanglements that could occur in the then brief history of our nation. Can we not apply his observation even more justifiably to the present "experiments on our liberties"?

The legislature enacted into law, by a large majority, Jefferson's bill for religious freedom rather than Patrick Henry's establishment bill.

I cannot overmagnify the importance of this bill which sets the example and mood for the First Amendment to our Constitution. The demands of Madison and Jefferson and thousands of other Americans produced that amendment so as to ensure a total disestablishment of religion.

Time and time again the Supreme Court has said that neither a state nor the Federal Government can pass laws which aid one religion, aid all religions, or prefer one religion over another.

Jefferson's use of the phrase, "wall of separation," in his 1802 letter to the

Danbury (Connecticut) Baptist Association has been the byword in all judicial opinions on this subject; and, judicially, the tendency of interpretation of this phrase has been to broaden and extend its application.

Inclusively, it has been construed to mean that the state may not employ its facilities or funds in such a way as to give any or all churches greater strength in our society than it would have by relying on its members alone.

Despite 180 years of continual remonstrances against establishment our centralized government is endeavoring to relieve the church membership of the right and responsibility for its own support.

One hundred and eighty years ago Americans paid dearly to secure our basic constitutional freedoms. Today we are allowing these freedoms to be dissipated for temporary purposes. James Madison said he would not tolerate threepence for religious establishment. Yet today, the Federal Government administers over 60 programs costing almost \$5 billion in which nonsecular schools and colleges may participate.

The founding fathers foresaw that troublous times would arise when government would seek by sharp and decisive measures to accomplish ends deemed just and proper. And in so doing the government would put the freedom of the individual in peril unless such freedom were established by irrepealable law. To forestall this calamity in such times they devised the Constitution to define and limit the powers of the Federal Government and to protect the freedom of the individual from destruction at its hands. With this Constitution they gave us a land with the knowledge and understanding that God grants religious freedom as well as all other freedoms only to those who love it and, in the words of Daniel Webster, to those who are always ready to guard and defend it.

Of what value the freedom to worship, if I never enter the temples of the Highest, and never hold communion with what is noblest and best? —The Virginia Call

### Burma Conference Work

Throughout all ages men have looked at the moon and have seen certain features which to some looked like a face. We have spoken of the man in the moon. Not until recently have men circumnavigated the moon and actually set foot on it. They have looked back upon the earth and seen it whole for the first time.

We are each intimately familiar with only certain parts of the earth or even small areas of our own country. Most of us know little or nothing about the country of Burma. We have heard of the Burma Road and may have read of the pioneer missionary work of Adoniram Judson in that far off land, but that is about all. Distance blurs the distinctive features of the country and leaves us with little more than a shape on the world map. We ought to exercise ourselves to know Burma better because there are now people of like faith in those mountains and valleys and an organized, though struggling, Seventh Day Baptist Conference.

On the cover of this issue is an enlarged snapshot of a Sabbath School group gathered in front of a very modest building in Tahan, far from the important city of Rangoon. A studio picture of the family group of L. Sawi Thanga of Rangoon presents quite a contrast in dress. Such contrasts, of course, could be found in city and certain country churches of our own land. If a man owns nothing better than overalls, he wears clean overalls to church, as some of us have noticed.

In the person of L. Sawi Thanga, a Lushai-speaking native of Assam, who alone is supported by contributions from a few Seventh Day Baptists in America, we have a well-educated and dedicated man who leads the work of the Burma Conference in the office of secretary. His people look to this young man for leadership and to do the things that they cannot do themselves.

A typewritten letter from Mr. Thanga dated March 15 gives a clearer picture of him and of the hopes and aspirations of the people of the Conference than we have had. Between the lines one can read just a little of the problems that weigh

upon his heart. Not the least of those problems is communication between the poor but enthusiastic believers and the people of the United States. There has been enough correspondence with our offices so that he clearly understands how little or how much we are now able to assist in the work. His people do not clearly understand and he has to be the go-between. He cautiously and courageously states the situation in part in these two sentences: "The immediate problem here is to understand between man and change and act accordingly. This part of the earth is unstable and is changing fast, but we could overcome everything by hard work and endurance."

