### OUR WORLD MISSION

**OWM Budget Receipts for August 1965**

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### AUGUST DISBURSEMENTS

| Board of Christian Education | $1,216.05 |
| Historical Society | $72.38 |
| Ministerial Education | $1,040.66 |
| Missionary Society | $986.77 |
| Missionary Society | $6,555.58 |
| Tract Society | $1,903.82 |
| Trustees of Gen. Conf. | $672.29 |
| Women’s Society | $237.89 |
| World Fellowship & Service | $162.03 |
| General Conference | $1,304.00 |

**Total** | $13,586.47

### SUMMARY

1964-1965 OWM Budget $113,899.00

Receipts for 11 months:

- OWM Treasurer: $91,840.62
- OWM Boards: $3,829.97

Amount due in 1 month: $18,228.41

Need for September $18,228.41

- Percentage of year elapsed: 91.6%
- Percentage of Budget raised: 84.7%

Gordon L. Sanford, Treasurer.
Reformation Day to Honor John Huss

One of the most significant of the early reformers was John Huss of Bohemia. Huss, a descendant of Czech parents in 1369. As early as 1402 Huss, a student at the University of Prague, was regarded as the chief exponent and defender of the combative spirit of the Hussite reform. Within a few years of his support of Wyclif's writings he was deposed from his position of synodal prebendar, in consequence of his evangelistic stand increased. He was excommunicated by the Catholic Church. On July 6, 1415, in spite of the promise of safe conduct to attend the Council of Constance he was seized, hauled over to the secular arm of the government for punishment, and burned at the stake.

The martyrdom of John Huss on his 550th anniversary may well be celebrated on Reformation Sabbath, October 30, or Reformation Sunday. The appeal for an emphasis on the Czech reformer is made jointly by the National Area of the World Alliance of Reformed and Presbyterian Churches and the USA National Committee of the Lutheran World Federation.

Seventh Day Baptists, having their roots deep in the early stages of the Reformation as well as the later English aspects of it that resulted in the formation of our church family, do our part in our own way at a more active interest in the celebration of Reformation Day than we have in recent years. We are a part of that large body of Christendom which is closely akin to the Roman Church in polity and belief. We are founded on the true Protestant position that the Bible is the word of God, and we have always been able to grasp the Reformation tradition that the Bible is the word of God. An Church — distinction that seems to be dimmed by certain ecumenical dreamers at the present. Let us join heartily in our own or in co-operative meetings marking the commembable, courageous stand of John Huss on this special day. It will help us to keep our heads, not cloudy. Whatever it is to John Huss or to us.
Church, instead of September 13. We died as old as our mother church variously gathered believers about during this 20th century its future was uncertain. Now it is experiencing a new kind of revival which may bring it into leadership as the central church of a proposed British Conference of Seventh Day Baptists.

This new revival comes by way of the Jamaican, W. I., Conference and the emigration of many staunch Sabbathkeepers to England. The Jamaican churches, of course, have been sponsored by the American Missionary Board. They might be called Mill Yard's granddaughter churches. Courtland V. Davis, headmaster of Gran­ dall High School at Kingston, Jamaica, remarked at Conference this year that we had now come full circle, as the sailors say. Men went out from the first church to America and from America two and a half centuries later to assist the brethren of Jamaica in organizing Seventh Day Baptist churches. A quarter of a century later deacons, lay preachers, and promising young men seeking economic advantage migrated from Jamaica to England. Gradually they have taken positions of leadership in the mother church and have gathered believers about them in their various places of residence. What seemed to be barren soil has once more become productive. Plans are under discussion to use the latest talents and skills of Jamaicans to minister to several flocks and perhaps establish a Conference. These and other developments are described in a letter from Britain, the Penrose hill church, Rev. James McGeachy, under date of September 13. We quote:

"We had special meetings at the Meth­ odist Hall in Mayall Road, Herne Hill, on Sabbath, at Mill Yard Church, instead of having the usual services at Holloway, in North London, we went over to join with the Herne Hill group in South East London. This is near Brit­ tain, a district which is one of the densely coloured parts of London. All our group there consists of Jamaicans. Bro. Owen Lynch of Birmingham and Bro. H. S. Grant of Coventry had come to London to represent the Birmingham group of Seventh Day Baptists. After Sabbath School conducted by Bro. Carson and Bro. Henry Wright, who had invited us for this occasion, the morning service conducted by Deacon A. Peat was held, and Bro. Grant preached the second part of the sermon: "In the afternoon a Young People's Service was held, conducted by Bro. Lynch. Following this four little brown babies were dedicated by Pastor McGeachy, who then gave a lecture on denominational history."

