

The Sabbath Recorder

in the SDBYF and in other youth activities. But this is not the answer.

We have made proposals about the Sabbath Recorder in an attempt to get it into every Seventh Day Baptist home. But placing the Sabbath Recorder on the reading table in every home is not the answer.

We have reaffirmed our basic statement of belief, and discussed deeply our view of the inspiration of the Scriptures. But the possession of a doctrinally correct statement of beliefs is not the answer.

We have voted to enter into conversations with other bodies to discover the possibilities of a satisfactory affiliation with such a body. But affiliation with any other group is not the answer.

We may raise the OWM budget in full, prepare the most splendid programs, create the most adequate machinery to keep our programs moving — yet never, never find the answer. All these things may help us, all may contribute to continued usefulness, but none of them is the answer, for **Christ is the Answer!** He only is the answer to the very distressing problems which we find threatening our existence.

Christ is the answer because in His sufficiency He is able to meet every situation, to bring victory out of defeat, triumph out of disaster. But it must be understood that Christ is the answer even when triumph does not emerge from disaster. When Christ possesses the human soul, that possession is found to be the answer to the soul's need. Outward circumstances may not change, but the man who trusts himself to Christ, who rests on His mercy and grace, who partakes of the joy of His presence, who walks with Him through all of life's devious ways—this man has found the answer, for the answer is not in what Christ does for us in the hour of our need, but rather in what Christ is in us in our need.

It was in this spirit that St. Paul could look back on the failures of his previous life and say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me" (Gal. 2: 20). The spirit of the pharisee was dead and the new life in Paul was not his own, but that of Christ living in him. It was in this absolute possession of Paul by the Lord Jesus Christ that Paul found the answer.

On another occasion when writing of

the gentiles' participation in the Kingdom of God, which he called a mystery, Paul said, it is "Christ in you, the hope of glory" (Col. 1: 27b). As this could be said by Paul of the Christians in the Colossian church, Seventh Day Baptist brothers and sisters, it may be said of Christians in our own congregations. It is "Christ in you, the hope of Glory."

I am firmly convinced that when Christ so completely resides within us that it is no longer we who live, but Christ who lives in us, then we shall have found the answer to our problems. Then Christ working in and through us can accomplish His own glorious purposes which He has for us and for the world through us.

Christ is the Answer!

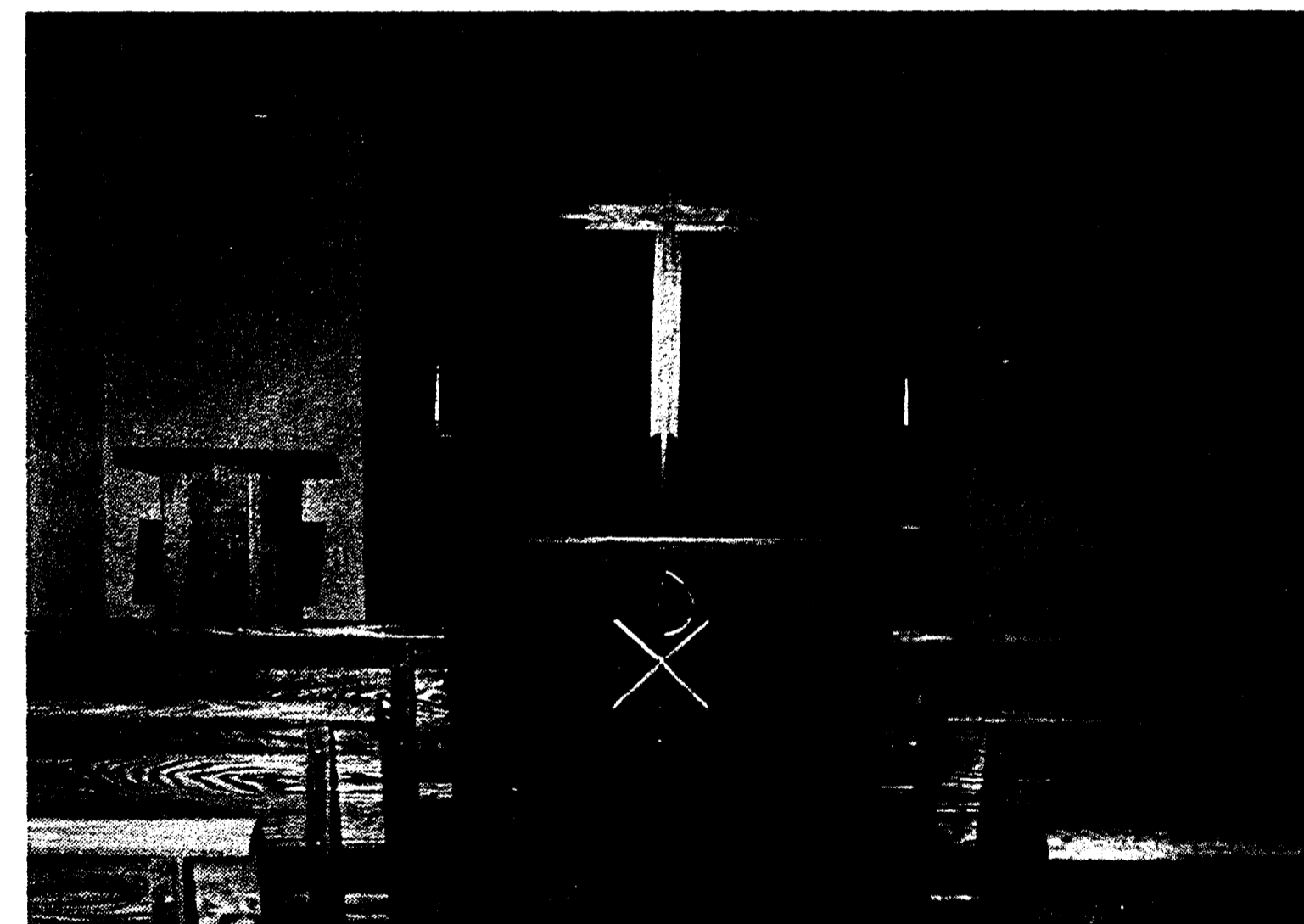
Revival Meetings Scheduled

The Fouke, Ark., church is in the midst of a series of weekend "Spiritual Renewal Meetings" with newly ordained evangelist, James Mitchell of Little Rock as the guest speaker at the beginning of the series, September 6, 7, 8. The other meetings scheduled are September 14, 21, and 28 and October 5, 12, 19, and 26. Filmstrips from the denominational filmstrip library will be used in most of the evening meetings.

On the East Coast the Plainfield church has been making plans for several months for special meetings and visitation between the sixth and the seventeenth of November. The visiting evangelist is the Rev. Edgar Wheeler of Ashaway, R. I. The aim of the meetings is both to edify the church and to reach as much as possible of the community with the message of Christ and His Sabbath.

Other churches having special outreach or revival plans may draw strength, courage, and results from the prayers of those who have a burden for revival among our people in all the churches.

The Bible is still a runaway best-seller as shown by a survey of publishers exhibiting at a Christian booksellers convention. And while the King James Version outsells all others by far — eight to two, according to one Bible published — newer translations are having good success.



