

# The Sabbath Recorder

of the Los Angeles church along with his wife, Lila, made the trip. Many contacts were made both with members of Seventh Day Baptist churches and other Sabbathkeepers. Bible studies were conducted in several areas with a number of persons attending. An area meeting in Hollister was one of the highlights of the trip with 49 persons (children and adults) in attendance. (See report by Mrs. Alta Leonard.) A number of original contacts were made through correspondence, some directly, and some through the channels of the Sabbath Recorder and other Seventh Day Baptist pastors.

## NEWS FROM THE CHURCHES

**DODGE CENTER, MINN.** — The annual business meeting and dinner of our church was held in the church parlors, on Sunday January 7. Officers were elected to serve during the coming year. Reports were given from the church committees and auxiliary societies. These showed a healthy condition. Plans and goals for the coming year were read by Pastor Donald Richards. A chicken and biscuit dinner was served by members of the Ladies Aid.

It was voted at the business meeting to continue the monthly "Meals of Sharing."

The graded department of the Sabbath School, assisted by the Youth Fellowship, presented a Christmas program on the evening of December 23. A White Christmas collection was taken at this time for the Jamaica mission, to be used as needed.

The junior young folks went caroling on the evening of December 16, and sang at the Fairview Rest Home and to other shut-ins in Dodge Center. The traveling was made Christmasy because of a heavy snow which fell while the children and their sponsors, the teachers, were out. This group has given \$10 to mission work, \$5 to the children of the Rev. and Mrs. Leland Davis, and \$5 to the use of the Jamaica mission.

The Youth Fellowship recently had a pizza pie supper as a money-making project.

Mr. and Mrs. Arthur Payne are spending the winter in California.

Already we are looking forward to Conference which will be held at Medicine Lake, Minn., which is not far from us.

## Baptist World Youth at Beirut

Date for the sixth Baptist Youth World Conference has been set for July 15-21, 1963. Beirut, Lebanon, was previously announced as the site.

The date was set by vote of the Baptist World Alliance administrative committee on recommendation of Dr. Robert S. Denny, associate secretary and youth secretary of the alliance.

An attendance of about 4,000 young people from 50 or more countries is expected for the meeting. Tours to Damascus, Jerusalem, Bethlehem, and other well-known Bible places are being arranged for conference delegates.

The last meeting of the Baptist Youth Conference was in Toronto, Canada, in 1957. Several Seventh Day Baptists were in attendance and bore witness to their faith.

## Accessions

Riverside, Calif.

By Baptism:

David Frye  
 Pamela Frye  
 Eugene Grieshaber  
 Leroy Grieshaber  
 Deborah Harndon  
 Victoria Lewis  
 Donna Ross  
 Stanley Stimson

## Obituaries

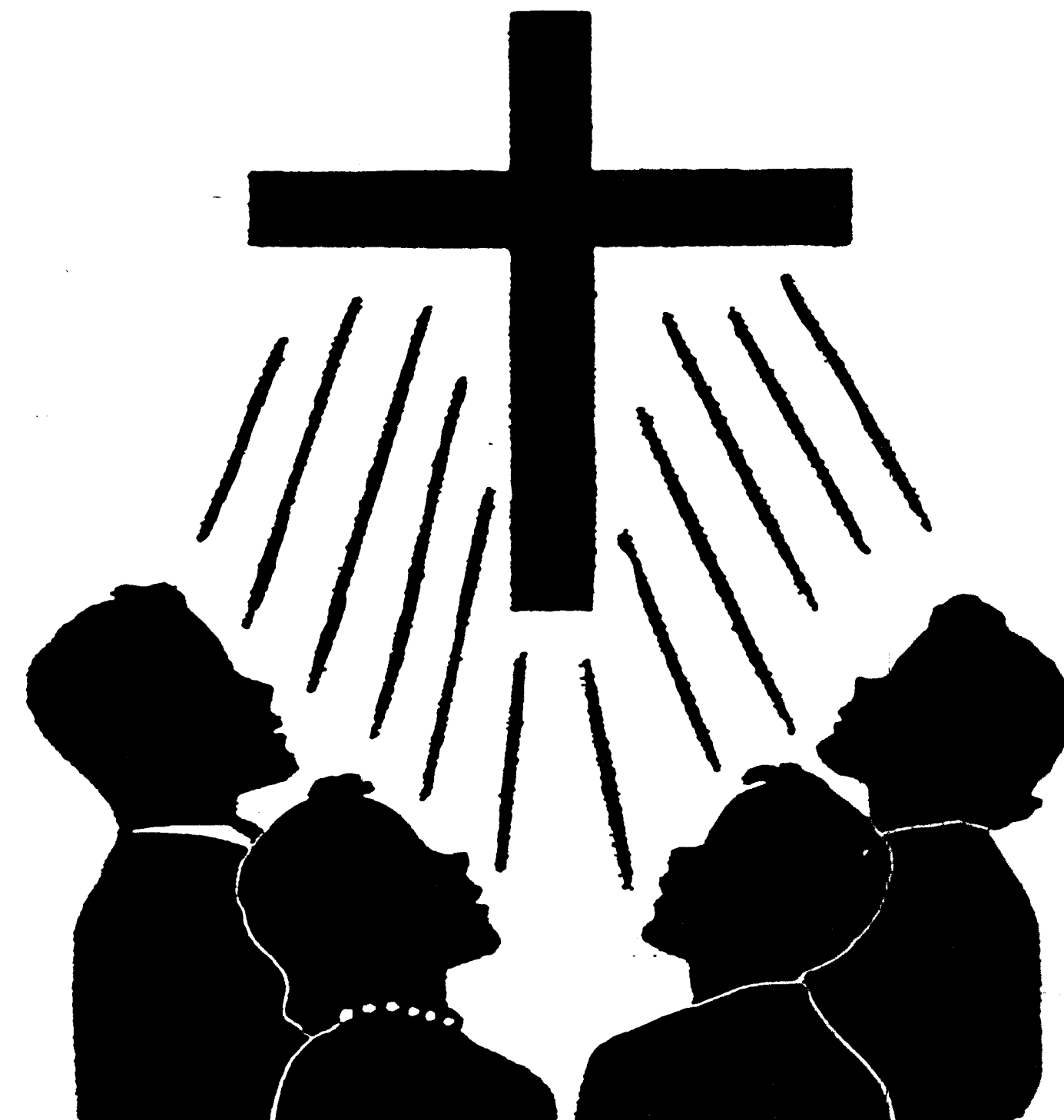
**Burdick.**—Gertrude, daughter of Silas Clark Burdick and Mary Taylor Burdick, was born in Alfred, N. Y., July 12, 1870, and died at the Harris Nursing Home, Hornell, N. Y., August 28, 1961.

She was baptized February 25, 1882, and was a lifelong member of the First Seventh Day Baptist Church of Alfred.

