Burdick.— A daughter, Rebecca Eileen, to Michael and Leona (Welch) Burdick on February 19, 1969, Brookfield, N. Y.

Green.— A son, Mark Robert, to Mr. and Mrs. Dale R. Green, Janesville, Wis., on March 8, 1969.

Maring.— Melissa Marie, daughter of Lynn and Lanneda (Larkin) Maring of North Loup, Nebr., was born at Ord., Nebr., on Jan. 29, 1969.


Severance.— Christopher Jay, son of Mr. and Mrs. Cecil F. Severance of North Loup, Nebr., was born at Grand Island, Nebr., on Jan. 6, 1969.

BURDICK.— Miss Flora E. Burdick was born in Alfred, N. Y., November 7, 1877, and died in Wellsville, N. Y., January 29, 1969. She was the daughter of Thomas and Viola Coon Burdick, and lived almost all of her life in Alfred, beloved by countless persons as Sabbath School teacher, friend, and advisor. She taught nearly forty years in the Sabbath School. She was resident caretaker of the Champlin Civic Community House for a number of years also. She is survived by several nieces and nephews. She joined the Alfred Seventh Day Baptist Church July 7, 1893, and remained a member all of her life. Memorial services were conducted for her by her pastor, the Rev. David S. Clarke, on February 1, 1969, and burial was in the Alfred Rural Cemetery.

CROUCH.— Beatrice V., daughter of Charles and Anne McClure Buder, was born at Carthage, Mo., June 19, 1890, and died at Grand Island, Nebr., Mar. 9, 1969. Pansy came with her grandmother to Custer County, Nebr., at an early age. She was united in marriage to John Guggenmos at Taylor, Nebr., March 15, 1909. They farmed at Taylor and Ord, Nebr., moving to North Loup in 1937. She became a member of the North Loup Seventh Day Baptist Church May 6, 1939, and was a faithful member until her death. Mr. Guggenmos died in 1958. Survivors are two daughters; Mrs. Thelma Leonard and Mrs. Lawrence (Beulah) Lumbard, both of Grand Island; four grandchildren, and one great-grandchild. Farewell services held from the church were conducted by her pastor, Duane L. Davis, and interment was in the Ord, Nebr., Cemetery.

PFEIFFER.— Herman G., was born in Germany, May 26, 1897, and died in a hospital near his home in Verona, N. J., March 19, 1969, after a very brief illness. He married Anna Diebold at a Lutheran church in New York City Oct. 1, 1932. He worked for a meat cutting firm for 34 years until his retirement. Although not a member of the German Seventh Day Baptist Church of Irvington he attended that church faithfully with his wife the past two years. Besides his wife he is survived by four married sisters: Anna Hanft, Frieda Nuber, Minnie Hampp, and Rose Busch, who were present at the funeral services conducted by the Rev. Leon M. Milby of Plainfield, N. J. Interment was in Hollywood Memorial Park, Union, N. J.
How Much Good Is God?

The Gallup poll last year made extensive surveys of the strength of religious faith and attendance at religious services in the United States and Western European countries. The figures on Britain do not look very good. According to the projec-
tion only 77 percent of the population in England believe in God.

If it is a little disturbing to note that only 77 percent of Britians believe in God, that is good news compared with another figure revealed by the same poll. Only 38 percent believe in life after death. The comparable figure for the United States is 73 percent. This says something about the weakness of pro-fessed belief in God. How much good is a God whose existence is affirmed but whose work is denied? Are we to assume that 77 percent of the adults in England think that God had something to do with the beginning of things but only 38 percent believe that God has anything to do with the end of things? There is something wrong with this wide differ-ence in percentages.

A God who cannot guarantee life after death bears little resemblance to the God of the New Testament and of the Christian Church. Supposedly nearly all people who die in England get a Chris-tian burial with an officiating clergyman. If 62 percent of those who die are without hope what can the minister say to comfort surviving relatives? Looking at it another way, where have the preach-
ers failed when faith has so little content?

What has transpired to make so many people lose this basic hope of eternal life? Have Britains drifted so much deeper into materialism and humanism than their cousins in America? Or is it that they have been more honest in stating their unbelief? The latter cannot be the full answer, for American per caps are in better indications of faith. They worship more regularly than the citizens of any other country, some 43 percent being in church on an average weekend.

