

The Sabbath Recorder

Awake to Your Duty Proclaim the Sabbath

by Francis S. Johnson
New Zealand

One of the most important subjects in the Bible is the Law of God and the Sabbath. Seventh Day Baptists accept the Sabbath as part of God's eternal law. Ecclesiastes 3:14 shows us that what God does is forever. The Ten Commandments, the Sabbath and the gospel are all eternal in their purpose.

The psalmist tells us "It is time for thee, Lord, to work: for they have made void thy law" (Psa. 119:126). This prophetic utterance brings us to our day and generation when men have made void God's law. The Fourth Commandment has been made void by the tradition of men. The book of Proverbs tells us in chapter 28, verse 9 that, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." And John says, "He that says, 'I know him,' and keepeth not his commandments is a liar and the truth is not in him" (1 Jn. 2:4).

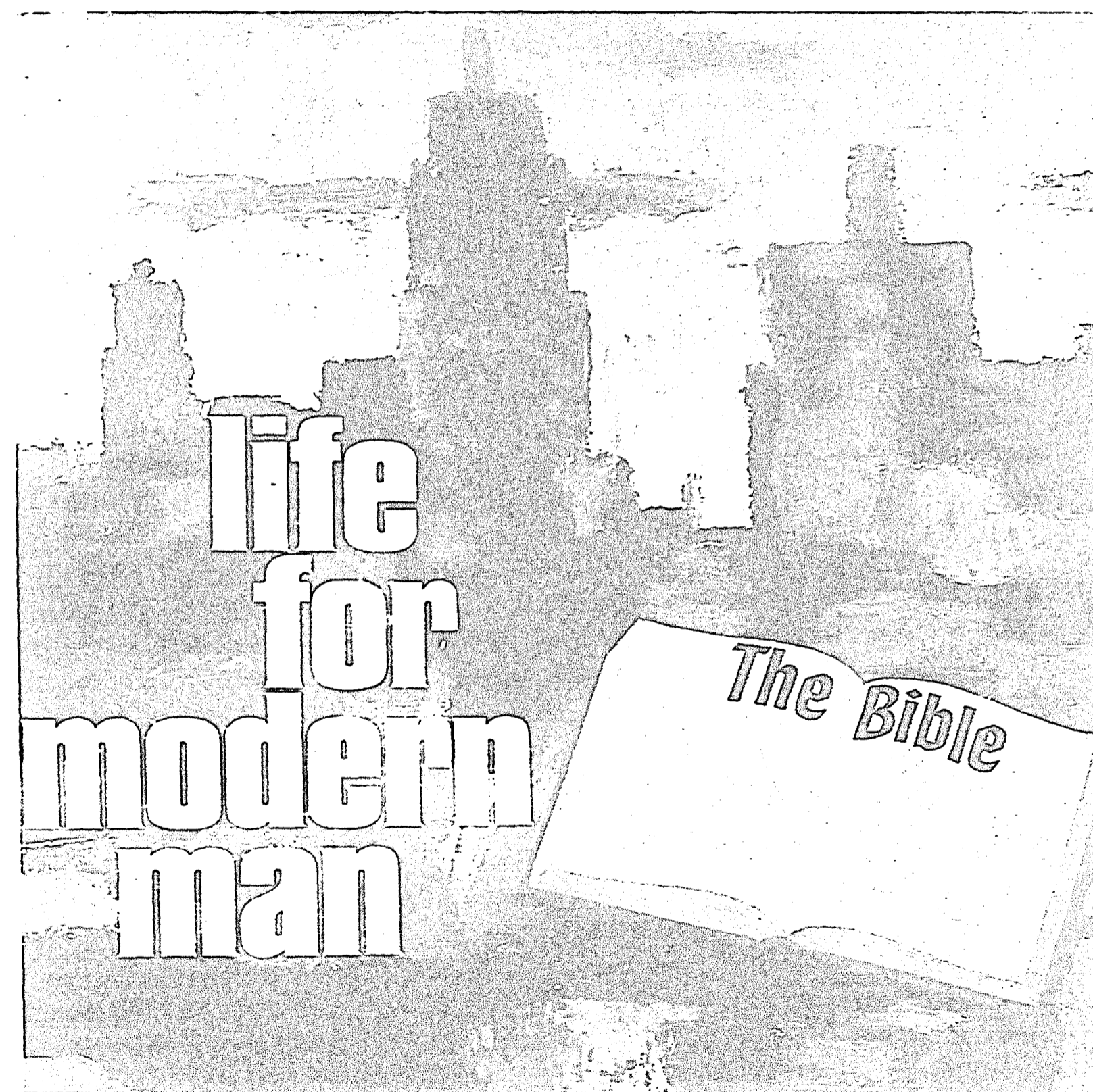
In 1 John 3:4 we are told, ". . . sin is the transgression of the law." Our Savior died because of sin or because of the transgression of God's law. He died to redeem us from the penalty of a broken law. Jesus Himself said in that wonderful Sermon on the Mount, "Who-soever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19). You and I, frail children

of the dust, have a wonderful opportunity to become great in the kingdom of heaven by teaching God's wonderful Ten Commandments and the Sabbath truth.

My Bible tells me that the law of the Lord is perfect, converting the soul," and in this age of sin and sorrow we all need the converting of our souls to the glorious gospel of His redeeming love. The World Council of Churches tells us to preach the gospel of His love, but if God's law is done away, then there are no sinners today and no need for a Savior, and the World Council of Churches is wasting its time. We know that we have all sinned and transgressed God's law. So, realizing that Christ was with our heavenly Father in the creation of the world he was with the Father in blessing and sanctifying the Sabbath.

Jesus said the Sabbath was made for man. The Sabbath is our pledge of eternal rest (Read Isa. 66:22, 23). The wonderful blessing that comes to me and to all who love God's law from Sabbath to Sabbath is indeed a part and foretaste of that heavenly rest that Jesus has gone to prepare for us all.

May the Lord bless us as a people to take courage and faith and proclaim in this great truth of God's eternal purpose to all mankind, looking for the blessed hope of the glorious appearance of our great God and Savior Jesus Christ. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:30). May indeed the light of the ages be revealed in us as we teach His wonderful Word, the commandments of God and the faith of Jesus.



The Bible, as so many people are coming to realize, is the one book that makes life meaningful for modern man. The new skyscrapers rising in lower Manhattan may symbolize modern man and the problems of his concrete and steel jungle, but let us not forget that the man of Malawi or some other emerging country of Africa is more conscious of the newness and the problems of modern life than metropolitan man. Men of Malawi and Nigeria need to know "Thy Word is truth." They need to have the sustaining experience of "handling the word of life" as is possible through the work of the Bible Societies.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

ADVISORY COMMITTEE

John L. Harris, Chairman, Rev. Charles H. Bond,
Florence B. Bowden, Charles F. Harris, Charles H.
North, ex-officio, Owen H. Probasco, Rev. Albert N.
Rogers, Rev. Herbert E. Saunders, Rev. Alton L.
Wheeler, Douglas Wheeler

Contributing Editors:

MISSIONS Rev. Leon R. Lawton
WOMEN'S WORK Mrs. Elmer W. Andersen
CHRISTIAN EDUCATION Rev. David S. Clarke

Terms of Subscription

Per Year \$5.00 Single Copies 15 cents

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

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

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, P. O. Box 868, Plainfield,
New Jersey 07061.

A Seventh Day Baptist weekly (two issues
omitted in August) published by the American
Sabbath Tract Society, 510 Watchung Ave.,
Plainfield, N. J. 07061.