"Meals were provided between the sessions by the sisters of the Herne Hill group assisted by some from Holloway. Miss Jacqueline Grant had been very busy with the secretarial work preparing for these meetings.

"In the evening we had an evangelistic service at which Mrs. Field, a converted Jewess, gave an address informing us of the difficulties of work among the Jewish people and the problems facing converts from Judaism. Messages were given by Pastor E. Henricks and Pastor Roy Smith of the Thornton Heath Church of God by Bros. Henry Wright, and Peat."

"On Sunday, representatives of the three groups met at the home of Bro. Wright where Sabbath and Sunday evening services are held, to discuss suggestions for the furtherance of the Seventh Day Baptist work. A committee was formed of two members: the chairman, and Bro. A. J. Smith spoke of the object of the gathering, and Bro. Lynch set forward an agenda for us to follow, and profitable discussion followed. All agreed to support and strengthen the Mill Yard Church by urging all Seventh Day Baptists here to become active members of the Mill Yard Church. This is important in view of the benefit we receive from the Joseph Davis charity, for it will enable the continued existence of the Mill Yard Church. This was proposed by Sister Gelleff, and seconded by Sister Lawrence.

"It was also decided that further effort be made to contact other Jamaican Seventh Day Baptists who have come to Britain, but whose addresses are unknown. Tract campaigns to reach others with our message were proposed. In Birmingham our brethren have recently distributed 2,734 tracts, with invitations to their services at 15 Holy Road, Handsworth, Birmingham 21. It was suggested that we have more tracts printed in this country.

"It was also proposed that we form a British Conference of Seventh Day Baptists, with its own funds to which the three groups would contribute. A committee consisting of the pastor, Bros. Lynch, A. J. Smith, Peat and H. Wright, with Sisters Anderson, an old worker from Jamaica, and Mrs. Iris Codrington, was appointed to work out these proposals more definitely. We hope that much progress will result."

Asian Churches Seen to Be Strong

Christianity's next great thrust will come not from the United States or Europe but from the new churches of Asia, Dr. Henry P. Van Dusen, president-emeritus of Union Theological Semi­ nary, declared.

"The churches of Asia are far more buoyant in their faith and far more con­ tagious than churches in the United States," he told the annual dinner meet­ ing of the United Board for Christian Higher Education in Asia.

Dr. Van Dusen stressed a need to sup­ port Christian colleges in Asia, so that they may train clergyman, evangelists, Christian educators, and other leaders for Asian churches.

He said relations between Asian Chris­ tian leaders and Western missionaries were excellent.

Christian colleges in Asia, Dr. Van Dusen reported, are 'stronger, more vigorous, and more outgoing than their Christian counterparts in this country.'

—ABNS.

Did you by any chance fail to read the article in last week's issue, entitled "One People Bound Together"? If so, go back and read it with the accompanying picture of the two principal characters in mind. Or, you might like to read it again. By mistake this interesting snapshot of Don Gray and Catharine Shaw Stillman in their period costumes did not get inserted with the article when the Recorder was put together. Please bear in mind that the full text of the paper presented is soon to be published in leaflet form by the Historical Society. Requests for it should be addressed to the librarian, Miss Evalos St. John.

MEMORY TEXT

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. —2 Cor. 3: 18.
Where Is Those Use Expect to Escape Judgment Are

The promise of the return of the Lord Jesus Christ to this earth is one that has filled His Church with gladness. Why then should there be any believing preaching that He will "come soon"? The people in Peter's day were even then anxiously awaiting the event. They were hoping that His return would make their worries and heartaches to cease, evil would be destroyed, and Christ would reign supreme.

But Peter is talking about judgment. Scofield was wrong. The word would not come; and that somehow they might escape. Even church members and nominal Christian will be judged. "What sort of persons ought you to be in lives of holiness and godliness," he says, and "be zealous to be found by him spot or blemish, and at peace. There would have been no escape for them if all Christians were to escape judgment. Those who expect to escape judgment are like the Jews of Jesus' day who thought that because they belonged to a favored race they had nothing to worry about. Or those in the days of Amos who were told that the Day of the Lord would be darkness and not light. "Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down as waters and righteousness as an overflowing stream."

