

JULY 7, 1958

# The Sabbath Recorder

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## OUR BOARDS PLAN THEIR WORK

Three of the major Seventh Day Baptist boards will be meeting on Sunday afternoon, July 20, at Westerly, R. I., Plainfield, N. J., and Alfred, N. Y., to make plans for the future and to authorize their annual statements to the General Conference of work accomplished during the year and tentative budgets for the twelve months ahead. Pictured above are those who attended the April meeting of the Board of Trustees of the American Sabbath Tract Society held in the Shiloh, N. J., Church. The president, Franklin A. Langworthy, is at the extreme left. Four of the ladies were visitors.

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# The Sabbath Recorder

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WOMEN'S WORK ..... Mrs. LeRoy DeLand  
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## Marching Men

Millions of American men now having little connection with the military have at some time in their experience undergone training to enable them to march in units, which is something different from walking with unmeasured stride or strolling in the park. These men know what is required for unison movement. They understand the necessity for rigidly imposed self-discipline and a certain amount of rhythm imposed by much music or martial voice.

All successful marching is marching at attention, by which is meant no talking, no turning of the head from side to side. There is a certain amount of thrill in this simple accomplishment. Practice may make it routine and habitual but the first time one tries it a certain amount of tight-lipped concentration is required under certain circumstances. The editor speaks from recent experience at Camp Drum, N. Y., where he was serving as regimental chaplain for two weeks of annual training.

It was Sunday afternoon, the first full day of training. The general had just finished addressing the men in the crowded theatre. The Division band was stationed on the street as the troops moved out in cadence in a long column. Its march music was strong and clear, almost forcing everyone to keep step. The distance lengthened and only the heavier tones of the drums were audible to the forward elements of the commands. More and more concentration was required. Soon there was nothing but the occasional "Hut, two, three, four" of the unit officer trying to reinforce rhythm of the heavy boots and to tie one unit to the next when they seemed to be losing step. Forward vision was limited to the back of one man's neck. If one saw more, either he or others were out of line. If he allowed his ears to hear things not connected with the business at hand or his thoughts to wander too far, he would begin to lose step.

Nothing is more frustrating to the marcher than to see heads up front begin to bob. An element of uncertainty is introduced and he knows not quite what to do. The thrill mentioned above comes from marching the whole mile without that uncertainty once coming to those

## MEMORY TEXT

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Isa. 35: 4.

ahead of him or those behind who may be guiding on him.

We reflect that Christ is the Captain of our salvation. He has set the pattern, the cadence, the rhythm of the Christian life. He expects us not to lose the step until we reach the destination and goal He has put before us. The Christian Church listened for a brief time to the lofty words of its great "general." It received its marching orders and order of march from Him, "Go ye, into all the world and preach the gospel." It stepped boldly out under the leadership of a band of apostles who had been trained and endowed with power.

Down through the years the column has lengthened until the strong notes of apostolic teaching are but dimly heard. It takes concentration as well as consecration to maintain or to pick up the step which, it appears, many have lost. Fortunately, the record of first-century Christianity has been carefully kept. If there is any question of who is in step and who is not we can be pretty sure by measuring and timing our stride with the original command. This we strive to do. Uncertainty of doctrine has no place; it is devastating to morale and esprit de corps. There can be no conformity to uncertainty; only to truth. Resolutely we remember the drum beat of divine authority, correct every deviation from it, and press with vigor on, believing that God is depending on us to unitedly keep step for the very thrill of it and for the strengthening of the faith of those who follow us in the marching column.

## LUTHER W. CRICHLAW

Rev. Luther W. Crichlow passed away in a Washington, D. C., hospital, Sunday, June 29, 1958. Funeral arrangements have not been completed.

## When the Chips Are Down Man's Heart Softens

For the first time in 46 years in the State of Utah a man was scheduled to die by hanging on June 7 for his crimes. Twenty-one-year-old Barton Kay Kirkman, like others sentenced to death in that state, had a choice of the noose or the firing squads. He was convicted of murder and chose hanging in order to bring adverse publicity to the state. His hold-up murder brought him only \$50.

Throughout his confinement, while waiting for the time of execution, he had steadfastly affirmed to his guards or to anyone who would listen, "I'm not afraid to die." When asked by the State Pardons Board if, in the face of death, he felt remorse for his crime, he stubbornly replied, "No sir, no remorse or anything like that."

It was, however, a different story when death was only two days distant. Then, according to reports, his hands twitched and his smile was noticeably nervous. He was ready to ask for mercy. He still disclaimed remorse but he asked for mercy. Could he be granted life outside a prison in an institution where he could receive mental treatment? The answer was no. He would rather die than spend his life in prison, but when the chips were down, he wanted to live.

The killer's heart softened at the foot of the gallows but not to the point of remorse, repentance, and faith. How many more are like that? Perhaps as many as those who make a false profession of repentance under the duress of impending exacting of justice. In the nature of the case, it is impossible to collect statistics on the genuineness of deathbed conversions except from those reprieved or unexpectedly healed.

Those who have opportunity to minister to the condemned and the dying are duty bound to tell the story of redeeming grace through Christ, praying that true repentance and faith may come ere it is too late. On the day Christ gave His life for the sins of the world, two thieves died; one was pardoned on account of his faith in Christ, the other perished or still awaits divine judgment.

## FREE-BORN MEN

Fortunate indeed are we who can take citizenship for granted and do not have to pay great sums for it. It was not always so. The Apostle Paul, arrested at the instigation of an angry mob of religious bigots in Jerusalem, was about to be scourged by a centurion under orders of the chief captain. "Is it lawful," asked Paul, "for you to scourge a man that is a Roman, and uncondemned?" When the chief captain came quickly to right the intended wrong he said to Paul, "With a great sum obtained I this freedom." The apostle answered, "But I was free born."

In those rugged days, citizenship with its resulting freedom under law was largely an individual matter. It was easy for men to understand the personal freedom from sin which Jesus promised to give freely to those who would trust Him to lead them into the kingdom of heaven. Though our political heritage is far better than in the days of the Roman Empire, our relationship to Christ's Kingdom has to remain the same as when He outlined it in the first century. Our sin is a personal thing. To change our citizenship from the kingdom of Satan to the Kingdom of God requires a personal act of the will, a sincere, soul-stirring swearing of allegiance to the new king, our Lord Jesus Christ.