In the United States Church attendance is not keeping pace with the population increase, according to the Gallup poll. It is likely that the gap between belief in God and belief in life after death is also widening. Being aware of these trends is helpful. At least we know where our work lies. The worldliness in our country still retains a belief in God, but it lacks content. We must have failed in convincingly preaching the doctrines of the Kingdome of God and salvation beyond the grave. Let us proclaim a God who is alive, who has brought us from death to life and who is able to take us after death to the place that Christ has pre pared for those who believe.

There is one comforting observation. Belief or unbelief in God has no relation to the existence of God or the power of God. But why should we allow people to go into eternity without Christ and the hope of the resurrection? We have work to do that is far more important than temporary social benefit.

Straws in the Ecumenical Wind

The Religious Newsweekly which em-anates from the NCC headquarters build-ings in New York and supplies editors with news of ecumenical developments carried two interesting items recently, one about an NCC delegation conferring with the Eastern Orthodox Churches and the other about the new Arizona Ecumenical Council which replaces the Arizona Council of Churches.

A full report of the discussion at Rome was promised in a later news release. The announced purpose of the delegation audience with the Pope was "to discuss in a positive way the present status of ecumenical relations in the United States."

The National Council general secre-tary, Dr. Edwin Espy, pointed out that no discussions were anticipated as to possible membership in the National Council of the Roman Catholic Church in the U.S.A. He added, however, that a study committee to consider this matter would hold its first meeting on April 8 and later report to its parent bodies, the National Conference of Catholic Bishops and the National Council. The new com-mittee (seven Catholics and seven re-presentatives of the NCC) will discuss the specific questions of membership in all its ramifications.

This can be taken as a straw in the ecumenical wind. The way the straw is moving can be taken to be in the direction of ultimate Catholic Church membership in the NCC or the creation of a new ecumenical council which could include the Catholic Church and the Protestant-Orthodox bodies now making up the NCC.

Another straw in the wind is what has recently happened in Arizona where on March 11 eight Protestant denominations, which formerly comprised the Arizo-na Council of Churches, joined with the Roman Catholic Diocese of Tucson to form the Arizona Ecumenical Council—with the Rt. Rev. Robert J. Donohoe as president.

There are three other states in which Roman Catholic dioceses have affiliated with Protestant-Orthodox councils of churches. It is pointed out, however, that these are only affiliations with an existing state organization lined up with the NCC. In Arizona now the state council is dissolved and another organization has taken its place.

Does this set a pattern of things to come? What would happen to NCC structure if all or a majority of the sub-sidiary councils of churches were to dissolve to form Catholic-Protestant-Orthodox Ecumenical Councils? Would it mean that what was avoided as a topic of conversation when the NCC delegates at the Vatican during the week of March 24 would be accomplished from the bottom up rather than from the top down? Whether or not this is a strategy or just a natural development remains to be seen. Of course, there is as yet only one state that has formed this new kind of council. Others followed in rapid succession, but the straws seem to be blowing that way. Many city
councils of churches have taken in the Catholic Church. It is normal to expect state councils to follow suit. Whether or not this plan is fostered from the top, it is certain that the top leadership of the NCC is not going to be taken by surprise and will divulge a well considered plan of cooperation or amalgamation at the proper time.

Would it be to the best interest of the cause of Christ for the NCC and the Catholic Church to merge into an ecumenical organization with a new name? We only raise the question. Let the reader consider it carefully and try to imagine what the results would be. It is better to consider the possible problems when it is still possible to avoid the situation—in case the evidence indicates that it would not be good.

Another straw in the wind is that quite a few ecumenical leaders are already talking about a movement that brings together all religions, that profess faith in one God. Notable non-Christian examples are Mohammedanism and Judaism. Would a union of Catholics and Protestants stop there or would it pave the way for a union of Christians and non-Christians? Is it not historically true that attempts to unite religious bodies that are too diverse in belief often result in greater division rather than greater unity? Those who have convictions feel that they must withdraw from the unions to be true to their convictions. They may be mistaken in some of the positions they take, but under Christ, they have no choice but to stand for what they think to be right.

