SAN DIEGO FELLOWSHIP
San Diego Fellowship meetings of Seventh Day Baptists are held each Sabbath afternoon at 2:30. The meetings are held in a home at 4110 - 44th Street in East San Diego.

On alternate Sabbaths Pastor Mynor Soper of Los Angeles conducts a worship service. We are anxious for the address of anyone in the area who might be interested in these meetings. Also we would like the names and addresses of any service men in the area so that if possible we might minister to them.

Please send names and addresses to:
Pastor Mynor Soper,
4976 North Figueroa St.,
Los Angeles, Calif. 90042.

Marriages
Hibbard - Slaton.—Earl Winslow (Butch) Hibbard of Baltimore, Md., son of Rev. and Mrs. Theodore Hibbard of Hayward, Calif., and Brenda Dianne Slaton, daughter of Mr. and Mrs. Bob Slaton of Fouke, Ark., were united in marriage March 12, 1966, in the Seventh Day Baptist Church in Fouke, by the Rev. Marion C. Van Horn.

Obituaries
Burdick.—Franklin, locally known as "Limo," was born to Dr. and Mrs. Franklin O. Burdick, at Scott, N. Y., Dec. 10, 1888, one of three children, and died in Community Hospital, Boulder, Colo., Feb. 16, 1966.

At an early age the family came to North Loup, Neb., where he graduated from high school. The family moved to Boulder in 1903, where he attended what was then Burr Business College. On July 3, 1906, he was married to Florence Tower of Denver.

For more than forty years Mr. Burdick was active in public affairs of the county and city of Boulder, at first a member of the fire department, and then appointed by a district judge as chief juvenile officer, in which capacity he served twenty-two years, "Limo" had a keen understanding of young people, and even when on the largest government, gave much free time to their welfare.

For many years Mr. Burdick was an active member of the Boulder Seventh Day Baptist Church where his father, physician-minister, was at one time pastor.

He is survived by his wife of Boulder, and two daughters, Mrs. Wanda Schrader, Craig, Colo., and Mrs. Brenda Hayward, Los Angeles, Calif., an employed on a government project in Italy. There is also one grandson and one great-grandson.

Farewell services were conducted by the interim pastor of his church, the Rev. Erlo E. Sutton, and burial was in Green Mountain Cemetery, Boulder.

—E. E. S.

GREEN.—Cora Lewis, daughter of the Rev. Robert and Minerva Osbel Lewis, was born at Stonefort, Ill., June 9, 1875, and died Jan. 30, 1966. Most of her life was spent in this vicinity.

She was received into the Seventh Day Baptist Church, "upon relation of Christian experience," and was baptized into full fellowship on August 18, 1890, by Elder W. C. Threlkeld.

She was married to Milo D. Green, March 24, 1914, with her father officiating. She and her husband spent some years in Grand Marsh, Wis., and in Battle Creek, Mich., after which they returned to the Stonefort community. Mr. Green died in 1949.

She is survived by one brother, Oliver, who is 93, and a number of nieces, nephews, and other relatives.

She served her church faithfully for many years, as teacher in the Bible school, and as church clerk. For the past three years she had lived with her niece, Mrs. Beulah Devard, at Marion, Ill. Funeral services were held at the church on February 2, by Pastor Carlos M. Sparin. Burial was at the Joyner Cemetery.

LANDRUM.—Deacon Jerome H., the son of Jerome B. and Virginia S. Landrum was born near Rossville, Ky., Nov. 9, 1869, and died at Evenste Nursing Home, Longmont, Colo., Feb. 18, 1966.

When he was six years of age the family moved to Colorado. Here he was graduated from Greeley Business College in 1902. He was married on December 24, 1897, to Gatha Marshall, who was born in the Roseville, Ky., area. She was a member of the church on February 2, by Pastor Carlos M. Sparin. Burial was at the Joyner Cemetery.

For more than forty years Mr. Landrum was an active member of the Boulder Seventh Day Baptist Church, much of that time as one of its ordained deacons.

Farewell services were conducted by the Rev. Erlo E. Sutton, interim pastor of the Boulder Seventh Day Baptist Church, and burial was in Riverside Cemetery, Sterling, Colo.

—E. E. S.

MOON.—Harvey Pearl, was born in Moon, Wis., March 6, 1903, and died at his home in San Jose, Calif., Feb. 24, 1966.

As a child he came with his family to the San Jose area. He married Flora May Merchant on July 3, 1903. They had three children, and died in Community Hospital, Boulder, Colo., Feb. 16, 1966.

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WHY WEEP EST THOU?