"Ye shall be free indeed," promised Jesus. Beside the freedom from sin, all other cherished freedoms pale into insignificance. But flowing from this blood-bought liberty comes the desire to see all others free also. Christianity produces a new regard for the rights of men. It changes governments, curbs tyranny, and strives to produce peaceful methods of settling disputes. On Independence Day we do well to launch new campaigns for the greatest freedom and the blessings that follow it.

### SABBATH SCHOOL LESSON for July 19, 1958

Justice Begins at Home

Lesson Scripture: Eph. 5: 21-31; 6: 1-4;  
1 Tim. 5: 8.

## Executive Secretary

### A Story and British Guiana

Once upon a time the Whipple family of five — father, mother, Jack (13), Ella (10), and Timmy (7) — lived in a small town in the Midwest. One day Timmy, who was just beginning to read and who also enjoyed his Sabbath School class each Sabbath, came to his father and said, "Daddy, may I have a Bible like Mrs. Smith's?"

Father questioned a bit and found that Mrs. Smith, Timmy's Sabbath School teacher, had a beautiful large Bible containing many pictures and other helps and that, no doubt, it had been quite an expensive Bible. Father suggested that the family talk about Timmy's request when they had their family time together that evening.

Everyone agreed that Timmy's request was certainly one that they would like to see granted. Money in the Whipple household was not very plentiful and often it was difficult to keep everyone provided with the necessary things, such as shoes and clothes and food. So Timmy was told that as soon as enough extra money could be saved they would see that he had his Bible.

Jack had a paper route and the next time he made his collections he came bringing a quarter to his father, saying, "Dad, this is to go toward Timmy's Bible."

Ella brought ten cents from the fifty she had earned watching Mrs. Jones' baby one day and gave it to her mother toward the Bible. And so it went on for several weeks.

Then came the early summer and one night the family was talking about what the children might do over the vacation time to help augment the family income. Jack said he thought if they had a lawn mower he could mow lawns and earn quite a bit.

The family began to figure how they might possibly manage to get enough money together to buy the lawn mower. After considerable calculation they decided they had all but \$8 of what was needed. Someone remembered that \$10 of the \$15

that was needed for Timmy's Bible was on hand. Three members of the family were quite sure that \$8 of that \$10 should be used to immediately purchase the mower so that Jack could begin to contribute to the income so that eventually not only the Bible but other worth-while things for the rest of the family could be purchased.

Timmy didn't see it quite that way. He had put practically all that he had earned over the last several months into the Bible fund and he felt quite strongly that it should not be used to buy a lawn mower.

At Conference in 1955, the report of the Missionary Interests Committee which was adopted by the Conference contained the following statement: "We would commend the Missionary Board for its effort to send a full-time worker to British Guiana as soon as possible and call the attention of the General Conference to the need in the near future for securing a person who might be training to go when sufficient funds would be available (underlining mine). Looking toward such, we recommend that an item of one-half the estimated transportation expense to the field (\$500) be added to the Missionary Society budget for 1955-56 and that the society be requested to go ahead with plans for securing and preparing the right ones to go."

The above words, of course, might be variously interpreted by different individuals. We would imagine that the people of British Guiana might interpret them to mean that it would probably be not too long before a missionary would come to them. An amount was put in the budget allocated for the sending of a missionary. The amount for British Guiana in the 1955-56 budget was \$3,680 and in the 1956-57 budget was \$6,000. Many contributed to the total Our World Mission program expecting that a certain portion of their money would go for the work in British Guiana. A few individuals and churches designated funds especially for that work. A couple was sought out and at Conference time last year was prepared, after one term of special training, to go on the British Guiana field.

After very careful consideration of con-

templated financial resources and much prayer, it seemed wise to the Conference last year to adopt a budget that could very probably be fully met. This would insure that all missionaries now on the field could be fully and promptly paid and that all planned work could be entirely accomplished. So it was decided to leave out of the budget any amount for British Guiana.

Now there seems to be a sharp difference of opinion as to whether that action was a postponement of sending a missionary to British Guiana or if it was a decision that intimated the inadvisability of sending a full-time worker there at all. Somehow this difference of opinion must be prayerfully considered and some sort of agreement reached.

The couple who was ready to go last year is no longer in a position to go if there were money available. Perhaps God will move in the hearts of another couple with a definite call to undertake work in British Guiana. If partial support of the project could be obtained on the field, would this be an answer to the dilemma? Prayer and thoughtful consideration by every member of the General Conference is needed as we await the recommendation of the Missionary Board on this matter.

Perhaps the story begun above should now be concluded. The Whipple family took up a discussion of the worth of various Bibles. It was agreed by all, Timmy included, that what was really of value about a Bible might be had in one that did not cost so much. Consequently a \$5 Bible was purchased for Timmy, the other \$5 in the fund went toward the lawn mower which, with a little added sacrifice, was purchased immediately, and Jack, with enthusiasm and zeal, added a sizable amount over the summer to the family income.

"Please renew my subscription to the Recorder. I am enjoying it and passing it on to a friend who feels she cannot afford it, and her married daughter reads it also before it is returned to me, so it is doing more than double duty."

# President's Column

## Conference Program FORWARD IN GROWTH

The latter part of our Conference theme is directed to us as laborers for God, those whom He has called into His vineyard to help in the proclaiming of the Gospel of Christ. The working order is to evangelize the world, beginning at home and reaching out in ever-widening circles of love.

Our boards and agencies are our arms reaching out for us in the name of Christ. Their programs at Conference will share their vision, and we will go forward as we are able to share it and to support it. They will challenge us with a work which is yet beyond us. The committee reports will share with us the thought which those whom we have chosen have put into the area of work under their direction.

The Women's Board is to have a workshop on Wednesday afternoon. Three workshop areas are to be before us on Thursday afternoon. Each one may choose his field of interest: Ecumenical Relations will give us an opportunity to explore the cooperative work of Christians. Stewardship will give us the opportunity to explore the areas of stewardship and ways to promote it. Planning the Church Program will challenge us with the purpose of the church and give opportunity to explore ways of planning a program to fulfill these purposes.

Our participation in the committee meetings and in the business sessions of Conference will reflect the thinking of our people on the work that is before us as a denomination. To those to whom we have entrusted responsibilities, it will give direction as to the forward growth which may be ours.

