

The Sabbath Recorder

Continuous Prayer for U. S. Congress on Evangelism

An urgent call for eight and a half months of concentrated prayer has been issued in behalf of the United States Congress on Evangelism by its two key men. Evangelist Billy Graham, honorary chairman, and Dr. Oswald C. J. Hoffman, chairman of the 52-man National Committee, joined in the call to American churches and Christians to undergird the September 8-13 Congress with intercession. It will be held in Minneapolis, Minnesota, and will bring together 8,000 delegates representing more than 100 denominations. They will be one-third lay men and women, one-third parish pastors, and one-third evangelists, educators, theological students, executives, etc.

The Call for Prayer includes these paragraphs:

"The urgency and need for a mighty moving of the Spirit of God in our nation and across the world is impressed upon us in every newscast. Our daily papers compel us to realize that we are at a crossroad, and that our choice is either Christ or chaos.

"What assistance can be given to the American home? How can the local church be mobilized to reach the community for Christ? What is the Scriptural answer to the cultural, social, and moral upheaval of our day? How can the needy individual be convinced that Jesus Christ is the answer? We must have answers in our generation.

"Church leaders from all across America are urgently requesting that you pray during these months ahead with an overwhelming faith that there shall be a spiritual awakening in our time."

—C. E. World

Accessions

WASHINGTON, D. C.

By Baptism:

Douglas Brissey
Pratt J. Chroniger

By Letter:

Rev. Ernest K. Bee, Jr.
Mrs. Ernest K. (Marie) Bee, Jr.
Oliver C. Dickinson
WO 1 Dale D. Thorngate

By Profession of Faith:

Thomas A. Matthis
Mrs. Thomas A. (Mary) Matthis
Jean Matthis
Thomas A. Matthis, Jr.

Marriages

Edwards - Dickinson.— Robert Roy Edwards, of Mr. and Mrs. Herman Edwards, RFD, Bolivar, N. Y., and Loisanna, daughter of the Rev. and Mrs. C. Harmon Dickinson, Richburg, N. Y., were united in marriage December 22, 1968, in the Richburg Seventh Day Baptist Church. The bride's father conducted the service.

Dickinson - Slotter.— Alfred H. Dickinson, son of the Rev. and Mrs. C. Harmon Dickinson, Richburg, N. Y., and Sherry Cynthia Slotter, daughter of Mr. and Mrs. Henry Slotter, Fairlawn, N. J., were united in marriage at Paramus, N. J., January 5, 1969, by Rabbi Kenneth Rivkin of Livingston, N. J.

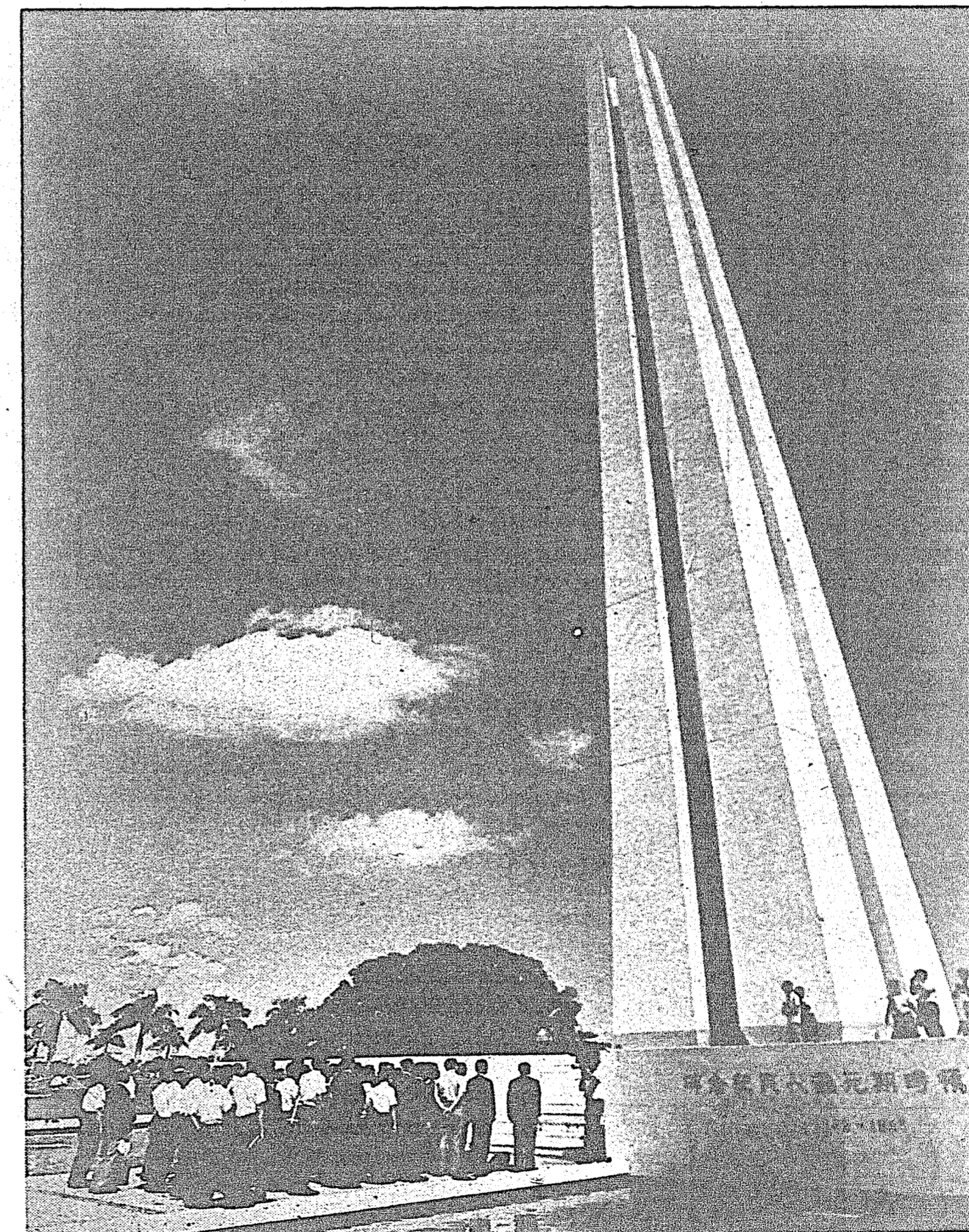
Births

Froding.— A daughter, Michelle Kim, born June 6, 1968, to Kent E. and Isabelle Froding at Babbitt, Nev.

Hughes.— A son, Jason, to Walter and Ruth Anne (Loofboro) Hughes, Fair Oaks, Calif., Sept. 9, 1968.