—Howard Photo Shop

New Chapel In Milton Church

A new chapel in the north balcony of the Seventh Day Baptist Church in Milton has been completed. Coming to the church as a gift from the George Ellis family of Madison, it is presented by his son, Edward. This "Upper Room" chapel will serve primarily as the worship center for our young people, although it will be used by other groups as well. Appropriate dedicatory services will be held in the near future.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Published weekly (except August when it is
published bi-weekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Ave., Plainfield, N. J.

Second class postage paid at Plainfield, New Jersey.
The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. SEPTEMBER 23, 1963
Vol. 175, No. 11 Whole No. 6,061

IN THIS ISSUE

Editorials:	
The Changing "A" and the Unchanging Gospel	2
Missionary Motivation	3
Features:	
Vocational Interests Recommendations Adopted	4
The 1963 General Conference	5
Statement of Belief	6
Get the Bible to the People	9
Tract Society Elects Officers, Organizes for Future Work	10
News Briefs	14
Missions:	
The School Situation at Makapwa, Nyasaland	8
Nyasaland Conference Delegate Selected to Attend Consultation	8
Secretary Visits German Seventh Day Baptists	9
Christian Education:	
Christian Education Week 1963	10
Sabbath School Attendance Pins	14
Women's Work:	
Baptist Women's Day of Prayer	12
News from the Churches	15
Our World Mission	Back Cover

The Changing "A" And the Unchanging Gospel

A piano tuner who has depended for his livelihood on the unchanging "A" sounded on his tuning fork writes of the interesting and possibly (to some) disturbing fact that historically and practically this sounded "A" has changed its quality. He himself is not disturbed by it or the other changes that have come through the years — changes related to the natural and revealed laws of God or the attempts of men to change the pure notes of the Gospel. In addition to being a piano tuner this man is a lay evangelist and preacher who believes also that the Sabbath of the Lord has not changed in its perpetual obligation or in the day of the week on which it falls.

The tuning fork is a U-shaped metal instrument so constructed that when one side of it is struck with a mallet vibrations are set up between the two prongs. The overtones quickly fade away and the musical tone "A" sounds forth at a certain number of cycles per second. From this positive and unchanging note the piano tuner starts his work, bringing the tension of all the strings into proper relation to this one note. Pianos, we are told, have a tendency to lose their pitch and must be brought back up to the accepted standard.

Here, briefly, is the history of the changeableness of the A of the tuning fork. Classical pitch A used in the later half of the 18th Century had a vibration value between 415 and 429. The desire of instrument makers for more brightness led to a constant raising of the pitch until it reached the displeasing level of 450 in the middle of the 19th Century. This is concert or high pitch, which is still the standard of the British army bands and is retained in some organs in that country. The Stuttgart Congress of Physicists set the standard for \dot{a} at 440 cycles per second (cps). This came to be known as philharmonic pitch. It has been the standard for tuning forks in this country only a short time. It was adopted by the American music industries in 1925 and not until 1936 by the American Standards Association.

Why is a tuning fork used for ascertaining a standard pitch? The authorities

say it is because it is nearly free from harmonics, and is not affected by moderate differences of temperature. But our friend tells us that to be at exactly 440 cps the tuning fork must be at a temperature of 68°F. If the fork is cold, as it may well be in a Michigan winter, it may be off from standard as much as five beats per second.

Standards in mathematics and music and in almost everything else are subject to change although we accept and trust these standards set by men. The Scriptures tell us of some eternal things that change not. James 1:17 has these comforting words: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The thought is expressed many times although this is the only time the word "variableness" occurs in the King James Version. We read in the last book of the Old Testament of the fickleness of man and his judgments and how sharply they are in contrast to the judgments of God: "For I am the Lord, I change not." The writer of Hebrews sets forth the unchangeableness of God in relation to the world which He has created. Thus we read:

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" (Heb. 1:10-12).

There is something else that cannot change because it, too, comes from God. It is the Gospel of which we read in the last book of the Bible: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred and tongue and people . . ." (Rev. 14:6). Such words may well be joined in our thinking with the expression, "Jesus Christ the same yesterday, today and forever" (Heb. 13:8). No wonder Paul wrote to the erring Galatians, "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

Yes, the Gospel deals with eternal life and is itself eternal, not changeable like the standards of men. This is undoubtedly why it survives all the perversions of men. Comforting, too, is the fact that, like the tuning fork, its musical sound is not changed by moderate changes of temperature. Our feelings change; our zeal cools; the Gospel is constant.

Missionary Motivation

There is a difference, on the average, between missionary motivation and Peace Corps motivation. There is also a notable difference in the stick-to-itiveness of volunteers for the two types of work. The current issue of the 24-page monthly Peace Corps Volunteer (Vol. 1, No. 10) gives the figures on the number of volunteers who have been returned to the United States before the end of their two-year terms. In 22 months of Peace Corps overseas operations the number stands at 289. As of July 1 the cumulative total of all volunteers to go overseas was 4,855. Many of these, of course, have not been in their assigned posts long enough to determine how well they will measure up to the difficulties and opportunities. Some have been returned for health or compassionate reasons, but 183 came back because of problems in adjusting to their work or to living conditions. The rate of return, though rising, is not as high as predicted in the early days of the Peace Corps, says Dr. Joseph T. English, chief psychiatrist for the Peace Corps.

Comparative figures for the failure of missionary volunteers are not at hand but it is safe to say that the rate is far lower. Missionaries go out for terms ranging from four to seven years. Do we hear of very many being brought back within one or two years because they could not take it? We sometimes hear of starry-eyed, youthful missionary enthusiasts volunteering to go to some foreign field, and we wonder if they will make the grade or find the work as thrilling as they expected. Many of those who might not be able to take it are weeded out during the training period. Others who seem immature soon grow up on the field and do creditable

MEMORY TEXT

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. John 8: 31, 32.

work for the cause of Christ. Few of them fail. What is the difference? They have a higher motivation. Their goal is something more than physical or social improvement; they serve a risen Savior. This stabilizes them and gives them a determination to overcome all difficulties. They face far more discouragements than Peace Corps volunteers because they seek to change individual lives rather than just living conditions or the educational level. They face also the uncertainties of economic support; they are backed by gifts, not government.

We might ponder the question as to whether the high goal of missionary work is easier to live up to than the lower goal of humanitarian government service. Perhaps it is for those who volunteer. Lower goals, seemingly easily reached, are not always satisfying and they do not have the motivating power of biblical missions expressed in the words, "The love of Christ constrains us." The missionaries, to be sure, have great concern for humanitarian work; they have been the pioneers in it; but these seek transformation, not just improvement. Let us take off our hats to the self-sacrificing foreign missionaries — who love the Lord and do not give up.

Bible Society Appoints Secretary for Blind Work

The Rev. Dr. Dale C. Recker, who celebrated on July 1 his 24th Anniversary as minister of the First English Lutheran Church in Cleveland Heights, O., has been appointed Secretary for Blind Work by the American Bible Society. Dr. Recker, who has been blind since 1948, assumed his new duties on September 1.

Dr. Recker lost his sight following an illness 15 years ago but was urged by the council of his church to remain as pastor.

