

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!

The Sabbath Recorder

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Is Denominationalism a Sin?

In recent years denominations have been bombarded by "ecumaniacs" with the charge that lack of union is sin—apparently one of the cardinal sins. By the same token, those who insist on preserving their denominations are ridiculed and berated. In the face of some pretty harsh judgments on denominationalism, some voices have been raised on the other side with apparent justification. Among them is Jimmie Allen, president of the 1.8 million member Baptist General Convention of Texas, in his widely used newspaper column.

He admits there has been some harsh, bitter sectarianism in the past to which no one wants to return. The trouble is that much of the criticism now being leveled at denominationalism is tilting at windmills or raising up a straw man to fight against. The narrowness and bitterness of denominationalism has long since disappeared except in a few pockets of provincialism. It is unfair to draw a caricature of any denomination, especially our own. Cooperation has been the keyword for a generation and is becoming more so every year. There is so much cooperation and unity of effort among widely divergent denominations and local churches that it almost takes your breath away. This unity and cooperation does not necessarily mean the breakdown of denominations. It may not be the harbinger of organic union or the one-church concept, for that concept may not be the right thing for the Christian cause.

Jimmy Allen claims to find the same spirit among some church union enthusiasts which some of them have so severely criticized in the denominations. "It is ironic," he says, "to watch this same type of harsh attitude once common to sectarian groups now used on a more 'sophisticated' level by those who heap scorn on denominational differences in the name of unity." The comment was evoked in particular by some remarks of Albert C. Outler, a professor in the Perkins School of Theology at Southern Methodist University, who addressed the first annual assembly of the Texas Conference of Churches in Dallas.

Outler told the group, "Denominationalism is no longer a productive form of Christian existence — or racism, or class

conflict, or self-maintained elites of any sort. All these are pollutants of the human spirit and must be discarded along with sulfonated hydrocarbons and raw sewage."

Aside from the harshness of the statement, which could hardly be matched in any denominational sermons, there is an error in the whole concept of union which needs to be considered.

The Texas Baptist president makes the point that the strength of the Christian movement as founded by Jesus was what the church does as a local organization or fellowship — not what it does as a whole united national or world organization.

"Precisely for that reason," he continued, "groups showing the greatest spiritual vitality, even in this increasingly secularized age, are those profoundly committed to doing the work of God on a local level, rather than concentrating their energies on creating a profile of uniformity."

Voices in the Morning

It was a dark morning. I was out earlier than usual, some twenty minutes after sunrise — if the sun had been able to penetrate the clouds. As I wheeled down the streets of the city on that mid-April morn I quickly became aware of voices in the morning that I had not heard before, the voices of many birds. Some of them I could identify; many I could not. It would be nice to say that they were all singing beautiful songs, but most of them were not endowed with that ability. They were, however, greeting the morning to the best of their ability before starting out in search of food. I was out only an hour earlier than usual and I wondered how there could be so much difference. It was probably because on a cloudy morning the songs of the birds were a little later.

It came to me that our city, which is not considered to be quite a paradise on earth, was full of birds that found occasion to greet the morning with song. I was also reminded that morning does not take on its proper beauty if we get up late and stay in the house until we make a quick dash for our enclosed and noisy

transportation. One has to spend a few minutes outside about sunrise before the traffic thickens to enjoy the voices in the morning. I found my spirits lifted. I was given a new zest for the duties of the day. Maybe we have lost something that God intended us to keep when our days have no mornings of beauty and song — just time on the clock between eight and twelve.

We are hearing much these days about what we are doing to our environment by clustering into metropolitan areas and polluting the air and water by our mechanization and industrialization. It is something to be concerned about. This is one of the things that contributes to the prevailing mood of depression and frustration. It is refreshing to get up early once in a while in Plainfield, N. J., and to note that in this section of the megalopolis the birds have not abandoned us; they are still singing.

In my meditation I took a look at my Bible Concordance to see if I was right in recalling that the Bible has a lot to say about morning and relatively little to say about evening and night. Yes, the writers of the Bible knew the joys of morning. I found that "evening" is found less than sixty times in the Bible and "morning" 205 times. The content of the verses bears out the fact that the Bible is not a pessimistic Book, but is written to overcome the pessimism that overcomes those who do not know the mercies of God. It may be significant that it is in the book of Lamentations that we find this beautiful poetic statement, "His compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23).

After listening for a few minutes to the hundreds of birds surrounding me on a one-mile ride, I was ready to look at some of the Scripture verses that express the aspiration and thanks that ought to be mine at the opening of every day. I was too late to get the feeling of "when the morning stars sang together" (Job 38:7), but not too late to join in the pledge of the psalmist, "My voice shalt thou hear in the morning" (Ps. 5:3). Yesterday I read in a letter about serious illness in the family. The thought had been with

me in the night. I am now reminded, "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5).

Jesus lived close to nature from birth to death. When He felt some special need for strength derived from prayer, He did not seek the temple cloisters nor the walled synagogue, but sought the unobstructed view of the vaulted heavens and the solitude of the early morning. We could well follow, upon occasion, the example of our Lord of whom Mark writes, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

God gives us mornings — especially mornings in April. Let us lift up our voices in the morning.

Oppose Public Funds for Non-Public Schools

It is not surprising that Baptists of several conventions (including Seventh Day Baptists) view with alarm the breaking down of the "wall of separation" between church and state that shows itself in the voting of public funds for parochial schools, which now seems to have the approval of the President and some governors. It should be noted that the free churches are not the only organizations showing concern.

