

The Sabbath Recorder

There were more than two carloads of young people from the Shiloh Church. They entered heartily into the worship service conducted by the Plainfield youth on the evening after the Sabbath.

The morning and afternoon theme-centered sermons by Pastors Paul Osborn and Robert Lippincott were clear, strong, and helpful. The family life emphasis of the whole weekend was made very pointed in the second message of the afternoon by the guest speaker, Rev. Harry E. Moore, research director of Character Education at the Central YMCA of Plainfield. His research and writing in the field of program development for family and youth work have won him national renown. His experience in juvenile problems was passed on to an attentive audience which was given a chance for discussion.

A motion picture entitled "The Family Next Door" brought the program to a close.

Upon motion by the treasurer the Yearly Meeting voted \$50 from its treasury to Our World Mission, since it appeared that there was a larger surplus than would be needed for expenses next year.

RICHBURG, N. Y. — There was a fellowship supper in the church dining room on October 7 preceding the annual business meeting. The statistical report showed that we had lost one member by death but had gained five new ones.

In the election of officers, Jesse Burdick was chosen moderator with Elmer Cowles as assistant. Onnalee Saunders was elected clerk and organist. Two treasurers were voted into office, Charles Saunders for church funds with Wesley McCrae as assistant, and Blanche Clark for "Our World Mission." Eugene Burdick becomes the new trustee for three years. Faith Saunders will serve as chorister, Marie Zwiebel as assistant organist. Robert Stohr was chosen attendance officer. Wesley McCrae is the representative of the church on the Executive Committee of the Western Association.

Doyle Zwiebel was elected pastor for the coming year.

In preparation for the new pastor and his wife the parsonage has undergone some redecorating. Four rooms have been painted and a new kitchen sink encased

in built-in cupboards has been installed. Other articles have been donated to enhance the livability of the manse.

The church, too, has been the scene of some redecorating. The ceiling has been painted and the floor sanded and re-finished. New green carpet runners have been given to the church by Mr. and Mrs. Maurice McCrea.

The September meeting of the Ladies' Aid featured a pantry shower for Pastor and Mrs. Zwiebel. A good stock of eatables was given during the course of the evening's get-together.

Pastor Zwiebel has entered the School of Theology at Alfred University to begin his second year of study. Mrs. Zwiebel is instructor of English and director of the Audio-Visual Aid Department at Canisteo High School.

Our local denominational budget treasurer reports that a goodly amount over the goal was paid by the group for the past year's Denominational Budget. The church realizes the growing responsibility to the World Mission as presented by the Commission and is determined to help raise the mission goal for this year.

— Correspondent.

BROOKFIELD, N. Y. — No services were held at Brookfield on October 13 in order that the members might be free to attend the fall meeting of the Central New York Association at Adams Center. The church is still without a resident pastor and is inviting guest speakers. On October 20, Rev. and Mrs. Harold Pearson of Amsterdam were asked to have charge of the services. The Leonardsville Church was invited to meet with the local congregation for the occasion. — Brookfield Courier.

LOS ANGELES, CALIF. — When Pastor Lawton was leader of the work he at first lived in rented quarters not far from the church. Later he bought a home at some distance, taking advantage of a GI loan. He was able to sell his equity when he went to Jamaica. Looking toward the coming of a new pastor the Parsonage Committee was reactivated. It is now possible to report that a new parsonage has been purchased, apparently on faith that the money will come in to meet the down payment and the other payments according to the contract. — Gleaned from church bulletins.



A group of young folks from a number of churches who spent a profitable hour with Miss St. John in the Historical Rooms of the Seventh Day Baptist Building at Plainfield, N. J., on October 13.

See story inside.

The Sabbath Recorder

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CHURCH ATTENDANCE MONTH

Strong emphasis on high church attendance during the month of November is being made again this year throughout the nation. The full force of a nationwide advertising campaign in practically all the newspapers of the land will certainly make its impact. Ministerial associations and church councils are getting behind the annual Religion In American Life (RIAL) Campaign. All of this no doubt has some bearing on the recent and significant upswing in religious interest and church membership.

Our denomination is pushing this program through our official representative, Rev. Lee Holloway, and our Conference president, Charles Harris, both of whom have had articles on it in recent issues of our magazine. Our churches would do well to enthusiastically support and promote church attendance on the local level, keeping an accurate record for the month. It cannot be done passively, as everyone is aware. Full-page advertisements in your local city or county newspaper paid for by the merchants of your community will not fill your church. All that such ads can urge is "Attend the church or synagogue of your choice." Church members and pastors must say the other things which need to be said.

It is not enough to assume that nearly everyone has a firmly fixed choice — a church that satisfies his need. People are groping and perhaps indifferently seeking a satisfactory church. Such people must be found. Prospect lists must be enlarged and really worked. The people who are earnestly desiring to find and follow the truths of the Bible must be sought out and cultivated. Countless people wonder why the Christian world keeps Sunday when the Bible seems so clearly to teach that the seventh day is the Sabbath. Most of these people have not heard of Seventh Day Baptists. They ought to hear. When they do pick up our name and begin to inquire, their first thought is often, "Why is your radio signal so weak; why haven't we heard before?"

This month is a God-given opportunity to strengthen our signal, to let more people know what joy there is in the Christian life in fellowship with those who follow the example of Christ and His apostles in keeping sacred that portion of time —

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the Sabbath — which God set aside at creation and preserved through the law and the prophets.

Perhaps the leadership of your church has decided that it will be impossible to hold full-scale evangelistic meetings in November. If plans have not already been laid to do so it is too late. However, much can be done by organized visitation. We cannot say that our churches are full of members who do not attend; that would be a foolish statement. It can be said of most of our churches that if all of those associated with the church were regularly present at all the services the cause of Christ would move forward with tremendous strides.

What does truth mean to us? What does church membership mean? What does the lost condition of so many of our neighbors mean? If we fail to attend church regularly when we are perfectly able to do so, if we fail to talk about these things when we rise up, when we sit down, and when we mingle with our fellow men, the true answer to the above questions would seem to be pretty close to a zero. When we come to the end of our earthly schooling in preparation for that life abundant and eternal of which Christ spoke, we need a passing grade, not zeros in the final marking period. Isn't this the time to show that we mean business?

Cover Picture

In this picture there are intermediates and juniors — twenty-one of them — gathered around Miss Evalois St. John on the steps of the Seventh Day Baptist Building at Plainfield, N. J., on Sabbath afternoon, October 13. They are a part of the group of young folks attending the Yearly Meeting of the Eastern New York and New Jersey Churches. Miss St. John, librarian of the Historical Society, explained to them some of the rare exhibits on the third floor. Many of the teen-agers had never been in the building before.

