

The Sabbath Recorder

This beautiful fireplace is one of the many parts of the new parsonage that remind us of the many hours of labor that were given to bring about this attractive home. The red stone was brought back from Colorado by one member, and skillfully built into this lovely fireplace by others.

And "so built we the parsonage, for the people had a mind to work," and "the men did their work faithfully."

— Correspondent.

Gospel Message

"Eighty-five per cent of the pulpits of America have lost their emphasis on the keynotes of the Gospel," claims Robert G. Lee, pastor emeritus of the Bellevue Baptist Church in Memphis. He said church members "are being offered a chunk of cloud-bank buttered with the night wind instead of Christianity's vital, life-giving bread."

Marriages

Burridge-Kenyon.—Charles W. Burridge, son of Mr. and Mrs. John B. Burridge of Santa Ana, Calif., and Shirley L. Kenyon, daughter of Mr. and Mrs. Arling Kenyon of Hopkinton, R. I., were united in marriage at the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., by the Rev. Edgar F. Wheeler, on July 5, 1964. They are residing at 671 Mt. Logan Street, Stead AFB, Reno, Nevada.

— E. F. W.

Palmer-DeGroff.—James G. Palmer, son of Mr. and Mrs. Fred Palmer of Alfred Station, N. Y., and Faith L. DeGroff, daughter of Mr. and Mrs. Jerald DeGroff of Kenmore, N. Y., were united in marriage in the Alfred Station Seventh Day Baptist Church, Alfred Station, N. Y., Nov. 28, 1964, by the Rev. Rex E. Zwiebel.

Births

Appel.—A daughter, Vicki Lynne, to Mr. and Mrs. James W. Appel of Milton Junction, Wis., on August 8, 1964.

Brenn.—A son, Michael George, was born to George and Sylvia (Poulin) Brenn of Summit, N. J., on July 11, 1964.

Hoskins.—A daughter, Kathie Lee, to Bob and Janet Hoskins (the former Janet Grieshaber), of Riverside, Calif., on November 1, 1964.

Mayhew.—A daughter, Karen Lynn, to George and Emily (Fogg) Mayhew of Shiloh, N. J., on November 27, 1964.

Obituaries

Davis.—Eva Rogers, daughter of William Henry and Mertilla Gardiner Rogers, was born May 8, 1887, at Plainfield, N. J., and died August 12, 1964, at Muhlenberg Hospital, Plainfield, after a brief illness.

Mrs. Davis has been a lifelong member of the Seventh Day Baptist Church of Christ, Plainfield, having joined by baptism on March 3, 1900. Up until two weeks before her death, it was customary to see her at church worshipping in her favorite pew. She was pianist of the Sabbath School for many years.

She was married to Roland M. Davis on November 9, 1911. To them was born one daughter, Mrs. Helen Keenan of Chatham, N. J., who survives. Others who mourn her passing are a sister, Mrs. Roy Titsworth, three grandchildren, and two great-grandchildren.

The funeral service was conducted by the Rev. Roland Bahnsen, in the absence of the pastor. Internment was in Hillside Cemetery.

— C. H. D.

Green.—Carrie Ann Cornish, daughter of Cyrus and Ella Cornish, was born on Palmiter Hill, near Alfred, N. Y., May 22, 1873, and died at the St. James Mercy Hospital, Hornell, N. Y., Nov. 8, 1964.

On December 24, 1900, she was united in marriage with Melvin H. Green of Alfred. To this union were born three daughters and three sons: Loretta (Mrs. Claude C. Green) of Portville; Leta (Mrs. Richard H. Moore) of Hornell; Irma (Mrs. Paul J. Batrus) of Altoona, Pa.; Gerald C. of Ithaca; Carl L. of Oneonta; and Milton H. of Alfred Station, all of whom survive. She is also survived by a brother, Charles Cornish of Nowata, Oklahoma; eleven grandchildren, and eighteen great-grandchildren. Mr. Green died in October 1960.

Mrs. Green became a member of the Alfred Station Seventh Day Baptist Church by letter from the Wellsville Seventh-day Adventist Church in May 1923. She was active in the Union Industrial Society of the church and in the Alfred Station WCTU as long as health permitted.

Funeral services were conducted at the Alfred Station church Nov. 11, by the Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery.

