a month or $10,080 for the current year.

A vote of thanks was given to Roy Harris for the installation of a new dimming system on the sanctuary lights.

Keyworkers for 1968 are: Women's Society, Sue Maxson; Missions, Mirzaph Whiffford; Board of Christian Education, Martha Shaw; Tract Board, Lela Nelson; Vocational, Ralph Green.

—Correspondent.

San Diego Fellowship

A new meeting place is announced for the San Diego, Calif., fellowship. The Sabbath afternoon meetings are now being held at 6050 Henderson Street, La Mesa, Calif. Those planning to visit in the area of San Diego or who have relatives stationed there are urged to note this change and pass the word along. The fellowship has good pastoral leadership provided by the Los Angeles and Riverside churches.

Births

Davis.—A daughter, Paula Ann, to Roger and Donna Fenn (Lippincott) Davis of Verona, N. Y., Feb. 6, 1968.

Lupton—A daughter, Janet Lee, to Charles and Sandra (Davis) Lupton of Shiloh, N. J., on February 21, 1968.


The labor of the righteous tendeth to life: the fruit of the wicked to sin.
—Prov. 10:16.

Obituaries

DAVIS—Elizabeth Fisher, daughter of Ephraim B. and Rebecca Ayars Fisher, was born at Bowens Corner, north of Shiloh, N. J., June 30, 1872 and died in the Cumberland County, N. J., home on March 4, 1968.

At the age of 13 she was baptized and joined the Marlboro Seventh Day Baptist Church to which she was very loyal throughout her life. She passed the New Jersey teacher's examination at 18 and began teaching to earn money for normal school (at $250 per year). In 1895 she was valedictorian of her class. Luther S. Davis to whom she was married July 6, 1902, was president of the class. Both before and after marriage she was a missionary teacher at a church school at Fouke, Ark., for a time. In 1920 she and her husband gave up their teaching careers to operate the family farm near Shiloh where they remained until the death of Mr. Davis in 1957.

She organized and directed the West District Male Chorus which sang at church gatherings for twenty years. She was a teacher of piano and organ and a composer. A number of her children's songs are in print. She is best known for the words and music of "We Young Folks are Seventh Day Baptists" the Young People's Sabbath Rally Song. The influence of Mrs. Davis on young men and young women was remarkable. At least three young men who lived in her home went into the ministry and many others found their lives blessed by her prayers, her spirituality and her wise counsel.

Living to a good old age, the constant aim was to do something lasting for the children—publish tracts or a book of songs for their guidance.

Mrs. Davis is survived by: three sons, Paul G. of Hackensack, N. J., Arthur C. B., and E. Fisher both of the Bridgeton area; eight grandchildren, fifteen great-grandchildren; and a sister, Mrs. Agnes Fisher (Post) Schertz of Whitewater, Wis.

She was buried beside her husband just a few steps in front of the Marlboro church after a brief service in the church, where she had arranged herself. The services were shared by her pastor, John Conrod, and the Rev. Leon M. Malby former pastor of the Shiloh church, who had been close to the family for more than 35 years.

—L. M. M.

Taking Church Seriously

There are chapels in Vietnam on the bases that until recently were considered secure. Navy Chief of Chaplains, Rear Admiral James W. Kelly, accompanied by field chaplains of lesser rank, visits these chapels. To attend church here may be serious business. The small portion of the chapel shown here appears to have nearly thirty bullet holes in it. What is your excuse for not attending church last Sabbath?
Spreading the Gospel

What boy of rural upbringing has not experienced the thrill of putting his eye close to a knothole in the ball park fence or at the county fair racetrack when he didn't have money for a ticket. Through a small opening he could see his vision spread out. Similarly back in 1945 he could scientifically observe the sun coming through a small knothole, picking up dancing particles of dust in its straight rays and illuminating the opposite wall. Light coming from a hole no bigger than the little finger might make a spot big enough for a boy to stare in. The light rays spread out and illuminate in a direct relation to distance and the strength of the light source. A little cloud coming between the sun and the knothole would instantly destroy that bright spot in the dark barn.