The New York State School Boards Association on April 9 issued a statement of opposition to the proposed legislation that would appropriate public funds as direct grants to non-public schools and said that it was disheartened that the Governor has said that he would sign such a bill. The general attitude of the Association of School Boards is to protect public education rather than to press the religious issue, but it touches on the latter when it says that this type of state aid would "encourage the establishment of segregated schools."

The executives of the association have an interesting argument to counter the Catholic threat that closing parochial schools would throw a burden onto the state that it could not bear. Admittedly, the state is having a hard time to find

sufficient funds to finance public schools — (though it is now looking toward financing college as well as high school education). On the other hand says President E. Ginter, "This association urges with all its strength the opposition to proposals which would provide public funds for nonpublic schools. We emphasize that a state unable to maintain full support of public education certainly is in no position to take on the added burden of paying for private schools."

Equally strong opposition comes in an April 10 news release from the Committee for Public Education and Religious Liberty (PEARL) which charged that Governor Rockefeller was working with legislative leaders to "jam through a bill in Albany under cover of darkness" that would "open the state treasury to sectarian schools." The chairman, William Haddad, a former member of the Board of Education, was referring to the secrecy of the last-minute proposals, especially in the matter of what such aid to non-public schools would cost the taxpayers. He claims "that the vast majority of New Yorkers support the principle of church-state separation and oppose any change in the state constitutional provision that prohibits the use of state funds to support sectarian schools."

PEARL is a 25-member organization claiming to represent millions of New Yorkers. A good share of the member organizations are Jewish. Although Jews maintain their own schools where possible, they do not seek state aid, and they champion the principle of religious liberty. If the proposed legislation would cost the state \$25 million the first year for "purchase of services," as is estimated, the members of PEARL as well as all taxpayers would have a substantial financial involvement in schools committed to religious teachings contrary to their beliefs.

New Jersey is another state where opposition to aid for non-public schools is vocal, but apparently not vocal enough. The American Jewish Congress of New Jersey through Rabbi Israel S. Dresner stated on March 18:

(Continued on page 13)

The New English Bible

A Review

By G. Henry Waterman*

The long-awaited New English Bible, on sale since March 16, is the product of nearly a quarter of a century of labor by eminent British scholars under the sponsorship of the major religious bodies and Bible societies in the British Isles. In addition to three panels of Biblical scholars appointed to translate the Old Testament, the New Testament and the Apocrypha, a fourth panel of literary scholars reviewed the work of the others in order to effect the best possible English style.

The stated aim of the translators was to produce a completely new translation in contemporary English. It is, therefore, not surprising to find well-known passages couched in unfamiliar language and differing appreciably from previous versions. Its clear and dignified style at times surpasses the King James Version in beauty and simplicity.

The prayer at the close of Psalm 19, for example, which in the KJV reads, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight," is simply rendered in the NEB: "May all that I say and think be acceptable to thee." The redundant and archaic expression in Genesis 24:1 of the KJV, "And Abraham was old, and well stricken in age," is translated simply, "By this time Abraham had become a very old man."

An attempt has been made to render the Hebrew in modern, idiomatic English, avoiding expressions reflecting Hebrew form, such as the frequent "it came to pass" and the repetitious use of "and" at the beginning of sentences. The consistent application of this principle, however, may risk losing some of the essential quality of the original. The opening words of Genesis 11 in the new translation, "Once upon a time," gives the impression that the narrative following is to be regarded as legendary, an impression not

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conveyed by the use of the Hebrew conjunction "and."

In Genesis 3:15 the Hebrew word translated "seed" in the older versions, admittedly not a current English expression for one's descendants, is unfortunately rendered "brood." Since the Hebrew word, although commonly used in a collective sense for one's descendants, is also used in an individual sense, very much like our English word "offspring," the word "brood" seems particularly inappropriate and quite unworthy to refer to that One who was ultimately to undo the serpent's work.

Occasionally an interpretation goes beyond that indicated in the original. In Genesis 12:6, for example, where the Hebrew text merely states that Abram came to the "place" at Shechem where he built an altar to the Lord, the NEB translates: "Abram passed through the country to the sanctuary at Shechem." Although many scholars hold that Abram did stop at that particular spot because there was a Canaanite shrine there, it is not certain that this was the case. The use of "sanctuary" to render the ordinary Hebrew word for "place" seems prejudicial.

In the case of passages which have been traditionally understood as pointing to the coming Messiah, the NEB translators have not always produced renderings consistent with that interpretation. Attention has already been called to the use of "brood" in Genesis 3:15. The whole verse reads: "I will put enmity between you and the woman, between your brood and hers. They shall strike at your head, and you shall strike at their heel." The use of the plural pronouns "they" and "their" seems to preclude any reference to Christ.

Isaiah 7:14, quoted in Matthew 1:23 as predicting the virgin birth of Christ, is rendered: "A young woman is with child, and she will bear a son, and will call him Immanuel." One cannot insist that an OT passage in Hebrew be identical to its NT quotation. Furthermore, the rendering "young woman" is supported by reliable Hebrew lexicons. The verb translated "is with child," however, may

be future rather than present. The notation of this alternative in a footnote would have been proper.

A major criticism of the Revised Standard Version was its frequent use of conjectural emendations — deliberate changes made in the Hebrew text to make it intelligible. It appears that the NEB has even outdone the RSV in the number of emendations. They are marked in the footnotes as “probable readings,” followed only by a more or less literal rendering of the Hebrew text.

It should be stated that the Hebrew text has suffered in transmission and there are cases where the text, as it now stands, can hardly be original. All translators have, therefore, been forced at times to resort to emendation in order to produce an intelligible translation. It may be questioned, however, whether it is necessary to make as many changes as the NEB translators have made.