PLAINFIELD, N. J. November 27, 1971

Volume 191, No. 20 Whole No. 6,475

Editorials:

Nondenominational Prayer 2
Love Your Enemy 3

Features:

Bibles for Malawi 4
Sad News from India 5
Helping Hand Mailing Changes 5
Statement of Beliefs of Dale E. Rood 8
Worldwide Witness for Christ 11
Too Many Ministers? 11

Missions:

Special Appeal—Crandall High School
New Classroom Project 6
Work Progressing on Crandall High
Classroom 6
Your Special Gift for Missions 6

Christian Education:

Sabbath School Advancement 12
Christians and the Wage-Price Freeze 12

News from the Churches 14

OWM Report 15

Daily Bible Readings 16

Nondenominational Prayer

The defeat of the prayer amendment in the House of Representatives was brought about largely, according to news reports, by the activity of the major denominations who opposed it. They did so on the basis that it was unnecessary, that it would tend to cloud the issue of separation of church and state and was a tampering with the Bill of Rights that might lead to other curbs of our religious liberty.

Another consideration is said to have contributed to the defeat of the amendment which on the surface looked so good. It was its permission of only "nondenominational" prayer in the public schools. That is a term not too easily defined. Protestants think of it in one way and Catholics and Jews in another. For instance, a Protestant military chaplain tries to obscure his denominational identity when conducting a service for all the Protestants in his unit. He tries to make his prayers acceptable and meaningful to the wide range of denominations represented. He has more of a problem when he prays at a Thanksgiving or other public service where attendance is compulsory or where there are Jews present. Denomination in the larger sense is used to describe one of the three major faiths.

When Jewish personnel are present, it is not considered polite to close a prayer in the Christian way, "In Jesus' name." If we carried it a little further to accommodate the agnostics, atheists, or oriental religionists, we would have to omit mention of God.

Commenting on the defeat of the prayer amendment, which came much nearer to passing than it has for seven years, Paul S. Berger of the American Jewish Congress expressed the views of many Christians when he said:

"While the amendment purported to permit only 'nondenominational' prayer, no prayer can be made nondenominational without robbing it of all religious meaning.

"Conversely, any effort to give public prayers real religious significance would split the entire population of the United States along religious lines.

"Therefore, the defeat of the proposal was, in the truest sense, a victory for religion."

W. Barry Garrett, chief of the Wash-

ington Bureau of Baptist Press, made an extended analysis of how the amendment was defeated. Its acceptance after the September 21 discharge petition was a foregone conclusion. Several strange bedfellows cooperated in arousing public opinion and influencing Congressmen to oppose the amendment. These included Southern Baptists, Unitarians, Jews, the National Council of Churches, the American Civil Liberties Union and Americans United.

The first action was to produce a joint statement of opposition to the prayer amendment which was signed by thirty-eight representatives of national religious bodies. A literature was created and 120,000 pamphlets were distributed to key spots throughout the United States.

For weeks prior to November 8, in the absence of public hearings, a lively debate among congressmen was conducted in the pages of the Congressional Record. The issues were thoroughly aired through this medium.

The measure lost by twenty-eight votes. A similar measure advocated by the late Senator Dirksen failed to pass in the Senate, which makes it appear that there is not much likelihood that it can be successfully revived another year. Many Congressmen reportedly feared to vote against the amendment because it could be charged that they were against religion. Immediately after the vote the prayer amendment people under the leadership of Robert G. Howes announced that they would seek the defeat in the 1972 elections of all Congressmen who voted against them. Life on Capitol Hill is not easy.

Love Your Enemy

In a little publication "Have a Good Day" carefully edited and published by Tyndale House of Wheaton, Ill., I ran across some brief sayings that were helpful thought starters. One was, "Love your enemy . . . it will drive him crazy."

The writer of that sentence was not suggesting a way to get even with an enemy but was stating a fact. People not motivated by Christ can understand hate

MEMORY TEXT

"I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Ps. 116: 13, 14).

and meanness but can't understand genuine turn-the-other-cheek love. It does drive them crazy and may result in an effort to see what makes the Christian tick.

Probably the writer of the above sentence had in mind the closing verses of Romans 12, a thought that has not always been understood, "Therefore if thine enemy hunger feed him; if he thirst give him to drink: for in so doing thou shalt heap coals of fire on his head." It may not be difficult to visualize the quick departure of an enemy who has had coals of fire dropped in his hair, but the modern expression, "Love your enemy . . . it will drive him crazy," fits the situation better.

The main thrust of Romans 12:20 is love, not making your enemy uncomfortable. It corresponds very closely to what Jesus said on the same subject and which He demonstrated by His life and death:

"Love your enemies, do good to them which hate you, and pray for them which despitefully use you" (Luke 6:27, 28).

Do we have enemies? Perhaps not in the sense of those who wish to do us bodily harm as the early Christians did. In these evil times a good deal of the bodily harm which is feared on the streets and in our homes is not premeditated — which adds to the uncertainty. There are, however, many enemies of other sorts, those who are business cut-throats or people who express violent personal dislikes. Our world is pretty full of unlovely people who on occasion try to make life miserable for us. If we cultivate the spirit of Christ we will return at least some of these indignities with love. We will not feel too badly if it "drives him crazy." It may be the means of restoring him to real sanity — when he finds that it is Christ in you that prompts such a response.

NOVEMBER 27, 1971

Bibles for Malawi

The month of November is Bible month more than any other. On Bible Sabbath, November 20, special offerings are taken in Seventh Day Baptist churches for the work of the American Bible Society. Bible Sabbath also marks the distribution of Bible reading guides and the beginning of the annual Worldwide Bible Reading schedule that continues from November 21 to December 25. Also at the end of the month comes the large American Bible Society Advisory Council meeting usually held in New York but moving this year (for economy) to Nashville, Tenn. Seventh Day Baptists will have only one representative present this year (also for economy reasons), General Secretary Alton Wheeler.

The American Bible Society through the church relations office of Roy Madsen and the efforts of Miss Marjorie Miller who was our Conference speaker last August has made a special effort to provide *The Sabbath Recorder* with information on Bibles for Africa and particularly on Bibles for Malawi — the one country where Seventh Day Baptist church work is large by comparison with most other denominations.

With Malawi as with many other African countries the need for Bibles is greater than the supply. It has been suggested by Marjorie Miller that designated gifts of our people in a country where our churches are so numerous could help materially in providing the Scriptures needed for Malawi. Bibles cannot be given free to all who want them, but a subsidy provided by gifts of American Christians can enable the Bible Society to sell the Scriptures below cost at a price the extremely low-income people of Malawi can afford. Subsidy figures have been furnished for our information.

It will be recalled that the Chichewa language is the language spoken by most of our church people (all except those in the north). Your ABS representative passes on Miss Miller's suggestion that our people might take on one of the smaller 1972 projects for Malawi listed here.

1972 Project: Bible Society in Malawi

Subsidy for Scriptures

—General Distribution

All Scripture publications listed below are for the people of Malawi, with a special distribution effort made among children.

20,000 Bibles - Chichewa	\$8,850
3,000 Bibles - English	2,400
13,000 Testaments - Chichewa	2,600
3,500 Testaments - Tumbuka	2,050
2,500 Testaments - English	400

\$16,300

Subsidy for Gospels

—Evangelistic Outreach

Note: The Bible Society of Malawi is offering the subsidy to encourage a church-sponsored evangelistic outreach.

18,000 Tumbuka Gospels	\$ 350
7,000 Chichewa Gospels	1,200

\$ 1,550

Subsidy for Selections

—Evangelism and Literacy

Note: This is a special campaign sponsored and encouraged by the Bible Society of Malawi but carried out by the churches.