Vocational Interests Recommendations Adopted at Conference

The following recommendations and suggestions drawn up by the Committee on Vocational Interests we approved:

1. That the present vocational chairman, Denison D. Barber, be nominated to serve another year.

2. The committee noted that, according to the 1962 Yearbook, only 36 churches had appointed vocational representatives. We would urge that additional efforts be made by the vocational chairman to enlist the support of other churches and fellowships, and that an up-to-date list of vocational representatives be compiled and circulated among the local churches.

3. We feel that the local church vocational representatives need to be alert to job opportunities in the area. We recognize that a file of such information is difficult to maintain and should not be encouraged unless it be on the local church level. As Seventh Day Baptists desire information about job opportunities or school possibilities in another community, the local vocational representative in the new area could furnish timely and pertinent information of the type requested more efficiently than could be possible through the Conference Vocational Committee chairman.

4. It is further felt that the vocational chairman should co-ordinate and encourage local church vocational representatives in their work.

Other suggestions and recommendations included prompt notification of the chairman of Conference actions; a feeling that "a major phase of responsibility of the Vocational Committee chairman be in the area of vocational guidance," and "that an item of \$75.00 be designated from OWM for committee use in purchasing vocational materials for distribution, as well as to assist the committee if requested in setting up vocational programs at Pre-Con camps, associations, or within local churches," and "that the Vocational Committee chairman work with the Youth Work Committee of the Board of Christian Education in preparation of materials for Vocations Sabbath."

THE 1963 GENERAL CONFERENCE

(No. 18 on local arrangements)

An even 500 were recorded as having attended General Conference at Fort Collins, Colorado, August 12-17: 310 delegates, 120 other regular registrants, and 70 who drove in on Sabbath day from the nearby area, mostly from Boulder and Denver.



This was my first Seventh Day Baptist Conference, and I enjoyed it very much. My only regret is that considerations connected with my job made it impossible for me to attend most of the evening meetings. (I started for California for a 2-week international meeting*, the day after Conference ended.)

I found the business meetings very interesting, even though I did not at first understand the system whereby all reports and recommendations are considered by an entirely different committee before Conference as a whole acts upon them. The effectiveness of this system was shown by the fact that most of the potentially troublesome questions were resolved in committee.

In the meetings of the Committee on Reference and Counsel, I got a much better insight into the workings of the General Conference, as well as getting acquainted with prominent and not-so-prominent Seventh Day Baptists whose names had previously been just names. I urge that all Seventh Day Baptists who can possibly do so should attend next year's Conference at Salem, both for the insight to be obtained into the workings of the denomination, and because of the valuable friendships which can be made there.

In retrospect, I see some things which could have been planned better, and wish to make some suggestions to next year's

* The meeting Dr. Howe attended in California was the meeting of the International Union of Geodesy and Geophysics, which is in line with the highly specialized mathematical work that he does at Boulder for the U. S. Bureau of Standards.

Local Arrangements Committee: (a) I did not realize that many delegates would come late. The Transportation Subcommittee met all buses at the Fort Collins depot Sunday afternoon and early evening, to take delegates to the Conference site; specifically, we met seven buses, and had exactly one passenger! But on succeeding days, a number of delegates came by bus and phoned the registration desk; no advance plans had been made for this problem, but someone in the Registration Subcommittee tried to take care of them. (b) We should have had more orderly information and plans about transportation at the close of Conference. (c) We should have had arrangements to carry luggage for those who came to the dormitory by car, but could not feasibly carry their own. (d) Plans were chaotic for getting news into the local papers; the Boulder paper, however, did have five items about Conference.

Delegates are assured that the Conference weather was not typical. In Boulder, where weather records go back to 1897, this August broke all records for the number of rainy days in any one month: there were 26, as against a previous high of 22. However, the Local Arrangements Committee did arrange for clear weather on Wednesday afternoon, when there was no program so that delegates could drive into the mountains sight-seeing!

In conclusion, I want to thank the Editor of the Sabbath Recorder for publishing this series of items in full, and also thank the many delegates who spoke to me favorably about them.

— H. Herbert Howe

Pacific Coast Association Fall Meeting

Mr. George Barber, president of the Pacific Coast Association of Seventh Day Baptists, makes the following announcement:

The Semi-Annual Meeting of the Pacific Coast Association will be held in the Los Angeles Seventh Day Baptist Church the 3rd weekend in October — October 18, 19, and 20, 1963.

Statement of Belief

Mynor G. Soper

(Given at the time of his ordination to the Gospel ministry. Mr. Soper was recognized with denominational accreditation at General Conference. Continued from last week.)

What I Believe About the Bible

I believe the Bible to be the inspired word of God. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21). God has always used men as His instruments to speak to men. There have always been those willing, yes, even seeking to listen to God. Through prophets, kings and other men of God, the Heavenly Father has given His message to mankind. That message has included laws, judgments, warnings, pleadings, stern denunciations, commandments, love, forgiveness and salvation. How is this word of God inspired when spoken through men? By the Spirit of the living God moving in the heart, mind and conscience of man and weighing him down with the message which the Father wanted spoken, until the man could no longer contain it but had to proclaim it.

Those who were moved by the Spirit of God were inspired by Him. His thoughts became their thoughts; His message, their message; and so His will was revealed to mankind. The Bible is the product of this revealed will of God for His people. While the Bible contains history, science, astronomy, biographies, and laws, it is not primarily any of these. It is primarily a record of God's dealings with His people and all of these things go into the revealing of Himself and His will for His people.

It is also the record of men's spiritual progress along the path of God as they live in this world. At times the story hardly seems like progress, but it is with those whose history and story is told in the Bible, just as it is with anyone else; they have their ups and downs, their progression and retrogression. The faithfulness of the Bible in telling the downs as well as the ups indicates a high quality of inspiration, for this way the whole story is told.

Perhaps the most important thing about

the Bible is that it reveals Jesus Christ as the Son of God and the Savior of men — Jesus, in turn, being the greatest revealer of God, whom He (Jesus) lifted to the new "father" concept for men. This concept made God a personal and accessible God. This, in turn, makes man more responsible for his actions and attitudes toward God.

Finally, the Bible is a valuable source for learning about man himself. Here is the oldest and most accurate record of man, his struggles, defeats, and victories; here is the record of his striving toward God and the results of those strivings, with God being an active participant in the relationship. The Bible contains the very highest type of moral teaching and devotional material for our worship of God. I feel it should be a constant tool in the hands of every Christian for inspiration, instruction and guidance. It should be put into the hands of every non-believer for here is the revelation of Him who is the "Light of the world." Only thus will the prophecy of Isaiah be completely fulfilled which says, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9: 2).

What I Believe About the Sabbath

I believe that the Seventh Day Sabbath, as set aside in the Old Testament as a day of worship to God, is still binding upon those who know it to be the Sabbath and who love God. God in His great wisdom knew that man needed a day to worship and fellowship with Him or else he would forget Him completely. Thus destruction would be certain. Therefore He established the Sabbath mainly for the good of man — to give him a day of rest from his toil and a day with adequate time to worship.

I believe also that the Sabbath is a perpetual memorial to the fact that God created the universe and all that is in it and thus it, in itself, honors the Creator. I believe that God caused it to be holy time by the act of sanctifying and hallowing it. What God has made to be holy no man should lightly or carelessly desecrate.