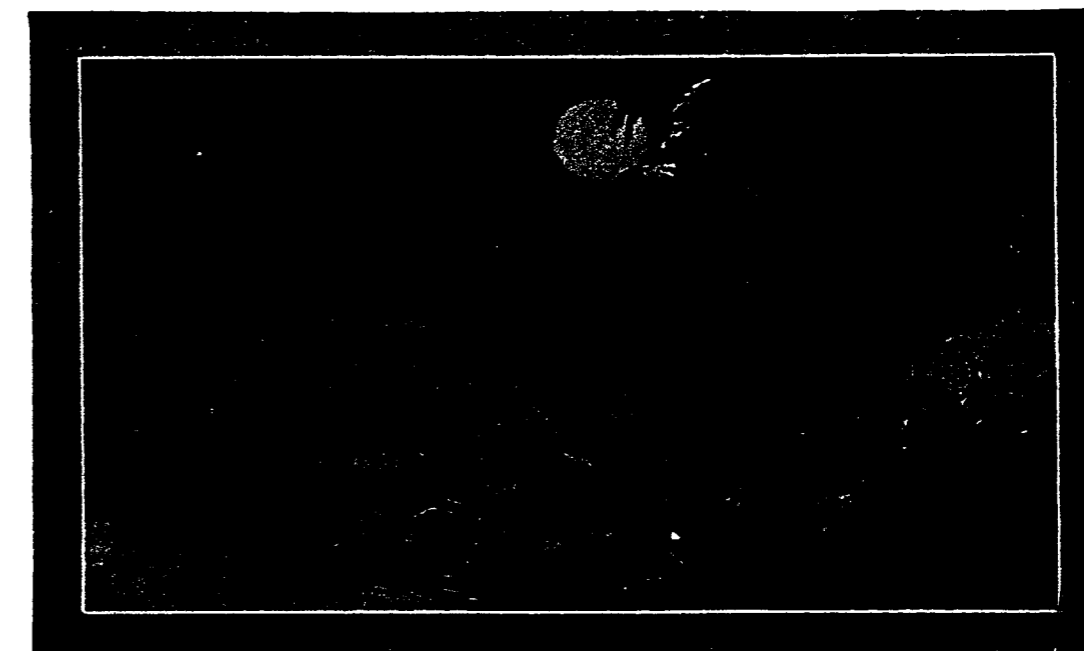
— H. S. W.

Kemper.—Daisy, daughter of Thomas A. and Ellen Davis Lowther, was born April 10, 1879, at Salem, W. Va., and died Nov. 24, 1964, in New York City.

She became a member of the Salem Seventh Day Baptist Church in 1893. Her husband, Tilman Francis Kemper (who died in 1954), was for a time professor of mathematics at Salem College. Her daughter Ruth, a musician, became a performing artist in New York and her mother was a concert manager, helping other musicians as well. The daughter survives.

Funeral services were conducted in New York by the Rev. Victor W. Skaggs of Plainfield, N. J., at the request of Mrs. Kemper made a few days before her death. Burial was in the Moravian Cemetery, Staten Island, N. Y.

— V. W. S.



JESUS CHRIST

By Leigh R. Brewer, 1839-1916

Long years ago o'er Bethlehem's hills
Was seen a wondrous thing;
As shepherds watched their sleeping flocks
They heard the angels sing.
The anthem rolled among the clouds
When earth was hushed and still;
Its notes proclaimed sweet peace on earth,
To all mankind good will:
"Glory to God in the highest,"
The angels' song resounds,
"Glory to God in the highest!"

That song is sung by rich and poor,
Wher-e'er the Christ is known;
'Tis sung in words, and sung in deeds,
Which bind all hearts in one.
Angels are still the choristers,
But we the shepherds are,
To bear the message which they bring,
To those both near and far:
"Glory to God in the highest,"
The angels' song resounds,
"Glory to God in the highest!"

The Sabbath Recorder

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Dandelions in December

We are set to thinking sometimes when we come across the unexpected — like dandelions in December. There may be quite a large part of our country where it would not be strange to see dandelions blooming in December. Here in the East where temperatures had been dropping to the low twenties for several mornings and the Christmas shopping rush was in full swing in the city of Plainfield it was quite a surprise. Coming out of the big block-shaped Post Office building after mailing packages to faraway grandchildren the editor saw on the narrow strip of lawn a brave little yellow flower on a long but prostrate stem turning its face upward from the grass. Now we do not normally get sentimental about dandelions; we spend time in the spring making sure that very few of them raise their heads on our lawn or cast their feathered seeds in the wind. This is different. The golden blossom in winter weather evokes a warm glow in the heart of the busy passerby.

Perhaps at this time of year we are a bit more tender; we are thinking generous thoughts and trying to do more helpful deeds. We observe the same in others. Many people do the unexpected in December — like the broad-leafed weed on the lawn that is normally dormant. Generous giving to children, to charity, and to church becomes us well. Let us foster it.

Musing as we go on our way, we recall something far back in history — an unexpected event which most of the world now celebrates in December. Mary and Joseph taking their slow journey from Nazareth to Bethlehem to meet Herod's tax deadline had reason to expect that an event was near at hand. But what happened on that cold winter night was quite unexpected by the world and the wondering shepherds to whom the word first came. A bit of heaven came to earth and angels in chorus suddenly appeared, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

A new filmstrip program is now being advertised under the intriguing title, "It All Began at Bethlehem." The unexpected happened back there. It must not be treated sentimentally like strange things in the natural realm — dandelions in December. What began in Bethlehem was

a human life, to be sure, and the pains and problems of that birth were not different from others except that there was no room in the inn, no bed and no proper attendant to help the virgin mother. But both Mary and Joseph as well as the shepherds had received heavenly visitors to let them know that God was coming to earth.

It was hard to believe, but it was confirmed by subsequent events and revelations. The unexpected event of Bethlehem has changed all history. Men have found in Christ release from the guilt and power of sin. The glory of the light on the hills was a preface to the Light of the World who now is our Light. "He came to his own," we read, "and his own received him not; but to as many as received him, to them gave he power to become the sons of God."