### SOUTHWESTERN ASSOCIATION

July 10 - 13, 1958, at Edinburg, Texas

Pastor James Mitchell, Moderator

Theme:

"Faith and Power  
in the Christian Church"

The Seventh Day Baptist Church is located at South 4th and Hill Drive in Edinburg.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Pre-Con Fee

After further consultation, and since the Pre-Con period will not end until after breakfast, Monday, August 11, the fee per camper has been set at \$11.00. Every effort will be made to have the campers on the Conference grounds in order for them to attend the first session of Conference.

Counselors added to the Pre-Con staff are Miss Carol Harris and Mrs. Denise Green.

Registration blanks have been sent to each pastor, and it is quite necessary that they be filled out and returned as soon as possible so that our hosts in the Pacific Coast Association can plan for transportation to and from the camp, as well as food and accommodations.

Pre-Con Retreaters who plan to attend General Conference should send in a separate registration to Mrs. Albyn Mackintosh, 4376 York Blvd., Los Angeles 41, California. Do it right away.

### Aims of the Seventh Day Baptist Youth Fellowship

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education adopted the following aims at a regular monthly meeting. The final acceptance depends on the approval of the General Conference Committee to Review Youth Committee Work.

1. To seek after the "truth that makes you free," and to follow it wherever it leads.
2. To emphasize the necessity of a personal relationship with God through Jesus Christ, and to encourage growth in the Christian faith.
3. To strengthen belief in the Bible Sabbath, and to learn ways of using it to the glory of God.
4. To create interest in a discipline that will foster Christian witnessing in all avenues of life.
5. To promote evangelistic endeavor.
6. To plan meetings that will challenge members to a greater participation in the church program.
7. To develop intelligent participation

in church, community, and world affairs.

8. To develop Christian friendliness and to encourage participation in all the activities of the Seventh Day Baptist Youth Fellowship.

(Any comment by any Seventh Day Baptist on the above aims will be welcomed by the Youth Work Committee.)

### The Beacon

The Youth Work Committee voted to have the **Beacon** edited under its supervision for the coming year, and Mrs. Denise Green has agreed to act as editor. Mrs. Green served as co-editor for two years while a student at Milton College and is a June graduate of Alfred University.

A **Beacon Extra** will be sent out from the Board of Christian Education office previous to Pre-Con.

### WESTERN ASSOCIATION

Outstanding on the program of the Western Association which convened at the First Alfred Church the weekend of June 20 were the addresses by the missionaries, Miss Beth Severe, Miss Joan Clement, and Miss Jacqueline Wells, as well as the address by the executive secretary, Mrs. R. T. Fetherston.

By-Laws that set up several permanent committees were adopted.

Officers elected at the annual meeting of the Western Association are: Don Stearns, moderator; Pastor Doyle K. Zwiebel, vice-moderator; Mrs. Anna May Langworthy, recording secretary; Mrs. J. Paul Green, asst. recording secretary; Mrs. Fred Pierce, corresponding secretary; Mrs. Thelma Cowles, treasurer; Mrs. Sylvia Carr, Women's Board representative; Dean A. N. Rogers and L. Eugene Reynolds, members of the denominational Nominating Committee; Mrs. E. O. Reynolds and Mrs. A. N. Rogers, members of the denominational Vocational Interests Committee; Milford Crandall, Don Stearns, and Paul Baker, trustees for three years.

The next semiannual meeting will be with the Hebron Church; the next annual meeting at the Little Genesee Church.

— R. E. Z.

WOMEN'S WORK — Arabeth M. DeLand

### Widen Your World with Books

The reading program of the Women's Board is now two years old, and interest is growing. In the latest Newsletter, we have an additional list of forty books for inspirational reading, as well as the list of mission study books from the Friendship Press. Since the Middle East is so much in the news now, this is a very timely subject for us to be studying. The Middle Eastern nations have long been dormant, so we should try to understand the changes taking place and find out the opportunities for the Christian Church. The purpose of the home mission study, "Christian Concerns of North American Neighbors," is to examine our mutual interests and concerns, with the aim of creating more intelligent neighborliness and a more able mission.

Credit in points is given at the end of the year for all books read, as well as credit for daily Scripture readings and religious publications. Last year, anyone who acquired more than 400 points was considered an "honor reader" and received a special award. The society having the highest points per member average received a card of congratulations. Beginning June 1, we have raised the goal to 500 points for the coming year.

Several inspiring reports have already been received. Two of our women have read the entire Bible to their husbands who are nearly blind. Two other women have read the entire Bible using records and the Braille Bible. The highest credits reported so far, show that two women are tied with 905 points, and another has 870 points. Letters received indicate an increasing interest in better reading, for which we are very pleased.

This year we have included more books for youth, hoping to encourage the young people to spend part of their leisure time with worth-while reading. We feel, too, that mothers should receive credit for good books that they read to younger children. A more complete report will be made at the annual meeting at Conference. — Mrs. Walter Wilkinson, Chairman, Christian Culture Committee.

## THE KINGDOM, THE POWER, AND THE GLORY

By Rev. Luther W. Crichlow

(Condensation of sermon preached at the ordination of Donald E. Richards, pastor of the Ritchie and Middle Island, W. Va., Churches.)

Now what verse of Scripture shall we choose as the focal point about which to center our thoughts on this solemn occasion? We could choose any of several, but for the sake of brevity and of swift decision let us choose words from the prayer which our Lord taught us, which is more familiar to us than our own names. The words are the closing ones found in St. Matthew's version of the Lord's Prayer: "For thine is the kingdom, the power, and the glory, for ever!" It is debatable as to whether our Lord actually uttered these words when He originally taught us His prayer, for they do not appear in St. Luke's version (11:2-4) or in the older manuscripts of St. Matthew's Gospel in the Greek, Latin, and Aramaic. Apparently some redactor of a long-ago time decided these words would round out this Lord's Prayer and help to make it more meaningful for us, as indeed it does.

These closing words of the Lord's Prayer as we learned them at our mothers' knees: "For thine is the kingdom, and the power, and the glory, for ever. Amen" are a doxology, a paean of exultant joy, a hymn of ascription and praise, a great "Praise God from whom all blessings flow!" They sum up and cap off the various thoughts communicated to us in the prayer. They round it out and become an integral part of it. Pastor Richards, Jesus promises you, and we can promise you after His example, that if you faithfully follow in His footsteps, if you hold fast to the faith once delivered to the saints, if you remain faithful unto death, then before God and the presence of this congregation yours indeed shall be "the kingdom, the power, and the glory"! Let us consider these three aspects of this closing doxology of the Lord's Prayer.