There is no more dangerous fallacy in the church today than the belief that because of some inner experience of faith, the believer will escape judgment. Such a belief conduces favoring the exploitation of race inequalities, the perpetuation of the use of death-dealing bombs and poison gas.

When will we learn that you cannot expect to build a glorious future by the use of wrong and bad methods now? No amount of bright promises can hide you in the day of God's wrath.

It was said of Hitler's Germany that it was only necessary for the good people to remain quiet, do and say nothing, in order for evil forces to triumph. Some years ago, after much soul-searching, many of our church members discovered that it might be all right to take up arms in order to defend one's homeland against and invader. But as time passed, even that limitation was forgotten. Now we talk about preserving "our way of life" and "our Christian democracy" halfway across the world. So we send military forces into the foothills of others to force upon them a way of life that to them is virtually meaningless.

What sort of judgment has God reserved for those who pretend to do His will, but actually insist on doing things their own way? They are the real star-gazers and people with heads-in-the-clouds who think to bring upon the earth by evil doing, the best defense today lies in the making of friends. If the terrific expense of building military might, and trying to beat someone else to the moon, were used to build better homes, and to spread the love of Jesus Christ to all the world, it would be the very best defense of our freedoms that Christians could accomplish.

In Jesus' teachings, it is the practical application of the gospel that is emphasized. The wise virgins were intensely practical. Even the unjust steward was more practical in his looking ahead to a future accounting day of his more "righteous" contemporaries.

The five-talent man was willing to do something practical with his money, even though it might involve some risk. Finally, Jesus told of a master who went away leaving his business in the hand of his servants. If, upon his return, he finds those servants dealing bread to the hungry, he will reward them; but if he finds them negligent and beating one another, he will appoint them a place with the hypocrites, where there shall be weeping and gnashing of teeth.

If the Lord has delayed His coming to this very day, it is out of His forbearance toward us, "not wishing that any should perish, but that all should reach repentance."

MISSIONS — Sec. Everett T. Harris

Accomplishments — Malawi

Prepared and presented to General Conference by Mrs. David Pearson, recently returned missioners to Malawi, Africa.

One of our teachers at Makapwa said that he was traveling by train some years ago and passed the place which is now Makapwa Mission. At that time the hills were covered with trees, and he did not realize that in the years to come he would be teaching at a mission in that spot.

A lot has happened there in 15 years. It is not our accomplishment, but we are grateful that God has allowed us to watch His working there. Now in this same area, slightly more than a half mile in length, there are about 35 residences and mission service buildings.

A school has been developed there. It has passed through the period of missionary supervision and teaching, and is now completely staffed by African teachers. When we left, there was our own Seventh Day Baptist young man serving as headmaster. He was ably leading the teachers and students and challenging them practically as well as meeting educational standards.

From a small beginning as a dispensary, there is now the hospital, with 14 men and women attending the needs of their own people, as well as Dr. and Mrs. Victor Burdick.

The new well is a project of the medical department. Although the whole system was completed with trees, and was left Malawi, it was then supplying clear, pure water to most of the families living on the mission.

Perhaps the greatest accomplishment of the medical center has been this, the reputation of love and concern for the people. The ill and distressed who have come and gone have felt an interest in them that goes beyond the medicine given for their physical bodies.

There are more than 2,400 Seventh Day Baptist church members throughout Malawi. We know that members on a church roll are not proof of much, but if some of these have been freed from darkness and death in sin, to have light and life in the Savior, this is the greatest accomplishment of the medical center, and change in all Africa and right in Malawi, if these Christian can find in Christ one who does not change, and is ever present with them, the effort has been worth while.

Average per-member giving to the church has increased in 11 years from 8¢ per year to 55¢ per year. (For your interest, the Malawian minimum wage for a laboring man is about $100 a year.)

Eight pastors have been ordained in the past 11 years, seven of whom are still serving our church. Six young men have successfully completed a two-year course of ministerial training and are now in the work. (Another older man took partial training while serving the church.)

Quarters for our Sabbath Schools are being written by national people. The adult quarterly is prepared by Mr. Manan. The guide for teachers' classes is written by a young man who also visits churches to help with Sabbath School leadership training.

Associations have been organized and have yearly meetings planned and executed by their own elected presidents.