A glimpse into the devotion of Mr. Thanga comes out in some remarks that were probably not intended for publication. He says that he does not want to be a burden to anyone (meaning probably people in the United States). He goes on to say, "As a matter of fact, I have suggested many times to my friend to agree to my proposal to turn over to the church the remaining part of money which is at my disposal, i.e., not to take anything for myself (he now turns over more than half his meager personal support funds), but he objected. He in turn requested me to take all which is mine." He goes on to mention that Mr. Ngura and Rev. Khawvelthanga need help very badly. A recent letter from Conference President Ngura, as recently reported in the *Sabbath Recorder*, told that the Conference wanted him to give up his government job within the year and devote full time to gospel work — which probably would not be possible without outside support.

A bold new venture under consideration is mentioned in these words: "Our leaders asked me to prepare a Bible concordance in our language, which is not yet printed in this country, and translate some small tracts of your society. I will try to fulfill their demand."

Will Seventh Day Baptists be the first to publish a Bible concordance in the Lushai language? Perhaps so, and if so, it would be a great contribution to the

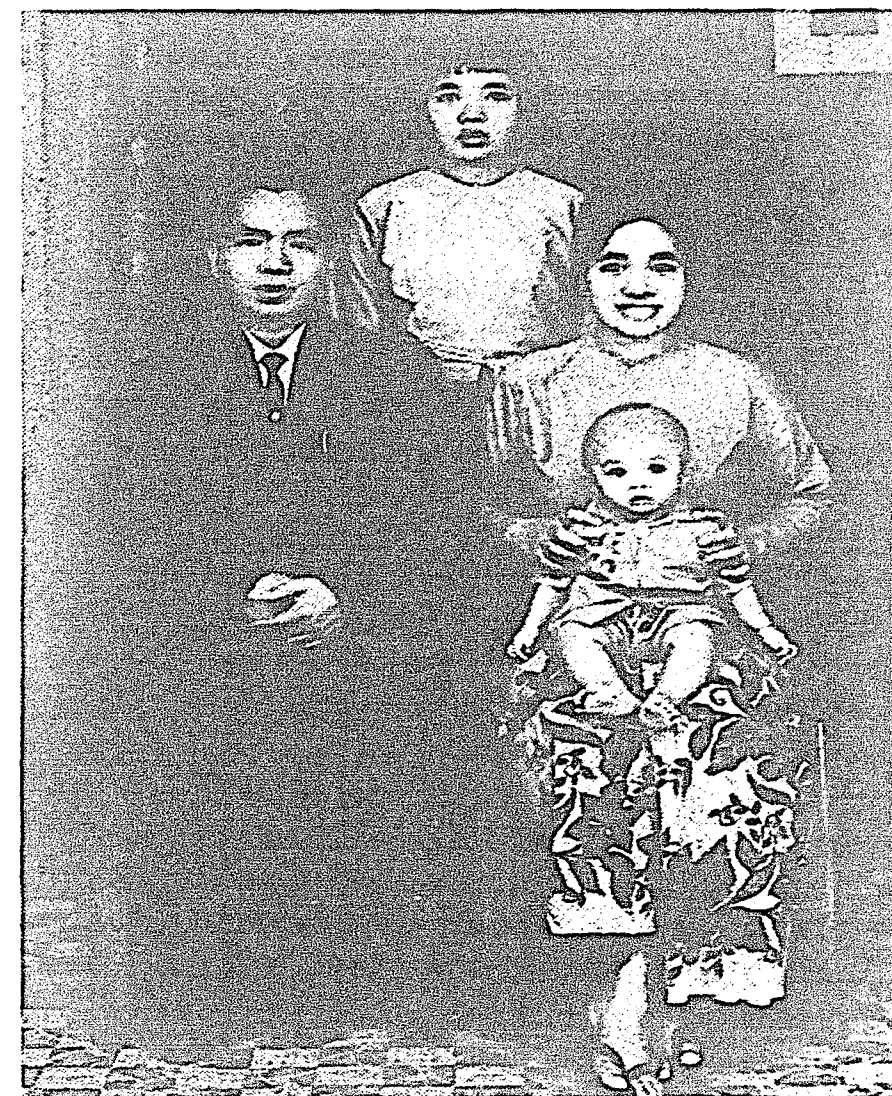
(Continued on page 13)

WOMEN'S WORK—Mrs. Earl Cruzan

### News from Burma

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

The Burma Conference held its sixth annual meeting from February 18-21, 1970, at Tahan, the headquarters church.