North.— A daughter, Tanny Jean, to Jim and Karen North of New Auburn, Wis., on Jan. 25, 1969.

Welch.— A daughter, Amy Katherine, to Lowell and Patricia (Weidman) Welch, of Clayville, N. Y., on Jan. 16, 1969.



On Nov. 13, 1968, seventy Japanese Christian leaders at the Congress on Evangelism expressed grief at the suffering caused by their invading armies in World War II by laying a wreath at the Singapore monument.

The Sabbath Recorder

First Issue June 13, 1844

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

Per Year\$4.00 Single Copies10 cents
Special rates for students, retired Seventh Day Baptist ministers, and servicemen

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

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

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

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Ministry of the Laity

Currently in many denominations including our own there is a strong emphasis on the ministry of the laity, as it is called. Though the meaning of the term is not exactly precise, and it is used in enough different ways so that the laymen whom it is supposed to inspire are sometimes a little perplexed, the general idea is that all Christians should minister and therefore think of themselves as ministers. It is not quite the same as the older term "priesthood of all believers," which expresses the New Testament teaching that the believer can approach the throne of grace directly and does not need a priest as an intermediary. The use of these terms has been abused by a few laymen who argue that if they are ministers there is no difference between them and the ordained clergy. Such is not the intent. The Bible provides for the calling and ordination of men for the preaching and evangelistic ministry of the organized church as well as the deacons. Paul ordained elders in every church before leaving the new church to carry on in his absence. Not all can be elders, or the office loses its meaning. Our government tax offices and draft boards are baffled when people claim to be ministers who are really only laymen witnessing or teaching.

Church leaders have awakened to the fact that the church does not reach out, does not prosper, when the laymen leave too much of the work to the professional minister, shouldering off evangelistic and cultivation ministries that go with Christian commitment. Perhaps it is the ineffectiveness of the well established churches more than an objective study of the New Testament that has led to this rediscovery of how the local church ought to function. Doubtless the rapid growth of the so-called sects, which emphasize the ministry of all the members has been a factor in this belated rediscovery of New Testament methods. We are put to shame by the zeal of some groups compared with the lack of zeal in our own.

The writer made the acquaintance recently of a nurse with a radiant face and a pleasing personality. The acquaintance was brief. She was on the 3-11 shift for

one day and was busy most of the time. It was evident from her smile that she either liked her work or wanted to tell her new acquaintances what was back of the light in her face. She found time to talk to me in the late evening for a total of an hour or more about Bible interpretation. It was not just that she was interested in the Bible or had a curiosity as to its meaning. She could hardly be called a fanatic on religion, though I could by no means fall into the groove of her system of thinking. It took time to learn to communicate even about the persons of the Godhead because of differences of definitions. What impressed me was that she had not been in my room five minutes before she found an opportunity to tell me that she was a new Jehovah's Witness. When there was time for more conversation it was apparent that she hoped to convince me of the message of the Kingdom as understood by Jehovah's Witnesses. She had as much confidence as young David facing Goliath.

I could not think ill of this zealous young lady who had been brought up in the Catholic faith, had married a Methodist and had children of four years and one year. A year ago after home studies she had accepted the Jehovah's Witness system and was baptized. It was new and wonderful to her. To be a minister from house to house and in every contact is apparently the dominant purpose of her life. Her hospital schedule was arranged so that she could have weekends free for this work. New rules at the hospital require her to take her turn on weekend duty. Her convictions regarding Kingdom work are stronger than her desire for gainful employment, so she expects to give up the hospital work. It is not a question of observing a sacred day, for in their teaching all days are alike. It is that she wants to witness and to give Bible studies as outlined by the leaders of the movement. She enjoyed her contact with a minister for two reasons. First, she hoped that she was sowing some seed that would bear fruit. I reminded her that I also had that hope. In the second place, she regarded the discussion as a means of sharpening her

MEMORY TEXT

Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. Lev. 23:3.

tools for use elsewhere. It was a good conversation, concluding with the door left open for the future and a warm friendship established.

It is to be hoped that if and when she becomes disillusioned she will not fall apart but will have something to fall back on, some place to turn for fellowship and a ministry that can be meaningful. She had found something in a cult that transformed her life. How wonderful if she could grow and not become ingrown.

We come back to our subject, the ministry of the laity. Among Seventh Day Baptists there are some such new people as the young mother described here. Why isn't the percentage greater? Unless we have a greater, more persistent ministry of Bible studies we will not have that ministry of the laity that keeps the church growing.

"We Must Obey God . . ."

There are a few proof texts resorted to by church leaders to justify acts of civil disobedience or strenuous opposition to the so-called forces of law and order. One of the most frequently used passages is Acts 5:29, "We ought to obey God rather than men." How much ground can this statement of Peter for the rest of the apostles be made to cover? It sounds like a universal principle, but it is possible to try to make it apply to actions that might not be sanctioned by those who had just experienced the outpouring of the Holy Spirit at Pentecost and were manifestly led in their boldness of word and work by the Holy Spirit.

A certain limitation of application might be suggested by the context. The words were spoken to the Jewish council which had commanded them to be put

in prison for preaching and healing in the name of Jesus. Delivered from prison by a miracle, the apostles were told by the angel of the Lord to "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20). When they were found doing this they were called again before the council and asked why they had disobeyed the order not to "teach in this name." It was against this background of a command of the angel of the Lord uttered less than twelve hours earlier that Peter replied, "We ought to obey God rather than men." The men, in this case, were not law officials representing the pagan Roman government, but the religious leaders, the priests, and the highest religious council of that day. The issue was one of religious authority. Supposedly the members of this council thought that they were the ones to determine the will of God. It was not to teach and heal in the name of Jesus. Peter said in effect, "Your command is the voice of men; the command we must obey is the direct word of the Lord which we heard this very morning."

Now if we had that same kind of certainty we could at least stand up against ecclesiastical authority and say as did Martin Luther, "Here I stand; I can do no other." It stands to reason that there could be a somewhat broader application and that it might possibly be extended to rules of the government that are out of harmony with the revealed will of God. But how much further can we push the application and still keep in time with the intent of Peter's bold statement? That is the question. Certainly we have observed many cases of civil disobedience that are not very clear-cut examples of men led by the Holy Spirit in disobeying the laws designed to guarantee to all domestic peace and order. Publicity seekers disrupting traffic, seizing property, burning down cities are pretty far removed from the motivation of the apostles — the saving of souls and the healing of bodies in the name of Christ.