Pastor Kawere is president of the conference this year. It has been customary to alternate between a missionary and an African leader for conference president.

There is an African chairman of the Executive Committee and also in the supervisory capacity of the mission now. Steps are going forward toward incorporating the conference, which will bring the conference rather than the mission.

As we think of the work that God has done there, we would say with the Psalmist, "Oh that men would praise the Lord for His goodness, and for all the wonderful works to the children of men." (Psalm 107: 8)

SABBATH SCHOOL LESSON

for October 9, 1965

Jethro: Exerting Helpful Influences

Lesson Scripture: Ex. 18: 5, 10-11, 13-22
The Continuing Needs of Malawi

(Prepared and presented to General Conference by the Rev. David Pearson, recently returned missionary from Malawi, Africa.)

The accomplishments at Malawi have come through the combined labors of many. We thank you for your gifts and prayers.

I speak of the continuing need in Malawi.

Reference is sometimes made in Malawi to the unholiness of the poverty, ignorance and disease. The government seeks to eradicate these. Foreign governments, including our own, assist in this task. The mind of the church has been touched, and this concern has brought schools and hospitals into existence. Herein Seventh Day Baptists have played a part.

Whereas the church has recognized physical need, it must be even more alert to recognize and respond to the ever greater spiritual need.

The church has helped governments in the field of education and medicine, but earthly governments cannot assist the church in preaching the gospel and extolling our Lord Jesus Christ. The church must do these alone, failing which, Christ’s gospel remains hidden to those lost.

The spiritual needs which I wish to mention are three.

I. There is a need for an educated ministry. The Missionary Society desires to send a director of Christian education and evangelism, whose chief duty would be the training of persons for the gospel ministry.

II. There is a need for a greater understanding of the gospel. A gospel of works would be more readily understood than the gospel of grace. An educated ministry versed in the fundamental truths of the gospel will assist greatly in negating this situation.

III. There is also a need for greater steadfastness in our Christians. Some come to Christ and His church, but soon leave. A certain church in Kenya was severely tried during Mau Mau disturbances. It membership fell from around 20,000 to about 800.

We have heard of the needs; a response is very much in order. We who have are to share with those. It is not enough to say, “Be warmed and filled.” Paul exhorts in Galatians 6:10 that good be done to all men, especially to the household of faith.

Indiscriminate giving is not the answer either. The story has been told of the poor man who was repeatedly given bread. He went on for fear, feeling he had lost his manhood, broke down and wept. No longer did he desire that bread be given him, but rather assistance which would enable him to work and find his own bread.

Africa is not solely the white man’s burden. Africans have assumed and will assume the responsibility. Parents allow a son ample time in which to grow and mature, but there comes a time when the son must go to work.

Galatians 6:5 tells one to bear his own burdens. Some of us are able to do this and assist others besides, so fulfilling the law of Christ as seen in Galatians 6:2. Note also Isaiah 41:6: “They helped every one his neighbor.” Parents allow a son ample time in which to grow and mature, but there comes a time when the son must go to work.

In closing let us not follow the following questions. Why should communism and Jewish-flourish and the apostle Paul asked: What of the passing of time and the return of Christ? What of Jeremiah 8:20: “The harvest is past, the summer is ended, and we (they) are not saved”? Is there no balm in Gilead? Is there no physician there? Why then is not the health of the children of my people recovered?

By way of an answer, we have a physician, the Great Physician. When He was upon earth it didn’t matter to Him whether His patient was sick or alive. There was no case too difficult.

We have also a healing balm, the gospel of Jesus Christ, the power of God unto salvation, which still “works” if we “work it.”

Woe unto me. Woe unto you. Woe unto the church in Malawi, if we together fail Christ and the world in this hour.

THE SABBATH RECORDER

SEPTEMBER 27, 1965

Counting the Converts

By Ira E. Bond

After a good gospel message, the visiting evangelist says, “If you have never given your heart and life to Jesus Christ, I urge you to receive Him as Savior right now. Won’t you come down the aisle and stand here in witness before men, as we sing ‘Just As I Am’?”

The evangelist speaks the second time: “God is knocking at your heart. Don’t turn Him away. If you already knew Him as your own, why should not be walking close to Him, come forward in reconciliation as we sing.” The second verse is sung — no response. “This is your last opportunity. Won’t you come, dear one, as we close tonight’s service with the third verse?”

