

The Sabbath Recorder

bership. At the church quarterly meeting October 11, reports from this meeting were given with the information of our application being accepted; also that the Association would increase their generous help toward our weekly radio broadcast.

Mrs. John Conrod was privileged to be the official delegate for the Seventh Day Baptist denomination at the tenth United Church Women's meeting held in Kansas City during the week of October 5 through 9. She commented that it was very enlightening in regard to ecumenical issues that are present in our denominational interests.

On Layman's Sabbath, October 24, Deacon Edwin Johnson led the service with Clifford Bond, a college student, as the speaker and a special number presented by our Cherub Choir. That afternoon, a potluck lunch with the monthly workshop was held.

Pulpit exchange with Pastor Leroy Bass of the church at Nortonville, Kan., was conducted October 31st. That evening a costume party in the church basement with refreshments, games, and Christian fellowship was enjoyed.

On November 7 Rev. Leon Lawton, former missionary to Jamaica, was with us to consider our application for City Pastor-Evangelist. We look forward to any opportunity to advance Christ's message in Kansas City.

— Correspondent.

NORTH LOUP, NEB.—According to the church bulletin of October 17 Wayne Babcock, who gave up farming to prepare for the ministry, is now taking training for that work. His testimony has been printed in a previous issue.

The conclusion of the 1964 Lord's Acre project was set for Thursday, November 19. The occasion is marked by the annual turkey supper. The program features a dedication of the projects.

Imperialist Propaganda

When some tourists in Russia tried to supply Russian people with Bibles and devotional booklets this summer the Soviet radio called on citizens to resist these efforts, labeling the Bibles and booklets "imperialist propaganda." We wonder how the term applies to the Beatitudes, the Ten Commandments, or the 12th Chapter of Romans.

SABBATH SCHOOL LESSON
for November 28, 1964
The Gospel of God's Grace
Lesson Scripture: Titus 1: 1-3; 2: 11-14;
3: 4-8a.

Accessions

Little Rock, Ark.
By Testimony:
Victor R. Foreman

Stonefort, Ill.
By Baptism:
Samuel Rose
Brenda Rose
Janet Rose

Marriages

Sisson-Crandall.—Gary Lee Sisson, son of Mr. and Mrs. Ralph Sisson of Waterford, Conn., and Jean Lynn Crandall, daughter and stepdaughter of Mr. and Mrs. Moses St. Denis of Waterford, Conn., were united in marriage at the Waterford Seventh Day Baptist Church, Sabbath afternoon, October 24, 1964, by the Rev. Paul S. Burdick.—P. S. B.

Obituaries

Rosa.—William Ellis Rosa, son of Mr. and Mrs. H. Ed Rosa, was born February 5, 1963, and died October 16, 1964.

As one of five children, he is survived by his parents; one brother, Hubert E. Rosa, Jr., and three sisters, Chandra, Edith, and Alyce. Services were conducted by their pastor, Alton L. Wheeler and interment was at the Crestlawn Memorial Park, Riverside, Calif. — A.L.W.

Van Horn. — Winifred F., widow of the late Ralph Van Horn, was born Oct. 4, 1885, at Beulah, Colo., and died in Arvada, Colo., at the Queen City Nursing Home following a long illness.

Her marriage to Mr. Van Horn took place May 14, 1916. He had come west from North Loup, Neb., and worked as a teamster until they went into the cattle business on the Western Slope. They returned to North Denver in 1942 and he died in 1954. Their family consisted of three daughters, all surviving: Mrs. Frances Brantley, Denver, Mrs. Hazel Ostermiller, Arvada, and Mrs. Dorothy Everett, Denver.

Mrs. Van Horn attended church regularly whenever she was able, and accepted baptism by immersion September 17, 1955, to unite with the Denver Seventh Day Baptist Church. She was known for her warm friendliness and was active in the Sabbath School and Ladies Aid Society. Her funeral was conducted by the Rev. Albert N. Rogers, pastor, and burial was in Crown Hill Cemetery, Wheat Ridge, Colo. — A. N. R.



THANKSGIVING

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For our harvest safe ingathered,
For our golden store of wheat,
For the bowers and the vinelands
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.

For the hours when Heaven is nearest
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

— Margaret E. Sangster.

The Sabbath Recorder

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Member of the Associated Church Press

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Stewardship Month

Our local churches have been stressing the fact that November is Stewardship Month. It is many other things, to be sure, and has more special days than we can give adequate recognition to, but it is a month-long time for emphasis on tithing or some other method of recognizing our stewardship.

During the month comparative figures were released to the religious press on the giving of Protestant denominations during the year 1963 (or 1963-64 in some cases). This is a factual way of encouraging stewardship. All of us are caught up in the whirl of conformity, of keeping up with the Joneses. It is a rather indefinite thing, not at all scientific, for who is to determine which Mrs. Jones we are going to keep up with? Economically and socially it is common practice to set our sights high, aspiring to dress or have a car (cars) like the much more wealthy neighbor. When it comes to benevolence and church giving, there is still a little of the sideward glance to see what others are doing. There seems to be quite a difference, however. We are pretty content to match the giving of the stingy Mr. Jones or the unmotivated Mr. Brown. Perhaps we have spent so much to make a show of keeping up with the more affluent that we have little left for the less showy church giving.

Now let us take a look, not at the amount of money given in other churches, but the average per capita giving in forty reporting denominations, statistics gathered by the National Council of Churches. Some individuals give much to local church needs and little to denominational or missionary budgets, so the more interesting figures for general comparison are those that combine the two, giving for all purposes. Such figures are available not only for NCC member churches but for several non-member churches. They are listed, not in alphabetical order but in descending rank. We cannot take space for the whole list. Before quoting any let us ask ourselves some pertinent questions.

Is there any reason to assume that all Free Methodists should be more free in their giving than Seventh Day Baptists? Would you expect the Evangelical Free Church of America (41,687 members) to average substantially more than we do?

No, we must assume that our earning capacity is about the same as theirs. We probably have as many professional people as the Nazarenes, the people of the North American Baptist General Conference, the Menoconites or the Southern Presbyterians. Our educational level, to which earning capacity is closely linked, is probably higher than most of them. How then do we explain the fact that their giving to all purposes is \$358, \$238, \$153, \$123, \$122 and \$109 respectively, and ours is only \$69.53? We are hard put to defend the level of our stewardship as compared with theirs.