As we grow older we still thrill to the magic of sun and shadow, of light rays in unusual places. During World War II your editor was hitchhiking a ride in a fairly large, but even then obsolete, plane in sunny California. He had the interior big windowless shell pretty much to himself. Buckled in and sitting on his parachute, he hardly knew what maneuver the pilot was making. The sun entered through a hole in the metal skin (probably not a bullet hole) made a steady little spot of light on the floor. It was quite an experience that first time to see that spot climb the wall, move across the domed top, descend the other side and come to rest again where it had been a moment before. The sun was relatively constant; the plane had done a complete roll; the chaplain had chalked up a new experience in a plane and with light.

A radio beam is much like the concentrated beam of light from the sun. It spreads out effectively in relation to its power, its direction and the distance. In gospel radio work it is important that the beamaged message comes from the right source, is aimed right, and has strength enough to reach the receiving sets in lands toward which it is beamed.

Suppose, for instance, that you wanted to reach all of Mexico and South America and Cuba with one radio beam.

The way the continents lay on the world map there is hardly a better place in the world for a transmitter other than San Francisco, Calif., where the Far East Broadcasting Co. has set up Station KGEI and staffed it with Latin Americans. One thing was lacking. Its power (strong by most standards) was 50,000 watts. It could reach Mexico but would not be strong enough to reach the South America and Cuba. The missionary leaders wanted to increase its spread and range by new 250,000 watt transmitters. This is on the way to becoming a reality.

Whether or not we are part of a great program to send a message from one station to the Latin Americans of two continents the principle of light and radio beams is applicable to our situation. We may be small, like a knothole in the wall, but if we allow the light of the gospel to stream through us, our light may illumine the heart and the path of many a person who would otherwise stumble in darkness.

Does Money Talk?

On the theory that money talks some denominations and interdenominational agencies are exerting pressure on the Republic of North Africa. Rev. Risto Lehtonen, North American secretary for the student federation, estimated that over $24 million has been withdrawn from First National City Bank and the Chase Manhattan Bank in the past two years because of their involvement in South Africa. The most recent action came on February 8, 1968, when the Methodist Board of Missions informed the First National City Bank that it would proceed to implement its decision to transfer the $10 million investment portfolio of its National Division to "a banking institution that is not directly involved in holding a credit arrangement with the Republic of South Africa."

If enough large depositors threatened to withdraw their accounts from the ten banks unless they took a stand against apartheid by withholding support from South Africa, it would probably make the venture unprofitable. On the other hand, the U. S. government is involved with South Africa and must have banks with which to work. Whether or not this form of economic boycott by religious institutions and banking institutions is well considered may be a question. Apparently the Methodists and some others think it is not open. They are urging other Christians organizations to make their (withdrawn) money talk.

Helping Each Other

An item in the church bulletin of the Washington, D. C., church mentions a note that had come to the Sabbath School at Seattle, Washington, for the $100 sent to help the school purchase equipment. Now the fellowship has become a church. Now also the Washington church is trying to get together funds for the down payment on a $45,000 property that will serve as a house of worship and a parsonage.

MARCH 25, 1968

MEMORY TEXT

Be merciful unto me, O Lord: for I cry day by day. Rejoice the soul of thy servant: for unto thee, O Lord do I lift up my soul. Psalms 86:3, 4.
Only when the movement is toward Christ can the direction be toward Christianity concludes the writer of

One in Christ

By John A. Conrod

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." —John 17:20-21

The prayer that Jesus prayed on behalf of all who believe on Him was a prayer for their unity. He prayed that they may be one as the Father was in Him, and He was in the Father. This type of unity as expressed by the Father and Son can only be interpreted to mean complete organic unity by the very fact that Christ in His prayer described this unity in terms of his own unity with the Father.