Two teen-age girls and seven middle-aged adults walk to the front. One girl is crying, and the other is very serious faced.

As the third verse ends, the host minister plucks courage and steps to the evangelist’s side, exclaiming, “God’s Spirit is beginning to move here tonight. We’re going to give you further opportunity.”

For half a verse there’s no movement in the congregation and the evangelist pointedly asked: “What of the passing of time and the return of Christ? What of Jeremiah 8:20: ‘The harvest is past, the summer is ended, and we (they) are not saved’?” Is there no balm in Gilead? Is there no physician there? Why then is not the health of the children of my people recovered?

The church must be missionary in spirit. This applies to the younger church too.

Parents allow a son ample time in which to grow and mature, but there comes a time when the son must go to work.

Galatians 6:5 tells one to bear his own burdens. Some of us are able to do this and assist others besides, so fulfilling the law of Christ as seen in Galatians 6:2. Note also Isaiah 41:6: “They helped every one his neighbor.” Parents allow a son ample time in which to grow and mature, but there comes a time when the son must go to work.

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Woe unto me. Woe unto you. Woe unto the church in Malawi, if we together fail Christ and the world in this hour.
**Education Trends Affect Church Colleges**

The following article prepared by the Baptist Joint Committee on Public Affairs is printed with the generous consideration of readers who are interested in higher education and the separation of church and state. Seventh Day Baptists are represented on the BPA Committee and take part in the Religious Liberty Conference at Washington which it sponsors Oct. 6-8.

A special study on "Federal Legislation and Baptist Institutional Policy on Higher Education" points out that trends in American higher education are forcing church colleges and their constituencies to a careful analysis of their purposes and programs.

The study is a staff report prepared by the Baptist Joint Committee on Public Affairs, C. Emanuel Carlson, executive director. The report is presented in four major divisions: (1) Baptist Dialog in Higher Education; (2) Some Relevant Trends in American Higher Education Affecting Church Colleges; (3) The Baptist Higher Education Witness Tomorrow; and (4) The Programming for Solutions and Policies.

The Higher Education Facilities Act of 1963, which provides grants to colleges and universities, was important in changing government's concern about the role of religion in higher education. The Act of 1965 already passed by the House of Representatives, Study commissions and educators indicate that American higher education will undergo profound changes in the next decade or so which will result from pressures such as economic and population growth which are outside the control of the colleges.

"If these sober predictions are anywhere near correct, is there a hope that church colleges will be able to adapt to these pressures without practical modification of some present purposes," the report states.

"Compared to today, church colleges will be different things serving their constituencies in different ways ten years hence. Thus, those responsible for these schools must try to assess present trends and find that in making necessary adjustments their actual achievements are widely different from considered intentions."

The report points out that there is increasing interest in educational and government initiative in all higher education. More and more state boards of education are planning for higher education by means of master plans which include planned roles for private colleges. The tendency to think of higher education and its governance in more public than in private terms will likely grow.

Thought about the needs, nature and purpose of higher education is shaped outside the ranks of church college educators. Church colleges are in competition with public schools. More and more government programs will have a direct impact on church colleges. Already there are grants for certain types of construction, renovation and educational programs. Church colleges are outside the control of the church schools are more and more becoming integral parts of a total American 'system' of higher education. Church colleges must be rooted in an ecclesiastical and stewardship which excludes the control and influence of public policy, of opportunism, and of institutional self-goals.

The Christian's understanding of the worth of man, and his love for all men, must be the basis for the human welfare program, equipment sold cheaply by governmental agencies, contracts for specified research.

The report raises these elements of direct and indirect influence of government on private education "to indicate that the church schools are more and more becoming integral parts of a total 'American system' of higher education, which requires that church agencies be estrained so that their special identity and role within the 'system' is not defined or maintained easily."

Church colleges share many educational goals with public colleges. But if they are justified in their existence, they must have goals which make them special," it states.

Questions facing both churchmen and educators are raised in the report. Baptists are particularly interested in the process of rethinking their witness in the field of higher education. A review of Baptist dialog in this field since 1960 is presented.

A number of state conventions are currently facing decisions as to what their institutions should do in relation to the government programs available. The report states that "sound policy-making in higher education is not easy because the educational revolution and reform will require much more penetrating discussion and study than can possibly take place by bringing the issue to the convention floor for a brief debate."