The per capita giving ranking of denominations quoted above is not complete. About fifteen NCC member groups did not report and twenty-five non-member groups are listed. Only two of the eighteen denominations with giving above \$100 are members. Of the twenty-two below \$100 only seven are non-members. There is, in general, some relationship between size and per capita giving, the larger groups being lower. Of the eighteen above \$100 the only one with over a million members is the Missouri Synod (1,730,674). The combined membership of these eighteen is 3,812,533. The membership of those listed that are below \$100 is 34,480,814. Seventh Day Baptists might seem to have some explaining to do as to why, as a small denomination, their giving is no higher than that of the larger bodies. Slight comfort may be found in noting that some other small groups are in the same bracket, for example, the Evangelical Mennonite Church (2,531) at \$72.55 and the Moravian, Unity of the Brethren (4,930) at \$64.40.

We do not want to admit the possibility that we are less devoted to the cause of Christ, to the sustaining of our local churches and our denominational outreach than others. How could it be? We have all the glory of the Gospel of the grace of God that anyone has. We also have the great joy of knowing that we are following the will of God and the example and teaching of Christ in the matter of the Sabbath. Here ought to be more motivation than any of the 33 churches that stand higher in the list of per capita giving than we do.

It is not a question of where we stand now but what we are going to do about it. Our stewardship can be improved if we will allow the Holy Spirit to enter our hearts in greater fulness. Our mission is great; our sense of it can be increased. We cannot be content with the very slight rise in our giving over the previous year. We should be ashamed to excuse ourselves by noting that the Methodist Church and two Baptist Conventions are also near the bottom of the list. Don't you think we ought to do more praying about this evidence of our lack of zeal?

OWM Giving Is Up But Not Enough

The OWM treasurer's figures on the back page look good for the first month of the Conference year — good, but not good enough. Let us rejoice that the totals are larger than last October and that there is some evidence that our giving is becoming somewhat more steady and systematic. Last year the total was only \$5,071. This year it is \$7,955. The amount needed per month, however, to meet our missionary salaries and other commitments is \$9,622 from current giving.

In evaluating the larger giving for October two things need to be kept in mind. Nine of the churches credited failed to get their September contributions to Gordon Sanford in time to be counted in the September receipts. Some of the figures may thus represent the giving of two months rather than one. The totals for those nine churches add up to \$3,135. Then, too, the Memorial Fund sent in \$1,043.93 as designated giving (Ministerial Education). This will not be repeated. Although these two considerations take off some of the glow of pride in starting off the year well, it is evident that we did do better in October 1964 than in October 1963. We can raise the budget if we give according to our ability.

In years past it has been the editor's policy to print only the names of the churches contributing, which would be 37 this time. Each month the new names were added as contributions came in. Upon the advice of the Planning Committee it

will be different this year. All the churches that contributed during the year are to be listed each month. The resulting blank spaces may be noticed by church members who can correct the situation. We have a big work to do. Let us do it. Designate your gifts if you wish for projects within the budget. Your money will be used according to your wishes.

The Welcome Sign

Outside bulletin boards of churches throughout the land have very appropriately carried the word "Welcome" in large letters. Perhaps it was an unnecessary word, but it always made the church leaders feel good even if it did not attract many wayfaring men. Somehow we do not feel quite like a church if we fail to publicize an invitation either on the signboard or in the newspaper advertising. And sometimes that illuminated word, coupled with the inner glow from a rose window on a cold night strikes a responsive chord in the heart of a lonely stranger, who slips into the back seat.

Events of the past few years have made some church leaders painfully aware that the "Everyone Welcome" sign was more inclusive than they meant it to be. It had been assumed, perhaps, that only people of like social standing or of like skin color would accept the invitation. One Baptist church in Baltimore last year took down its welcome sign to avoid integration. Others in the city continued to open their doors to all who wished to enter or to join. One wonders how quietly such a sign can be removed. Most people would not miss it, but the members who made the decision would know, and the words of invitation hymns might stick in their throats just a little. How many churches are there that once lustily sang "Whosoever will may come," and now sing it softly lest some unwanted person might hear! Can a church retreat from its "welcome" and still claim to have the spirit of Christ?

Misquoted Scripture

Man can no longer live by bread alone — he must have a credit card.

The Fallen Giant

For the past two or three years the American Bible Society secretaries have been pointing out our relative lack of concern for getting the Word of God to the people of the world. The Soviets have had more impressive literature statistics. Dr. Melvin Soltan on October 18, 1962, told a church conference in Iowa, "Soviet sources report over 100 million volumes of the writings of Nikita Khrushchev were sold in 1960." The program was pushed with great vigor from 1960 to 1964. Now the giant has fallen. His writings will no longer be in great demand.

Lovers of the Word of God who were concerned about the tremendous sales of Khrushchev's books may take courage as Scripture verses come to mind: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not" (Ps. 37: 35, 36); "For all flesh is as grass . . . the grass withereth . . . but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Peter 1: 24, 25). Who could have guessed two years ago that the Soviet premier would be replaced without death and that his tremendously popular books would be so quickly discredited?

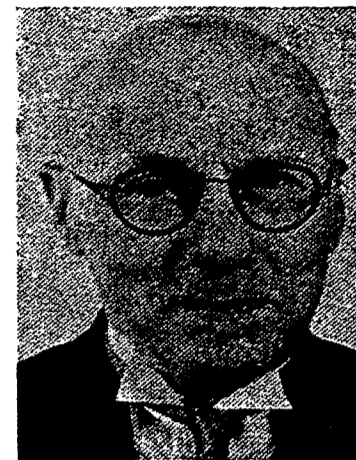
The Word of God may at times be in temporary eclipse, but not for long, we have faith to believe. The words of a man like Khrushchev have little intrinsic value; they are grossly mundane and dependent on transient, worldly power to make them popular. Not so the Bible; it lives because of its value, its inspiration, its divine origin. We read that Jesus Christ is "the same, yesterday, today and forever." His Word and His saving work span the centuries, and people still say, like Peter, "Lord, to whom shall we go: Thou hast the words of eternal life" (John 6: 68).

Notice to Librarians

In filing or binding your Sabbath Recorders please note that the special issue with the orange cover should have been dated November 9 rather than November 2.