I believe further that when a man knows

the truth and does it not, it is sin and therefore leads to trouble. The Israelites found that breaking the commandment to keep the Sabbath was the first step in growing cold and, consequently, forgetting the ways of God. Over and over this led them to trouble. I believe the same about His Sabbathkeeping people today. When we know and have accepted the Sabbath truth we should be very careful to keep it holy. Otherwise we find ourselves dishonest in our relation to Him in believing something but not fully living up to our belief.

I believe further that this is the one commandment which we may keep out of pure love to God and a desire to do His will. There is no reason, as far as our society is concerned, why we must keep the Sabbath. There are dire results imposed upon us by our society if we break the other commands — but not so the Sabbath. Therefore, it is the easiest of the commands to forsake. Likewise, for this very reason, it is an indicator of our love for God and our desire to be obedient to Him, more so, perhaps, than the other commands which we feel we must keep. Because of the element of loving obedience which it entails it is important that all men should be told about the Sabbath and its blessings and joys.

What I Believe About Man

There is much controversy and speculation about man. Just when in God's span of history did man come on the scene? Has he always walked upright on his hind feet? Has he always been a reasoning, intelligent being? How did God bring him into being — by immediate creation as he now is or by evolution? These and many more questions have run through man's mind for a long time. Maybe they always will

Frankly, I don't know the answers to all the questions about man. I feel that it is presumptuous for anyone to contend that he does. One of my main reasons for this feeling is because of my dependence upon the Bible. We are not given much detail about creation — of man or anything else. I like what F. W. Boreham said: "We see the past through misty shadows and the future through a golden haze." In other

words, the details of the past are obscured by time and lack of knowledge, just as the landscape is obscured by the fading of day into night. There is too much uncertainty to be absolutely sure or dogmatic about details. God has only given us a brief outline about those happenings back there.

However, I am very sure that man is the handiwork of God. The Bible says explicitly that God created man. I feel there is no need for great concern about all the how's and why's; the important thing is that man is God's. I also believe that man was created in God's image as the Bible claims. To me this means a great deal.

First, it means that man was created with special loving care. Jesus taught the concept of God as a loving Father. To me this fits in with the idea of God's creating us in His image. What Father with the power to create life with his own hands, and the desire for children, would not create such ones with the utmost of care and love? If God were creating something noble and fine — the finest and noblest that He could create — then it would of necessity be something that was like Himself. Such an effort would be His crowning work. Everyone who creates has one particular creation which he considers his finest work — the one on which he has used more energy and love and time and thought, one into which he has put more of himself. If the creator is a writer, then it would be one particular story. Or if the creator is an artist, it would be one particular painting, one particular sculpture, one particular house, and so on. I believe man to be God's finest act of creation. It is true, as the Psalmist says, that we "are fearfully and wonderfully made." But we are also lovingly made.

So much does God think of man, so much does He love this special creation of His that He is willing to sacrifice everything He has to save him from destruction. Thus the Bible tells us of this great love of the Father's in sending His only Son to save us from the ruining effects of sin. Any sacrifice was not too great to save His finest creation.

(Continued on page 12)

The School Situation at Makapwa, Nyasaland

Principal W. Mkolokowa who succeeded Miss Joan Clement as headmaster and teacher at Makapwa School is doing excellent work. Classes through Standard VIII are offered. The number attending the school was reported to be 285 students, of which number 226 are boys and 59 are girls. Mr. Mkolokowa stated that he would like to increase the number of girls so that eventually it will equal the number of boys. This reveals a new trend in Nyasaland for in former years it has not been considered important that girls should have an education.

The Principal reported to the Nyasaland Conference Executive Committee that there were now seven teachers at the school, four of whom were qualified teachers according to government standards. He added that government may require that all teachers be qualified if Makapwa School is to receive government assistance on teachers' salaries, textbooks, etc.

It was reported that the Standard VIII students of Makapwa School took the government examinations at the end of the last school year and were rated second in the country. This has given the school a good reputation and may have contributed to the assurance given by the government officials of financial assistance in 1964.

It was reported to the Executive Committee that the Bali Hill School would be closed in 1964 as government officials had declared it to be "redundant." After asking what this meant, we were informed that another school nearby was thought to be taking care of the educational needs of the children of that area. Since some areas of the country have not enough schools, government officials are closing schools considered to be redundant so as to spread available resources more equally throughout Nyasaland.

For Makapwa Mission to receive government aid in 1964 may not be an unmixed blessing. It was brought to the attention of the Executive Committee that some government-assisted schools in Nyasaland are being expected to include African folk dances as a part of the school curriculum.

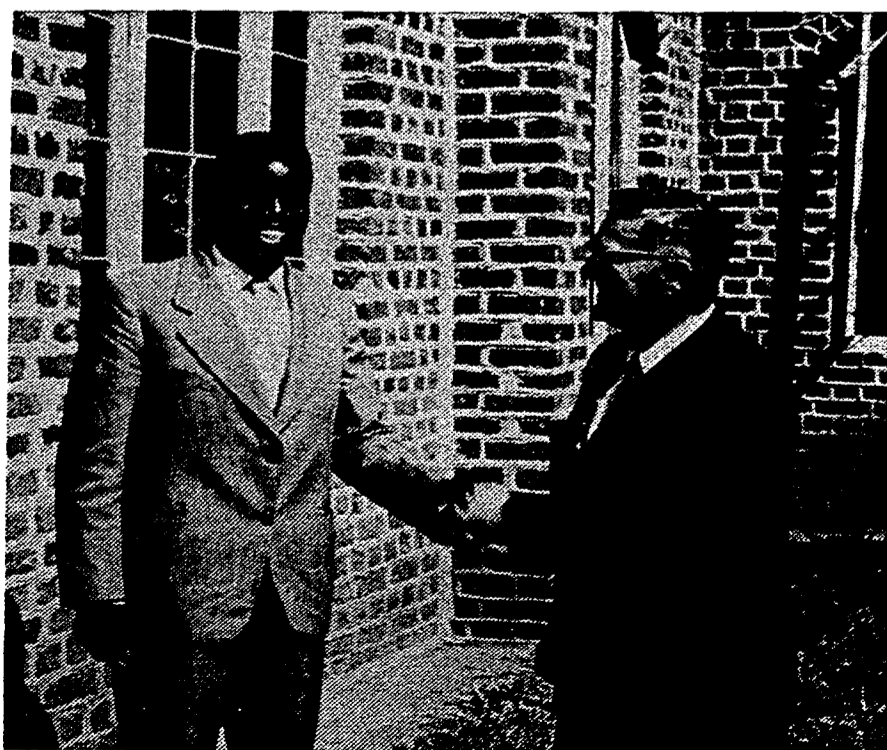
The African pastors who were present as advisors to the Executive Committee were asked, "What should be the mission policy if such a requirement should be attached to government aid?" They replied that we should accept the aid and not look for trouble but wait for it to come, if it should come.

Principal Mkolokosa told of the eagerness of the children to attend school. So many come that the school cannot possibly take care of them all. He told how bitterly they wept when some had to be turned away. This is a great sadness to him and to the African pastors and teachers who all feel that education is one of the most important "keys to the future" when they hope that their country may take its place among the nations.

Who of us in America can help but sympathize? This is why we want to help them while the opportunity is ours. There may come a time when the government will take over the management of the school, and mission schools as such will be closed. But government officials realize that they need help at this time and the eager-faced children need our help right now. So let us help while we may.