How much church union, how much ecumenism is of the Lord? How far can we go in good conscience? The answer is not easy but we as individuals and as churches need to study the Bible and seek the guidance of the Holy Spirit. We have the assurance that the will of the Lord can be known, although not always as quickly as we would like.

Recipe for Church Growth

Churche put great emphasis on religious education and spend a considerable portion of building funds on classrooms and equipment. The church must be true to that growth as theory or practice. Those who have convictions feel that they are too diverse in belief often result in greater division rather than greater unity?

The theory is not wrong; it's the way we work it. Take a local church and mine—almost any of our churches in this country. The Sabbath School, in most cases, is smaller than the church in membership and attendance. One would expect it to be larger since it includes all the children below church membership age. There is the hope that in providing facilities for Christian education outside children and young people will be attracted—not just that we are giving almost seven times "their share." Examination of the figures by localities explains why some of these figures are so high or so low, but many times this can be accounted for by the number on their roll. I recently did this and found some interesting comparisons. Some are giving 1% or less than "their share" while others are giving 50% or more. The reason is that the neglect of stewardship, to say nothing of the care of the church, is not half raised. Must we wait for frank "end-of-the-year" promotional efforts to fill the budget needs? The work of World Mission is a twelve month effort! Let's make our contributions count every month, too—Paul B. Osborn, Stewardship Chairman.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:
1) The Ministers Conference at Salem, W. Va., April 30 - May 6, that the solid lectures and discussions will improve the ministry of all who participate.
2) The ministerial students preparing for their final examinations in the semester or the year.
3) The new phases of training of our pastors in Jamaica and at Blantyre, Malawi.
4) The young people volunteering and preparing for dedicated service in response to calls for such service in many churches.

Suggestions for intercessory prayer are solicited from all who see the need. Send them to the editor or to the Conference president so that there can be many voices raised in intercession for the people who most need to be upheld at the throne of grace.

More than 1,300 handicapped children are helped through World Vision International, headquartered in Monrovia, Calif. The blind are assisted in Afghanistan and India; 450 crippled children are sponsored in Korea. Forty-five mentally retarded girls are sponsored in Japan. Polio victims are cared for in Taiwan and T.B. children have a special home in Korea. The deaf and dumb are cared for in Burma, Korea and India.
BIBLE READING FOR MAY
Proverbs, Song of Solomon, Ecclesiastes, 1 and 2 Kings, Jonah, Amos

This month we finish David's psalms and read five books associated with the history of 1 and 2 Kings.

In King David's last days, he had his son Solomon anointed as king (1 Kings 1). Thus began the royal dynasty (family) following David. Solomon inherited the most powerful and wealthy kingdom then in existence, at a time when Egypt, Assyria and Babylon were weak.

Solomon was famous in the East for his wisdom and for his thousands of proverbs and songs (1 Kings 4:32). Most of the Proverbs are credited to Solomon (1:1-31; 8:1-11:31).

The title of the Song of Solomon and the Proverbs are used as author.

The Song of Solomon and the Proverbs are credited to Solomon (1:1, 12), but the authorship of the Proverbs is not certain. The Proverbs are a collection of sayings and maxims that reflect the wisdom of ancient Israel. They provide guidance for moral and ethical living, instruction in right conduct, and instruction in wisdom.

The Song of Solomon, also known as the Song of Songs, is a love song between a man and a woman. It celebrates the beauty, passion, and intimacy of romantic love. The Song of Solomon is a masterpiece of poetry and has been admired for its eloquence and beauty.

Solomon lived in a time when Egypt, Assyria, and Babylon were weak, and he was able to extend his kingdom to include regions such as Arabia, India, and the East coast of Africa.

The author of the Song of Solomon identifies himself as the "son of David" and "king over Israel in Jerusalem" (1:1, 12), but nowhere names himself. There are no other biblical allusions in the book, but Jews and Christians have traditionally accepted Solomon as author.

Solomon filled the temple with rich hardwoods and copper mines and refineries. Archaeologists have found ruins of solomon's copper mines in the mountains of Lebanon and have identified them as belonging to the kingdom of solomon.