Four positions are presented for consideration in forming the policies that implement the Christian message for the future:

1. The message and the witness of the churches must rest upon the voluntary stewardship of the believer and not be a matter of tax-support.

2. The institutionalized witness of the Christian churches must be rooted in an awareness of the Lordship of Christ which excludes the control and the influence of public policy, of opportunism, and of institutional self-goals.

3. The Christian's understanding of the worth of man, and his love for all men, must be the basis for the human welfare program, equipment sold cheaply by governmental agencies, contracts for specified research.

4. Decisions as to what constitutes the "common good" must be decisions by the body politic, and not by churches or ecclesiastical institutions, which requires that church agencies be estrained so that they not become public authorities or administrators of public funds.

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**New Orleans Seminary Toll of Hurricane**

A New Orleans Baptist Theological Seminary official estimated Betsy left behind $2 million in damage to the seminary campus after throwing her fury at the city of New Orleans.

The hurricane damage estimate was made by Leonard Holloway, seminary vice-president and director of public relations. Holloway said he and other seminary officials inspected the campus shortly after the hurricane passed New Orleans.

SEPTEMBER 27, 1965

Major damage at New Orleans Seminary was to roofing, according to Holloway. Estimated damage to a recently renovated women's dormitory was $250,000. In some places, the entire roof was torn off by Betsy.

More than 200 trees on the seminary campus were uprooted or broken, Holloway continued.

He said a campus trailer park for students and the families of the full blast of the winds, which topped 100 miles an hour. Some trailers were a total loss; many others were turned over. The area had been evacuated before the hurricane arrived, preventing injury or deaths.

Volunteer student and faculty workers began clearing the campus of debris as soon as it settled. Water was boiled before drinking because of contamination. Classes on Friday a few hours after the eight-time visit of Betsy, were suspended.

Partial reports of damage to churches served by seminary students were expected when the students returned to classes on the Tuesday following. Even under normal conditions, the seminary has no Saturday or Monday classes.

Miller Irwin, executive secretary of the New Orleans Baptist Association, said many churches sustained "serious to extensive" damage from wind and water. He anticipated some were totally destroyed, but communications with churches in the hardest hit sectors had not been re-established.

Franklin Avenue Baptist Church, near the seminary, reported water rose to second story level. It cancelled Sunday services, which were scheduled only two days after the hurricane moved through.

On the Mississippi Gulf Coast east of New Orleans, a preliminary inspection showed that Gulfside Baptist Assembly near Gulfport suffered $300,000 damages. It is located on a large bay close to the Gulf of Mexico. The assembly is the principal one maintained by Mississippi Baptist Convention.

Surging tides of sea water poured into all buildings at Gulfshore, Mgr. Tom Douglas reported. At Camp Kitiwake, a Baptist assembly five miles from Gulfshore, damage was not serious.

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[Extract from THE SABBATH RECORDER, September 27, 1965]
MISSION – The Christian's Calling

With typical child curiosity a little boy asked, “Daddy, where does the sky begin?” His father, able, to think of atmosphere only as surrounding rather than as beginning, said, well, I suppose the sky begins with us.

As the sky envelops the earth, so mission engulfs every fiber of the church’s existence. We live beyond the church’s mission, for its very nature is to see, serve, and save persons wherever they may be and in whatever circumstance they live. The whole church lives in the atmosphere of mission, so mission begins with the individual.

One of my favorite Old Testament verses is Psalm 125:2: “As the mountains are round about the Lord so is round about His people, for this time forth and for evermore.” It gives comfort to those who believe that it is so. But just as God is round about His people, so is the mission, or call to mission.

Christian education is the servant of the church. It serves the church’s mission in two major ways. First, through Christian nurture we continue to grow in knowledge of God’s love. This enriches children in their discoveries, supports young persons in their questions, guides parents seeking understanding, and sustains adults through their maturing experiences. Second, Christian education calls us to mission even as it serves us. Through the church’s educational ministry we are encouraged to grow not only in knowledge of God’s love but also in sharing that love through all our relationships with others. Thus, even as the church ministers to us, it calls us to minister to others in the church and in the world.

Christian Education Week begins Sept. 25. The call to mission cannot be isolated in a day or a week, but this special emphasis may serve to help us view the nature of the atmosphere from which Christian life draws its breath. Through the dedication of church school teachers and workers and all engaged in the ministry, we find that the call to mission comes to us where mission must begin.

