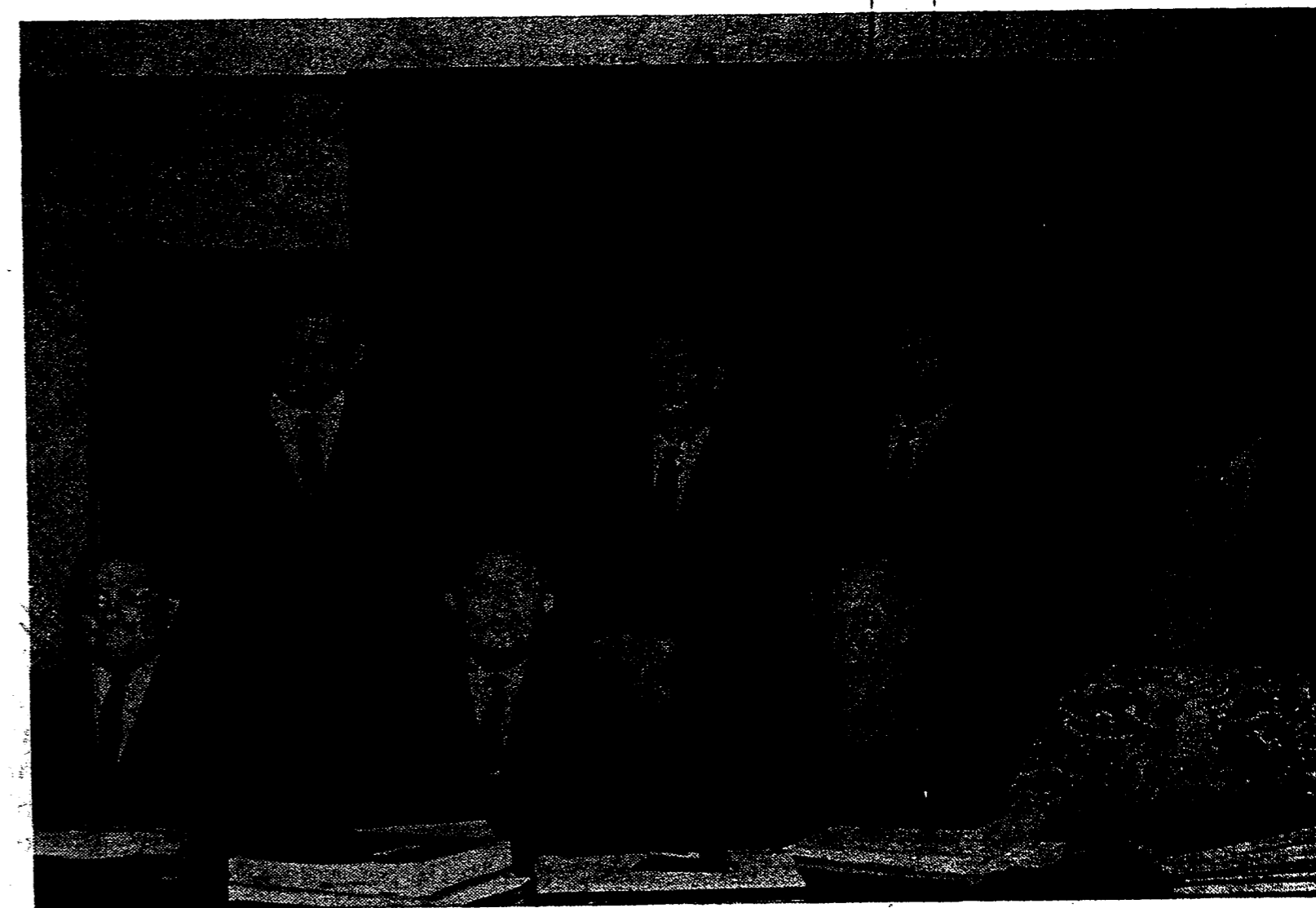


The Sabbath Recorder

**Denominational Planning Committee
Meets at Plainfield, N. J. October 11-14**

Twice each year a group such as this gathers for a three or four-day planning session to develop and correlate the work of Seventh Day Baptists with particular reference to growth in spiritual matters and in numbers in the United States. The committee is composed of the executive secretary of General Conference as chairman, the employed secretaries of the three major boards, Missionary, Tract, Christian Education, and the president of the Women's Board. The president and first vice-president of Conference who are concerned with program for two years are also on the committee. This time the new office of director of evangelism was in attendance.



From left to right, back row: Rev. Leon R. Lawton, Rev. Marion C. Van Horn, Sec. Leon M. Maltby, Sec. Everett T. Harris; Front row: Sec. Rex E. Zwiebel, Ex. Sec. Harley D. Bond, Mrs. R. T. Fetherson, Mrs. Don V. Gray.

Pursuing Higher Education Shiloh Young People

David Ayars, Philip S. Bond, Ronald R. Bond, Jeffrey Harris are students at Salem College, Salem, W. Va.; Gloria Cossaboon, Helene Fuld School of Nursing, Camden, N. J.; George Cruzan, John Cruzan, The Kings College, Briarcliff Manor, N. Y.; David Furniss, Drexel Institute; Anne Harris, Guilford College, Greensboro, N. C.; David Hitchner, Glassboro College; Maurice Davis, Millersville College, Millersville, Pa.; Jean Grosscup, Goldey Beacom; Carol Robinson, nurses' training, St. Petersburg Beach, Fla. More detailed addresses may be secured from the pastor of the church at Shiloh, N. J.

LET'S THINK IT OVER

The Ministry, Profession or Trade?

Dean Samuel H. Miller of Harvard Divinity School recently spoke at the annual dinner of the Church Federation of Greater Chicago. We quote: "As things stand now, the ministry has lost its intellectual rigor and taken on many of the characteristics of trade and business. It no longer elicits the kind of respect a true profession should expect. There is no way to recover professional integrity except by a widening and deepening of the disciplines used in training for the ministry... No one has put the matter more succinctly than Whitehead, who said, 'In the schools of antiquity, philosophers aspired to impart wisdom; in modern colleges (and we might say without injustice in modern seminaries), our humbler aim is to teach subjects.'"

—Hubert C. Noble
in Memo, Sept. 1964.

What the Negroes Want

A Negro Peace Corps official, Samuel Proctor, of Washington spoke at a Southern Baptist Christian Life Conference at Ridgecrest, N. C., on the theme, "Christianity and Race Relations." What the Negroes want now, he said, is to "take our places in American life on the basis of personal merit like every other Tom, Dick, and Harry." He went on to say that Negroes have gone through four stages of development in the last century.

The first he described as a period of "dis-integration." This occurred immediately after slaves were freed.

Proctor said the second phase was imitation. In this period, Negroes copied both good and bad from the white man.

Litigation marked stage three. The legal basis for segregation ended during this time, according to the Peace Corps officer.