### God's Kingdom

In this same Gospel of St. Matthew is recorded the story of the temptations

to which Jesus in the glory of His young adult manhood was subjected. All young adults, men and women, are subject to these same temptations. In one of these three temptations, as recorded in St. Matthew 4, the devil takes Jesus up into "an exceeding high mountain" and shows Him all the glittering kingdoms and glory of this present world and promises Him all this political pomp and power, fabulous beyond all compare, if our Master would but fall down prostrate and worship at his (the devil's) feet. This was a very real and a very powerful temptation to Jesus; it can be and is the same when it comes to a young man today. Not only does it come once, but it comes over and over again, not only when one is a young man, but when one is middle-aged, and when one is old. After deep and quick thought, Jesus gave the immediate answer, "Get thee hence, Satan," or, "Get thee behind me, Satan."

Pastor Richards, you, a young man, have proved yourself to your people so that they have decided, under God's leading, to call you now to be ordained. You must come to terms with the things and the powers that be of this world. Unfortunately, neither you nor we can live and work on this earth and board in heaven. You have a wife and children to support. You have a position and an honor in this church and in this community to live up to and maintain. Calls for mercy and for love and help, sometimes so distressing that they will tear your very heart out (if you let them), will come to you over and over again. After the example of our Lord, you are often going to have to minister to the physical man, to minister the loaves and the fishes, before you can minister to the spiritual, for it is a truism of our business today as it was in the Lord's day that frequently you will not be able to minister to the spiritual man until you have first ministered to the physical man. Your

people might as well face this fact here today and do something about it. But regardless of what they do or do not do, you may, with the Apostle Paul, and with so many of our Seventh Day Baptist ministers, and with so many ministers of small denominations, have to get out and earn money to support your wife and your family and to answer the calls that are coming and will continue to come to you for physical help, with a job not related to the professional ministry at all. This should not be, but again we are not talking of things as they should be, but of things as they are, of coming to terms with the kingdoms of this world.

In your career as a minister of the living Gospel you will often be faced with the kingdoms of this world, with the things and matters of the world. Sleeping or waking they will never be far from you. You will have to be the head of your family, mutually helping your wife and she you, both of you training up your children in the nurture and fear and admonition of God. Your children, especially your boys, will be children like any others. Please let them be themselves and train your people to treat them so. They must live their own lives and if, in the providence of God, they decide for themselves to enter our ministry, you will be thrice blessed. You will have to be all things to the members of your flock and to your community — in the best and highest sense of the terms: father of the orphans, husband to the widows and the women with no men of their own, policeman to those who cannot otherwise discipline their lives, chaplain to the military men and to those in prison. You will have to hear tales of ruined lives that will turn your hair. Yet while never condoning sin nor showing your horror of what sin can do to undisciplined lives, you must ever love the sinner, no matter what. In this day of recession when so many persons are suffering the pangs of hunger and lack even the bare necessities of life, when despite this the prices of food and of the staples of life are steadily rising, you must ever give the cup of cold water in His name. And with all, you must ever remember that God's Kingdom is not of this world. You must ever remember to

seek first God's Kingdom, then all other things that are necessary to the successful carrying out of the mission you are assuming today by this public ordination will be added unto your life in God's own good time.

### The Power of God

Next, let us briefly consider the power of God. The first verse of Genesis starts off our Bible with these words:

"In the beginning God created the heaven and the earth." The Gospel of St. John starts off thus: "In the beginning was the Word, and the Word was with God, and the Word was God." We serve a God who is the creator of the world and of the universe as well. Let me ask a question just here: Do you think that God can understand radar or a man-made satellite orbiting out to and around the planet Jupiter and sending back pictures of that giant planet to the earth? Do you? Of course God understands both, and mysteries man has not yet dreamed of! God's power is limitless. God created the earth, the heavens, and all that in them is. He did more. He also created man out of the dust of the earth. Out of about ninety-eight-cents worth of chemicals and electricity did God form the mortal clay that is the body of man. But God did more than this. Into that body of clay did God breathe, or inspire, the breath of life and man became a living being. Confining that great river at Boulder Dam or unleashing the fury of ten hundred thousands of millions of trillions of devils in the hydrogen bomb is power, but it is as nothing compared to God's creation and inspiration of lifeless clay into a living being.

You must never rest satisfied until God breathes power upon your ministry and you become a power for good to this sin-cursed world. Men of this world think of power in different terms. Some think power means political power, some military power, and still others the power that comes to him who has limitless supplies of money at his control. Power can be, and is, measured in terms of these various denominators, but this power is as nothing . . . in the presence of Him who could take a stubborn, resourceful enemy

such as Saul of Tarsus and turn him into such a warrior for God as St. Paul the Apostle became. It is as nothing in the presence of Jesus Christ who took the woman caught in adultery and sent her out cleansed from her sinning to live her life for God.

You must ever covet, or desire earnestly, the gift of power from God. You can help yourself. You can be concerned about your own spiritual life to keep it constantly renewed. You can read and study your Bible, the Word of God, until it becomes second nature to you, and the timeless truths therein constantly renew themselves to you day by day. You can pray, you can wrestle with God as it were, until God has to answer your importunate petitions. . . . But you are not only to meditate and study and pray; you are also to get out of your study, out into the world of men where opportunities for giving the cup of cold water in His name will ever and constantly present themselves to you.

#### The Glory of God

Finally, let us consider the glory of God. God is glorious beyond compare. Of this blessed effulgence of the presence of God the Prophet Isaiah sings:

"And one (angel) cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6: 3).

The poet, Reginald Heber, sings of God's glory thus:

Holy, holy, holy! tho' the darkness hide Thee,  
Tho' the eye of sinful men Thy glory may  
not see;  
Only Thou art holy; there is none beside Thee,  
Perfect in pow'r, in love, and purity.