William Phelps Thompson, stated clerk of the United Presbyterian Church in the U. S. A., in a lengthy article "The

Gospel, Law and Order" (*Presbyterian Life*, Dec. 15, 1968), outlines the problem of decision thus: "Identification of those occasions when the Christian must obey God rather than the state has not always been a matter on which Christians could agree."

Some of us would disagree vigorously with some of the actions of Mr. Thompson's predecessor in office, Eugene Carson Blake, who was also the highest officer of the National Council of Churches. He took an active part in certain civil rights demonstrations that were contrary to law and order. The disagreement as to where to draw the line on civil disobedience, which may be deliberate law breaking on the one hand, and the will of God as understood by our conscience is still with us. What distresses some of us is the apparent attempt to coerce large bodies of Christians into certain courses of corporate action and in effect denying them the right of individual conscience or the leadership of the Holy Spirit. Pronouncements are made by heads of departments of the NCC on certain social action issues or procedures specifically stating that such action is the will of God. This new development is startling. To some of us it sounds more like the voice of men (like the Pharisees and Sadducees in the ecclesiastical council of Acts 5) than the voice of God to which the apostles alluded when they said, "We must obey God rather than men." It would at least be better for leaders of church councils to say, "We believe that this kind of action is or is not within the will of God. Neither the pope of Rome nor councils of men, Protestant or Catholic, can claim anything that approaches infallibility. Let history be the judge. We may be too close to a few trees to see the forest."

Full Churches

Joe T. Olde, editor of the *Baptist Record* (Miss.) told some 5,000 Baptist ministers, "It is not the ecumenical churches that are crowded today, but those with an evangelical fervor."

President's Column

N-Y-A-C-K

The New York Association for Christ's Kingdom Needs You. It is certainly not too soon to begin planning for your trip to Nyack, N. Y. for this year's Conference. I am sure that you will be getting some specific information from the host committee in the near future. I understand that they are hard at work laying plans for an enjoyable time in the East.

It is my understanding that all of the new buildings that were to have been completed will not be ready; however, I feel that the facilities will be adequate.

I am happy to report that plans for the program are coming along very well. I have been extremely delighted with the way people have responded with a willingness to do whatever has been requested of them. Many persons have written or talked with me and volunteered their services. Our theme has really caught on and everyone is doing his best to be "Sensitive in His Service." This is great! I expect to share with you in the near future some of the plans which I hope you will find exciting.

Nyack Missionary College where we will be holding our sessions is located in lovely surroundings overlooking the Hudson River. You will not want to miss this Conference! I'll be looking for you August 10-16.

Leland W. Bond

Great Personalities Of the Old Testament

(a book review)

A very good, scholarly but readable, book to supplement the current Bible reading program *Great Personalities of the Old Testament* by William Sanford LaSor who holds earned doctor degrees from Dropsie College and the University of Southern California and has taught practically all of the known languages of the Middle East. An archaeologist of some note, he is able to enrich his presentation of 15 Old Testament personalities with some of the latest discoveries. He succeeds in making these

Bible characters live by the wealth of background material he is able to bring to the studies which were originally given to an adult Sunday School class—and are therefore in popular form and language.

In some cases the chapter is largely a retelling of the highlights of the life of the individual drawn from the longer biblical narrative. The book came into being in a somewhat unusual way. The editor-in-chief of Fleming H. Revell Co. heard of the studies and requested Dr. LaSor to put them in book form. The book of 190 pages lists at \$3.00.

L. M. M.

Our Prayer Corner

"Men ought always to pray and not to faint."

"But thou, when thou prayest, enter into thy closet."

"The effectual fervent prayer of a righteous man availeth much."

Suggestions for Prayer This Week

Pray for:

1) The churches, attempting to bear one another's burdens in prayer as they are paired together in the Seventh Day Baptist Prayer Fellowship under the Crusade of the Americas.

2) The churches with various kinds of growing pains connected with their newness, their building programs, etc., for example, Washington, D. C.; Seattle, Wash.; and Denver, Colo.

3) The persistent problems of pastorless churches seeking leadership and those needing more courage to seek for and support pastoral leadership, for example, Brookfield, Farina, Paint Rock, White Cloud, and Los Angeles.

4) More sensitivity on the part of all of us to the spiritual needs of friends and neighbors.

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

Commission's Column

Other Items of Commission Business

At the January session of the Commission, contacts were made with the Women's Board to assist in relocation of that board by the 1970 Conference.

At the Conference held at Kearney, Nebraska, last August an appeal was made to contribute toward helping to alleviate the suffering of hundreds of thousands of victims of the Nigerian - Biafran conflict and during the remainder of the calendar year, \$607.73 was reported through our OWM treasurer and was forwarded to Church World Service. Since from ten to twelve thousand persons reportedly continue to face starvation each month, the Commission has shared this concern with the Council on Ecumenical Affairs empowering it to take any action as it feels led of the Lord to take, including the making of another special appeal during the early part of 1969. Coincidentally, a communication has been received from the North American Baptist Fellowship urging Seventh Day Baptists to join other Baptist communions in sending further monies in this time of dire need through the Baptist World Alliance Relief Fund. It is anticipated that some announcement will soon be made by the Council on Ecumenical Affairs of which the Rev. J. Paul Green of Salem, West Virginia, is the chairman.

The Commission discussed the "forward-looking attitude of the Missionary Society in its current constitution revision as "an experimental device for increasing participation," and has shared with that agency its suggestions for further sharing of its aspirations and plans which hopefully will stimulate our entire movement to achieve broader understanding and participation in Our World Mission.

Operational procedure in the Publishing House was discussed by the Commission with the Tract Board representatives noting the renaming of the office which has been assumed by our general

secretary during the past two years on "dedicated time." He now serves as "manager" of the Publishing House until a successor can be secured.

Consideration was given to the further possibility of some group insurance and hospitalization plan for Seventh Day Baptist ministers and denominational and church leaders. A survey is to be conducted by the Rev. Herbert E. Saunders in consultation with the Ministerial Support Committee and the general secretary.

The relationship of Seventh Day Baptists to other Christian groups required extended deliberation on the part of the Commission. A request from a local church for a "new objective study of our relation to the National Council of Churches" was given extended consideration. It is being reported to this church and hereby to our larger fellowship of churches that the Commission is appreciative of such local church studies and of requests for further analytical study of our relationship to such bodies. Further, it is noted that our Council on Ecumenical Affairs is taking steps to appraise our meaningful continued relationship with the Baptist Joint Committee, the North American Baptist Fellowship, the Baptist World Alliance, the National Council of Churches, and the World Council of Churches. The Commission will, of course, receive and deliberate on the Council's report, although it is announced that the chief impact of their reevaluation will not begin until the fall of 1969.