In Psalm 4:3³ the use of different Hebrew vowels (in a text which was originally produced without vowels), plus the substitution of “me” for “him,” results in the NEB rendering: “The Lord has shown me his marvelous love,” which, although it fits the context well, does not seem superior to the traditional rendering, “The Lord hath set apart him that is godly for himself.”

In Psalm 22:16, where even the traditional translations have abandoned the Hebrew text which reads, “like a lion my hands and my feet,” and have followed the Vulgate and other ancient versions in translating “they pierced my hands and my feet,” the NEB has made a new emendation and translated it “They have hacked off my hands and my feet.”

The New English Bible is readable. The language is clear and intelligible and natural. The freshness and vividness of the wording will certainly aid in the understanding of the Biblical message. One suspects, however, that some of these gains may be at the sacrifice of fidelity to the original.

In other words, use with caution!

—The Alliance Witness

(Used by permission)

More Love Needed

By the Corresponding Secretary
of the Tract Society

Letters sometimes come in bunches, especially when there is a strike of postal employees or when one comes home after a trip. The corresponding secretary of the Tract Society felt the impact of a number of letters from Seventh Day Baptist workers in numerous countries when he came back the last of March after a ten day trip to Florida.

His first impression was the need for more love to encompass the needs of these faithful workers. A second thought was that the money spent on educational sight-seeing might have gone farther if it had been contributed to some of the causes that few of our people know much about. On the other hand, it is possible that getting away and meeting other people is one of the ways by which one gets the feeling that more love is needed.

Correspondence had come in from Korea, Burma, India, Nigeria, Ghana, Israel, England, Malawi, Guyana, Mexico, and Canada. Some letters tell of progress; some tell of discouragements; some mention both. The leaders who have long carried on without much support are sometimes confronted with opportunities they would like to grasp or with problems that momentarily seem too great to bear alone. One leader in the Orient asks that his personal problems be kept confidential. Another asks for an advance of funds so that he can buy chairs for his big tent so that he can hold evangelistic meetings. African leaders in countries other than Malawi alternate between discouragement and hope. A Mexican leader writing in Spanish praises God for the literature received and for the advances made in the church.

There may not be one time more than another when prayer is needed, but it seems so. Have we expressed our love for the missionaries we have sent out? Do we have a little love left over for the missionaries we have not sent out but who are trying to reach their own people with the gospel? Our funds may be limited, but our love need not be. Let us give it wings with prayer, with letters and with literature.

MISSIONS—Everett T. Harris

Doing Highlights

Missionary Pastors Institute

“It was personally great! I was in need of new encouragement and was ripe and ready for the themes covered. Wish every pastor and wife could have been present to share in this.” Thus wrote one of the pastors who participated in the Missionary Pastors Institute at Westerly, R. I., April 1-7, 1970.



Four busy pastors are caught in discussion: Conference President Edgar F. Wheeler, Delmer E. Van Horn, Donald E. Richards and Herbert E. Saunders.

While the institute was planned primarily for the missionary pastors receiving partial support from our Missionary Society (and seven of the nine did attend), it was held in the broader context of the term. The director, Pastor S. Kenneth Davis of the host church, announced, “Every pastor who is attempting to obey the Great Commission is a missionary pastor. Every pastor who has a dream for a growing witness in his area will find this institute of incalculable aid in his own training, in training and enlisting laymen, in finding resource materials.”

Pastor Davis’ staff included General Secretary Alton L. Wheeler who presented the Facing Frontiers with Faith program plans for 1970-71 and shared his keen insights on our witness and work as a people. Home Field Evangelist Mynor Soper taught personal witnessing and led the men in practical experience as they went out two-by-two into the community and found several individuals open, and ready, to commit their lives to Jesus Christ. Miss Florence Bowden directed the special sessions for the wives

—twelve of whom attended, bringing the total number involved (including staff) to thirty-four. We hope that a future article can share something of the ladies’ experience and blessing.

To supplement the presentation of Evangelist Soper, the Rev. Stephen R. Bradley of the First Baptist Church, Braintree, Mass., shared the “Philosophy and Principles of Jim Kennedy’s Phenomenal Church Growth” (a Florida pastor whose church has grown from 17 to over 2,000 members in the last nine years). Time was given for sharing of ideas, concerns, problems, etc. on the part of both pastors and their wives.

In the pastor’s evaluation, other answers to the question of the value of the institute to them personally included:

—“Helpful and challenging. It has stirred my conscience to do more calling with the purpose of introducing Jesus Christ as Savior.”

—“It gave me reason to be honest with myself in analyzing my lack of personal evangelism and giving me reason to do something instructive in reversing the situation. If my church isn’t affected then I won’t have been faithful to what I have experienced here.”

—“It was the most valuable training in specifics of soul-winning that I ever received. The practice sparked a type of confidence that I had not known, and the fellowship had the best spiritual atmosphere in stressing the power of the Holy Spirit.”

The most valuable aspect of the institute for two individuals is revealing:



Informal conversation: Ralph Hays and Mynor Soper share ideas. On the right a larger group—Rowena Van Horn, Doris Van Horn (hidden), Persus DeLand, Xenia Wheeler talk with Delmer Van Horn and others.

—“The actual experience of putting into practice our teaching that we may know how it works and be better adaptable to our own situation.”

—“The spirit of evangelism; demonstration of evangelistic methods; the presence of our wives.”