Twelve of these young folks are from two classes in the Shiloh Sabbath School who were brought to the meetings as a group through the efforts of a teacher,

Mrs. William Ayars. Two of them are children of Conference President Charles Harris, who was on a trip visiting other Associations at the time. Six are from the Plainfield-New Market area. Two are from Berlin, N. Y., and one from Schenectady.

Questionable Claims to Ponder On Reformation Day

"Which Is Christ's True Church," a Roman Catholic tract by John A. O'Brien, Ph.D., was recently picked up in his travels by one of our ministers and sent to us, not so much for its questionable argument in support of its title but because it mentions Seventh Day Baptists on pages 11 and 21. Most of us are relatively familiar with the extensive popular literature put out by the Catholic Church designed to convince Protestants that they should come back to the "Mother Church."

The references to Seventh Day Baptists are not significant; the denomination is listed as one of the 13 Baptist denominations to show the fragmentation of Protestant churches. In a chart taken from Cardinal Gibbons' *Faith of Our Fathers* purporting to show the late origin or short duration of non-Catholic churches, Seventh Day Baptists are listed as beginning in 1833 — the date of our General Conference. That does not quite do justice to our older churches. Lutheranism and Methodism had founders. Seventh Day Baptists revere no founder but grew out of Bible adherence and interpretation.

In our opinion, the true church cannot be historically traced by the type of argument used by this learned doctor. It takes more than logic to prove the point. The familiar reasoning runs like this: Christ established the Church. The Church He established must have been the Catholic Church since all others were established by men at a much later date. Christ promised that He would be with the Church to the end of the age and that the gates of hell should not prevail against it. The one true Church (Catholic) could not depart from the pure truths of Christ down through the centuries else the promises of Christ would be broken — and the Catholic Church has continued. Thus it must have remained free from error.

The writer goes on to attempt to show that there is no permanence in Protestant churches; they are the cut-off branches of which Jesus spoke — doomed to wither and die. He claims they are doing so. It would not suit the purpose for him to note that there is a greater underlying unity in Protestantism than in Catholicism or that Protestant churches are experiencing the greatest numerical and percentage growth in many, many years. Neither would it fit the argument to point out the serious errors of "the true church" which made Protestantism a necessity.

Dr. O'Brien in his conclusion asks why the Catholic Church "is able to withstand today the acids of modern unbelief and the enervating influence of gilded paganism" unless it be that this is Christ's true Church — "the one true Church of Christ on earth."

We would suppose that "gilded paganism" is meant to refer partly to communism and the atheism of some of the recent or current dictatorships. What puzzles some of us who feel inclined to reject these claims and reaffirm the principles of the Reformation is that communistic atheism appears to gain a much stronger foothold in Catholic nations than in predominantly Protestant countries. There is evidence that in Italy, the homeland of Catholicism, communism has made such inroads that the Church was struggling for its very existence a few years ago and had well-laid plans for moving its headquarters to Canada.

Seventh Day Baptists have a vital stake in Protestantism. We have always stood upon the authority of the Word of God as opposed to the authority of the Church, whether it be Catholic or any other church which sets its council above the Word.

We are familiar with the often repeated claim of the Church of Rome that it was vested by Christ with the power to change the day of worship from the admittedly Biblical seventh day to the first day of the week. The argument is much the same as in the above-mentioned pamphlet: Just look around you and observe that people keep Sunday, a change made by the Catholic Church — a church preserved from error by the pledge of Christ.

We do not believe that the gross unbelief and the well-known compromises with sin which can be found among the

professed followers of Christ, whether Catholic or Protestant, can be blamed on Christ. If repented of they can be forgiven by Him, but they are man's failures not His.

As we come to the end of October and the annual celebration of Reformation Day we thank God for the measure of vision which was given to Luther and the other reformers. We thank Him also for the privilege of living in a land of religious liberty where we can assemble in the churches of our choice without hindrance. Here full citizen rights and equal economic rights are not limited to those within a certain church. This is not true of all countries in the western hemisphere. That it is true here is due largely to Protestantism and to such branches of it as Baptists, Seventh Day Baptists, and other denominations which have consistently struggled to maintain separation of church and state.

EDITORIAL NOTES

Methodists Launch New Magazine

Christian Advocate, the national Methodist publication, has ended its 130-year career along with several state publications. They have merged to form the new 80-page midmonth family magazine *Together* which is expected to reach 700,000 subscribers. It is exceedingly attractive in its liberal use of true color reproductions both on the cover and on inside pages.

Designed to appeal to the whole family, the first copy impresses us as being much more of a mixture of the secular and the religious than its weekly predecessor. We may be wrong in this. It seems to be borrowing some of the techniques of magazines like *Look*. Spiritual articles are to be found in it but there may be question as to whether real depth of Christian experience will be strongly fostered.

Another monthly magazine for ministers *The New Christian Advocate* will replace *The Pastor* and is expected to reach 50,000 readers. Leland D. Case, former editor of *The Rotarian*, will edit both new magazines.

No one knows how many traffic accidents are caused by drinking drivers, but everyone knows it is a major problem.

— Travelers Insurance Co.

MEMORY TEXT

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. — Hebrews 8: 10, 11.

BUILDING THROUGH THE CHURCH

By Rev. Paul B. Osborn

[The following article is based on notes taken on the sermon of Pastor Osborn preached at the Sabbath morning service of the Yearly Meeting of the Eastern New York and New Jersey Churches on October 13. The general theme "Building a Spiritual House" was in this sermon applied to the church.]

In the subject before us this morning we are concerned not with the invisible church but with the visible church. This is to be judged not by its building or by its program. In Paul's Epistle to the Thessalonians we learn that that particular church was highly commended for its evangelistic program. It had done remarkable work in the preparation and execution of such a program. However, when we get to chapter four we find that the apostle rather severely criticized that local church in spite of its good program and exhorted them to be different people than they were. The personal lives of some of the members were not righteous. The church was called upon to build not only by a program of evangelism but also by righteous living. Seventh Day Baptists are not excused from righteous living by having adopted at our recent General Conference a bigger program which we call *Our World Mission*.

The world looks at individuals within the church and sometimes calls the church hypocritical because of what it sees in individual lives. If the spiritual life of our members is what it should be then the whole church will be O.K. Our desire, since we are socially minded and not hermits, should be to find strength in fellowship. Alcoholics Anonymous is an assembly of people seeking fellowship for the

strength which may be derived from such fellowship. The task of the church is to build up the spiritual life of all its members. This has social aspects as implied in the admonition in Hebrews 10: 25, "Not forsaking the assembling of ourselves together as the manner of some is."