McGeachy Lives Through Stephen Mumford's "Times"

Rev. James McGeachy, whose paper on Stephen Mumford was so enthusiastically received at the Salem Conference that the Historical Society published it for use on Sabbath Heritage Day and for general reading*, illustrates in his own life some of the same trying circumstances Stephen Mumford knew three hundred years ago.



McGeachy's life sketch appeared in the Sabbath Recorder of March 9, 1964, as plans for the World Consultation were being made. His visits in our churches and meetings with Missionary Board and Conference leaders and his participation in the Conference as a fraternal delegate, as well as his correspondence, reveal a thoughtful man with a quiet sense of humor. The facts of his life reveal deep courage.

Sunday was kept very strictly in his boyhood home in Glasgow, Scotland, and only religious reading was allowed. His father was a Baptist deacon. James was converted in a Presbyterian evangelistic meeting. His later decision to join the Adventists met with sharp opposition from his mother, and he had to give up his job as office boy in the North British Locomotive Co., Ltd. He found other work selling electric appliances on the Glasgow docks.

College was interrupted for McGeachy by the draft of 1916. As a member of the Non-Combatant Corps serving in France he had Sabbath privileges for a time, but later their refusal to do manual work on the Sabbath led him and his associates to court martial, beating, and solitary

* Note: Copies of "The Times of Stephen Mumford" were mailed October 29 to all pastors or to clerks of churches without pastors. Additional copies may be obtained on request to Miss Evalois St. John, Seventh Day Baptist Historical Society, 510 Watchung Ave., Plainfield, N. J. 07061.

confinement. They were transferred from one prison to another and finally to a prison farm where there was opportunity for study in the evenings.

After the war McGeachy sold books in Scotland and served at Seventh-day Adventist mission in Egypt and Iraq until 1927 when he found himself no longer in agreement with Adventist doctrine. Joining the Mill Yard Seventh Day Baptist Church in 1928, he became its pastor and supported his family in part by writing and Bible distribution. During World War II he worked in an aircraft office. Mrs. Geachy, whom he married in Cairo in 1922, became afflicted with multiple sclerosis, necessitating medical care. Their son Alan died in an epidemic at five years of age.

Since Mr. McGeachy's return from his visit to the United States, the family spent two weeks on the Isle of Wight. "Florrie was not too well while I was away," he writes, "but this holiday has done her good." Of course they enjoy their daughter Ruth and two grandsons. Pastoral duties have increased with the migration of our Jamaica brethren who are very welcome in the Sabbath services of the Mill Yard Church. McGeachy continues to serve as secretary of the Jewish Christian Community and also preaches for a General Baptist mission in southeast London.

Pounds and pence sterling can be just as demanding as dollars and cents. Jails and courts, military requirements, and religious prejudice are all part of the "times" of both Stephen Mumford and James McGeachy. The rest of us may take notice and give thanks.

Thanksgiving to Christmas Daily Bible Readings

(Suggested by American Bible Society)

Thanksgiving, Nov. 26	— Psalm 1
Friday, Nov. 27	— Psalm 100: 1-5
Sabbath, Nov. 28	— Psalm 103
Sunday, Nov. 29	— Heb. 11: 1-39
Monday, Nov. 30	— Psalm 19: 1-14
Tuesday, Dec. 1	— James 1: 19-27
Wednesday, Dec. 2	— James 2: 14-23
Thursday, Dec. 3	— 1 Pet. 1: 13-25
Friday, Dec. 4	— Isa. 6: 1-10
Sabbath, Dec. 5	— Isa. 11: 1-9

MEMORY TEXT

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation.

— Hab. 3: 17, 18.

Are You a Christian in Your Social Actions?

By Albyn Mackintosh

Social Action invades every phase of your life and mine, and the question that arises for each of us is whether social action on our part is Christian or anti-Christian.

One might draw up an endless set of rules, but the rules would only add to the confusion unless we agree to pay some definite attention to them. Our social actions speak louder than our words.

One has said that we should live moment by moment as though Jesus Christ were at our side; another appeals to us by saying that we should do nothing that would make our mother ashamed.

It might seem elementary to state that in order to be a Christian one must believe in Jesus Christ and accept His leadership. And probably even more elementary to say one must have a love for mother in order to care if one makes her ashamed or not. However, with the church members who do not believe in the reality of Jesus Christ and the multiplicity of working mothers and broken homes this has become a serious problem.

General Conference has asked the Committee on Christian Social Action to alert us to current issues. My first sounding of an alert this year, as chairman of this your committee, is to ask the question:

Are you a Christian in your social actions?

The committee invites your correspondence in any and every area of Christian Social Action.

1948 Estes Road,
Eagle Rock, California 90041.

God Left the Challenge in the Earth

From *The Electric Times*, a monthly magazine for the employees of the West Texas Utilities Company, come the following words of wisdom written by the late Dr. Allan A. Stockdale.

"When God made the earth, He could have finished it. But He didn't. He left it as a raw material—to tease us, to tantalize us, to set us thinking and experimenting and risking and adventuring! And therein we find our supreme interest in living.

Have you ever noticed that small children in a nursery will ignore clever mechanical toys in order to build, with spools and strings and sticks and blocks, a world of their own imagination?

And so with grown-ups, too. God gave us a world unfinished, so that we might share in the joys and satisfactions of creation.

He left the oil in Trenton rock.

He left aluminum in the clay.

He left electricity in the clouds.

He left the rivers un-bridged—and the mountains un-trailed.

He left the forests un-felled and the cities un-built.

He left the laboratories un-opened.

He left the diamonds un-cut.

He gave us the challenge of raw materials, not the satisfaction of perfect, finished things.

He left the music un-sung and the dramas un-played.

He left the poetry un-dreamed, in order that men and women might not become bored, but engaged in stimulating, exciting, creative activities that keep them thinking, working, experimenting, and experiencing all the joys and durable satisfactions of achievements....

Progress comes, not by some magic word and not by government edict, but from the thoughts, the toil, the tears, the triumphs of individuals who accept the challenge of raw material—and by the grace of God-given talents produce results which satisfy the needs of men."

— Dateline.