Personal testimonies were also written. We share but two:

1) “I’ve felt at times that I shouldn’t be in the ministry because of my inability to love people. The idea of allowing God to do the loving through me helped. Thank God for those who had the vision in spite of the late invitation to send their pastor to this institute. I pray for the power and leading of the Holy Spirit to be able to share some of the blessing, instruction and experience that we have received here.”

2) “To be perfectly honest, I didn’t want to come, but once I realized the content of the institute and the wonderful spirit in which things were being done I was very much pleased and sorry I had brought a bitter spirit with me. So, my biggest testimony is one of that which took place in my own heart and the three people who came to know Christ as a result of the training received here. Praise the Lord!” —L. R. L.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) A deeper loyalty to the Sabbath through the denomination-wide Sabbath Rally Day May 17.

2) New courage for unsupported Seventh Day Baptist workers in several countries of Africa: Ghana, Nigeria, Rhodesia, and South Africa.

3) Those Sabbath Schools in our country that are really reaching out to serve more people by busing or personal transportation.

4) The careful planning and recruiting needed for successful camps and Vacation Bible Schools.

WOMEN’S WORK—Mrs. Earl Cruzan

SCSC — 1970

Nearly every mail in the past ten days has brought a letter with a reference form concerning the young people who will serve in the Summer Christian Service Corps. We wish to thank all who are responding so promptly to our request for this information. It is a real help in placing applicants for summer work.

The prospects look very encouraging for a good summer of dedicated service. So far (as of April 10) we have just a dozen applicants, all of whom are already of college age or finishing high school this year. Two are from the West, three from the East, and the others scattered in between. Four have served previously in SCSC. At this date we have applications from only four churches requesting teams this summer. We trust that, as in other years, there will be a better balance before June so that we can use all who are qualified and wish to ing applicants for summer work.

We have accepted the invitation of the North Loup church to hold the training session there. Pastor Leon R. Lawton will be the director. This week will start on June 11, allowing six weeks for teams to work on projects before Pre-Con.

“Now is the time for all good men”—women and children included—“to come to the aid of the” program! The SCSC needs your prayers, your talents, and your generosity in supplying sufficient funds to carry out the dedicated service projects. Each one can help a little. May we count on you? Contributions should be sent to the treasurer of the Women’s Board—Mrs. Harold Baum, Route 1, Box 13, Edgerton, Wis. 53534.

To facilitate early planning for summer service, May 1 has been designated as the deadline for accepting applications for SCSC volunteers. Both young people and churches wishing to participate in the program should make application to Secretary Alton L. Wheeler at Plainfield.

Many things are worse than defeat, and compromise with evil is one of them.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiobel

The Call To Be a Layman

By Mark Sanford

(A paper prepared for Vocations Sabbath and now shared with all our readers)

I sincerely hope that nothing in this article will be used as an alibi for not answering the call to be ministers or missionaries, but I do wish to emphasize the importance of the call to be a real consecrated layman.

In the 15th chapter of John’s Gospel, we find that the word “abide” is used nine times in the first ten verses. We know that the branch must “abide” in the vine, but we sometimes forget that all of the fruit is born on the branches, and that the branches also nourish the vine.

For many years, the challenge to our young people has been to get out and do great things, and we honor those who have succeeded. However, the churches have been kept alive by those who “abide,” by those who have been willing to make some sacrifices to “abide” in the vine of the old home church.

We cannot overestimate the value of a good pastor, but we must recognize the fact that a church can exist without a pastor, but without laymen there is no church. We have pastorless churches, but it is also true that we have more pastors than we have churches that can or will support a *full-time* pastor.

During the time that our churches were making the most rapid growth, most of the farms and other businesses around those churches were in the hands of church members. Today, if we are to build up our churches we must build up around those churches a self-respecting and self-supporting community life. We honor the widow’s mite, but we must have dedicated offerings from the might of consecrated business men around our churches.

When I was a young man, most railroad crossings were marked with a sign which read: “Stop, Look and Listen.” I feel that in our churches we should take time to stop, look and listen to the vocational needs of our membership. We must have enough self-supporting

membership to support the church or there can be no church.

I sometimes feel that we hear too much about the so-called generation gap, but I feel that we need to give much more thought to the *occupational gap* which exists in most of our church communities. As life becomes more complex we become more dependent upon other people. We often fail to understand and appreciate those who serve us. Paul said, “We are all members of one body,” yet we often place different values upon what each member is doing. All are needed if the whole body is to function.

I am proud of the part which Seventh Day Baptists have played in the field of education. We encourage our young people to get the best possible education. In many cases after they have spent the time and money to get the education they cannot find any work which does not take them away from the church.

We cannot tell our young people what they should do, but we can create a more healthy atmosphere in which young people can make their own decisions.

Many Seventh Day Baptists are making good in nearly all kinds of work and still living up to their ideals. We need to give more consideration to those who do the less conspicuous jobs. We must have janitors as well as teachers. There is a great need for more plumbers, carpenters, farmers, mechanics, etc.

It was a privilege to visit some of our historic landmarks including the old Newport Church and the Mystic Seaport and shipyard. As we looked into the past I was impressed with the thought that the Seventh Day Baptists whose memory has been thus preserved were more than Seventh Day Baptists. They were workmen who had no need to be ashamed of their work. They were outstanding citizens of their day. They were true to their convictions and they won the respect of their fellowmen by their ambition and ability.

Jesus was a layman. He never graduated from a college or school of theology although He furnished the inspiration for both. He chose the life of a common man

(Continued on page 14)

Church members who take their profession and calling to service seriously are searching the Scriptures to learn how they can have the joy and power of—

The Fullness of the Spirit

By Barry Reed, Auckland, N. Z.