We propose to find in Hebrews 10: 22-25 three elements which will make it possible for us to build together as a church. Those elements are **worship, communion, and service.**

WORSHIP

As just indicated, we as a church or churches are called upon to assemble ourselves together for worship. When we try to define what worship is we do well to refer to some passages in the Book of Revelation. In the twelfth verse of chapter 7 we find the angels standing about the throne worshiping God and saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." We must remember that that was the worship of angels. We ourselves have to start with confession rather than praise because we are not angels. Another passage calls upon us to draw nigh with the true heart because God has opened the way. We can now have boldness to enter into such worship with full assurance of faith. We find from Hebrews 9: 14 that the way in which we can enter into worship is through the blood of Christ which is able "to purge our conscience from dead works to serve the living God."

Many other passages of Scripture would come to our minds indicating how we are to worship God. Jesus made it very plain to the woman of Samaria that we must worship Him in spirit and in truth. Perhaps there has been the tendency on the part of some to forget that worship must be in truth as well as in spirit. This implies that we must acknowledge the truth that we are sinners and that we must begin our worship with a confession of sin.

COMMUNION

We build together as a church by emphasizing communion. That is the social aspect of true spiritual building. One of the most important aspects of communion with God is prayer. We find that prayer

is also directly related to our communion with one another. We are united in prayer.

Hebrews 10: 23 admonishes us to "hold fast the profession of our faith without wavering." This implies a creed which must be lived and worked on. It is something that we hold together, not just singly. Martin Luther was one of the great examples of Christians who held to a new-found faith without wavering. He was strongly tempted to go back on that faith but he remembered the last part of this verse — "He is faithful that promised."

Jesus implied that there would be struggle and tribulation in maintaining the faith and propagating it. When He gave the Great Commission He gave with it a promise which was based on the fact that He had overcome the world.

It is the purpose and function of the church to help us to have communion. When we are convicted of some different truths we often think that we must leave our friends behind. We develop a feeling that we have lost something that is dear to us and that our fellowship with friends is broken. Nevertheless, "He is faithful that promised." And when we look around we discover that we are not alone. God does not call us to walk alone. He gives us fellowship. That fellowship we find in the church and the wonderful communion of believers.

SERVICE

We find the service element of building together through the church in the 24th verse of Hebrews 10 which reads: "And let us consider one another to provoke unto love and good works." The word "provoke" has changed its meaning considerably since the time of the King James Version. In that day it certainly did not mean making people angry. Perhaps there are times when we would do well to make people angry but that is not the meaning. What we are to do is to have such a concern for one another that we will encourage each other unto love and good works. That means service. It undoubtedly could be applied to the local church and to denominational projects but it is aimed primarily at individuals. We should take

it individually and then it will affect the whole church and denomination.

To provoke people to love and to good works may be taken as a strong admonition to enthusiastic Christian living. Our greatest witness is in our living. The people outside the church who look at us may want to avoid what we have if we are not enthusiastic about it. We have been spending a good deal of time trying to get our denomination well organized in lines of service. We probably have made a great deal of progress in that direction during the last year, particularly in the seven steps of evangelistic outreach which we have recently adopted after months of study. All this emphasis on service is good but there is a possibility that we might organize ourselves into chains with which we are bound rather than allowing the Holy Spirit to lead us into enthusiastic individual service.

We are happy that we now have an executive secretary for the denomination but no such secretary can be the miracle which Seventh Day Baptists need. We must have individuals who are ready to work — those who are, as the Scripture says, "provoked unto love and to good works."

Copies of Hymns Available

The Historical Society received many requests at Conference for copies of the songs used in their program. These were taken from *The Carol*, a hymnbook compiled by Rev. Lucius Crandall and published by the Seventh Day Baptist Publishing Society in 1856. The Historical Society will furnish photostatic copies of these at 7 cents per copy. The titles are: "I'll Awake at Dawn on the Sabbath Day," "Let Children Learn to Sing," "We Know What the Sabbath Day Means," "We Won't Give Up the Bible." Photostatic copies of the dialogue — "A Sunday Coat" — are also available. Address The Seventh Day Baptist Historical Society, P.O. Box 868, Plainfield, N. J. — Evalois St. John, Librarian.

SABBATH SCHOOL LESSON

for November 10, 1956

What Does the Lord Require?

Lesson Scripture: Micah 4: 1-5; 6: 6-8.

Long Years of Marital Bliss



Deacon and Mrs. Jay Van Horn, charter members of the Edinburg, Texas, Seventh Day Baptist Church, celebrated their 64th wedding anniversary quietly in their home in the edge of Edinburg on September 27. They have citrus trees loaded with fruit in their back yard. They enjoyed a number of letters, cards, and telegrams throughout the day.

Mr. and Mrs. L. L. Van Horn (a brother), Mrs. Louise Van Horn (a daughter-in-law), and Mr. and Mrs. Powell (close friends) joined them for a simple supper of sandwiches, fruit, ice cream, and cake in the evening.

Mr. and Mrs. Van Horn take an unusual interest in the world around them and carry on correspondence with people all over the United States from their home at 141 Wells, Edinburg.

— Mrs. L. L. Van Horn.

A minister in New York's Harlem district, Dr. James H. Robinson, thinks no pastor should hold public office without taking leave from his parish stating:

"There is the danger of becoming so identified even with a good cause that we may lose our objective Christian criticism of all causes and movements, and especially one in which we believe."

Nyasaland Missionaries Praise God and Call for Prayer

[From a mimeographed letter of September 11 written by Rev. David Pearson and his wife Bettie.]

Dear Friends:

God is very great and merciful to us here. As always, He provides our needs when we ask Him. We want to make this letter one that will share with you a few individual needs so that together we might pray specifically for this part of our World Mission.

Sometime ago when visiting at our Michizu Church, we saw how much some of the people trust their own African doctors. (There is a difference between the "witch doctor," who works through evil spirits, magic, etc., and the "African doctor," who concocts medicines from herbs and roots to treat diseases.) Two sons of Pastor Chitakwe Lozani of Michizu were seriously ill. Pastor Lozani secured the services of 17 African doctors to help his sons. One son recovered, but the other became steadily worse and died shortly after being taken to a mission hospital, as he was beyond cure at that time. Pray for Pastor Lozani and his family — they have suffered much. Praise God, we will soon have Dr. Victor Burdick here to further aid our medical work. Pray that the people will trust those who have a knowledge of diseases and their cure rather than those who have not this knowledge.