The fourth stage, encountered now, is that of "re-integration," he told the 500 conferees.

Marriages

Davis-Randolph.—W. Allen Davis, son of Mr. and Mrs. Percy Davis of Shiloh, N. J., and Nancy E. Randolph, daughter of Mr. and Mrs. David Randolph of Shiloh, were united in marriage at the Shiloh Seventh Day Baptist Church by their pastor, the Rev. Charles H. Bond, on October 3, 1964.
—C. H. B.

Obituaries

Burns.—Isabelle Green, was born at Berlin, N. Y., July 15, 1882, and died at St. Clare's Hospital in Schenectady, N. Y., September 28, 1964, after a lingering illness. She was a loyal member of the Schenectady Seventh Day Baptist Church. She is survived by her husband, Arthur J. Burns, by her sister Matie (Mrs. Joseph Bullock) of Berlin, and by other relatives.

Funeral services were conducted at the Bond Funeral Home in Schenectady by her pastor, the Rev. Lester G. Osborn, assisted by the Rev. Paul L. Maxson of Berlin. Interment was in the Fairview Cemetery at Almont, N. Y.
—L. G. O.

Utter.—Emma Almyra, was born in a log cabin in what is now the city of Waterloo, Iowa, March 12, 1870, and died September 11, 1964.

Her education included two years in the Des Moines Baptist College. She became an accomplished pianist and church organist, for many years was a legal secretary and served as proofreader in the Pacific Press Publishing House in Mountain View, Calif. The last 24 years of her life were spent in affiliation with the Riverside Seventh Day Baptist Church as a member. Being notably tolerant of others with differing beliefs, she had many friends. Her love for the Lord constrained her to be solicitous for the spiritual welfare of others and often induced her to pray that all of her loved ones might come to know Christ as Savior.

She is survived by one son, Douglas Phillips of Long Beach, Calif.; one grandson, Rev. Donald Phillips of Portland, Ore.; four granddaughters, Bonnie Stark of Seattle, Wash.; Frances Smith of Hamilton AFB, Calif.; Lois Russell of Van Nuys, Calif.; and Phyllis Harn-don of Riverside, Calif.; 18 great-grandchildren and four great-great-grandchildren. Funeral services were conducted by her pastor, Alton L. Wheeler, and interment was at Evergreen Cemetery in Riverside.

—A.L.W.

The Sabbath Recorder

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Member of the Associated Church Press

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The Limits of Education

How can one pick a proper heading for the thought that more years of education will not necessarily solve the problem of unemployed young people? The statistics show that joblessness is directly related to education and that there are far less unemployed youth with a good education than with a poor education. For example, one study shows joblessness to be 9.7 per cent for those with fourth grade education and 5.1 per cent for those completing high school.

The solution of problems is not as easy as drawing a simple conclusion from a set of statistics. Patrick Fox, Washington columnist, remarks that there are many other things than more education that enter into this particular problem. The personality, the attitude, and various other qualifications enter into employability of young people. There are notable examples of school dropouts who have later made good. Some current examples are President Johnson and Senator Goldwater. We will agree that ignorance never helped anyone earn a living, but keeping people imprisoned in school for more years does not necessarily give them an education nor ensure that they will get good employment. What is needed in addition to years in school is drive and purpose.

It is at this point that parents, school men, and national planners need to give attention to the most tried, tested, and proven motivating force known to our society: it is Christian commitment; it is to have a sense of allegiance to Christ. This puts drive into life and puts a winning smile on the face. It keeps one from the self-centeredness that characterizes so much of life as we see it. Furthermore, it makes people honest in their dealings, honest in their work.

The problem is only partly solved by noting that true Christianity is the solution to our educational, economic, and social difficulties. We must still devise ways of instilling the motivating force of the indwelling Christ into the young people of our nation. It may not be easy, but everything else will be easy if we succeed. Happiness in our families and our nation will result if we put more preparation, time, and energy into the effort of evangelization of our youth. By evangelization we

mean more than a presentation of Christian ideals; we mean presenting an adequate Christology and theology, the forgiveness of sin, and the possibility of victorious living. If the nation can set up an anti-poverty program with costs running into ten figures, aimed largely at education, the concerned Christians should be impelled to devote their energy and a small fraction of that amount of money to a Gospel program which will motivate our youth — and make missionaries of them.

Regular Baptist

Baptist news stories from both the American and Southern Baptist news services frequently call attention to Baptist groups not affiliated with either. One such news item from ABNS brings the information that the General Association of Regular Baptist Churches, with headquarters in Chicago, had a net increase of 56 churches during the past fiscal year, bringing their total to 1,156 congregations.

Average membership per church is 137. Missionary giving in the 150,000-member denomination totaled \$4,895,291, for a per capita average of \$30.85. Local church expenditures totaled \$11,969,136, and contributions for building expansion were \$3,354,570. Total contributions of \$20,218,997 represent almost a \$1 million increase over last year.

These increases in membership and in total stewardship are almost phenomenal and deserve the attention of those who try to be well-informed about churches of similar faith and polity.

It is necessary to make some careful distinctions in the names of Baptist bodies. The term Regular Baptist is not new; it goes back to colonial times. But this General Association of Regular Baptist Churches is not related to the strictly Calvinistic Baptist churches or to others of similar name. It is a new organization, founded in May 1932 at Chicago. Not one of the seven bodies connected with the Baptist Jubilee Advance, it is nevertheless one which has made rapid advance. Its leaders have felt that it had a special purpose for which it was called into being.

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It grew out of the Baptist Bible Union, organized in 1923, which has been called the John the Baptist of the General Association. It disappeared with the formation of the Association. In the words of Joseph M. Stowell, their historian, the name "is meant to be a mark of distinction between those holding the regular, historic Baptist position and those irregular Baptists who are tainted with Modernism."

For a brief summary of the beliefs and practices of this and other Baptist Conventions or associations read Chapter 12 of Baptist Advance available from the American Sabbath Tract Society for \$3.00.

If the Regular Baptist have a secret of growth that can be appropriated by our denomination we would do well to search out that secret. It may be that in our searching we will come to a fuller realization that we also have what they profess, a scriptural truth that ought to be promoted with greater zeal.

Religious Liberty Conference Held at Washington

Once each year the Baptist Joint Committee on Public Affairs sponsors a three-day Conference on Religious Liberty at Washington following a meeting of the Joint Committee. This is a study in depth of some aspect of religious liberty which may be threatened or may need better definition. It becomes an attempt to crystallize Baptist thought and to send the participants back to their positions of leadership better equipped to exercise that "eternal vigilance" which is the price of liberty. The 1964 conference was held at the Calvary Baptist Church, October 7, 8, 9.