Nyasaland Conference Delegate Selected to Attend Consultation

In the accompanying picture Pastor Otrain B. Manan is being congratulated by Secretary Everett T. Harris on his having been selected as the representative of



THE SABBATH RECORDER

the Nyasaland Conference of Seventh Day Baptist Churches to attend the First World Consultation of Delegates from Seventh Day Baptist Conferences, to be held at Salem in August, 1964. The picture was taken beside the new church building at Makapwa Mission Station in Southern Nyasaland.

The selection of Pastor Manan took place at the Friday afternoon business session of the Nyasaland Conference held at Makapwa July 16-20, 1963. He, along with two others, had been nominated by the Conference Advisory Committee. The selection was made by ballot. After his choice, the group showed their unanimous approval by prolonged clapping.

Pastor Manan serves as pastor of the Chikanda Seventh Day Baptist Church, located a few miles east of Makapwa. His means of transportation is a bicycle or on foot. He lives with his wife and family at the Mission Station, next door to the home of the Rev. and Mrs. David Pearson.

As the Mission Assistant Pastor Manan assists the supervisor in many ways. Among his many duties he collects the conference funds from the churches and distributes these funds according to the vote of the Conference Advisory Committee. This is an exacting and rather thankless job which requires much time and patience. He also teaches some classes in the ministerial training program of the Mission Station.

It may be anticipated that Pastor Manan will make a worthy contribution to the Consultation meetings at Salem next August.

Secretary Visits German Seventh Day Baptists

On the return trip from Nyasaland Secretary Everett T. Harris enjoyed a brief but pleasant visit with a group of Seventh Day Baptists at Hamburg, Germany, on the evening of July 25, 1963. A hearty welcome was extended to Secretary Harris who had been met at the air terminal building by Elder O. Kohler and Pastor J. Bahlke.

Addressing a group of about thirty brothers and sisters of our faith, Secretary Harris told about the progress of Christ's

Kingdom work in Nyasaland and some of the more pressing needs. At the close of his message, with Pastor Bahlke acting as interpreter, a question and answer period was held. Following this an offering was received of 450 German marks. A personal gift of 50 marks was added to this amount, making a gift of approximately \$125, U. S. currency, to be sent to Makapwa Mission to help repay the loss by theft which had occurred last January.

We are glad to note that this gift, along with others received, has now been sent to Makapwa Mission fully repaying the amount lost by theft.

Get the Bible to the People 150 Million Per Year Is Goal

A campaign to triple the annual worldwide rate of Scripture distribution within the next three years has been announced by the United Bible Societies. The goal is to distribute at least 150,000,000 copies annually by 1966, according to Dr. Frederick Donald Coggan of England, Archbishop of York and president of the UBS. In 1962 the 23 national Bible societies who are members of the UBS circulated a total of 51,089,209 copies of the Scriptures.

The Archbishop noted that the population of the world is increasing by 60 million every twelve months and that the United Nations Educational, Scientific and Cultural Organization (UNESCO) is undertaking a literacy campaign to develop 350,000,000 new readers within the next five years. "Are these tens of millions," he said, "to be deprived of the possibility of reading at least some part of God's Word? Should they, because the Book is not available, remain forever unaware of 'the great things God has done'? The crowds assembled in Jerusalem on the day of Pentecost heard, each in his own language, the good news of Jesus Christ — heard, understood and were baptized. Our task today is to give the teeming millions of the world a like opportunity — to hear and to read the Gospel and, under the power of the Spirit, to be led to the Savior of the world and the Lord of the Church."

— W. W. Reid.

Christian Education Week 1963**The Christian and his Gospel**

Whose Gospel is it? Does the Gospel belong to Christians as an exclusive possession? No, the Gospel is not our private monopoly. It is God's Gospel and it is intended for every living soul on this planet or in space.

Yet "Gospel" is a word which some sophisticated people shy away from. It seems to have an old-fashioned, fainty musty smell about it, hardly in keeping with stainless steel kitchens, and our stainless steel culture. But what does this word "Gospel" really mean? Simply "good news." And news is always about something that has happened. News is made when somebody does something. In the case of the Gospel, it is God who has done something. He is an active, acting God. His news tells us not only that He made us the way we are, but also that He was not willing to leave us lonely, isolated, separated from Himself and from each other.

God came to us, in a way that we could understand so easily — through a baby at Bethlehem. But even this was not enough. It is easy for most people to love a baby. It is harder to like a man who raises questions about our cherished institutions and prejudices. Because each of us wishes to be a kind of god, we grow jealous of Jesus, who said, "I and my Father are one." We can't stand this kind of competition; so we join the crowd and yell, "Crucify him, crucify him." And strange to say, Almighty God allowed us wicked human beings to kill His own Son! Only by becoming vulnerable to man, could God redeem man.

But just when we thought we had gotten rid of Jesus, He rose again! God Himself came back again. We were afraid, because we knew we had sinned, we expected to be judged and then punished. But instead of either condemning us or excusing us, God simply confronted us with ourselves. He held up a mirror so we could see the hate in our hearts. Then He forgave us when we didn't deserve to be forgiven. He restored us to a right re-

lationship with Himself and with each other.

This is news, good news, tremendous news! The Bible describes it this way — "God was in Christ reconciling the world to himself." And this is still good news to modern men, for it tells us that we are not alone (which is what we most fear), but rather that God cares, and shares our desperation, and thereby transforms us (which is what we most need).

Any kind of news, whether good or bad, is something which by its very nature must be shared. When a war ends and peace is declared, everyone who hears the news tells others as soon as possible. Nobody can keep such news to himself. So when God loves the world so much that He gives His only Son to us, people who hear this good news must tell others. This is something about which we cannot remain silent.

And this, in short, is the real task of the church and also of Christian education — to communicate the good news of God — by words, to be sure, but also by deeds! So during this Christian Education Week, each of us personally, and all of us together as a church, have an opportunity to examine what we are really doing to share this good news of God with others at home, at work, even at church!

Those who first proclaimed God's good news were called heralds. In ancient times a herald was one who proclaimed a message which was a matter of life and death to its hearers, because it was a message from their king. So today, if God's good news is really an answer to your deepest need, if it is a matter of life and death to you, if you really feel it is a message from Christ your King, then you will share it, and so will I.

Additional copies of this article available from Division of Christian Education, N.C.C., 475 Riverside Drive, New York 27, N. Y.

SABBATH SCHOOL LESSON

for October 5, 1963

The Basis for Christian MissionsLesson Scripture: 1 Cor. 1:17-25;
2:1-10a; 3:10-11.**THE SABBATH RECORDER****Tract Society Elects Officers,
Organizes for Future Work**

The American Sabbath Tract Society which has as its object "to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians" met in annual session September 15 in the Board Room of the Seventh Day Baptist Building. At this meeting the board of trustees and its officers were elected — in this case re-elected.

The annual meeting was preceded by fully attended committee meetings at one o'clock and the quarterly board meeting from 2:00 to 4:30 p. m. Twenty-seven of the thirty members of the board were present to hear detailed reports and to take action that will determine the outreach work of the society in the months and years to come.

