

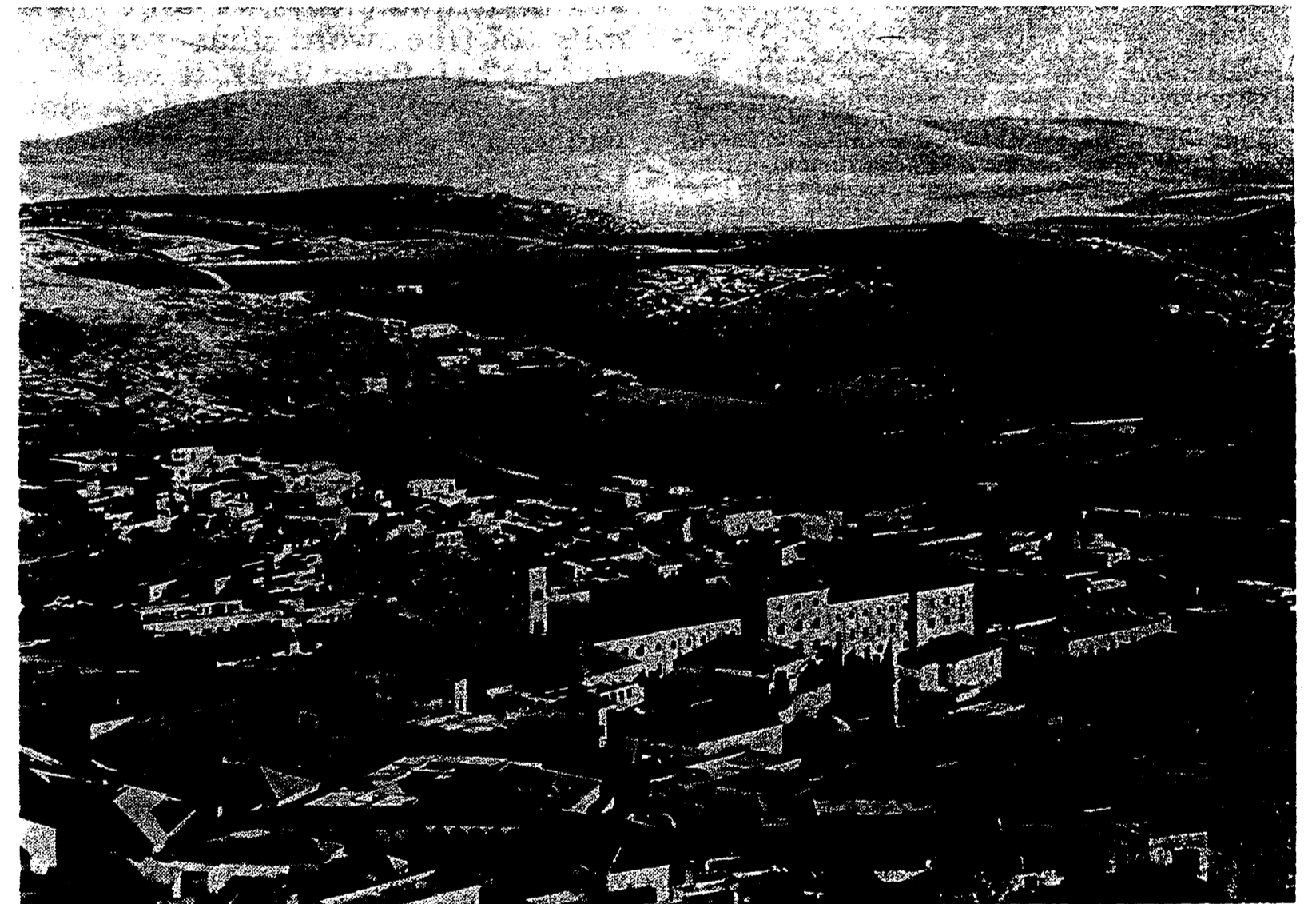
OUR WORLD MISSION

DECEMBER 20, 1965

OWM Budget Receipts for November 1965

	Treasurer's		Boards'		Treasurer's		Boards'
	November	2 months			November	2 months	
Adams Center		5.00		Marlboro	280.00	565.00	
Albion\$	27.50	64.00		Memorial Fund..		488.24	
Alfred, 1st	863.20	863.20		Metairie			
Alfred, 2nd		871.01		Middle Island	19.00	39.00	
Algiers				Milton	500.88	1,058.43	30.00
Assoc. & Groups		41.20		Milton Junction	87.50	199.50	
Battle Creek	414.58	935.08	\$ 40.00	New Auburn	16.03	33.10	
Bay Area				North Loup			
Berlin		246.91	81.30	Nortonville	107.50	347.00	25.00
Boulder	27.00	111.85	25.00	Old Stonefort	20.00	40.00	
Brookfield, 1st	40.00	40.00		Paint Rock			
Brookfield, 2nd		27.00		Pawcatuck	506.82	987.87	50.00
Buckeye Fellow-ship	35.00	35.00		Plainfield	537.11	868.53	
Buffalo				Richburg	65.00	120.00	
Chicago		117.50		Ritchie	26.00	41.00	
Daytona Beach	95.00	190.00		Riverside	1,187.85	1,262.85	
Denver	146.99	271.14		Roanoke			
De Ruyter	18.00	18.00		Rockville	151.90	192.84	
Dodge Center	92.82	226.79		Salem	100.00	300.00	
Edinburg				Salemville	20.00	86.41	
Farina	19.90	29.90		Schenectady			
Fouke				Shiloh	989.44	989.44	
Hammond				Syracuse			
Hebron, 1st	108.00	128.00		Texarkana	10.00	10.00	
Hopkinton, 1st				Trustees of			
Hopkinton, 2nd	7.00	19.00		Gen. Conference			
Houston				Verona	145.87	150.87	
Independence	28.00	97.75		Walworth		50.00	
Individuals	350.00	350.00		Washington		103.00	
Irvington				Washington,			
Jackson Center				People's	30.00	30.00	
Kansas City	30.00	70.00		Waterford	77.05	192.70	
Little Genesee	94.85	224.95		White Cloud	55.52	198.55	
Little Rock				Yonah Mt.	30.00	30.00	
Los Angeles	260.00	520.00					
Los Angeles, Christ's		110.00		Totals	\$7,621.31	\$14,042.61	\$251.30
Lost Creek		45.00		Non-Budget	32.50		
				To Disburse	\$7,653.81		

The Sabbath Recorder



The Angel Gabriel Was Sent to Nazareth

To modern Nazareth nestled among the unchanging hills of Galilee there clings something of the aura of glory associated with the little city of ancient times where Joseph and Mary became espoused, where they were visited by an angel and where they brought up the Holy Child in the nurture and admonition of the Lord. The rolling centuries with their ever-changing political structures and the crumbling of old buildings cannot erase the glory of Gabriel's visit to Joseph and all else that endears this city to the Christian world. Though Nazareth is now far from being a Christian city its name is sacred to Christians the world around.