God is glorious beyond compare. Jesus left His eternal glory, came down to this sin-cursed planet, and took on Him our flesh and its infirmities. Our Lord came to terms with the kingdoms of this world and dedicated His life to fighting the evil in the world wherever He found it. Our Savior's earthly ministry was filled with extraordinary power from beginning to end, and never did a man teach and speak as He did, and never did a man do the deeds for the good of others that He did. And our Master found glory in this

life and He now sits gloriously on the right hand of the Creator of all, making intercession for you and for me.

If you come to terms with the kingdoms of this world in the same way in which Jesus your Master came to terms with them, if you covet for your ministry the power that it should and must have, then your ministry will be filled with glory from beginning to end, and the very gates of hell shall not be able to prevail against you! Oh, you will have your troubles, and you will have your moments of discouragement and cheerlessness. You will cry in the night hours with your Master, "My God! My God! Why hast thou forsaken me?" Temptations of all sorts will assail you from every point of the compass. But despite all this, there will be glory in your life and whatsoever you lay your hands to shall prosper, perhaps not in the way you expect, but it shall prosper. Your wife, your children, the people of your flock, wherever your ministry may lead you, and the friends in the communities where you shall live, all of them in God's own good time will bring glory to you.

Yes, we only pray that throughout your profitable ministry, wherever you may be called upon to serve, you shall never forget this great doxology ending the Lord's Prayer that you learned at your mother's knee. May your ministry be profitable for God's and Jesus' sake, and for all our sakes. When you shall have finished your life's work, may those you leave behind you have cause to bless your memory. May you be able to say, with the Apostle Paul:

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at this day: and not to me only, but unto all them also that love his appearing (2 Tim. 4: 7, 8).

We close our reciting of this prayer with that wonderful doxology ascribing majesty to God Almighty: "For thine is the kingdom, and the power, and the glory, for ever. Amen." If you prove faithful and true to the holy calling wherewith you are being ordained of God Almighty and Jesus Christ His Son and

#### Camp MILES

Southwestern Association Camp MILES was held this year at Chemin-A-Haut State Park in northern Louisiana from June 8-15. The 26 campers present lived up to the "miles" part of the name again as usual — they traveled 21,240 miles to camp and back. Also quite significant to us was the fact that 8 of the 9 churches and fellowships in our association were represented. Staff members were Pastor and Mrs. Marion C. Van Horn, Mrs. Austa Coalwell, Paul Beebe, Floyd Coalwell, and Miss Janet Van Horn.

The camp theme and theme song, "Live Christ," were emphasized especially in the Alone Hour and vesper programs and were climaxed in the all-camper planned Sabbath service. Campers participated in two morning classes, one on the Sabbath and one on the Gospel of John, as well as an afternoon workshop on Youth Work in the Church. Recreation consisted of softball, badminton, volleyball, ping pong, croquet, swimming, and a rollicking program of skits, challenges, stunts, games, or slides each night at the campfire program.

Beautiful weather, a busy program, and a good camp spirit all contributed to a wholesome SDB fellowship that caused everyone to have a grand time and a wonderful Christian experience that will be long remembered. Nothing but the traditional consecration service around the campfire could have provided a more fitting ending to such a wonderful week and here, as the ashes of former campfires were sprinkled on, came the time of deepest fellowship and devotion. Every camper took part in the fagot service with the prayer that each might live up to the MILES motto: "May I Live Ever Steadfast." We are truly thankful for our wonderful camp experience, and may the fellowship that we had there continue with us throughout the year to come, so that each of us may "live Christ" better.  
— Janet Van Horn.

your Master, then we can promise you that yours shall be God's Kingdom, and God's power, and God's glory, for ever and ever. Amen.

MISSIONS — Sec. Everett T. Harris

#### Understanding Ourselves and Our Mission

(Excerpts from Study Booklet by the Department of Research of the Division of Foreign Missions NCC.)

(Continued from June 30 issue)

If the first thing we learn in self-examination before God is that we are sinful, the second is that we have a lot to learn. Our picture of Jesus Christ will not be complete until all these cultures have seen Him from their perspectives.

What we have to do is precisely to let the Gospel loose in the world. Only the Gospel can fill the emptiness both in the bodies and souls of men. We must meet them, not in the pride of culture or of religion, but in gentleness and humility and respect, as brethren for whom Christ died. We cannot lay down our conditions for their introduction to Jesus Christ. If we simply make Him known, and make as plain as we can the meaning for us of the apostolic witness, they will discover for themselves who He is.

The Gospel is news that something good has happened — that something has really happened in what happened. It is so good that things will never be the same again for those who hear of it. We do not introduce Jesus to men as a mystical presence abstracted from the Jesus of history. Rather, we present Him in the context of history as Lord of history and of men.

What about the problem of communication? There is no simple answer. There must first be meeting, a meeting as persons, as equals, as brethren, and empathic meeting of minds, without pride or condescension. Second, there must be an intimate understanding of what we wish to communicate, so that the essential is not confused with the peripheral. Third, there is needed on our part the recognition that communication is a reciprocal affair; we cannot communicate except in community, and we must be ready to listen. And finally, there must be the integrity of commitment to the message we bring.

It is frequently said today that man's knowledge of the physical world and his

ability to manipulate its forces have out-run his moral and spiritual development, and that this explains the moral paralysis of western societies under the combined threat of aggressive Communism and the hydrogen bomb. It could be more truly said that recent scientific discoveries have brought sharply into focus what has happened again and again in man's long history on the earth, when new knowledge has been put into the service of man's perpetually evil will.

Those who cry out for a revival of religion as the only hope of stemming the advance of Communism may be horrified at the suggestion that a revival of authentic Christianity would cut away the easy assumptions of their own man-made world. It would cast down the mighty from their seats and exalt the humble and meek. It would fill the hungry with good things, and send the rich empty away. It would condemn our idolatry of secular values, our racial and national pride, our lust for power. It would expose the hollowness of the pretense that we walk humbly before the God of the covenant community, and really believe in the kind of blessedness which the Beatitudes describe. It would show the Church how far short she has come of fulfilling her calling as the People of God in the day of His appearing and His Kingdom.

In her own corporate life the Church must demonstrate the meaning of community if she is to speak with any moral authority to the people of the world. She can have no distinctions within her membership that are based on racial, cultural, or class distinctions. The western Church needs to receive missionaries as well as to send them, that her own life and that of the nations where she has long been rooted may be renewed through the insights of those from other lands to whom Christ has spoken. We must learn that all people stand together under God's judgment, that our fears and hatreds and antagonisms stem from our willful rejection of the way of the Suffering Servant who died upon a Cross.