273,000 Selections of various languages	\$2,900
---	---------

Distribution Officer

(first full-time distribution officer; now in his second year of service)

Wages and Expenses	\$4,200
--------------------	---------

New Distribution Depot at Lilongwe

nation's new administrative capitol	\$2,500
-------------------------------------	---------

Additional Subsidy

(not including the above)	\$15,300
---------------------------	----------

TOTAL \$42,750

COMING NEXT WEEK

There will be a change of color and of content in the next issue. All first-of-the-month issues are a bit special, as they have been for the past two or three years. Next week there will be several articles about Tract Board work giving considerable information and challenging us to use the facilities of the board for the furtherance of the gospel and the promotion of the Sabbath truth which our people have carried for three hundred years in this country.

Sad News from India

When national disasters strike and thousands of lives are lost, there are two immediate reactions to the news, compassionate sorrow and a hope that none of our friends were among those who suffered loss of life or property. So it was when the news came of terrific winds and tidal waves that inundated some of India's offshore islands and the coastal areas of Orissa state in the northeast section of the country near East Pakistan. Even yet the total loss of life among refugees and residents cannot be determined though it appears to be far in excess of 10,000.

Readers of this journal have learned something of the evangelistic and church organizing program of the Seventh Day Baptist Conference of India under the leadership of the Rev. B. John V. Rao. Perhaps many have wondered whether there were any of our church families lost in that flood. A look at the map of India was reassuring, for Orissa State is far to the north of the three eastern states where there are numerous Seventh Day Baptist churches. It could be presumed that the tidal wave did not wipe out any of the families for which Brother Rao is responsible as Conference secretary. We could perhaps remind ourselves of the many times when the promises of Psalm 91 have been claimed: "Thou shalt not be afraid . . . for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

But the tidal wave did affect twenty-one Seventh Day Baptist families. In a letter of September 10 Mr. Rao had written that they had sent three evangelistic teams to Orissa. The government of that state did not allow street preaching, but the teams could distribute tracts and through this distribution could select centers for Seventh Day Baptist organization, he wrote. They were conducting small meetings in various places.

A letter received November 9 gives more details. The evangelistic teams consisted of seven people each. They were working in the coastal area, all three

being in the small town of Chand Para on the night of October 30 and all twenty-one of them were dead, according to word received by Mr. Rao on November 3. He had to notify the relatives. Though there was little that he could do for the bereaved families he said he was planning to go to Orissa the next day. He expressed great concern for the families of the members of the three teams. The team members were heads of families.

The most recent letter omits mention of Mrs. Rao's progress toward recovery since other problems loomed larger. There is a request for prayer for the family of his brother who died of a heart attack October 15.

—Leon M. Maltby, corr. sec.

HELPING HAND MAILING CHANGES

By Albert N. Rogers

Changes in mailing *The Helping Hand* were made last week in light of the East Coast postal embargo and the advanced date, December 4, for use of the winter quarter. Limited copies of the Bible study manual were sent by airmail to England, Guyana, and Jamaica for distribution to Sabbath School leaders only. These and special parcel post bundles for West coast church groups were shipped November 4.

The postal embargo is related to dock workers' strikes over which denominational leaders have no control. The usual bundle mailings for overseas will be sent as soon as possible. The advance of the publication date for *The Helping Hand* was made by the publishers, the Seventh Day Baptist Board of Christian Education, as previously announced. Year-end mailings are always congested of course by the Christmas load.

Henry Poulin, shop foreman of the Publishing House, and his colleagues, worked overtime to rush printing of the winter quarterly. The regular mailing was made on November 8. Added costs for postage will be absorbed by the Publishing House for the present, and speed of delivery will determine whether or not the extra expense may be justified.

**SPECIAL APPEAL—
Crandall High School
New Classroom Project**

Our school in Kingston, Jamaica, is overcrowded and construction on added classrooms has begun. We need to raise the final \$3,000 needed by mid-January to pay for them. Total bill will be about \$10,000, of which Principal and Mrs. Crandall pledged \$1,000 of their own money. If it's that important to them, it should be to us, too!



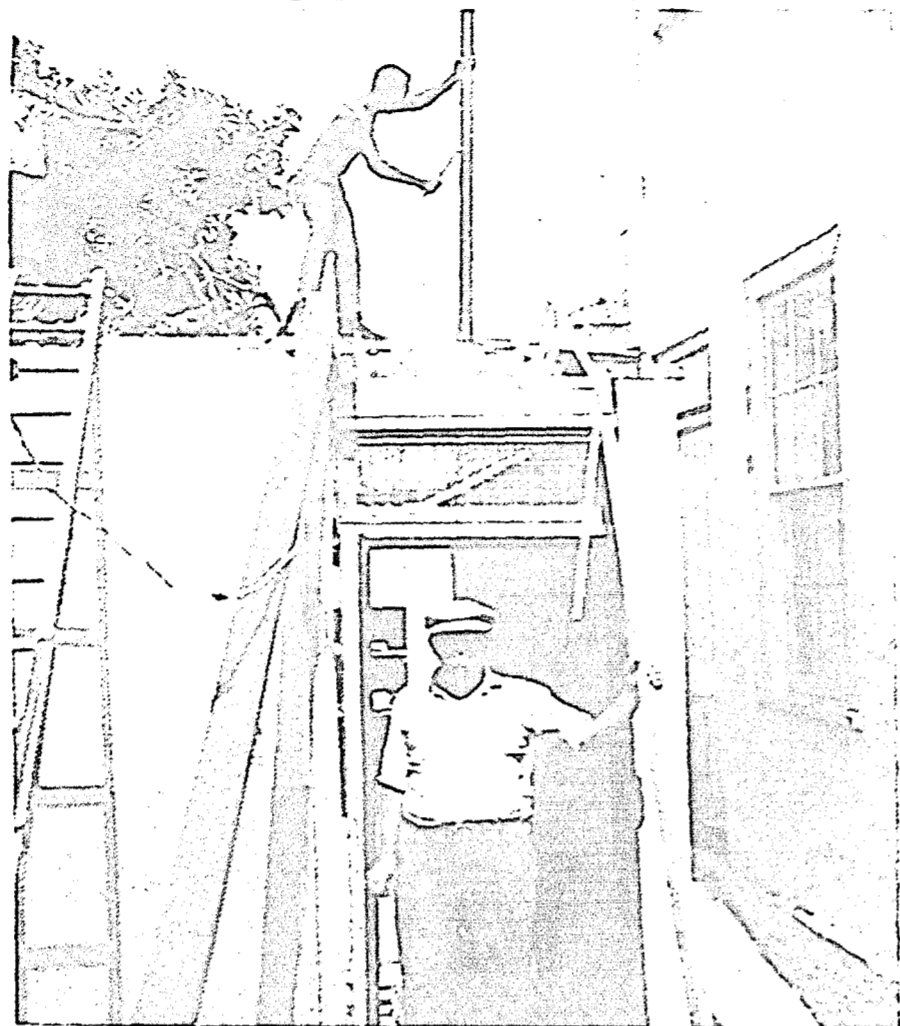
Principal Crandall and student

**Work Progressing
on Crandall High Classroom**

Principal Wayne N. Crandall has written: "On Monday, October 25, Deacon J. Johnston began work here on the building project . . . the work moves along at a rapid pace. It is amazing how much steel is required in such a structure.

"This week the Inter School Christian Fellowship under the leadership of Miss Prudence Robinson is having a special church service each morning and also a special attraction after school. She is bringing in top people including college professors and Rabbi Hooker of the Jewish community."

Mr. Crandall enclosed pictures taken by the Rev. Joe E. Samuels which showed the progress being made on the classroom building project.