Seventh Day Baptists have only recently joined other Baptists in appointing representatives on the Joint Committee and encouraging attendance at the large, selective Religious Liberty Conference. Several attended last year. This year attorney Clarence Rogers from Salem was the legal member of one of the twelve study groups, each of which dealt with ten thoughtful questions prepared by the staff of the committee. Mr. Rogers will draw together in a future article some of the things discussed which will help our readers to

be well-informed on these important issues. The editor, who was also present at most of the conference, may from time to time make some use of the wealth of material gathered together for and by this conference. The theme this year, "The Meaning of the Free Exercise of Religion," is one which calls for clear thinking. It is particularly vital to those who are concerned with the sometimes-endangered rights of religious minorities, such as Sabbathkeeping groups. The executive director of the Joint Committee, C. Emanuel Carlson, expressed to the editor the thought that a conference like this needs the participation of Seventh Day Baptists.

As a foretaste of the thinking of the conference we quote a news report on the opening, thought-starting message:

WASHINGTON (BP) — A United States congressman, in a prepared speech, told over 200 Baptists gathered here "each generation, in the light of its own experience, must rediscover for itself the meaning of our historic guarantees of liberty embodied in the Constitution."

Rep. Emanuel Celler (D., N. Y.) made the statement in an address for the 8th annual Religious Liberty Conference in its opening session. Celler, at the last minute, was unable to be at the conference. His speech was presented by Stuart Johnson, legal counsel for the House Judiciary Committee.

Celler's speech centered around the "school prayer" controversy. He is chairman of the House Committee on the Judiciary which held hearings earlier this year on proposed constitutional amendments to overturn the Supreme Court decisions barring required religious exercises in the public schools.

The congressman said there was widespread confusion and misunderstanding over the "school prayer" decisions and "also over the vital subject of religious liberty in our time." Emotional reactions stemmed from this misunderstanding but also "because national attention had not been focused for some time on the meaning of religious liberty in our swiftly changing society," he said.

MEMORY TEXT

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.

—John 12: 44,45

Ecumenical Work Camps

The 17-year-old work camp project of the National and World Councils of Churches has been in full swing again this summer with more than 1,000 Christian young people from many nations involved in it, according to the Rev. Frederick Stoerker, director. The 39 overseas camps normally have twenty-five members with the number of Americans limited to four — two men and two women. Camps within the United States are limited to 16 workers each, with overseas students on each team. "U.S. camps reflect a worldwide trend this summer by concentrating on service projects, rather than placing the traditional emphasis on manual labor," said Mr. Stoerker.

Most of the U.S. service projects have undertaken various programs of education, experimentation, and research in areas where civil rights are the overriding current issue, Mr. Stoerker indicated. The camps, which last about four weeks, are international, interracial, and interdenominational.

Three criteria are applied in choosing camp projects, according to Mr. Stoerker. "The work must fill a legitimate need, have an ecumenical dimension, and be related to the ongoing work of the co-operating churches. In other words, it should benefit those for whom it is done, those who come together to do it, and the church at large."

The camps were first organized in 1947 for post-war relief and rehabilitation.

Correction

In an article on Salem College in the September 7 issue some readers may not have gotten the proper comparison in growth between 1953 and 1964. The total enrollment figures are 600 and 1283; the day school, regular student growth is much greater, from 184 (1954 Yearbook) to 1080.

Conference President's Thoughts

THE MORE EXCELLENT WAY

By Mrs. R. T. Fetherston

Summer vacations are over. Many churches have been "evaluating" their summer camping programs. Have you "evaluated" your vacation time?

Now we are adopting church budgets, our committees are outlining plans, and we are filling in dates on our calendars for another busy year.

Where does our Conference theme, "The More Excellent Way," fit in to all of this? The Apostle Paul recognized that when all was said and done unless God's love had been the motivating force, all was said and done in vain. I wonder if we always keep this thought in mind when we plan? This really takes some doing! Of course if care is not taken we can become very legalistic and rigid about the whole thing and defeat our entire purpose. But it does seem imperative that our Christian church activities should always provide opportunity for people to work together in love toward spiritual growth and outreach.

Let us take a Sabbath School class for an example. If you are teaching a class, why are you teaching? Is it because no one else will, and you know someone should, and so you do it? Then the class session is an hour to "get through" week after week and it's always an irksome job to "study" the lesson in preparation. Or do you have a feeling of eagerness to meet each of your class members every week — whether they are children, youth, or adults — because you love them and know that together you are going to think about the meaning of life? Some will have questions, others will have experiences to share as you explore the teachings of the Bible and the life of Christ and together you will come a little closer to an understanding of God and often feel His presence and love. Then you will be anxious to have the best teaching materials and will want to meet other teachers to discover better ways of leading your class in learning expe-

riences. If you are a class member, do you attend from a sense of duty? Or the hour spent together one in which, because the spirit of love is present and active, new insight comes to you through study and discussion, which enables you to live the more abundant life, of which Christ spoke, and to become more acutely aware of God's love and so to grow in love and understanding of all members of the class?

As members come to know and understand one another better they will want to come together for times of fun and fellowship. If social activities are planned just because, "well, we really ought to have a party, I suppose," the spirit of love and understanding surely is lacking. If God's love is truly active in a Sabbath School class new people will be drawn to the group and each new person will be welcomed as an individual with problems and uncertainties like the rest of the members but who is seeking to know more of God's love and who has a unique experience to share in order that all may grow in love. Of course there will be days when it would be easier to stay at home. If one is ill or physically or mentally over-fatigued perhaps a time of rest and personal study and meditation would seem preferable, but such times should be the exception and should be accompanied by a sure knowledge that one will be missed by the group.

Even those who are too far from their own church to participate in its activities no doubt have friends who would welcome opportunities for study and fellowship. Perhaps the activating of such a group will depend on your taking the initiative in Christian love.

Is it possible for every group within the church — Women's Society, Youth Fellowship, Sabbath School classes, boards, committees — all to have this loving spirit at work in every activity? If so, it would seem that this spirit would carry over and go with every individual into his home and his daily activities.

By participating in our church activities we each should learn to know and experience the love of Christ so that His love really dwells within us and motivates us as we strive to walk in the More Excellent Way in our daily contacts with others.

Christ Is The Answer

To the Problems of Race Relations

By Rev. Victor W. Skaggs

A Sermon Given at General Conference

For some months now the title of this sermon and its implications have been before my mind and on my heart. The assignment to this task and the news of the day have combined to make me search devoutly for the guidance of God so that what I have to say might be said on His authority and by His grace. The results of study and prayer may not be startling, but if they clearly delineate the issues involved and call each of us and all of us to act in accordance with Christian faith, they will have served their purpose.