When Jesus appeared to Mary on that resurrection morn He found her weeping by the empty tomb. Sorrow over the cruel death of her Lord was heightened by the evidence that enemies had desecrated the sepulchre, stealing the body. When she recognized the face and the voice of the risen Lord, her tears gave place to radiance. The same radiance fills our lives as we contemplate the fact that He died for our sins and rose for our justification (Rom. 4:25).
Seeing the End From the Beginning

It is not given to man to see the end from the beginning. True, the follower of Jesus is urged in Scripture to be an observer of the signs of the times and to understand the consequences of individual and national sin. Man can know in this life the first portion of eternal life and the second portion can be understood only by him who trusts in Him who is able to redeem, to judge, and to raise him up "at the last day." In some such sense this we can know the end from the beginning—from the beginning of our new life in Christ. But it is not given to us to know the end of this life, how it will come, and when. In this we are quite different from our Lord; He knew His own end from the beginning.

This is that time of year when Christians meditate on the passion and resurrection of Christ. We spend time on the last half of the Gospel accounts, the events leading up to the cross and the triumphant events that followed it. We listen to meditations on the few words spoken from the cross. This is well. In this we are quite different from our Lord; He knew His own end from the beginning.

The Gospel of John is strikingly rich in quotations. It is much different from the others both in the events and the words recorded. One of the greatest contributions of the "beloved disciple" to our knowledge of Jesus is what he says about His purpose in coming to this earth and the urgency of His message. There is a mysterious emphasis on time and place in His own ministry, about His death and resurrection, about the preparation of His followers for the future. It is in this Gospel that a study of the red-letter portions makes one aware of how large the passion and resurrection loomed in the mind of Christ from the very beginning of His ministry. Let us notice just a few verses. It is in the very first chapter that Jesus says to Nathanael, "Verily, verily, I say unto you, Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man" (John 1:51). In the second chapter we read, "Destroy this temple and in three days I will raise it up." John notes that when Jesus was quoting the Old Testament, He was referring to His own body and to the doing away with starting over again after judgment (in the Communion). The seventh chapter further stresses the urgency of His work and His impending crucifixion, "Go ye up to this feast: I go not up yet unto this feast; for my time is not yet full come" (v. 8). In the same chapter—not in the later chapters—He says, "Yet a little while is the light with you: then I go to him that sent me" (v. 33). This was a puzzle to the unbelieving Jews who heard His words and who fail to understand that the end of life and the end of history was as clear to Jesus when He began His ministry as it is to us as we draw to the close of our life.

Space and time do not permit quoting from each chapter, but there is one verse that comes before the Olivet discourse
of John 14:17 that brings the message of the passion close to us. It is John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." This refers to the cross rather than to the ascension. This drawing power of the cross is what the world could not understand or accept. Nicodemus could not see the relation between the new birth and the cross—not until he witnessed the triumph. He was today to catch a glimpse of what the cross meant to Jesus not only when it came but long before. With the certainty that He knew the end from the beginning we, too, can be sure that He is able to do for us all that He promised. He can give us eternal life now; He can forgive our sins; He can be our Judge: He can raise us up at the end. We refer to the cross rather than to the ascension of John 14:17 and I Work, "the testimony of a high school principal, by Leon E. Mosher;

"The Straight and Narrow Road—Or?" a brief experience-filled story from a Southern self-supporting pastor who travels sixty miles to serve a little Seventh Day Baptist church, by Persus C. Deland;

"Witness on the College Campus," an article about winning college students to Christ, by Dale E. Rood;

"In Giving, Receiving," as might be expected, a stewardship story, coming from a Peace Corps worker in Guinea David Van Horn;

"We Need Unselfish Christian Service," the experiences of a medical doctor serving among American Indians, by Ward W. Maxson, M.D.;

"Put Love First," an article on love and prayer by Frances Polan, in the Simple Lines, a Christ-centered poem, by Linda B. Hays.

Here, indeed, is a combination of articles sure to bring a blessing to regular subscribers and designed to meet the needs of all. This issue is international, although the Sabbath is mentioned. It can be handed out easily by those who have a desire to share the gospel and the joy of Christian living.

May Special Issue
The editor of the May special issue of the Sabbath Recorder is Linda Bingham Hays, former youth field worker of the Board of Christian Education. She has solicited material from a number of qualified writers who have not previously contributed articles. The issue will emphasize friendship evangelism. The cover has been designed by Elston Shaw of Milton, Wis. There is every reason to believe that this issue will be the best, for Mrs. Hays has wide experience and she has undertaken the task of editing with enthusiasm and a real sense of mission.

It is time to order right now. There is a long gap between the May and the November special issues. The summer provides many opportunities for wide distribution. Orders should be large enough to meet the needs and early enough so that we can make the print order equal to the needs. If churches and individuals can plan ahead there will be no disappointments.