Mr. and Mrs. Thanga, baby and a sister

We spent more than two months in Tahan, leaving Rangoon the first week of January and returning March 10. There were many more women present this year than last and it was pleasant to see each other once again.

Our main aim to gather together at the conference was to establish the Women's Society of Seventh Day Baptist Churches of Burma and try to do something useful for the churches through the organization. The almighty God answered our prayers positively.

The first official meeting was held on February 18, at the house of the Rev. Mr. Rokunga. At this meeting, officers were elected for the current year. Aimawii, a devoted elderly lady, was elected to be president and a young able lady with academic qualifications was

elected secretary. We are confident that they will lead us to the right path successfully.

Last year a number of envelopes were distributed among the women for charity collection. The report of the treasurer shows that more than one hundred kyats (about thirty dollars) were received. As is our custom, rice was also included in the offering. This was sold to the public. We felt that the beginning was good. Now that we had a little money on hand, we bought sugar and potatoes from the dealers and sold them in the market with a small net profit. Our plan is to increase our money as much as we can by buying and selling various kinds of edible things and thus multiply the talents.

Our objective for this year is to try hard to raise enough money to support a pastor or evangelist for next year. Our resources are so limited we are unable to pay a salary even to the three ordained pastors. We trust that, by the grace of God, our objective may be reached.

One paragraph made by my husband, who is the secretary of the Burma Conference, about the work of the women, reads: "It has been found by the writer of this report that our women members are perhaps much more active than the men-folks. Their contributions in every field are highly recommendable. The Women's Society which was only a nucleus last year become a reality from the day of their gathering in the conference. They hope to support a pastor or evangelist for next year. The slogan of our prayer is: 'Thy will be done.'"

Please convey greetings of the Seventh Day Baptist Women's Society of Burma to the Women's Society in America.

We remember all of you in our prayers.

—Mrs. L. Sawi Thanga

### Missionaries Build Bridges

At a denominational Medical Missions Conference Dr. Martha Hagood, missionary physician station at the Eku (Nigeria) Baptist Hospital, told why she will return to Nigeria: "I want to go back to help the Nigerians build a bridge across the Niger River — a bridge of love and understanding."

### Meet Mr. and Mrs. Wayne Crandall

(Note: Upon request, Wayne and Katherine Crandall of Arkport, N. Y., have furnished a picture and autobiography. They are Seventh Day Baptists missionaries-elect to Jamaica. Plans are made for them to participate in a commissioning service to be held at the First Hopkinton Seventh Day Baptist Church of Ashaway, R. I., on Sabbath day, April 25, 1970.)



Wayne N. Crandall was born in Andover, N. Y., on April 22, 1914, to Milford and Euphemia Crandall (both deceased), second in a family of four children. He received Bachelor of Science and Master of Science degrees from Cornell University and completed thirty-three years in teaching and administration in New York state where he has a permanent Secondary Principal's license. He has been president of the Board of Christian Education and president of the General Conference. He is a deacon of the Independence, N. Y., church and chaplain of Hornell camp of Gideons International Association.

Mr. Crandall is married to the former Katherine Greene, daughter of the late Rev. Leslie O. Greene and Georgia B. Greene, now residing in Alfred, N. Y. Katherine was born October 16, 1915, second in the family of five children. She completed three years of college work in Salem, West Virginia, and Chadron,

Nebraska. She is a deaconess of the Independence church and a member of the Gideon Auxiliary. Mrs. Crandall worked four years in the Arkport High School Library.

The Crandalls have four children: Kenneth, 32; Curtis, 30; Camille, now Mrs. Joseph Lovering, 27; Dale, 25, and two granddaughters.

### Miss Sarah Becker

#### Welcomed to Malawi

By Rev. David C. Pearson

It is with joy that we announce the safe arrival of Miss Sarah Becker who touched down with precision at Chileka, Malawi's major airport. Her plane, a powerful V.C. 10 operated by the British Overseas Airways Corporation, arrived slightly ahead of schedule, but not before the last of the welcoming party arrived only seconds before the huge mechanical "bird" came into view.

Those present for this happy occasion were: Pastor and Mrs. Manani and son, Pastor Mataka, Mr. Makatanje, the Burdicks, and the Pearsons.

Her initial greeting to us was given prior to her entry into the terminal building, as she looked up and warmly addressed those of us who stood on the elevated observation platform. Later she appeared again after clearing with customs and other officials.