Our present OWM budget includes an allocation of \$50 per year to the General Commission on Chaplains and Armed Forces Personnel and a more meaningful relationship to that Commission is being explored. Since from time to time there are those ministers who would like to offer service as chaplains in the Armed Forces and since they can be accepted only as vacancies exist as allotted proportionately to the various Christian communions, steps are being explored looking to the possibility of our negotiating through some other Baptist Convention.

General Secretary

Familiar to us are the words of Paul found in Philippians 3:13, 14, ". . . I do not consider myself to have 'arrived' spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ grasped me. My brothers, I do not consider myself to have fully grasped it even now. But I do concentrate on this: I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal—my reward the honor of my high calling by God in Christ Jesus" (Phillips).

This would seem to be a commendable position for a church to take as it considers doing annual planning. No matter how much its members may have accomplished during any passing year, they realize in moments of reflection that they have not "arrived." There is ever more to be accomplished. Through taking of annual inventory, through doing annual planning, and through proper interpreting of church work as the Lord's business, one discovers that a sense of duty comes to be supplanted by a sense of privilege, obligation by opportunity, and drudgery by enjoyment.

In looking to the new church program year, the hardest working members involved in "a dozen meetings a month" may be inspired to press on with hands outstretched, especially when they realize with the Apostle Paul that "we are citizens of Heaven; our outlook goes beyond this world to the hopeful expectation of the savior who will come from Heaven, the Lord Jesus Christ."

It is heartening to note that an increasing number of churches report having held annual planning sessions. For such churches these are the ensuing months of fulfillment or frustration, depending on what is being done with the long list of projects and ideas, goals and objectives set forth "in October" or thereafter.

To assist churches we would advocate further use of (1) a coordinating committee including representatives from the various working committees, (2) addi-

tional Year III Program Planning Packets, (3) projected planning 12-month calendars, (4) twelve column analysis pads used for doing projected planning and budgeting, and (5) a 10-day church evaluation service by a visiting denominational leader. All of these materials, samples, and services are available through the office of General Conference.

—Alton L. Wheeler

Dry Bones Can Live Again

a book review

Under the above title Robert E. Coleman, professor of evangelism at Asbury Theological Seminary has come out with a fresh and valuable 130-page study manual on revival in the local church. Published by Revell (copyright 1969) this paperback is a good sequel to the author's *The Master Plan of Evangelism* which is being studied around the world in thirty languages and has been widely used in Seventh Day Baptist churches.

Contrary to what might be expected, Mr. Coleman does not discuss revival meetings until almost the last chapter. When he does come to that type of revival he sets forth the requirements, preparations, and follow-up in a most thorough manner. Other lessons (chapters) discuss 1) The Blessing of Revival; 2) Conditions for Revival; 3) Pattern of Revival in the Bible; 4) A Strategy of Revival for Our Day; 5) Revival and the Mission of the Church; and finally Continuing the Revival Spirit. Suited to private or group study each chapter ends with study assignments for personal study and suggestions for group discussion. The book is rich with paragraph footnotes which are most valuable. It is a gripping, challenging how-to-do-it book that pastors, deacons and Evangelism Committees would do well to read and promote. The review copy does not have a price, but it is doubtless put out in paperback form so that it can be widely used. Taken seriously, any chapter by itself—much less all of them together—will go far toward bringing about a revival in the local church.

—L. M. M.

Presidents and Religion

By Frank A. Sharp

Something happens to a man when he becomes President of the United States—he turns to religion.

President Eisenhower, who had been in the military service for most of his life, was not known for his religious dedication before he became President. In fact, he had no known active church affiliation until after the responsibilities of office were placed upon his shoulders. But prayer breakfasts and regular church attendance became a part of his schedule after becoming President.

President Kennedy may be an exception to the present thesis because he had been a regular attendant of the Roman Catholic Church prior to, as well as during, his White House service.

President Johnson, a member of a Disciples church in Texas, was often found in church on Sunday morning, sometimes in several churches on the same day. Occasionally, he would attend the Episcopal service with Mrs. Johnson, who belongs to that communion, or a Roman Catholic church, the faith of one of his daughters. Billy Graham was often a guest at the White House and a confidant of the president.

In the rough and tumble of President Nixon's political career the religious side of his nature has not been overly prominent. Yet, the religious emphasis in the inauguration festivities reached a new, if not all-time, high.

Inauguration day started with an ecumenical prayer service in the State Department Auditorium with an attendance of 800 persons. This was the first public religious observance since the inauguration of George Washington, who attended an Anglican service at St. Paul's Chapel in New York City.

Participating in the prayer service were Bishop Stephen G. Spottswood of the African Methodist Episcopal Zion Church; Rabbi Jacob Rudin, president of the Synagogue Council of America; Dr. Norman Vincent Peale, pastor of New York's Marble Collegiate Church, where the Nixons often attend; Patrick Cardinal O'Boyle, Roman Catholic Arch-

bishop of Washington; and Dr. Carl S. Ball, Quaker pastor of the Nixons in Whittier, Calif.

In addition, Billy Graham and his wife and Dr. L. R. Elson, new chaplain of the Senate and pastor of National Presbyterian Church, Washington, were present at the service.

Later, as the inaugural ceremonies began, churches in the capital and across the nation pealed their bells for three minutes, beginning at 11 a.m. This was done as a call to prayer.

The inauguration itself had a strong religious emphasis. Mr. Nixon challenged the American people to work together in building "a cathedral of the spirit" which would lead to peace abroad and to a healing of wounds within the land.

Five clergymen, representing Protestant, Roman Catholic, Orthodox, and Jewish traditions, gave prayers. The Mormon Tabernacle Choir sang. Mr. Nixon took the oath of office with his hand resting on two family Bibles held by his wife.