She had been secretary to the president of the C. B. Cottrell and Sons Co., of Westerly, R. I., and secretary to the vice-president of the Metropolitan Life Insurance Co., of New York City, for many years. Also, at one time she was secretary to Dr. Orra S. Rogers, consultant for the New York Life Insurance Co., of New York City. She had made her home in Alfred in recent years, and continued with her love of family, literature, and interest in world affairs.

Miss Burdick is survived by two nieces, Mrs. Ray W. Wingate and Mrs. Robert Campbell, both of Alfred; also two grandnieces, one grandnephew, and a great-grandnephew.

Private memorial services were held at the home of Dr. and Mrs. Ray W. Wingate, the home in which she was born, with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H. S. W.



**DRAWN TO THE CROSS OF CHRIST**

"And I, if I be lifted up from the earth, will draw all men unto me," said Jesus in John 12: 32. How happy are the leaders of His Church in 1962 when they have presented Christ to youth in such a way that many of them are drawn thankfully, wonderingly to the foot of the Cross.

# The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## IN THIS ISSUE

### Editorials:

Salute to Youth ..... 2  
Church-State Separation Limits ..... 3  
Top "Religious" Stories of 1961 ..... 4

### Features:

The Future of Ministerial Training ..... 5  
Missionary Farewell Party ..... 5  
Help! Help! Help! ..... 7  
New Delhi Echoes ..... 8  
Vocational Opportunities at Farina, Ill. .... 11  
Own and OWM ..... 12  
The Christian Endeavor Story ..... 13  
Let's Think It Over ..... 14

### Missions:

Advance Program Planning ..... 6  
Mission Slide Sets Available for Loan ..... 7

### Christian Education:

Youth Work Committee ..... 10  
Youth Week.—National SDBYF ..... 11

### Women's Work:

Worship Service ..... 12

News from the Churches ..... 15

Our World Mission ..... Back Cover

## Salute to Youth

Youth as such deserves no salute. This is not to pass an easy judgment on youth because of the well-known failures of many young people; it is merely to say that the Christian does not rightly salute girls or boys, men or women because they belong to an age group. With more reason we could pay tribute to old age, but here, too, we must draw a line between those who have proved themselves worthy of respect and those who have not. In the case of parents and grandparents another element is involved — Bible-enjoined filial devotion.

We do salute youth at the approach of what has come to be known as Youth Week in our churches. As older people in the church and as those who have been given a measure of responsibility for training up our children in the way that they should go, we pause again to encourage and to pay tribute to the young folks in our midst who are struggling to keep first things first in their lives. We are aware that temptations are perhaps even more subtle than when we faced them in earlier years. Contemporary society with its increased leisure and pleasure seeking has not made it easy for adolescents to be upstanding, purposeful, witnessing Christians. Parents who were schooled in materialism a generation ago and who came out of the colleges in those years of the popularity of debunking patriotism and statements of Christian faith have found themselves poorly equipped to counsel their young people in these days of opposite pulls.

Sometimes we are inclined to think that we are surrounded by youth headed for shipwreck even in our church families. Not so! We do well to be concerned and watchful at all times in order to help the wavering ones at the moment when it is most needed. We should learn, however, from the experience of the fleeing prophet Elijah who complained, "I, even I only, am left." We who sometimes take refuge in a cave on the slopes of the Mount of God far away from the bustle of life are called forth on such occasions as Youth Week to hear the voice of God saying, "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1

Kings 19: 18). Yes, there are young folks who are faithful in spite of the many temptations and poor examples that have been set before them. We can be thankful that Jesus Christ is "the same yesterday, today, and forever." He does not fail to challenge youth. His Spirit finds entrance into many young hearts to stabilize and to lead them through their periods of doubt into greater fullness of truth, even as He promised.

Perfection is not to be found in the general run of youth today. Neither is it to be found in the average male or female of adult years. But a struggle toward perfection on the part of all must be fostered by every department of our church life. During Youth Week we encourage our young people not only by giving them opportunities to unfold their wings of verbal expression in the church services, but also by putting ourselves in their places and encouraging every sincere effort on their part.

## Church-State Separation Limits

"Consistency, thou art a jewel" can be quoted to remind the champions of religious liberty to think their arguments through to the end. If one claims that church and state must be kept strictly separate he should not stop short in his application of the principle at the points where such separation begins either to hurt him or the group to which he belongs.

Are there any lines that can be drawn in accordance with the Constitution as to how far this separation should be applied? It will be conceded that a demarkation between the rights of minorities and the common good of all is a difficult line to draw and that its course varies through the years like the line of a river moving through broad valleys toward the sea. Rightly or wrongly, it yields to the pressures of changing standards to some extent.

Without any idea of influencing the vote of the Supreme Court on a question now before it your editor would question drawing the line of separation as sharply as five parents are doing when they argue against the use of the following prayer

in public schools: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country." This prayer was approved by the New York Board of Regents in 1951. The parents carrying their request for an injunction against its use to the Supreme Court are: 2 Jewish, 1 agnostic, 1 Unitarian, and 1 Ethical Culture.

Could anyone frame a broader prayer? Is it the content of the prayer to which objection is made? The most that can be said for it is that it recognizes dependence on God. The petitioners seem to object to this very thing, that it "favors religious beliefs over non-belief."

Such reasoning goes too far, and if strictly carried out at all levels of local and national law would boomerang back upon our heads in a disregard for all moral law. It has a chance for popular and court support largely because it has to do with children rather than adults. Consistency would require that this principle be extended to changing our pledge of allegiance, the wording on our money, our oaths, our invocations, and our prayers in Congress. It would call for the abolition of all religious provision for military personnel. The public school-teacher in explaining our coinage would not be allowed to tell children why it says on our least coin, "In God we trust." At least she must not hint that it is desirable for children to change those words into, "God, in Thee we trust."

With considerable reservation only can we say that ours is a Christian nation, although the statistics list the majority of our people as having some religious affiliation. All history, however, and our public documents recognize a dependence on God. Can we teach our children history without pointing this out? Must we go to the extreme of teaching our children and proclaiming to the world that we are a godless people favoring non-belief over belief in God? It is but a short step from removing God from the school child's vocabulary to actually propagating agnosticism. Another short step might take us into fostering atheism.

Judge Bernard S. Myer of Nassau County, N. Y., heard the original petition

and denied it. The New York State Supreme Court of Appeals upheld Judge Myer and voted 5 to 2 to deny the injunction. The U. S. Supreme Court is expected to hear oral arguments in the case sometime in February or March.

"Never before," says Baptist Press, "in the cunning dispute on the proper boundary between church and state has the court agreed to look at the practices in many public schools of opening each day's classes with Bible reading and a prayer.

"The justices have previously dealt with such problems as the teaching of religious classes on school time and in public classrooms, the transportation of students to parochial schools, and the purchase of books and supplies for students in parochial schools."