Two important persons took an interest in Miss Becker, one a representative of the Malawi News Agency, and the other a reporter for the Malawi Broadcasting Corporation. An interview with the returning nurse was recorded and later played over M.B.C.

At the Blantyre mission property a cold buffet was served. During the meal and after, Miss Becker told with charm many of her experiences and extended greetings from distant lands.

Before leaving for Makapwa Station, she met with our six ministerial students currently studying at Likubula Bible Institute, who had walked over to share in this joyous event.

We thrill with the power and speed of modern aircraft, and the high degree of safety which has been achieved. We

thank God for such knowledge, and praise Him for the great part which He Himself played in bringing safely back—Nurse Becker.

She looked fine upon arrival. Please pray that God will keep her fit as she seeks to minister to the physical and even greater spiritual needs of those who come to Makapwa Station for help. May God bless.

### Promotes Essay Contest in Guyana

Word has come from Pastor Leroy Bass that an essay contest is being held among Seventh Day Baptists of Guyana with entries to be received not later than March 31, 1970.

Anyone who attends a Seventh Day Baptist Church, "of any age, young or old," may enter the contest. The length of the essay is stated as "anywhere from three hundred to six hundred words."

Those who enter the contest may write on one of the following titles: (1) How Jesus Came into My Life; (2) How I Became a Seventh Day Baptist; (3) How God Has Helped Me; (4) Why I Believe in Keeping the True Sabbath; (5) What I Like About the Seventh Day Baptist Church; (6) Why I Would Want Others To Become Seventh Day Baptists.

Prizes will be given, awarded on condition that the essays are worthy of publication. The essays are to be judged "on the basis of sincerity, interest, originality, containing your own true experiences, naturalness of expression . . . ."

The results of this contest will be followed with keen interest. Other Conference groups may want to try a similar plan. Perhaps the winning essay may be published for all to read at a later date.

### WANTED NAMES

The names of Seventh Day Baptists, former Seventh Day Baptists, friends, Sabbath interests, etc., in the Charleston, St. Albans, Huntington, W. Va., area. The Evangelism Committee of the Salem church is sponsoring Pastor Paul Green in the area for one week sometime in May. Address all communication to Rev. J. Paul Green, 171 E. Main St., Salem, W. Va. 26426.

### Anchored Spiritually

By Dorothy Parrott

(This is the sixth in a series of articles written by Dorothy Parrott as the request of the Family Life Committee of the Seventh Day Baptist Board of Christian Education. We thank Mrs. Parrott who is a busy homemaker and a member of the Battle Creek Seventh Day Baptist Church.)

"The world is like a puzzle with a little peace missing." This bit of graffiti reminds us that we will never know wholeness either individually or in society until the Prince of Peace completes the picture.

In our high school Sabbath School class we have been studying the development and growth of the Christian Church. The outstanding conclusion has been that the reason for survival and growth of this movement has been the belief of individuals in the Living Presence of Christ. Whenever society has become more concerned about church organization or enhancing human authority, the Church has experienced a decline.

We hear repeatedly the questions, "Is the church relevant in today's society?" "What role should the church play in the modern world?" The same questions were put to our Sabbath School class. Some excerpts from one student's reply are: "After facing a 'hostile world' we need a place to revitalize ourselves . . . . One person can accomplish a lot, but in some cases a 'team effort' works even better. . . . The church has a duty to point the moral way and provide the moral resolve; the church strengthens the individual spiritually."

W. Barry Garrett comments on his dialogue with students concerning the purpose and relevancy of the church. "They have the right to know whether our approach to public affairs emerges from a basic Christian insight and commitment or other purposes" ("News Analysis" from *Report from the Capitol*, March 1970). In the same issue (Rendering to Caesar — Under God), Dr. William M. Dyal, Jr., director of the Peace Corps in Colombia, testifies, "Only the content of my faith and the quality of its issuance from my life, would make any difference . . . . I am able to affirm that

God is not confined to religious structures and that faith is action-oriented, that the Word is the living Word."

If the church and the home can help the individual realize that this basic faith is the peace needed to complete the puzzle then we can say with my high school student, "Then the *individual* has to be God's instrument to do His work on earth." Christian living is not a spectator sport!