The news of each day is alarming! Perhaps that is a serious understatement. All around the world the unrest of men and women with their lot, economic or political, is evident. Clashes of armed forces in Asia, Cuba, Africa become more and more the concern of all people, and inflammatory acts and words threaten to bring the world to the brink of self-destructive war. Everywhere men are crying to be free, while, at the same time, others strive to gain or maintain the power that sets them above their fellows. Some seek a dictatorship that gives them God-like power over millions. Some seek simply the power to feel superior. Some seek for what they believe to be right. They look to justice without realizing that justice may be two-pronged and may wound as well as heal. Some seek freedom to express themselves, and some seek freedom to choose, and some seek freedom of opportunity. But some, whose freedoms have long been guaranteed, sit back and wonder what the fuss is all about.

That there is a fuss — a tremendous social revolution — and that there is no stopping it is evident both to those who favor it and those who oppose it. In the United States integration and the end to discrimination are not accomplished, but they are coming, and even the most dyed-in-the-wool segregationist knows it and is powerless to do more than delay

it for a little while. Sit-ins, freedom marches, court tests, new laws, new attitudes, new moral standards, riots, deaths, looting and disaster are in the news, but behind them all is the desperate need of one American in ten to find a sense of fulfillment, an opportunity to hope, a handhold to grasp so that he may stand erect among his fellows. Those of us who stand on the outskirts of the difficulty need to be alerted to the fact that this revolution will profoundly affect the nation and the communities in which we live, and even more, those in which our children shall live.

How many times have I heard something like: "But I don't understand! Things were getting better. Progress was being made. Why can't they wait?" And the very word "they" sets the pattern and demonstrates the division of society. The words of one of the deeply concerned and deeply Christian leaders of the colored people may help to startle us out of our naive dreamworld:

"...When you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that Fun-town is closed to colored children, and see the depressed clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son asking in agonizing pathos: Daddy, why do white people treat colored people so mean? when you take a cross-country drive and find it necessary to sleep night

after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading 'white' and 'colored'; when your first name becomes 'nigger' and your middle name becomes 'boy' (however old you are) and your last name becomes 'John,' and when your wife and mother are never given the respected title Mrs.; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of 'nobodiness' — then you will understand why we find it difficult to wait."

These are some of the reasons why we read in the newspapers day after day of incident after incident relating to race. Some of the incidents are peaceful demonstrations against inequality. Some of them make their point and that is the end of it. Some of them are met with violence, and all of them create tension or bring it to the surface. Some of them are violent demonstrations and no more to be condoned than the violence with which peaceful demonstrations are met. Some call for rights that all are guaranteed by law. Some call for the granting of rights that no one has except as he earns them by individual character and achievement. Some are calm; some are angry, some are logical; some are frenzied; but all are urgent in their demand for freedom.

The leaders of this revolution demonstrate the fallacy, so common in this day, of any attempt to say, "This is how the Negro feels." The leaders themselves are different in their hopes and dreams and different in their methods of seeking them just as are the rest of us. But while they are divided as to the methods of obtaining it and the details of its meaning, they are united in demanding freedom: freedom to vote and freedom to live where they will and freedom to work and freedom to be educated and freedom to choose.

This is the situation of our time. Why has it come upon us? Why are we faced

with choices that are no choices? Why must good men oppose each other with fierceness and violence? Why must the country (and the world) be rent into separate groups and taught to hate?

Scholars and pseudo-scholars are writing so-called learned tomes on the subject. Some go back to the evils of slavery and blame our ancestors for our troubles. Those with keener insight trace the difficulties from that time through the years of complacent self-delusion and no progress for a mounting number of those whose color is darker than that of the majority. A few prod deeply into the population explosion and see in it the source of the urgency of the problem. But deep within all searching, and without limiting reference to the time of slavery or to the present, there is one reason for our difficulties: It relates to economics, to vague and ignorant fears, to education and all phases of life; but the answer is one, and it is theological. I find it most clearly expressed in the words of Sir William Temple:

When we open our eyes as babies we see the world stretching out around us; we are in the middle of it... I am the center of the world I see; where the horizon is depends on where I stand. Now just the same thing is true at first of our mental and spiritual vision... So each of us takes his place in the center of his own world. But I am not the center of the world, or the standard of reference as between good and bad; I am not, and God is. In other words, from the beginning I put myself in God's place. This is my original sin. I was doing it before I could speak, and everyone else has been doing it from early infancy. (Quoted from *Race and the Religious Tradition*, by Robert Gordis).

This is the root of selfishness. This is the root of prejudice. This is that which makes us rebel against social change. What is right in our eyes is that which makes the world and especially our corner of it safe and conducive to the well-being of us and others like us. And when the stranger enters in, he who has the same basic desire to find in his corner of the world a place which is safe and conducive to his well-being and the well-being of others like him, the results are tragic.

If we face these problems in any realistic attempt to discover the answer in Jesus

(continued on page 13)

SEVENTH DAY BAPTISTS AND OUR CONTEMPORARY WORLD

Why do we need to apply our Statement of Belief to a Contemporary World? Is not "that old-time religion" a sufficient faith for today? Or could it be that it needs to be expressed in terms of today's needs and problems? Are we ever guilty of irrelevance? Have we ever allowed our faith to become an escape mechanism into which we retreat, to keep from facing up to the almost overwhelming problems our day?

What are some of these overwhelming problems?

China's seven hundred million people dominated by a secularistic concept of society, causes thinking people of the West much concern;
 Russia's leadership, committed to an atheistic concept of life, makes communism a way of life to be feared;
 Primitive nations in Africa, demanding freedom but so slow in developing the skills and moral qualities that make for freedom, challenge the Christian Church as well as western nations;
 Nations, including our own having, at their command armaments that are able to bring about total destruction; brain-washing techniques perfected which are able to suppress the mind and the will; mounting racial tensions; the increase of crime in our cities; the threatened population explosion that has been called "the greatest danger to mankind next to nuclear war."

Aren't these enough problems to test our faith to the limit? Will an easy-going, "escapist" faith be able to meet the needs of our day?

And so, we are calling upon the laity as well as the pastors during 1965 to serve as "missioners," to head discussion groups, to pray together, to speak when by mutual agreement it seems wise to call for preaching services, but in all things to ask the leading of the Holy Spirit to guide our people to become more conscious of the problems of our day and equally conscious of the spiritual resources at our command.

We have just concluded a year of thinking together about Christ being the answer to all our needs, deepening our personal commitment to Him. And now let us spend a year of both study and action in applying the Christian way, "the more excellent way" to the problems and needs of our contemporary world.

Improved Surgical Facilities at Makapwa Mission

One of the first missionary dwelling places at Makapwa Mission after Miss Joan Clement and Mrs. Beth Severe Burdick arrived there in 1953 was known as the "Beth and Joan Home." In later years this home has been occupied by Dr. and Mrs. Victor Burdick and family. And in recent months it was decided that the Burdicks would move to a larger home next door, left vacant by the return of Miss Sarah Becker to this country. When Miss Joan Clement returns to Malawi early next year she will occupy a part of the house with the Burdick family.