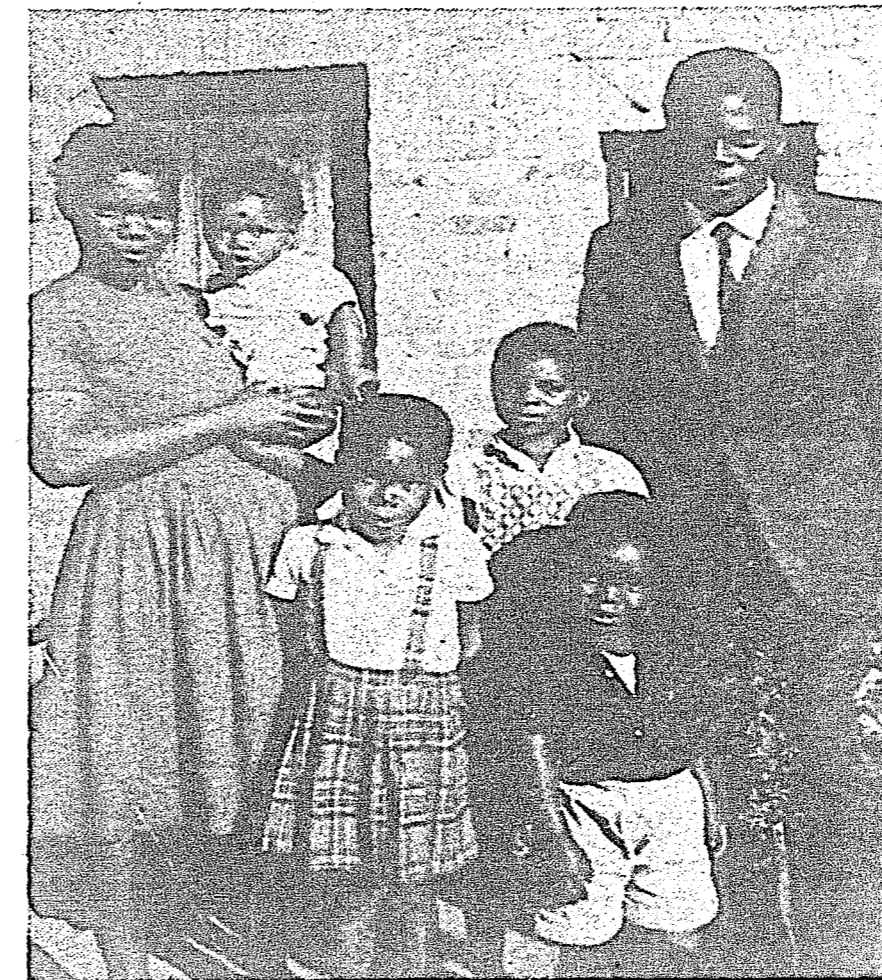
Mr. Nixon has announced a White House innovation — occasional Sunday religious services in the East Room. The first such interdenominational service was held January 26, the Nixon's first Sunday in the White House. Evangelist Billy Graham is expected to play a leading role in selecting the speakers.

Why does religion seem to occupy such a prominent place in a government with no state church? Why do formal religious ceremonies and well-known religious personalities play such a leading role in the lives of our presidents? Why so much and so many at the inauguration?

Some say that the awful responsibilities of the office, the necessity of making decisions that will affect the lives of millions and perhaps the peace of the world, the loneliness of the office, all may motivate the incumbent to seek divine guidance and help. For this no one can be critical and any assistance given to the President as he performs his arduous tasks can only be appreciated and understood.

—ABNS

MISSIONS—Everett T. Harris



The family of the Rev. O. B. Manan

Greetings from Blantyre, Malawi

Christmas greetings were received from the Rev. O. B. Manan, pastor of the Blantyre Seventh Day Baptist Church, "to the Seventh Day Baptist brethren of



U. S. A." Pastor Manan stands at the left in the group picture. He will be remembered as the delegate from Malawi to the meeting of delegates from Seventh Day Baptist Conferences of the World held at Salem, W. Va., in August 1964. He is presently serving as pastor of the

active, growing Seventh Day Baptist Church at Blantyre, Malawi.

Pastor Manan writes that Mrs. Manan, who stands beside him in the picture, is beginning her second year of teacher training at St. John Bosco Teacher Training College in the northern region of Malawi. Her address is St. John Bosco Teacher Training College, P. O. Box 6, Champira, Mzimba, Malawi, Africa. It is greatly to Mrs. Manan's credit that a mother of four children in Africa today will set out to prepare herself as a teacher. Pastor Manan has written under date of January 17, 1969, "My wife has gone back to school for her second and final year of teacher training." It is their hope and plan that when she has secured a teaching position that she can assist him to further his training.

The third person from left with hand raised is Pastor Lamech M. Vumah of Salisbury, Rhodesia, who was ordained to the Christian ministry at Makapwa Station, Malawi, on May 5, 1968. The picture was taken on his second visit to Makapwa, coming first in January 1968 to learn more about the Sabbathkeeping Christians in Malawi. Pastor Vumah took a two weeks refresher course at Makapwa along with 22 other Seventh Day Baptist pastors, May 14-27, 1968, before returning to his homeland where he is undertaking to establish a Seventh Day Baptist Mission of Rhodesia. He is being sponsored in this work by the Central Africa Conference of Seventh Day Baptists in Malawi.

Preacher G. P. Nantikwa (to the right of Pastor Vumah) was a convert to the seventh day Sabbath at Blantyre and presently is serving as an elder and preacher in the Blantyre Seventh Day Baptist Church, associated with Rev. O. B. Manan.

Rene Mauch Assisting in Guyana

After several months of advance planning the Rev. Rene Mauch is again assisting in mission work in Guyana, South America. He was expecting to arrive at Georgetown, Guyana, on Wednesday afternoon, February 12. Plans to stop off at Kingston, Jamaica, to visit Seventh

Day Baptist friends for a few days (February 7-10) were tentatively expressed but indefinite at time of writing.

Pastor Leroy Bass had written regarding this visit, "We are expecting Rene Mauch to come soon. By agreement in correspondence between us, he will conduct three training classes, or I should say teach three subjects, for our lay pastors at our next seminar . . . I will be teaching one subject this time."

In letter received January 27, 1969, Mr. Mauch wrote that Pastor Bass was setting up a busy schedule of services for him. It had been suggested that he be prepared "to give studies in pastoral training, sermon preparation and 'Presenting the Sabbath Winningly.'" Then he (Pastor Bass) would like for me to visit the churches at Parika and in the Pomeroun, working with each of them for awhile. It will be very much the same kind of work as I did in 1961."

It will be recalled that Brother Mauch visited Guyana at his own expense in 1961. At that time he gave valuable assistance in spiritual leadership of Seventh Day Baptist churches of that country, using some of the knowledge and skills learned as he had previously prepared to serve as missionary-elect to Guyana. He had withdrawn at his own request.

This present visit of Mr. Mauch, taken again at his own expense and tentatively set for five weeks duration, will provide opportunity to renew old acquaintances and also to strengthen the efforts in leadership training.

Brother Mauch concludes his letter by accepting the invitation of Secretary Everett Harris to return to Canada by way of Westerly, R. I., at which time he offers "to share the latest news of the field."

Correction Please

Dr. Victor Burdick has written concerning the authors of certain articles that have appeared in recent issues of the *Sabbath Recorder*. His suggestion for correcting the matter is refreshingly amusing.