### The Sabbath School in Guyana

By Leroy Bass

The way the Guyanese conduct Sabbath School is quite different than in America, except here in Georgetown. Our Georgetown church is conducted quite along American lines. But all our others, in the country districts, go like this: They start about an hour or more after the announced starting time so it is about 11:00 a.m. when Sabbath School starts instead of 9:30 or 10:00 as they announce. So Sabbath School goes until 12:00 or 12:30. Then they go home for lunch and return for service of worship and preaching and start about 2:00.

All our country district Sabbath Schools are conducted in the same room or church building, each class going off to a different part of the room. They don't mind, because this is the way they go to government schools. The government educational system of Monday-Friday schools is all conducted in huge one-room buildings; there is no such thing as separate rooms for different classes and grades. Even music and singing go on while other classes and teachers are meeting with their classes. What a hubbub there is, as you can well imagine. I mention this to give you a background of the unusual things that folks here are used to. So Sabbath School causes them but little problem, all crowded in different places in the church house. Some churches have a small side room, and this is used when they have one.

Then, after Sabbath School classes are over, the children come to the front and recite their memory verse in some churches; in others, there is a long roll call by the secretary as she calls name after

name of everyone in the Sabbath School and each one answers with a verse of Scripture. Some folks answer by singing a hymn, and others join in, and often many sing, so you have a real song fest. Then Sabbath School officially closes.

In Georgetown Sabbath School starts at 9:30 and ends at 11:00. It is followed by worship. So when service is finished, we all leave for the day.

Besides Sabbath School in our Christian Education, we have had a number of Leadership Training seminars. There was the one for Sabbath School teachers, led by Sister Clare in 1968, and three for the ministry: one led by Leon Lawton, a short one; one led by me, a one-week one; and one led by both Rene Mauch and myself, a short one. Our men have had classes in Seventh Day Baptist History, Sabbath Doctrine, Pastoral Training, Personal Evangelism, Sermon Preparation, Church Administration, and Practical Psychology. We have an organized plan and courses that we are working on fulfilling as future seminars are held. Mimeographed copies have been distributed to our delegates at Conference.

The third and final area of Christian Education is the Bible Studies we are giving to those interested persons in follow-up after our Crusade of the Americas. Brother Bowen, Brother Tyrrell, and I are giving these.

#### More Camp Dates

Camp Wakonda — A day camp will be held for 4 and 5-year-old children on July 7-9, and one for 6- to 8-year-olds from July 13-17. The second day camp will be directed by Alan Crouch.

#### SABBATH SCHOOL LESSON

for May 2, 1970

FROM PERSECUTOR TO MISSIONARY

Lesson Scripture: Gal. 1:11-17; Acts 11:19-26

### On to Wisconsin

May this be the slogan of Seventh Day Baptists looking toward the 1970 session of General Conference at Milton, Wisconsin, August 9-15.

### Riverside Church Begins Diamond Anniversary Year

This year the Riverside church is commemorating the 75th anniversary of its organization. A series of programs is being planned through the year.

The kick-off affair was the annual birthday dinner on February 15th. A slightly different emphasis was placed on the event than usual. The fifteen oldest members of the church, ranging in age from 78 to 91, were honored by having special cakes baked for each. Young boys baked and decorated the cakes. After the main course of the dinner, each boy was asked to display his cake and the one honored was called forward. Some were dressed in old costumes, some had mementos of past years, and some reminisced of their early days in the church.

Many pictures of years gone by, displayed on a bulletin board, crated a great deal of interest. The evening was very enjoyable.

Those honored were: Mrs. Daisy Allen, Mrs. Gertrude Campbell, Mrs. Polly Hurlley, Mrs. Hazel Wells, Mrs. Dora Orr, Mrs. Bessie Herbert, Mr. Ben Kolvoord, Mr. Claude Whitney, Mr. and Mrs. Kivett Howard, Mrs. Bessie Davis, Mrs. Florence Garrett, Mrs. Nettie Crandall, and Mr. and Mrs. Harry Van Horn. Over half were able to be present, some coming quite a distance to be there. To climax the evening several people were called forward, some old, some middle-aged, and some young. This was to represent the past, the present, and the future of the church.