Dr. and Mrs. Burdick wrote on August 25, 1964, "We are turning our attention to the remodeling necessary in our old house so that it can be used for medical purposes. Our old living room will get a better ceiling, wall repairs and repainting to become the new operating room. We have received from a firm in New York a reconditioned operation table that is much better than what we have now — also a new operating light, similar to the one we have." Undesignated gifts from individuals sent directly to Makapwa Mission in considerable amount helped to cover the cost of the operation table (\$495, plus shipping charges).

Dr. Burdick wrote at the same time, "I had thought to turn away all elective

surgery for the month of August because of the moving and shifting around, but didn't and it's been the busiest month we've ever had, with 17 minor and 13 major surgeries so far, with 4 yet to be done in August. Beth (Mrs. Burdick) has been putting in quite a few hours doing the repacking of linens and instruments, sterilizing them, and giving anesthesia on three or four cases."

In a more recent letter (September 11) Mrs. Burdick has added, "We are anxious to get the new surgery facilities set up, and the other things moved into our old house, but work goes so slowly. The remodeling for surgery is nearly finished, so perhaps one of these days we can uncrate the new 'reconditioned' surgery table. This will certainly be a blessing, for the other one doesn't go up or down, and Victor's (Dr. Burdick's) back comes in for some rough treatment bending over so far sometimes."

DEACON GIVEN LICENSE

At the regular quarterly business meeting of the Dodge Center church Sunday, October 4, Deacon Wallace Greene was given a license to preach and to do other pastoral work. At the same meeting his oldest son was given encouragement to do Christian work.

Deacon Greene has long been particularly interested in spreading the Gospel of Jesus wherever he has found opportunity. He is deeply consecrated and he also loves people. In the insurance business in Dodge Center he has many opportunities to speak of Jesus and His love and forgiveness. These opportunities will be made more frequent now, he hopes.

Deacon Greene and his wife, the former Millicent Payne, have five children, a daughter and four sons. He has served the church as deacon for several years. He also is in the choir and is both a Sabbath School and Junior C. E. teacher.

His son Philip recently completed his service in the United States Navy. On his return he expressed his desire to serve the Lord and is a leader among the young people in Dodge Center.

May God's blessing go with both of these loyal members.

—Myra Thorngate Barber.

Each American Can Help

A UNICEF Message for Halloween

It has taken fifteen years — the time span of childhood — for a few boys' and girls' spontaneous project to grow into the world's greatest effort by children to help children. In 1950 an American Sunday School class dedicated the traditional fun of Halloween to aiding less fortunate youths in other parts of the world. Those first UNICEF Trick or Treaters collected \$17.

Similar plans to support the United Nations Children's Fund are under way once again. On October 31, about 3.5 million bright-eyed spooks, witches, and space-men will ring doorbells and carry orange and black collection cartons bearing the symbol of a mother and child. It is estimated that the "treats" of life-saving coins they receive will top \$2 million.

"In keeping with our traditional spirit of goodwill and generosity, each American can help UNICEF to continue its vital work by participating in the Trick or Treat program at Halloween," President Johnson said in a message from the White House, "Mrs. Johnson and I hope that our fellow citizens this year will once again join in bringing the opportunity of a better life to more of the world's children."

Just how many more needy children can be reached and helped will depend, of course, on the generosity of each and every one. Our own children will be doing their share in the fight against illness and malnutrition by providing an opportunity to give badly needed pennies, nickels, and dimes. But before we give, we would do well to ponder the following considerations.

Conditions in the world today can be illustrated in a stark, factual manner by making a few broad statistical comparisons between advanced and underdeveloped countries. Gross national product per capita — \$1,470 against \$130. Doctors per 100,000 population — 110 as compared to 16. Life expectancy — 67 years against 38. Literacy — 96% versus 33%.

The United States has 910 hospital beds per 100,000 population while Burma has 37. The U.S. infant mortality rate

per 1,000 live births is 26, while that of Guatemala is 90. 97% of U.S. children reach age 7, but only 67% do in India. 75% of French children graduate from primary school, and only 7% do in Colombia.

To carry out its vital work among some 750 million children in over 100 underdeveloped countries, UNICEF depends entirely on voluntary contributions. It brings help and hope through more than 500 long-range programs, although its annual budget is equivalent to the amount spent for world armament in forty minutes of one day.

Fortunately, saving young lives does not cost much money. Through UNICEF, a single penny means five large cups of milk, or the vaccine to protect a child from tuberculosis. A nickel dropped into a UNICEF Trick or Treat carton represents enough penicillin to cure two children of yaws, an ugly, crippling disease of tropical sores. In the UNICEF-assisted lands, fifteen cents buys a three months' supply of vitamin capsules for a new mother or child; a quarter provides the antibiotic ointment to save two young victims of trachoma from becoming blind.

Misery, hunger, and disease take no vacation — UNICEF is at work all year 'round. A chance to take part in this great humanitarian venture is given us only once a year, on Halloween, by our own children. Every community in America should proudly participate in furthering the endeavors of the Children's Fund. It is impossible to believe that any could remain indifferent to the plight of needy children.

A young interne in a hospital asked Dr. Mayo what he thought of drinking, and Dr. Mayo replied, "You can get along with a wooden leg but you can't get along with a wooden head . . ."

Louis H. Evans in
Youth Seeks a Master
(Fleming H. Revell Company).

SABBATH SCHOOL LESSON for October 31, 1964

Stewardship of Possessions

Lesson Scripture: 1 Timothy 6: 6-12, 17-19

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Reflections

From September 27 to October 2, Secretary Zwiebel attended the annual meeting of the Committee on Administration and Leadership of the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. The following are reflection from the meeting.

The Committee on Administration and Leadership deals precisely with the subjects listed in its title. This year the committee divided into subcommittees on administration, leadership, and delegates to other work committees of the Division which were meeting at the same time in the same building. My work for three days consisted of participating in the sessions of the Committee on Children's Work, and the rest of the time in plenary and dinner sessions of the Administration and Leadership Committee.

Dr. Ross Snyder, professor in Christian Education in the Chicago Theological Seminary, led us in workshops on relationships of the children's workers with parents, children, and those whom they contact in the course of their teaching work. Dr. Snyder coined the word "witness" giving the added meaning of getting down where persons are as we witness. Every Christian ought to be a "little incarnation," every church school class should be a type of redemptive unit — the church in miniature, workers must be willing to risk, your words must connect to the child's experience, you must accept the role of "image-maker," equip yourself for a ministry of meaning: these are some of the challenging statements presented with vivid illustrations. The leader assigned to all participants the writing of a poem that expressed our feelings after hearing and participating in these wonderful experiences. I humbly present my efforts:

No sensationalism
No show.
Not to be seem of men.
A Christian risk
(Understood, at least in part)
For unselfish reason grasped
For Christendom
Be my portion.
(Reflections to be continued)

Christian Education Sabbath at Denver

By Rev. Albert N. Rogers

Churchmanship, like politics, is the science of the possible. A case in point was Christian Education Sabbath in the Denver Seventh Day Baptist Church.