At the close of our Conference here in July, several students put their trust in Jesus as Saviour. We certainly praise God for these, as well as others who have come to Him since. These students soon left the mission and went to their homes, some of them far away from our churches. Pray especially for those who are isolated and will not be returning to school this year. They will have no encouragement in their own villages. In this category is Marko Donkon, a boy who has been here in school and stayed on to work this past summer. He has recently made his decision to accept Christ's salvation, but will now be returning to his home where there is no Seventh Day Baptist church.

Many of our churches have branches which are growing in strength. There are

two branches of the Uzumara Church under the leadership of Pastor Shadreck Mzumara, one having recently erected a church building. Also two branches of Number Church have each built a house of worship for themselves. Praise God for this growth, and pray that these groups might grow in the knowledge of the Christian Way and be a real light in their community.

Deacon Nedson Goman of Armstrong Church has been given a new home by the Nyasaland Government as a reward of faithful service for them. This new home is a number of miles from Makapwa and he has recently secured permission from his regional chief to hold services there. He would like to be remembered in your prayers. Nedson is a faithful person, and very intelligent as compared to most of the older Africans. He is serving his second year on our Executive Committee.

Pastor Yotum Muntali has been appointed the leader of the five pastors in the northern province. Being far away from our headquarters is a definite disadvantage to these pastors, and our trip to their area only once a year is hardly adequate. There are often problems which are hard to work out over the distance. Also, they speak a different language from ours in the South, and find it hard to understand the quarterlies. Pray for the presence of the Holy Spirit in their lives to guide them.

We could go on to list other such items, but these will give you a glimpse of some needs. . . . How much we wish to thank all of you for your help in making possible our new Land Rover.

Bibles For TWA Planes

Bibles are now being placed on all of the new Super-G Constellation airplanes of Trans-World Airlines by the American Bible Society. Captain G. C. Duvall, a pilot for TWA on the Chicago-Los Angeles run, recently was presented with a Bible to place on the Super-G plane he would be flying. It was Captain Duvall who suggested several years ago that in addition to a full supply of current magazines on each plane there should be a Bible.

Northern Association

By Rev. Orville W. Babcock

In the midst of beautiful fall weather and autumn colors, churches of the Northern Association met in White Cloud, Mich., on the weekend of October 12-14 for their semiannual meeting with some one hundred or more being present with the local people and guests.

Opening on Friday evening, the theme of the meetings, "Pressing Toward the Mark," was introduced by Rev. Kenneth Stickney of Holland, Mich., who applied the theme to the individual and the family, pointing out that here is the beginning unit which makes up the church and other larger units.

At the Sabbath morning service Rev. Leland E. Davis of Battle Creek spoke on "The Church — Pressing Toward the Mark." In the Sabbath School hour which preceded, the adult class was taught by Rev. Herbert L. Polan.

In the afternoon, the president of General Conference, Charles F. Harris of Shiloh, N. J., introduced the newly appointed executive secretary, Mrs. R. T. Fetherston, and Dr. LeRoy DeLand, recently elected to the Commission, both of whom remarked concerning their new tasks and their hopes for the future. President Harris' address was concerned with some of the aims of the Conference year in "Our World Mission," speaking of various areas of our interests and hopes.

The meeting in the evening was in charge of the youth in attendance. Earl Babcock of White Cloud presided, and talks were given by Donna Maxson of Battle Creek, and George Babcock and Earl Siems of White Cloud. Ruth Johanson played a violin solo; Irvin Davis led the group singing; and Wendell Thorngate offered the evening prayer. These were all from Battle Creek. An enjoyable social time was experienced in the C. E. Siems home near Fremont, following the program.

At the business meeting following the fellowship breakfast on Sunday morning, President Arthur Millar presided over the business meeting, with several items of important business being considered.

MAKING PRAYER EFFECTIVE

By Mrs. Bert B. Sheppard

[A message given at Washington, D. C., and sent in by the Conference president.]

"O Thou by whom we come to God
The Life, the Truth, the Way,
The path of prayer Thyself has trod,
Lord, teach us how to pray."

John the Baptist taught his disciples to pray and the Twelve came to Jesus and said, "Lord, teach us to pray, as John taught his disciples." They realized the large place that prayer had in the life of Jesus and that His power came through His constant communion with the Father. They also realized their need of this power and so requested Jesus to teach them to pray.

Do you too feel inadequate in your prayer life? Do you long for the power that comes through prayer? Someone has said, "The Christian who does not know the power of prayer is missing everything really worth while in the Christian life." Would you say with the disciples, "Lord, teach us (me) to pray"?

God's Word Gives Prayer Instruction

First of all we can be sure that God does hear and answer prayer. Many names are given to God in the Bible, such as the Creator, the Father, but the Psalmist calls Him, "O Thou that Hearest Prayer," for he says, "O thou that hearest prayer, unto thee shall all flesh come." God Himself tells us that He will answer prayer, for in Isaiah 65: 24 we read, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Paul tells us in Philippians 4: 19, "My God shall supply all your need according to his riches in glory by Christ Jesus."

Yes, God uses His boundless resources to answer prayer.

However, James gives us two reasons why we do not have more from the Father. First he says, "We have not because we ask not" and that we ask amiss — that we might consume it on our lusts.

And so there are conditions to answered prayer. Psalm 66: 18 reads, "If I regard iniquity in my heart, the Lord will not

hear me." Our hearts must be right with God.

Jesus tells us in Mark 11: 25: "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." This is but another way of saying that our hearts must be right before we can approach God in prayer.

James also tells us that if we lack wisdom to "ask of God. . . . But . . . ask in faith nothing wavering" (James 1: 5, 6). Without wavering or doubting is to have implicit confidence in Him and His Word.

In Faith, Believing

In Hebrews 11: 6 we read, "But without faith, it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Then aside from having a heart that is right with our fellow men and God, we must come in faith, believing.

Another condition to answered prayer is that we pray in His name. "And whatsoever ye shall ask in my name, that will I do. . . . If ye shall ask any thing in my name, I will do it" (John 14: 13, 14).

John Rice in his book on Prayer says, "When we remedy the prayer life of the people of God, we remedy what is wrong with Christians and Churches and open the way for every needed blessing."

So let us look to God with pure hearts, in faith, believing, and pray in His name.