Close attention was given to the report of the Budget Committee which presented in mimeographed form a comparison between the expenditures for the elapsed eleven months of the year and the current 12-month budget. The tentative budget for October, 1963, to September, 1964, was also shown. Members were gratified to observe that if September receipts from gifts and other sources are good the board may finish the year with only a small deficit. Some items (particularly printing items) exceeded the budget estimate a year ago but economies in other areas contributed to the relatively favorable over-all picture of living within the budget. It was noted that receipts from Recorder subscriptions in 11 months were \$3,853 compared with the 12 months expected amount of \$3,500.

The demand for tracts during the summer quarter was reported as much lower than the all-time high of last year. Therefore reprinting was also less. Orders for some 24,000 tracts were filled and three tracts were printed, two of them in Spanish.

The Sabbath Promotion Committee was able to report assistance given to churches and Associations sponsoring booths at fairs

already held or yet to be held. It also noted several responses in Colorado to Conference-time ads. The Audio-Visual Aids Committee and the Distribution Committee also had a supporting part in the fair-booth projects in behalf of the board. Plans were mentioned for making available new items of equipment and supplies.

Much of the work of the Radio and TV Committee is quite hidden from view. Arrangements were made for 30 hours of tape recording at Conference by the chairman with the use of board and university equipment and the dedicated time of two non-board technicians. Much more is yet to be done in copying and condensing certain of the tapes to make them suitable for church use. Among the programs especially adapted for effective use are the morning Bible studies with three voices and the Sabbath Eve affirmation of faith, also with three voices and the congregation.

Of major concern in the line of new business was how the board could put into effect the recommendations of Conference about the Sabbath Recorder (See Sept. 2 issue). Provision was made by committee action and motions from the floor to do preparatory work without delay to determine what could be done. One committee is studying the type of group rate subscriptions for the outreach work of churches which is possible under present budget limitations. Another committee will investigate the possibility of a professional study. — Corresponding Secretary.

Baptist Merger Talks

The second conference on Baptist unity, to be held in Virginia Beach, Virginia, October 4 and 5, will bring together clergy and lay leaders interested in cooperation and eventual merger of the American and Southern Baptist Conventions. The conference was announced by the Baptist Survey and Study Committee, whose chairman is the Rev. Howard R. Stewart, of First Baptist Church, Dover, Delaware, affiliated with the ABC.

(The fact that such talks are to be held cannot be taken as an indication that the two conventions are near merger. Neither Baptist body is sponsoring the conversations. Ed.)

Baptist Women's Day of Prayer November 4, 1963

Theme: "I will Bow My Knees"

(Taken from an article by Mrs. Edgar Bates in *Together*. See Part 1 in Sept. 9 issue)

All prayer, whenever uttered, is valuable and heard by our Father. How often do we, as we go about our daily tasks, wing an unspoken prayer to Him, sometimes of thanksgiving, sometimes of appeal? But one of the factors about which women in small isolated groups write most frequently is the feeling that, as they meet in their two's and three's or perhaps ten's and twelve's, women under more fortunate circumstances and in freer countries are meeting in their thousands to bear them up before the Throne of Grace. It is this strength of corporate prayer for which we yearn and which we seek to promote through the Baptist Women's Day of Prayer. If you have not been in the custom of meeting with us, would you make plans to do so this year? All Continental Chairmen have English translation programs of the Day of Prayer now in their hands. This year, the program was prepared by European Baptist Women and it is a most beautiful outline of hymns, prayers and topics for individual prayer. You are invited to use it all as it stands, in part, or perhaps as a guide to your own prepared program. The theme is most fitting, "I Will Bow My Knees." If you have been in the habit of joining with us in this Day of Prayer, will you mark your calendar for the change — Monday, November 4, 1963.

I believe that many of us ask ourselves from time to time, "What can I do for the cause of the Lord in today's world with all its problems and pressures?" Prayer is the highest function of the spirit of man. And our capacity for prayer needs development more than any other gift or grace. If we are willing to enter the ministry of intercession, we can open new channels for God's grace to men. Perhaps you belong to a group or organization already that shares in prayer. One of the most notable and treasured opportunities is the World Day of Prayer, observed before Easter, which for many

years has called together Christian women of all denominations and all lands.

I wonder even so, if we take our praying seriously enough. A keen athlete and sportsman once remarked, "You enjoy a game only when you excel." To excel you must take your game seriously; here (in the practice of prayer) more than anywhere else, you get out of it only what you put into it: Too few of us cultivate our gift of prayer as we should. It is not possible to pray TOO often, privately or in corporate worship. Will you join with your Baptist sisters as they pray together on the first Monday of November? John 11: 42, "I know that Thou hearest me always." A vital prayer life on our part may challenge others to share in this fellowship of prayer.

(Part 3 will be printed in an early issue.)

Statement of Belief

(Continued from page 7)

Second, to be created in God's image means that man was created free. The finest thing God could do for a creation of His would be to make it to be a free being, with freedom to think and choose and act, to reason and make choices and decisions. This is a risky thing to do, however, as the created being might then choose to be forever free from his Creator and have nothing more to do with Him. Or the created one might decide to destroy himself. He might ignore all the warnings of his Creator of certain dangers and limitations and thus wind himself inextricably in a web of destruction. But since he is free, the Creator is helpless to prevent this. All the Father can do then is to offer to save His child from the imminent destruction. Again, however, since he is free like his Father he can choose to refuse the help.

But there are positive aspects to this freedom as well as negative ones. Man is also free to climb to heights which no other creature can do. Since he is created in the image of God this gives him the potential of becoming all that the Father has made possible for him. This means climbing to heights of fellowship with the Father like unto that which Jesus experi-

enced. It means having the power to conquer sin, to live in the realm of the Spirit even while a captive of the physical. Outside of Jesus Christ the world has yet to see one so completely dedicated and submitted to God that he becomes the fullness of what he can become. But I believe this is what God would have everyone do. Christ has become our example in this and men could climb the same steeps to glory if they would.

Does this mean that I think man can save himself? No, it does not! It simply means that man being the finest of God's creations has within him the potential of letting the power of God — saving power, developing power — work in him until he has grown up "unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4: 13).

(to be continued)

A Precious Commodity

What would we do if we had a bank that credited \$86,400 to our account each morning; carried over no balance from day to day; allowed us to keep no cash in our account, and every evening cancelled whatever amount we failed to use during the day?

What would we do? Well, most of us would draw out every cent!

We have such a bank, you know. We call it "Time." Every morning it credits us with 86,400 seconds, and every night it writes off whatever of this we have failed to invest to good purpose. It carries over no balances.

Each day it opens a new account with us. If we fail to use the day's deposits, the loss is ours. There is no going back. There is no drawing against the "tomorrow."



International-Interracial Congregation

Perhaps there is nothing outstanding about the above picture of a group of people who had a picnic lunch together and spent a quiet afternoon in a secluded spot after attending church at Plainfield in the morning. In the group are only two members of the church Mrs. L. M. Maltby, second from left, and Miss Lucy Whitford, extreme right. The others are a Japanese-American family attending regularly and a German-American family who were sec-

ond-time visitors. The 15-year-old boy (back row), an accomplished organist, played for morning service. One family drives an hour and a half from the southeast, the other almost as far from the northwest. Any church would be blessed by such people coming with a desire for service and for fellowship. May we all seek to increase the appeal of our churches to those of other ethnic or racial backgrounds — even as our Program for Advance urges.