The Church has always been troubled with the problem of explaining the difference between the Son and the Father. Sometimes it is explained in terms of distinct and separate personalities existing in a united Godhead. At other times it is described as one distinct and complete personality manifesting himself in more than one way. Can we think of the prayer of Christ in any less terms than that of a church so closely united together that the outside world could not tell if it was made up of numerous personalities all completely united into one body with Christ, or if it in actuality was one distinct and complete personality manifesting itself in the form of local churches?

For this reason it is necessary for us to believe that whenever the church of Christ is found in a state of disunity, whether it may be caused by two individual persons allowing their personalities to clash at a local church supper, or by two large denominations in the practice of name-smearing and sheep-stealing, that disunity causes the church to be in a lower state than that perfect oneness for which the Scriptures use the Greek word, hamartia, to describe how mankind has missed the mark of God's perfection. This Greek word is used for a sin, a corruption. We have already concluded that disunity and sin go hand in hand. We must also conclude that disobedience to that one who is sure is the guidance of the Holy Spirit for the sake of unity is also a sin. Is it not conceivable that Christ can find himself in a position of tension between two choices either of which can result in a state of sin? He might pass up his feeling that His church would be one even if that oneness meant moving away from His will in other matters? Was Christ saying, "Let there be greater sin than the sin of disobedience?"

Let us look at some questions in church union to focus on this problem. Baptists believe that it was Jesus' example and command to go into all the world baptizing those who would repent of their sins and accept Jesus Christ as their Lord and Savior. They could not accept the traditional notion that baptism must be caused by two individual persons in the way of salvation and therefore could be administered to infants who were too young to make a personal commitment of faith. Should a Baptist, for the sake of unity in the church which insists on infant baptism, give up this belief which he feels is closer to the mind of Christ? Isn't he being asked to make a choice between two alternatives which to him result in one type of sin or another?

Take for another example the problem faced by Seventh Day Baptists. They believe it was Jesus' example and command of Jesus to continue in observance of the Sabbath as the seventh day of the week as the Sabbath because it was made not just for the Jew, but for man. They could not accept the traditional notion that somehow the Sabbath was changed from Saturday to Sunday, and that it no longer makes a difference what day is observed as the Sabbath. Should a Seventh Day Baptist insist that church which insists on worshipping on Sunday and using Sabbath as a work day, be required to give up this belief and observe of the seventh-day Sabbath which he feels is closer to the mind of Christ? Isn't he, too, being asked to make a choice between two alternatives which to him will result in one type of sin or another?

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MARCH 25, 1968

RECORDOR SUBSCRIPTIONS

A letter recently received tells of one church in which all the resident and nonresidents all of its services in the German language.

THE SABBATH RECORDER

MARCH 25, 1968
Looking for Someone, Mister?

By Herbert Saunders

(Excerpt of a sermon given at Plainfield)

There has been much discussion over the past few months regarding the claim, "God is dead." To be sure, for many people in today's world, God is not real. The tragic fact is that even those in Christian circles who have lost faith in God amid the impersonal twentieth century, there are several reasons for this, namely: we do not often take time to find Him—we become so engrossed in our own way of living we fail to take the time to search for Him; we consider the essence of religious faith not doing certain things—we emphasize the "thou shalt nots" and fail to realize our positive contribution to the world of faith; and we make our search for God an extension of our own selfishness—we don't really want God, we want something for ourselves.

But there are two other reasons which are basic and need to be changed. First of all, we do not find God because we are not earnestly searching for Him.

Oh yes, we say we want God. We cry aloud, "Oh, that I knew where I might find Him," but we don't really care. In our modern society we feel we can get along as well without God as with Him. Indeed it is this attitude of self-centered independence that leads the radical theologians to say that God is dead. Certainly for the majority of the people in our modern world God is dead—at least in their own minds. What is dead, however, is our own spiritual life on this earth. Whenever someone says that God is dead he is in effect saying that "his faith in God" is dead. And for many of my persons today, that is certainly the case. We think we can eat along without God, and unless something drastic happens to tear us from our own self-made thrones, we will probably never find Him. God must be the central interest of our lives or He is nonexistent from our presence and all we can do is cry with Job.