NOVEMBER 1965 DISBURSEMENTS

SUMMARY

Board of Christian Education	\$ 489.05
Historical Society	28.95
Ministerial Retirement (Mem. Fund)	854.19
Ministerial Education	634.28
Missionary Society	3,140.25
Tract Society	778.50
Trustees of General Conference	32.12
Women's Society	115.51
World Fellowship & Service	91.96
General Conference	1,474.00
Church World Service	15.00
Total	\$7,653.81

1965-1966 Budget	\$120,554.00
Receipts for 2 months:	
OWM Treasurer	\$14,042.61
Boards	251.30
	<u>14,293.91</u>
Amount due in 10 months	\$106,260.09
Needed per month	\$ 10,620.01
Percentage of Budget year elapsed	16.66%
Percentage of Budget raised	11.86%
	Gordon L. Sanford,
	OWM Treasurer.
November 30, 1965.	

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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Watch that Church

When a relatively small church holds three Bible studies each week over an extended period of time, indeed, as a general thing, it indicates that many of the members are taking their faith seriously. It calls forth the exclamation, "Watch that church!"

Such a church must have been growing or it would not have the surge of life that made the members want to schedule Bible studies in their homes. It is a church that is likely to continue to grow, for earnest Bible study with invited guests will produce growth, even as the Scripture says, "Desire the sincere milk of the word that ye may grow thereby" (1 Peter 2: 2). It will be strong, for the members who feed on the Word will know what nourishes their souls and they will be equipped to "rightly divide the word of truth" into portions suitable to the needs of others who are less mature or who "have erred from the truth."

The first three notices on successive bulletins of the Los Angeles church read something like this:

1. "You are invited to begin the Sabbath . . . in the church at a Bible study and prayer service.
2. "Tuesday evenings the Sylmar Bible study group meets in the . . . home, Albyn Mackintosh leader.
3. "Thursday evenings the West Covina Bible study group meets at the . . . home, led by Erv Gillespie."

Yes, such a church will bear watching. Something is going to happen — if the studies conducted continue to meet the needs of those who attend. The Sabbath morning worship service will be filled with attentive listeners; the Sabbath School will be composed of students rather than bench warmers, and the home mission work of the church will have leadership and drive.

The trouble with many churches is that the Book which tells of the work of Christ has not been really studied and has not had a chance to grip the souls of enough members with its message and its methods. A Bible-loving church is not such by its corporate name or its denominational connection but by its practice — by its fruits. Do you love the Lord and His Word? Can you say

because of your faith in Christ, "O how love I thy law! it is my meditation all the day" (Ps. 119: 97)? How about Bible studies in your home or under your leadership in the home of another? We have the promise of Isaiah 55: 11, in regard to the Word of God: "It shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

Throwing Away Food

In the little known biblical book of Ecclesiastes there are a number of choice quotations. One of them is, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11: 1). This undoubtedly refers to the blessings that come from liberality. It is in this connection that it is usually quoted. The writer was evidently familiar with Egyptian methods of agriculture where the seed grain was broadcast from boats when the delta area of the Nile was flooded. The bread (corn, rice or whatever) would germinate when the waters receded and would produce a bountiful harvest "after many days." What seemed a loss would prove to be a gain.

There is an interesting modern version of that biblical saying. It, too, is related to Christian liberality. The Christian Medical Society enlists the aid of Christian doctors and others in what is called MAP (Medical Assistance Program). It operates, as funds permit, in any spot in the world where there is need, sending doctors, medical supplies, veterinary supplies, and food supplements. It tries to help people to help themselves. One of the strange things done in October was to ship 400,000 pounds of poisoned wheat to the Dominican Republic, a little country where in August the Society also sent 37 tons of intravenous fluids, 5 tons of vitamins and 600,000 doses of cattle vaccine. It would seem that it would be far better to send 200 tons of edible wheat from our surplus than this great amount of poisoned wheat. Not so; the island is so plagued with rats that 20 per cent of the country's agricultural production is destroyed by them every year. Thus poisoned wheat is a better gift than

food, better even than seed wheat, for it will make the bread to come back again in ample harvests "after many days." Sometimes the indirect gift is the best gift.

The Bible speaks of parents who know how to give good gifts to their children. They do not always give what the children want, but what they need, what is good for them. This includes lessons and discipline, unwanted education, even compulsory church attendance. Thus God gives best by withholding some of the things we ask for. A shipment of 400,000 pounds of poisoned wheat might be quite a disappointment to the hungry people of the Dominican Republic. It could be regarded as throwing away food, but it would rid the island of its infestation of rats and would prove to be a blessing in disguise—a delayed answer to prayer.

This is the season of giving. Let us give wisely.



Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

—Matt. 2: 1, 2, 11.

The Message of Christmas



There are two kinds of messages very much in our thinking at this joyous season, the messages that came from God announcing the Savior's birth and the messages we send to friends far and near. As Christians we try to make our greetings conform to the spirit of the message of the joyous gift of God to the world.

There is something, mystical, mysterious and supernatural about the Christ coming in human flesh, what we call the incarnation. The Bible accounts are full of messages of angels. Some people have difficulty believing in angels. One way of planing down that difficulty is to remind ourselves that events surrounding the birth of Jesus show that angels believed in us. They came as a great heavenly host with a message of peace on earth and good will toward men immediately after the single angel appeared to the shepherds with the assuring and all-inclusive words, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. . . ."

The **Sabbath Recorder** and all its staff are conscious of being included in the greeting of God to men voiced by the angels so long ago. They are thankful also for the many messages of good will and joy from readers of the denominational publication. This is the time, this is the issue, in which editor and staff send their personal greetings to all of you out there, you who are too many for an individual mailing. May the Lord bring to your receptive hearts now and in the year to come that peace of God promised by the angels and by Christ Himself.

Zip Code Numbers Needed

Mailing lists are required to have zip code numbers by January 1. All church clerks and all nonresident members are asked to send this information immediately to Mrs. Oscar Hartman of Milton Junction, Wis., for the Women's Board list and a copy to the general secretary at Plainfield. If your address changes, please notify all concerned.

Should Christians

Observe Christmas?