His prosperity provided him with a vast horse stables and a fleet of cargo ships. His wealth and splendor were notable in the regions he ruled.

But Solomon's reign was not without divisions or challenges. After his death, the kingdom was divided, weakening him spiritually. He was a wise man, yet he failed in his leadership, and his kingdom divided.
Meet a Woman from Wisconsin

 Doors that Did Open

By Marjorie J. Burdick

In this article I shall not dwell on closed doors in my Christian dream, nor on my mistakes, but rather write of the joys I have found in Christ's service where doors did open.

I think back to the year 1910 when I gave my life to Christ, was baptized and joined the Farina, Ill., Seventh Day Baptist Church. Then during my college years, Conference in Milton in 1918 brought a redirection with a definite decision to "consacrate my life through Christ in the service of others — especially young people." During those years, I taught in School of the Junior Christian Endeavor in the Milton church, and took a group of girls camping on Rock River. With the other leaders in these groups, I rejoiced when there were thousands of decisions for Christ and were baptized.

After college days my first efforts were in Vacation Bible Schools in South Jersey and New York. Then during the school teaching in Bound Brook, N. J., and working as a member of the Plainfield church. When I was asked to teach in the interdenominational Vacation Bible School which was composed of several schools in various parts of Plainfield.

The supervisor was one who opened one of the "doors" for me. He recommended me to be supervisor the following summer, but more important, from him I learned of Boston University School of Religious Education and Social Service, which provided training of the kind I longed to have in church school and camp leadership.

A dream began to develop. I continued teaching and supervising the Vacation Bible Schools in Plainfield two summers. Then came that happy summer in 1926

when the Tract Society in its Sabbath Promotion work decided to hold a camp. The Rev. A. C. Bean, instigator, acted as supervisor, and I directed a camp for girls from several of our churches from West Virginia to West, on furlough from our China mission. The door was opened wider by a dear friend of Boston days; she was to direct one of our organized church camps was conducted on the campgrounds in Bethel, Conn., owned by a group of Independent Sabbathkeepers.

Then Pastor Bond and Mr. and Mrs. Nathan Lewis worked out plans for Lewis Camp, which was opened July 1, 1927. There was great joy for me in directing girls' camps there for several years with such supervisors as the Rev. and Mrs. Bond, the Rev. and Mrs. Harold Grandle and others, and fine young women to act as counselors.

But the big door that opened back in 1926 was the beginning of three wonderful years of postgraduate work in my chosen field — religious education — at Boston University. The first year brought a closer friendship with my cousin, Anna West, on furlough from our China Mission, who was minister on Beacon Hill and had our Sabbaths together. In those years in classes with hundreds of others training for religious work, there came new and deeper meaning to Sabbathkeeping.

I secured my M.R.E. degree in 1929, and wondered what door would open. I continued at Lewis Camp; then, the Young People's Board, located in Battle Creek, Mich., asked me to become president and field representative. The door was opened wider by a dear friend of Boston days; she was to direct one of the classes per week in grades 3, 4, 5 and 6 with nearly 900 pupils. There was a well organized course of study arranged by my friend and used throughout the system which reached several thousand children.

However, depression days brought this work to a close. But the door was still open for continued work with the board. My friend became director of religious education in a large Congregational church in Lansing, and we moved there. But the big door that opened back in 1926 when the Tract Society might keep on with the work in our denomination. Today, religious education work such as we did there would, no doubt, be 'illegal.' For the most part, the classes were taught in the public school buildings with children attending upon parents' consent. My teaching considered religious work decided to hold a camp. The Rev. A. C. Bean, instigator, acted as supervisor, and I directed a camp for girls from several of our churches from West Virginia to West, on furlough from our China mission. The result will be reported at the next annual meeting. Though office bearer cannot be elected at this time, we hope to make this nucleus a reality as we work on it.

Another thing we plan to do is to collect rice 'Buññl Tham.' Each head of the house will keep a pot in the kitchen and will put as much rice as her heart allows for the church before she cooks for her own family meal. It will be sold to the public later.