Pray Without Ceasing

We need more and better prayer in our lives if we are to be strong Christians. That must have been the thought in the mind of our Conference president when he chose for the first part of his theme for the year, "Pray without ceasing." A medical doctor has said, "Prayer should become a habit if it is to mold our personality. True prayer is a way of life, the truest life is literally a way of prayer." This doctor further says, "Prayer should be regarded as the practice of the presence of God." An old peasant was seated alone in the last pew of the village church. "What are you waiting for?" he was asked, and he answered, "I am looking at Him and He is looking at me." Man prays not only that God should re-

member him, but also that he should remember God.

But Why Pray?

1. **It will alter your life.** Dr. Alexis Carrell has written:

"If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquillity of bearing, a facial and bodily repose are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles and man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace."

2. **God insistently commands it.** "And he spake a parable unto them to the end, that men ought always to pray and not to faint" (Luke 18: 1). To the Thessalonians Paul urged, "Pray without ceasing" (1 Thess. 5: 17). Prayer should be the continual turning of our hearts to God about everything we need. One has remarked, "There is nothing outside of prayer unless it is outside God's will." Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12: 23).

3. **Prayer is God's way for Christians to have fullness of joy.** Jesus said, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16: 24). A rich, full life for a Christian depends on how much and how he prays. Prayer is the secret of the fullness of joy and for that reason Christians should pray.

4. **Prayer is the way out of all trouble,** the cure for all worry and anxious care. To the Philippians Paul wrote, "Be careful for nothing (don't worry); but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." What a promise! Are you burdened? Pray your way out.

5. **Prayer is the only way to have the power of the Holy Spirit for God's work.** Dwight L. Moody once said, "It is foolish

to try to do God's work without God's power." And that power comes only through prayer.

After prayer the Holy Spirit fell on the disciples at Pentecost and 3,000 were saved. After Pentecost the disciples prayed and all assembled at that time were filled with the Holy Ghost. Annanias prayed and Paul was filled with the Holy Spirit. The group at Antioch fasted and prayed and Paul and Barnabas were filled with the Holy Spirit.

We ought to pray then, because prayer is God's appointed way for us to have the power of the Holy Spirit to do His work.

6. **We should pray because** "Whosoever shall call upon the name of the Lord shall be saved." Anyone who has faith enough to ask God sincerely for forgiveness, has faith enough to be sure God has heard him, for Jesus said, "Him that cometh to me I will in no wise cast out" (John 6: 37). And so we may have confidence that God will answer prayer if we approach Him in the right attitude. We can also be sure that those answered prayers will give us fullness of joy, relieve our burdens, and give us power to better serve Him.

Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He Himself has bid thee pray,
Therefore will not say thee, nay.

Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much.

Lord, I come to Thee for rest;
Take possession of my breast;
There Thy blood-bought right maintain
And without a rival reign.

While I am a pilgrim here,
Let Thy love my spirit cheer;
As my guide, my guard, my friend,
Lead me to my journey's end.

John Newton.

An ancient Roman wished that he had a window in his breast that all might see his heart, but a sage suggested that in such case he would have urgent need of shutters, and would keep them closed. We could not afford to wear the signs of our spiritual condition where all could see. We should then need all our blood for blushing. — C. H. Spurgeon.

Teen Talk

KEEP RIGHT

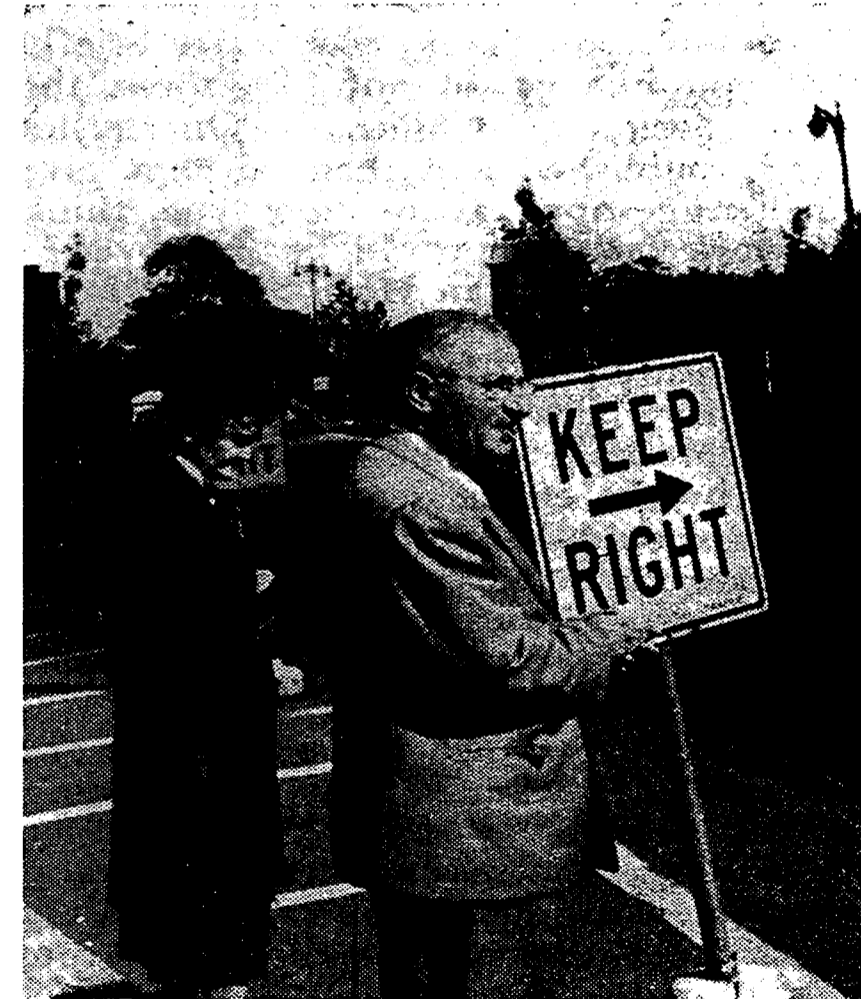
Young people out in Denver and perhaps in many other places have seen a special bulletin cover which pictured a church with a lot of people walking by and only a few turning to the right and entering in. In large letters under the picture were the words "Right Turn" and the following lines:

"The church's doors are open, and people passing by

Smile and keep on going instead of coming in —

Their busy lives are guided in footsteps that ignore

The basic fundamentals of peace forevermore."



In the snapshot above you see an ordinary street sign with words on it showing clear and plain. You have seen many of them. Most people would say that this one is no different — that there is nothing religious about it. Maybe they are correct. It happens to be standing in the middle of New York City at 59th Street. No tall buildings are shown because you

are looking toward a park at Columbus Circle. Believe me, there are some big buildings close by. Do you know why I think this particular "Keep Right" sign is religious? I'll tell you.