By Frederick M. Ayars

Christmas, that holiday usually loved by young and old alike, has been under nearly constant attack since A.D. 300 when it was first officially observed. The attacks have mainly been based upon the accusation that the December 25 date is not biblical, was a sun-worshipping holiday, and that the day is too commercialized. What is our Christmas heritage? Should Christians entangle themselves with its observance or should they enter into this glorious day as an excellent way of giving special praise to Christ?

Christmas means to some, the mass of Christ, to others, the nativity of Jesus Christ, and to still others it is simply a time of gift-giving and getting. History tells us that up to about A.D. 300 Christ's birthday was not officially observed. Also history indicates that no human is likely to establish the real birth date of our Lord. This is evidenced in the fact that Christmas has been observed on January 6, March 25, December 25, and February 2. Others thought His birth took place on May 20, April 19, November 17, and March 28.

At the time of the early church the world was so saturated with sun, moon, and planet seasonal worshiping practices that the early Latin Church either instituted or changed Christian holy days to coincide with pagan days of holiday or worship. This supposedly was done to make transition from pagan worship to Christianity easier. Our present Christmas date and practices come to us as a result of such compromises on dates and ideals. Christmas day, for instance, was changed from January 6 to December 25 by the early Latin Church around 440 to coincide with the winter solstice. At this time the pagans observed the birthday of the unconquered son of Philocalus by lighting huge bonfires to warm up the sun god and encourage his return. The early Syrian and Armenian Christians reacted to this by accusing the Romans of sun-worshipping and idolatry. This has continued to this day to be the reaction of numerous individuals and groups. So

it is that present-day Christmas customs of yule log-burning, bonfires, lighting practices are at least partial carry-overs from early pagan holiday and worship practices.

In other parts of the world pagans observed the winter solstice by bringing boughs and flowers into their homes and temples for Saturnalia (the Roman festival of Saturn). This was a time of merrymaking and gift-giving. The date was December 25. For the same reason the Druids gathered mistletoe and the Saxons holly, ivy and bay. It is easy to imagine the influence this had on Christian leaders of the day and how as a result they instituted or moved Christian holy days to prevent the defection of Christians back to pagan religious practices.

The Christmas tree is perhaps the most commonly understood symbol of Christ's birthday known today. Yet even here we find that an eighth century English missionary in Germany replaced sacrifices given to Odin's Oak (god of the dead — human sacrifices given) by an ornamented fir tree dedicated to the Christ Child. German immigrants later brought the Christmas tree custom to the United States.

Christmas music unlike our other customs comes to us from the early church in the form of chants, litanies, and hymns sung in Latin. Our present type of Christmas music started around the 13th century.

Of this we may be sure, our Christmas date and customs of tree adornment, gift-giving, and the like initially came from the early pagans. Any one can easily read the account himself from a good encyclopedia. We come to the perplexing thought then that if it were not for the pagans we might not even be observing Christ's birthday today. In addition to this no Bible verse can be found that suggests or directs the observance of Christ's birth. To complicate the picture further the very custom of observing birthdays comes to us from the early pagans and astrologers whose predictions were based upon a person's birth-

date and the position of the stars at that particular time.

In considering the positive aspects of our Christmas heritage we find the principles of gift-giving in God's gift of Christ and the wise men's gifts to Christ at His birth, the singing of the heavenly host to shepherds in the field, and the blaze of dazzling light from the Christmas star. To this we can all agree, Christ is deserving of such a holiday as Christmas. But is it God or Christ's will that we observe His birthday, especially since we were not so directed?

To this, each person must answer to his own satisfaction other deeper questions. First we might ask, does it please Christ that we try to honor Him through observances of the high points in His life? Should any religious day be proclaimed or observed without a clear-cut biblical directive? It is wrong to practice age-old pagan rites in the observance of man-declared Christian holy days after they have been reoriented to supposedly glorify God? In the God-man encounter has God in ages past ever used a touch of pagan religious rites or ideas to instrument an easier transition from the purely pagan to the purely Christian walk? (A Bible study of this can be quite rewarding.) Finally, has Satan succeeded in making a mockery out of our Savior's birth, or has God dealt Satan a serious blow by taking a demented practice and using it to His own glory?

Personally, I think Christ is pleased with our unrequired spontaneous holiday just for Him. He was pleased with the unrequired love shown Him by the woman who washed His feet and dried them with her hair. It seems to me that God was continually working with the Jews many times in near-pagan ways; consider Abraham's near offering of his son and the odd ways Jesus oftentimes healed. From this I am led to believe that God was using easy stepping stones to lead His own out of pagan practices. These stepping stones in this case were a shifting of dates and addition of the customs. From all of this we can rejoice in God's continual work in redeeming the world unto Himself.

COMMISSION HOLDS WINTER MEETING

The winter meeting of the Commission was held December 5-10, 1965, at the Seventh Day Baptist Building in Plainfield, N. J., with all members present, and the general secretary, the Rev. Alton L. Wheeler, serving as our secretary.

We wish to express our gratitude to the members of the Plainfield church for having so generously prepared for our needs, to Miss Sharon Ayars for her help during her month of dedicated service, and to the personnel of the denominational building for their assistance and co-operation.

This session of the Commission was exciting and challenging. As we previously envisioned a new concept for the office of the general secretary, we rejoice to find this becoming a reality. The reports and plans of the general secretary indicated that Mr. Wheeler has caught the spirit of the office and is already leading the entire denomination in new avenues of co-operative growth. We are grateful for the spirit of helpfulness and co-operation of the churches, boards, and agencies as they have united in new spheres of service.

The Commission appreciates the discretionary funds made available from the trustees of the Seventh Day Baptist Memorial Fund which are making possible the improvement and expansion of the General Conference office.

Current giving to Our World Mission during October and November was noted. The decision was made that periodic mailings to Seventh Day Baptists during the year by the Commission will serve to inform our membership of our ever growing and expanding denominational efforts and the necessity for the dedicating of our material resources. A letter was mailed from Plainfield while Commission was in session with pertinent information on these matters. Through the co-operation of the Women's Board in providing mailing labels and with the co-operation of dedicated workers in Plainfield, this letter from the Commission went into every Seventh Day Baptist home.

The Conference president presented his plans for General Conference sessions 1966. In keeping with our Conference theme, "I Have a Stewardship," the daily emphases during the sessions of Conference shall be as follows:

Monday Stewards of Grace
Tuesday Stewards of Faith
Wednesday Stewards of the Sabbath
Thursday Stewards of Love
Friday Stewards of the Cross
Sabbath Day .. Stewards of the Gospel

With three exceptions Conference interests committee chairmen have been appointed. Plans are being implemented for workshops, for a special Sabbath eve service, and for sharing of the expanding concept and vision of Seventh Day Baptist witness and mission.