In addition to challenging thoughts by the guest editor the issue is expected to have the following articles:

"Yielding and Wielding," an article on preaching and teaching by James Mitchell;

"Perfecting God's Kingdom," a poem-filled article by O. B. Bond that brings in the joy of Sabbathkeeping;

"Faith, Hope and Love Begin at Home," a message to parents, by Mr. and Mrs. Ronald Goodrich;

"I, and I Work," the testimony of a high school principal, by Leon E. Mosher;

The first half of the year the suggested book for study is First Corinthians. I note that some churches have already planned their methods of study and a number of pastors have announced series of sermons from this letter of Paul's for the second half of the Conference year.

Stewardship of the Word
Again I would challenge our people and our churches with the idea of stewardship of the Word itself. This year of 1966 is the 150th Anniversary of the establishment of the American Bible Society and its work of distributing the Bible in many languages to countries all around the world. Your contributions designated for this work and channeled through your church treasurer are a part of our World Mission program.

A special speaker on our General Conference program in August will be a representative of the American Bible Society. Mrs. F. E. Shewell, of Phoenix, Arizona, is Field Secretary for Women's Activities for the Society. Among the displays at Conference will be a special Bible from which Rev. Victor Skaggs, our denominational representative to the American Bible Society.

President's Column
I Have a Stewardship
Yes, I am a steward of Jesus. I am a Seventh Day Baptist kind of steward—one of several thousand. To us, both as individuals in a group, a dispensation of the Gospel of Jesus has been committed.

Stewardship in Bible Study
One phase of this stewardship is in relation to the Bible, the Word of God. Our denomination gave special emphasis in the first half of the year to a study of the Gospel of Matthew. In the second half of the year the suggested book for study is First Corinthians. I note that some churches have already planned their methods of study and a number of pastors have announced series of sermons from this letter of Paul's for the second half of the Conference year.

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Stewardship of the Opportunity to Give
As we give special emphasis to the idea of a balanced stewardship of all of life including the Word and grace and faith and love, etc., I would say to you, "... thou hast been faithful in a few things. I will make you ruler of..."
over many things. Enter thou into the joy of thy Lord." Just how happy are you?

Let us not forget that a dispensation of the Gospel has been committed unto us (1 Cor. 9:17).

A Visit to Sabbathkeeping Churches and Groups in Mexico

Previous articles have introduced you to the Seventh Day Church of Christ in Mexico, which was visited by Conference President Marion C. Van Horn and Director of Evangelism Leon R. Lawton in February.

How Pastors Become Qualified

In the Seventh Day Church of Christ in Mexico we found a regular plan for their spiritual leadership. Before a leader can be called a pastor, he must serve consistently and effectively as a lay leader or as an assistant for at least a year. During this time he takes whatever training and study can be made available by Bro. Camacho and from other sources. After a man has been accepted as a pastor, he is called to ordination. In seeking better training for young men for pastors, Bro. Camacho is calling a group together at one of the churches this summer for a whole day meeting and study. The men will be taught how to meet this and how to encourage their congregations to stand firm before it.

Churches and Groups in Mexico

I was laid up with an intestinal virus. Giving instructions to several of the leaders who had come to visit us, I was laying on of hands. One of them was to leave us and go to some other place. His name was Bro. Camacho. He said to me, "I need rest." (Bro. Camacho said), because he must continue the instructions to the men.

Especially in the central area in and around Mexico City there is strong and open opposition and persecution from the Catholics and ridicule from some Protestant groups and individuals. The men must be taught to meet this and to encourage their congregations to stand firm before it.

Seventh Day Church of Christ in Mexico City

There is a church in Mexico City and seven other mission groups in the general area. The auditorium portion of the building is completed but two second-story rooms are still to be added over the front of the structure to complete the storage and living facilities. In the situation there, there must be a resident caretaker, partly for the protection of the property. There is also a dog housed on the roof for watching and warning.

The church is located at least ten miles from the center of the city in a fast growing area. A wide open area just across the street from the church is where a stadium and other facilities for the 1968 Olympic Games will be begun this spring. We were told that vast improvements had been made recently in the area and new streets and other facilities were to be finished in time for the Olympic Games.

It was decided in advance that we would have lodging and meals at the home of Deacon Vincente Diaz Fabela. His home is only five miles from the church and satisfactory hotels were seven.

A Meditation in Preparation For Easter

By Rev. Elmo Fitz Randolph

Who has not experienced, on a first warm day of spring following winter's icy grip, the exhilarating joy of opening all the doors and windows to flood one's home with fresh air and light? There is a wonderful sense in which God, in His dealings with us, invites us to walk through the doorways that lead into the Way that is love and truth and power and peace.

You can read in Exodus, chapter 33 how God's Fatherly, friendly voice came reassuringly to the chosen people through the open door of their tents as they came near Him. "And when all the people saw the pillar of cloud standing at the door of the tent, all the people would rise up and worship, every man at his tent door. Thus the Lord used to speak to Moses face to face, as a man speaks to his friend" (Ex. 33:10-11a).