### Top "Religious" Stories of 1961

The top religious story of 1961 according to a nation-wide poll taken by the Religious Newswriters Association was President Kennedy's stand against Federal aid for parochial schools. In second place was the agreement of the United Presbyterian Church in the USA, the Protestant Episcopal Church, and the United Church of Christ to explore together a possible merger along lines proposed by Dr. Eugene Carson Blake in San Francisco.

Third on the newswriters' list was the admission to the World Council of Churches of the Russian Orthodox Church at the Third Assembly in New Delhi.

The Lutheran-edited "Church World News" put the proposed Protestant merger in fourth place and Castro's expulsion of Catholic leaders in third place. Religious News Service had a different evaluation of the items having the greatest world impact and included the efforts of the "Freedom Riders" to make local authorities respect the Department of Justice rulings concerning integrated public transportation in southern states.

The Sabbath Recorder gave news space or editorial comment to nearly all of the top-rated items, with very little to the "Freedom Riders." Although most of the religious items that made big headlines in 1961 have lost some of their news

### MEMORY TEXT

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. — Eccles. 12: 1.

value the issues involved in many of them are still very much in evidence and will require comment from time to time. It is likely that during the current session of Congress there will be another fight to include legislation benefiting parochial schools. The fact that the new Roman Catholic Speaker of the House has stated his general agreement with President Kennedy on the issue does not wipe out his previous voting record on church-favoring legislation. Vigilance will need to be maintained as long as he is at the helm.

### Communist Cuba Clamps Lid on Churches

The usual communist pattern is gradually taking shape in Cuba. Castro's full adherence to Soviet-type communism had to be kept secret until he was strong enough to make the dominant Roman Catholic Church subservient to him. As in other countries there was hope for a time that repression of the big church would satisfy the dictator and that smaller churches would be spared. Baptist leaders from Cuba at the World Baptist Congress in Brazil in 1960 spoke well of Castro and their church prospects under his rule.

Sources inside Cuba now indicate that only half of the 700 Protestant churches are still open. It is possible that the fires of persecution will purify the church and that it will grow in spiritual power and even in membership — possible, but dependent on many uncertainties. It is reasonably certain that the lid will be clamped tighter as time goes on.

We can oppose church-state encroachments with some degree of success, but effective evangelism is the only lasting defense. — Winthrop S. Hudson, Colgate Rochester Divinity School.

## THE FUTURE OF MINISTERIAL TRAINING

### A Guest Editorial

The announcement regarding the imminent closing of the School of Theology has now had time to make its impact upon our awareness. It has come with something of a shock, but not as too great a surprise. Indeed, when we reflect upon the 100-year history of the school it seems a miracle that it was able to continue operating and serving for so long. To assess the role of the graduates of the school during a century is impossible, but we know that Seventh Day Baptist history would not be the same without them. Many of us will think immediately of those good men who have given themselves over the years to this cause. Consequently, the closing of the school will be viewed as a personal loss by many people within the denomination.

It is obvious that we must take a forward look. Now we can appreciate the foresight of those who worked so diligently toward perfecting alternative plans for ministerial training, even while supporting the present school and its work. We have not been caught unaware. What was only recently speculative planning is now priority work for the Commission and its Ministerial Training Committee.

What ought we to look for in an alternative plan for theological education? What do Seventh Day Baptists really want in this regard? Behind the tenacious life of the School of Theology there were certain ideals which reflected a strong conviction among Seventh Day Baptists — a conviction that our leaders should have the best possible preparation. We as a denomination insist upon an adequately trained ministry. This insistence of the past must now be a firm resolve for the future. And this resolve must be reflected in our new approach to the training of Seventh Day Baptist ministers.

In searching for the solution of our ministerial training problem we must recognize the fact that the closing of the school will not be an "economy measure" or a budget-cutting event. We must be

prepared to spend what it will cost us to educate and train our ministry — a cost that will certainly be no less in hard cash than it is now, and a cost in work and effort that will be many times what is required under the present organization.

A carefully detailed arrangement will be presented and acted upon at the General Conference in Minneapolis this summer. This is a matter which deserves the prayerful thought of every one of us. The closing of the Alfred University School of Theology will not be a backward step if we are determined that the purpose for which the school was established will continue to supply the motivation of this new arrangement. To settle for anything less than a fully trained ministry will be to fail a grave responsibility that we have both to the past and to the future.

The Commission of  
General Conference,  
Loren Osborn, Chairman.

### Missionary Farewell Party

Something of a record was set in the way of missionary farewell parties at New York's International Airport Monday evening, January 22. The occasion was the scheduled departure at 8:30 p.m. of the Rev. and Mrs. Leland Davis and family for Georgetown, British Guiana. The number present in the spacious upper room of Varig Airlines far exceeded the seating capacity. There were seventy, including the five in the missionary family. Of this number thirty-four were children or young people. Whole families had driven to New York from as far away as Ashaway, R. I., and Shiloh in South Jersey.

Many of the forty-one residents of South Jersey were relatives of Mrs. Davis (Gertrude Dickinson) of the Shiloh church. Her parents, Mr. and Mrs. Charles Dickinson, and a sister and brother-in-law had been with her for the whole weekend at Westerly and Ashaway, R. I. A brother, sisters, cousins and their families accounted for quite a few of the children who, for the first time in their lives, became aware of what it meant for



a family to depart to a foreign country for missionary service. The churches represented by members and friends were: Shiloh 41, Plainfield 9, Westerly 5, and Ashaway 10.

Probably no other denomination has ever equalled in size the delegation of well-wishers on an occasion like this at the International Airport. Varig Airlines is a Brazilian company. The personnel on duty were largely from Brazil. The size of the farewell party seemed to almost overwhelm them. When the entire group joined hands in a great circle and sang, "God be with you till we meet again" and closed the little service with prayers some of the employees came upstairs to behold this new thing.

It was an unusual gathering in another way. Throughout the evening from six to nine o'clock there was not another passenger in the waiting room; it was completely a Seventh Day Baptist meeting place or social hall — rent free. Why was this? The 8:30 flight had been cancelled and all the other passengers had been notified that the South American flight would not depart until 10:30 a. m. the following day. There was, of course, disappointment on the part of all, but it gave a longer time for fellowship without the strain of parting. Four members of the family took hotel rooms with the missionaries in order to be with them at the actual time of departure on January 23. For the missionaries the flight to British Guiana would be much more of an experience because it would be daylight flights all the way with an overnight stop at Trinidad.

The gathering at Idlewild Airport on Monday evening was an interesting sequel to the impressive consecration service held on Sabbath afternoon, January 20, at Ashaway, which is being reported in another article with pictures. These newest missionaries expressed deep appreciation for all that had been done for them and requested continuing prayer for the work. —Editor.

Some people would like to take a trip to the moon but are afraid to sit in the front row at church.

MISSIONS — Sec. Everett T. Harris

### Advance Program Planning

"What again?" "Yes again."