Japanese Radio Work in Huntsville, Alabama

By Rev. C. Fred Kirtland

A bit of the Orient was seen in Paint Rock, Alabama, during September when



the ladies, pictured above, met with Tsuruko (Mrs. Fred) Kirtland (on the right). They had just come to talk and drink tea. Mrs. Kirtland, who is very missionary-minded, wasted no time in moving the mood of conversation to that of Christ and the soul's salvation. The lady on the left later attended a Christian service for the first time in the Paint Rock Seventh Day Baptist Church and seemed interested. Tsuruko, a Japanese from Okinawa, found that there are over 200 Japanese in the Huntsville area. Of this two hundred, only one per cent attend church. Of these, only half have really accepted, or believe in Christianity; the others only attend. Such a challenge must not go unnoticed by those who believe in Christ and who are interested in the souls of others.

What is the reason of this unbelief?

"They just don't know; no one has ever taken time to tell them about Christ and His mission here on earth," answered Mrs. Kirtland. "They have heard of Christ, but not about Christ," she went on to say.

How do we respond to this challenging situation?

Plans are now being made for Mrs. Kirtland to begin a fifteen-minute radio program, weekly, reading the Scripture and speaking in Japanese. The broadcast will cover the Huntsville area. The program will be a part of the "Back to

Christ Crusade," which now comes over a different radio station every Sunday morning.

We need your prayers. Anyone wishing to help in this venture may do so by writing to: Radio For Christ, c/o Fred Kirtland, Box 171, Paint Rock, Ala.

In this endeavor the controversial Sabbath question will not be raised. The first step is to win them to Christ. The Holy Spirit can then work toward the Sabbath.

Bible Most Translated Book

The Bible is still the most translated book in the world, according to the American Bible Society.

The statement is based upon latest figures issued by UNESCO in its 15th volume of the *Index Translationum*. Seventy nations are covered in the latest available UNESCO report for 1962. There were 251 Bible translations during the twelve-month period. Next in frequency were 206 books about Nikita Khrushchev and 182 about Vladimir Lenin whose translations have steadily decreased to 50% since 1955. Translations about Khrushchev have also shown a drop since 1959 with a slight recovery in 1962 (may now practically disappear). Bible translations dipped slightly in 1961.

Translations of Joseph Stalin fell from 200 books in 1955 to only one book about him in 1962. Only three translations of books about Mao-Tse-Tung were made in 1962 against 18 translations previously recorded for 1955. Karl Marx, the father of Communism, dropped 12 points to 55 from the preceding year, 1961 and 26 points from 81 translations made in 1956. No Bibles were translated in the USSR.

Total translations for any one country were highest in USSR with Germany, Czechoslovakia, the Netherlands, Spain, France, and U.S.A. next in order. Altogether 32,787 books were translated in the 70 reporting countries according to the UNESCO index.

SABBATH SCHOOL LESSON for December 5, 1964

Righteous Living

Lesson Scripture: Titus 1: 10-12, 15 through 2: 10.

Back Home to Malawi

(Prepared by Fedson F. Makatanje,
Makapwa Mission assistant)

Pastor Otrain B. Manan, who was in the United States representing the Central Africa Conference at the first World's Consultation of Seventh Day Baptist Conferences held at Salem College, is back home in Malawi. He remarked that the Lord who sent him out to a strange land, brought him back to Makapwa Mission safely. Though he had been sick for some time, the Lord helped him.

"I was received very well," he said. "I visited some churches and places while there. I was very happy to see and enter into the Newport Church which was established in 1664. I also enjoyed my visit to the World's Fair," he continued.

He left New York for London on 6th September. In London he spent one week visiting some churches and places of interest, including Westminster Abbey. After a week in London, Pastor Manan flew to Holland on 14th September. He visited some of their churches and the Amsterdam Museum, where he saw the same kind of bird that the Israelites ate in the wilderness.

After a few days he went by train to Hamburg, Germany. Before he arrived at Hamburg, he was delayed for three hours because he had no visa. After considerable discussion and paying the necessary fee, a visa was granted and he was allowed to continue on his journey. Pastor Manan did not find Rev. J. Bahlke at the railway station, as he had returned home because he did not meet his guest on the first train. When Mr. Manan was thinking of what to do, God gave him a friend who spoke English, and after hearing his trouble, he led him to a telephone room. Rev. J. Bahlke came to take Pastor Manan at once when he received the call. On Sabbath he preached. On 20th he visited the Hamburg Museum where he learned that Africa is traveling the same road to civilization as other countries did. Surely Pastor Manan must have enjoyed his trip.

He went back to Holland after a few days' visit in Germany, and then attended

the Dutch Conference, where he was asked to preach.

On 28th September, before leaving the Amsterdam Airport, he was alarmed when informed of an exorbitant charge in connection with the excessive weight of his luggage. Mr. Rijkers, who had been serving Pastor Manan as guide (he assisted the Pearsons also in 1960), volunteered to post certain items which were in excess of the maximum weight allowance.

His arrival at Chileka Airport on 29th September was safe. He was met by his family, the Pearsons, and others.

It is pleasing to know that he is now back at his work as Mission Assistant of Makapwa, the headquarters of the Central Africa Conference of Seventh Day Baptists.

Supplementary List of Missioners

A few additional names of "Missioners for Mission '65" may be added to the list of the sixty or so names listed on the last page of the "Sharing the Good News" pamphlets.

The names which may be added are:
Miss Sarah Becker, R. 1 Box 75, Cheshalis, Wash.
Mr. and Mrs. Ray Froding, 1129 W. Tioga St., Philadelphia, Pa. 19140
Mr. Wallace Greene, Dodge Center, Minn.
Rev. J. Paul Green, Jr., R. D. #3, Bridgeton, N. J.
Dr. Melvin G. Nida, Salem, W. Va.
Mr. Loren G. Osborn, 7 Oakwood Ave., Westerly, R. I.

It should be remembered that these "volunteers" as well as the sixty others whose names have already been sent to the churches have offered their services on condition that a mutually acceptable time and area of service may be worked out between the church and the missioner.

It would be well for the churches to decide soon who they will ask to come and meet with them during early months of 1965, giving time for an exchange of letters as to the most convenient time when the missioner can ask to be released from his regular employment. In a very real sense this is to be "dedicated service" on the part of those who have offered their names to the churches.

Makapwa Well Drilling Project

Word has come from the Rev. David Pearson that the well drilling that had been going on at Makapwa Mission, Malawi, for some time has now produced an abundant supply of water. Work is not yet completed on the project and the expense is greater than had been anticipated, but we can be thankful that water has been found at a depth of 150 feet.