As there is no denying the people's desperate need, "their escape from Egyptian slavery, for open doors to God's presence for their living, so we are quick to confess how great our need for the liberating air and light of God's love is today.

There are alarming signs that we are in fact captives of our sinfulness. How long can we go on fouling the air and polluting our earth before disaster overtakes us? In a recent editorial by Daniel Lang in the Saturday Review he pinpoints the real spirit of our time as he says, "If our era has a theme, it is that we are trying to stay alive." And if our sins against God's natural gifts to us threaten our ultimate extinction, all of our lives, "of man's inhumanity to man" are even more frightening and self-defeating. Who, by any stretch of reason or judgment, can conclude that God's intent is that a people of any particular pigmentation of skin or geographical origin should dominate or enslave other human beings? Yet, in the sometimes overt and sometimes subtle ways, we continue to deny the reality that we are all "created of one blood."

Is it sacrilege to reflect on the possibility that God may be grimly amused by our frantic efforts to escape from the pull of gravity in order that we may adventure in outer space while we do so little to free ourselves from the plagues and famine and overpopulation here on earth?

Facing up to the stark realities of the human situation today is to offer us a chance to consider the good news of such open doorways.

We urge upon you this year, in preparation for your celebration of Christ's victory, the need to face the stark realities that we are facing today. Perhaps you have seen the news recently of a young man from our Milton community who was released from an East German prison after serving seventeen months—twelve of them in solitary confinement. He is a young man who knows firsthand what it means to walk through a doorway from loneliness and despair into freedom and light. It is our deepest Christian conviction that God continues to offer us the good news of such open doorways.

Preparation for Easter

Facing up to the stark realities of the human situation today is to reflect on the good news of God's open doors for your life and the life of His people everywhere. As you do this, let His good news reach your mind and heart through His Word, the Bible.

Let it be recognized by all of us that God's doors into His light and love have been open to men of goodwill who would see them and go through them from time immemorial. How blessed we are in the testimony of the writer of the 84th Psalm as he says, "For a day in thy courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness."

In this declaration from the ancient psalmist we discover a genuine affirmation of faith for God's people of our generation.

THE SABBATh RECORDER

APRIL 4, 1966
Certainly every one of us realizes the importance to our lives of the open doorways that we enter. The doorway of education; the doorway of vocation; the doorway of marriage; the doorway of recreation and the doorway of worship all have profound influences on our lives. God is to be found in each of these experiences for those who seek His guidance and strength.

And there is greater good news for the committed believer. It is the news of God’s saving gift to us—the gift of Himself in His Son, Jesus Christ. How significant that Christ should present Himself in His Son, Jesus Christ. How leads into full and abundant life? Take this admirer of the Master to give Him credit for the coming of God’s Kingdom to men and the promise of His resurrection.

In Matthew 27: 60 we read how Joseph of Arimathea laid Christ’s broken body in a new and unmarked stone tomb. It was a great stone door to the door of the tomb, and departed. We can understand the good intent of this admirer of the Master to give Him credit for the coming of God’s Kingdom to men and the promise of His resurrection. But God had ultimate good news to break forth upon His people and His world! No door of stone could hold a risen Lord forever. Christ emerged from the tomb He had opened a door to God that will never be closed to the faithful believers.

So noach his wights he tends and sings
And fears no curse nor blight.

Walter E. Isenhour,
Taylorsville, N. C.

THE SABBATH RECORDER

MISSIONS — Sec. Everett T. Harris

Spirit of Oneness in Christ at Makapawa

Further comments in letter of March 6 from the director of Makapawa Station, Mr. F. Mazinga, refer to the work of Pastor Manan in Blantyre and the ordination of Preacher Nangazi. Refer to him for the man to gain this direction toward the direction of the work while Dr. Victor Burdick is to be home on furlough (planned for July - December, 1966) he will take on the source of power, strength, and wisdom. If you do pray for me I shall not be alone in this work. I know God Himself will be here, supervising His work. There is no effective help that one can give surpassing that of praying for one another. Therefore, I thank you greatly for that plan. Depending upon God’s strength and wisdom, I shall try my best.

Director Mazinga’s letter continues: ‘The work is going on very well in the Thembwe community. They are now busy with the new dispensary project. Pastor H. Mwango, the leader of all those hardworking Christians was here. He reported that the walls of the dispensary are now high. ‘The work is going on very well,’ he said.

Just two days ago, Makapawa Station staff had a special contribution towards Thembwe dispensary’s project. The sum of £3.15-0 ($10.50) was collected from a few of our staff members and pastors. The members of our church at Bali Hill often go to help with the work at Thembwe. This is wonderful. Bali Hill brethren have a dispensary near by Mbiza, but in spite of their having that they feel a burden in their hearts to walk maybe a distance of ten miles once a week to help with the building work at Thembwe, simply because the Christian friends at Thembwe must have the medical help as we make more progress from Makapawa hospital, and Bali Hill friends get it from both Makapawa hospital and Mbiza dispensary.