The building were we are using for worship at the headquarters was vacated a few days before the meeting was convened for reasons beyond the control of our leaders. Worship services were held at the house of one of our pastors. Land was purchased for the construction of a new worship house, which will accommodate over two hundred people. Unfortunately the expenditure is far beyond our reach. We ask your prayers.

Please convey greetings and best wishes of Rangoon, Burma (Parts of a letter to Miss Mabel West from Mrs. L. Sawii Tham)

I am delighted to know about the work you wrote of Seventh Day Baptist women around the world. I am especially interested to learn about the excellent work your board is doing in Africa and in your own country. I hope we can do something in this country as well for the betterment of our people. My husband and I attended our annual meeting held at Tahan last month (Feb.). A good number of women from many of our churches came with their families. It is a joy for everyone of us to exchange feelings and plan for the future.

In Khampat where we have a church five families came with their children. Their traveling expense was paid from the fund they earned last year by tilling the land and cutting wood. We were really encouraged by the work they had done. It became the beginning of women's work in our denominational history in this country.

During the conference we discussed the possibility of forming a board or society in the name of women in Burma. A number of envelopes were distributed to leaders of all of our churches for charity collection. The result will be reported at the next annual meeting.
our post days have been very slim of late, so somehow we feel there might be some connection to our not writing for a long time.

The "Hong Kong flu" seems to have hit Malawi—our hospital and clinic have been full and overrunning of late. Then, too, our family has not escaped. Joan came down with it first, two weeks ago Sunday. She had 103 degrees temperature and was in bed for four days. That Friday when Vicky came home he was coming down with it. He didn’t run as high a temperature, and didn’t stay in bed all the time like Joanie, but it lasted longer for him, he missed a week of school. I came down with it the first week of Martyr’s Day (over Independence).

The rest of the way with the Emmotts.

The government has a few men working more than made up for the dryness of the rest of the way, but so friendly that anyone could take her. Then we turned the turtle loose, for it didn’t seem to eat anything we gave it. Victor has taken Joanie, and then had to go on into Blantyre. Last month the government stores shorted us by mistake on some supplies, and then with the large increase of patients we were out of everything. We are more than thankful that Victor and Mark have stayed well, and it seems that after all this time perhaps it will pass them by altogether.

Our rainy season continues, we have more than made up for the dryness of last year; all of which has caused the roads and rocks to be exposed. The government has a few men working on it, but it doesn’t seem to make much of a difference in its road. But I suppose if they hadn’t been there at all we would find it much worse.

This past Monday was a holiday, being Martyr’s Day (over Independence). We went into Blantyre, going in the early afternoon. Had a visit to the Blantyre zoo, and then a visit with the Pearsons. We left Vicky at the boarding school a little past five, arriving home a little before seven. Usually we all don’t take him back, and most of the time Victor takes him to Cholo where he rides, the rest of the way with the Emmotts.

Last year he went back with the Lockingtons, who were about ten miles closer to us than the Emmotts (who live about six miles past six miles past). Last year Central Africa Conference looks like calling for two new missionaries at once when we include the successor to Dr. V. H. Burdick in the budget. The Emmotts was the Lockington boy now goes to school in Salisbury — so that is out.

Our hot weather seems to be over now, and we are enjoying the coolness, a wrap isn’t needed as yet.

Speaking of going to the zoo, we seemed to have a good start of one at home — a dog and cat, turtle, guinea pig, and chameleon. That was this a short while ago, then something happened to our dog. We think that someone took her, she was a very large dog, but so friendly that anyone could take her. Then we turned the turtle loose, for it didn’t seem to eat anything we gave it.

Victor has taken Joanie to school, and then had to go on into Blantyre. Last month the government stores shorted us by mistake on some supplies, and then with the large increase of patients we were out of everything. We are more than thankful that Victor and Mark have stayed well, and it seems that after all this time perhaps it will pass them by altogether.

Regarding the request of our northern churches for a missionary which you received from Pastor Shadrack Mzumara of Northern Rhodesia, this is a well-known matter by the Board of Trustees of the Central African Conference. The need for a resident Seventh Day Baptist missionary has come up for discussion in the past at the Executive Committee and now in the Board of Trustees over and over again. This need is great and a real one! When we last discussed this matter in the Board of Trustees, on September 15, 1968 (as presented at the fall executive session), was agreed that the letter of the request for a missionary be written by the northern brethren to the secretary of Seventh Day Baptist Mission Society.