Some emphasis of our Diamond Jubilee will be given at the association meeting in Riverside in April. Sabbath Rally Day in May will be Heritage Day when we will have a look at some of the rich heritage of the past. June 13 will be Pilgrimage Day when a caravan will visit Colony Heights, to the site of the first Seventh Day Baptist place of worship in Riverside, to the Park Street church. On November 26th we will renew an old tradition of having a Thanksgiving dinner in church following a Thanksgiving service. November 28th will be Homecoming Sabbath and December 26th Anniversary Sabbath.

This day will climax the year and include a dramatic presentation with Mrs. Bernice Chapman planning the program.

This should prove to be a very significant year in the history of the church.

—Correspondent

### Burma Conference Work

(Continued from page 8)

Christian cause. Probably it would have to be a relatively small book, not much like the two complete concordances that are available in the English language. We will try to get more information on this project.

The reference to translating some small tracts of our society means, of course, tracts of the American Sabbath Tract Society. They decided not to print any more large pieces of literature last year. In previous years Mr. Thanga, with the financial help of the Tract Society, had translated and printed our large Sabbath booklet "God's Holy Day," the larger "Seventh Day Baptist Beliefs," and "You and Your Church," the church membership manual of the Board of Christian Education. He also produced in mimeographed form a large booklet, the title of which in English would be "Organization Guide for Burma Churches." The Seventh Day Baptist Week of Prayer booklets of the SDBWF are also translated into Lushai for distribution.

Burma has very tight travel restrictions, and grants no visas for missionaries. Church leaders may not leave the country to attend religious conferences or to do Christian work in the neighboring countries. What the future holds for indigenous Seventh Day Baptist work remains to be seen. The words of the hymn, "Work for the Night Is Coming," seem to fit. Again we join with Secretary Thanga ". . . but we could overcome everything by hard work and endurance."

—Corresponding secretary  
of the Tract Society

. . . Quote of the Week: "It isn't what you do that determines what you think of Jesus; it's what you think of Jesus that determines what you do."

## NEWS FROM THE CHURCHES

ASHAWAY, R. I.— The twelve-week Moody correspondence course, Survey of the Scriptures, Part II, is being used in the church. Those who are taking the course and want to discuss it each week meet each Sabbath afternoon. The pastor, Edgar Wheeler, leads.

On February 21, we had a grade Sabbath School open house, letting the older folks and parents see what Sabbath School is like, beginning with opening exercises and going on into the classes and what they are like. Following this was a movie and refreshments. Mrs. William Bowyer is superintendent.

The young people's Christian Endeavor group is involved in missionary work in a nearby community. They spent one day during their February vacation visiting homes in the community. They started a Christian Endeavor group with the young people in that community on March 8. Again they went into the community on the 15th to have another meeting, this time to vote on officers and learn about the Bible. The first meeting was mostly for getting acquainted. On March 22 the group split into junior and senior groups. The young people continue to help out, but are having the community young people run it.

On March 30 the young people helped another youth group get started, this being a neighboring Seventh Day Baptist church. The young people seem to be enjoying this work for Christ.

—Correspondent

LITTLE GENESEE, N. Y.— Deacon and Mrs. Ferris Whitford celebrated their sixty-third wedding anniversary on December 25, 1969. They were recipients of a letter of congratulation from President Nixon. Deacon Whitford observed his ninetieth birthday on February 13.

Two of our young men are away in school. David Sanford is a senior at Cornell University and plans to start his graduate work at Michigan State in September. Rick Cudahy is a premedical

student at Alfred University. Another young man, Kim Kuhn, is serving in the armed forces following his graduation from Alfred Technical Institute.

Mission Emphasis Sabbath was observed April 4 with an interesting "flight" to Guyana. Mr. and Mrs. Thomas L. Burdick, mission key-workers, were in charge of the service. Worship service in the church sanctuary was followed by the showing of the slide set "This Is Guyana '69," accompanied by a tape recorded message, at the Community Center.

Our pastor, Harold King, and his wife, Kathi, attended the conference for ministers and wives at Westerly, R. I., the first week of April.

The Youth Fellowship (the "Bats") under our pastor's leadership continues doing a fine job of publishing and delivering "The Belfry" once a month.

Our church has recently undergone extensive repair work to the foundation of the building. A new paneled rear wall in the sanctuary and a lowered suspended ceiling are major improvements.

—Correspondent

### Explanation of Budget Figures

By Paul B. Osborn

The figures on the next page are not quite as rosy as would appear from the percentages given. Comparing the past six months with a similar period a year ago, we find 28 churches giving more and 32 churches reported as having given less.