Truly the Lord’s Spirit is at work in Makapawa. Makapawa Church in Christ Jesus is really being felt among our people these days, particularly our Christians.

“The spirit of a desire for a lion’s share in both money and earthly materials is gradually being discouraged. Our people are beginning to understand both the benefit and the meaning of independence, both politically and spiritually, though the majority are still in their old way of thinking and negligent to the appeal of the Holy Spirit to the spreading of the good gospel in both theory and action. Nevertheless, if this is to be our attitude, or for, but God Himself deserves all this honor and respect. It is He (God) that now softens and moves the hearts of our people to every good influence in this community. Yes, Christians are expected to live a Christlike life, living for others, setting a concrete example for many, that those who never knew Him before should come to His Cross for the remission of sin for their Salvation.

‘May God continue to set the spiritual fire in the hearts of men and women in both Malawi, Africa, and those of friends overseas.”

Helping Hands in British Guiana

Sixty copies of Helping Hand Quartlies were sent to British Guiana each quarter during 1965 from the Recorder Press. At $1.50 a year for four quarterlies, the total cost was $90.00. Of this amount the British Guiana brethren were able to pay a little over one third ($32.00) with the help of the Pawcatuck Sabbath School, from the Friendly Forum Class of the First Alfred Sabbath School, and the Pawcatuck Sabbath School made up the difference.

Sixty (60) copies of the Helping Hand are again being sent and used in the Sabbath Schools of British Guiana in 1966. Rev. Leland Davis has indicated that eighty (80) copies could be used if free will gifts should indicate that this number could be provided.

Home Field Vignettes

The Rev. Paul Osborn, city pastor-evangelist at Kansas City has written, “I am convinced more than ever that the Lord has placed our Kansas City church in a unique position to witness more effectively all over the city. Trying now to find His will in how best
The Rev. Delmer Van Horn, who serves as pastor of the Syracuse Seventh Day Baptist Church by special arrangement with his home church at Adams Center, has written concerning the work at Syracuse: "I have consistently made calls in the Salt City Housing Project, knocking at each door, talking with them when permitted and leaving literature most places. Plans are set up for a spring effort here. I have also made calls on known people of Seventh Day Baptist background in the Ithaca area, near the home of Mr. and Mrs. Warren Brannon."

The work goes forward in Texarkana under Pastor Marion Van Horn's spiritual leadership. He has recently returned from a trip to Mexico in company with Director of Evangelism Leon Lawton. Recent convocation President Van Horn has concerned the Missionary Board's part on Conference program.

Pastor Leslie Welch continues services at Berea and reports offering some assistance at Crites Mountain. The church has been active in Church World Service and in their local community welfare work.

Pastor Kenneth B. Van Horn moved from New Auburn to Little Rock to accept the call of that church on November 1, 1965, and has been doing good work at Little Rock according to word from members there. Several appointments have been made with the New Auburn church to continue "aid in support of pastor," as Pastor Edward Sutton plans to begin services there this coming summer.

Pastor S. Kenneth Davis of Daytona Beach, Florida, quarter report that prayer meetings have begun in the church. Special emphases include "in-volvement in stewardship, involvement in social action, and preparation for in-service training."风暴 Davis will conclude his pastorate in July 1966 to accept the call of the Pawcatuck Seventh Day Baptist Church in Westerly beginning August 1, 1966.

**ECUMENICAL NEWS**

**Church and Society Conference at Geneva Next July**

A World Conference on Church and Society called by the World Council of Churches will be held at the Ecumenical Center, Geneva, Switzerland, July 12-26, 1966.

More than three years in preparation, it will be the most important meeting on social issues ever held under one truck, and as prices and the first major international church conference on the subject in nearly thirty years.

The conference theme will be "Christians in the Technical and Social Revolutions of Our Time."

The two-week period will be devoted to concentrated study and discussion of the meaning of contemporary developments, especially in the economic, and political changes in the light of the Christian faith and the manner in which such developments call into question traditional ideas of Christian thought and discipleship, and create new possibilities for Christian obedience.

About half of the 400 participants will come from Western countries and the rest from the new nations of Africa, Asia, and Latin America. All have nominated by member churches of the WCC. All sessions will open in the morning with worship and Bible study and discussion of the theological issues involved in the debates. Conference leaders are making every effort to have all discussions placed within the framework of theological concerns.

The last such world conference on social issues was held in Oxford, England, in 1937. It was sponsored by the Life and Work Movement, one of the"Red Letter" organizations (the others are Order) which in 1948 joined to form the World Council of Churches.