What the Christian world needs today is more men and women who are earnestly and reverently seeking God and His will for their lives. There has been enough talk, what we need now is action—action that shows its true colors in the everyday lives of the men and women professing the name of Christ to earnestly seek guidance in their endeavors. Too often we say to ourselves, "As long as Christianity doesn't interfere with my social and personal life, I will be glad to accept it." And yet, the Christian faith is extremely personal and social and must affect personalities and societies. Otherwise it is but another philosophical pie on the table of untruth and doubt. Christ is a personal Savior. God is a personal redeemer. The Holy Spirit is a personal guide. Without the personality that expresses itself in the Godhead we are doomed to failure. Why then aren't we earnestly seeking Him? Why are we so certain we can get along by ourselves in our own private world? Why are we without faith in His purpose and in the redemptive power of Christ's crucifixion? We are lost because we have allowed ourselves to be carried along with the impersonal world and have never found the personal Christ. God cannot and will not "Who are we hidden from us—if we do not earnestly seek Him and His purpose for our lives?"

The second reason why God is not real to many of us is that too often we are not ready to accept the moral demands and make the moral commitments a life long. We would like to have the blessing of His presence, see Him in the beauty of the sunset, the budding trees in spring, the white peace of a morning following a snow storm, or in the symbolism of church worship and the Sabbath; but we are not ready to live as He wants us to live. Yes, it is difficult to say that God is dead than to have to fulfill the obligations placed upon all human beings if He is and one can never say that men have killed God than to say that God still calls men to total commitment to the cause of Christ.

In an issue of Faith at Work magazine, there is a story of a hen and a hog, who were traveling together and passed a church that displayed the subject for next week's sermon: "How Can We Help the Poor?" After a moment's reflection the hen ventured, "I know what we can do. We can give them a ham and eggs breakfast." "You can say that," the hog replied, "for to you that's just a contribution; but for me it would demand total commitment." It is time we Christians turned to those who give only token contributions to the church, in time, service, or money and say: Christianity, if it is real, demands that I know where I might find Him." To be sure, for many...
After the Conference was concluded, the president and the secretary together visited a number of remote villages where we have churches. In Khampat, about sixty miles from Tahan, they spent three days and helped the local members build the church by contributing money and energy. After more than a week’s tour, they returned to their respective places.

The secretary and his wife had been away from their home in Ruttoral Conference areas for a month and a half. They visited sister churches in the area and helped a number of local members build the church by contributing money and energy. After more than a week’s tour, they returned to their respective places.

In the evening, a Holy Communion service was conducted by the Rev. C. Khawvelthanga and Deaconess Rumi with the presentation of baptismal certificates. The night worship service followed.

On Sunday, worship services were held in the morning, evening, and at night. During the services there were lectures and interesting sermons delivered by the delegates. The headquarters (Tahan) church was overcrowded during all the meetings.

There is another kind of thoughtfulness when people renew subscriptions without having to be reminded, it shows thoughtfulness and helps on expense and takes the burden off our overloaded office staff. It is particularly thoughtful if you notify us promptly of any change of address. As you may have heard, we have to pay ten cents for every postage due notice. If we have to make a mistake on your address or if you are getting two copies instead of one we do not know it unless you thoughtfully write, for the required sorting by zip code numbers makes our mailing less personal than it used to be.

Baptism at Burma Conference

THE SABBATH RECORDER

MARCH 25, 1968

MISSIONS—Sec. Everett T. Harris

Western Area Spiritual Retreat

By Rev. Leon R. Lawton

The Western Area Spiritual Retreat for Seventh Day Baptist ministers, the first of three such retreats in 1968 and the first on the west coast, was held February 23-26 on the campus of Berkeley Baptist Divinity School. This followed immediately after the Ruttoral Conference held in nearby churches, February 21-22, sponsored by the Pacific School of Religion. About 1,200 were registered for this annual conference. A theologian, Dr. Joseph Sittler, and a Roman Catholic Cardinal, Leon Cardinal Suenes (of Belgium) were the lecturers. Worship, morning and afternoon seminars, under varied leadership and topics, filled each day.