Deacon Johnson, SDB contractor

**DESIGNATED GIVING EMPHASIS—
November**

Those wishing to designate their gifts for missions are asked to help us reach the goal of \$1,000 (in November) designated for the ongoing support of Evangelist Mynor Soper. Gifts so designated can be given through local church treasurers or mailed to the Seventh Day Baptist Missionary Society, 401 Washington Trust Building, Westerly, R. I. 02891.

Your Special Gift for Missions

December is the month for giving gifts. The business community starts even before Thanksgiving to put up the decorations and build their displays to attract and inspire purchase of gifts for family and loved ones. Even in a year of economic uncertainty forecasts of record sales have been made.

December is the month for giving gifts. Many Christians, while caught up in the "Christmas spirit" have not forgotten

God's great gift to them (and all men) and remember Christ by special giving to His work and workers in this season. Most of our churches and/or Sabbath schools have the practice of giving White Gifts.

December is the month for giving gifts.

We would encourage every reader to consider his support of *Our World Mission* during 1971 and before the year ends to give sacrificially that the goal set by delegates at Conference will be met. We are doing a bit better this year, but still have to do our best to reach this goal.

December is the month for giving gifts.

Your Missionary Society has about 25 percent of its budget support through "Designated Giving" through *Our World Mission*. This allows individuals to specify the work, the field, or the worker to which their gifts will go. Based on the rate of designated giving this year (just over \$1,000 per month) and the rate of receipts in the last quarter of last year, we estimate designated giving to be at least \$5,000 below the anticipated amount in our budget.

December is the month for giving gifts.

We are setting the December designated giving goal at \$5,000. We would suggest that each Seventh Day Baptist and each church, Sabbath School class, or other organization, consider making a *Special Gift for Missions* in December.

December is the month for giving gifts.

Many may only wish to designate their special gift for "Missions" generally. Others, who know our missionaries personally or who have interest in special fields may wish to designate their gifts for "Missions in Guyana, . . . in Jamaica, . . . in Malawi, . . . in the Home Field" or for the support of a missionary overseas or a missionary pastor in the U.S.A.

December is the month for giving gifts.

Some people like to tailor their special gifts for "Missions" to meet a specific need within the budget. The scholarship support for a student at Crandall High School, Jamaica, is about \$22 a term; the travel on the field for each of our missionaries is budgeted at about \$25 a month; funds sent to the conferences in

the overseas fields aid in support of their pastors — \$15 - \$33 a month in Malawi, \$25 - \$75 a month in Guyana, \$30 - \$50 a month in Jamaica; two hundred dollars is budgeted to match funds in Jamaica for a Higher Education Scholarship to help a ministerial student at Jamaica Theological Seminary.

December is the month for giving gifts.

Missionary pastors are supported in varying amounts depending on the needs in the local area and never more than 50 percent of their total salary. Your gift of from \$75 to \$250 would pay one month's salary for one of our missionary pastors. Evangelist Mynor Soper serves on a project basis — per diem of \$15 plus expenses. Some may wish to take a day or more of his support.

December is the month for giving gifts.

Make it your month for giving a special offering for "Missions"! Only in this way will we reach the goal set in OWM designated and not hinder the work projected within the 1971 budget at home and overseas!

The Devil Oversteps

Billy Graham says he has never seen the Devil so active in trying to disrupt the proclamation of the gospel. "But he always oversteps himself," Graham added. "He is clever, but too clever. The power of God is too great. God will win the ultimate victory."

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The health and strength of Pastor and Mrs. Leroy Bass as they labor in the de-energizing climate of Guyana and lend encouragement to the local church leaders.

2) The India Conference as its leaders mourn the loss of three evangelistic teams (twenty-one people) who were working in a coastal town of Orissa state when the tidal wave swept in on October 30.

3) The support of the Bible Society work in Malawi where there is at present only one full-time distributor.



**Statement
of
Beliefs
of
Dale E. Rood*
October 17, 1971**

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14).

Preliminary Statement

This statement which I am about to make I do not consider final by any means. It states my present understanding of my relation to my Lord and of the Christian faith, and though I know this relationship or this faith will not change, I expect that my understanding of them will. I do not expect to stand still in my relationship, for I expect to grow — but always having my roots firmly established in Christ Jesus, drawing strength and food from Him (Col. 2:6, 7). Do not read it just to learn about me and my Christian stand but read it as something that may stimulate your own faith and thought.

The Bible

I believe the Bible is God's Word to mankind, but I do not believe that God speaks alone through the Bible to man. Since the Bible is God's Word I believe that what God says through other means will be consistent with what the Bible says (2 Timothy 3:16, 17). In summary, I believe in the Bible as the final authority for living but not the only authority.

I believe that the Bible is clear enough and explicit enough so that from its guidance alone a man would be able to find and receive salvation through Christ and

*Mr. Rood was ordained to the gospel ministry after this statement and answering the questions of the examining council. (See Nov. 13 issue.)

to find those principles necessary for spiritual growth and continued walking with God. I believe there is considerable latitude in the Bible on some of the matters less essential to faith, so that it is possible for two Christians to disagree on certain things and yet for both to be consistent with the Bible.

I believe the Bible is the record of God's contact with man at the points where God most fully revealed Himself. This record reveals the growth of man's understanding of God until the highest revelation of God in Christ Jesus.

God

I believe in God as the One who created the universe, planning it and putting order into it.

I believe God is like a person. When the Bible says that God created man in the image of Himself, a good deal is revealed to us about God. By looking at the good side of man, we can begin to get an understanding of God. For one thing, it is possible to communicate with God in much the same way as one talks with another man. For another thing, God has emotions. There are times when He is angry, times when He weeps, times when He laughs, and times when He is very serious. But most of all, God can love. I believe He is concerned for mankind in general and for me in particular (John 3:16). I believe God is of such a nature that it is possible for men to have a personal relationship with Him similar to men's relationships with each other. God is not remote from mankind (Heb. 4:15); God is not remote from me.

On the other hand, God is different from men. I believe God is different from men in that He lacks mankind's negative features (i. e., sin), and also more importantly in that all men's positive features are bigger, more complete in Him (Romans 11:33, 34). Thus man is capable of love, but I believe no man has ever measured the depths of God's love (Rom. 5:7, 8; Eph. 3:19). Man is capable of emotion, but I believe the depths of God's grief or the heights of God's joy are degrees of emotions that one can never reach. Man is capable of knowing

and understanding, but there are still things man does not know or understand. But with God, I believe nothing is hidden (Ps. 69:5).

I believe God is big enough to trust completely. Men need have no fear if they cast themselves into God's care for He is strong enough to keep the forces of evil from them (John 10:27, 28; 1 Cor. 10:13; 2 Thess. 3:3; Deut. 33:27) and to provide their every need (Mat. 7:7-11). I believe God is big enough to be present with everyone and have a personal one-to-one relationship with each person (Ps. 139:1-12). I believe God has certain requirements of men, and that He will not overlook these requirements as if they never were there. Thus God, even with His fulness of love, still takes the role of judge in asking men to meet His standards.

At this point I would like to speak about the Trinity: the Father, Son, and Holy Spirit. I believe the Father is God manifest as a father, a spiritual father. As Father He loves men as His own children, and as Father exercises discipline over them. I believe the Son is God manifest in human flesh, God having entered fully into man's circumstances in the world. I believe that it is through the Son that God works His redemption of men, and that the historical personage, Jesus Christ, is to be identified as the Son. I believe the Holy Spirit is God manifest in the hearts and lives of men in the world, not only in this day but throughout all ages.