Dr. Burdick wrote on January 22,

1969, "I am afraid that we have assumed you could recognize the authors of recent articles and have neglected to note who wrote them. Beth (Mrs. Burdick) wrote the article on medical supplies and foods we have received from Church World Service but it was credited to me. Bettie (Mrs. David Pearson) wrote the article on Women's Classes in Blantyre but this was credited to Beth. Perhaps the next article I write can be credited to Bettie and thus complete the circle! Anyway, we will try to make sure to sign articles in the future."

When we think of the tragic cases Dr. Burdick must treat on occasion and the difficulties under which he works, we thank God that he has kept his sense of humor.

Hemisphere Bible Conference

At Oaxtepec, Mexico, the first hemispheric conference of Bible Society leaders was held recently. It pointed up the need for increased literacy education throughout the Americas.

The Regional Conference of the Americas was convened by the United Bible Societies. More than 100 church leaders and Bible Society executives, among them two Roman Catholic observers, came to Oaxtepec from 25 countries in North, Central and South America.

The Americas conference issued a "message to the Christian Churches and Bible societies in North and South America" calling for cooperation between societies and the churches in the common task of "placing the Word of God within the reach of every creature."

Further: "We are moved by the vision of seeing at some early day a faithful text of the Bible accepted and distributed by all the Christian churches of the continent which will permit them to share the Bible with millions of people who are living and dying today without a knowledge of God's Word."

About 35 million persons served in U. S. Armed Forces during the nation's wars. Nearly one million gave their lives and additional millions were wounded.

Program to Alleviate Hunger

A new approach to the problem of alleviating hunger in America was launched recently by the National Council of Churches when its Committee on Hunger met for the first time to plan a course of action.

The committee, under the chairmanship of the Rev. Ian McCrae (director for Human Rights of the Christian Church, Indianapolis) adopted a program aimed at informing churches of the dimensions of hunger in America, promoting legislation related to hunger relief, collecting money and food for immediate short-term needs, and developing action groups around food distribution.

The committee hopes to support legislation for the relief of domestic hunger on the national, state, and local levels through the NCC's office in Washington, D. C., and through state and local councils of churches. These latter groups, along with denominational bodies, will also be asked to initiate education-through-action programs.

The committee noted that existing federal programs of aid to needy people are in many cases not being fully implemented by state and local administrators. It plans to ask for full use of programs already available with the help of area churches.

The churchmen agreed to work with organizations such as welfare rights groups and others whose aim is the securing of food for the hungry. Several demonstration projects designed to support and strengthen self-development among poor people are planned by the group.

In discussing the plan to collect money and food for short-term relief, the committee agreed that this effort should not hamper or be substituted for the action program in legislation, education, and self-development, which is its primary aim.

An exhaustive study of hunger in America, what actions are being taken by Congress, and what actions are pos-

sible by the churches was made by the NCC's Department of Research under its director, Constant H. Jacquet, Jr. The document will become a basis for action for both the NCC's Division of Christian Life and Mission and Division of Overseas' Ministries, whose relief arm—Church World Service—is planning involvement in the war on hunger at home.

Participation Covenants

As a part of the "Facing Frontiers with Faith" program for the current fiscal year, several of our Sabbath Schools have entered into a covenant relationship with the Seventh Day Baptist Board of Christian Education to put forth special effort to increase the attendance in our Sabbath Schools.

Contests were suggested and recognition will be given at General Conference for the Sabbath School that has the greatest percentage of increase in membership and in attendance.

As soon as the contests are over, the participants are urged to send reports of the results to the Board of Christian Education so that proper recognition may be given.

The Gold, Silver, and Bronze Cross certificates for teaching achievement are also a part of the annual program, and we expect to award many of these at General Conference.

Know Your Boards

One church tells us that the use of the filmstrips prepared by the Seventh Day Baptist Boards to tell of their work has quickened the interest in denominational activity. These may be secured by writing the secretary of the Tract Society, 510 Watchung Ave., Box 868, Plainfield, N. J. 07061. The Board of Christian Education has a copy of its filmstrip, "Know your Board of Christian Education," which is for loan as it is available.

SABBATH SCHOOL LESSON

for March 8, 1969

THE MEANING OF DISCIPLESHIP

Lesson Scripture: Mark 10:17-31

Another New Language For Our Literature

When the American Bible Society adds a new language to the 1,100 or more in which some part of the Bible is printed this is news for the world which makes Christians rejoice. By the same token it is cause for rejoicing when the American Sabbath Tract Society announces that it has authorized the printing of the pamphlet "Seventh Day Baptist Beliefs" in the Telugu language. This also is news that is of great import to the friends of this cause as well as to the people in the almost inaccessible forest and mountain villages in southeastern India near Nellore, where there are reportedly 52 churches of like faith and the prospect of more under the leadership of the Rev. B. John V. Rao.

In recent years the Tract Society has financed the printing of two fairly large pieces of church growth literature in the Lushai language spoken in the Chin Hills district of Burma. This work was done under the supervision of L. Sawi Thanga who resides in Rangoon. Some of this literature is destined to reach Assam in the northeast corner of India where the Lushai language is also taught in all schools. It turns out to be the area from which Mr. Thanga came originally. He learns of a Sabbath interest in his old home district by way of Plainfield, N. J. The world does get smaller, even though it is not permitted for people in Burma to visit people of like faith in Assam.

Gospel Report from Nellore

Rev. B. John V. Rao who goes out from Nellore, India, to the mountain and forest areas to evangelize and to establish Seventh Day Baptist churches gives the names of 52 villages where he has established churches in recent years. He has previously sent snapshots of many of these groups. A letter dated February 5 says that he had received the \$100 check from the American Sabbath Tract Society for printing several thousand copies of the Seventh Day Baptist Statement of Belief which he had translated

into the Telugu language. He expected the printing to be done by the 13th of February (copies received Feb. 18).

The church leader in the February 5 letter gives a report of some gospel work recently undertaken. We quote portions of it.

"We went to the forest areas again for the gospel work. We went to those forest areas by our old small car. We kept the car at Rapur (about 60 miles from Nellore) and walked 19 miles to the east of Nalamala Mountains and reached deep valley. We traveled in many dangerous places to the lonely forest area where no missionary has ever gone to preach the gospel. What a joy it was to travel those narrow pathways in the forests and on the hills and visit those tiny valley villages though we had to face and experience every kind of hardship. We talked with village elders at first time and asked them permission to conduct open air meetings."