A Jew was stating the hope of Israel in the familiar expression, "When Messiah comes." His Christian friend made one request: "When He comes won't you ask Him, 'Isn't this the second time You have visited the earth?'"

Dandelions in December are unexpected, but so was the coming of Christ. There are many who have not yet experienced His redeeming grace or a filling with His spirit. Many our hearts be prepared for the unexpected!



Greetings of the Nativity Season

The Sabbath Recorder editor and staff, appreciating all the thoughtful remembrances and good wishes, would like to convey to all readers their sincere wish that all may have a joyous, Christ-centered Christmas and a Happy New Year. We would pledge ourselves to closer draw the bonds of love that unite all who acknowledge that Christ is the Savior of the world.

DECEMBER 21, 1964

When Opportunity Knocks

In Columbus, Ga., 2,000 volunteers from 68 churches went out knocking on the doors of 87,420 residents of the city in a religious survey. As a result great opportunities are knocking at the doors of the churches — if the tabulated results are taken as opportunities.

It was found that 17,000 above nine years of age are without church membership and another 17,000 admit that they are inactive members. Approximately half of the 16,500 children under nine are not active in any church program. Narrowing the figures down to Baptists, the survey tabulated 16,210 active members of local Baptist churches. There were 4,670 inactive local Baptist members and 3,440 nonresident Baptists. Of those not members of any church, 9,650 stated they preferred Baptist churches.

No survey of a large city would show anything like 9,650 non-church members saying that they preferred the Seventh Day Baptist church. Opportunities like that do not knock at our doors or at the doors of any little-known minority church. But almost every survey is likely to show a few who, unknown to us, have some reason to favor our kind of church. Then, too, there is that large number who have no church preference. They are in need of the Gospel and may be just as good prospects as many of those who glibly prefer the more popular churches. Granted that opportunity does not knock so clearly at the doors of a Sabbathkeeping church, it does knock, and we can hear it if we are really listening. Unfortunately, we are making so much noise with our inner church social and fund-raising activities or drumming up non-evangelistic programs that we cannot hear or respond to the knock at the door. A pastor with only a few years' experience is haunted at night with the knowledge of quite a number of people who have been lost to Christ and the church because he and his members lacked spiritual alertness and depth of interest. How is it in your church? Do you hear? Do you follow through?

The power of enthusiasm does not come from the enthusiasm generated by making everyone a good churchman.

Prayer for the Congo

Perhaps nowhere in the world today is there more trouble than in the African Congo. Rebellions are found in many lands and where or when the next one will break out is uncertain. What seems unbelievable is that there are demonstrations, riots, and violence in so many lands in support of the rebellion and against the United States and Belgium for providing assistance in saving some of the missionaries from slaughter by the blood-thirsty rebels who held them as hostages. It seems to us that no civilized country could do less and that those who have perpetrated the anti-American violence in various countries have been denied the correct information. This is known to be the case in some communist-dominated countries, where there was no mention of the slaughter of innocent white missionaries.

Congo Mission News reports from Leopoldville that Prime Minister Moise Tshombe, a Methodist layman, issued a call to prayer while speaking in one of the Protestant churches of that city. He said:

I would like to invite all the Christians of this country to think of the Congo, this unhappy land whose sons have been fighting and killing one another for the past four years. We shall get nowhere unless there is true and honest reconciliation. We must remember the words of Jesus Christ, "Love one another." There is only one force which can help us and that is the Divine Force. I beg you to pray for the Congo. Our country needs this strength, this Divine Force. And we Christians must be aware of our responsibility because we have a strength which others do not possess.

This is part of the explanation for the unreasoning, unchristian support of the rebels. Somethimes the charge of communism is leveled against demonstrators without clear substantiation. Apparently there is no doubt in this case. Here unfeeling communism throughout the world is showing the most ugly side of its many-sided face. It would wreck and ruin, maim and slaughter — anything to advance the cause of communism and exterminate the Christians. They seem to give little thought to what kind of decent society could be built on the smoldering ashes of hospitals, schools, and selfless missionaries.

We do well to pray that God will somehow intervene to halt this barbarism

MEMORY TEXT

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

— Matthew 1: 18.

not only in troubled Congo but in all the other nations where unprincipled communistic atheism foments its dastardly deeds. The United Nations is a woefully imperfect instrument of peace but even so, an airing of the present Congo situation in that body demanded by the communists ought to be welcomed by all men of high principle. Let us pray for the UN and that full truth may prevail.

Excelling in Committees

If we had a survey of the organization of our local churches it is likely that Seventh Day Baptists would be far ahead of Southern Baptists in the number of committees. We are aware, however, that the count of committees is not necessarily the same as the number of committees that count in the sight of the Lord.

A survey of churches varying in size from 125 to 3,000 showed that 24.6 per cent had no more than three committees. Another 23.3 per cent had from four to seven; 27.8 per cent had from eight to eleven. In the 3,000-member class 40 per cent had twenty or more.

Committee organization is good if it becomes a means by which the people are put to work in a program that keeps the primary and total mission of the church in sharp focus and if the maintenance of unnecessary machinery does not take the energy that could otherwise be devoted to Bible study and the winning of souls. The Southern Baptists had cause to be concerned about this very thing when they discovered from their survey that the most common committee was the Nominating Committee. Two thirds of the smallest churches had this one if very few others.