The Christian Education department of the church decided this year to make camping an integral part of its work, and discontinued the vacation Bible schools which had geography, etc., which seem sufficient. So it was desirable to recognize those who had attended church camp (Rocky Mt. Camp, jointly owned with the Boulder Seventh Day Baptist Church) as well as those who had completed another year in Sabbath School.

Richard Steele, superintendent of the Sabbath School and co-chairman of the camp trustees, Mrs. Doris Widman, Christian Education department chairman, and the Rev. Albert N. Rogers, pastor, signed recognition certificates which were presented to each boy and girl enrolled during the year at the Sabbath service, September 26. Those who joined the church during the year were given special mention. Also mentioned were Miss Sheila Davis, youth delegate to Pre-Con and General Conference, and Robert White, exchange camper to Camp Wakonda, Milton, Wis.

Those who have had "greatness thrust upon them" by being named teachers for for the new quarter were invited to stand in the congregation. These included Mrs. Gordon Thorngate, Mrs. Melvin Stephan, Mrs. Mildred Stevenson, Miss Jean White, and Daryl White, with Mrs. Luther Hansen, Mrs. E. Keith Davis, Mrs. Daryl White, Mrs. F. L. Warren and Gary Cox as assistants, not including adult class teachers. The formation of a new Intermediate class was announced. The sermon of the day dealt with the teaching material of the various classes and the text John 16:7 under the theme "Free to Grow." Teachers who served during the past year were given a public thank-you from the church.

The choice of Youth Fellowship sponsors for the year, and the study session planned for new teachers have had to be postponed for a few weeks due to

crowded schedules. However the Church of Jesus Christ always has unfinished business, and it works always under the double challenge of the ideal and the

The Booth at the Fair

By L. M. Maltby

In the closing days of the first season of the New York World's Fair Seventh Day Baptist hosts and hostesses were again manning the Baptist Booth, taking their turn meeting the people and answering the questions. Our people took this responsibility on a half-day basis from June 16-30. This fall our time of duty was from 9:30 a.m. to 10 p.m. October 11-16.

The co-ordination of the days of service of the volunteers and the securing of passes was again taken care of by Secretary Leon M. Maltby, the Seventh Day Baptist member of the interdenominational Host Committee and the World's Fair Committee of B.J.A. It was possible this time, because of the Eastern Association and the Planning Committee meetings in Plainfield, to have a much wider representation of leaders than before. Those who acted as hosts for one or more days during the last week in addition to the committee member were: Rev. Paul S. Burdick, Waterford, Conn.; Miss Harriet Saunders, New York City; Rev. Victor W. Skaggs, Plainfield, N.J.; Mr. and Mrs. Lloyd Coon, Succasunna, N.J.; Rev. and Mrs. C. Harmon Dickin-son, Plainfield; Rev. Leon R. Lawton, Battle Creek, Mich.; Secretary Rex Zwiebel, Alfred Station, N. Y.; President Doris Fetherston, Battle Creek; Secretary Harley D. Bond, Plainfield; and Rev. Carl Maxson, Kings Park, N. Y.

Serving at the Baptist Booth, which has proven to be one of the most visited booths in the Protestant Pavilion, can be a challenging experience, calling forth one's best in meeting people of like faith, different faith, and no faith. Strange as it may seem, there are some of the latter in a large pavilion sponsored by people of Christian faith. For instance, there was the dark-skinned young man fresh from India teaching classes in an Eastern University. In signing the guest book at the Baptist Booth he mentioned the good

that missionaries had done in his country but he wanted it understood that he had no Christian faith, but was a humanist. But he was drawn to a booth which sets forth a faith that he has seen in operation even though he has turned from it. The people who come on a weekend seem to be from many countries. Probably most of them were Protestants, but quite a few were Roman Catholics or Eastern Orthodox. There was a record attendance at the fair on Sunday, October 11, of 292,000.

When the World's Fair Committee met at the Baptist Building in Washington October 7, four members present evaluated the Baptist Booth to some extent by preliminary study of a survey. The number of visitors has been about twice what was expected. Before the fair opens next spring such changes will be made as are indicated by the survey and are within the financial means of the committee.

Mid-Continent Association Welcomes New Church

By Rev. Albert N. Rogers

The Kansas City Seventh Day Baptist Church was received into the Mid-Continent Association at its annual business meeting held October 4, 1964, with the Denver church. Richard Steele, president, asked the pastors of the Boulder, Denver, North Loup, and Nortonville churches to extend a hand of fellowship to Pastor John A. Conrod and Mrs. Conrod, Deacon Edwin L. Johnson, Russell Johnson, and Philip Burrows who were present representing the new church.

The Rev. Duane L. Davis, North Loup pastor, preached the Sabbath sermon on the theme of the annual session, "Thy will be done." He distinguished between the ideal and the interim will of God for men, observing that God must suffer with His children when they are victims of wrong choices, injustice, or accidents. "Still it is His will that men do their best, trusting God to do His also," he concluded. The Rev. Leroy C. Bass, Nortonville pastor, preached on Sunday afternoon interpreting the divine will for the ages as symbolized in the cross of Christ. A Communion service arranged around tables opened the session on Sabbath eve with

Dr. Erlo E. Sutton, pastor emeritus at Boulder, bringing the meditation.

Greetings from Mrs. R. T. Fetherston, Conference president, were brought by Mrs. Don V. Gray of Milton, Wis. Mrs. Gray spoke on the Sabbath afternoon panel regarding denominational long-range planning, "Mission 65," and the work of the Seventh Day Baptist Women's Society of which she is president. An informal reception in her honor was held at the parsonage following the afternoon session.

The panel discussion, entitled "His will through our service," included a report by Miss Jenny Wells, exchange camper sent to the Pacific Pines Camp near Riverside, Calif., this past summer. Mrs. Vernon Williams of North Loup read a report of the church camp which has been developed by her church, and Duane D. Davis of Boulder spoke on recent improvements made at the Rocky Mt. camp jointly owned by the Boulder and Denver churches. Particular interest was given to reports on the radio evangelism program of the Kansas City church made by Pastor Conrod and Deacon Johnson. The Association has helped finance this work and \$400 was later appropriated by the Executive Committee toward its continuance.

Clare Clement, Ord., Neb., was elected president for the coming year and Mrs. Leona Babcock, North Loup, was re-elected secretary-treasurer. The 1965 session will be held at North Loup.

A budget of \$1,580.33 was adopted by the Association for the coming year, and activities formerly carried on by standing committees were referred to the Executive Committee. Pending changes in the by-laws each member church was requested to name an additional member to serve with the executive body. Considerable discussion of the student aid program took place and the Executive Committee was asked to reconsider its future usefulness. A subcommittee will administer student aid as formerly until this study is made, applications being received by Association officers or Pastor Duane Davis. The vocational work of the Association was referred to a subcommittee made up of

the Nortonville members of the Executive Committee.