Board Executive Committee

The Executive Committee of the Seventh Day Baptist Board of Christian Education met Sept. 13, 1965. This annual meeting, which beautiful praying hands mosaic tiles were made. Miss Lillian Bass helps us with our handicrafts.

Last, but certainly not least, was our afternoon swim, enjoyed each day at Foster’s Lake.

On Sabbath morning, we studied what salvation means and enjoyed a Bible treasure hunt. On the night after the Sabbath, we sang two songs for the talent show.

T ract Society

Prepares for Progress

The American Sabbath Tract Society meets Plainfield, N.J., Sunday afternoon, September 19, for its annual meeting. There will be an organizational meeting to elect officers and trustees and to transact the other necessary business of the society. This corporate meeting, with 23 members of the Society in attendance, elected Frederik J. Bakker as president and Lloyd R. Coon as first vice-president. An executive committee replaces Mrs. Harman Dickinson as recording secretary (who is now assistant). Other officers remain the same. On the Board of Trustees the following officers were re-elected: Dr. Donald V. Gray, Everett T. Harris, Sr., Mrs. Rolland A. Maxson, Loren G. Osborn, Rex E. Zwiebel, Winfield F. Randolph, and Wayne C. Maxson.

The regular quarterly meeting of the Board of Trustees preceded the corporate meeting. It was an organizational meeting of the new board followed it.

In the regular meeting the usual reports of officers and committee chairmen provided the business action. Some of the committees had not been able to schedule meetings. The secretary reported that he had reproduced and sent to all board members the suggestions of the Conference Committee on Publishing Interests. These suggestions are being carefully considered by the Supervisory Committee, the editor, and Advisory Committee, and the other committees that can benefit from the suggestions. (Extra copies of the Conference committee report are available in the upcoming publication of the Yearbook to any who have reason to use them.)

The quarter showed two major tract distribution efforts carried on by the board, one at the Baptist World Congress in Miami Beach in June, and the other at the Baptist booth in the Protestant and Orthodox Pavilion at the World’s Fair in New York City. Literature was also supplied for use at the booth maintained by the Central New York Association at the State Exposition at Syracuse.

Other foreign and domestic shipments of tracts made a total of over 37,000.

On the financial side, the treasurer’s report for this one quarter showed disbursements considerably in excess of receipts. There were a number of large zone shipments for which it can logically be spread over more than one quarter, for example the painting and reroofing of the residence of the secretary-editor.

The tract society, in its role of service, co-operating fully in the year’s emphasis on “Involvement in Christian Service,” its resources will be involved in the fullest possible in providing literature, audio-visual aids; advertising and radio program assistance to churches, groups and individuals. It will attempt to give publicity and reports of progress through this denominational organ, the Sabbath Recorder.

India and Pakistan

Missionary News

Secretaries of 20 Protestant foreign missions boards serving in Pakistan and India agreed here that most of their missions are facing difficulties in Pakistan and India. India agreed here that most of their missionaries and workers are facing difficulties. The outbreak of hostilities in the summer, which left 100,000 people homeless, will remain a major objective of the missionary efforts. The International Mission Board of the Southern Baptist Convention is sending a team of missionaries to Pakistan to work with the Pakistan Baptist Convention and the Anglican Church in the area.

The outbreak of hostilities between India and Pakistan kicked off a series of emergency meetings between all staff members of Church World Service, and representatives of the respective boards which they serve in the two countries.

SEPTEMBER 27, 1965
Correspondent.

Standing ready to care in Pakistan, Christians in both countries will include the modern missions, flames of a religious upheaval.

Mr. Eastman admitted he was pessimistic about an early end to the hostilities. "An added danger exists of communal riots between Muslims and Hindus," he said, "which could become massacres." He also saw early signs of open anti-Christian feeling in Pakistan apparently contributing to fanning the flames of a religious war.

Dr. Johnson from California was guests at our August Sabbath, took the morning message, and the Rev. Edgar F. Wheeler from Thorngate, and Mrs. Ritz is the superintendent of the graded department.

They were Deacons Wallace, and the Rev. Eugene Fataito from Battle Creek, Mich.

Mr. and Mrs. Donald Ritz and family from California were guests at our August 28th worship service. (Mrs. Ritz is the former Ann Peavey, a retired pastor of this community.