Nine of our ministers attended all or part of the Spiritual Retreat and each one had his part in the program. The theme, "Fulfill Your Ministry" (2 Tim. 4:5), connected with evangelism and outreach. Pastor Oscar Burdick of the Bay Area Seventh Day Baptist Church, where we worship on the Sabbath, was the host and helped in many ways to make the meeting a success.

General Secretary Alton L. Wheeler presented "Facing Frontiers with Faith"; Pastor Elmo Randolph shared his concerns and experiences in a general discussion; Dr. Wayne R. Rood led the discussion on Christian education; Pastors Mynor Soper, Rex Burdick, and Glen Warner shared their experiences in training and local church evangelism, using "Campus Crusade for Christ" materials and methods. Director Leon R. Lawton presented a study on evangelism and shared plans for the Crusade of the American Church. Ted Hilgert invited the group to his home the night after the Sabbath and led the closing prayer session that day.

Comments made in evaluation of the last day included: "It has stimulated my thinking deeply and given me much material for a sermon," "I have been given larger vision of the ministry." "...an absolute necessity for me." "Glad for willingness to face possibility of change and adaptation and general openness." "Fellowship was rich and renewed." "Openness of heart and mind, giving understanding of fellow ministers—an effective dialogue." "Let us continue such sessions and impress especially those who have not attended with the paramount significance of such retreats. We have to continue these retreats! They are the problem of the future! The problem of the past has been that of our dull loneliness!"

Other Spiritual Retreats scheduled in 1968 are Eastern Area, April 30-May 7 at Jersey Oaks Camp, N. J., and Central Area, May 21-28 at Camp Wakonda, Wis. Each church should send its pastor to one of these. Further information can be obtained from Director Leon R. Lawton.

Central Africa Conference

(Matters of interest taken from meeting of Central Africa Conference Board of Trustees held at Makapwa Seventh Day Baptist Station, September 11 and 12, 1967, and provided by Conference Secretary.

Pastor L. Nothale served as chairman of Board of Trustees meetings held at Makapwa Station, September 11 and 12, 1967. Following Central African Conference, September 12-16, another Board of Trustees meeting was held on September 17. Pastor Nothale offered the opening prayer. The minutes of the last board meeting were read and approved. Reports were received from the churches and problems considered. The Rev. David Pearson was welcomed back as director of Christian education and evangelism with headquarters at Blantyre.

"Pastor Pearson has offered to assist the conference secretary with the writing of English minutes so that the Missionary Board would be getting them in time. The secretary revealed that due to much traveling to the churches and his involvement in many other activities of the Conference work, plus his work in Blantyre towards establishing a church there, much of his time has been causing some delays of the matters to be attended by his office. He welcomed the offer of Pastor Pearson with much ap-
precious. He also appreciated the help of Makapwa Station in doing some typing for him and had urged the station to continue with this good help. Now, the secretary will be calling for assistance any time he needs such a help in order to keep his office work up to date.

"Dr. Burdick reported briefly on Makapwa Station finance, and, in connection with the budget problem, the principal of Mindolo Ecumenical Centre, Kitwe, Zambia, had written him about student Makatanje's fees. The principal wrote that Makapwa Station should pay £218-0-0 ($610.40) at once to Mindolo for tuition and board for Mr. Makatanje at that school (the fees are for one year) and that he had been informed of the possibility for the Christian Council of Malawi to grant a scholarship to Mr. Makatanje, and he had told the council that the station was not in position to help on this matter. He then wrote to Mindolo and told the principal that when Pastor Pearson was away, he started radio work. He asked a few people from Makapwa Station to join him in this work. He arranged for special songs and sermons to be recorded and these have been broadcasted. Now that the director of Christian education and evangelism in Malawi felt that from now on we should be looking to him for the furtherance of this work.