"What are we thinking to accomplish by it?" "We hope to prod some Seventh Day Baptist churches broad awake. And we hope to get some action."

When and where did this conversation take place? It didn't. But sometimes actions speak louder than words. And sometimes inaction speaks its own message.

A year ago we sent to the pastors and church clerks a request to bring to the attention of all our Seventh Day Baptist churches and fellowships an enclosed form on which the churches were asked to prayerfully make and list some Advance Program planning. And we asked you to return these forms at the end of the year, so that we might share some of the most helpful and progressive plans with other churches. It is also hoped that the churches would benefit from such advance planning.

Granted that a year is a long time to expect anyone to remember such a thing as returning a form. If we had the power of the Internal Revenue office behind us, you would remember though, wouldn't you? But the Missionary Society and even the work of the Lord isn't pushing us these days as hard as the Internal Revenue Office. Their deadline is April 15. We seem to have no deadline.

So what will we do about it? We will send out another reminder and plead with you some more. We will hope that some of you who read this will take the matter seriously and will ask your pastor or church clerk, "Did you return the form for our church?"

And just a word as to what we might hope to accomplish by advance program planning. It is said that too many of us live and work just beyond the end of our noses. One thing we have learned from a study of the few churches that have returned the forms, is this: the more successful churches do plan ahead. Some churches make plans for two or three years ahead. If a busy pastor is going to be able to serve a sister church in special services, he must know about it a long time in advance.

Some time ago one of our more alert church leaders wrote, "Let's face it: a tragically significant percentage of our ministers do not manifest an aggressive or productive vision of evangelism." With a Conference theme of "Mission to the Unchurched" and a personal challenge of "I will be faithful," how can we fail to have a program of outreach in our communities?

It is our contention that our pastors are just about as aggressive in their outreach as our churches expect them to be. Many of our churches want to be "just let alone to die in peace." So the pastors accommodate their churches.

Who will break us out of this lethargy of death? Only God can do it. Let us pray that He will do this, beginning in our own hearts and churches.

This then, is what lies behind the Advance Program Planning form which we asked to have returned. Will you help to "shake, jolt, and dynamite" ourselves awake? Will you pray that God will lead us into a real "Mission to the Unchurched"? But remember, if we pray this prayer, we have got to stand ready to be used in helping to carry it out. God will work through us if we will let Him.

### Mission Slide Sets Available for Loan

Three interesting and informative slide sets, with accompanying scripts, are available for loan to the churches. These sets have been in continuous use for several months but are now back at the office and available for loan upon request.

The sets are as follows:

(1) 65 slide pictures and script of Jamaica Missions. The pictures and script were prepared by Rev. Leon R. Lawton. Presentation time, about one hour.

(2) 34 slide pictures of British Guiana Missions. Some of the pictures in this set were taken by Rev. Rene Mauch within recent months. Others were taken by Secretary Harris in 1955. This is the set that has been shown by Rev. Leland Davis as he has visited the churches of

the east during recent months. Presentation time, about 40 minutes.

(3) 46 slides and script of European trip, taken by Pastor Paul Burdick and Secretary and Mrs. Harris, July 20-August 7, 1961. Presentation time, about 45 minutes.

### NBC to Telecast Three Films on Baptist Work

The National Broadcasting Co. will televise three films during February on its "Frontiers of Faith" program dealing with Southern Baptist work throughout the world.

Produced jointly by the Southern Baptist Radio and Television Commission and NBC-TV, the three shows will be broadcast Feb. 4, 11, and 18.

The last telecast of the series, a film entitled "To Breathe Free," shows the efforts of Southern Baptists and other Christian denominations to rehabilitate Hong Kong, a nation of nearly three million squeezed into a single city. It is a story of beauty and ugliness, despair and hope, living side by side.

"Operation: Brother's Brother," the second film in the series, tells the story of an unusual mercy mission to Liberia, Africa, staged to inoculate the entire population against devastating diseases.

— BP.

### Help! Help! Help!

Excuse us for such a startling headline. The situation is not quite that bad. Your weekly denominational paper is not drowning. But every morning we almost gasp for breath when we have to pay ten cents "postage due" for every undeliverable Sabbath Recorder. That is part of the new postal regulation now in effect.

Help? Yes, you can help by anticipating any change of address. Notify us ahead of time and you will not miss a single issue of your periodical, and we will not have to pay \$.10 for the ones that nobody gets to read because of obsolete addresses.

# New Delhi Echoes

By C. W. P. Hansen

## IMPRESSIONS

Being dropped down out of the sky into the midst of India's vast land with its more than four hundred million people speaking some two hundred languages and its daily life the product of a culture extending back some four or five millenniums of time is no trivial experience. It is a devastating one.

It wasn't the squalid shops lining the narrow streets of Old Delhi and the masses of people constantly moving through these streets on bicycles and bullock carts and motorcycle rickshaws and bicycle rickshaws and in compact taxis and in two-wheel horse-drawn carriages but mostly on foot — all continuously weaving their ways through this bewildering mass with constant blowing of horns and ringing of bells never once disturbing the loose-wandering ever-present cows;

— it wasn't the vegetables and fruits displayed and sold from the dirt streets immediately beside the open sewers or the flour being sifted on the bare sidewalk and the curious bazaars where finely engraved brass wares and beads of precious stones and exquisitely carved ivory and wood objects and fine silks and hand-woven fabrics and intricate embroidery work and boiled milk in brass bowls three feet in diameter sitting on crude little stoves and strange foods fried in deep fat and nuts and cookies and books and shoes and saris and tubs and brushes and plastic toys and fountain pens and animal balloons and furniture and junk and baubles of every kind offered for sale, and the snake charmers — and the cows;

— or the infinite variety of dress worn by the people, especially the men, many of them in what we would call pajamas and the street merchants selling old dirty little bottles or used false teeth or soiled picture post cards and the street barbers shaving faces in the morning or cutting hair, and men and boys urinating almost everywhere out in the open in public — and the cows;

— or the mildewed outside walls of most plastered buildings and the conglomeration of messy signs inviting trade and the fresh-washed clothes spread out over empty fields to dry and the brilliantly colored flat-top tents erected so freely for celebrations and the colored electric lights covering houses and yards at times of weddings and the wedding processions of young men at night carrying lighted gas lamps on their heads — and the cows;

— or the massive old forts and palaces of bygone centuries where kings and queens feasted in lovely gardens or bathed in rose-water fountains or mirror-walled bathrooms and concubines and dancing girls entertained and where kings sat on marble thrones to judge their people with pictured scales of justice wrought in precious stones before them and with small mosques where they worshiped in private or large mosques where they worshiped in public and with noble tombs for the honored dead — and the cows;

— or the constant barrage of beggars young and old and the bright-colored saris gracefully draped over Indian women and the fortune-tellers pleading to exchange their knowledge of your future for paper money only — and the cows;