Memories of Beginnings at White Cloud, Mich.

By Clifford Branch

It was during the year of 1916 that our church, then known as the Seventh Day Church of God, became interested in the Seventh Day Baptist denomination, through the influence of L. J. Branch, my father's brother, who at that time was associated with the Kellogg Sanitarium at Battle Creek, Mich. While there he had attended the Baptist services on the Sabbath, held in the sanitarium at that time.

As ours was the only active Church of God in Michigan at that time it was felt by many that we would be greatly assisted and encouraged by associating ourselves with this larger denomination, if we could agree on church beliefs. So our pastor, Dr. J. C. Branch, was instructed to contact the Rev. D. Burdett Coon, then pastor of the Seventh Day Baptist Church of Battle Creek, in an effort to learn more of their doctrine and church policy.

After this meeting of the two pastors Elder Coon came to White Cloud and preached to us once or twice, and still later, in the summer of 1917, he came for a series of evangelistic meetings, with the assistance of a male quartet consisting of J. H. Lippincott, W. D. Burdick, C. H. Siedhoff, and D. N. Inglis. They brought a large tent which was used for the services, and two small ones for their private use, one for sleeping and the other for study and quartet rehearsals. The tents were set up on a lot adjoining the main street, in the center of the business section, and the informality of the tent services encouraged people to come in from the street whether they were dressed for the occasion, or not, and the seats were usually filled.

What a spiritual blessing our church received from those meetings, and what a wonderful help the male quartet was to the nightly messages given by evangelist Coon. In my mind's eye I can still see him as he stood with folded arms each evening, listening to the quartet as they sang those old favorites from the Towner's

Book, "That Beautiful Land," "Come Spirit, Come," "Ashamed of Jesus," and others. The unshed tears in his eyes spoke volumes.

Not long after the tent meetings closed our entire church membership was taken into the Seventh Day Baptist denomination, but on advice of the committee in charge of the changeover, we continued with our former pastors, namely Mortimer Branch and Dr. J. C. Branch. Later their brother, L. J. Branch, moved from Battle Creek to White Cloud, and helped with church services when needed. These Branch brothers had much to do in organizing and presiding over seventh day churches in southern and central Michigan during their earlier years. E. G. Branch, a younger brother, had served in the Church of God as elder, for many years. My father, Adelbert, was chorister of the same church, and later for us after we became Baptists, for about forty years in all.

Later, Rev. M. B. Kelly became the pastor at the Battle Creek church, and on various trips to White Cloud where he preached at what was then known as the semiannual meeting of the Seventh Day Baptists of Michigan and Ohio, we soon learned to love him and his wife, Fanny, very much. I remember that once they spent their vacation at my father's cottage at Diamond Lake. His sermons were very evangelistic; he was one of the most powerful speakers I ever heard.

Our first pastor having a Seventh Day Baptist background was the Rev. Edgar Van Horn, and it was then that our church began to take on more of the atmosphere of the Baptist denomination. I remember how we appreciated this family of four, Pastor and Mrs. Van Horn, and their two children, Donald and Betty. I also remember that the pastor was very musical, and that our first regular choir began under his supervision, and has continued to the present time.

Pastor Van Horn had a splendid tenor voice, and soon had a male quartet going also, he being our instructor and first tenor. Later both he and Donald took up the study of stringed instruments. The pastor played cello, and Donald played second violin, for by this time my brother,

Ray, had organized a church orchestra. This group played sacred concerts each Sunday night, with Ray as leader.

In time, we came to know Rev. R. B. St. Clair, who was pastor of our church in Detroit. He was a large man, both in stature, and in his relentless efforts in soul-winning, and it was a great loss to our denomination when he died.

Perhaps there are many of us who knew little, if anything, concerning the work of Elder St. Clair that brought about his untimely death. During the summer of 1928 I spent several days in Detroit while my six-year-old daughter, Carol, was in Grace Hospital there, and meeting him at church one Sabbath he invited me to his home. We met on several other occasions. After we became better acquainted he told me he was in charge of a secret Christian League whose members worked with the police in an effort to clean up the drinking and gambling places, brothels, and dives. I told him I thought the rooming house where I was staying might be such a place, as I suspected that there was a bar in the basement. He wanted to come to my room at once and get what information he could, but I was afraid they would find that I "had talked." So it was decided that he would wait until my rent was due, then he would help me find a different room.

When he came after me I let him in the back door and he took notes on the information I was able to give him. Then we left from the front entrance, and on our way out we passed through the room adjoining mine, where they had held a drinking party the night before. This was the most repulsive sight I had ever witnessed, with empty whiskey bottles, filth and disorder. We had to step over the body of one drunk to get out. Elder St. Clair took the address of the place and we left.

After we had found a room Elder St. Clair told me that the information I had given him was much appreciated. But I have thought many times since that but for this information he might be alive today, for a short time later he was found early one morning on the steps of a hospital, badly beaten and unconscious. He

died a few hours later. As far as we knew nothing was ever done about the matter, for the family was so frightened for their own lives than they didn't dare have an investigation made. Another Seventh Day Baptist martyr, perhaps the only one in the 20th century.