Regarding the request for missionaries to the world, the S.D.B. World Federation treasury should not be too limited as it is at present. Maybe now is the time for the World Federation to think of employing gospel workers, and thereby appeal for more funds for this work from the Churches and church groups around the world. Unit of States Seventh Day Baptist Conference has done a lot in the work of the gospel missions, and now is the time for sister Conferences and church groups to assist rolling this heavy stone with all love, strength and wealth. Anyway, about the need of a missionary in the North of Malawi, I have written Pastor Mzumara and Dr. Burdick's proposal to leave us in the year of 1970 for higher medical education in U.S.A., and how that a missionary successor to take his place will be needed. I hope Pastor Mzumara and a few others up there in the North will understand this situation, and to the fact that it would be very unlikely for them to receive a resident missionary soon from outside Malawi, when Dr. Burdick’s successor is not found yet by the Missionary Society.

Brother Harris, I think that if you can write the Northern brethren and tell them that there is a program of which we can send gospel missions to the lost world, at a large or a small scale respectively. I know some Conferences have been able to send gifts to the mission fields through the Seventh Day Baptist Missionary Society for the cause of mission work. This is very good! But how many of our Conferences or church groups do feel they have and they must have their share in the burden of the mission work the U.S. Seventh Day Baptist General Conference has presented?

Pastor, I think that if time has not arrived yet for S.D.B. World Federation to establish a Missionary Department to run its missionary interests activities, a way should be found wherein the federation should have concrete, missionary ef-
Our Christian Commitment
By Esther Burdick

"Hey, Preach, You're Comin' Through!" is the title of a book by Dave Wilkerson, founder of Teen Challenge centers in New York and other cities. This title holds a challenge for adults and laymen alike. It alludes to the gospel, the good news, reaching youth today, in our church worship, in our Sabbath Schools, in the busyness of the church, in its concept of mission to the world? Do our preparation of youth for leadership extend beyond just a leadership role in the church, to an understanding of how to be a leader in the teen worlds of school, of recreation, of relationships? Do college age youth have a clear idea of their place in our churches? Do we have enough "heart!" to listen to expressions of rebellion and to support college youth through this kind of searching? We have trouble sometimes hearing the questions they are asking and don't take time to help them think through answers that make sense to them. Instead, we find it easier to give our answers to questions they may not even be asking.

Some youth in our denomination are hearing the gospel in fresh ways through such programs as Teen Challenge, Young Life, and the new program in Youth for Christ. Some are learning about and experiencing faith in their church and in dedicated youth service. They are discovering a deeper personal commitment and new dimensions in outreach. And they are learning what living in fellowship means as they study, pray and share together.

In Los Angeles we visited a hippie hangout called "His Place," run by a young Baptist minister, Arthur Blessitt. There, 17 and 18 years old, former nar-cotics addicts, told us how they discovered "Jesus in my heart is better than dope." A group of young men from Halfway House, a center for ex-addicts, also established by Arthur Blessitt, came to Sabbath service at Los Angeles, to share their stories of moving from dependence on drugs to the reality of life in Christ and a new understanding of God's love toward them and through them to others.

In Medford, Oregon, a well trained group of high school singers, called the "Reflections" expressed the joy and vitality of their faith in their songs—imaginative arrangements of familiar hymns and new compositions, all with rollicking, contemporary rhythm. Then individuals told simply about how the Youth for Christ program had helped them to accept Christ in their lives and to deal with their "hang-ups." They laughed and had all of us laughing at their ways of expressing this, and several talked about how supported and strengthened they were by fellowship together.

It seems to me that together youth and adults in our church and in dedicated youth service are learning to listen to each other. Adults need to be available and open, ready to give support to young people in their search for an experience of faith which is uniquely their's. As adults, too, we need to continue to be learning and growing, to be sure of our own Christian commitment, and to be blessed with a growing hunger for good humor as we learn to dialogue with youth.