**WOMEN'S WORK—Mrs. Lawrence W. Marsden**

**Our Money and the Joneses**

By Clyde Merrill Maguire

Hanging out clothes in the brilliant sunshine was pure pleasure. Sue Allen transferred a clotheshin from her mouth to the clothesline and thought happily, "I'm the luckiest one! I'm healthy, I have this snug little house, a nice backyard, two kids, a good husband—who could ask for anything more?"

She glanced over to the Joneses' backyard and thought with smug satisfaction, "Ann hasn't hung out her clothes yet. I'm smarter than she is this morning!"

Suddenly, without warning, the glow of the morning vanished. She couldn't believe her eyes. Backing up into Ann's driveway, she saw a delivery truck, and as she watched, men unloaded an automatic clothes dryer. Ann hadn't told her they were buying a dryer. No wonder the Joneses' clothes weren't hanging on the line. Fortunate family! Their clothes would be dried in a dryer.

A cloud seemed to darken the day that had begun so happily. If the Joneses could afford a dryer, why couldn't the Allens? Both husbands were in about the same salary bracket. But the Allen boys were four years old and such a purchase did not appeal to like that. How did the Joneses' budget manage?

It was silly, but that dryer of the Joneses seemed to dampen her spirits all day. Just a day before she had pleased herself so well before her trip outside looked shabbily as she went about her work.

Sue scolded herself sharply, "Get hold of yourself, my girl. Remember what the teacher said yesterday: "Never let yourself become a discontented woman. Nothing can cause more grief to yourself or any other people than such discontent."

She thought of the string of Joneses she saw. If you ever have trouble like that, look in the other direction—at all the people who have so much less than you."

All day long Sue tried to forget her neighbor's purchase. As she washed the supper dishes, and there were not many because Bob was going to church to the Brotherhood dinner and promised she would eat when the dryer popped into her mind again. This time she decided to laugh the thought away. She quoted a little verse she'd learned years ago.

"My way of life is orthodox (I do not covet my neighbor's ox); My ethics are quite upper-class (I do not covet my neighbor's ass); Strict virtue is my rule of life (I do not covet my neighbor's wife); No ox, no ass, no wife has he... But I wish I had that guy's TV!"

I suppose I'd have to rewrite the last two lines, she thought ruefully. I'd make them read: "No ox, no ass, no wife has she... But her dryer's the thing that appeals to me."

She was putting the boys to bed when seven-year-old Jimmy burst out, "Why do we have to tithe? Jack Jones has a new bicycle. I betch if we didn't take that money to the church we could afford a bicycle. I 'spect his family keeps their money."

Sue's heart gave a lurch. Like mother, like son, she thought sorrowfully. Memory chided her that she had been the one to counsel Bob that his family could tithe, that indeed their use of their money would set the pattern of their relationship to God. But evidently she hadn't done very well in teaching the boys. And honest confession—she had done little thinking along these lines herself this day. But she answered steadily, "Jack Jones, you boys..."

"Humph!" I suppose the Joneses say whether they tithe or not. Our family tithes because it's right. God's Word says that the tithe is holy unto the Lord. We want to please God, so we obey His command to bring the tithe into His storehouse. We want to be God-first-in-my-life, we want our boys not me-first-in-my-life folks. Let's have our prayer now, and I'll, tuck you boys in."
Sue was still pondering the thoughts of money, the use of it, and how it affects us when Bob returned from Brotherhood meeting over the good fellowship.

"Wish this had been ladies night," he told her. "You'd have enjoyed our speaker. He talked about money, and selfishness, and shriveled souls. He was clever. Said we quote Patrick Henry's statement like this: 'Gimme liberty or gimme death,' but instead of 'gimme' and lets it go at that. He said that we are possessed by possessions, that our major trouble is the high cost of wanting. He ended with these lines. I wrote them down afterwards:

'I lived for myself, I thought for myself.
For myself, and none beside— Just as if Jesus had never lived, As if he had never died.'"

Bob flipped on TV with one hand while he pulled off his tie with the other. A commercial came on, a local electric company advertising dryers. Bob continued, "Just like our speaker said, we are sacrificing every side to make us dissatisfied with what we have, to try to convince us that luxuries are necessities. Honey," and he stopped to kiss the back of her neck, "I'm glad you're not duped by all that."

Sue was strangely silent, but Bob was talking so much about his evening that he didn't notice. But her prayer at bedtime to God was, "Help me to be thankful..." for all the gift money you have made available to us. Both young people and adults and even now and then a child would try to communicate with words, many gestures and much pointing to objects and people, inside and outside the church. The sparkle and twinkle of their eyes and the infections of voice told volumes. They would watch your face for some glimmer of understanding and their joy when they saw it was almost bouncy.