Mr. Pearson has written: "The well is finished. Pump and engine (diesel) have been mounted. We have to finish the job ourselves, and there is yet much to do. We are not drawing water at present, as we are not yet ready, but the project is proceeding at a satisfactory pace. They drilled to a depth of 150 feet and found abundant water, more than our pump will produce.

"Currently we are making the foundation for a little brick house to be built around the pump and engine. After this is completed we plan to erect a 2,000-gallon tank of brick and cement (reinforced). This will be built on a pedestal, adequate for the purpose, some 200 feet high to give additional 'fall'."

Increased Giving on Mission Field

The Rev. David C. Pearson has commented in letter of October 12, "African giving is increasing. . . any extra they provide can be used to increase payments to African pastors."

In another letter Pastor Pearson writes, "African giving to Conference Fund from 1955-64 (some missionary giving is included, which can't be separated as we do give regularly to the Makapwa Church) per member per year" is as follows:

1955 - (8¢)	1960 - (24¢)
1956 - (17¢)	1961 - (26¢)
1957 - (17¢)	1962 - (20¢)
1958 - (18¢)	1963 - (27¢)
1959 - (22¢)	1964 - (35¢)

(approximate figures)

It should be realized that the average cash income per year for heads of families in Malawi, Africa has been approximately \$40.

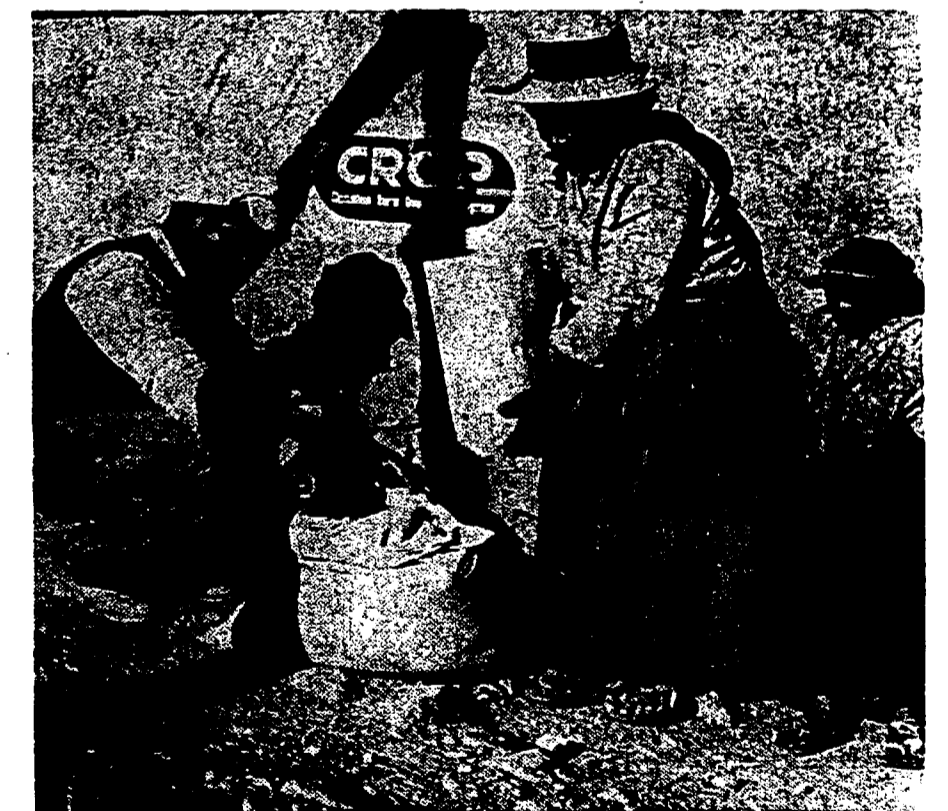
Brazilians Observe CROP

A group of nine Brazilian church and social workers with the aid of Portuguese interpreters learned how American farmers in Indiana contribute to the needs of Brazil through CROP, the Church World Service organization that encourages farmers to plant extra acres for the needy overseas. The trip to this country was sponsored by the U.S. Department of Agriculture.

There was some confusion of tongues, but communication was only slowed down, not stopped, by the language barrier. The visitors discovered a love that knows no barriers. Although their trip and their studies included many other things they were particularly impressed with the willingness of small-time farmers to share with people they never saw.

"It seemed incredible to us that Americans would be willing to share their tremendous food output with the needy in other lands," commented the Rev. Beny Pitrowsky, Baptist minister and the Brazilian in charge of the distribution of U.S. government-donated foods through the Protestant churches in Brazil. "We thought it was all a political game.

"It was even more difficult for us to believe that Americans could give an ad-



CROP has an extensive program in Chile as well as Brazil. Men and women on a road building project keep up their energy with a distribution of food from CROP, made possible by contributions of church people at harvest time in the United States.

ditional amount through the CROP program. You see, for four or five years we had been invaded with Communist literature, all of it saying that Americans were giving to us with one hand and taking from us with the other. We are finding that this just isn't so."

In amazement, the law student, Feiten, remarked: "Why I even asked one of the farmers we stopped to see—and he was a poor farmer by American standards—why he co-operated with a program like CROP. And the farmer said, 'I do this because of my religious conviction. I do this because of the Christian principles I have been taught and live by.' I was impressed with what this farmer said, because this is one of the things we are lacking in Brazil—this living by such principles."

"It is so true," Rev. Pitrowsky corroborated. "The wealthy men in Brazil just do not give funds or help to the poor and the poor are so very very poor that there is nothing they can share."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Malawi

There is an informative report on political happenings in Malawi in the *Christian Century*, Nov. 11, 1964. Reading such reports as this will keep us abreast of the conditions in the countries where our Seventh Day Baptist missionaries are witnessing.

Ecumenical Christian Education

Some of our churches are studying the make-up of the National Council of Churches. Since our office is a member of the Division of Christian Education of that body, we offer the following as an explanation of the work of the division.

(Quotations are from the Bylaws of the National Council as approved by the General Board on June 1, 1964, and they will be effective January 1, 1965.)

"The Division of Christian Education is established to serve as the arm of the National Council through which the communions, their boards and agencies, and participating non-member organizations co-operate to study and further the use

of the Bible, develop and improve Christian education in congregations, communities, colleges, universities, and theological seminaries, and strengthen preparation for the Christian ministry, other church occupations, and Christian lay vocations."