The mission is one mission because the Church is one Church. That Church knows her identity and her calling as a

People of God, although she has come so far short of realizing in practice what that knowledge implies. She sees, at least as in a glass darkly, the meaning of what is happening in our time. Where Christ is present, life finds a pattern and a depth commensurate with God's purpose for mankind. The Church is not a nation rooted in a particular territory; she is a people moving forward, slowly and sometimes painfully, toward a land of promise. The Lord requires of us mobility, responsiveness, forwardness of mind, understanding.

We must understand the world in which we live. We must understand the urgent relevance of the Gospel for such a time as this. Once more God's time for His Church has come. We have heard His summons — "Go, tell this people," and we must obey.

### Nyasaland Mission News

(From Rev. and Mrs. David C. Pearson)

God is good! We rejoice in His goodness and delight in reminding you that God still cares for His own, even to the far ends of the earth.

We wish that it might be possible for all of you to visit our field of labor and see for yourselves — the land, its people, their poverty and spiritual darkness. Your hearts would be touched, we are sure. We who live on the field of battle month after month are apt to become rather calloused to it. God forbid; how human we are!

Recently we read in the *Moody Monthly* a suggestion that Christian laity seek to tithe their working years by serving a period of time on the foreign field. A man anticipating devoting forty years to a profession, business, or trade would spend four years doing on the mission field what he was trained to do. A trained teacher would teach; a businessman could handle business administration; and the tradesman could practice his trade — all to give to the work of the church. We commend such a plan and wish that some of you might take it to heart. Not expecting any colossal migration, we offer to feed those who come out.

Pastor Witness Mankhanamba, our mis-

sion station pastor since August of 1957, is doing a fine job, better than we are capable of doing. He is extending our Gospel witness by getting out into the villages, taking comfort to the bereaved and cheer to the sick. We missionaries are often confined to the station.

By the time you receive this bit of news April will be past and May begun. May will be a full and interesting month for us here. Early in May our co-worker, Victor Burdick, will join us in a trip to the Central Province. He plans on staying there for two weeks before returning to Makapwa by train. We Pearsons fortified by some of the African brethren will journey onward after a few days there, stopping next at a meeting of the Nyasaland Christian Council. As a small mission we are allowed two representatives to this council, which will convene at Mkhoma Dutch Reformed Mission on May 7 and 8. Our Pastor Lookson Notale will be our African representative.

After this, we will go on to the Northern Province and visit among our churches there, which will probably take us the remaining part of the month. Pray that each endeavor may be acceptable unto God and bring needed fruit into His harvest.

This year we have been more closely connected with the school in the absence of our former principal, Miss Joan Clement. We have enjoyed it, but have also seen perplexing problems. It is indeed a challenge to have these boys and girls among us, realizing that they will soon be out in the hard, unsympathizing world to face their life for themselves. Oh, that our lives might reflect the true light of Christ to them, and that we might create in them a real desire to forever be faithful unto our God. Pray for our students, especially the ones who will be leaving after this year, and pray for us that we might know how best to strengthen them.

David has been presenting "Salvation in the Old Testament," along with general "Old Testament History," in the Standard V Bible class. Bettie has been guiding the girls' homecraft and sewing classes, as our former girls' handwork teacher has

gone to take midwifery training. How interesting it has been to note the abilities of the different girls in sewing, and their love for it. For the year's work, each girl is making at least one article for her home, one item of clothing for a baby, and one for herself. These are simplified or advanced according to the Standard. (Standards equivalent to grades three to seven are included.)

Our Debby Jean, now almost two and a half years old, is indeed our starlight and mischief-maker combined. Her talk is made up of certain words in Chinyanja, certain in English, plus an amount of her own gibberish.

We are upheld by knowing your prayers are with us, and God, who hears, is mighty.

### Indigenous Church

"The free use of foreign money to support native churches is more detrimental to the church across the years than the seemingly harsh policy of no financial assistance." — Harold Lindsell in *Missionary Principles and Practice*.

### See You There!

The things you will benefit from Pre-Con are unlimited. The first thing you will do is meet new friends and renew old friendships.

You will benefit by attending classes.

You will enjoy sitting around a big campfire singing and participating in Christian fun.

You will enjoy mealtime because the food is good, but also, it is a time of relaxation.

Recreation is a time of fun and excitement.

The study of the Bible with boys and girls of your own age is a thrilling experience.

You will truly enjoy participating with other Seventh Day Baptist boys and girls from other states.

You will never forget the comradeship you will experience from attending Pre-Con. See You There!

— The Gregory Twins.

## Pentecost and the Church's Present Task

J. Robert Nelson, Th.D.\*

It was nine o'clock on the morning of the festival day of Pentecost, and people suspected Jesus' disciples of being drunk. What else but inebriation could explain the strange behavior of the men who lately had followed the crucified rabbi? Having lost their leader, they were drowning their sorrows in new wine! Thus they babbled like men possessed of spirits.

Not evil spirits, nor alcoholic spirits, but the Holy Spirit of Almighty God! So testified St. Peter, as he responded to the crowd's mockery. The long-remembered prediction of the Prophet Joel, known to all Peter's hearers, was at last being fulfilled. The more recent prediction, known only to the disciples for two months, since Jesus had promised that God would send the Holy Spirit, was likewise being realized before their eyes. So also in the tongues of flame about the disciples' heads was fulfilled the word of John the Baptist, who had declared that the One coming after him would baptize in Spirit and fire. So also the dispersion and estrangement of sinful men, one from another and all from God, as retold from generation to generation in the story of the Tower of Babel and the confusion of languages, was now on Pentecost in Jerusalem brought to an end by the Christian Galileans who spoke the tongues of "every nation under heaven."

On this decisive day, long anticipated and always remembered, there came to dwell with men the Spirit of the living God. He was the very Spirit who had brooded over the chaos at creation, who had spoken by the prophets, who had empowered Jesus the Christ to live His unique and redemptive life. Henceforth mankind could never be the same as

\*The Rev. Dr. J. Robert Nelson assumed his duties as dean of the Vanderbilt Divinity School last September. At 37 he is one of the youngest deans in the nation. From 1952 to 1957 he was on the Geneva, Switzerland, staff of the World Council of Churches as secretary of the Faith and Order Commission.

before. The task of the disciples, and of all Christian people in succeeding ages, was to tell other men and women why this day of Pentecost was an irrevocable turning point in man's history.