Sabbath School Attendance Pins



Attendance pins with the name of Seventh Day Baptist upon them are now available from the David C. Cook Publishing Co., Elgin, Illinois. The original Little's Cross and Crown System with pins and bars is now offered for our use through the efforts of Gleneta Williams of our Albion, Wis., church.

World Council Accepts New Members

The Central Committee of the World Council of Churches meeting recently at Rochester, N. Y., issued statements, referred matters back to the churches, and voted in new members.

Nine more churches added to membership now bring the total church bodies in the World Council to 209 full members and three associate members. Among them are the Czechoslovak Church made up of many confessional families with 750,000 members enrolled in 354 parishes; the Slovak Evangelical Church of Yugoslavia with 57,000 members; and the Tahitian Evangelical Church with 45,800 members, which was founded 160 years ago by the Paris Mission Society. Unless objections to the membership of any of the 12 is registered by other members within six months, their membership is established.

The next meeting of the policy-making Central Committee will be held in Africa in a place to be determined at a later date. This year's session terminated last week on the campus of the Colgate Rochester Divinity School.

News Briefs

Rev. Hurley S. Warren, recently retired from the pastorate of the Alfred, N. Y., church has moved to the nearby community of Almond, N. Y. He will continue some pastoral work at Alfred in co-operation with the new pastor, the Rev. David S. Clarke, until the end of the year.

The Rev. John Schmid who has largely supported himself by working in a dairy while serving the German-speaking church at Irvington, N. J., retired from that position the first week of September and will now be able to devote a much greater proportion of his time to pastoral work.

The Rev. Helmut Strauss, who serves the Seventh Day Baptist churches throughout West Germany, has been in this country for a few weeks to renew friendships and attend conferences. While visiting the Schmidts September 9 to 13 he spent one afternoon at the Seventh Day Baptist Building discussing things of mutual interest with six or seven church leaders. He returned to Germany by ship September 13.

Friends of the Rev. Robert Lippincott, who is now serving another denomination, may be interested to learn (via Recorder address change) that he and his family (wife Marie Becker) now live at Chowchilla, Calif., (P. O. Box 791).

Word from Florida indicates that the new Tampa branch of the Daytona Beach church, which had to suspend meetings during the summer, is now scheduling meetings. Details may be secured from the Rev. S. Kenneth Davis, 1210 Denece Terrace, Holly Hill, Fla.

Pastor and Mrs. Clifford Beebe, always willing to work where there are people in need, announced that they would be serving the families of Crites Mountain, W. Va., during September. It is an area of economic as well as spiritual need.

A recent guest speaker at the Los Angeles church (4976 N. Figueroa St.) was the Rev. Henry C. Lewis, pastor of the Los Angeles Christ's Church (264 W. 42nd Street). Mr. and Mrs. Lewis were among the delegates at Conference.

NEWS FROM THE CHURCHES

DENVER, COLO.—Two Seventh Day Baptist young people were graduated from the University of Colorado, Boulder, at the close of summer session in late August. Miss Florence Crouse, Arthur, Neb., received the degree of Master of Arts in English Literature and Mr. Linn Fitz Randolph, Denver, received the degree of Bachelor of Science in Engineering Physics. Both were in attendance at Conference in Fort Collins part of the time.

—Contributed.

LOS ANGELES, CALIF.—September 21 was the starting date for two new singing groups. Miss Lois Wells invited men and boys, even those who had not sung before, to join what was starting as a training choir but would become a performing choir. A children's choir under the direction of Mrs. Francis Saunders started rehearsing on the above date. Trained singers of the church were also invited to participate in the Massed Choir Festival on November 3, and to make arrangements with Miss Wells.

The fall spiritual retreat and planning conference was scheduled for a full weekend at Pacific Pines Camp beginning Friday evening and continuing through Sunday morning. The planning session on the second morning was expected to take up the conclusions and recommendations developed in the Sabbath afternoon discussion groups.

BATTLE CREEK, MICH.—The church scheduled a dedication program for the new buildings at Camp Holston on Sabbath, September 21. Featured on the day's program was a message at church in the morning by K. Duane Hurley, president of Salem College, and another in the afternoon by Congressman August Johanson of Battle Creek. There was a pot-luck dinner in the church social rooms, a tour of the camp at 2:30, addresses at 3 o'clock and light refreshments at 4:15.

The following paragraph, of interest to more than the local church, appeared in the church bulletin of September 14:

"Did your family receive a letter this week from the Commission of General

Conference requesting your help in completing this year's OWM budget? Twenty-one of our church members lent a hand so that about 3,700 Seventh Day Baptist families might receive the letter and to these twenty-one goes a very hearty thank you. Consider prayerfully your letter and let God give you guidance as you send your contribution.

WESTERLY, R. I.—The Pawcatuck church has embarked on its fund-raising program for the addition that will be constructed to house classrooms, church office, choir room, enlarged rest rooms, nursery, and expanded kitchen facilities. The fund drive, under the chairmanship of Dwight E. Wilson, has a goal of \$60,000 which will cover the cost of the project.

With the end of summer the full schedule of church and Sabbath School activities got under way, beginning with a dinner meeting of the newly organized Women's Society held on Tuesday evening, September 10. The ZYW Class held its first social get-together of the year at the home of Mr. and Mrs. Dwight Wilson who have recently moved to the King Tom Farm, a tourist home.

Four of Westerly's young people have gone to their studies in colleges away from home. They are Paul C. Wilson to Wilmington College, Wilmington, Ohio; Jared Van Horn, Milton College, Milton, Wis.; David G. Osborn, Salem College, Salem, W. Va.; and E. Wayne Cruzan, Alfred University, Alfred, N. Y.

Friday evening services have been devoted to reporting activities of the General Conference to those who were not able to attend. The young people who, with Pastor Earl Cruzan, drove to Pre-Con and Conference, were Miss Nancy Cruzan, Miss Kathy Kenyon, and Lance Osborn. This group was royally entertained by "host" churches along the way, including Salemville, Pa.; Nortonville, Kan.; Rapid City, S. D.; and Dodge Center, Minn. They reported on their experiences, as well as all those who attended Lewis Camp in Hopkinton, R. I., at the Sabbath School program on September 14.

—Publicity Release.