"Special responsibilities of this Division shall be to:

a) Develop, initiate, and where suitable carry out programs to extend the use of the Bible.

b) Develop and conduct co-operative study, research, experimentation, and programs to assist the churches in:

1. Their total educational task, in the home, local church, and community, including programs of parish education for all ages (weekday church schools, leadership training, co-operative Christian education endeavors, and the development of standards and objectives for Christian education.

2. Their responsibility to strengthen marriage and family life through programs of education, counseling, and guidance, and through advocacy of adequate laws and sound public policies.

3. Their enlistment and education of pastors, for both parish and special ministries, and of lay workers in church-related occupations; and the promotion and development of continuing education and clinical training programs for parish and institutional ministries.

4. Their responsibility to assist all Christians in selecting and preparing for a vocation, emphasizing that all are called to repentance, faith, and to mission and service in and to the world.

c) Prepare, provide for publication, and promote the use of special educational books and other materials in support of annual thematic and special program emphasis.

d) Assist the churches in their concerns for all of higher education and academic scholarship; foster relations between the churches and colleges, universities, and theological seminaries, including their administrators, faculties, and students; and develop and promote campus programs and projects."

Missions in Latin America

Latin America is a term normally used to designate the lower portion of North America and practically all of South America, countries where Spanish is spoken and the Roman Church predominates (and pretty much dominates). In recent decades some countries (like Mexico) have attempted to throw off the yoke of political domination by the Church. This has left a vacuum into which people-loving, soul-saving Protestant missionaries have been able to move, training native leaders and encouraging indigenous churches. The missionary results in much of Latin America have been unique and spectacular even in the face of strong opposition in some countries of a politically entrenched Catholic hierarchy.

How is this progress unique? For one thing, the tremendous upsurge of conversions to Christ has come in lands that were already nominally Christian, i.e., Roman Catholic. As a matter of fact, however, the people were Catholic in name only; the percentage of practicing Catholics was lower than ten. In reality society was quite secular. Some observers think that this secularism, this anti-clericalism, has been on the increase. Perhaps so. The abject poverty of most of the people, the general political instability, and the runaway inflation (as in Brazil) have prepared a seedbed for communism and its accompanying atheistic materialism. How all this could contribute to the growth of protestantism may be hard to see. At least it was a challenge taken up with vigor in the past two or three decades.

Another unique thing about Latin America today is that the bulk of the missionary work has not been done by the established denominations such as Methodist, Presbyterian, Lutheran, and Episcopalian but by the newer or more free churches, particularly of the pentecostal variety. The denominational distribution of the Protestant community is given in a lengthy paper by John H. Sinclair as follows:

- 33% Pentecostal, Assemblies of God, etc.
- 17% Baptist, Mennonite and Moravian
- 10% Presbyterian

- 8% Methodist
- 8% Lutheran
- 4% Episcopalian
- 6% Adventist
- 14% Others.

A further observation is made in the same article. There are 6,200 Protestant missionaries, 4,200 of whom are from the United States. This represents 28% of the total missionary force of the world. Of those from the United States only about one fourth are connected with the Department of Foreign Missions of the National Council of Churches. Of the others 1,700 are related to the Evangelical Foreign Missions Association or the IFMA and 1,200 are independents (including the Southern Baptists).

It may be significant — at least it is noteworthy — that the greatest mushrooming of Protestant work in the world today is outside the ecumenical movement as represented by the National Council. From the above percentages it appears that nearly 70% of the Protestants of Latin America are not NCC-related. Various ecumenically oriented writers have commented on this and have either downgraded the quality of this missionary work or have sought to gain lessons from its virility. There is also an attempt to persuade some of these churches to join the ecumenical movement. Two or three groups have rather recently united with the World Council of Churches. On the whole there is no inclination to do so. Southern Baptist (not much American Baptist work in South America), Pentecostals, and others are expected to remain aloof; they seem to be doing very well as they are.

One reason for the missionary growth of these particular churches is given by observers. When our country recovered from the depression of the early thirties, many of the lower-income people who were in these growing churches were committed to tithing or sacrificial giving. They had money to invest and people to send. They chose our neighbors to the south, for whom their Bible-centered, warm message had strong appeal. They stressed evangelism. The figures show that 70% of the missionaries are evangelists, 20% teachers, 5% medical per-

sonnel and 5% in other types of service. Whether or not all would agree that this is the proper distribution, it has to be admitted that it has worked and that native leaders are being developed rapidly.

Characteristic of missionary work in Latin America is its emphasis on Bible study, which results in good indoctrination of the converts. The Catholic Church has caught the significance of this to some extent. Most of their new missionaries in the past few years have been recruited in the United States among priests who are well acquainted with religious pluralism and who have seen the strength of biblical authority in Protestantism. Some of them also are encouraging Bible reading. In Mexico the National Catholic Bible Society, organized in 1962, is seeking to distribute annually 100,000 Bibles in an inexpensive edition.

Some Protestant leaders think the day may come when certain co-operative Catholic-Protestant missionary work may be done, although the reforms in Catholic theology and attitude toward the "separated brethren" that are now under discussion are not sweeping enough to give much hope for Protestant co-operation without damaging compromise. It appears that the possibility of the spread of secularism fathers the hope of ecumenical leaders for such co-operative enterprises in the less theological areas of mission work. Bishop Newbigin is quoted as saying: "The climate is changing... it will take some time, but I foresee the day when Roman Catholic and Protestant churches will undertake joint missionary work."

What should be the attitude of Sabbathkeepers toward suggestions such as the above which seem to be in the ascendancy in ecumenical planning? Each must make up his own mind, a privilege and a duty which we often affirm. Our minds should be open to good suggestions, closed to bad ones, and informed enough to know the difference. Seventh Day Baptist churches, organized by nationals without help or advice from our United States Conference have existed for a number of years in Brazil. Others have

more recently sprung up in Mexico. It can be predicted that the process will continue. The knowledge of the seventh-day Sabbath comes with a study of the Bible by new Christians and is already widespread in Latin America. The Adventist Church is credited with 6% of the Protestant community.