Meals were served by Denver adult classes during the meetings as planned by Mrs. Kenneth Crosby, Mrs. Mildred Jeffrey, Mrs. Claude Knox, Mrs. Irwin Randolph, Mrs. Melvin Stephan, Mrs. Robert White and others. Overnight accommodations in Denver and Boulder homes were arranged by Mr. and Mrs. Melvin Stephan and the Rev. Albert N. Rogers, host pastor.

An all-church social conducted by Elno Davis highlighted the Sabbath night program and included a variety of talent offered by old and young. A transcribed Sabbath-closing program was presented by Pastor Bass before the social hour. A Sunday morning youth breakfast was held on Lookout Mt. at the home of Mr. and Mrs. Kenneth Crosby when the Rev. Mynor G. Soper, Boulder pastor, spoke. Special children's programs were also arranged on Sabbath and Sunday afternoons. A service of music and meditation led by the Denver choir and its director Irwin Randolph closed the session Sunday night.

Southern Baptist Challenge

God is trying to tell Southern Baptists to get on with the work of witness and proclamation of the Gospel, Wayne Dehoney, Convention president, told the SBC Executive Committee.

Dehoney concluded three things are necessary before Southern Baptists can move forward as God desires. He said, "We must agonize." He defined this as a spiritual experience of a person on his knees in a heart-searching examination of motives.

"We must mobilize," Dehoney continued. "The professional religionists are not going to win this world to Jesus Christ. We must mobilize the total resources of the denomination—every layman.

"Finally, we must visualize. We must look up and get a fresh new vision of God on his throne," Dehoney said.

There are many roads to hate, but envy is one of the shortest of them all. — Grit.

Christ Is the Answer

(continued from page 7)

Christ then we must first admit our involvement. For we are involved whether we know it or not and whether we like it or not. We are involved! We are involved because we are human beings in the midst of other human beings. We are involved because the lines are drawn and there is no neutrality. We are involved because we are Christian. We are involved because we are prejudiced. I do not say that because some of us are prejudiced. Neither do I say it because I know any among us who are wild-eyed fanatics on the subject. I say it because it is true. The unreasoning hand of prejudice has left its dirty fingerprints on every heart. This is true.

First of all, I must confess that this is true of me. In many ways I have been and am an open-minded moderate, fellowshiping happily with men of several races, enjoying friendship and fellowship across color lines. But my mind is not fully rid of the tensions that race produces in our world, and a skillful analyst could quickly discover roots of race prejudice in my attitudes. I would not have said these words six months ago, for I did not believe them. And I expect that some of you are sitting there saying: "I wouldn't have thought it of him! or Why doesn't he just speak for himself? That's not true of me."

As I stand here today to present Christ as the answer in race relations, I would rather persuade each of you, regardless of the color of your skin, to admit your involvement in prejudice than to do any other single thing, for until we are united by that confession, we cannot even begin to discover and reflect the mind of Jesus Christ.

We stand convicted by Christian conscience. Once we discover our own involvement; once we recognize our inner tensions; once we confess to God our lack of love, our sin, then we are prepared to search for His guidance and to accept the leadership of His Spirit.

(to be continued)



Seated: Rev. Everett T. Harris, who spoke on the theme "Christ is the Answer to Our Spiritual Needs;" Rev. Joseph A. Samuels, worship assistant; and Rev. Clifford W. P. Hansen, Host Pastor in charge of the service.

ITEMS OF INTEREST

Baptist Reporter Goes to Vatican Council

Editor's Note: The third session of Vatican Council II is in session September 14 to November 20 in Rome. W. Barry Garrett, Baptist news correspondent in Washington, D. C., is in Rome to give a Baptist's eye view of the Council. His reports go to Baptist publications in North America and Europe by Baptist Press (BP), Baptist Public Affairs (BPA), and European Baptist Press Service (EBPS).

A person may or may not like what is taking place, but one thing is certain — a terrific struggle is taking place in Catholicism. It is this struggle that we are privileged to observe and report during the next several weeks in Rome.

—Baptist Press

Changes in Eastern Orthodoxy

Great publicity has been given to the action of the Vatican Council which opened the way for bishops in the Roman Church to allow the use of the vernacular in certain parts of the liturgy of the mass. Protestants have been unable to appreciate the reasons given for conducting services in a dead language. The change will remove a barrier as well as make the mass understandable to the far greater numbers.

This emphasis on changes in the Catholic Church has perhaps overshadowed the similar situation in the Eastern branch of the Church, the Greek Orthodox. They, too, have stuck to a dead language, with all their masses being said in Greek. The

Seventeenth Biennial Ecclesiastical Congress of the Greek Orthodox Archdiocese of North and South America (a body of 2 million members) met in Denver, Colo., June 28-July 4. Archbishop Iakovos, Primate of the Church, made the official announcement that, by unanimous decision, a limited use of English will be introduced in the Divine Liturgy and in the Sacraments of the Church. According to this decision, the Epistle and the Gospel may now be read in both Greek and English. The decision, said the announcement, was made partly on behalf of those who had come into the Church from other faiths.

Graham Team Office in Atlanta

A new office for the Billy Graham Team, with a staff of ten, has been opened next to Atlanta's International Airport. It will be the headquarters for research and for about 25 members of the team and associate evangelists. Dr. Graham will continue to maintain his home in North Carolina. The international headquarters of the Billy Graham Association, which is expanding, will remain in Minneapolis where it has been handling business affairs and mail for the past fourteen years.

Popular Testament

The Amplified New Testament (Zondervan) is tremendously popular. There are over 925,000 copies now in print. A new student edition sells for only \$2.95. Part One of the Old Testament, now available, completes the whole Bible in three volumes.

NEWS FROM THE CHURCHES

RICHBURG, N. Y. — Our church has participated well in denominational activities during the summer. Our pastor, Ernest Bee, was director of the Young Adult Pre-Con Retreat in West Virginia. Others attending Conference at Salem were Mrs. Bee, Gertrude Burrows, Robert Stohr, Leda Young, and Fawzia Drake. While the pastor was on vacation the pulpit was supplied by other ministers.

On September 12 the youth class of the Sabbath School sponsored a tureen dinner so that Conference reports could be given in the afternoon. The delegates

told of their particular interests; women's work, youth work, foreign missions, home missions, and vocational work.

Pastor and Mrs. Bee have recently adopted a baby boy, Jeffrey. At the September meeting of the Ladies Aid there was a baby shower which provided their new son with a high chair. The July meeting of the Ladies Aid was a picnic. In August plans were made for money raising projects.

We are happy to report that our church reached our full quota for Our World Mission for the year.

—Correspondent.