Do you see the hands of the man? It looks as if he is holding something in them. Whatever it is it comes in front of the lower left-hand corner of the sign as if it were part of it. If we had done a little better with our camera you could have seen what was in his hand. If he had not looked up just at the instant the picture was snapped you could have seen what he had been doing for perhaps five minutes on that busy corner. He was holding in his hand a little red Gospel of John which a stranger with a smile standing on that corner had given him. He was reading a portion of the Bible.

Do you see what I mean? I will never look at this picture (and perhaps will never look at another such street sign) without thinking of the connection between the Gospel and keeping right. I think perhaps this man needed first to "get right with God." If he continues to read and live by this little book he will indeed "Keep Right."

I can't tell you a story about the little woman in the picture who looks as if she were praying or meditating — or maybe just showing how burdened she was. She was probably listening to some of the words of a nearby Sabbathkeeping street preacher talking about Jesus.

Our lives will be successful if we make that "Right Turn" to Christ and the church and then follow the "Keep Right" signs that we find when we read the Bible.

The brother in prayer meeting who mixed his metaphors and said, "Lord, if there should be a spark of fire in this meeting, please water that spark," unwittingly suggested another way to smother the Spirit's freedom. How we do conspire to limit God in our meetings! We have an honored Guest in every Christian gathering, and He can be grieved very easily. A frivolous spirit, a critical or rebellious frame of mind, a fed-up complacency — that will do it. — From *Day By Day*, by Vance Havner (Fleming H. Revell Company).

Biblical Authority in Evangelism

By Billy Graham

[The following is a brief section of the lead article in the first issue of the 40-page magazine "Christianity Today" which made its appearance October 15.]

The Bugaboo of Bibliolatry

I am not advocating bibliolatry. I am not suggesting that we should worship the Bible, any more than a soldier worships his sword or a surgeon worships his scalpel. I am, however, fervently urging a return to Bible-centered preaching, a Gospel presentation that says without apology and without ambiguity, "Thus saith the Lord."

The world longs for authority, finality, and conclusiveness. It is weary of theological floundering and uncertainty. Belief exhilarates the human spirit; doubt depresses. Nothing is gained psychologically or spiritually by casting aspersions on the Bible. A generation that occupied itself with criticism of the Scriptures all too soon found itself questioning Divine revelation.

It is my conviction that if the preaching of the Gospel is to be authoritative, if it is to produce conviction of sin, if it is to challenge men and women to walk in newness of life, if it is to be attended by the Spirit's power, then the Bible with its discerning, piercing, burning message must become the basis of our preaching.

From my experience in preaching across America, I am convinced that the average American is vulnerable to the Christian message if it is seasoned with authority and proclaimed as verily from God through His Word.

Do we not have authority in other realms of life? Mathematics has its inviolable rules, formulas, and equations; if these are ignored, no provable answers can be found.

Music has its rules of harmony, progression, and time. The greatest music of the ages has been composed in accordance with these rules. To break the rules is to produce discord and "audio-bedlam." The composer uses imagination and creative genius, to be sure, but his work must be done within the framework of the accepted forms of time, melody, and

harmony. We must go by the book. To ignore the laws of music would be to make no music.

Every intelligent action takes place in a climate of authority. . . .

I use the phrase "The Bible says" because the Word of God is the authoritative basis of our faith. I do not continually distinguish between the authority of God and the authority of the Bible because I am confident that He has made His will known authoritatively in the Scriptures.

The world is not a little weary of our doubts and our conflicting opinions and views. But I have discovered that there is much common ground in the Bible — broad acres of it — upon which most churches can agree. . . .

Concerning Junior Quarterlies

Dear Seventh Day Baptists:

Wouldn't you like to summarize briefly what you like or do not like about the Junior Series of Children's Quarterlies already published and then perhaps give some suggestions as to how you think our work on them could be improved?

Pastor Delmer Van Horn and his helpers have spent hours in preparation on those already published, and though many of you have been very co-operative, it is a big undertaking — one which should be shared by the entire denomination. Each of you should be vitally concerned and may have some strong opinions regarding the lessons. Please state these in a few written words so we'll know you're not entirely indifferent to the cause.

Miss Ellen Swinney has written lessons for one quarter and now is preparing another series. When asked why she was willing to use so much of her valuable time on something she certainly couldn't be compensated for, she wrote the following:

"As I prepare to write another quarter of Junior Sabbath School lessons, I find myself wondering, 'Just why am I putting so much time and thought into writing lessons? There are many good ones already available.' Then I begin to think, 'Are they good enough to meet Seventh Day Baptist needs?' They don't teach any Sabbath truths. They don't teach the Sab-

bath passages of the Bible. Sunday and Sunday School are the terms found in referring to the day of worship in many of them — most of them. Naturally there is no mention of Seventh Day Baptist missions and what the denomination is doing to further the work of God's Kingdom. Nothing is ever said about how our church began or about the leaders who through the years have led the work of Seventh Day Baptists.

"Isn't all this heritage important to our children if they are to be able to understand why they are in the Seventh Day Baptist church and to be able to tell others about it, too? Children of other faiths know about their groups — why not ours, too? If we are to keep young people in our denomination, they must see that we have in the Seventh Day Baptist denomination something to offer them to meet their needs. If the Sabbath truth is presented when they are still young and they become well grounded in the faith, will they not be more likely to remain in the denomination when they are older? Will not keeping the Sabbath be a need?"

"So I begin to write lessons with a new interest and feeling of urgency that the Juniors continue to have Seventh Day Baptist quarterlies. It seems that it must be an important way to help the denomination grow, both spiritually and physically."

So to you who are mothers, fathers, and teachers, what do you want presented to your children, the future Seventh Day Baptists? Haven't you an answer for us? — Mrs. Lina Burdick, Richburg, N. Y.

Troubles Come to Pastors' Families

We cannot publish all the accidents or sicknesses which come unexpectedly to the people most widely known among our readers. We do want to be aware of these difficulties so that we can all extend our love and bear up in prayer those who are in trouble.

The Salem, W. Va., and the Milton, Wis., newspapers under the date of October 18 carried front-page stories of automobile accidents involving the ministers'

families in those communities. We may well thank God that no lives were lost and the injuries were not too serious.

Little Carole Burdick, 4-year-old daughter of Rev. and Mrs. Rex Burdick, was playing in the church parking lot on Friday afternoon, October 12. Hidden from view by the uneven ground and absorbed in her play she was struck by the family car. She suffered a badly fractured shoulder and other injuries but full recovery is expected. How the pastor ministered to his people with calmness of mind the next day we are not told.