— or the enterprising street vendors clamoring for exchange of goods and rupees and the splendor of a modern presidential palace with its colorful guards on horse and on foot and enchanting formal gardens with fountains and pools and strange instruments making strange music with strange scales — and the cows;

— or the surprise at finding almost the whole of north-central India a vast low-lying semi-arid desertlike plain and the towers of silence where Parsis leave their dead to be robbed of flesh by hungry vultures sitting by and that one place of true sanitation — the burning ghats where Hindus leave the corpses of their loved ones in the cleansing flame — and the cows;

— or the women over-eager for fresh-dropped cow dung in the streets to be

carried home and mixed with straw and kneaded with hands as one kneads bread and then laid out in neat little cakes in orderly long rows to dry in the sun for future fuel and the hot stone ovens with hot smooth stones on which flat bread is baked, and the pitiful shanties called colleges where grown men learn to type — and the cows;

— or the little family factories in the alleys behind the shops where shoes are made and fine lenses are ground and papers are printed and chairs are made and clothes are tailored and the nearly-naked monks and holy men covered with dirt and ashes or robed in rough orange-colored garb — and the cows;

— or the men squatting breaking bricks by hand for a new roadbed and the women and children carrying the broken brick and dirt dug from the fields in baskets on their heads for this new road and the men and women and children sleeping in the streets at night each in a single solid canvass or blanket rag because they have no other home and the young men holding hands or embracing as they walk the streets at evening and the neat mud huts with thatched roofs of the better looking villages and the rubble-built huts of a city's slums — and the cows;

— or the women pounding their clothes clean on a rock beside a village well and the streets of cities all swept with crude broom by hand each morning and little boys contracting to shine your shoes for one price — then doubling, tripling, and quadrupling that price when they are through, and the Sikhs who comb their beards up the sides of their faces into their hair and roll both beard and hair into a single knot on top of head to be covered with bright and stately turban and the Jains wearing kerchiefs over their mouths lest a living insect enter and by them be killed and the bus that had to be pushed by passengers to get it started and the billboards with the picture and signature of a great prime minister asking citizens to be courteous to all foreigners — and the cows;

— or the Hindus who freely quote the New Testament and the dust and smoke of tens of thousands of cow-dung fires

cooking supper and the assistant hotel manager who borrows a motorcycle to take you freely around the city and personally show its wonders and the Hindu temples and Moslem mosques where all visitors must remove their shoes or sometimes have them covered with canvass overshoes before they walk on sacred ground and a railroad agent who telephones a thousand miles to make certain you get any needed help at the other end of your trip and the graceful sailboats in Bombay harbor — and the cows;

— or farm laborers working for twenty cents a day and many in the cities who would be glad for that much insured income and the fear of Indian people that efficient machines will rob them of such jobs as they now have and the inefficiency of offices where five men seem to get in each other's way doing the work of one or two and the waiters in a dining room who wipe table tops and ash trays and every clean dish they place upon the tables with the same damp soiled towel, and the birth-control clinics inviting clients with their bold signs in city streets — and the cows;

— or oxen turning water wheels lifting life to the surface of the fields and the taxi drivers who get lost and the policeman directing traffic who speaks good English but does not know the name of either street intersecting under his feet and the green parrots in trees and wild monkeys in fields and that perfection of beauty, a marble tomb bedecked with inlaid precious stones both inside and out requiring it is said, and none who see can doubt, twenty thousand workmen twenty years to build — and the cows;

— it was not any of these or a hundred other new experiences or all of them put together that so dazed us who came to India. It was rather the seeming emptiness of such life, a gnawing wonder how in such conditions of poverty and tradition any joy or purpose could be found. It was a chilling sense of futility in face of social problems so great and traditions so old and strong. No American, I think, who has not seen such conditions with his own eyes, can imagine the poverty



and primitiveness and bleakness of such large masses of people. Those with whom I was associated during these first few days in India shared with me a feeling of almost total despair. We went to bed at night wondering at the sad burden that weighed so heavily upon the mind and heart of that great soul whom the Indian people revere as the father of their nation, and must weigh now with inexpressible heaviness upon him who seeks to lead his people on their upward climb.

But before we left India, a light broke upon the horizon. An International Industrial Fair opened up in Delhi. On display, besides the products of foreign nations, were many fine products of India's own new factories. From a visit to the university at Delhi, we learned of the many thousands of India's young people gaining an education that equips them for leadership and service to their people. We learned, too, of the government's effort to get all children into school. This goal is far from being reached, but tent schools in cities and villages evidence the progress being made. We learned also about the numerous government hospitals now offering free care to the people. And we learned of a number of other reform and social programs being carried into the villages. We learned something about India's fine constitution, written largely by a former outcaste, bringing the principles of freedom and democracy into the tradition-ridden life of her people. It was a truly amazing story of what this fourteen-year-old government has been able to do in this short period of time. I and other delegates whom I know left India with a tremendous faith not only in the ability and power of the Indian people to work toward the solution of their very great problems, but with a new and deeper faith in the spirit of all mankind. The light of God's creative power still shines in the darkness of man's life "and the darkness has not overcome it."

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"Immortality is not based on the nature of man but on the nature of God. We ought to follow Paul instead of Plato."  
— Dale Moody.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Youth Work Committee

The first meeting of the new year of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education was held in the Alfred University School of Theology, January 11, 1962. Those present were Rev. Victor W. Skaggs, chairman, Mrs. Janette Rogers, Dr. Melvin G. Nida, Rev. Eugene N. Fatato, Miss Betty Enos, Wayne Maxson, Miss Audrey Hunt, Miss Sheryl Butts, Mrs. Helena Aldrich, Miss Luan Sutton, and Sec. Rex Zwiebel, ex officio.

After prayer by Mr. Fatato, a full-page agenda was presented by the new chairman, Mr. Skaggs, capable successor of his thorough-going predecessor, Rev. J. Paul Green.

Chairman Skaggs reported that the directors of the two Pre-Con Retreats had been secured: Gary Cox for the Youth Retreat, and Leland Bond for the Young Adult Retreat. This is the first time that both directors have been laymen, and the feeling is exhilarating.

As plans are now, both retreats will be held at Mission Farms, Minnesota. Watch for announcements as plans are formulated. (Insurance will be handled through the Youth Work Committee.)

Much time was spent discussing the promotion of fund-raising for the expenses of a volunteer youth field worker for next year. As a result a committee was appointed to remind the youth who, while at General Conference, inaugurated the plan for shouldering the expense of the project. So far about \$100 has been paid in by four Seventh Day Baptist Youth Fellowships. We must have at least \$1,000. This is an absolute minimum.

It was voted that one of our ministers be asked to conduct the noon business discussions with our youth at General Conference at Mission Farms.

Other matters pertaining to the program for and conduct of youth attending General Conference were discussed.