WHITE CLOUD, MICH.—On the first Sabbath in September the Rev. Leon Lawton, recently returned from the Jamaica mission field, spoke from our pulpit, giving us an inspirational, practical sermon. After the fellowship luncheon he showed pictures taken among the Jamaican churches, giving us a much clearer understanding of the work there.

The Union Vacation Bible School was held in the elementary school building with a large enrollment. The Rev. Don Sanford was director.

This summer the outside of the church was painted, and the basement had some much needed renovating.

Our college students, Cheryl Cruzan, Davenport Institute, and Mike Mosher, Western State University, and our public school teachers, Minnie Reefman, Muskegon; Earl Babcock, Shelby; George Babcock, Allegan; Orville Babcock, Margaret and Leon Mosher, White Cloud, are all caught up in the activities of the school year.

The Ladies Aid wishes to thank all those who contributed recipes for our cook book. We have the second order of these books and we invite sales at \$1.50 each. Send orders to Mrs. Charles Foster, White Cloud. The Ladies Aid has had a busy year. With making cancer pads for the Red Cross, knitting for the Fremont Foundation Christmas project, tying comforts for families who lose their homes by fire, and, this summer, making a booklet for lone Sabbathkeepers, time has gone rapidly past.

Now we are looking ahead to the ses-

sions of Northern Association, to meet here Oct. 23-24. With Ted Fetherston as president we anticipate a profitable and pleasurable meeting.

—Correspondent.

SHILOH, N. J.—Our sixth annual Church Retreat and Planning Conference has been scheduled for October 16 and 17. The Friday evening will be held at Jersey Oaks Camp with the Mission 65 theme, "This I Believe." Talks will expand the theme: "I believe in God, in Christ, in the Holy Spirit."

Sabbath morning worship, October 17, will be held at the church. The afternoon service at camp starts with informal singing by the Men's Chorus. Again talks will follow the theme in the following: "Sabbath, Church, Evangelism."

A review will be made of the five-year Program for Advance. We will build our church calendar, planning for Mission 65. The retreat concludes with a fellowship supper.

A chili supper was held recently at the parsonage for the Senior Youth Fellowship. The year's activities were planned at this time. Fund raisers include Dime-A-Dip Supper, Spaghetti Supper, Sub Sale.

The Junior High Youth Fellowship has also made plans. The leader of this group has taken some of them to the World's Fair. They have also been to the County Home for singing and worship service. They plan to visit the Washington, D. C., group the first or second week in November.

Again this year the five churches in this vicinity will hold hymn sings. They have voted to secure another Spanish worker next summer for the Puerto Ricans. He works with the farm laborers conducting Bible studies, special programs, and recreational activities.

The Men's Fellowship met at Jersey Oaks Camp to do some needed chores; painting, cutting wood, other odd jobs. Supper followed, and a business meeting was also held. Some major projects need to be carried out at the camp. Committees were appointed for these jobs.

The Shiloh ladies have been invited to attend the meeting of the Marlboro ladies on October 14, 1964.

—Correspondent.

OUR WORLD MISSION
OWM Budget Receipts for September 1964

Treasurer's		Boards'	Treasurer's		Boards'
September	12 Mos.	12 Mos.	September	12 Mos.	12 Mos.
Adams Center	\$ 73.60	\$ 931.06	Memorial Fund..	1,501.83	1,000.00
Albion	117.00	537.05	Metairie	40.00	40.00
Alfred, 1st		5,924.26	Middle Island	18.00	391.00
Alfred, 2nd	185.83	2,307.58	Milton	633.38	9,836.18
Algiers		10.00	Milton Junction	164.50	2,164.50
Associations			New Auburn	62.10	701.19
& Groups		\$ 724.58	North Loup	122.64	1,957.00
Battle Creek	431.33	6,661.52	Nortonville	205.25	1,945.62
Bay Area		551.50	Old Stonefort	20.00	434.10
Berlin		1,264.92	Paint Rock	54.50	314.00
Boulder	51.70	748.11	Pawcatuck	478.75	6,288.80
Brookfield, 1st		415.60	Plainfield	221.50	4,039.16
Brookfield, 2nd		149.00	Richburg	94.00	1,513.45
Buckeye			Ritchie	41.00	383.00
Fellowship		32.00	Riverside	685.78	5,083.40
Buffalo		445.00	Roanoke		110.00
Chicago		1,312.50	Rockville	48.75	621.43
Daytona Beach		1,141.27	Salem		2,350.00
Denver	124.15	1,365.16	Salemville	30.60	336.64
De Ruyter	42.00	483.48	Schenectady		176.60
Dodge Center	68.24	1,498.32	Shiloh		6,825.31
Farina	33.50	516.40	Syracuse		15.00
Fouke		150.72	Texarkana		128.30
Hammond		140.18	Trustees of		
Hebron, 1st	54.00	899.28	Gen. Conf.		101.45
Hopkinton, 1st	153.25	2,749.57	Verona	145.50	1,649.94
Hopkinton, 2nd	8.00	157.88	Walworth	105.00	896.25
Houston		254.76	Washington		480.77
Independence	48.70	1,131.85	Washington		
Individuals		1,688.05	Peoples	15.00	147.00
Irvington		1,950.00	Waterford	88.15	1,621.71
Jackson Center		500.00	White Cloud	45.50	830.86
Kansas City	53.75	635.61	Women's Society		38.00
Little Genesee	114.35	1,515.75	Yonah Mt.		65.00
Little Rock	37.00	408.97			
Los Angeles		3,732.50	Budget Totals	\$5,453.77	\$101,183.61
Los Angeles,			Non-Budget	10.00	\$5,204.35
Christ's		145.00	Total to		
Lost Creek	225.00	1,694.65	Disburse	\$5,463.77	
Marlboro	312.47	3,572.44			

SEPTEMBER DISBURSEMENTS

Board of Christian Education	\$ 385.18
Historical Society	27.21
Ministerial Retirement (Mem. Fund)	584.07
Ministerial Education	429.14
Missionary Society	2,241.00
Tract Society	589.88
Trustees of General Conf.	37.68
Women's Society	104.50
World Fellowship & Service	60.36
General Conference	994.75
Salem College	10.00
Total Disbursements	\$5,463.77

SUMMARY

Total raised Oct. 1, 1963 to Sept. 30, 1964	\$106,387.96
OWM Budget	100,510.00
Raised over Budget	\$ 5,877.96
Gordon L. Sanford, Little Genesee, N. Y., OWM Treasurer	
October 4, 1964.	

The Sabbath Recorder



A Protestant Heritage

Martin Luther is counted as the founder of all the Lutheran churches but he belongs to the world. We all share in the rich heritage that came from his ability to break the temporal power of Rome and thus make possible the religious liberty which is cherished by all Protestants. It is fitting that a monument to the great reformer be raised outside a church in the nation's capital. If we forget the past we fail to understand the present and we compromise the future.