The Milton pastor, Rev. Elmo F. Randolph, and his wife were returning from a week's vacation in northern Wisconsin on Sunday afternoon October 14 when their car was struck by another car which swerved into them in an attempt to get around a car that had nosed into an intersection. Both the pastor and his wife were cut and bruised, Mrs. Randolph suffering a broken arm. They were released on Monday afternoon from the Madison hospital to which they were taken. We observe that the program for the North Central Association meeting at nearby Albion the next weekend had to leave out any scheduled sermon by the pastor of the largest church in the Association.

We recall that the rain falls on the just and on the unjust. Sometimes God seems to miraculously keep from harm His trusted servants. However, ministers and their families cannot expect to be free from the hazards of this machine age. The passenger car is not a weapon of war but a servant in our peaceful pursuits and an indispensable aid in Christian service. Nevertheless, it is an instrument of force guided by human minds and hands. With the possibility of mechanical and human failures it becomes the greatest cause of casualties known to our generation. In recognizing this, we need to use the utmost care ourselves and to daily commit our loved ones into the sustaining hands of God.

New York State leads the nation in college students this year. Approximately half of the men and women enrolled claim residence in the state. — Brookfield Courier.

New England Churches Meet at Ashaway, R. I.

By Albert B. Crandall

On the gloriously beautiful Sabbath morning of October 20, the New England Seventh Day Baptist churches, instead of observing their much-broken quinquennial trips to the historic Newport, R. I., Church, were in devotional service at the First Seventh Day Baptist Church of Hopkinton at Ashaway.

Rev. Lester G. Osborn, pastor of the church at Ashaway, presided. Rev. Everett T. Harris of Westerly, corresponding secretary of the Missionary Board, read the Scripture and offered the morning prayer.

Miss Barbara Bivins presented a flannel board Junior message. The sermon was delivered by Rev. Neal D. Mills, pastor of both the Second Seventh Day Baptist Church of Hopkinton and of the church at Rockville, R. I.

Mrs. Harry Moon, with voice of unusual tonal quality and of superb strength and control of breath, sang very beautifully "Oh Divine Redeemer" by Gounod.

Rev. Harold R. Crandall of Rockville, president of the Seventh Day Baptist Missionary Society, made the closing prayer of the morning service.

By previous invitation, many members of the different visiting churches went to the parish house to partake of the luncheon that was bountifully prepared and served by the Ashaway Ladies' Aid Society.

At 1:30 o'clock a Panel Discussion, "Abound to Every Good Work," was held in the church auditorium. Hon. Clifford E. Perrin discussed "The Christian at the Polls." Mrs. Margaret Collings, the newly elected regent of the Rhode Island W.C.T.U., made an appeal on "The Christian Imperative."

After the splendid rendition of "He That Keepeth Israel" by Schlosser by Loren Osborn with his mellow and melodious voice, the panel continued with Morton R. Swinney of Waterford, Conn., emphasizing "You Are a Witness," and with Dr. Victor H. Burdick presenting the subject, "Our World Mission." The latter will be soon taking up medical work in Nyasaland. Then Rev. Charles H. Bond of Westerly, R. I., discussed "Our Mission in New England," followed by remarks

from Dr. K. Duane Hurley, president of Salem College.

Thus this Sabbath seemed noteworthy and long to be remembered for its worthwhile music, speeches, and addresses.

Lost Creek Installs Pastor

A well-planned program at the Lost Creek, W. Va., Church fittingly welcomed the new pastor, Rev. Duane L. Davis, to the church. Rev. Clifford W. P. Hansen of Salem College, who had been serving as supply minister, presided over the services.

Rev. Charles High, the local Methodist minister, read one of the Scripture lessons. The president of the Harrison County Ministerial Association, Rev. William C. Bowie, also had a part on the program. David Nutter welcomed the pastor to the community.

Visiting Seventh Day Baptist leaders featured in the service were Rev. Ralph H. Coon of Salem, Dr. S. O. Bond, president emeritus of Salem College, Pastor Donald E. Richards and Miss Conza Meathrell of the Ritchie Church. Rev. James Skaggs, retired, gave the pastoral prayer. The pastor of the Salem Church, Rev. C. Rex Burdick, had the offertory portion of the service. The new pastor preached the morning sermon entitled "The Challenge of the Church."

Featured also in the morning program was the annual recognition of oldest members. Two, Mrs. Elva Bond and Mrs. Althea Randolph, have been on the membership roll for 77 years. Four have been members for 66 years: Dr. S. O. Bond, Mrs. Antha Davis, Miss Girthea Davis, and Deacon Stephen Kennedy. For 65 and 64 years are: Miss Josie Paugh and Deacon Erlo Davis. Members for 62 years are Clate Bond and Deacon H. O. Van Horn. Mrs. W. E. Davis and Russell Kennedy have been church members for a mere 59 years. Two others were honored for being on the roll 52 and 50 years: Miss Cretah Randolph and Mrs. Venie Bond.

Young people had their part in the day's program also. A group of young members of the Salem Seventh Day Baptist Church presented the afternoon program at 2 o'clock.

NEWS FROM THE CHURCHES

MARLBORO, N. J. — A large number of our people attended Conference at Alfred in August. Reports showed much enthusiasm. Many expressed their desire to answer questions about the Denominational Budget which seemed more clear to them than ever before.

On September 29 at the Sabbath School Rally and Promotion Day program four young people were advanced to the Adult Division. It was an all-day meeting with "Harvest Home" dinner served to about 150 people. In the afternoon letters were read from absent members, a former minister, and testimonies were given by members. Philip R. LiCalzi of Greenwich gave the afternoon message. The platform was decorated with gorgeous autumn flowers, fruits, and vegetables surrounding a white cross, which gave to all a beautiful setting.

During the morning worship three young people were received into church membership. Two of them were recently baptized; the other had received baptism some time ago.

The semiannual joint Communion with Shiloh was held in that church October 6.

On October 13 our pastor preached the Sabbath morning sermon at the Yearly Meeting held in Plainfield.

— Correspondent.

PAINT ROCK, ALA. — We have had a very busy year. With our small membership (and several of our number living from thirty to seventy miles distant) the local work must be carried by the few who are located nearer.

We had a successful Vacation Bible School conducted in July by Miss Joyce McWilliam of Milton, Wis., Pastor Soper and daughter Adeline, and Paul Beebe of Palatka, Fla. We had an enrollment of around 60 with good interest throughout. We are deeply grateful to the Women's Board for sending us such a fine worker as Joyce, and everyone hopes for her return next year.