Plans have been completed for the transfer of the editorship and publication of the *Beacon*, our youth magazine, to the Seventh Day Baptist Youth Fellow-

ship of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I. We are grateful to God and this interested and talented group for its gracious offer to carry this load. May God's will be done. All correspondence in regard to the *Beacon* should be addressed to Rev. Earl Cruzan, 118 Main St., Westerly, R. I.

It was noted with regret that the active service of committee member, Rev. Eugene Fatato, would terminate with this meeting. We wish God's choicest blessings on him as he takes up the work at Battle Creek.

It was voted that Wayne Maxson be the committee's contact with and reporter to the *Beacon* with the Rev. Rex Zwiebel as alternate.

The meeting was adjourned.

### Youth Week

This is Youth Week as celebrated in many communities over the United States. Some churches will use material sent out by the S.D.B. Board of Christian Education secured from the United Christian Youth Movement, some will use Christian Endeavor material, and others will originate their own. The morning worship service will be conducted by our youth on Sabbath day, Feb. 3, in most of our churches.

Some youth fellowships will have ecumenical or union meetings with other youth with the goal of better inter-church relations and understanding.

Pastor Elmo Randolph reports that the Ministers Council of Milton and Milton Junction is planning a community emphasis of the Youth Week theme, "Called to Responsible Freedom." Their plans call for a Sunday afternoon and evening meeting of all the high school youth, probably in the Milton Seventh Day Baptist Church. The movie, "From Generation to Generation," will be shown as a kick-off for the meetings. After a spaghetti supper (planned and paid for by the Ministers Council) there will be a worship service including the play from the UCYM packet. The guide book, also from the packet, is being purchased for each student.

Our youth are responsible. Let us help keep them that way in a Christian manner.

### National SDBYF

With the beginning of a new calendar year, it is time for many of our youth to renew their membership with the Youth Work Committee as the central committee of the National Seventh Day Baptist Youth Fellowship. The membership costs \$1.00 a year, and each Seventh Day Baptist young person is urged to become a member. The membership assures the receiving of the *Beacon* and helps with the youth field workers' expenses.

### Vocational Opportunities at Farina, Ill.

At a recent meeting of the Farina Seventh Day Baptist congregation, a discussion was held and it was agreed the church should publicize the opportunity in Farina for a dentist (Seventh Day Baptist), the present dentist considering early retirement, and probably would effect his retirement promptly if another dentist would come to this community.

In addition, it was noted that our community and several surrounding communities have only one physician who is kept extremely occupied and a doctor of our own faith could very well locate in Farina and undoubtedly prosper.

It was further noted that most every year there occurs a need for teachers in the local public school system, and that if there are teachers in the denomination who desire to make a change, or to locate more closely to a Seventh Day Baptist church, Farina offers just such an opportunity. Teachers who might be considering such factors are urged to consider Farina. Presently there are two members of the local congregation engaged in the teaching profession.

While on this subject, any Seventh Day Baptist looking for a good town in which to locate, whether professional, merchandising, or farming is urged to consider Farina. The pastor of the Farina Seventh Day Baptist Church is Rev. Addison Appel, and those interested may communicate with him or the church clerk, E. F. Furrow.

## Own and OWM

### A Children's Message

By Mrs. Myra Barber,  
Dodge Center, Minn.

I do not know if the alphabet or the letters are taught in school any more. I wish you would say them with me and stop when I say, "Stop!" Children, do this now and stop after the letter "N."

Maybe you know that there was a time when I used to work on a linotype machine and also used the typewriter a lot. On the keyboard of both, the letters "m" and "n" come close together just as they do when you say the alphabet.

Sometimes in my typing or typesetting I would hit the wrong letter, and on the "copy" there would be the wrong word. Then the proofreader would make a big mark on the paper and the mistake would have to be corrected. Sometimes the boss would get sort of put out because we did not have much time in the print shop and it takes time to correct mistakes.

All of you have toys and articles of which you say, "These are mine. I OWN them." You have pennies and nickels and even half-dollars that are yours, and you can say, "These were given to me," or else that you earned them. You can say maybe with pride, "I own these."

Do you know there are many, many little boys and little girls, and many who are bigger, who have never heard about Jesus and how He loves little children? There is many and many a little boy or girl who is sick and needs medicine. There are many little boys and girls who would like to learn how to read, but who have no one to teach them. There is no one to cure them and no one to tell them about Jesus.

In our denomination we have an organization that we call Our World Mission, or for short, OWM. It has some of the very same letters as OWN, you see. To this organization we send our money — our pennies, our nickels, and dollars. Then the missionaries use the money to help them to tell the little children and their fathers and mothers about Jesus. They help them to learn how to read, and they help those who are sick to have the right medicine and the right care.

And so you see how the letter "N" can be changed to the letter "M" and instead of saying, "This is mine, I OWN this money," we can say, "I am helping the Our World Mission or OWM." Then your money will belong to the whole world and help to bring other boys and girls and other grown-ups to Jesus.

Isn't it funny what a difference one little letter makes in a word or group of words?

Shall we pray for our missionaries in the world and for the people they are telling of Jesus?

WOMEN'S WORK — Mrs. Lawrence W. Marsden

### WORSHIP SERVICE

By this we know love, that He laid down His life for us; and we ought to lay down our lives for the brethren. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech, but in deed and truth. 1 John 16-18.

Rev. Stanton R. Wilson, a missionary at Andong, Korea, where food is very scarce, tells the following story out of his experience.

One day the principal of a primary school, located at the foot of steep Mount Haka, came to me and said, "In my school 175 children are bringing no noon lunches. There is little food in their homes. Daily they get weaker. A few have fainted from hunger. Some can't even make it to school over the mountain passes. And . . ."

Here tears filled his eyes, and mine too — "Mr. Missionary, you've got to help. You've got to!"

In our area the rice crop had failed due to a drought. Two million farmers were short of food, a large share of them near Andong. With Church World Service food we were feeding as many as we could. But there were always more who were hungry.

"You've got to help!" These words echoed and re-echoed in my mind.

The decision to help was made. But on the day we were to bring our first help to these boys and girls, it rained. Someone suggested we go another day.

A wiser one asked, "Do you put off

your lunch just because it is raining?" The point was made. We must go. On went the tarp over the food-laden truck, and we were off.

As we headed for Mount Haka in the rain, we wondered if the children would be able to come to our arranged meeting place seven miles from the school — the closest our truck could approach.

We drove up a creek bed already filled with water. Suddenly our eyes spotted a crowd of children waving and cheering us on. We counted 175 of them standing there in the rain.

Nearby we found a little mud-walled hut with a straw roof, to use for our food distribution. Each child received a two weeks' supply of nutritious cornmeal to take home.

One little boy, so desperately hungry, began to eat his cornmeal just as it was. Could we deny him this? Another little boy — so thin — put his books on top of his precious cornmeal, tied it all together with straw rope, and carried it home on his back.