We have been advised that the Rev. Adolph Showers has deeded to the trustees of the Seventh Day Baptist General Conference a portion of his personal property so that land is now available for construction of a new church building in Hammond, La. We highly commend Mr. Showers for this action which displays his faith and devotion to the cause of Seventh Day Baptists.

A report was given that a general membership for the Minuteman Club was made in the fall. This increased the membership from 89 to 165.

The Commission received a report from the chairman of the Conference Host Committee of Pacific Coast Association stating that all arrangements have been made for General Conference sessions at the University of Redlands, Redlands, Calif., August 15-20, 1966. Dormitory, meals, and registration fee will hopefully not exceed \$40 for the Conference period. Individual meals will be \$.75; \$1.10; \$1.50 for adults; \$.40; \$.60; \$.75 for children under 12 if purchased separately. The Youth Pre-Con will be held at Pacific Pines Camp, Crestline, Calif., Aug. 10-15, 1966; and Adult Pre-Con will be held at the University of Redlands August 10-15, 1966.

The 1967 Conference site is Calvin College, Grand Rapids, Michigan. Committees have been appointed by the Northern Association to proceed with the ne-

cessary arrangements. Part of the actual buildings in which Conference will be held are under construction at this time.

The 1968 Conference site has not been chosen nor has a host group been secured to make arrangements in the Nebraska-Kansas-Arkansas area. The problems of finding a proper site are difficult because of geographic, financial, and group-size factors that must be considered.

The report of the Planning Committee was reviewed and we commend that committee for its forward-looking program. Items of special interest include consideration of all budget requests, self-analysis and "canopy plan" participation, development of Dedicated Service policy booklet, re-emphasis to the churches of the Mission '66 Program of Involvement in Christian Service, co-ordination of travel plans of all board representatives and Conference officers and the planning and preparing of materials to be used in a projected five-year program to be titled, "Facing Frontiers with Faith."

This projected program has been reported to the Commission in some detail. We find exciting possibilities for study and growth for our churches and are urging all agencies to co-operate in the implementation of the program.

Interest has been growing concerning the work of our Sabbathkeeping brethren in Mexico. Plans began to develop during the Planning Committee meeting in September for a good-will visit to some of these churches and their leaders by representatives of General Conference. Commission has approved plans for the president, the Rev. Marion C. Van Horn, to accompany the director of evangelism, the Rev. Leon R. Lawton, making this trip in late January and early February 1966.

The Commission had been compiling since Conference a preliminary draft of a Seventh Day Baptist structure study. During this session the study was analyzed and modified and divided into four parts: (1) How We Came to Be and Why, (2) Our Present Structure, (3) Suggestions and Plans of Reorganization,

(continued on page 11)

Our Nativity Sermon

"The Most Important Person"

By Rev. Edgar Wheeler

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ" (Luke 2: 26)

We must not stop too soon when we read Luke's Christmas story. Those events that occurred in the temple (Luke 2: 21-35) took place forty-one days after that "holy night" at Bethlehem when the Savior was born. Yet they are an important part of the nativity account. At the Savior's birth, angels appeared to shepherds in the fields to announce the glorious event and to sing heavenly hymns of praise; the shepherds came to Bethlehem "and found Mary, and Joseph, and the babe lying in a manger" (2: 16); Matthew tells of the coming of the wise men from the East to worship and offer gifts to the Savior (Matt. 2: 11); after they and others had seen the Child and heard the wonderful things spoken of Him, the shepherds returned to their fields "glorifying and praising God for all the things that they had heard and seen . . ." (2: 20).

Simeon and the prophetess Anna had both missed the dramatic events at Bethlehem, and likely had not heard of them. But they missed none of the thrill of seeing the Savior; and it seems that under quieter circumstances they felt the meaning of His coming in a more personal way than did those who were at Bethlehem.

Eight days after the Child's birth, He was circumcised according to the rites of His people, and He was given the name "Jesus" as the angel had told Joseph He should be named (Matt. 1: 21).

Then followed thirty-three days of purification for Mary (Leviticus 12: 2-4), the offering of the sacrifice of purification, and the presentation of the Child to God. This took place in the temple. A godly man of Jerusalem, Simeon was led by the Spirit to come to the temple at this very time. There as he saw the baby Jesus with Mary and Joseph, he knew that the Lord's promise that he should live to see the Savior had been fulfilled. Taking the baby in his arms, he praised

God and said that now he was ready to die, since God had kept His word: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people . . ." (2: 30, 31).

Simeon was convinced that God had singled him out for the special privilege of seeing the Savior before his own death, and he told those present that Holy Ghost had led him to the temple at this time for this very reason.

Knowing how skeptical human nature can be, we may assume that at least some of those standing by were amused, or more likely angered at his "presumptuousness." Perhaps they were a little indulgent: "He's a good old man, but he has his flights of fancy. He thinks that he's a little more important than he really is. He thinks that he is the most important person in God's sight!"

But if this is what Simeon thought, he was right. For God wanted this man to see the Savior, the Messiah for whom Israel and he himself had longed. When God wants any man to know Jesus Christ the Savior, that man becomes the most important person. God deals with him personally. Simeon knew that the Savior had come as "A light to lighten the gentiles, and the glory of thy people Israel" (Luke 2: 32). But he also knew that humanity is not just a mass — it is made up of individuals, and that in saving humanity, God saves the individuals one by one. He was not excluding others when he felt that at this point he was the most important person.

God has always singled out individuals for His redeeming attention. Whenever a person is made aware of his sin, of his guilt, of his emptiness in life, feels his need of God and of salvation, is called to faith and challenged to serve Christ, he is the most important person in God's sight. God has singled him out.

I'm sure that there is nothing harder to honestly believe than that out of all the masses of humanity, in the midst of

this awesome universe, following along in the seemingly endless procession of history I am the most important person. God in His mysterious purposes for His creation, and in His redeeming love can and does single me out for His special attention. And now at this season it may be hard to believe that He whose name is Wonderful came to redeem me in redeeming the world.

Mary Magdalene, probably a woman of ill repute, certainly a demon-possessed woman, must have marveled that Jesus would seek her out and take the trouble to heal her. She found this to be true; she was healed, and because He touched her life, her very name has been the synonym for true womanhood and the ideal of every godly woman.

Zaccheus, a tight-fisted little tax gatherer, shunned by society, made this same amazing discovery. He wanted to see Jesus, felt his need to see Him, so he climbed up a tree to see Him. But it was the Lord who sought him out and said, "Zaccheus, come down, for I must eat at your house today." Zaccheus was the most important person at that moment, and it led to his faith and the salvation of his household. He was a changed man.