"Regarding the Tracts: It was said that there was a great need for the tracts published by our church. It was, after discussion, agreed that the director of Christian education and evangelism, Pastor D. C. Pearson, be requested to arrange for more tracts to be made available for use in our churches."

**Tract Board Meets**

That portion of Seventh Day Baptist work which falls to the American Baptist Board of Trustees was given due consideration in an unusually long meeting of the Board of Trustees held in the new Fellowship Hall of the Shiloh, N. J., on March 10. It was attended by twenty-one of the twenty-six members and one long-time member who is now a consultant member. Present also for the first time was the Rev. Leon Lawton, director of evangelism, who was bringing to conclusion that evening a nine-day preaching mission in Shiloh.

The board heard the quarterly reports of the officers and of standing and special committees, and took action, after ample discussion, on the recommendations brought in by the committees. The Budget Committee had struggled with the current and future budgets in a four-hour session the previous Sunday. Two committees had held two- or three-hour sessions in the morning. Others had taken their recorded and asked at early morning or evening meetings. About half of the major committees are centered in South Jersey rather than in Plainfield.

The publishing of tracts is again on the agenda. The Tract Board, for some months in doing some typing, and had urged the station to continue with this good help. Now, the secretary will be calling for assistance any time he needs such a help in order to keep his office work up to date.

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THE SABBATH RECORDER

**MARCH 25, 1968**
Youth...

Why Is It?

I have often wondered why it is that people, both believers and unbelievers, are more reverent to their fellowman than they are to God. For example, during an inspiring service, I noticed people who were fairly young at most of the things. Don't they know that God said, "Be still and know that I am God" and I will be exalted among the heathen, I will be exalted in the earth? I have also visited an army barracks where I noticed that every time a subordinate passed his superior officer he stood at attention and saluted. Why is it? Is he better than God? We are often silent when our national anthem is being played or sung and yet we mimic during a lovely hymn. Why is it?

I think we as Christians, followers of God, should show Him respect at all times. We must, because He plainly tells us when we exalt His name or are reverent, the heathen or unbelievers exalt His name too. (Psalm 46:10).

-Samuel Peters, Guyana, South America.

God Knows Best

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths (Prov. 3:5,6). The question is, do happen that way I want it, to these two verses remind me that God knows best, and that I should trust Him.

Cindy Sanford, Little Genesee, N. Y.

Air-Conditioned

Montreal and Texas are not the same temperature. There will be people standing in line in both places this summer to see the Sermons from Science movies and demonstrations. The Christian businessmen, for hands and hearts with other Baptists across the Americas and proclaim with authority and dignity, 'Christ, the Only Hope.'

The Sabbath Recorder

Christian Education—Sec. Rex E. Zwiebel

A Thousand Wells

By Bishop Clyde W. Meadows, president

World's Christian Endeavor Union

"That the world through him might be saved" (John 3:17).

At 3:30 a.m. I arrived in Calcutta, India. As I rode on the ramshackle, ratty bus into the heart of the city to get a few hours sleep in the Great Eastern Hotel, I saw hundreds of people sleeping along the streets—on sidewalks in the open, under the awnings or porches of shops, on steps, almost everywhere. They looked like mummies wrapped in sheets or rags, covered from head to foot. It was chilly, probably 40° temperature. I was told that there are 200,000,000 people, including many whole families, living on the streets of Calcutta alone. They have no homes. Many are starving to death. I was in this city four years ago and, as far as I could see, conditions are worse now. One wonders, how much worse can it get?

The famine and stoic acceptance of life as one finds it, a basic philosophy of millions of Indians, has worked havoc among the people of that great nation of nearly 500 million population. Over 85% of them are Hindu. These people are not so much interested in accepting life as they find it. Like their fathers and grandfathers, they farm little paddy fields of rice with irrigation from shallow wells. They sleep on the ground. Many other primitive ways they follow because their religion or social tradition teaches them not to change the pattern of life, but to accept it. Our Christian approach to life encourages us to improve upon what we have and leave the world better than we found it.