The 1970 budget as adopted is expecting \$272 more per month of current giving and we are actually getting only an average of about \$25 more per month, which means that we are running behind all the time. Adding the interim budget with the first three months of the current budget we would actually find that we are running behind about \$1,500. So don't let the percentages fool you! The giving of February and March must be bettered.

## OUR WORLD MISSION

### OWM Budget Receipts for March 1970

	Treasurer's		Boards'		Treasurer's		Boards'
	March	3 mos.	3 mos.		March	3 mos.	3 mos.
Adams Ctr NY ..\$	137.00	207.00	\$ 20.00	Milton WI .....	1,108.56	4,107.11	153.00
Albion WI .....	57.18	95.54	37.51	Milton Jct WI ..	82.90	228.90	10.00
Alfred NY .....	591.05	2,239.49	130.00	Monterey CA .....		200.00	
Alfred Sta NY ..			10.00	New Auburn WI ..	9.00	133.08	20.00
Ashaway RI .....	275.41	941.41	120.00	New Milton WV ..		150.00	
Assns & Groups		140.00	362.32	New Orleans LA ..			
Battle Creek MI ..	323.17	1,268.39	40.00	North Loup NB ..	200.00	700.00	30.00
Bay Area CA .....	190.00	190.00	33.40	Nortonville KS ..	189.50	629.50	75.00
Berea WV .....	71.83	146.83	10.00	Ohio Fellowship ..			
Berlin NY .....	136.58	541.54	250.00	Paint Rock AL ..		80.00	20.00
Boulder CO .....		95.66	30.00	Plainfield NJ ..		642.44	70.00
Brookfield NY ..	37.50	262.00	20.00	Richburg NY .....	159.46	363.46	20.00
Buffalo NY .....	125.00	125.00		Riverside CA .....	1,031.67	2,660.04	60.00
Chicago IL .....		100.00	20.00	Rockville RI .....	48.50	94.75	10.00
Daytona Beach FL	115.25	315.25		Salem WV .....	205.00	860.00	70.00
Denver CO .....		547.19	1,355.00	Salemville PA .....	55.00	165.00	51.00
De Ruyter NY ..	41.00	212.50		Schenectady NY ..	12.00	33.00	20.00
Dodge Ctr MN ..		260.65	30.00	Seattle WA .....			
Farina IL .....		31.50		Shiloh NJ .....		3,018.05	85.00
Fouke AR .....	73.00	73.00	10.00	Stonefort IL .....	23.00	95.00	20.00
Hammond LA .....				Syracuse NY .....			
Hebron PA .....	73.87	213.87	20.00	Texarkana AR .....	10.00	10.00	
Hopkinton RI .....		4.00	110.00	Verona NY .....	147.74	620.90	60.00
Houston TX .....				Walworth WI .....	90.00	280.00	
Independence NY	45.50	162.80	20.00	Washington DC ..		166.00	30.00
Individuals .....	60.00	416.00	85.00	Washington			
Irvington NJ ..	500.00	1,000.00		People's DC .....			
Jackson Ctr OH ..				Waterford CT .....	142.58	416.83	80.00
Kansas City MO		100.00	20.00	Westerly RI .....	1,000.00	3,207.00	160.00
Leonardsville NY		174.00		White Cloud MI ..	28.17	97.73	
Little Genesee NY	148.80	417.46	5.00	Totals	\$8,260.83	\$31,743.20	\$3,962.23
Little Rock AR ..	23.90	97.53	20.00	Non-Budget	50.95		
Los Angeles CA ..	350.00	1,050.00	70.00	Total			
Lost Creek WV ..		340.00	60.00	To Disburse	\$8,311.78		
Marlboro NJ .....	341.71	1,015.80	30.00				
Metairie LA .....							