Still another lad, his clothes in rags, wrapped his food in a cloth and carried it on his head. He stopped to say, "Please thank those who sent this. We are awfully hungry."

The day began to clear by the time food had been given to all. As we chatted with them, and then waved good-bye, our hearts were cheered by the experience of helping those dreadfully hungry mountain children.

We're glad their principal came insisting, "You've got to help!" We're glad, too, that you young friends in America care enough to share with these hungry children in Korea.

And we're glad to know, for you and them, that Jesus says: "Let the children come to me . . . for to such belongs the kingdom of God" (Mark 10: 14).

The Lord Jesus walked this earth a long time ago — more than 1,000,000,000 minutes ago. Yet by His Spirit, He is still here walking with us — asking us — showing us how He can use us and our gifts to help the needy, and thus build His Kingdom.

## The Christian Endeavor Story

"Christian Endeavor Week, January 28-February 4, is the 49th annual observance of this special emphasis upon the importance of Christian youth in the church, the home, the community, and the world," says Bishop Clyde W. Meadows, D.D., of Chambersburg, Pennsylvania, president of the International Society of Christian Endeavor.

Christian Endeavor, the pioneer Protestant youth movement was organized February 2, 1881, in Williston Congregational Church, Portland, Maine, by the Rev. Francis E. Clark.

"Christian Endeavor is now operating in every continent of the world," reports Bishop Meadows. "Because of its unique position as a world organization it has the unusual privilege of helping to shape the destiny of the world. The millions of Christian Endeavorers around the world have discovered the basis of Christian freedom, happiness, and usefulness in life by accepting Christ as Savior and Lord, living for others, and practicing in everyday experience the Christian Endeavor pledge, which begins 'Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do.'"

Thousands of societies in Protestant churches in North America, with approximately one million members, are included in the International Society of Christian Endeavor. The World's Union counts in its membership three million in more than fifty national or island groups, encompassing eighty denominations. Headquarters for both units are located at 1221 East Broad Street, Columbus 16, Ohio.

### Destroyed Bibles Replaced

Over 3,000 Bibles lost in Louisiana and Texas by victims of Hurricane Carla have been replaced by the American Bible Society. The society offered such replacements through the churches in the stricken areas and by announcements in local newspapers and on radio and television stations. Bibles have been made available in Spanish and French as well as in English.



## LET'S THINK IT OVER

### The Answer to Communism

"The church is neither Western nor Eastern, Aryan nor Slav, capitalist nor proletarian, white nor colored, African nor American. She has a separate realm of her own and should maintain her independence of all worldly fortunes and all the kingdoms of the world." — Charles Malik, former president of the United Nations General Assembly, in an address which highlighted the second general session of the Second National Conference of 5,500 Southern Baptist men.

### Sowing in Fertile Fields

Ours is a reading age, and the demand for tracts, well written, pointed in appeal, and attractively illustrated, is astounding. Churches are making the tract rack a part of their equipment, and earnest Christians are learning to carry tracts in their pockets to improve daily their opportunities of service. Men's hearts and ears are strained for the forgiving word which can only come from the Lord Jesus Christ. One very fine way to spread this good news is through the gospel tract. — American Tract Society.

### Church and State in Spain

The same day Pope John XXIII published his latest encyclical promoting unity among "all those who believe in Christ," two Spanish Protestants appeared for trial at Barcelona on the charge that they "wrote, printed, and edited evangelical literature for the use of the evangelical churches in Spain."

On November 3 a Christian soldier, Jenaro Redero Rieto, was sentenced in Melilla to three years' imprisonment for not kneeling down at mass which he was forced to attend despite his clear statements that he was an evangelical believer.

Two young couples have been denied their civil marriage in Villacarrillo and Villanueva y Geltru. After waiting the entire year, they have little hope of being granted permission for civil marriage.

At the beginning of 1961 there were some 22 closed Protestant churches in Spain with three others being officially closed during the year. These were the Independent Baptist Church in Valencia,

the Presbyterian Church in Alicante, and the Plymouth Brethren Hall in Zaragoza. Five other churches which asked for official government permission to hold services were denied such approval.

Observers both in America and Spain agree that this intolerance is not so much the fault of civil authorities as of the Roman Catholic Church which in the concordat signed between Pope Pius XII and the Spanish government requires that Spanish law be made to harmonize with canon law. This makes it difficult for Spanish authorities to put into practice Article 6 of their "Bill of Rights" which provides that "Nobody shall be molested for his religious beliefs nor for the private worship of his faith." — CNS.

### Word from Victor Hyman Hasday

An article by Victor Hyman Hasday, Sabbathkeeping converted Jew, appeared in this periodical in a late fall issue. It was reported that he was in the Albany, N. Y., Veterans Hospital for a brief stay. Since several inquiries as to his whereabouts have been received we pass on the latest word. For some weeks after his release from the hospital he was a guest in the home of Mr. and Mrs. Joe Bullock at Berlin, N. Y., still bothered with the phlebitis condition in his knee. As of January 15 he was again in the Veterans Hospital.

Mr. Hasday writes that between times in the hospital he was able to go out every week with some of the Schenectady church workers to sing and testify in old folks' homes, jails, and churches. "Many blessings coming and going were enjoyed," he states.

"Spiritually," says Brother Hasday, "this illness has been an asset to my heavenly record — for God has privileged me to lead prepared souls unto salvation as well as to deliver His holy Word to two rabbis, doctors and many other precious souls. Only eternity will reveal any fruits."

### SABBATH SCHOOL LESSON

for February 10, 1962

Christian Family Living

Lesson Scripture: Ex. 20: 12; Mark 7: 9-13; John 19: 25-27.

## NEWS FROM THE CHURCHES

LOST CREEK, W. VA. — On Sabbath day, January 13, an all-day meeting was held at church. The morning was spent in regular worship service. Pastor Davis brought an interesting message for boys and girls using the subject, "Habits are hard to break." He preached on "Top Priority" from the text "Thou shalt have no other gods before me." This inspiring sermon tied in with the Sabbath School lesson and both the sermon and lesson should cause each of us to prayerfully take daily inventory of our lives and be sure we really are putting God first.

At noon dinner was served in the dining room. The afternoon was spent in a church planning conference for our Third Year of Advance, the theme being "Mission to the Unchurched" to be considered was evaluation of our church program, setting goals for 1962, and a calendar for the year's activities.

The meeting, with Pastor Davis in charge, was opened by a short worship service after which the congregation was divided into groups and each group given a topic from which to develop goals for the year.

A number of worth-while goals were presented, discussed, and adopted under each of these topics: spiritual, social and recreational, numerical and material, outreach, and service. It is hoped this will be a year of real advance and many of the unchurched will be brought into the fold.

The campaign urging Christians to read the Bible through in 1962 has stimulated many to read the Bible every day and much interest is manifested in this undertaking. We realize it is not all in the reading of God's Word. We must also practice its teachings.

—Correspondent.