Every week I have somebody come to my house to talk about the Holy Spirit. People are so confused.

There are those who will say: "If you want to be filled with the Holy Spirit come forward and we will lay hands on you."

There are those who say you don't have to be filled with the Holy Spirit . . .

What I wish to say on this subject, I wish to say to you humbly as something not that I just think about, but that which I have seen work.

If you want to be filled with the Holy Spirit, you must turn from all sin. You must turn from all things that are wrong in your life. Then in simple humility you must turn to Christ.

I would not recommend that you go to a meeting in a super-charged, emotional atmosphere and there try to "get" filled with the Holy Spirit. I do not recommend this at all and I will tell you why.

Every week I have to deal with the casualties from such meetings, people who go along to be filled with the Holy Spirit and sometimes get full of something else.

There are so many casualties along this way that I advise you to do what they did in the Book of Acts, and that is to pray.

In Luke, Jesus is recorded as saying, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13).

If you are conscious today that you are not filled with the Spirit, then go to the Lord and simply, humbly, ask Him to fill you with His Spirit. And when He does you will know, just as you knew when you were converted. Nobody needed to tell you. You knew — it was in your heart. When you are filled with the Holy Spirit, you need to know. I can't tell you; nobody else can tell you, but God can . . .

The men of God who are filled with

the Holy Spirit don't have to tell you. Some people come and tell you they are filled with the Holy Spirit and if they didn't tell you you wouldn't know.

But a real man of God, when he is filled with the Holy Spirit, wants to speak only of Christ, not of himself.

So when you are filled with the Holy Spirit, you will know; your friends will know because they will recognize Him in you, but you will never say so because there will come into your heart a new reverence for God and a new holiness . . .

Some people want to be filled with the Holy Spirit, but when the Lord wants to clean up their lives, they do not go any further. They say, "Oh, it is too hard!"

The Holy Spirit in His fullness will not enter a dirty heart. In the days of King Hezekiah we read that the glory of the Lord filled the temple of the Lord when it had been cleaned. The glory of the Lord will fill your life when it is clean

It may take some time to get right with God. There may be a lot you have to do, but it will be well worthwhile to do it.

But I warn you against looking around for a spurious experience

Because some people have found false fire doesn't mean that we have to settle for no fire. We need the fire of God today. Everybody is preaching fire except the church. Jesus promised to His disciples they would be baptized with the Holy Spirit and with fire.

Ephesians 5:18 says, "Be not drunk with wine wherein is excess." I am not stretching the Scripture when I say it means, "Don't be filled with the world," as so many of us are.

Don't be full of the world but "be being" filled with the Spirit. In other words, after you have had your initial encounter with God, go on being filled with the Spirit.

(Next page please)

MISSIONS—Everett T. Harris

Miss Becker Writes from Makapwa

Writing from Makapwa Station, Malawi, Africa, on Sabbath afternoon, March 14, 1970, the day after her arrival, Miss Sarah Becker began her letter: "Praise the Lord for a safe and very fine trip to Makapwa. I have been welcomed by ever so many people — at the airport and at Blantyre and again at church (at Makapwa). I really know I am home again."

Her letter continues, "Although there are many new workers and students here at the mission station, there have continued to be several of the old team who have welcomed me heartily. 'Thank you for coming,' I was told by the students at church this morning. We had an interesting program presented by the students."

Miss Becker is staying for a few days with Dr. and Mrs. Victor Burdick while her own residence is being made ready. She wrote, "Dr. Burdick has already started to fix up a place for me to live in the Beth and Joan House (Where the Burdicks lived later and then was renovated to become a part of the women's maternity ward). The pharmacy headquarters will continue to be in one of the rooms as well as the laundry for maternity. It will be very convenient for me to be so near the maternity unit."

Miss Becker reports that "the Burdicks are fine and I have three nice young friends — their lovely children — the Pearsons also are fine and their daughters

When you have settled it, when you have put all on the altar, when the fire of God is upon your life and you are filled with the Holy Spirit, then you will still need to seek God every day and be filled with His Spirit every day because he has made you not a reservoir, but a channel.

The fruit of the Spirit is the growth, the fullness of the Spirit is a gift. Make sure you are a clean channel for His fullness, His gift, every day.

—The Vision, Marion, Iowa

have grown so — such beautiful young ladies. We had a fine lunch at the Pearsons home after getting through at the airport yesterday."

"I was greeted also by Pastor Otrain Manani, his wife Ethel and their youngest son, Mr. Makatanje, Pastor Mataka, and all the Seventh Day Baptist students at Likubula Institute, who joined us after lunch. They are a fine looking group of men — our ministerial students at present."

"O yes, I almost forgot. I had written to Mr. Harold Dzumani (the national leader in training at Orpington Hospital, Kent, England, who may succeed Miss Becker in 1972) informing him when I would be in London in transit and asked if he could telephone me so I could talk with him. To my great surprise he was able to arrange to come to London and see me, and we had a fine visit. He is doing very well in his studies."

Miss Becker had previously written from Hamburg, Germany, and told of delightful visits with the Seventh Day Baptist brethren of Holland and Germany. She had been hosted by Mr. and Mrs. G. Zijlstra and daughter, Els, while in Holland, and had been the guest of Pastor and Mrs. J. Bahlke and Mr. and Mrs. Lorenz Bruhn while at Hamburg, Germany.

BIBLES FOR NIGERIA NOW!