In August our church was blessed by the series of evangelistic services conducted by our new missionary to Jamaica, Brother Leon Lawton. Although we cannot report a gain in membership (the series of services being too short to really arouse people) yet we feel that there was a great

spiritual strengthening of our church — an uplifting of spiritual ideals of our membership and a steadying of our fellowship with Christ and with each other. Brother Emmett H. Bottoms had favorably answered the call earlier to hold our evangelistic services, and his untimely passing was a great blow to us all. However, we know that "God sees the end from the beginning" and we do not question His purpose.

Brother Soper's weekly broadcasts seem to be gaining interest as listeners write in commenting upon them, and ask questions on Bible subjects. He is now giving a series of broadcasts explaining Seventh Day Baptist beliefs.

We have recently had the joy of a visit by the Jerome Boyd family of Salemville, Pa. It was a blessing to know them and have them worship with us on a Sabbath.

Children's attendance at Sabbath School is below par just now, many of them being from first-day families, where the parents feel the need of their help during this rush cotton-picking season. We expect to have them all with us again very soon. We try to make our classwork especially interesting for them, because we don't expect some of them to have much encouragement at home.

The clothing sent us by the various churches, for distribution to needy families, is deeply appreciated. The eagerness with which they receive the articles and the need are very touching as we visit these precious children. Our sincerest gratitude goes out to each church and to all the individuals who have contributed.

Our young people mean so much to our church and the absence of three (James and Richard Sutton and Adeline Soper, our pianist) is felt very keenly. Mrs. Robert Butler, Jr., is serving very efficiently as church pianist now.

— Correspondent.

Ponder This

"Whether we think of the physical, or the mental, or the spiritual results of the observance of the Sabbath Day, we are face to face with one of the fundamental facts of human life. The law of God and the needs of man combine to make the observance of the Sabbath an absolute necessity." — W. H. Griffith — Thomas.

DENOMINATIONAL BUDGET

Statement of the Treasurer, September 30, 1956

Receipts		Non-Budget	
September	Budget 12 mos.	Budget 12 mos.	Non-Budget 12 mos.
Balance, September 1	\$ 73.04		
Adams Center	107.00	908.45	43.10
Albion	47.72	484.30	87.24
Alfred 1st	598.50	4,026.82	234.80
Alfred, 2nd	313.15	1,064.60	263.75
Associations and groups		2,816.29	
Battle Creek	734.10	3,602.32	1,738.38
Bay Area Fellowship		120.00	
Berlin	20.47	503.38	
Boulder	68.20	554.41	126.51
Brookfield, 1st	45.00	357.00	
Brookfield, 2nd	41.25	444.43	62.20
Buffalo	20.00	120.00	
Chicago	390.00	1,747.00	100.00
Daytona Beach	96.26	597.66	20.05
Denver	185.28	844.15	200.90
De Ruyter	186.19	807.82	136.67
Dodge Center	118.88	471.83	88.48
Edinburg		196.09	9.00
Farina	30.00	667.15	
Fouke	33.15	152.36	
Friendship	59.50	237.51	
Hammond		59.75	
Hebron, 1st		168.90	
Hopkinton, 1st	80.00	1,277.50	170.00
Hopkinton, 2nd		209.00	100.00
Independence	48.00	668.00	44.00
Indianapolis		155.00	
Individuals	901.00	2,374.90	1,076.39
Irvington		525.00	
Jackson Center		50.00	
Kansas City	160.00	400.00	
Little Genesee	262.26	745.41	
Los Angeles	63.56	1,067.44	218.00
Los Angeles, Christ's		86.15	
Lost Creek	168.92	1,215.47	128.00
Marlboro	166.54	2,053.34	198.08
Middle Island	53.00	262.50	
Milton	1,097.25	5,916.06	960.65
Milton Junction	258.76	1,695.51	22.50
New Auburn	20.65	89.57	
New York City		350.00	
North Loup	183.02	666.96	205.58
Nortonville	301.50	1,171.87	108.60
Pawcatuck	425.00	4,330.50	278.59
Piscataway		191.50	

Plainfield	326.66	4,599.27	532.00
Putnam County	5.00	87.12	3.00
Richburg	60.00	355.60	72.00
Ritchie	20.00	200.95	
Riverside	739.39	2,772.37	245.32
Roanoke	15.00	173.50	
Rockville	39.37	95.69	
Salem	50.00	1,125.94	
Salemville	55.85	211.56	24.12
Schenectady	37.00	303.50	
Shiloh	669.70	3,775.85	286.60
Stonefort	15.00	80.16	
Syracuse		50.00	
Texarkana		12.81	10.00
Twin Cities	84.15	139.11	
Verona	186.00	1,404.67	126.00
Walworth		127.00	
Washington	62.00	200.50	
Washington, People's		20.00	
Waterford	123.54	539.32	127.61
White Cloud	192.02	904.79	67.00
Total	\$10,037.83	\$63,633.61	\$8,115.12

Disbursements

	Budget (Designated & undesignated)	Non-Budget Gifts
Missionary Society	\$ 4,455.56	\$ 199.24
Tract Society	499.84	
Board of Christian Education	892.69	
School of Theology	835.55	86.00
Women's Society	344.03	
Historical Society	133.64	
Ministerial Retirement	1,032.64	367.49
S. D. B. Building	97.90	
General Conference	1,066.83	
World Fellowship and Service	26.42	
Total	\$ 9,385.10	\$ 652.73

Comparative Figures

	1956	1955
Receipts in September:		
Budget	\$ 9,312.06	\$10,684.50
Non-budget	652.73	895.12
Receipts in 12 months:		
Budget	63,633.61	57,641.32
Non-budget	8,115.12	6,033.85
Current annual budget	74,113.50	70,750.00
Portion of budget raised	85.85%	81.47%

Olin C. Davis, Treasurer.

Verona, N. Y.

Final Figures for 1955-56 Budget

No analysis of the above figures is presented in this issue. It is expected that Charles North will attempt to evaluate the giving of the various churches next week. Almost every active church and fellowship sent money in during September, some doing exceptionally well. Unusually large gifts seem to have come from individuals, from Milton, Riverside, Chicago, Little Genesee, Nortonville, Kansas City,

Twin Cities, Waterford, and perhaps some others. The year has ended with much more actual money raised than in the previous year and a higher percent of the budget. Now we are already at the end of the first month of a new year in our World Mission. May the lessons and achievements of the past be an encouragement for the greater effort needed to meet our present task.

The Sabbath Recorder



Begin Each Sabbath with Family Prayer; Light Two Candles, suggests Conference President Charles F. Harris.