Jesus Christ

I believe that in Jesus Christ God is most fully revealed to man. In Jesus Christ, God exposed both His power and might (John 21:25; Mark 4:37) and also His love and concern for men (John 3:16, 17; John 10:11; Heb. 4:15). The best way to describe who Jesus is is to identify Him as Messiah or Christ and as God's only begotten Son. His identification as Messiah points to Jesus Christ as Savior of all men, as the One who brings salvation from sin and captivity in the world (2 Cor. 5:19). His identification as Son of God points to Jesus' divinity (John 3:16; 6:69).

While I believe God reveals Himself

in various ways through different faiths, I believe that the only means of salvation, of ever getting out of the rut of meaningless living to fulness of life, is through Jesus Christ (Acts 4:12, John 6:68, Heb. 11:39, 40).

I believe that God's work of salvation is brought to completion through Christ's giving His life on the cross (1 Peter 2:24; 2 Cor. 5:21).

I believe that God confirmed that He indeed did work for man's salvation through Christ and His death by raising Christ from the dead on the third day, the first among those that God is to raise to eternal life (1 Cor. 15:14, 23).

I believe Jesus will come again as King, and that at that time all people, both Christians and sinners, will recognize Him as Lord, the Christians to their glory and those yet in their sin to their surprise and consternation (Acts 1:11).

Holy Spirit

I believe that it is the Holy Spirit that empowers Christians in their living and convicts sinners of their need for God. I believe that through the Holy Spirit the unlimited resources of God are available to those who, having accepted Christ as Lord and Savior, have received the Holy Spirit into their hearts and lives. I also believe that we as Christians have just begun to scratch the surface of the power of God available through the Holy Spirit.

I believe that it is the Holy Spirit which convinces men that they cannot get along without God, that they need to turn their lives over to Him, and that they can do this through Jesus Christ (John 16:8-11).

I believe that it is the Holy Spirit that makes the Christian life truly exciting (John 16:13; Acts 2:4-12). It is the Holy Spirit that changes each individual as he becomes a Christian, and then it is the Holy Spirit that works to keep on changing him through spiritual growth.

I believe the Holy Spirit has personality and that it is He who carries on Christ's work in the world today (John 16:7, 14). I believe that the Spirit confirms our salvation to us (Rom. 8:16, 17; 1 John 4:13). I believe that the Spirit hears our prayers and interprets their true meaning for us (Romans 8:26, 27).

Man

I believe that man is the highest point of God's creation, and that indeed God created all of creation as an arena for man to live in and for man's benefit and welfare (Gen. 1:28-30).

I believe that the purpose for which God created man was fellowship with Himself. In order for this fellowship to be real, God did not make man like a robot but made him instead as someone with personality like God's own, who could respond to God on an equal basis (Gen. 1:27). But man began to think more of himself than God and to think that he knew more than God, and hence could get along without God. The result of this was that the fellowship between God and man was broken and that man became frustrated and unhappy as a result (Gen. 1:8; Isa. 59:2).

I believe that every man that is born was created good just as the first man and woman and all of creation were good (Gen. 1:31). But despite this, evil creeps in on the lives of every man, and the fellowship with God each inwardly and earnestly seeks is broken (Rom. 3:23; Isa. 59:2). The result then is the same for each man as it was for Adam and Eve: unhappiness and purposelessness in living, and then death. I believe that in this condition the only answer to the question, "Why am I living?" can be, "I don't know."

Sin

I believe that man fell from that original purpose for which God created him and that all of creation was affected as a result. I believe this falling out is called sin, and the result is a purposelessness and aimlessness in living on the part of men. The answer to man's predicament could not come from within, but had to come from without as revelation from God.

I believe that "sin is the transgression of the law" (1 John 3:4), but I would caution that there is more to this statement than might appear on the surface. Christ was concerned about keeping the spirit of the law rather than the letter. It is the transgression of this spirit of the law rather than the letter that is sin (Mat. 5:17-48).

I believe that sin is, for Satan, the means to an end, and that end which he so desires is separation of man from God and man's eventual death. I believe that in Christ Jesus God wiped out the inevitability of that end, i. e., the inevitability of separation from God and death, and that now He is in the process of wiping out the means to that end, i. e., sin. In Christ Jesus, God made it possible for man once again to have fellowship with Him (John 1:12; John 3:18). By God's act in Christ Jesus, sin was not wiped out but the purpose of sin is wiped out and therefore sin is defeated (1 Cor. 15:55-57). Through Christ's resurrection, it is made clear that the eventual eradication of sin is a certainty. Through the work of the Holy Spirit, this eradication of sin has already begun, and it is toward this eradication that all Christians must strive (Rom. 6:12, 15-16; 1 John 1:9).

Eternal Life

I believe that God gives eternal life to all who come to Him in Christ Jesus (1 John 5:11, 12). I do not believe God holds this in front of us like a carrot on a stick in order to persuade us to receive Christ, but I believe it is the ultimate in what you might expect from a loving God. To be sure, only until one does again have fellowship with God is life worth living eternally.

I believe eternal life has a fulness to it that makes life rich and worth living. I believe further that Christians living in the Spirit begin to actually have this fulness in their lives right now. In other words, eternal life is not something that begins after death but begins when one accepts Jesus as Lord and Savior.

I believe the most important part of eternal life is not that it is long or that it begins now or even that it is full, but that we are and forever will be with Christ (John 14:1-3).

I do not know exactly what eternal life will be like after death, but I do believe that everyone will be raised to life. Those who are believers will be with God (John 14:2, 3) and those who rejected Christ and remained in sin will be eternally

(Continued on page 13)

Worldwide Witness for Christ by Seventh Day Baptists

The work and witness of our sister churches in New Zealand will be the subject of the final emphasis in this series. Because of the full programs in our churches during December, this will be distributed in time for use in January 1972. Missionary keyworkers and those planning local church programs should note this and place it on their calendars.

During the last year of the WWW emphasis, not every filmstrip could be shown the scheduled weekend in some churches. We would call to your attention that these are available from the AV Library, 510 Watchung, Box 868, Plainfield, NJ 07061. You can order them singly or, if a longer service is possible, in groups. Not all members in the local churches were able to view the filmstrips when shown and so Youth Fellowships, Women's Societies, Sabbath School classes, and other such groups may wish to schedule these in one of their meetings.

It is also possible for lone-Sabbathkeepers to request these filmstrips for viewing in the home. If a projector is not personally owned one might be borrowed from the local school or a friend. When planning such a home showing, why not invite neighbors and friends in for the evening. Following the filmstrip it is natural for discussion to center on the work of the Lord in these lands and opportunity for personal witness is opened. Key tracts on the Sabbath and Seventh Day Baptist beliefs should be available to share and can be ordered along with the filmstrips.

Filmstrips (with script and taped script) are available on SDB work in Brazil, Britain, Burma, Germany, Guyana, India, Jamaica, Malawi, Mexico, and The Netherlands now, and New Zealand (after January 1972).

While many have spoken of the value of these materials as they have been used in our churches in 1971, their impact and message are still "alive" and can be effectively used in the coming year as well!

Leon R. Lawton

MINISTERIAL EDUCATION—Rex E. Zwiebel

CONTINUING EDUCATION

The Ecumenical Continuing Education Center, Yale University, 363 St. Ronan Street, New Haven, Conn. 06511, has released its 1971-72 schedule. The program covers a wide variety of subjects providing opportunities for individual goal setting, library work, discussions, lectures, seminars, etc. Write the center for a copy of the schedule.

—Rex E. Zwiebel

Too Many Ministers? A.A.T.S. Gives Answers

Are there now more Christian ministers than the church can use? Are theological schools preparing more ministers than will be needed a few years hence? The *Wall Street Journal* some months ago concluded that the answer to both questions is "Yes."