Nigeria, through its Bible Society, has asked for \$200,000 worth of Scriptures immediately. The American Bible Society is responding to the appeal. The Seventh Day Baptist Council on Ecumenical Affairs has approved the appeal and urges churches and individuals to contribute. What Christian can refuse to help when the mental images of the Nigeria-Biafra disaster are thus brought to mind? "Following civil catastrophes the hungry and hopeless are not only desperate for food and shelter but for spiritual and moral reassurance as well."

Send your contribution through your church treasurer and Our World Mission.

—Victor W. Skaggs,
representative to the
American Bible Society

MEMORY TEXT

For there is no difference: For all have sinned, and come short of the glory of God. — Romans 3:22b, 23

CHRISTIAN EDUCATION—Sec. Rex E. Zwiibel

Largest Sunday Schools

Three of the fifteen largest Sunday schools in the country are in Southern California churches, according to a survey by an evangelical Protestant magazine.

First Baptist Church of Van Nuys, pastored by the Rev. Harold Fickett, ranks eighth with 2,867 average Sunday school attendance.

First United Presbyterian Church of Hollywood, whose senior minister is the Rev. Raymond Lindquist, is eleventh with 2,243 average attendance.

The second annual survey lists Akron Baptist Temple in Ohio as the largest with average attendance of 5,762.

The Akron church is affiliated with the Baptist Bible fellowship—as are six of the first nine.

Biggest in Akron

“The Baptist Bible Fellowship,” said Christian Life, “teaches that the shepherd leads the sheep and not the other way around. Therefore, members believe the minister should have a direct hand in the affairs of the church.”

The Bible fellowship churches reflect “the minister-leader approach to church government, including Sunday school” although the final authority lies with the members, said the magazine.

Seven of the ten churches with the largest Sunday schools are in the north-central industrial states and within a 500-mile radius of Cincinnati.

Leaders' Traits

“These churches are marked by a strong pulpit ministry, by an emphasis on evangelism rather than social action and by ministers who have been at the church for an average of twenty-two years,” the magazine said, “and the minister is usually from the South.”

Other shared characteristics include a call for members to separate from worldly

influences. “Some do not permit boys and girls to swim at the same time in their pools,” the magazine said.

The survey was conducted by Elmer Towns of Trinity Evangelical Divinity School in Illinois from attendance figures supplied by churches on the period September, 1968, to May, 1969.

The church ranking fiftieth on the list, a Southern Baptist Church in Houston, has an average of 1,404 students.

Reprinted from *The Los Angeles Times*

Wanted—A Man Who Will Stand

The world today is looking for:

Men who are not for sale;

Men who are honest, sound from center to circumference, true to the heart's core;

Men with consciences as steady as the needle to the pole;

Men who will stand for the right if the heavens totter and the earth reels.

Men who can tell the truth and look the world right in the eye;

Men who neither brag nor run;

Men who neither flag nor flinch;

Men who can have courage without shouting it;

Men in whom the courage of everlasting life runs still, deep and strong;

Men who know their message and tell it;

Men who know their place and fill it;

Men who know their business and attend to it;

Men who will not lie, shirk or dodge;

Men who are not too lazy to work, nor too proud to be poor;

Men who are willing to eat what they have earned and wear what they have paid for;

Men who are not ashamed to say “No” with emphasis and who are not ashamed to say “I can't afford it.”

God is looking for men. He wants those who can unite together around a common faith — who can join hands in a common task — and who have come to the kingdom for such a time as this. God give us men!

—Frank Carlson
former U.S. Senator
from Kansas

New Technique Employed in Billy Graham Crusade

American evangelist, Billy Graham, returned to Germany to introduce a new method in crusade evangelism. Graham was in Dortmund, Germany, for the “EURO '70” Crusade, April 5-12.

An innovation of “EURO '70” was the projection of each crusade service by large screen closed-circuit television to thirty-five cities in ten European countries, including Yugoslavia. The nightly services in Dortmund's fifteen thousand-seat Westfalenhalle were simultaneously translated from English into seven other languages. Specially equipped soundproof booths were installed near the crusade platform for the interpreters' work of translating Graham's message, phrase by phrase.

The vast television network which reaches as far as fifteen hundred miles from Dortmund was coordinated by Television Advisers Ltd. of London.

Tromso in Norway, about three hundred miles north of the Arctic Circle, received a sound landline of the meetings. It is believed that this was the farthest north a Billy Graham Crusade has ever reached.

About the electronic effort, Graham made the following observation, “I believe that the European Crusade is coming at one of the most strategic periods of postwar European history. This year America will celebrate the 350th anniversary of the arrival of the pilgrims on the Mayflower. How appropriate that we have been asked to go back to Europe with the same gospel to help the small, struggling Christian community to bring renewal and revival to the church and win the unconverted to Christ.”

Graham and his team conducted the Dortmund Crusade at the invitation of the German Evangelical Alliance.

SABBATH SCHOOL LESSON

for May 9, 1970

SENT OUT BY THE HOLY SPIRIT

Scripture Lesson: Acts 13:1-5; Acts 14:21b-28

APRIL 27, 1970

Oppose Public Funds

(Continued from page 4)

The New Jersey Region of the American Jewish Congress deplors the effort now being made to pressure Governor Cahill and the State Legislature into diverting state funds to aid sectarian and other nonpublic schools.

This kind of pressure by sectarian groups for state assistance to their religious institutions is bound to continue and increase once the wall of separation between church and state is breached. Such pressure does a disservice not only to religious freedom but also to the public school system of our state. While funds are demanded by supporters of sectarian schools, our public schools continue on starvation budgets.

We oppose any use of state moneys provided by the taxpayers of New Jersey to support schools controlled not by the taxpayers but by religious orders.