Saul was hard as nails. He had no expectation of ever meeting the Christ who was said to have risen from the dead — and he did not care to if he could meet Him. But on the road to Damascus, the Lord singled him out, struck him blind, revealed Himself in a vision, and had him brought to Damascus where he could hear and believe the gospel. And Saul (later the Apostle Paul) always marveled at how he had been singled out, and he said: "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1: 15).

It was hard for me to believe that God had singled me out for His salvation. But when he sent a young Christian to me for the purpose of convincing me that Christ came to save me, I was convinced and my life was changed.

It comes with equal surprise to the wayward youth, to those overwhelmed with hopelessness, those lost in aimless-

ness, those burdened with guilt, fear, and loneliness.

But this is the message of Christmas, and because it is constantly and universally true that "Jesus Christ came to save sinners," this is the eternal message of the gospel.

None can exempt himself from the fact that God is seeking to make him a special person — the most important person. Only unbelief or blind rejection of God's call can hinder this from becoming an experienced reality.

At little girl was asked which of the children her mother loved the most. Her reply was that: "She loves Jimmy best because he is the oldest; she loves Johnny best because he is the youngest; and she loves me best because I am the only girl." (From **Knights Master Book of New Illustrations.**)

So it is with the love of God. It is so all-inclusive that He can and does seek to bless each individual in a special way. Even our sins and weaknesses make us the objects of His salvation and help.

It is in making us aware that we are the most important persons that Jesus Christ leads us to abundant life. For He not only convinces us of our own importance in God's sight, but He reveals to us that He will be our Savior if we will accept Him by faith. And we are so important and precious to Him that He will dwell with us and in us by His Holy Spirit. A man must know that he has some value if he is going to really live. And the word of the Gospel is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

And if this seems too general: "Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1: 15).

We do not intend to detract from the excellence of the person of Jesus Christ. The Christmas story concerns His becoming incarnate, coming to earth to live among men. In Him is the glory of God revealed, but also the salvation of God — which is His glory.

(continued on page 12)



**The
Witness
of an
African
Pastor
O. Manan**

A thrilling message of the saving work of Christ has come from Pastor Otrain Manan. Many will remember him from his visit to this country to attend CoWoCo and General Conference at Salem, West Virginia, in August 1963.

For several years Pastor Manan has served the Chikanda Seventh Day Baptist Church, an outpost of Makapwa, about five miles distant over very rough terrain. In addition he has served as the secretary of the Central Africa Conference of Seventh Day Baptist Churches.

In letter dated November 15, 1965, Pastor Manan has written about an outpouring of the Spirit of God among the people of the area of his services, which carries encouragement and hope to all who love the Lord. We will let his words carry the message: "We here are so thankful for the saving power of the crucified and resurrected Christ as it is so wonderfully manifested here in this new place of service." (Note: We do not know at this writing whether he means at Chikanda or some place nearby. —E. T. H.)

"Since several months ago I have been engaged myself in personal evangelism around this area, and praise the Lord that souls have been saved. Approximately ten people have joined the church by confession and thirty-eight (people) by baptism. It was on the 30th of October, 1965, that the thirty-eight people mentioned above were baptized by the guest pastor, H. J. Mwangi, who traveled a long distance from Thembe Seventh Day Baptist Church, Mlanje District, coming especially to help on this occasion by our invitation. One of these thirty-eight people is the councilor of

Chief Ngabu (the native Authority Ngabu rules over one hundred eighteen villages). His councilor, Rangesi Chizenga by name, is now a humble Christian man. The respect and dignity he has as a councilor does not stop him from coming to mingle and worship with us at our new small church, Makande. Maybe this big man will be able to approach the people of his rank and witness to them of Christ, the glorious but humble Savior who awaits to save each and every one who will call upon His name just as he may be. Please help us to pray that the church here in Lower Spire be strengthened, and also remember to help us pray for revival for all of our churches in Central Africa."

From the minutes of the meeting of the recently elected Board of Trustees of the African Conference there are several items which refer to future plans for Pastor Manan. A Ministerial Training Committee was appointed by the Conference on which he is to serve as a member, along with "Pastors L. Mungoni, L. Kawere, Preacher M. J. Chisi, and the Director of Christian Education and Evangelism who will come from the United States."

The African Conference Executive Committee also recommended that Pastor Manan and family should move to Blantyre soon to help establish a ministerial training center there for the purpose of preparing the African pastors and ministerial students for better service of our Lord and also to work toward gathering together the Seventh Day Baptists of that city into a church. This is a tremendously important assignment and worthy of the prayers and support of all Seventh Day Baptists. There will be more written about the working out of these plans as the months go by.

News Flash — Word has just been received by the secretary of the board that Pastor Manan and his family moved from Makande Trading Center to Blantyre November 29 to begin his work there. The new address is Blantyre Seventh Day Baptist Station, P. O. Box 337, Blantyre, Malawi, C. A.

Week of Prayer For Seventh Day Baptists

That which has been known for many years as the Universal Week of Prayer, observed during the first full week of January by many Seventh Day Baptist churches, is begin given a new emphasis this year.

A mimeographed booklet on prayer written by and for Seventh Day Baptists has been prepared and made available as requested. A sample copy was first sent to all pastors and/or church clerks and an offer made to supply the number needed. Of necessity this offer has now been terminated.

The response has been very gratifying and far beyond expectations. Approximately one thousand copies have been requested and sent to Seventh Day Baptist churches both at home and abroad. Another year the preparation and distribution of material for such a Week of Prayer observance may be undertaken as a project of the newly organized Federation of Seventh Day Baptist Conferences.

It has been stated that "the observance of this Week of Prayer during the first full week of January may well set the pattern of our church life during the coming year." Surely the joining in common prayers by Seventh Day Baptists of the world will unite our hearts toward one another and to God.

Mission Slide Sets Available

Two new slide sets with scripts are available for loan to the churches. These describe with colored slide pictures the most recent happenings on Seventh Day Baptist mission fields of British Guiana and of Malawi. An accompanying script tells the story of each picture.

Slide Set #8 from Rev. Leland Davis contains 59 beautifully colored slides. These have been prepared especially to assist the churches in emphasizing our British Guiana Mission Field on the fifth Sabbath of January 1966. Many will be interested to view pictures of the new Volkswagen Van, the new boat called the "Seventh Day Baptist Messenger" in

use on the Pomeroon River, the first Vacation Bible School held at Wakenaam, and many other views of mission work and personnel.