Yet this is a hasty and unwarranted conclusion, as many church and seminary leaders have since pointed out. It is true that in 1959 member schools of the AATS (American Association of Theological Schools) reported a total enrollment of 19,976, while the figure for 1970 had risen to 30,966.

The rise in number of students is largely because in 1959 there were 123 AATS member schools, while 179 schools were AATS members in 1970. The AATS reports an average increase of eleven students per school over the eleven year period.

Actually the last several years have witnessed a slight decrease in the number of students enrolled in basic professional degree programs (primarily the Master of Divinity at CTS). In most schools the increase has been largely because of growth in postgraduate or continuing education programs. More students are pursuing postgraduate degrees than in the past, reflecting in part the need for more preparation for ministry in today's complex society.

A few denominations have experienced growth in the number of ordained ministers along with a decrease in the number of congregations. But this does not

Sabbath School Advancement

In the *Era of Action* packet of resources for Seventh Day Baptist church ventures in 1971-72, page five in the green section on Learn To Reconcile emphasizes that "Every person counts in Christ's world — join the Sabbath School achievement plan."

The Gold Cross, Silver Cross and Bronze Cross Certificates were developed as national recognition of Sabbath School advancement in more effectively training teachers to convey Christianity to all possible persons. Although numbers of enrolled students, members of Sabbath School, training sessions, newly attending students are used as indicators, the Cross Certificate program stresses the persons who are taught about Jesus' Way with improving methods.

At General Conference last year, this board awarded to the Battle Creek Sabbath School the Silver Cross. Mrs. Jean Albion is shown receiving that certificate from Mrs. Mary Clare, chairman of the board's Publicity Committee which sponsors the program. The Alfred Station Sabbath School and Daytona Beach Sabbath School each earned the Bronze Certificate.

You are encouraged — whether teacher, student, pastor, friend or non-attending Sabbath School potential student —

indicate an over supply of ministers. One reason why more, not less, ministers are needed now is that more ministers than ever are being called to forms of ministry outside the usual structures of the church.

"Can I get a job when I graduate from seminary?" and "How much will I be paid?" are not the primary questions being asked by young men and women preparing for the ministries of the church. A much more important question posed by those who volunteer for and continue in the ministry is, "Are there needs in the world which I can help meet best as a Christian minister?"

From: Christian Theological Seminary Bulletin, Volume 12, Number 8, September 1971, Indianapolis, Ind. Used with permission.



to bring up the matter of your Sabbath School striving for one of these cross awards by next Conference. Look up the green section of the *Era of Action* packet, discuss the potential of your Sabbath School and enroll! If you have suggestions for the program of encouraging better Christian education among our churches, send them to our board.

Christians and the Wage-Price Freeze

Just what "Phase II" of the Wage-Price Freeze will mean for our country — and the world — can hardly be figured out.

One thing seems sure in the outlook of some of us Christians: most Americans were more concerned about losses to their status quo than they were concerned about stability for their children or about sharing the riches which many claim to be their own.

If Christian education is to mean anything, it seems sure that it ought to keep Christians from swinging wildly with current fads of political or social thought. Instead, Christian education ought to

SABBATH SCHOOL LESSON

for December 4, 1971

LUKE TELLS THE GOOD NEWS

Lesson Scripture: Luke 1:1-4; Acts 1:1-5.

THE SABBATH RECORDER

provide persons with wisdom to understand current trends but to interpret in the light of God's justice, love, grace and specific "Ten Vital Signs" as Christ fulfilled them. As we interpret stewardship with terms such as ecology or pollution control, let us not forsake the essentials of loving our fellowman and God according to the Ten Commandments. As we deal with prayer in public schools or price freeze in public markets, let us remain emphatic in concern for the powerless consumer or laborer, for the conscientious or religious, for the handicapped or the manipulator. And let us make our self-discipline promote the most joyful service with and for others "to the glory of God."

In our day of computerized systems, of social control, of rapid communication into every home, let us not rely on the wisdom of cleverly worded and broadly regulated laws to achieve a new fairness in our wage-price system. Only a more Christian fairness can amend our tensions.

Christian educators have a broadly challenging task in local church and national planning.

Statement of Beliefs

(Continued from page 10)

separated from God (Luke 16:19-26). I believe that at that time Christians will be able to recognize all their loved ones because everyone will maintain his identity.

I believe that, in the new age when the Kingdom of God is brought into fulness, those who have been saved through Christ will be made perfect, i. e., sin will be completely eradicated. I believe that this will happen when Jesus Christ comes again the second time.

The Sacraments

I believe that sacraments are symbolic of our experience as Christians, that they are ordained by God for Christians to continue to observe throughout the ages, and that they have no edification in and of themselves, i. e., they are not magical. I believe there are only two sacraments which were so ordained by Christ, Baptism and the Lord's Supper.

I believe baptism is a symbol of the Christian's entry into his new life with

Christ. For this reason I believe the only valid baptism is a baptism of believers (Acts 8:36-38). I believe baptism also symbolizes the death and burial of the old sinful life and resurrection to new life in Christ (Rom. 6:4). Therefore I prefer baptism by immersion as by far the most meaningful form of baptism. I believe baptism also symbolizes being washed clean of sin (Mat. 3:6, 11). Finally, baptism symbolizes and looks forward to the baptism of the Holy Spirit (Mat. 3:11; Luke 24:49).

I believe the Lord's Supper is the symbol of the Christian's unity with Christ (John 6:35). When we eat the bread as symbol of Christ's body and the grape juice as symbol of His blood, we symbolize taking Christ into ourselves and becoming part of Him. I believe the Lord's Supper also symbolizes the Lord's sacrifice on the cross. I believe the sharing of the bread symbolizes Christ's love for us in dying on the cross, for it symbolizes giving Himself (His body) to us (Mat. 26:26). I believe the sharing of the grape juice symbolizes that the shedding of His blood provides for the forgiveness of sins in a way far greater and more powerful than the shedding of the blood of the numerous animal sacrifices could do (Mat. 26:27, 28). I believe the bread and the cup also symbolize new life in Christ (John 6:35). Finally, I believe that the Lord's Supper is a memorial of our Lord and what He did, and as such looks forward to the time when He will come again (1 Cor. 11:23-26).

The Sabbath

I believe that the seventh day of the week, the day normally called Saturday, is the Sabbath of the Lord (Ex. 20:10). I believe this is a day that the Lord Himself set aside at creation to be used in a special way, that it is therefore sacred, and that this day is to continue to be set aside at least until Christ comes again.

I believe the purpose of this day is as a special day set aside especially to the Lord. I believe the activities for Sabbath should be activities meant to emphasize the peace and blessedness of the day, to draw one closer to the Lord, and to prepare and give strength to do

one's best the other six days of the week. I believe the Sabbath should also provide opportunity to listen for God. I believe Sabbath activities should include worship and Christian fellowship.

I believe that the Lord calls for obedience by His request to keep the Sabbath and that through Sabbathkeeping God teaches obedience. I believe the Sabbath is a mark of those who believe (Ex. 31:13).

The Church

I believe the Church is the fellowship of believers in Christ the world over. I believe that it is in and through this fellowship that God has chosen to carry out His redeeming work in the world (Col. 1:18, 24). I do not believe that the Church can be pinpointed by looking at any organizational structure or sum of structures, but rather that wherever God's redeeming hands are found at work, there is the Church.

I believe the Church has a mission to declare the good news to all the world. Individual Christians as part of the Church, individual church fellowships as part of the Church, and denominations as part of the Church are to carry on this work (Mat. 18:20; Heb. 10:24, 25).