Church World Service

Aids Nigerian Christian Council

A large-scale program of relief and rehabilitation for victims of Nigeria's bitter and bloody civil war is reaching increasing numbers of persons under the able leadership of a Nigerian layman, according to word received by James MacCracken, executive director of Church World Service.

Budgeted at three and a half million Nigerian pounds for a two-year period, the commission program includes emergency relief, repatriation of displaced persons, medical services, rehabilitation and reconstruction. (A Nigerian pound is the equivalent of U. S. \$2.80.)

Nigerian Christian churches, backstopped by the World Council of Churches and many overseas Protestant denominations, have provided funds and additional professional personnel. The commission fields seven out of a total of 19 relief teams operating in the area, employing more than 40 doctors and nurses and some 200 Nigerian relief workers with varied skills.

“It is a tribute to the Nigerian Federal Government and the Nigerian Christian Council that many months before the war

ended, provisions were made to launch a program of relief and reconciliation among peoples who had been embittered by the war." Mr. MacCracken said.

Confronted with logistical problems in administering relief, the commission recently purchased 14 lorries and other vehicles costing more than 57,000 Nigerian pounds. A total of 140,000 pounds has been earmarked for transportation and for implementing agricultural assistance. More than 150,000 hoes, shovels and machetes are being imported for distribution to farmers.

The Call To Be a Layman

(Continued from page 9)

and then filled that common life so full that it could not remain common. Multitudes came to Jesus, and we have no records to show that He called but a few to become full-time disciples. Zaccheus became a changed man, but there is no record that he changed his occupation. Many were told to go their way and sin no more. When the healed demoniac wanted to follow Jesus, he was told to go home and tell what God had done for him.

Not all young people should stay at home; however, we must recognize the *sacred call* to be *consecrated laymen* who are able and willing to keep the old home church *alive* and *bearing fruit* on many branches. The need is great and the results can be rewarding.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Of Hairs and Tears

Jesus gave an illustration of the omniscience of God when He said, "The very hairs of your head are all numbered" (Matt. 10:30). It follows that He is aware of but not responsible for the decrease of that number that some of us experience. God knows and is concerned about the tears of disappointment and sorrow that overflow our eyes. He has promised to decrease the number. We read, "God shall wipe away all tears from their eyes" (Rev. 21:4).

NEWS FROM THE CHURCHES

MILL YARD, LONDON.— On Sunday, March 8, the committee meeting of the British Conference was held at Herne Hill with Pastor McGeachy presiding. In the evening he preached at Herne Hill taking as his text Acts 20:35, "It is more blessed to give than to receive."

NORTH LOUP, NEBR.— An open house reception at the church Sunday afternoon, March 1, honored Pastor and Mrs. Duane Davis and sons David and Eric. Many from the village and neighboring churches as well as our own people attended.

March 14 was the last day here for the Davis family. At the close of the regular morning service the congregation sang the first verse of the closing hymn, then the pianist switched to "God Be with You." Little Brenda Abel sang while the choir hummed. In the end the entire congregation jointed in singing — that is those who could. They left for Denver the next morning, then to his new pastorate at the Seattle Area church in Washington. Needless to say, we didn't like to see them leave, but wish God's blessing for them in their new location. We are thankful to have had them with us for nearly seven years.

Seventeen of our youth and four adults attended the Mid-Continent Youth Spring Retreat at Nortonville, Kansas, the weekend of March 20-22. The theme was "It's Easy To Be Hard."

At a special meeting of the deacons and advisory board, a "Pastoral Interim Committee" was appointed with Deacon Vernon Williams as chairman. The committee is making plans for regular services, meetings, and other church responsibilities during the time we are without a pastor. Pastors of neighboring churches have expressed their willingness to help during this time.

The Rev. Kenneth Bunnell of the Ord Presbyterian Church was guest speaker March 21. The Rev. Leon Lawton brought the message March 28. In commemoration of the resurrection the choir sang the anthems "Hallelujah for the Cross" and "Were You There?"

Some of our youth attended the Easter Sunrise Service at Happy Jack with breakfast at the Ord Presbyterian Church.

Dr. Grace Missionary Society sponsored a mother-daughter buffet March 31. Women over 80 were admitted free and received a carnation. Each of the 140 mothers and daughters present received a miniature orchid flown here from California. —Correspondent

Accessions

NORTH LOUP, NEBR.

By Baptism:

John Goodrich
Joan Goodrich
Cheryl Abel
Thomas Keown
John Rasmussen
Tanya Bresley

By Letter:

Rollin C. Williams
Lynne Skaggs

By Testimony:

Elmer Anderson (Associate)

SEATTLE AREA CHURCH, WASH.

By Letter:

Duane L. Davis
Katherine (Mrs. Duane) Davis
David L. Davis

Marriages

Rice - Van Horn.— Larry Rice, son of Mr. and Mrs. Harwood Rice of North Loup, Nebr., and Dwana Van Horn, daughter of Mr. and Mrs. Dwaine Van Horn of Grand Island, Nebr., were united in marriage at the Seventh Day Baptist Church of North Loup, Jan. 17, 1970, the Rev. Duane L. Davis, officiating.

Benson - Williams.— John Benson, son of Mr. and Mrs. Norris Benson of Cotesfield, Nebr., and Mildred Arlene Williams, daughter of Mr. and Mrs. Melvin Williams of North Loup, Nebr., were united in marriage at the Seventh Day Baptist Church, North Loup, Jan. 24, 1970, by the Rev. Mynor G. Soper and the Rev. Duane L. Davis.