### MARCH DISBURSEMENTS

Board of Christian Education .....	\$ 615.89
Historical Society .....	5.18
Ministerial Education .....	605.54
Ministerial Retirement .....	471.34
Missionary Society .....	2,908.16
Tract Society .....	954.12
Trustees of General Conference .....	51.76
Women's Society .....	112.98
World Fellowship & Service .....	590.03
General Conference .....	1,966.33
S. D. B. World Federation .....	30.45
	<hr/>
	\$8,311.78

### S U M M A R Y

1970 Budget .....	\$140,833.00
Receipts for 3 months:	
OWM Treasurer	31,743.20
Boards	3,962.23
	<hr/>
	35,705.43
Amount due in 9 months .....	\$105,127.57
Needed per month .....	\$ 11,680.84
Percentage of year elapsed .....	25.00%
Percentage of Budget raised .....	25.35%
	Gordon L. Sanford
	OWM Treasurer
	March 31, 1970



# The Sabbath Recorder

## TOPICAL BIBLE READINGS



These passages for daily Bible reading are suggested as a help in understanding what the Bible has to say about many areas of interest to us. They do not pretend to be exhaustive. The topics are arranged in weekly cycles, beginning on Sunday and ending on Sabbath. Some daily readings have more verses than others. You may find more passages that will help your thinking in regard to the topics listed. We encourage you to memorize passages that hold particular meaning for you.

### HUMILITY

- May 3—A Prayer of — Psalm 86
- May 4—Proverbs on — Prov. 3:34; 10:8; 15:33; 16:19; 24:4; 27:2
- May 5—Exalted — Isa. 57:15; 66:2; Micah 6:8; Jer. 45:6
- May 6—Taught by Jesus — Matt. 5:3; 11:29-30; 20:26-27
- May 7—Example of — Matt. 18:2-4; Luke 9:46-48; 1:52
- May 8—Jesus' Example and Teaching — John 3:14-16; Luke 22:24-27
- May 9—Urged by Paul — Rom. 12:3, 10, 16; 1 Cor. 10:12; Phil. 2:3-11

### PATIENCE

- May 10—Psalm of — Psalm 37:1-18
- May 11—Urged by Paul — Rom. 2:7; 5:3-4; 8:25; 12:12
- May 12—In Love — 1 Cor. 13:4-5; Gal. 6:9; Eph. 4:1-2
- May 13—In Suffering — 1 Pet. 2:19-23; 2 Cor. 6:4-10
- May 14—A Christian Quality — 2 Pet. 1:5-6; 1 Tim. 6:11; 1 Thess. 5:14
- May 14—Of God — Gen. 6:3; Num. 14:18; Psa. 86:15; 103:8-11
- May 16—Parable of God's Patience — Matt. 21:33-41

## OBEDIENCE

- May 17—Greatness of — Matt. 5:19; 13:23; 12:50
- May 18—Enjoined of Israel — Lev. 26:3-13
- May 19—Enjoined of Israel — Deut. 11:1-32
- May 20—Greatness of — 1 Sam. 15:22; Psa. 40:4-10
- May 21—Reward of — Isa. 1:11-20
- May 22—Paul's Obedience — Phil. 3:7-14
- May 23—Jesus' Obedience — Luke 22:39-46

## RICHES, Values

- May 24—Thankfulness for — Deut. 8:10-18
- May 25—Proverbs of — Prov. 11:4, 28; 13:7-8; 14:24; 15:6, 16, 17
- May 26—Treasures on Earth — Matt. 6:19-21; Mark 4:19; Luke 12:15
- May 27—Gift of God — Eccl. 5:9-20
- May 28—True Riches — 1 Tim. 6:4-19; Luke 12:15
- May 29—False Values — James 5:1-9
- May 30—A Psalm on — Psalm 49

## My Prayer Closet

*There is a quiet little room  
As high as Heaven and fair as day,  
Where tho my feet may join the throng,  
My soul can enter in to pray.  
One harkening cannot know  
When I have crossed the threshold o'er,  
For God alone who hears my prayer,  
Has heard the shutting of the door.  
So, in the castle of my soul,  
God's there but not in sight,  
But I can feel His presence there,  
For He is watching through the night.*  
—Submitted by Byron Rood, Milton, Wis.

## Neglected Assets

We recognize that our children are the most valuable asset of our nation and the one which is the least conserved. We are deeply conscious that education without moral foundation is a menace rather than a strength to society. A good family is a powerful team able to produce candidates for a greater generation.

—Mrs. Daniel K. Poling



God put a rainbow in the sky after the flood and gave Noah the promise that seedtime and harvest would not cease "while the world remaineth." We remember that promise when we hoe the winter onions, stir the ground around flowers and shrubs, and watch the fruit trees bursting into bloom. After the cold of winter thank God it is seedtime again!