LEONARDSVILLE, N. Y. — The Women's Benevolent Society of our church has held seven monthly meetings this year at the homes of our members with an average attendance of 12.

At our annual meeting all officers were elected to succeed themselves and it was voted to continue the "Church Keeper's Committee" to care for the church and to decorate each week if possible.

We had the organ and piano tuned before the Association in June.

As has been our custom, two of our members (Myra and Helen Brown) assisted in the sale of articles made by the blind, held in West Winfield.

At our September meeting a report of the Conference was given by four of our members who attended.

Before Association in June the front room of our parsonage was redecorated. In November Clayton Dutcher (a good neighbor from the Methodist Church) with the help of Chris Schrag offered to do some of the work of redecorating other rooms. They have finished the dining room, kitchen, and some of the hall. No bill was presented. A small fee was given them, however, by our church treasurer to show our appreciation.

Our study theme for this year has been "The Times Are Calling You to Witness."

Although we are only 13 in number our receipts from sale of cards, Sunshine Committee, and dues have made it possible to help with repairs on the parsonage and send flowers and gifts when the occasion arose.

Speaking of our society being a group of 13 in number, reminds me of a quotation I gave in a report some years ago and which seems even more applicable now: "There is a persistence of small groups to set one thinking, and my thoughts go back to the most important religious assembly on record — 13 men, no more. They had a simple meal in Jerusalem but their meeting set a pattern for all subsequent Christian history." In every community there are people who find God best in small groups. Whittier spoke for them when he wrote: "God should be most where man is least."

— Women's Society secretary.

The forefathers of the problem children of this generation did not discuss integrated personality at afternoon club meetings, but they worked at achieving it in their children. They believed that spankings administered on one end would influence the other end and thus foster a properly adjusted personality.



**OUR WORLD MISSION**  
**Statement of the Treasurer, Month of December, 1961**

	Treasurer's		Boards'			Treasurer's		Boards'	
	Dec.	3 Mos.	3 Mos.	3 Mos.		Dec.	3 Mos.	3 Mos.	3 Mos.
Adams Center	\$ 78.00	297.75			Marlboro	135.55	662.21		
Albion	56.60	186.80			Memorial Fund		725.69		
Alfred 1st		751.95	22.50		Middle Island	20.00	61.00		
Alfred 2nd	252.75	545.25			Missionary Society			749.70	
Associations and Groups	52.40	123.97	271.55		Milton	1,269.36	2,312.80	75.00	
Battle Creek	1,162.36	1,576.85	15.00		Milton Junction	10.00	213.00	40.00	
Bay Area Fellow.		172.39			New Auburn	132.14	209.64		
Berlin	324.74	442.25	10.46		North Loup	184.30	189.30		
Boulder		166.01			Nortonville	170.00	491.00	25.00	
Brookfield 1st	162.03	235.03			Old Stone Fort	30.00	30.00		
Brookfield 2nd		51.50			Paint Rock	135.00	135.00		
Buffalo Fellow.	122.00	122.00			Pawcatuck	676.60	1,426.60	120.00	
Chicago	72.50	295.50	125.00		Plainfield	732.50	1,080.23		
Daytona Beach	377.03	507.28	4.24		Richburg	84.50	166.50		
Denver	101.18	344.08			Ritchie	30.00	80.00	41.67	
DeRuyter	200.00	200.00			Riverside	712.80	927.65		
Dodge Center	66.08	187.63	100.00		Roanoke		10.00		
Farina	267.50	306.25			Rockville	31.37	157.23		
Fouke	39.70	39.70			Salem	235.00	435.00		
Hammond		10.00			Salemville	76.15	121.15		
Hebron 1st	37.09	79.09			Schenectady	8.00	35.00		
Hopkinton 1st	270.00	461.00	128.00		Shiloh	1,212.14	2,225.63	110.00	
Hopkinton 2nd	9.50	23.00			Verona	345.78	780.78		
Houston	18.68	18.68			Walworth	52.50	177.50		
Independence	193.25	388.50			Washington	(16.00)			
Individuals	122.00	204.00	134.00		Washington, People's	26.00*	26.00		
Irvington		300.00			Waterford	98.42	249.47		
Little Genesee	93.05	97.80	39.00		White Cloud	78.19	110.53	50.00	
Little Rock	27.30	27.30			Yonah Mountain		26.00		
Los Angeles	127.10	627.10							
Los Angeles Christ's		70.00			Totals	\$10,963.14	\$22,223.57	\$2,061.12	
Lost Creek	300.00	300.00			*Includes \$16.00 previously credited in error to Washington.				

**TREASURER'S DISBURSEMENTS**

Budget:	Non-Budget:
Board of Christian Education	American Bible Society
General Conference	Rev. and Mrs. David Pearson
Ministerial Training	Rev. and Mrs. Paul Osborn
World Fellowship and Service	Church World Service
Historical Society	National Council of Churches
Ministerial Retirement	Little Rock Church
Missionary Society	Salem College
American Sabbath Tract Society	
Trustees of General Conference	Total Non-Budget
Women's Society	Total Received and Disbursed by
	OWM Treasurer
Total Budget	

**SUMMARY**

Current annual budget	\$112,193.00
Amount raised in 3 months	22,223.57
Balance needed in 9 months	\$ 89,969.43
Average per month	9,996.60
Percentage of year elapsed	25%
Percentage of budget raised	19.8%

**GOAL FOR JANUARY**

Total budget for 4 months	\$ 37,397.67
Total raised in 3 months	22,223.57
Balance due in January	\$ 15,174.10

R. A. Maxson,  
 Treasurer.

# The Sabbath Recorder

**OUR NATIONAL HEROES**

Washington was the "Father of his Country"; Lincoln was her most loyal son; Washington brought the United States of America into being; Lincoln made that being immortal; Washington unfurled a new flag among the nations of the world; Lincoln made that flag a mighty power among those nations. Dead they yet speak. The good they did will last through time and on through eternity. And so our Nation has most rightly and fittingly made the birthdays of these, her illustrious sons, legal holidays, to inspire us to a purer, nobler, holier manhood.

Abraham Lincoln, like David of old, was divinely led from obscurity up to the very highest place in the land. Away back there in that little log cabin God and His angels watched over that humble birth and guided that precious life until the hour came and the great Emancipator was called "to set at liberty them that were bound."

Forever may the fires of our hearts keep warm and bright the memory of this noble man who was

"Rich in saving common sense,  
 And as the greatest only are —  
 In his simplicity sublime;  
 Who never sold the truth to serve the hour,  
 Nor paltered with Eternal God for power;  
 Whose life was work, whose language rife  
 With rugged maxims hewn from life;  
 Who never spake against a foe.  
 Let his great example stand  
 Colossal, seen in every land,  
 Till in all lands and through all human story  
 The path of duty be the way to glory."

By George H. Smythe, Jr., in **Holy-Days and Holidays.**