Pentecost is often observed as the "birthday" of the Church. This is only partly true to say. The Church did not begin then. God had called His own People centuries before. The Son of God, redeeming God's People, had chosen His community's nucleus some months before. So the Church was in embryo until its true birth on Pentecost. Or, as some would prefer to say, until the Church was born and baptized on that day. From that day on, the Church drew its "breath" and was constantly "inspired" by the divine Spirit, who, like the wind in Jesus' analogy, could blow where He willed.

From that day on, men and women, who like all creatures had been "born of the flesh," were enabled by God to be "born of the Spirit." It was the Spirit who enabled persons to speak the Gospel of Christ, and He again gave power to the hearers and converts to make that all-important confession of faith, "Jesus is Lord." The Spirit incorporated the believers into Christ's continuing life through the act of baptism. Unto them the Spirit gave His gifts for their personal well-being and for the upbuilding of their communal life. Henceforth the "fruit" of the Spirit's work was discerned in the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control of the lives of Christian people.

The Spirit constantly helped them in their weaknesses; and when they struggled to find the elusive word of prayer, He already was interceding for them. To those who had been divided from one another, as natural men are, the Spirit gave a new unity to be maintained in the bond of peace. To those who had been without hope and without God in the world, the Spirit granted a hope for the fulfillment of righteousness in Christ's Kingdom. And the life-giving Spirit, by whose power Jesus Himself had been raised from the death, exerted the same power to give eternal life to all who believed. . . .

It is only by the Spirit's power that the

Gospel is preached and believed. Only when He is present and effective in a congregation of Christians does the true and distinctive life of the Church become manifest through the scaffolding of ecclesiastical organization and the ornamentation of much so-called "religious activity." Through the inner testimony of the Holy Spirit in our hearts and minds do the words of the Holy Bible become not only passages of literary beauty and counsels of moral guidance, but assurance of personal salvation based upon God's power and love. Without the Holy Spirit the Church dies. Without the Spirit in the Church, our individual lives fall away from the sustaining grace of God.

In this day of world-wide revolution, upheaval, uncertainty, fear, and strife, we Christians are quickly learning that the mission of the Church is far more than the vocational concern of people called missionaries. The persuasive and unrelenting proclamation of the Gospel of Jesus Christ, and the extension of the worshiping fellowship of the Church, are clearly the business of every sincere Christian. It is no exaggeration to declare that the ultimate peace of this threatened human race may depend upon the effectiveness of the Christian mission. Likewise it is sure that the irresponsibility of one Christian or of one congregation may have an abiding and detrimental effect upon particular persons who might otherwise have heard and believed the Word of salvation.

With the rapid increase of the earth's population at the rate of nearly 30 millions a year, we Christians of the world are a diminishing minority. With Communism on the march, ancient Asian religions surging ahead, and the disease of Western secularism spreading like an epidemic, the Church has opposing it today a massed enemy of staggering power. Certainly the lines of Christians would crumble and fall into retreat except for one thing: the continuing presence since Pentecost of the Spirit of God. In this hour of fierce testing, the Holy Spirit gives the Church power for advance in its mission. As the ancient martyr Ignatius declared of Him:

It is He which giveth eloquence and utterance in preaching the Gospel; it is He which openeth the mouth to declare the mighty works of God; it is He which engendereth a burning zeal towards God's Word, and giveth all men a tongue, yea, a fiery tongue, so that they may boldly and cheerfully profess the truth in the face of the whole world.

For all the varieties of functions and services in each church there are members with special gifts; and these have to be employed in the upbuilding of the church as a community. But whence come these gifts? Not from some natural aptitude, but from the Holy Spirit. All the necessary talents for the growth and renewal of the Church, wrote St. Paul, "are inspired by one and the same Spirit, who apportions to each one individually as He wills" (1 Cor. 12: 11). . . .

A Swedish missionary, Mrs. Winqvist, made the translation into Tigrinya for use in Eritrea. A translation into Nda, a language used in Southern Rhodesia and Mozambique, was prepared in conjunction with the Swiss Bible Society by the Rev. C. J. Dotson. Miss R. Horton made the translation into Kamba for use in Kenya.

— E. P. S.

### SDB Group Enjoys Outing

The ZYW Class of the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., enjoyed a picnic outing that took the form of a camp clean-up project. The affair was held at Lewis Camp in the Tomaquag Valley, and began with a picnic lunch served to more than 30 class members and their families. Following the meal, the group pitched in to clean up the camp buildings and grounds preparatory to the summer season, when the facilities are used by the Eastern Association of Seventh Day Baptist Churches for religious youth camps.

Rev. Charles H. Bond, pastor of the church and chairman of the Association Camp Committee, was in general charge of the affair, with George H. Utter, class president, handling the work assignments. Mrs. Loren Osborn and Mrs. Charles H. Bond served as refreshment committee in planning the picnic lunch.



**OUR WORLD MISSION**  
**Statement of the Treasurer, May 31, 1958**

**Budget Receipts**

	Treasurer's May	Boards' 8 mos.	Treasurer's May	Boards' 8 mos.
Balance, May 31 ..\$	44.48		177.00	25.00
Adams Center ..	118.66	849.44	Los Angeles ..	1,449.00
Albion ..	65.13	392.37	Los Angeles, Christ's ..	15.00 90.00
Alfred, 1st ..	743.70	3,784.47	100.00	35.00
Alfred, 2nd ..	244.90	1,251.98	9.85	80.00
Associations & groups ..		170.87	444.41	
Battle Creek ..	624.44	4,571.11	100.00	
Bay Area ..		27.00		
Berlin ..	46.59	701.80	83.95	
Boulder ..	81.13	713.81	35.00	
Brookfield, 1st ..	136.50	609.62	20.50	
Brookfield, 2nd ..		213.11	30.50	
Buffalo ..		100.00		
Chicago ..	389.00	1,244.00	120.00	
Daytona Beach ..	147.25	531.25	29.48	
Denver ..	46.50	477.46	25.00	
De Ruyter ..	139.00	704.00		
Dodge Center ..	143.97	792.18	10.00	
Edinburg ..		211.00		
Farina ..	31.00	148.00		
Fouke ..		107.75		
Friendship ..	40.00	178.00		
Hammond ..	10.00	10.00		
Hebron ..	68.74	260.44		
Hopkinton, 1st ..	78.35	1,088.70	100.00	
Hopkinton, 2nd ..	48.00	252.00		
Independence ..	113.00	741.00	75.00	
Individuals ..	76.00	2,574.00	651.50	
Irvington ..		655.00		
Jackson Center ..	20.00	20.00		
Kansas City ..	20.00	140.00		
Little Genesee ..	25.00	366.12	21.00	
Little Rock ..	25.00	25.00		
			\$7,316.36	\$57,280.30 \$2,597.19