409 - 5th St.
Zephyrhills, Fla.



Seventh Day Baptists Sing unto God

Do you have the best of Seventh Day Baptist singers and organists making melody in your home? Do you have relatives and friends who have never heard the 16 selections by 12 groups or individual artists that other people are enjoying so much? There must be many more people who would like to buy for themselves or for gift purposes the sacred album that can bring them all of this good music at just a turn of the dial on the record player. There is still a good supply of long-play records available at the cost price of \$2.75 each. Here is an idea for last minute Christmas shopping or to spend a little extra money that came to you. How about remembering some of your friends and relatives a little later when these religious numbers by people that you know will bring blessing.

Order from the American Sabbath Tract Society, Plainfield, N. J. Albums can be mailed anywhere, in any quantity. When these records are sold it may be possible to produce another album. Let us fill our homes with good music. "Seventh Day Baptists Sing unto God."

Department of Evangelism Faces Its Mission

By the Editor

The fall meeting of the Department of Evangelism of the National Council of Churches, held at the Interchurch Center in New York December 1 and 2, dealt with routine matters of organization and finance and also found itself involved in some extended discussion of its present and future mission. This was the last meeting of the department before it becomes a commission under the Division of Christian Life and Mission in the reorganization structure of the NCC. It is expected that its work will be carried on under what will be called the Department of Parish and Community Life.

The meeting of some 45 members of the Board of Managers, among whom were two Seventh Day Baptist representatives, Leon R. Lawton (first time) and Leon M. Maltby (many times), was different from usual, having fewer project reports (because of the reorganization that is in progress). What seemed destined to be a rather dull day of reports and discussions of relatively unimportant matters as far as evangelism is concerned turned out to be a day of facing some issues in free and open discussion and coming to a much better meeting of minds than at the beginning.

Fear was expressed by some that real evangelism was being lost sight of in some of the recommendations and presentations. In considering the report of the Committee on the Church and the Jewish People, for example, it appeared that the committee was recommending little more than top-level consultations with Jewish leaders and was not preserving the purpose of the committee of finding ways to bring Christ to the Jews. Consultations already held seemed to indicate that Jewish leaders were reluctant to enter into dialogue until Christians changed some interpretations of Old Testament passages, reorganized their audiovisual aids and desisted from attempting to win individual Jews to the Christian faith. Some members of the board voiced the opinion that if our aim with respect to the Jews was unity rather than evan-

gelism the committee should be dropped and another formed in the division dealing with ecumenical relations. Further discussion clarified the evangelistic purpose.

The order of the day for the evening meeting was explanation and discussion of the structure of the reorganized National Council in relation to the work of the Department of Evangelism. The nature and course of the two and one quarter hour discussion could not have been predicted. Presiding was the chairman of the Board of Managers, Dr. John Oliver Nelson (Church of the Brethren), who gave a clear account of the way the new structure of the Division of Christian Life and Mission came into being. Present also to sum up the discussion was Dr. John L. Regier, head of the new Division, and Dr. Jitsuo Morikawa, representative of the Planning Committee which worked out the tentative relations between the various groups being absorbed in the larger division.

Dr. Morikawa ably presented the ideology of every part of the NCC having evangelistic purpose and mission. He felt that it was presumptuous for the Department of Evangelism to think that it had a mission to the rest of the NCC to preserve evangelism. Dr. Homrighausen, dean of Princeton Seminary, in lengthy remarks also broadened the concept of evangelism to include all teaching. Such remarks brought out attempts to define evangelism in broader terms than platform evangelism. This led some to suggest that if all the work of the NCC is evangelism then we might as well drop this department or commission from the structure at least for a trial period and see if the other departments will actually do the work which this one has fostered through the years. Dr. Gerald Jud, general secretary of the Division of Evangelism of the United Church of Christ remarked that it would be as bad to drop the term evangelism and use some other word as to make the definition of it too narrow.

Dr. Patterson, apparently new in the Department, called the group back to the reality of conversion and a changed focus in life. If conversion is a real experience

our definition of evangelism must be narrow enough to describe this. He maintained that if evangelism is made to cover everything then we lose the reality of conversion. We are the church in this area of making new disciples and evangelism will be washed out if broadened too much, he affirmed. Dr. Howard Moody, pastor of Judson Memorial Church in New York, added to this thought emphasizing that there are individuals and these individuals must be brought to decision.

As the discussion neared its close Dr. Morikawa emphasized that the central aspect of evangelism is to summon men from the world. The Department of Evangelism still has the mission of calling the church to be the church in the matter of this personal confrontation. One participant thoughtfully asked, "Who in the National Council will stress this confrontation if this Department doesn't?" There seemed to be general agreement with this.

Dr. Jon Regier brought the purpose of the Department in the new structure into focus by saying that practically the same group of individuals would be meeting together in the new structure, that they would be doing all that had been done before and several new things but that they would be sitting in a larger group of merged departments with an opportunity to present the aims and purposes of evangelism. The new structure is provisional and it will take time to work out the best relationship and use of personnel.