Mr. Rao speaks of conducting open air meetings in one place for eight days with six or seven hundred people in attendance. He says he preached a number of sermons on the Savior, and the people received God's Word joyfully. He adds that he preached a number of messages referring to the subject "The Seventh Day Is the Only True Sabbath." He preached messages on healing, the Ten Commandments, and baptism, he writes. The number of persons accepting Christ and desiring baptism is indistinct but appears to be 40. The report of this gospel work concludes with the statement that he will be going back for baptisms within a short time.

Aid to Biafra

Christianity Today states that in one month Red Cross planes flew 1,250 tons of high-protein food to aid Biafrans suffering from war's miseries. Much of the food had been donated by World Council of Churches agencies.

It is reported that Rabbi Marc Tanenbaum said that Christian agencies have aided Biafra with a moral passion, courage and realistic help unmatched by any government or secular group.

Church-Sponsored Scouting

(Material gleaned from a report by Hiram W. Barber, III)

For five years the Pawcatuck Seventh Day Baptist Church at Westerly, R. I., has sponsored Troop 17, and the charter has been renewed as of February 1. The meetings of this Boy Scout troop are normally held in one of the church rooms made available for that purpose. During much of the time the scoutmaster has been a member of the church.

The troop started its 1968 charter year with eighteen boys, three leaders and seven committeemen. There are now 27 boys, six leaders, and nine committeemen. The many activities of the year and a strong program of recruiting carried on by the boys at school on designated occasions promoted the growth and the advancement of the boys in scouting rank.

Scouting sometimes is rugged training in survival, reports Mr. Barber. It is traditional to spend part of Christmas vacation at Lewis Camp (which is unheated). The boys last year got along well with that and with a camp out in February that happened to come on a night when the temperature fell to two degrees below zero. None of the boys had to be sent to sick bay; they apparently know how to live out the motto, "Be Prepared."

One of the projects of last summer was to transplant beach grass on the sand dunes of Town Beach at the ocean. They report success in holding the sand. Another project was providing a helping hand to the local Girl Scouts in making improvements to their camp. "As a result," Mr. Barber says, "We have the dubious distinction of being the only group of boys welcome at their camp."

"The highlight of the Scout year for me," he continues, "was the presentation of the God and Country Award to my brother, John Barber, at the Sabbath morning worship on January 4, 1969. Twenty-one scouters represented the troop at that service, only five of whom are associated directly with our church group." Ranking close to this in importance was the occasion when boys of the troop conducted the Sabbath worship

and did everything from shoveling the new fallen snow to bringing the morning message.

The Scout leader concludes:

"If I might philosophize just a little, the combination of a Scout unit and a church group seems to make an unbeatable combination. Worthwhile service for a dedicated purpose seem to result. And I'm sure that many more than the 50 some total people directly involved have benefited from our sponsorship of this troop. One cannot see the Christian flag paraded by very often, for instance. It's really an impressive thing to see, especially as it leads a bunch of our current teen-agers and their dedicated leaders. But the real point was driven home recently when two boys were providing me with needed re-registration data. Realizing that the first boy's name was different from the parent's name being given, the second asked why. "My parents have been divorced and my mother's remarried," was the response. "You're lucky," spoke up the second, "my mother hasn't remarried." It made me count up, and we have at least six boys that I know of in this sort of situation. It's rewarding to participate in a group that cares.

"Next year looks like more of the same. Another trip to the state capitol has been scheduled. An advancement board of review will be held A fund raising paper drive will be held in early March. A parents' night, the monthly activities, and, oh yes, the long range planning for the summer outing in the Blue Ridge mountains of Virginia. And on it goes. But we think it's worth it."

Don't Shorten the Rope

Consider the car in the ditch. All agreed to help pull it out and went home to get their ropes. Many decided not to risk their whole rope and cut off part to leave at home. When they all gathered on the road above the car only a few had ropes long enough to reach, and these ropes were not enough to do the job. Do you cut your money when it comes to giving to the needs of the Seventh Day Baptist *Our World Mission*?
—Paul Osborn, Stewardship Chairman

**BOOKS FOR YOUR
READING ENJOYMENT**

Biography—

A Life of Luther. Oskar Thulin, 1967

A life told in pictures and narrative by his contemporaries and by the reformer himself. Gives a good insight into the people, places, and events which made the 16th century so instrumental in the history of Western culture and civilization.

History and Current Problems—

Letters of Pfc. Richard E. Marks, U.S.-M.C. Richard E. Marks, 1967

Richard was 18 years old when he joined the U. S. Marines and 19 when he was killed in Vietnam. Book is made up of nearly one hundred letters he wrote to friends and family.

Description and Travel—

This Land of Israel. Andrei Sedych, 1967

Is a different sort of book about Israel — a fresh, intimate picture of an ancient land and a new nation. Reading it is like visiting the country.

Fiction—

Keepers of the Obelisk. Howard Shaw, 1968

Is a lighthearted, high-pitched comic novel about what happens in a tiny village in the Sabine Hills of Italy when an ancient Egyptian obelisk is discovered beneath the main square.

Deacon Alfred L. Blix

A full story of the life of Deacon Blix is not available. A famous Christian was once asked about his birth and early life. He responded that he did not know when he was born but he did know the year he went to Rome, for that was a turning point in his life. Alfred Blix was a comparative newcomer to the ranks of Seventh Day Baptists. Clifford A. Beebe, who has been more closely connected with the whole life of the Putnam County Seventh Day Baptist Church than anyone else, has gathered up a little more information than appears in the brief obituary notice on the back page.

He writes: "Alfred L. Blix came to

Florida a number of years ago from Illinois. He was of Norwegian parentage, but was born, I believe, in this country. Brought up in the Lutheran faith, he became convinced of the Sabbath, and was an independent Sabbathkeeper for many years. Learning of the Putnam County church in 1952, he became a regular attendant, and united with it in (I believe) 1960. In March 1961 he and Aaron Price were ordained deacons, with delegates present from Daytona Beach and Washington churches. At a number of times when the church was pastorless, he served as supply pastor.

He was married, quite late in life, to Miss Montana Nail, who survives him; also twin daughters, who must be about twelve years old.

LET'S THINK IT OVER

No Blessedness

The first of the beatitudes of Matthew 5 speaks of the blessedness of the poor in spirit. Jesus never pronounced a beatitude on another kind of poor who are now very numerous — the poor in moral stability. A whole generation of adults crying out against the excesses of their children falls into this class. There is no blessedness in the moral instability that has begotten juvenile delinquency.

**Alcohol Bigger Problem
Than Drugs**

Three of Boston's leading professional workers with youth give this advice: Keep your eye on the bottle. What they are stressing is that, despite the great attention now being given on the drug problem, alcohol is by far the biggest threat to youthful health, success, and ability to stay out of the law's clutches.