There should be some self-examination on our part. Can we deny that we have developed a type of thinking as Seventh Day Baptists which is typically American and strongly influenced by our ecumenical connections and the information coming from NCC press releases? This may be O.K. for us, but this thinking is not characteristic of Latin America, or of European, African or Jamaican Seventh Day Baptists (as was apparent from our recent World Consultation). If we are to establish, as is hoped, a Seventh Day Baptist World Federation, will we be able to refrain from trying to impose our thought patterns on the other conferences, which may soon have more members than we? In espousing broadmindedness will we discipline ourselves to listen to the people on the vast growing edges where the church is young and vigorous? What about Latin America, for instance? We could do much to encourage leaders in their earnest Bible study, in their evangelistic fervor, in their presentation of a warm Gospel which they have never seen in their Catholic environment.

— By the editor.

Church Union

World Protestantism is engaged in the first large-scale planning for church union in its history of 400 years. Seventy-two churches in nineteen countries around the world are now engaged in negotiations for church union, according to the Rev. Patrick C. Rodger, Geneva, Switzerland, an executive of the World Council of Churches. Dr. Rodger, an Episcopalian priest from Scotland, says these actual negotiations involve twenty-three proposed unions. In addition, twenty different conversations just begun, which have not reached the stage of detailed plans of church union, include another forty-three churches on three continents.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

United Church Women's Seminars on World Affairs

By Mrs. L. Harrison North

During the summer of 1964 church women from every state in the Union gathered at the Church Center of the



United Nations for two-week training programs on world affairs and the mission of the Church. In addition to state representatives, volunteer and executive leadership of United Church Women and twenty-four affiliated denominations participated in the four two-week programs as part of the "Summer at the Church Center" made possible by offerings taken on World Community Day, 1963.

Mrs. C. Harmon Dickinson and the writer were privileged to represent Seventh Day Baptist women at the final seminar in September.

About a third of this particular group were women from overseas, Christian leaders in various areas of the world—Europe, South America, the Caribbean, the East Asian Christian Conference, the Near East Council of Churches, and Africa. Most of the rest were listed as United Church Women leaders. It is interesting to note that five of the new officers and two or three of the Executive Committee elected at the National Assembly of United Church Women in October had participated in the September seminar.

Most of us stayed at a hotel a short distance from the Church Center and the United Nations. This gave us an oppor-

tunity for increased fellowship with these outstanding Christian women.

Each morning began with a service in the chapel, led by one of our overseas guests. Bible studies were conducted by Dr. Madeline Barot of Geneva, Switzerland, director of Co-operation of Men and Women, Church, Family and Society of the World Council of Churches. Frequently during our discussion periods Mrs. Esther Hymer, organizer and leader of these seminars, would refer to the Bible lessons and have us tell how they applied to the peace-keeping problems we were studying. She never let us forget that we were seeking Christian solutions to the problems of the world.

The purpose of these seminars was to equip leaders for more effective joint action on "those things that make for peace." A great deal of pertinent literature was furnished for study and discussion. In addition there were lectures by resource experts, giving new insights into the complex international problems faced by Christian citizens.

Visits were made to the U. S. Mission to the United Nations, and to the United Nations where we had a chance to observe a session of the Security Council.

While the United Nations is far from perfect, it is much more than a "debating society." We were given a chance to study the UN peace-keeping machinery, efforts to achieve settlement of disputes, and steps that have been taken toward disarmament. The goals of the Development Decade, plans for economic and social growth, the new nations, problems of nation building, human rights, the status of women, and the work for children through UNICEF were other areas discussed.

At the conclusion of this seminar we felt very strongly that the UN and related agencies are doing their (imperfect) best to help bring about God's will that all people should live in justice, freedom, and dignity.

Is it true of your church that half the names on the church roll are of people whose profession of faith has no sequel in service?

New Bible Society Film

"Freedom in Their Souls" is a new 16 mm. color film on the emerging African nations and the part played by the churches and the Scriptures in their search for freedom today. The film shows that the Bible, the first textbook in most of the schools, is now emerging as the basis for their freedom. Among the many highlights of the film are the visit of the Rev. John Mpaayei, a Cambridge graduate, to his mother and father among the Massai people in their traditional home; the distribution of the first Scriptures in the language of the Bassa Komo people of Northern Nigeria; and one of Africa's modern political rallies.

The film was produced in co-operation with the Canadian Bible Society. Running time is 28 minutes. Service charge is \$4.00.

—American Bible Society,
450 Park Ave., New York, 10022.

A Place for Ritual

My thinking about ritual in church services has changed somewhat as the years have gone by. I still prefer the simple forms of worship as practiced by Seventh Day Baptists. I have ceased to entertain harsh thinking about the more elaborate ritual in Catholic, Episcopal, and Lutheran churches. I have come to see that those who are accustomed to ritual in these churches find that it serves some purpose in strengthening their faith and encouraging them to live better lives. Thus there may be some virtue in ritual if it is entered into with the right spirit—at least for those who have worshiped this way all their lives.

The Bible tells us that if we accept Jesus Christ as Savior and are baptized we are assured of eternal life. This applies to all. Having accepted the way of salvation some of us prefer to worship without ritual; others with many forms and ceremonies. Whatever helps to a better way of living and a closer walk with God should not be unduly criticized just because it is not our way of worship.

NOTE: The above thoughts are taken from a statement by the aging Herbert N. Wheeler of Boulder, Colo., a man who spent his life in the forestry service and has contributed brief articles for this journal for the past 30 years or more.

ITEMS OF INTEREST

Nobel Peace Prize

News of the award of the 1964 Nobel Peace Prize to Dr. Martin Luther King, Jr., was welcomed by all those working for civil rights in the National Council of Churches. Dr. Robert W. Spike, director of the council's Commission on Religion and Race, said in a special message that the award "constitutes a recognition of the validity of the non-violent philosophy which Dr. King has so effectively preached and practiced, and justifiably recognizes the central role which the struggle for racial justice now plays in the life of our churches and the nation."

Dr. King will receive the \$54,600 prize, which he has pledged to the continuing civil rights struggle, on December 10 at Oslo University from the Norwegian Parliament.

Nobel realized his fortune from his invention of dynamite, which revolutionized mining and building construction. (It is also used by misguided, violent people to bomb Negro churches and homes.)

Dr. King is the third Negro and 12th American to win the Peace Prize. The first Negro was Dr. Ralph Bunche, Undersecretary General of the United Nations, in 1950, and the second, in 1960, was Chief Albert J. Luthuli, anti-apartheid leader now under house arrest in South Africa.