From the White House

Excerpts from President Johnson's Policy Paper on Education

I believe that every child has the right to as much education as he has the ability to receive. I believe that this right does not end in the lower schools, but goes on through technical and higher education—if the child wants it and can use it.

I want this not only for his sake, but also for our nation's sake. America badly needs educated men and women. And America needs not just more education, but better education.

Nothing matters more to the future of our country. Not our military prepared-

ness—for armed power is worthless if we lack the brain power to build a world of peace. Not our productive economy—for we cannot sustain growth without trained manpower. Not our democratic system of government—for freedom is fragile if citizens are ignorant.

In the next ten years, thirty million boys and girls are going to enter our job force. Unless we act now, two and one-half million of them will not see the inside of a high school; eight million will not finish high school; and too many of our schools and colleges will be jammed like city buses at rush hour. Our youth will suffer a handicap that no amount of time—no amount of money—can remove.

We must act. I pledge now to put education at the head of our work agenda. First, we must broaden and improve the quality of our school base. We will need a minimum of nearly 400,000 new classrooms in our public schools during the next five years to eliminate overcrowding and replace unsatisfactory facilities. We will need over 800,000 new public school teachers in the next five years to keep up with expanding enrollments and to replace those teachers who retire or resign—and we need to increase incentives so that our best people will be attracted to the teaching profession. But most of all we must provide a good education for every boy and girl—no matter where he lives.

Second, we must concentrate our teaching resources in the urban slums and the poor rural areas.

Third, we must expand and enrich our colleges. Our college enrollment is due to double within this decade.

Fourth, we must recognize that education is a lifelong process. In today's world, we cannot neglect the adult's need for schooling to keep up with technology.

Fifth, we must strengthen our state and community systems. We do not intend to forsake our tradition that schools and colleges should be controlled at the local level.

—Lyndon Baines Johnson,
President of the United States.



Christmas Is for Giving

"Who started this idea of giving gifts at Christmas, anyway?" said one impatient father as he reached for his pocketbook. This question brings to mind another one. Has Christmas become a burden to many of us and are we glad when it is over? What a shame to have to admit that this is often true, even in many homes where there is a real longing to honor Christ.

Why is this so? What has happened to us, and can anything be done about it? Perhaps the impatient man with the pocketbook should be reminded that it was God the Father who set the example for giving a gift at Christmastime. He gave His Son, Jesus, to be our Savior. And He did this for love's sake—not because He had to, but because He wanted to—because He wanted to kindle our love in return. Thus Christmas becomes a time for uncalculated giving. We give because God first gave to us.

We need to learn how to give for love's sake. It is an art which can be cultivated and developed. It begins with the motive that underlies the giving of the gift.

No one is happy about receiving a gift which is prompted primarily by the fact that last year that person received one from us and so feels duty-bound to return a gift to us this year. That which makes any heart leap with joy is to receive a gift that is prompted by love—that personalized gift that shows thoughtfulness and care.

God's gift to you and me was "a Babe, wrapped in swaddling clothes, lying in a manger." And what is so wonderful about a baby? If you really ask such a question, you may as well not read this article. All babies are wonderful. They are the recurring miracles of life. The

more we come to know about the processes by which they come to birth, the more we stand in awe at the wonder of it—that the laws of God work so faithfully and in such minute detail.

But there was something very special about this Babe, born of Mary. Not alone the star and the angels sing, but the spiritual significance of His coming. It was "the fulness of time." A mood of expectancy and hope was in the air. This was the Promised One. Simeon, prophesying, cried, "This child is set for the fall and rising again of many in Israel."

And because God gave so generously and lovingly, we ought also to try to give in the same spirit, "not grudgingly or of necessity, for God loveth a cheerful giver," and so do we.

Many churches have kept the custom of bringing a "White Christmas gift" to the altar at Christmastime, a gift wrapped in white, the symbol of our love to God and gratitude for His Son. It is an anonymous gift, given without thought of reward.

We sometimes think of that pointed poem by Edwin Markham:

"And must I keep giving and giving again?"

My selfish, querulous answer ran.

"Oh no," said the angel. His look pierced me through.

"Just give till the Master stops giving to you."

And is there any end to His giving to us? We hope not. And so, there can be no end to our giving. We, too, must give again and again. And this we will do, with joy and gratitude to God.

Present Day Martyrs

With deepest sympathy and heartache Seventh Day Baptists read of the death of Dr. Paul Earle Carlson who died under a hail of bullets from rebel troops in the Congo, just before help arrived. We read with horror the terrible acts of violence inflicted upon missionary hostages—men, women and children—that had been held by the rebels as a way of bargaining for their lives.

One man burst out indignantly, "Why do you send missionaries into such situa-

tions anyway? These people are all savages. Didn't the doctor know he might get killed?" The answer, of course, is: "Yes, he knew." And so do all missionaries know that they may be killed. So do Seventh Day Baptist missionaries know this. And so do we who send them out. Though we fall on our knees in desperate prayer to God that it may not happen to our loved ones, still we know it could happen. This is why our hearts go out in deepest sympathy to Mrs. Carlson and the children and to all other bereaved families of those who die "for Christ's sake."