The slide set of Malawi, Africa, Mission pictures was brought back by the Rev. Paul S. Burdick, Waterford, Conn., as he returned from his extended visit at Makapwa and the African churches and people. This set is also being made available for loan at this time, on a first-come, first-served basis. Write for the use of a slide set, giving more than one preferred date if possible.

Commission Holds Winter Meeting

(continued from page 7)

and (4) Observations, Thoughts, and Conclusions. These materials will be mailed early in 1966 and structure studies will be encouraged in the churches during the early spring months with suggestions or conclusions of each church to be mailed to the Commission by June 1, 1966. These will be evaluated and a report will be submitted to General Conference.

The Commission noted the suggestions originating in the Southeastern Association. While it will be impossible to publicize to the churches all business matters to be presented at Conference two weeks prior to the convening of the sessions, sincere effort will be made to share as much information as possible. Hence, a request will be sent to all churches and associations asking for any such items they wish to have included in this publicity.

Following the close of the General Conference sessions in Alfred this year, a resume of Conference actions was sent to church leaders asking them to share this information with all the members of their churches. Reaciton was favorable, and Commission agreed that such information should be sent annually.

Consultations were held with William Armstrong, Frederik Bakker, and Charles North, representatives of the Tract Board; Secretary Everett T. Harris of the Missionary Board; Dean Victor W. Skaggs of the Ministerial Training Center, and

L. Harrison North of the Memorial Board. There was a very free exchange of information and ideas concerning the work of these agencies, and the Commission is most appreciative of the desire for and freedom of communication that exists among our leadership in these areas. Mutual problems and interests were shared and the Commission is becoming increasingly aware of the value of such conversations. Each of the major agencies is asking that churches appoint a key worker in its area of concern. The Commission heartily endorses this plan and has agreed that the General Conference office should assist in its implementation.

A communication from the Women's Board requested an opinion from the Commission concerning matters pertaining to its work and its relationship to other agencies of the General Conference. These matters were discussed in detail and an answer returned to the board.

The Commission initiated the sending periodically of a newsheet from the General Conference office, to be distributed through the churches. This will keep Seventh Day Baptists informed of new work being undertaken and progress being made on previously projected plans.

Time was devoted to the annual review of the functions and duties of Commission, and revisions were made reflecting the wishes of Conference.

Preliminary work was done on the formulation of the 1966-67 Our World Mission budget. Statements of estimated needs were received from all affiliated agencies and most indicated an increase over the current budget. This constitutes an optimistic and forward-looking attitude which is appreciated and is proper in any Christ-centered movement; the perennial problem is to strike the proper balance between the work visualized and the ability or the desire of the people to provide adequate financial support. The Commission, in the last two years, has requested the Planning Committee to give some time to budget formulation, and this has proven to be most helpful. Adjustments which will depend in great measure upon our giving during this year



MEMORY TEXT

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. — Luke 2: 10, 11.



will have to be made in the requests before the budget is finalized for presentation to General Conference next August.

As Commission shared in the visions and hopes as well as several problems of our agencies and many of our churches, we came to recognize a growing spirit of mutual concern and a desire for increased co-operation in effecting solutions. It is the feeling of the Commission that our General Conference has entered a period of transition and growth wherein these problems will be surmounted. Together we will catch an enlarged vision and our planning and efforts, wherein they are within the will of God, will effectively contribute toward our moving forward to His glory.

Mrs. R. T. Fetherston, chairman,
Duane L. Davis,
S. Kenneth Davis,
Lewis H. V. May,
George E. Parrish,
Marion C. Van Horn,
Alton L. Wheeler, general secretary

"The Most Important Person"

(continued from page 9)

We make no mistake when by humble faith we say, "I am the most important person in God's sight." This is made the more unmistakably clear when we realize that the eternal and glorious Son "made himself of no reputation, and took upon himself the form of a servant, . . . and became obedient unto death" (Phil. 2: 7, 8) to redeem sinners to God.

This is the heart of the beautiful Christmas story in Bethlehem. Let us believe that it was for us that He came. And let us share this gospel message, "the Good News," with a world in which so many believe that God is dead, or couldn't care less. To each one Christ says: "You are the most important person."

C. E. Award Competition

Individual as well as Christian Endeavor societies and similar youth groups can enter the 1966 Citizenship Awards Program, sponsored by the International Society of Christian Endeavor.

Individuals may enter an article, editorial, talk, poster, black and white photograph, or cartoon, while groups will report on citizenship projects.

Topping the list of awards, which total \$1,075 in cash plus award emblems, plaques, and certificates, is \$150 to the individual winner and \$200 to the winning society.

Award recipients often receive more than cash! Widespread recognition awaits the winning entries and projects, plus the opportunity to make a real witness for Christian citizenship in the local community. In addition, youth are aroused to an increased interest and awareness in Christian citizenship today.

The Awards Program is open to all youth in the United States and Canada under 25 years of age and to all Christian Endeavor societies or similar youth groups which have a majority of members under 25 years old.

Individual entries must be used as a Christian witness in the community, while societies must sponsor and report a completed Christian citizenship activity. The awards period began June 1, 1965. Deadline for entries is February 15, 1966. All entries will be evaluated on the manner in which they implement Christian Endeavor's folder **What Is Christian Citizenship?** and provide a community Christian witness.

Complete details may be secured from the Citizenship Director of the International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio, 43216.

Christian Endeavor World

With the December 1965 issue, a number of changes will take place in **The Christian Endeavor World**. This magazine, first published in 1886 under the name **The Golden Rule**, is the official

publication of the International Society of Christian Endeavor.

According to the editor, Phyllis I. Rike, plans include a new cover and a new convenient size, with all material beamed to the individual reader. The magazine will continue to cover news of Christian Endeavor world wide, with many pictures of Endeavorers in action and complete information about current programs and emphases.

Concurrent with these changes, two new topic quarterlies will be introduced, beginning with first quarter 1966 issues. **Junior High C.E. Meetings** will be beamed to ages 12-14, with **Youth C. E. Meetings** to those 15-24. These are already available. There are now three complete age-level Christian Endeavor quarterlies.

Rev. Christian A. Tirre, editor of **Junior C. E. Meetings**, has been named editor of the two new quarterlies. He reports that in addition to two pages for each week's topic comments, the quarterlies will include resource materials such as program planning helps, suggestions for leaders and committees, publicity ideas, etc. This material was formerly published in **The Christian Endeavor World**.

Also making its appearance early in December is a new unit listing the Young Adult and Adult Topic Summaries (Series V), for use during 1966. Price will be 35¢. The subscription rate for **The Christian Endeavor World** and for the three quarterlies will be \$2 a year in the United States and Canada; five copies to one address, \$8 a year; ten copies, \$13.