NEWS FROM THE CHURCHES

PAINT ROCK, ALA.— On Sabbath, October 16, a Christian and an American flag were dedicated during the morning worship service. They were given by Elder and Mrs. C. A. Beebe, in memory of their son, Paul Victor Beebe, who died January 13 of this year as the result of a highway collision. Those who took part in the service were his cousins, the Misses Barbara and Fay Kimbrough, Marcus Allen and his mother. Pastor Leslie Welch offered the dedicatory prayer.

The preceding Sabbath, October 9, was Layman's Sabbath. Pastor and Mrs. Welch were in Birmingham, meeting with the group of Sabbathkeepers there. Philip Butler and three other young men arranged a well-worked-out program using as their theme Scripture from 2 Timothy 1:7-9 and Exodus 3:9-16.

A feature of the program was a duet,

"God Holds Tomorrow in His Hands," by Mr. and Mrs. Gerald Coalwell of Metairie, Louisiana, who were welcome guests.

The sermon or "thoughts" as he called it, was given by Mr. Michael Rabatin of Huntsville, a new member of our church. He spoke of all those in the Bible—Moses, Gideon, Saul, Elisha, and David, who at first made excuses for not at once going to do God's will. He said he was of the same company. His concluding sentence was: "We deserve the truth to the extent that we observe it. We must do what we have learned, and God's Spirit will guide us in understanding."

—Church clerk

NEW AUBURN, WIS.—Our Conference president, the Rev. Paul Osborn of Nortonville, Kans., recently spent six days with our church, leaving for home Sabbath afternoon, October 23. He had five evening meetings explaining our duties and privileges as stewards. The Sabbath morning service was used to review the Conference theme. After a fellowship dinner and a "sing" he asked for suggestions for the 1972 Conference program at Denver, Colo. We were really blessed in his presence here.

Our summer's activities included two sessions of baptisms at Axehandle Lake; a report of our SCSC worker, Helene Nelson; landscaping of parsonage lot with plantings given by J. Paul Green of Milton, Wis.; a talent night; a trek to the fire tower by the young people; the Sabbath School picnic, (quite coolish and "mosquitoey") at Sand Creek Park; and the visit of Mrs. Wayne Rood to see her ailing mother.

Layman's Sabbath services were conducted by Michael North, and Semi-annual meetings with the Dodge Center, Minn., church were held here, giving us a chance to become acquainted with their pastor, the Rev. John Camenga.

—Correspondent

Christ didn't come to give us "religion" so we could "have it more abundantly," but to give us life.—James Weston, Black Panther turned evangelist

OUR WORLD MISSION

OWM Budget Receipts for October 1971

	October	10 mos.	10 mos.		October	10 mos.	10 mos.
	Treasurer's		Boards'		Treasurer's		Boards'
Adams Ctr NY ..\$	116.00	992.14	10.00	Milton Jct WI ..	83.00	965.60	25.00
Albion WI	84.68	712.83	25.00	Monterey CA		100.00	
Alfred NY	960.35	5,471.55	182.00	New Auburn WI ..	445.55	1,246.11	139.61
Alfred Sta NY	720.50	2,649.35	30.00	New Milton WV ..	50.00	627.35	
Ashaway RI	307.50	3,051.04	164.00	New Orleans LA ..		25.00	5.00
Assns & Groups ..	73.80	753.33	764.88	North Loup NB ..		2,675.65	45.00
Battle Creek MI ..	500.48	5,107.13	312.00	Nortonville KS ..	187.50	2,978.40	266.00
Bay Area CA		490.00	31.20	Ohio Fellowship..	40.00	270.00	250.00
Berea WV		377.29	21.82	Paint Rock AL ..	110.00	547.80	30.00
Berlin NY	110.00	1,669.61	477.00	Plainfield NJ		4,771.28	482.90
Boulder CO	127.68	1,354.88	107.00	Putnam Cnty FL..		70.00	
Brookfield NY ..	75.50	758.17	95.00	Richburg NY	80.50	1,319.24	31.00
Buffalo NY	5.00	665.00		Riverside CA	500.00	6,398.31	100.00
Chicago IL		1,367.50	21.00	Roanoke WV	20.00	55.00	
Daytona Beach FL ..	100.00	1,289.05	157.24	Rockville RI	44.25	306.75	11.00
Denver CO	265.86	2,745.94	112.00	Salem WV	610.00	2,752.30	182.00
De Ruyter NY		430.00	10.00	Salemville PA	155.00	883.46	235.00
Dodge Ctr MN	298.43	2,334.23	50.00	Schenectady NY ..		95.00	20.00
Farina IL	61.25	312.00	10.00	Seattle WA	138.50	357.50	106.25
Fouke AR		70.00	10.00	Shiloh NJ	1,210.00	8,801.02	461.00
Hammond LA				Stonefort IL	245.00	405.00	31.00
Hebron PA	70.00	921.65	35.00	Syracuse NY	33.75	187.50	
Hopkinton RI		175.00	121.00	Texarkana AR		40.00	
Houston TX		163.60	5.00	Verona NY	250.75	2,052.07	71.00
Independence NY ..	36.75	366.00	51.00	Walworth WI	170.00	1,680.35	
Individuals		1,302.26	160.30	Washington DC ..		1,292.75	166.00
Irvington NJ	25.00	1,800.00	25.00	Washington			
Jackson Ctr OH ..		400.00		People's DC			10.00
Kansas City MO ..	52.50	672.50	10.00	Waterford CT	200.50	2,222.97	150.00
Leonardsville NY ..	20.00	497.77		Westerly RI	1,759.50	5,450.50	388.00
Little Genesee NY ..	157.58	1,575.62	30.00	White Cloud MI ..	66.28	726.58	20.00
Little Rock AR ..	60.90	319.54	10.00				
Los Angeles CA ..	350.00	5,124.56	192.00	Totals	\$12,626.63	\$111,545.04	\$7,069.20
Lost Creek WV ..	652.00	2,227.00	36.00	Non-Budget	1,262.96		
Marlboro NJ	327.08	3,931.72	65.00				
Metairie LA		150.00		Total			
Milton WI	667.71	10,013.29	513.00	To Disburse	\$13,889.59		

OCTOBER DISBURSEMENTS

Board of Christian Education	\$ 1,079.12
Historical Society	8.50
Ministerial Education	747.73
Ministerial Retirement	1,101.33
Missionary Society	6,013.02
Tract Society	1,523.41
Trustees of General Conference	84.97
Women's Society	199.45
World Fellowship & Service	372.90
General Conference	2,759.16
Total Disbursements	\$13,889.59

SUMMARY

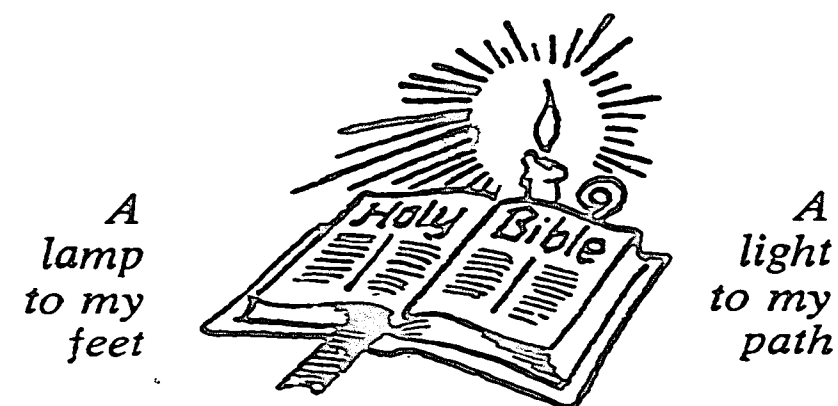
1971 Budget	\$147,770.00
Receipts 10 months:	
OWM Treasurer	\$111,545.04
Boards	7,069.20
	118,614.24
To be raised by December 31, 1971	\$ 29,155.76
Needed per month	\$ 14,577.88
Percentage of year elapsed	83.3%
Percentage of budget raised	80.2%
Ten Months:	
Due	\$123,141.66
Raised	118,614.24
Arrears	4,527.42
	Gordon Sanford
	OWM Treasurer