SABBATH SCHOOL LESSON
for May 3, 1969

HOW THE BOOKS BECAME A BOOK
Lesson Scripture: John 20:26-28; 32; John 21:24-25; 2 Peter 3: 5b-18

THE SABBATH RECORDER

What is a Youthmonger?

"I'm not a youthmonger," said the president of the American Baptist Convention. "A youthmonger is such a promoter of youth that all adjectives used are invariably upon or never down- grading; of the praising variety, never of the blaming variety.

Whether the issue is alienation from the church world, or generation gap, or the university establishment, the youthmonger knows where the fault lies without further analysis — with the system, never with youth, said Dr. Culbert Rutenber in a signed article appearing in the March issue of Crusader, an American Baptist newsmagazine.

"Youthmongers are typically middle-aged and older," guilt ridden or nostalgic about their lost youth, or "determined to keep 'with it' with young people, even at the price of blinding themselves to reality," wrote the president.

"Youthmongering is sterile business. It is related to how much of the arrogance and appalling self-righteousness of many of our most promising young people. Neither the country nor the younger generation contains within it the seeds of the demonic. The Inquisition in its day, Communism in ours, typify what happens when a naive idealism, made ruthless by the very impulse-to-save insists in its cocksureness on imposing its solutions on all and sundry — for everyone's ultimate good. Our country's young radical left shot the 'symptoms,'" concluded the president.

Dr. Rutenber is professor of the philosophy of religion at Andover Newton Theological School, Newton Center, Mass. During the current semester he is teaching at the American Baptist Seminary of the West, Covina, Calif.

People in the News

Dr. H. O. Burdick, long time professor at Alfred University and his wife Hannah Shaw Burdick were featured in the Alfred Sun on April 3 upon the occasion of their return after seven months of travel.

The Burdicks had on a previous trip spent considerable time in India. This time they took what they called a continent cruise. They left San Francisco September 11 on the P. and O. steamship "Arcadia." They visited twenty-five ports in Asia, Australia, Africa, South America and Europe. They included in their itinerary overland trips in Japan and some Mediterranean countries. Their interest in missionary work and their long list of friends on several continents made the trip interesting. Upon their return to the United States at Port Everglades, Florida, the Burdicks spent the winter at Daytona Beach, among church friends and relatives before returning to their home at Alfred, N. Y.

Father and Son Team

It was announced in these columns a short time ago (from a March 1 church bulletin) that the Rev. Leland E. Davis, pastor at Schenectady since his return from missionary work in Guyana, had accepted a call to the Los Angeles church. A son of the Rev. and Mrs. Davis, announced as "our summer assistant pastor," Ronald E. Davis, plans to be with us June 1." Ronald is a student at Salem College, a son of the Rev. and Mrs. Leland Davis.

The three children were part of a missionary team with their parents in Guyana (without pay). Now there is to be a father and son team in a new pastorate at Los Angeles during the summer.
May a nation share with Christ in this saving work? When India, under Gandhi, won her independence from Great Britain by nonviolence, she could have been a leader in saving the world from its darkness of despair. But when, upon his death, India began to quarrel with Pakistan over religion and territory, that hope vanished. Perhaps we shall have to wait for a truly Christian nation to carry on the struggle. Will the United States do it? Or will we lead the way? Only a great turning to God can give us any kind of hope.

I know that at this point there are some who are saying, “When Christ returns, He will straighten all these things out. He will overcome all the forces of evil and set up a kingdom in which the righteous shall reign.” While we all do hope for this to happen, we are not too sure whether we are ready for it to come.

In His parable of the return of the goodman of the house in Matthew 24, Jesus warns that if He finds a servant beating his fellow servants, He will give him his place with the hypocrites. There will be weeping and gnashing of teeth. And He asks the question, “When the Son of Man comes, will he find faith in the earth? The faith that believes in the Son on the Mount; the faith that overcomes evil with good, and that puts away the sword for the Sword of the Spirit?”

Is there anything strange in the command to “turn the other cheek”? That is exactly what our missionaries have been doing as they carried the gospel to heathen nations. They have been persecuted, spat upon, killed, in the cause of Christ. But always love has conquered hate. Could the same thing be said of a nation that followed the Lord Jesus, a missionary people? Would such a nation survive, or perish? Jesus himself did not make survival a condition for His self-sacrifice. But He does say, “He that would have his life and take up his cross and follow me, shall save it.”