SABBATH SCHOOL LESSON for January 1, 1966

- What and Why Christian Social Action?
1. Service to Those in Need, Matt. 25: 31-46;
 2. The Good Samaritan, Luke 10: 25-37;
 3. God Hears the Israelites' Pleas, Ex. 3: 7-12;
 4. God Establishes a Covenant, Ex. 20: 1-17;
 5. The Lord Answers, Psalm 20;
 6. One Body, 1 Cor. 12: 12-31;
 7. Christ Proclaims His Mission of Service, Luke 4: 16-21.

United Church Women

At the request of leaders of the East Asia Christian Conference a team of six persons from the National Council of Churches met with them in Bangkok early in December. They conferred on the churches in world affairs. The one woman in the group was Mrs. Stuart E. Sinclair, chairman of United Church Women. She left November 25 and returns December 20th via Hong Kong and Japan, making contact en route with many Christian women leaders in various countries.

Before leaving, Mrs. Sinclair asked Mrs. W. Murdock MacLeod, retiring executive director, to announce the name of her successor. The General Board of the Council, meeting in Madison, Wis., elected Miss Margaret Shannon, beginning January 1, 1966.

Miss Shannon has long been active in ecumenical work for the Presbyterian Church in the U. S. A., her most recent position being Associate General Secretary for Ecumenical Relations of the Commission on Ecumenical Mission and Relations.

She was instructor in Beirut College for Women in Lebanon, 1933-1936. In 1951 she was part of a Fellowship Mission to Portugal, Spain, and Yugoslavia; in 1956 she was a member of the Pacific Fellowship Team visiting countries in East Asia. In 1958 she was one of the leaders of the first conference of church women of Asia, which met in Hong Kong, and in 1962 she led the Bible studies of the second conference which was held in Petburi, Thailand.

Miss Shannon was graduated from the University of Chicago in 1931, and later received a Master of Arts degree from Biblical Seminary in New York. In 1947 Maryville College conferred on her the honorary degree of Doctor of Laws.

United Church Women is most fortunate to have secured so able a leader to succeed Mrs. MacLeod who has served so capably for the past seventeen years.

—Anna C. North.

Retiring WCC Secretary

Dr. Willem A. Visser 't Hooft, general secretary of the World Council of Churches, was the featured speaker at the annual luncheon meeting of the Friends of the World Council of Churches on Tuesday, December 7, at the Broadway Congregational Church in New York City. He spoke on "Rapid Change and Slow Motion in Ecumenical Relations." The Friends of the World Council of Churches is the incorporated body of individual contributors to the U.S. Conference for the World Council of Churches.

One of the major actions to come out of the annual meeting of the World Council's Central Committee in Geneva, February 8-17, will be the election of a successor to Dr. Visser 't Hooft, who has held the top executive post since the formation of the WCC. Dr. Visser 't Hooft, who is 65, has been asked by the Central Committee to continue until his successor is appointed.

Dr. Visser 't Hooft is co-chairman, with Roman Catholic Bishop Jan G. M. Willebrands, of the 14-member joint working group studying principles and methods of collaboration with the Roman Catholic Church. The group recently held its second meeting near Rome.

The World Council of Churches was formally constituted at the First Assembly held at Amsterdam in August, 1948, with Dr. Visser 't Hooft as general secretary. On that occasion the Queen of the Netherlands made him a Knight in the Order of the Netherlands Lion. He also has been honored by the French government, the German Federal Republic, the Ecumenical Patriarch at Istanbul, and the Orthodox Church of Russia.

An internationally-recognized scholar, author, lecturer, minister, theologian, and administrator, he holds a number of honorary degrees from universities and seminaries in Europe, Asia and the Americas. He took his doctorate degree at the University of Leyden with a thesis which was his first published book, **The Background of the Social Gospel in America**. He has written 11 other books. In addition, Dr. Visser 't Hooft has edited the **Ecumenical Review** since 1948.

A Poor Loser

Christian coaches take pride in teaching young people to be good losers in the sports they take up in school. Roy Wilton Hurst, now 26, has enrolled in a theological seminary after five years of exciting travel in Africa. While learning the ways of the jungle and making television pictures of wild life he took up alligator wrestling as a side line. He now comments, "This is one sport in which I would be a poor loser." The fact that he can make the remarks is proof that he made himself a winner, not a loser. He feels a call to become a missionary to Africa, and is confident that many of his jungle experiences will help him to be a winner — of souls.

Places Christ Hallowed

"When He (Jesus) went back to Nazareth . . . He met with skepticism and rejection. His former neighbors and friends tried to push Him off a cliff to put an end to His 'strange' talk! . . . Perhaps they had been too close to Him to see His greatness . . . actually their tragedy was that they knew Him hardly at all. Like many in our day, they could call Him by name and recite facts about Him, but the real person of Jesus was a stranger to them."

—From **Places Christ Hallowed** by Herschel H. Sheets.

Lone Sabbathkeeper News

Many interesting things could be written about our church members whose circumstances keep them a long distance from their home churches. Quite a few of these absent members try to render a service to other churches in communities where they live. Such is the case with Mr. and Mrs. Richard (Nellie Jo Bond) Brissey, members at Salem, W. Va., residing at present in Charlotte, North Carolina.

Mr. and Mrs. Brissey sing in the choir of the Myers Park Baptist Church. A newspaper clipping from Charlotte announces that the Columbia Broadcasting System plans to televise over its network

a special service of that church conducted between 12 midnight and 1 o'clock Christmas morning. The service will be largely music, but the pastor says: "It will be an attempt to have a normal worship service. There will be no attempt to put on a show. We'll try to make it a worship experience for those who are viewing, as well as those who are in the church itself."

NEWS FROM THE CHURCHES

VERONA, N. Y.—Church services and other activities of auxiliary groups have continued in the weeks since Pastor Rex Burdick and family left for their new pastorate at Riverside. Several local pastors have occupied the pulpit, but much of the time we have been served by the Rev. Lester Osborn, now retired and living in Oneida. Pastor Osborn has also been conducting a fifteen-minute radio broadcast on Sabbath mornings over WMCR, Oneida. He uses taped or recorded music by Seventh Day Baptist people. His topic has been "Faith for a Feverish Age." He always includes an invitation to our regular services.

Our church is a member of the Town of Verona Council of Churches and is co-operating in weekly Advent services. There was a community Thanksgiving service with combined choirs. Ours was also the host church for World Community Day.