**Treasurer's Disbursements**

**Non-Budget Gifts**

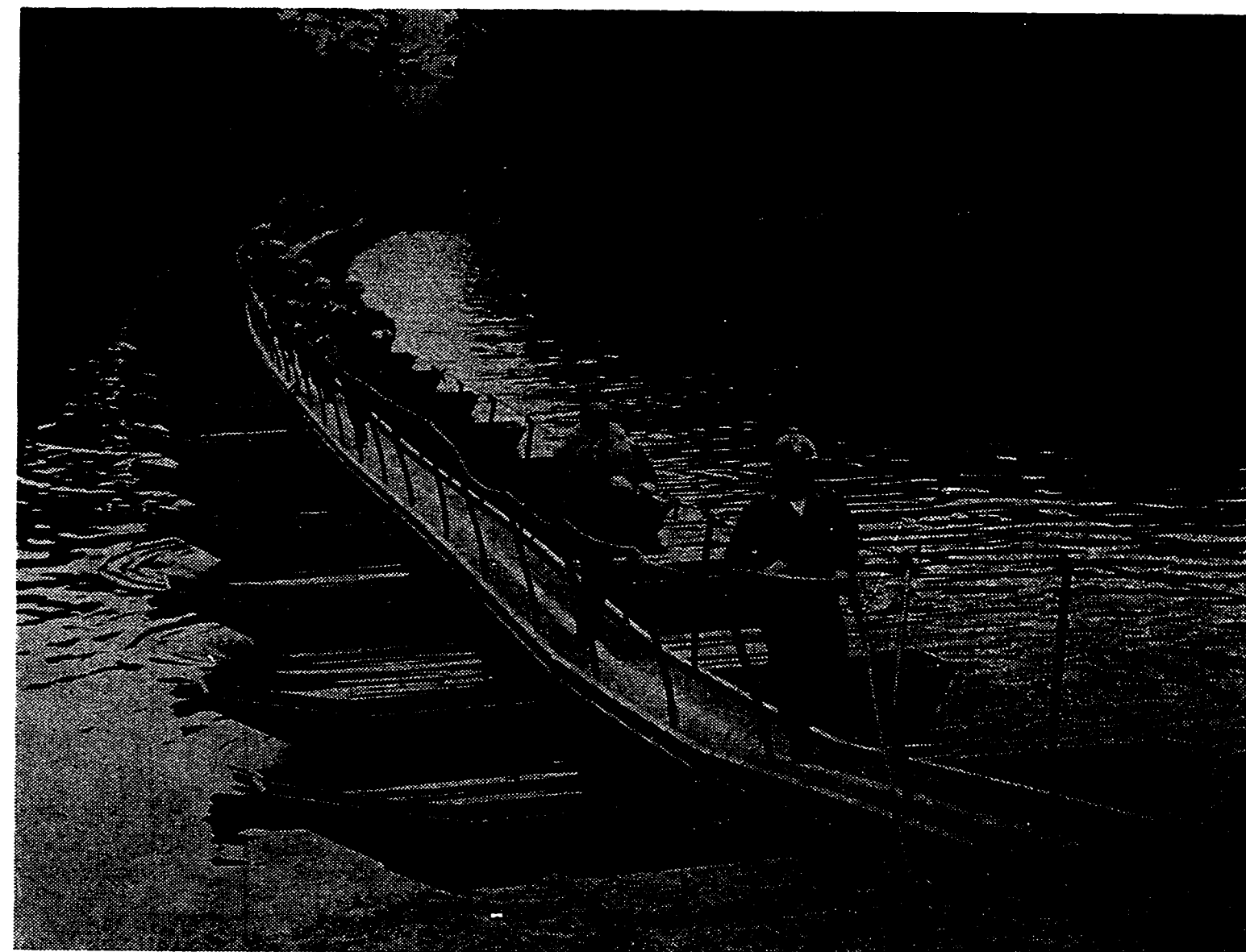
	Budget (Designated & Undesignated)	May Receipts .....	May Disbursements:
Missionary Society ..	\$3,325.79	\$165.00	Missionary Society .....
Ministerial Retirement ..	548.62		Salem College .....
Ministerial Training ..	649.60		
Board of Christian Education ..	766.30		
Women's Society ..	75.20		
World Fellowship and Service ..	37.80		
Historical Society ..	138.60		
General Conference ..	792.50		
Trustees of General Conference ..	69.30		
Tract Society ..	817.70		
	\$7,221.41		
Balance, May 31 ..	94.95		

**SUMMARY**

Current Annual budget	\$90,000.00
Treas.' budget receipts 8 months	57,280.30
Boards' budget receipts 8 months	2,597.19
	\$59,877.49
Remainder required by Conference	\$30,122.51
Percentage of budget yr. elapsed	66.66%
Percentage of budget raised	66.53%
Percentage of time before Conference	80.0 %

Verona, N. Y. Olin C. Davis.

# The Sabbath Recorder



**"ANY MORE RIVERS TO CROSS?"**

Rivers are both blessings and barriers — blessings when they furnish cities with water and when their rapid flow makes it possible to erect mills by their side and to produce electricity for the light of men — barriers when their wide expanse and great depth hinder us from going where we need to go. The church is like an army which cannot remain in the city but must be prepared with every modern invention to move quickly across to our appointed tasks. Fifty little boats anchored and joined together (as in a church) can do far more to advance the army of Christ than the same number acting independently or manned by oarsmen.

**SEVENTH DAY BAPTIST GENERAL CONFERENCE**  
**at California Baptist Theological Seminary**  
**Covina, California, August 11 - 16, 1958**