Obituaries

CARTWRIGHT.— Grace Calhoun was born near Andover, N. Y., Dec. 18, 1881, and died in the Bethesda Hospital, Hornell, N. Y., March 22, 1970.

She was a member of the Alfred Station Seventh Day Baptist Church, having joined the church by letter in September of 1925.

She is survived by a sister, Nelly Gee; a son, Carroll; five grandchildren; and nine

great-grandchildren. The funeral and committal services were held in the Mulholland Funeral Home, Andover, N. Y., by her pastor, the Rev. Edward Sutton. Interment was in the Maplewood Cemetery. —E. S.

SUTTON.— Deacon Willard J., son of Charles and Lillie Comstock Sutton, was born in Hornell, N. Y., in July of 1895, and died after a seizure at his home in Alfred, N. Y., March 9, 1970.

A graduate of Alfred University School of Ceramics, Dr. Sutton gave a lifetime to the teaching of chemistry and ceramics in the Orient and at Alfred. Coupled with his professional skill was a warmhearted encouragement of all that is kind and good in human personality. He was a dedicated Christian gentleman. From 1924-41 he chaired the Science Department of Fukien Christian University in Foo Chow, China. From 1941-61 he taught ceramic engineering at Alfred University, giving 1953-54 to the United Nations Technical Assistance in establishing ceramics in Bandung University in Indonesia. After retirement, he again went to Indonesia for a similar service at Jodjakarta University in 1962-64.

Dr. Sutton married Miss Ellen Holmes who was a medical doctor and rendered great service in her field wherever her husband's work was. To them were born four children: Margaret, who preceded him in death in 1940; William H., of Clinton, N. Y.; Marian (Mrs. Jean Attali) of Paris, France; Lois (Mrs. George Tappan) of Tripoli, Libya.

Dr. Sutton joined the Alfred Seventh Day Baptist Church in June 1943 and served in most every office, including that of deacon since 1960. He was church president at the time of his death.

Memorial services were conducted in his church by Pastor Emeritus Hurley S. Warren and Pastor David Clarke on March 12. Burial was in Alfred Rural Cemetery. —D. S. C.

WEBB.— Mrs. E. H. (Ida M.), daughter of Charles and Emma (Lyon) Webb, was born Sept. 13, 1896, at Trumbull, Nebr., and died at the Valley Manor Nursing Home, Montrose, Colo., June 23, 1969.

She was married to Ellis H. Webb, Nov. 1, 1913, at Hastings, Nebr., and moved with her family to Colo., in 1919. She was a member of the Denver Seventh Day Baptist Church.

In addition to her husband, she is survived by five daughters and four sons: Mrs. Warren (Thelma) Alderman, Mrs. Frank (Ruby) Hoffman, Lawrence R. Webb, Merlyn E. Webb and Clifford E. Webb, all of Montrose; Donald C. Webb, Olathe; Mrs. Earl (Neva) Wood, Denver; Mrs. Paul (Naoma) Brooks, Craig; and Mrs. Harry (Norma) Crawford, Meeker. There are 29 grandchildren and 33 great-grandchildren.

Funeral services were conducted by the Rev. Edward E. Acheson of the First Baptist Church of Montrose with interment in the Valley Lawns Cemetery.

The Sabbath Sign of Sanctification

By Eugene Lincoln

Demonstrating our love to God by keeping His commandments is fairly common among Christians of all persuasions—with the exception of one commandment. Few believers of the Savior approve of having other gods, worshiping idols, profaning God's name, dishonoring parents, killing, committing adultery, stealing, lying, or coveting what is not theirs. There seems to be only one which is generally disregarded by Christendom—that is the one commanding observance of the seventh day as the Sabbath. The Lord, knowing that it would be the one most easily forgotten, prefaced it—alone of all the ten—with the word "Remember."

Perhaps for that reason the Lord chose the Fourth Commandment as the one which would be a "sign" of sanctification (Ex. 31:13, Ezek. 20:12, 20). Could it have been that He knew that many who call themselves by His name would be willing to go nine-tenths of the way of obedience, but only a comparative few would be willing to take the step of observing the seventh day—the one He ordained—as the Sabbath?

A well-spent Sabbath should include some time spent in prayer, some time in reading His Word, some time in hearing about Him, and some time spent in service to others. These will all work together to draw one nearer to God and make him godlike; they will help him draw nearer the goal of sanctification.

This is not to say that Sabbath observance will make one holy; only the

Spirit working on his heart will do that. But this will put him in the position of being able to receive the Holy Spirit and of letting it work on him. Sabbath observance, then, is only a sign—one of several—that one is letting the Lord sanctify him. Many who claim to keep the Sabbath are Christians in name only. Sabbathkeeping might be compared to the engraving of Washington on a one dollar bill; the picture appears even on a counterfeit, but the image is usually blurred. One must look for other evidences of its being genuine.

The world is tired of observing what has been called Christianity for many years; it is looking—many times in vain—for the genuine article. Sabbathkeeping, backed by a Spirit-filled life, is the answer to what it seeks.

—Bible Advocate

31 Million Baptists

Baptist church membership around the world has surpassed thirty-one million, new statistics from the Baptist World Alliance show. All but four million of them live in the United States.

The largest Baptist groups by countries, outside the US, are India, 633,349; Russia, 550,000; Democratic Republic of Congo, 450,000; Brazil, 342,195; and Burma, 249,474.

Other countries with more than 100,000 but less than 200,000 include China (mainland), which is merely an estimate; Haiti, England, Romania, and Canada.

In nine of the 125 countries, Baptists number less than one hundred members.

(The Seventh Day Baptists of the world help to make up this total).

—EBPS

The
Sabbath Recorder