A letter printed in the New London (Conn.) Day of October 23, comments:

"The reason for the award may be clear to those who have read his books, **Stride Toward Freedom** and **Why We Can't Wait**.

"The course of action that he has advocated may be described as non-violent action through love. He is a student of Gandhi, yet carries Gandhi's concept still farther. Basing his methods on the words and example of Jesus, he believes that love will finally win over hate, and that patient resistance against evil will win public sentiment in favor of justice for the oppressed.

"The alternatives are either passive acceptance of wrongdoing, or the kind of violence advocated by Malcolm X and the

Black Muslims. All decent people may well join in praying that the method advocated by Dr. King will surely succeed. And not alone in this country is interest being aroused. Other subject people around the world are likewise looking to his leadership for possible release from slavery and injustice."

Good News in South Africa

In relation to its population, South Africa is the largest buyer of Bibles in Africa, and one of the largest in the world, according to that area's Bible society. More than 760,000 Scriptures were sold and distributed in the Republic last year—100,000 higher than in 1962. This includes 350,000 complete Bibles. The Bible Society of South Africa says that the main reasons for the high per capita ownership of Bibles in South Africa is the co-operation between the Protestant churches and individuals; the fact that the Bible has been translated into seven South African Bantu languages, and also because the literacy rate among the Bantu in the republic is higher than in other African areas.

—W. W. Reid.

YOUTH NEWS

North Loup King and Queen

The church folks at North Loup, Nebraska, are reported to be proud of the honor bestowed on two of their young people—proud that Seventh Day Baptist youth were picked as "king and queen" of the homecoming football game at Scotia. It is a union high school, North Loup and Scotia. The king was Cletus Severance, son of Deacon Cecil Severance; the queen, "Peg" Williams, daughter of Deacon and Mrs. Vernon Williams. They reigned in their crowned splendor for the day, as is the custom at such homecoming events.

Dodge Center Honors Navy Recruit

The Youth Fellowship gave a farewell party on October 25 at the home of Roy Langworthy for Steven Greene, son of Deacon and Mrs. Wallace Greene. Steven has joined the Navy and is now undergoing "boot training" at Great Lakes.

Progress in Recorder Survey

It has now several months since the Recorder survey questionnaires were sent out and returned. The report at General Conference told of the complete impartiality of the sampling of one fifth of our total membership in asking questions about the purpose, effectiveness, and content of our 120-year-old denominational weekly. It is hoped that the results of the completed questionnaire when tabulated will be of value in enabling the **Sabbath Recorder** to more effectively fulfil its mission.

It is still too early to comment on what the survey shows. A great deal of work has been done in recent weeks reading, recording, and tabulating the comments, especially those that cannot be handled by the IBM machines which will do most of the tabulating. A number of interesting things seem to emerge as the committee examines the answers and comments. The identity of the person responding is purposely concealed from all who have anything to do with the questionnaires.

A local firm has been contacted to put as much as possible of the information on IBM cards. When that has been done, within the next few weeks, a simple tabulation of results will be possible and more complicated questions may be asked of the machines. The Survey Committee has in mind some correlations. If there are questions that interested people would like to see answered the committee will be glad to consider them. It would be well from the cost viewpoint and in the hope of an early completion of the survey to ask for all the most important correlations at the same time. So, if you have suggestions, send them to Harley D. Bond, chairman, or the editor.

Voting Survey

"An area of Chicago was surveyed after the 1960 presidential election to discover the voting habits of religious groups. Of eligible voters the results showed: 11 per cent of Protestant clergy voted; 38 per cent of Protestant laity voted; 92 per cent of Catholic clergy voted; 97 per cent of Catholic laity voted; and 99 per cent of tavern keepers voted."

—Religious Newsweekly.

OUR WORLD MISSION
OWM Budget Receipts for October 1964

Treasurer's October	Boards' 1 month	Treasurer's October	Boards' 1 month
Adams Center	\$	Los Angeles, Christ's	
Albion	56.00	Lost Creek	
Alfred, 1st	1,315.75	Marlboro	
Alfred, 2nd		Memorial Fund	1,043.93
Algiers		Metairie	
Battle Creek	756.25	Middle Island	19.00
Bay Area	101.50	Milton	514.00
Berlin	65.28	Milton Junction	132.25
Boulder	27.20	New Auburn	22.07
Brookfield, 1st	25.00	North Loup	
Brookfield, 2nd		Nortonville	221.50
Buckeye Fellowship		Old Stonefort	15.00
Buffalo		Paint Rock	
Chicago	185.00	Pawcatuck	478.75
Daytona Beach		Plainfield	384.16
Denver	129.63	Putnam County	
De Ruyter		Richburg	42.00
Dodge Center	113.54	Ritchie	
Edinburg		Riverside	
Farina		Roanoke	
Fouke		Rockville	22.75
Genesee, First	135.10	Salem	400.00
Hammond		Salemville	39.92
Hebron, 1st	54.00	Schenectady	
Houston		Shiloh	483.45
Hopkinton, 1st	165.85	Syracuse	
Hopkinton, 2nd	21.50	Texarkana	
Independence	33.00	Verona	89.00
Individuals	20.00	Walworth	40.00
Irvington		Washington	
Jackson Center		Washington People's	15.00
Kansas City	65.50	Waterford	125.15
Little Genesee	135.10	White Cloud	
Little Prairie		Yonah Mt.	40.00
Little Rock	37.00		
Los Angeles	520.00		
		\$7,955.03	\$ 102.62

OCTOBER DISBURSEMENTS

Board of Christian Education	\$ 510.45
Historical Society	30.64
Ministerial Retirement	573.42
Ministerial Education	1,461.57
Missionary Society	3,027.16
Tract Society	838.70
Trustees of General Conference	36.94
Women's Society	115.11
World Fellowship & Service	107.04
General Conference	1,254.00
Total Disbursements	\$7,955.03

SUMMARY

1964-1965 Budget	\$113,899.00
October Receipts:	
Boards	102.62
	<u>8,057.65</u>
Balance due in 11 months	\$105,841.35
Needed per month	9,621.94
Percentage of year elapsed	8.33%
Percentage of budget raised	7.07%

Gordon L. Sanford,
 OWM Treasurer.

November 6, 1964.

The Sabbath Recorder

**GOD'S
 WORD
 FOR A
 NEW
 AGE**

Holy Bible

WORLDWIDE BIBLE READING
 American Bible Society