These men—an associate director of physical education and health in the Boston public schools, the Police Department's commanding officer of the Juvenile Aid Bureau, and a Boston Juvenile Court judge—returned again and again to the fact that teen-age drinking was and would remain the big problem unless something was done. In fact, the police official voiced the opinion that

"drinking leads to 50 per cent of the trouble teen-agers get in."

It would be a mistake to overlook or downgrade the damage done by drugs. This is clearly a problem toward which the most vigorous community thought must be turned. But it would clearly be a tragic blunder to let the attention being given drugs divert attention from the greater threat of alcohol. And communities must be doubly vigilant not to let those interested in the sale of alcohol seek to so divert attention.

—Christian Science Monitor

No Miracle Mush

James MacCracken, executive director of Church World Service asks, "How long can mankind expect fifteen percent of the world population to produce and consume 85 percent of the food and goods? This is the area where science, government and management must concentrate in creative and daring approaches to new and better ways of productivity and marketability. But we cannot afford to delude ourselves any longer with the Miracle Mush dream. It's just that, a dream."

NEWS FROM THE CHURCHES

MILTON, WIS.— The church held its annual business meeting Sunday, Jan. 12, following a noon dinner in charge of the Social Committee.

Reports were received from the pastor, church officers, committees and auxiliary organizations. The report of the clerk showed the membership as of Jan. 1, 1969 to be 412.

Truman Lippincott was reelected as president of the church. Other officers elected were Nancy Abelman, clerk; Ivan FitzRandolph, treasurer; to new terms on the Board of Trustees: Walden Lippincott and Don Sanford (other trustees currently serving are Roger Burdick, J. Leland Skaggs, Dale Green, Stanley Fox, Mrs. Alberta Hulett and Mrs. Dorothy Smith); financial secretary, Gertrude Williams; chorister, Herbert Crouch; organist, Elizabeth Daland; Sab-

bath School superintendent, Jim Skaggs.

The church voted to relicense to the ministry for one year Dale Rood, Alan Crouch and Justin Camenga. Dale and Alan are both students at Crozer Theological Seminary at Chester, Pa.

The Meal of Sharing Committee revealed that \$1,040.80 was received at ten Meals of Sharing during the year with the proceeds going to K. S. Howard, One Great Hour of Sharing, Crandall High School in Jamaica, Rev. Wayne Babcock, the Summer Christian Service Corps, A Brother's Brother, Our World Mission, Self-Help Ghetto Project, Emergency Appeal for Vietnam and Save the Children Federation.

The Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist Churches met in our church the weekend of January 18.

Dean Victor Skaggs, Seventh Day Baptist Center for Ministerial Education, Plainfield, N. J., was the Sabbath morning speaker. During the afternoon business session Roger Dangerfield, Walworth, was reelected president. Miss Kay Saunders, Albion, was named secretary-treasurer, and Ann Williams, Milton, was appointed youth representative on the executive committee.

The Rev. Earl Cruzan was reelected representative to the Wisconsin Council of Churches.

They again voted to offer financial assistance to young people planning to attend the General Conference and Pre-Con next August.

Correspondent

SECOND HOPKINTON, R. I.— The two Bible clubs organized by Connie Coon last fall are continuing with Mrs. Greene and Mrs. Wright teaching crafts and Pastor Clifford Bond presenting Bible stories to the group of younger children. Pastor Bond and Donna Joubert are in charge of the older group. We were grateful to have Connie with us for a second time and her visiting in the village has brought several new children to Sabbath School.

We had an unusually fine Christmas program with about fifty attending the

The Sabbath Recorder

evening service to hear the "sermonettes" of the children who had been coached by Mrs. Greene and Mrs. Wright. A Christmas story filmstrip was presented by Pastor Bond. One of the visiting men read the text from a Braille Bible. The children received gifts from under a tree trimmed with decorations which they had made in Bible Club. The children also decorated gift boxes which were filled by the church women and later distributed to church and village shut-ins.

President and Mrs. Leland Bond inspired us with their messages in October. We also were helped by Pastor Paul Osborn's visit in January; he sparked a lively discussion in Sabbath School, and our pastor reports that he is an enthusiastic supporter of greater home missionary effort! We are so thankful for "Pastor Cliff" and Carol's tireless efforts in our church programs and in ministering to the community.

—Correspondent

NEW AUBURN, WIS., SERVICEMEN

- A 1st Class Lawrence Werle
Yucca Trailer Court 3201
Chrisoval Rd., San Angelo, Tex. 76901
- Lt. H. J. Kriebach
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- S. R. Dennis L. Pederson
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Robins A. F. Base, Ga. 31093
- S. Sgt. Kent E. Froding
TUSLOG Det 6 Box 365
A. P. O. New York 09254

Births

- Sholtz.— A daughter, Pamela Jayne, Jan. 21, 1969, at Rome, N. Y., to Gerald A. and Edelgard (Downey) Sholtz, Verona, N. Y.
- Swerediuk.— A son, David Semon, Dec. 10, 1968, at Rome, N. Y., to Thomas S. and Janice (Sholtz) Swerediuk of Verona, N. Y.

Obituaries

BLIX.— Alfred L., 81, of Palatka, Putnam County, Fla., died at a local hospital, January 7, 1969, after a brief illness.

Mr. Blix was the deacon of the First Seventh Day Baptist Church of God of Putnam County. He had been a resident of the county for 40 years and was a retired painter.

Surviving are his widow, Montana; two daughters, Louise and Lenora Blix of Palatka; five sisters and three brothers.

Funeral services were held January 10 at the Masters Memorial Chapel with the Rev. Marvin O. Boone officiating. Interment was in the Peniel Cemetery.

—Mrs. Aaron Price, and
the Rev. Elizabeth F. Randolph

LOW.— Sarah L., daughter of Marsden and Abigail Campbell Williams, was born April 29, 1882, at Syracuse, N. Y., and died Feb. 4, 1969, at Oneida City Hospital, Oneida, N. Y., following a brief illness.

On Dec. 31, 1921, she was married to John A. Low, who died Sept. 30, 1947.

Sadie, as she was known by her family and friends, was a member of the Verona Seventh Day Baptist Church. In addition she was active in the circle of the Oneida Baptist Church during her later years.

Surviving are a daughter, Mrs. Paul (Carol) Collins, Oneida, N. Y., and one granddaughter, Mrs. Donald (Brenda) Sanford, also of Oneida.

Funeral services were conducted by her pastor, the Rev. Donald E. Richards, assisted by the Rev. Robert Washer, pastor of the Oneida Baptist Church. Interment was in the Oneida Castle Cemetery.

—D. E. R.