**OUR WORLD MISSION
OWM Budget Receipts For August 1963**

	Treasurer's		Board's	Treasurer's		Board's
	August	11 Mos.	11 Mos.	August	11 Mos.	11 Mos.
Adams Center	\$ 735.50	\$ 4.70				
Albion	\$ 159.10	680.25				
Alfred, 1st	953.15	5,630.42	48.00			
Alfred, 2nd	145.87	2,151.16				
Algiers	14.30	27.30				
Associations and Groups	21.56	577.92	583.98			
Battle Creek	927.32	6,545.39	140.00			
Bay Area		349.20				
Berlin	89.19	1,295.85	186.62			
Boulder	111.70	545.65	85.00			
Brookfield, 1st	66.30	305.30				
Brookfield, 2nd	33.80	254.45				
Buffalo	35.00	359.50	45.00			
Chicago	105.50	858.50	440.00			
Daytona Beach	145.25	1,172.23	25.00			
Denver	171.63	1,199.08	50.50			
DeRuyter	52.35	594.35				
Dodge Center	296.49	1,124.10	60.00			
Farina	46.10	190.85				
Fouke		50.00				
German S.D.B. Conference			111.68			
Hamburg, Germany			99.00			
Hammond	15.00	70.00				
Hebron, 1st	69.91	595.42				
Hopkinton, 1st	180.00	2,284.50				
Hopkinton, 2nd	33.25	139.25	500.00			
Houston Fellow		204.99				
Independence	97.40	1,012.41	65.00			
Individuals	1,309.48	1,911.48	2,304.52			
Irvington	50.00	1,850.00	500.00			
Jackson Center	500.00	500.00				
Kansas City	120.00	480.00				
Little Genesee	131.81	1,226.25	66.83			
Little Rock	31.50	291.56	34.37			
Los Angeles	620.00	3,200.00	99.71			
Los Angeles Christ's		145.00				
Lost Creek		1,433.71				
Marlboro		2,865.90				
Memorial Fund		354.72				
Metairie	25.00	43.00				
Middle Island	25.00	295.00				
Milton	812.57	8,852.30	150.00			
Milton Junction	171.73	1,772.48				
New Auburn	8.75	286.91	30.00			
North Loup	173.90	939.49	18.00			
Nortonville	185.50	1,421.65	100.00			
Old Stone Fort	58.81	253.81				
Paint Rock	50.00	230.15	13.75			
Pawcatuck	546.55	5,235.72	233.74			
Plainfield		2,874.35	265.00			
Richburg	233.50	1,153.00				
Ritchie	45.00	223.00	11.00			
Riverside	1,067.66	3,282.81				
Roanoke	20.00	118.60				
Rockville	29.61	416.85				
Salem	510.00	2,010.00	62.00			
Salemville	55.38	135.38	62.00			
Schenectady		82.58	15.00			
Shiloh	875.97	5,989.31	115.00			
Texarkana	61.45	121.45				
Trustees of Gen. Conf.		126.60				
Verona	119.00	1,388.57				
Walworth	91.00	818.83	50.00			
Washington	110.86	427.98				
Washington People's	12.00	112.00				
Waterford	148.70	1,403.05				
White Cloud	185.73	930.56				
Women's Society	20.00	320.00				
Yonah Mt.		22.00				
Total Budget						
receipts	\$12,276.63	\$84,499.62	\$6,575.40			
Non-Budget	3.00					
Total receipts	\$12,279.63					

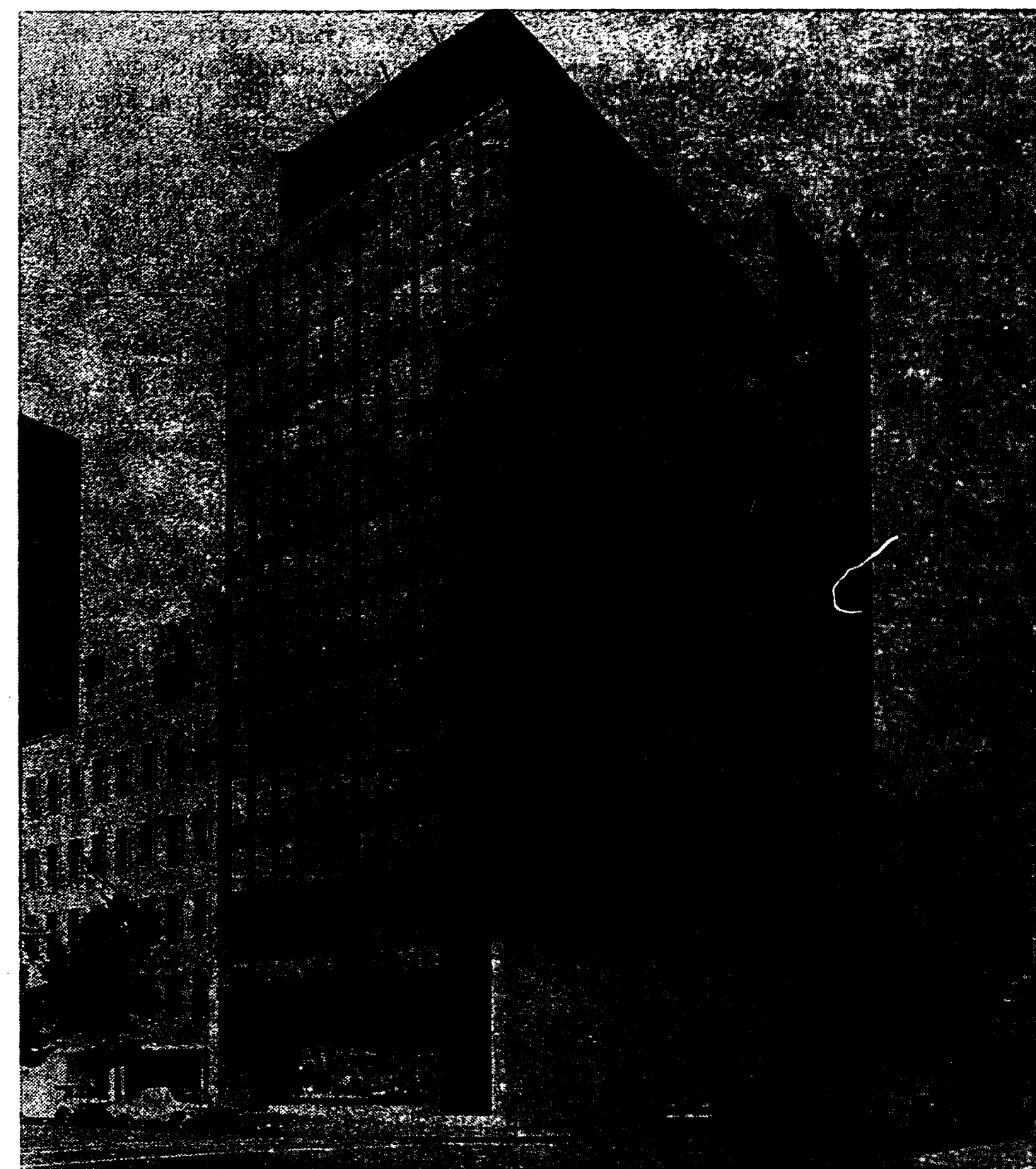
AUGUST DISBURSEMENTS

General Conference	\$ 1,158.33
Historical Society	1.00
Board of Christian Education	993.94
Ministerial Retirement	542.66
Ministerial Training (1)	1,385.71
Ministerial Training (2)	589.00
Missionary Society	5,529.86
Tract Society	1,645.34
Trustees of General Conference	90.69
Women's Society	223.08
World Fellowship & Service	117.02
Salem College	3.00
Total	\$12,279.63

SUMMARY

1962-63 OWM Budget	\$116,768.00
Receipts for 11 months:	
OWM Treasurer	\$84,499.62
Boards	6,575.40
	91,075.02
Remainder due in 1 month	\$ 25,692.98
Percentage of year elapsed	91.66%
Percentage of budget raised	77.14%
September 6, 1963	
Doris H. Fetherston, OWM Treasurer.	

The Sabbath Recorder



New UN Church Center Dedicated September 22

(See Stories Inside)