But to group the African black people together and call them "savages" is a terrible wrong. There are millions of Africans who are ashamed of this treatment of the white missionaries just as there are millions of Christians in this country who are ashamed of the savage actions of those who bomb churches and kill little black children in this country. In the sight of God, is one any worse than the other?

Dr. Paul Carlson was only 36 years old when he died at Stanleville, Congo. He was a surgeon who left a thriving practice and beautiful home near Redondo Beach, Calif. Three years ago (1961) he had gone for a six months' tour with the Protestant Relief Agency. What he saw of the desperate need for help of the very kind he was trained to give, challenged him to offer his services as a medical missionary of the Evangelical Covenant Church of America (Lutheran).

Time Magazine, issue of December 4, 1964, describes Dr. Carlson as a "quiet, self-effacing American medical missionary from Torrance, California.... Carlson symbolized all the white men — and there are many — who want nothing from Africa but a chance to help."

Dr. Carlson's wife and two children had been taken to safety across the Ubangi River to the Central African Republic. But he returned in September to the hospital at Wasolo — "a sudden clearing on the turn of a jungle road 800 miles north-east of Leopoldville... aptly called 'the

End of the World.'" Dr. Carlson felt that he could not desert his patients. Thousands looked to him for medical care.

On one occasion Dr. Carlson had said, "In this century, more people have died for the witness for Christ than died in the early centuries, which we think of as the days of martyrs." And so he foresaw his own death in a very real sense.

The Time article concludes with these words, "If there is ever to be a normal, sane relationship between Black Africa and the White World, they (the Whites) will have to be there (in Africa) and they will have to be accepted. For so life goes," concluding on the same thought expressed so often in Dr. Carlson's letters, "for so life goes."

Russel H. Conwell Defines Mission of the Church

"The mission of the church is to save souls. It is the true and only mission of the church.

"That should be its only thought. The moment any church admits any singer that does not sing to save souls; the moment a church calls a pastor who does not preach to save souls; the moment a church elects a deacon who does not work to save souls; the moment a church gives a supper or entertainment of any kind not for the purpose of saving souls it ceases in so much to be a church to fulfill the magnificent mission God gave it.

"Every concert, every choir service, every preaching service, every Lord's Supper, every agency used in the church must have the great mission plainly before its eye. We are here to save souls of dying sinners. We are here for no other purpose. The mission of the church being so clear, that is the only test of a real church."

Russel H. Conwell and His Work by Burr, (p. 207-208), submitted by Elizabeth Fisher Davis.

"It is so much easier to drift than row against the current that many are willing to change their destinations to accommodate convenience." — Douglas Meador, Matador (Tex.) Tribune.

Council Adjourns With Unfinished Business

By W. Barry Garrett,
Baptist Press Staff Writer

The avowed purpose of Vatican Council II is to renew, reform, or update the church. After four years of preparation and three years of annual sessions of two months each the Catholic Church continues to suffer the birth pains of reformation.

There are many evidences that change has already taken place. Indeed, the Roman Catholic Church can never be the same as it was before the council. Plain honesty tells the cynics to be careful in their skepticism. However, some events also jolt the optimists and demand cool, objective appraisal.

Thus far five final conciliar actions have taken place. They are the constitution on the liturgy, the decrees on communications, ecumenism, and the nature of the church, and the papal proclamation of Mary as the mother of the church. Baptists do well to study these before they react to them. There is more here than medieval history.

Here are some of the problems we face in evaluating the council:

1. The policies of Pope Paul VI.

Pope John XXIII seemed to be aggressive in pushing for an open church, for decentralization, for reform and for wide avenues of approach to other Christians. Pope Paul VI has many people, both in and out of the church, guessing about his direction. The new pope has talked and acted in ways that encourage both the conservatives and the liberals in the church. This may be good policy in maintaining the unity of his massive organization, but it makes it hard for Baptists and Catholics alike to know with certainty the direction he is traveling.

2. The delay on religious liberty.

The contents of the proposed declaration on religious liberty and the enthusiasm of the majority of the bishops for a clear statement are enough to rejoice the heart of any Baptist. But the success of the conservatives in blocking mighty efforts for council action on religious li-

berty leaves one disappointed that reform is so difficult.

Pope Paul VI sided with the delaying tactics of the conservatives, but he assured the liberals that religious liberty would get priority when the council meets in fourth session, probably in 1966.

3. The meaning of "shared power."

Pope Paul told the bishops at the opening of the third session that they should complete the work of Vatican Council I by defining the role of the bishops in the church. They did so and the council decreed that the bishops share in the pope's infallibility and teaching authority in the church.

In spite of this a petition by 1,000 bishops out of 2,400 present could not force a vote on religious liberty. Also after the bishops in council debate could not agree that Mary should be designated "Mother of the Church," the pope used his authority and proclaimed the new title anyway. The bishops were further visibly shaken by the addition of 19 amendments to the decree on the nature of the church without opportunity to discuss them. They would only vote "for" or "against" the amended decree.

The question arises: Does the decree that the bishops are the successors to the apostles mean that the pope's powers are increased or that the bishops will have a larger share in the rule of the church?

4. The move toward Christian unity.

The decree on ecumenism is to be highly praised by all Christians. It is encouraging that the Roman Catholic Church has taken a hard look at its relations to other Christians. Their confessions of guilt for the divisions in the church and their expressions of charity to non-Catholic Christians and churches are commendable.