Their worship and fellowship was lively with joy and answered witness to their faith which is well mixed with zest. They have learned a certain kind of patience, because sometimes their goals and objectives are a long time being accomplished. It is a patience that is filled with hope and vision that leads to determination and perseverance and practical hard work. And there is a patience of relaxing and waiting, but really of impatience to make its hopes a reality.

Their faith has its basis in the belief that God has given them Christ and they have committed their whole lives to Him. The security they experience in their church and fellowship is another witness to God's grace according to His promise. God will continue to bless if they are faithful. Faithful in their understanding is the daily practice and witness, and sacrifice and the churches have had repeated proofs that God's promise to reward faithfulness has been fulfilled many times.

In regard to the desired relationship to Seventh Day Baptists in the U. S.,

\[\text{THE SABBATH RECORDER} \]

\[\text{APRIL 4, 1966} \]
Patricia Lucio Guerrio and Bro. Camacho many times voiced the sentiment that they wished no money or aid from our General Conference. This same sentiment was voiced by the other pastors as we met them. Bro. Camacho repeated over and over, "Here in Mexico, we are your hands to do the work of the Lord and you are our brothers. In the United States you are our hands to do the work of the Lord and we are your brothers. We just want your fellowship and your prayers." One cannot overemphasize the joyousness and gladnessiness and practicalness of their faith.

A Plymouth Colony Problem in Colonial Language

Governor Bradford’s history of the Plymouth Bay Colony is a story that deserves to be far better known. Most of us have forgotten that when the Pilgrim Fathers landed on the shores of Massachusetts they established a communal system to provide for their needs. The system did not work. In fact rationing became necessary in an effort to overcome famine.

Mr. Henry Hazlitt, renowned writer, pulled together some of Governor Bradford’s concerning the early days. As Governor Bradford wrote: "So the colonists began to think how they might raise as much corn as they could, and obtain a better crop than they had done, that they might not still thus languish in misery. At length (in 1623) after much debate of things, the Gov. with the advice of the cheefest amongst them) gave way that they should set corn every man for his own particular, and that regard trust to them selves. And so assigned to every family a parcell of land . . ."

"This had very good success; for it made all hands very industrious, so as much more corn was planted than other waze would have bane, by any means the Gov, or any other could use, and saved him a great deal of trouble, and gave far better contente."

"The women now went willingly into the feild, and took their little-ons with them to set corne, which before would not have been done, and amongst godly and sober men, may well evince the vanitie of that conceit of Platons and other ancients, applauded by some of later times,—that the taking away of propertie, and bringing in communities into a commone wealth, would make them happy and flourishing; as if they were wiser than God. For alike (so far as it was) was found to breed much confusion and discontent and retard much imployment that would have been to their benefite and comfort."

"For the young-men that were most able and fitte for labour and service did repine that they should spend their time and strength to worke for other men’s wives and children, and with out any remunere. The strong, or man of parts, had no more in devision of victails and cloaths, than he that was weake and not able to doe a quarter the other could; this was thought injustitches . . ."

"And for men’s wives to be commanded to doe service for other men, as dressing their meate, washing their cloaths, etc., they deemed it a kind of slaverie, neither could many husbands well brooke it . . ."

"By this time harvest was come, and instead of famine, now God gave them plente, and the face of things was changed, to the great joy and content of many, for which they blessed God. And the effect of their particulier (private) planting was well scene, for all had, one aledge weakness, and brought the year aboute, and some of the abler sorte more industrious had to spare, and sell to others; so as any generall wante or famine, was not amongst them since to this day."

NEWS FROM THE CHURCHES

SALEMVILLE, PA.—The last quarter of 1965 we had two visiting ministers. The Rev. Leon Lawton delivered the sermon and conducted and served Communion for our Christmas services on Christmas Eve and Christmas Day. A very nice quiet service was given by him.

Sabbath, Nov. 27, the Rev. J. Paul Conrod delivered the sermon, and a Harvest Home dinner was held in the social room of our church. A program was given in charge of our Women’s Society. A white gift offering was taken and sent to Pastor and Mrs. Clifford Beebe.

On October 30, the Juniors went from house to house on a Trick or Treat for UNICEF, and on the 31st the youth group sponsored a Halloween party.

Our Christmas program was presented on Christmas day for our worship. Each Sabbath School class presented a number, which was very interesting.

Juniors held a Christmas and New Year’s party in the social room.

Women’s Society had charge of devo- tions at the community Christmas tea for the Seniors of the Church of the Brethren.

Pastor and Mrs. John Conrod and sons were with us on January 15 and Pastor Conrod served us Communion which was very impressive and uplifting.

On January 22 the youth group enjoyed a sledding party. Pizza was enjoyed at the home of their leader, Mrs. John Fletcher. A sled ride of several hours was enjoyed, after which the group gathered at the home of the Warren Lipincotts for refreshments.