And now a word regarding our youth. What about the protest of so many of them against war? “Love, not war,” say the flower children. Where is this going to lead? They have heard the Pied Piper of Hamelin calling them to the fields of daisies, where adult violence and selfishness are unknown. They have gone out from among us, speaking of a world not knowing the vanishing words of the Lord. They have not yet appreciated that love in its highest forms of agapeo and philoxenia require a subordination of its lower forms. They are right in saying that a society dependent upon violence and strife and selfishness is in denial of aspiration to peace. Instead, they will find this route a way of mental suicide.

If they would really escape from society’s disunity, repression and ugliness; if they would find the flowers of peace and joy, let them enliven, and join the inner of the Prince of Peace, the Jesus of the Sermon on the Mount. There they will hear the glorious invitation, “Come unto Me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest. For my yoke is easy and my burden is light.” This yoke gives the privilege of pulling together with Christ, for a better world.

Finally a word in favor of those who are “Sensitive in His Service.” When the King comes in the last day to reward His faithful ones, it is the ones on the right who have suffered when others suffered. When others were hungry, they were filled with sympathy. Pathemata, or suffering love, has been a ruling passion. They were “Sensitive in His Service.”

Young people have rights—not the right to everything money can buy, but certainly, as a 17-year-old wrote, “to all the things money cannot buy.”
How Many Sod-House SDB’s?

The Sabbath Recorder is glad to help our people to recall their pioneer days or those of their parents by printing the following notice. The sod-house heritage of Seventh Day Baptists is closely bound up with their religious convictions, which were strong.

Did you ever live in a sod house, a dugout, or an adobe-block building; or were you born in one? Did you ever teach school, attend school or church services in a sod building, or help build one? Or are you a child or perhaps a grandchild of a former pioneer sod-house dweller or builder?

If you can answer “yes” to any of these questions, the Sod House Society of America, Colby, Kans., would like to hear from you. The unique society is making an effort to compile a census of people who have had any kind of personal experience with sod houses, dugouts, or adobe-block buildings, which were once common in the United States, Canada, and Mexico. Their census will also include the descendants of such persons.

If you are a former sod-house dweller or a direct descendant of a family that can claim a part of the sod-house heritage of the prairie-settlement era of North America from 1870 to 1930, the society wishes to have the information to include in a permanent historical record of sod-house dwellers and their families.

To make this survey a success, information is needed from folks in all parts of North America. If you have any information concerning former sod-house dwellers, your report of this will be most welcome. Please tell where the sod buildings were located and give the family names. Kindly send your report to Sod House Survey, Colby, Kans. 67701.

The Sabbath Recorder followed many of our pioneers to their adobe and sod-house dwellings. It would be interesting to print the names of those who are able to report to the Sod House Survey, Colby, Kans. Why not send a copy to Plainfield? An article might be written for our 150th anniversary number the second week of June.

NEWS FROM THE CHURCHES
RICHBURG, N. Y.—A special offering was received on March 15 for One Great Hour of Sharing.

On Missionary Sabbath, March 29, a fellowship dinner in the church parlors followed the morning worship service.

In the afternoon slides were shown of our mission work in Guyana.

The quarterly church business meeting was held at the church Sabbath night, April 5. Plans were made for the coming of Miss Connie Coon who will be with our church from April 15 to the end of May.

—Correspondent

Accessions
ALBION, WIS.

By Baptism:
Rosemary Kathryn Geske

By Testimony:
Mrs. Marion Onsgard

MILTON, WIS.

By Baptism:
Teresa Shaw

Linda Burdick

Glen Johnson

LeRoy Loofboro

Rodney Loofboro

Crusade of the Americas in Brazil

These Brazilians were among 22 who made public professions of faith in Christ during a week of evangelistic services in March, in Aracaju, Sergipe, in northeast Brazil. Pastor Jose Guedes dos Santos, of Maceio, Alagoas, preacher for the Aracaju meetings, is in the background. Four weeks of Crusade of the Americas services throughout Sergipe resulted in more than 110 decisions being registered publicly. (Photo by Roberta E. Hampton)