The communion table is now graced by two hand-turned candlesticks, the work of Jess Babcock of Milton Junction.

The annual Sabbath School picnic was held the first day of August in a nice spot near the school. The competitive games ended with a spirited game of volleyball in which both sexes took part.

Correspondent.

Other events included an ice cream social by the Youth Fellowship late in the evening. The Rev. and Mrs. Wallace Greene, superintendent of the graded department.

The church is looking forward to "A Spiritual awakening" November 25-28 with Edwin Johnson and his son Russel of Kansas City chosen as the missionaries. Russel was one of the workers in the Summer Dedicated Service Corps.

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**Accessions**

Battle Creek, Mich

By Baptism:

Donald Darling
Mrs. Donald (Evelyn Brown) Darling

Mrs. Curtis (Yvonne Button) Brown
Miss Linda Brown
Miss Judith Ann Parrish

Miss Laurene Jean Bennett
James Lee Bennett
Miss Suzanne Louise Merchant
Paul Patato
Miss Diana Stillman

By Baptism:

Wheeler-Poulin.—John LeRoy Wheeler, son of Mrs. Homer Wheeler, was born May 29, 1894, in Ashaway, R. I.

Kirkendale-Smith.—A son, Charles Benjamin, to Herbert and Miss Iona Cooke Kirkendale-Smith, was born July 25, 1892, at Ashaway, R. I., and died at the Westernly Hospital, June 15, 1965. He was a lifetime resident of Ashaway. On June 2, 1920, he married Annie McDonald at Maynard, Mass. He became a member of the First Seventh Day Baptist Church of Hopkinton in 1914, and continued to be active in the church until the time of his passing.

Funeral services were conducted from the Schilke Funeral Home in Westerly, his pastor, the Rev. Harold R. Crandall, officiating. Interment was at Oak Grove Cemetery, Ashaway.

**Marriages**

Kirkendale-Smith.—Richard George Kirkendale, Alfred N., Y., son of George and Doris Collins Kirkendale, and Carol Ann Smith, R. D. 1, Alfred Station, N. Y., daughter of Charles and Ollene Kenyon Smith, were united in marriage, September 10, 1965, the Rev. Hurley S. Warren, officiating.

Wheeler-Poulin.—John LeRoy Wheeler, son of Mr. and Mrs. Charles and Mrs. William Wheeler of Larkinburg, Kan., and Joanne Randolph Poulin, Miss Diana Stillman of Plainfield, N. J., and Pastor Leslie Losey at De Ruyter, and great-grandfather, Benjamin Losey, was born Sept. 30, 1965, in Nortonville (Kan.) Seventh Day Baptist Church by the Rev. E. Wendell Stephon.

**Births**


**Obituaries**

Andrews.—Hattie Lamb, daughter of Milton and Jeurasha Partelo Lamb, was born at Westerly, R. I., Oct. 23, 1875, and died at the Westerly Hospital, June 5, 1965. She was married to George W. Andrews, Sr., on June 9, 1900, and they continued to live in the Westerly area. She became a member of the First Seventh Day Baptist Church of Hopkinton in 1894.

She is survived by her husband, George W. Andrews, Sr.; a sister, Mrs. Daniel Davis; two sons, George W., Jr., of Westerly, and Leavitt of Peterboro, N. H.; two daughters, Mrs. Leroy Edwards of Westerly, and Mrs. Walter Tedford of Bradford, R. I.

Funeral services were held at the Harvey Buckler Funeral Home in Westerly, with her pastor, the Rev. Edgar Wheeler, officiating. Interment was at River Bend Cemetery, Westerly.

**Missionary Society Changes President**

Seated is the Rev. Harold R. Crandall, at the annual meeting of the Seventh Day Baptist Missionary Society. He was resigning from the presidency of the Society, its Board of Managers, and the chairmanship of the Executive Committee and turning over these responsibilities to Loren Osborn (left) advertising manager of the Westernly Sun. On the right is the Rev. Everett T. Harris, corresponding secretary of the Missionary Board. Mr. Crandall has served as president of the board for twenty-three years out of the past twenty-seven.

A resolution of appreciation voted by the board is held in the hands of the retiring president. It notes, "We rejoice to receive the assurance that Pastor Crandall will continue to serve as a member of the Board of Managers, sharing his wisdom and experience as opportunity is afforded."

**The Sabbath Recorder**

**OCTOBER 4, 1965**