Sabbath afternoon, Feb. 19, the Juniors went from house to visit Mrs. Beda Foster, a member of our church, where they presented a program of songs and readings, Mrs. Edna Eilen Boyd and Miss Shirley Boyd accompanied them. They also enjoyed a valentine party at the home of their leader, Mrs. John Conrod.

We are thankful that Pastor and Mrs. John Conrod have accepted our call to serve the church for four weeks in including the first Sabbath in May. He will be serving as a missioner, holding meetings on Sabbath eve and Sabbath day. Further plans are to be made when he arrives on the field.

We are thankful that Pastor and Mrs. John Conrod have accepted our call to serve our summer pastor. —Correspondent.

Senators Ask Fair Jury Civil Rights Protection

A bill designed to assure fair selection of federal and state jurors, and to provide better protection for the personal security of Negroes and civil rights workers received bipartisan support in the United States Senate.

The Civil Rights Protection Act of 1966 was introduced by Sen. Paul H. Douglas (D., Ill.). It is co-sponsored by nineteen other Senators.

Briefly the bill would provide for: (1) nondiscrimination in jury selection; transfer of cases and removal of defendants from state to federal courts when it is “necessary to assure equal protection of the law;” (2) civil preventive relief; indemnification awards for injury, or loss of life or property in exercising one’s constitutional rights; federal employment regulations for state and local government units.

Even with the Civil Rights Act of 1964 and the Voting Rights Act of 1965, Douglas said his bill is necessary. In many areas it is still difficult for persons to exercise their constitutional rights, or to get action in state and some federal courts, he said.

Circumstances considered calling for federal court jurisdiction are described as when members of any racial or color group are systematically excluded from jury service, (2) denied voting privileges, (3) segregated or discriminated against in jails, prisons, pollution standards, courts or other public buildings related to the administration of justice, (4) subjected to harsher punishment for crime than others convicted of crime, and (5) subjected to more rigid conditions for bail or conditional release.

14

APRIL 4, 1966
**SABBATH SCHOOL LESSON**
for April 16, 1966

**The Kingdom Is Divided**
Lesson Scripture: 1 Kings 12: 1-5, 16-20.

**ITEMS OF INTEREST**

**NCC Expected to Have Catholic Priest on Staff**

A Roman Catholic priest may soon be listed on the staff roster of the National Council of Churches.

The development—unprecedented in the history of the Protestant and Orthodox agency and breaking new ecumenical ground—was indicated in Syracuse, N.Y., where a Jesuit official announced that a priest of the order would be made available within two months for staff work with NCC’s Division of Overseas Ministries.

The NCC executive in charge of the division said he “welcomed” the announcement and would be co-operative in making arrangements for assignment of the priest.

The announcement was made at a four-day meeting of Jesuit mission superiors at Syracuse by Father James P. Cotter, executive director of Jesuit Missions, Inc.—ABNS.

**Public Relations Problems of Southern Baptists**

When the members of the Baptist Public Relations Association met at Kansas City recently the executive secretary of the Southern Baptist Home Mission Board, Arthur B. Rutledge of Atlanta, outlined what he considered to be three major public relations problems facing Southern Baptists.

He said the denomination faces major public relations problems because of the convention’s “Southern” name, its reputation in race relations, and its relations with other denominations.

He urged the public relations men to use their creativity to think of a descriptive, national name instead of “Southern Baptist Convention.”

Southern Baptists are generally tagged as “racists,” because of the denomination’s “limited involvement” in really trying to find answers to the problem of race relations. “Realistically we must admit we have problems in this area; and that we have a long way to go,” Rutledge said. “But we must also admit we haven’t done very well at letting people know we are trying.”

Rutledge said another major public relations problem is the Baptist image of “isolationism” in relations with other religious denominations.

He said he did not at all personally favor Southern Baptist membership in the National Council of Churches, but “am convinced there are some things we can learn and things we can contribute” by having dialogue and fellowship with other denominations.

During the closing session, a resolution was adopted by the association pledging “to be more diligent in the stewardship of words; ... to be more creative in communicating the message of Christianity; ... to reflect our denomination as it really is with honesty, integrity and truth.”

**Sociological Advance**

The problem that faces industrial nations according to some historians and sociologists, is not their technological advances such as automation. Rather it is the fact that technical progress has outstripped political and sociological advances.

Others might state it differently. Too many of our best minds have been working on technological advance and too few on improving our moral standards and behavior. We are now faced with the fact that we cannot coast into goodness or happiness on the morals of our parents. Scientific advance is neutral; it demands nothing but brains and the disciplines of application and accuracy. A happy society must be based on the more personal disciplines of righteousness. Rich and poor alike eventually come to the knowledge that “a man’s life consisteth not in the abundance of the things he possesseth” (Luke 12: 15). Just as a man can have everything and have nothing, so also our nation will have nothing if it lacks the righteousness that “exalteth a nation.”

Psalm 119: 105.