Some agencies have tried to help by setting up soup kitchens. I saw hundreds of people waiting in line at the distribution points. This, of course, is a human thing to do and it gives temporary relief, but it does not solve the problem. The application of Christian principles and philosophy of life seeks more adequate means of helping these people.

March 25, 1968

Rex E. Zwiebel

Baptist missionaries, and laymen, reports America's (hemispheric evangelistic campaign) have only a grade-school education. Missionary Archie

theological

in preparation for the Crusade of the

Andes Mountains, and when the wind

blows cold and rain falls, getting up at

5:30 is about 9,300 feet up in the Andes Mountains, and when the wind blows cold and rain falls, getting up at 5:30 is not very pleasant," says Mr. Jones. "But something exciting is happening here. The men are willing to start the day two hours early because they have caught a vision of their opportunity to join hands and hearts with other Baptists across the Americas and proclaim with authority and dignity, 'Christ, the Only Hope.'"

The Sabbath Recorder

Sabbath School Lesson

For April 6, 1968

Jesus Accepts the Cross

In 1918 the Fouke Seventh Day Baptist Church suffered a fire which completely destroyed the original building which housed their school and place of worship. This original building was constructed about 1900, and in about 1907 two more rooms were added. It was used both for school and church. It was a frame building, and consisted of four rooms. This original building was constructed by Rev. Gideon H. Fitz Randolph and his family. Elder Randolph was the pastor of the church and the founder and guiding influence that established the church.

There was a great need for this school and it was attended by many students other than children from families belonging to the Seventh Day Baptist Church. The Fouke public school at that time was not adequate. A short session was held during the winter and sometimes a six weeks term during the mid-summer. Teacher academic requirements were not high.

The Fouke Seventh Day Baptist school was staffed with teachers who were not only well qualified but were devoted to aiding in the education of young people, where the need was great. All of these teachers donated their service without any compensation, but of these teachers is not available, and for this reason, we will not mention any of them.

The writer was one of these early students and, looking back over the years, we express our thanks for the good influence and assistance we received from these devoted teachers.

After the original building was destroyed, the church did not give up in despair, but began making plans for a new building. They had little money with which to build, but did receive a small sum from insurance on the destroyed building. A man by the name of James A. Bonham, from Walworth, Wisconsin, wrote us and volunteered to come to Fouke and donate his time and experience in helping them construct a new building. (He gave a month’s time to the project.) It was built of concrete blocks. The blocks were on the location. Every man, woman and child of the Fouke church rallied around Mr. Bonham, and under his supervision a new building was constructed. Mr. Bonham has always been held in high esteem by the members of the Fouke church, and they are eternally grateful for his help in a time of need.

The Fouke church continued with the school a few years longer until the Fouke Public School had advanced to a higher state of proficiency and then it was discontinued. However, this building has been used continuously for a house of worship by the Fouke Seventh Day Baptist Church.

Since the building is no longer used for school, many improvements have been made so that it would be more suitable for a church. The sanctuary has been remodeled and school classrooms are now used for Sabbath School.

The occasion of this brief history is to commemorate the fiftieth year of service this old concrete block building has given us. We are grateful for the pastors who have served us, for the many teachers who donated their time and talent to help us, for the assistance given us by our Missionary Board, for the help given by Mr. Bonham, and for help from countless other interested people and organizations.

Since the building was originally constructed for a combination school and church, from the exterior it may resemble a school more than a church, but recent remodeling of the interior has changed it into a sanctuary and Bible classroom. To those of you who are accustomed to church buildings, our building may appear very ordinary, but to those who live here now and have lived here most of their lives, our fifty year old concrete block building is beautiful and holds many wonderful memories.

Our present pastor is Rev. Ralph Soper. We are grateful he came here at this time to help us, our old church building, and be loved friend and brother. Mrs. Soper, with her unusual ability to transform drab surroundings into a thing of beauty, has made the classrooms added many magic touches to the interior of the building.