The Sabbath Recorder

TRACT EMPHASIS ISSUE

DAILY BIBLE READINGS

For December 1971



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

Luke Tells the Good News

- 1—Wed. Spiritual Baptism for Service and Witness. Acts 1:1-11
- 2—Thur. God's Saving Power for Everyone. Rom. 1:1-17
- 3—Fri. Suffering for the Gospel. 2 Tim. 1:6 - 2:6
- 4—Sabbath. Congregating To Thank God. Psa. 107: 1-9, 23-32

God Keeps His Promise

- 5—Sun. The Messiah Foretold. Is. 9:2-7; 11:1-9
- 6—Mon. Birth of John Promised. Luke 1:5-22
- 7—Tues. Glorious Annunciation — Refreshing News. Luke 1:26-45
- 8—Wed. The "Magnificat" Declares Abundant Life. Luke 1:46-55
- 9—Thurs. John the Baptist Born. Luke 1:57-80
- 10—Fri. My Song of Confidence. Ps. 27
- 11—Sabbath. The Sabbath Redeems Man's Ingenuity. Ex. 31:1-18

Good News of Great Joy

- 12—Sun. The Birth of Jesus Christ. Matt. 1:17-25
- 13—Mon. The Redeemer Has Come. Luke 2:22-40
- 14—Tues. Wise Men and Farmers Pay Homage. Matt. 2:1-12; Luke 2:8-20
- 15—Wed. Jesus in the Temple. Luke 2:39-52
- 16—Thur. Invitation to All. Isa. 55
- 17—Fri. The Example of Christ. Phil. 2:1-13
- 18—Sabbath — The Sabbath Keeps Renewing Joy. Luke 14:1-14

Jesus Overcomes Temptation

- 19—Sun. The Messenger To Come. Isa. 40:1-11
- 20—Mon. John's Proclamation. Luke 3:1-9
- 21—Tues. A New Morality. Luke 3:10-22
- 22—Wed. A Spirit-led Encounter. Matt. 4:1-11; Luke 4:1-15
- 23—Thur. God Provides Warning, Instruction, and Power. 1 Cor. 10:1-13
- 24—Fri. Shelter and Power in God's Love. Ps. 91
- 25—Sabbath. Bridge over Selfish Streams. Lev. 26: 1-20, 34, 35

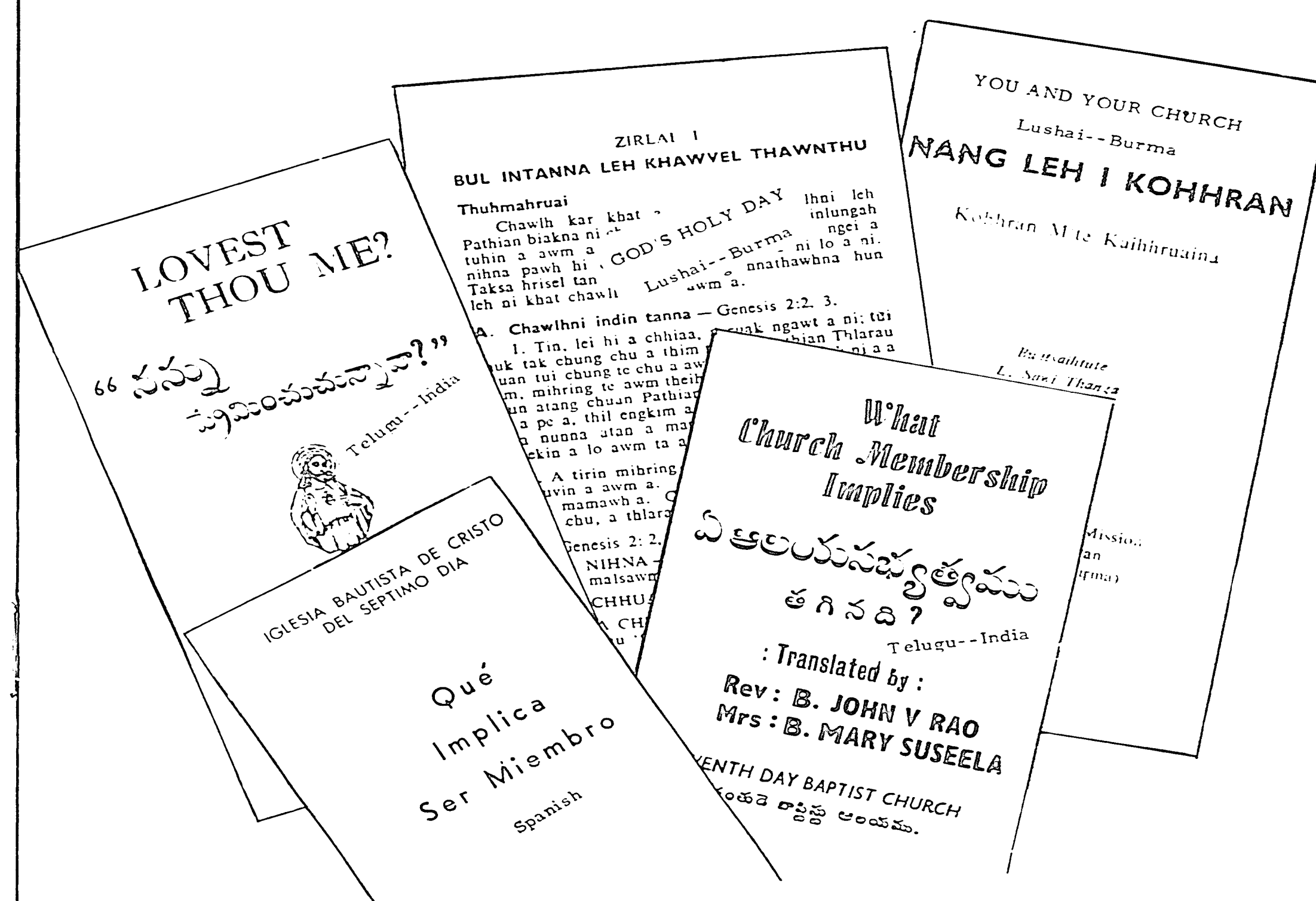
Love Is . . .

- 26—Sun. Grace and Truth Embodied. John 1:1-14
- 27—Mon. The Choosing of Men. Luke 6:13-26
- 28—Tues. Practice Loving Your Enemies. Luke 6:27-36
- 29—Wed. God Only Is Judge. Luke 6:37-49
- 30—Thur. New Creations. 2 Cor. 5:11-21
- 31—Fri. The Way of Love. 1 Cor. 13

East German Bible Society

It is announced that the Bible Societies of the German Democratic Republic (East Germany) has now become a full member in the United Bible Societies, bringing to fifty the number of national Bible Societies in the world organization. This may mark a little closer cooperation in Bible publication between East and West Germany.

East Berlin is allowed to publish Bibles and portions according to a 1952 agreement. Sufficient Scriptures for their needs are available. The demand is not as great as it was before the country was divided. The general secretary of the United Bible Societies, Dr. Oliver Benguin of London, estimates that about 25 percent of the people of East Germany belong to a Christian church, compared to 80-90 percent a generation ago.



Highlighting the work of the American Sabbath Tract Society and the board that is responsible for this journal