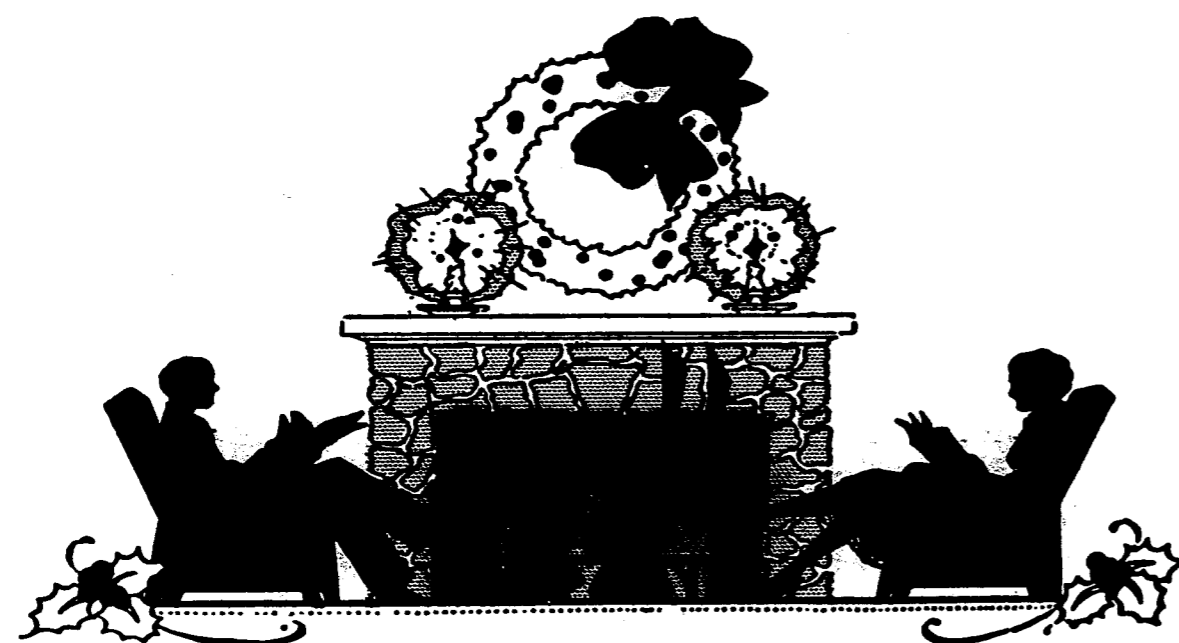
Bible studies are held on Wednesday mornings, using the Book of Matthew.

A party in honor of the 25th wedding anniversary of Mr. and Mrs. Harold Bennett was well attended.

The Sabbath service and workshop conducted here recently by a missionary evangelism team from De Ruyter is a project of the Association Missionary Evangelism Committee. Similar services are planned by exchange groups from the churches of the Association.

The money from the annual Lord's Acre auction is being used for work at the parsonage in preparation for our new pastor, Rev. Donald Richards, who is expected to begin his work here January 1.—Correspondent.

The Sabbath Recorder



Accessions

Alfred, N. Y.

By Letter:
Burton B. Crandall
Carol D. Crandall (Mrs. Burton B.)
By Testimony:
Richard B. Tolins
Laura D. Tolins (Mrs. Richard B.)

Marriages

Crandall-Parragh.—Brandon Ray Crandall, Milton, Wis., son of Dr. and Mrs. Burton B. Crandall of Alfred, N. Y., and Grace Elizabeth Parragh, Chicago, Ill., daughter of the Rev. and Mrs. D. D. Parragh, were united in marriage Aug. 28, 1965, in St. Peter's United Church of Christ in Chicago by the bride's father, assisted by Pastor Herbert Saunders of Little Genesee, N. Y.

Dennis-Emerson.—At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, November 27, 1965, Walter Jay Dennis, Wellsville, N. Y., son of Robert H. and Helen Moser Dennis, and Phyllis Elaine Emerson, Alfred Station, N. Y., daughter of Milton and Rose Greene Emerson, were united in marriage, the Rev. Hurley S. Warren, officiating.

Obituaries

Boster.—C. Parker, was born in Gallipolis, Ohio, Feb. 19, 1897, and died at Holly Hill, Fla., Nov. 20, 1965.

Parker became an associate member of the Daytona Beach Seventh Day Baptist Church April 11, 1959. A cabinet maker by vocation, he found satisfaction in using his gift for the church. Among other things the doll furniture in the nursery is the product of his hands.

He is survived by his wife, Sara; a son, Richard, of Atlanta, Ga.; and several brothers and sisters.

Funeral services were conducted in Holly Hill by his pastor, the Rev. S. Kenneth Davis.

— S. K. D.

Olson.—Arvilla Stukekey, daughter of Christopher and Cornelia Williams Stukekey, was born in Watson, N. Y., Aug. 2, 1890, and died at the home of her daughter near Andover, N. Y., Nov. 27, 1965.

She was baptized on December 11, 1902, and united with the Seventh Day Baptist Church at Alfred. A few years ago she became an associate member of the Independence Seventh Day Baptist Church.

On March 30, 1918, she was united in marriage with Axel M. Olson. To this union were born one daughter and two sons, Meribah (Mrs. Carroll Burdick), Andover, N. Y.; and Kenneth and Norman Olson, both of Panama City, Fla. Mr. Olson died Dec. 10, 1962.

Besides her children, she is survived by five grandchildren, all of Panama City, Fla.; and two nieces, Mrs. Starkey Green, Wellsville, N. Y., and Mrs. John Williams, Oneida, N. Y.

Funeral services were held at Andover, N. Y., with the Rev. Hurley S. Warren officiating. Burial was in Alfred Rural Cemetery. — H. S. W.

Thorngate.—Emily Ella Davis, daughter of the late Henry and Ella Williams Davis, was born in Higginsville, N. Y., Dec. 8, 1882, and died at her home in Oneida, N. Y., Nov. 28, 1965, after a long illness.

Her early life was spent in the Oneida area. She was graduated from Oneida high school in 1901 and was graduated from Good Shepherd Hospital in Syracuse as a registered nurse in 1907. For many years she was a nurse in this area, retiring from the Oneida City Hospital in 1960.

She was married to the Rev. Royal R. Thorngate June 15, 1922, and went with him to British Guiana in 1927, where they served for three years. Mr. Thorngate died in 1948.

Mrs. Thorngate united with the Verona Seventh Day Baptist church as a young girl, transferring her membership to the Piscataway Church at New Market, N. J., when she was married. She was also a member of Vesta Chapter No. 115, O.E.S. of New London.

Funeral services were conducted Dec. 1, with the Rev. Lester G. Osborn officiating. Interment was in the New Union Cemetery at Verona, Mills, N. Y. — L. G. O.