Although our active church membership is small, we are fifty year old concrete block building has served us well during its entire existence, and we need it now in 1968 just as it was needed in the year 1918 when our forefathers and their families labored diligently to construct it. We hope it will continue to serve us for many years, and for many generations to follow.

Genesis

A new interpretation of the first three chapters

An 85-page, cloth-bound book ($3.95) by Nathaniel Kravitz published by the Philadelphia Biblical University in 1967 attacks some of the problems of the creation accounts and makes good its claim of being a new interpretation. It is solid but not too heavy reading and should be interesting to thoughtful people who have had trouble reconciling the biblical story with science and have also wondered if the popular ideas of these chapters as myth and legend was scholarly.

This prolific Jewish writer and editor in philosophy and Judaism does an interesting job of bridging the science-religion gap. There isn't space to enlarge on how he does it. He accepts the billions of years theory of the physical earth and says little about God. However, a careful examination of the Genesis verses seems to justify a discarding of the long-held liberal criticisms of the account. He contends that the writers were no fools and that Genesis, rightly understood, is not only in harmony with known facts but is valuable. His questioning mind comes up with far more interesting answers than these few commonplace words of mine may indicate. An evening spent with this book might be found to be well worth the price. His brief discussion of the Sabbath will set you thinking.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. — Prov. 4:7.
share their experiences together for half an hour.

Over the New Year’s weekend the Youth Fellowship enjoyed a spiritual retreat with the theme “How To Be a Christian and Have Fun” at Pacific Pines Camp, where they had snow to add to their mountaintop experience. Later in January they arranged for a bake sale.

General Secretary Alton L. Wheeler, our former pastor, was with us during the week of February 8-16 meeting with committees of the church in the interest of the “Facing Frontiers with Faith” emphasis. He preached on Sabbath morning on the subject “Faith Without Works Is Fruitless.” Following the annual birthday dinner on February 11, Secretary Wheeler showed slides which he had taken in Jamaica last March. All were impressed by the work of the leaders and laymen on that island.

Several from our church attended the B.R.A.S.S. (Berdon-Riverside Area Sunday Schools) Christian Leadership Training Institute in Riverside for four Monday evenings in February.

Our church has a booth in the Orange Show in San Bernardino, March 7-17. The Missions-Evangelism Committee is working on the project—a real project requiring many people for long hours.

Pastor Burdick has been preaching a series of sermons from the Book of Hebrews, as suggested by the Conference president. The series will continue through May 4.

On Youth Sabbath the young people had charge of the Sabbath worship service, while the pastor was in attendance at the ministers retreat in Berkeley.

On Sabbath, March 2, while pastor was attending the organization of the Seattle church, our speaker was from the “Campus Crusade for Christ” group. He gave us a challenging commentary on the trend of our modern age.

The church has been conducting a paper drive, the money received to be used for the Pacific Coast project in Seattle.

The Publicity Committee of our church has made arrangements for a five-minute radio program which will emphasize Bible reading.

—Correspondent.

We adults spend far too much time preparing the path for our youth and far too little preparing our youth for the path.

—The Reporter, Shiloh, N. J.

Obituaries


The family moved to Dodge Center, Minn. While there she was baptized by the Rev. Lester C. Randolph and joined the Seventh Day Baptist church. She was very active both in church work and in civic activities. It was while she was in high school that she first exhibited the ability to write poetry. She graduated from high school and taught in rural schools. When the family moved to Milton, Wis., she attended Miloos College. She was married Aug. 16, 1909, to A. B. Saunders who was a lumber dealer in Milton until 1930, when they moved to Janesville, Wis. They moved to Tucson in 1955 to be near their daughter.

Survivors are: a daughter, Mrs. Robert E. Lange, Tucson; a son, Truman A. Saunders, Hailes Corners, Wis.; a sister, Mrs. Paul Crandall, Riverside, Calif.; nine grandchildren, and two great-grandchildren.

Interment was in Tucson Memorial Park East Lawn next to her husband, who died Aug. 25, 1962.

—Mrs. Paul Crandall.