But their insistence that the Catholic Church is the one true church, that the fullness of truth has been committed to the Catholic Church, and that unity consists in the "return" of the "separated brethren" to the Catholic Church, smacks of an arrogance that will not hasten a

healing of the wounds in the Body of Christ.

On the other hand, the relaxed attitude toward Christians, the overtures for "dialogue," the call for humility, change of heart, and the open door for the working of the Holy Spirit is a refreshing breeze blowing in the church.

The Roman Catholic Church is undergoing great travail of soul. Powerful forces are in determined combat. The liberal spirit is in revolt against the conservative rulers that have dominated the church.

A Testimony from Texas

(Sent to the Tract Society)

Greetings in Him "in whom we live and move and have our being." I have just been reading your tract "Seventh Day Baptists, Their Place in History."

Fifty years ago last July, my wife and I were saved and filled with the Spirit and I was healed. Since then our lovely Lord's love letter has been most marvelous to us. Since the temple veil was rent we have access into His presence every moment and "in Him we live and move and have our being." What a marvelous residence is ours today.

"Study to show yourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15). How it breaks our hearts as we come to realize that so many today are not rightly dividing the Word. I'm so glad we may rely on the Holy Spirit to unfold our precious Lord's love letter. "We are saved by grace, not of works lest any man should boast." The following passages are very helpful: Rom. 3: 19; 8: 3; Gal. 3: 3; 4: 9-11, 21; 5: 2; Eph. 2: 15; Heb. 7: 18, 19; 8: 13; 9: 28; 13: 20, 21; Acts 13: 39.

Surely, none that are in chains of darkness can be released without the power of God in answering prayer, and if I neglect to pray as I should, how terrible! And when I stand before Him, He can't say, "Well done, thou good and faithful servant" (Matt. 25: 21).

In these perilous times, let us pray persistently for a moving of the Spirit.

— E. M. Rice, Hereford, Texas.

Income Tax Ruling

John Littleton, director, tax rulings division of Internal Revenue Service, has made a ruling affecting Southern Baptists (and others) after a three-year study. The Baptists by a resolution in 1961 attempted to get tax-free housing allowances included in Income Tax reporting for a large number of unordained church workers by designating as "commissioned ministers" the unordained staff members of 33,500 churches. It would have eased the tax burden, but it has been ruled out (pending possible appeal). The letter to Porter Routh contains the following paragraphs, which would seem to apply to other denominations also:

The term minister of the gospel as used in section 107 of the 1954 Code means an individual who is duly ordained, commissioned, or licensed to the pastoral ministry by action of a religious body constituting a church or church denomination and invested with the authority to conduct religious worship, to perform sacerdotal functions, and to administer ordinances or sacraments in accordance with the prescribed tenets and practices of such church or church denomination.

In cases where a church or church denomination ordains some ministers of the gospel and licenses or commissions other ministers, in every respect the licensing or commissioning of an individual as a minister of the gospel must establish a status that is the equivalent of ordination and is so recognized by the church. That is, the individual, upon being licensed or commissioned must be invested with the status and authority of an ordained minister, fully qualified to exercise all of the ecclesiastical duties of his denomination.

Social Security Reopened for Ministers

The 88th Congress has provided a third opportunity for ordained and commissioned ministers to elect Social Security coverage as self-employed persons. Public Law #88-650, signed by President Johnson on October 13, provides further opportunity, through April 15, 1965, for the election of Social Security coverage by those who have been in the ministry for two or more years since 1954 and who have not yet filed a Waiver Certificate with the Internal Revenue Service. Those who are now eligible to file a waiver of exemption will receive Social Security coverage beginning with the taxable year 1962. — ABNS.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Gain In Giving

(The following is based on statistics released by the National Council of Churches of Christ in the U.S.A.)

"Per-member giving to foreign missions by 41 Protestant bodies rose from \$2.17 in 1962 to \$2.28 in 1963, a gain of 5.1 per cent. Total contributions of the reporting churches for all purposes was \$2,858,600,845. Of this sum \$550,908,204 (18.57 per cent) was designated for benevolences—home and foreign missions, relief, racial justice, and similar activities.

"The Reformed Church in America led member bodies of the National Council in per-member giving for all purposes for the fifth consecutive year—\$117.58, and in per-member benevolence giving with \$31.13.

"Other members of the NCC among the top ten denominations in per-member giving to all purposes were the Presbyterian Church in the U.S., \$109.46; United Presbyterian in the U.S.A. \$90.46; Moravian Church, Northern Province, \$89.29; Episcopal Church, \$76.20; Christian Churches (Disciples of Christ), \$75.81; United Church of Christ, \$73.12; Church of the Brethren, \$72.06; Lutheran Church in America, \$71.45; and Seventh Day Baptist General Conference, \$69.53."

— Christian Century.

To be among the first ten of the NCC churches in per-member giving is quite a distinction for Seventh Day Baptists, but to be tenth dampens our ardor. When we compare our \$69 to the top per-member giving of \$341 of the Evangelical Free Church, we ought to hide our heads in shame. By the grace of God, we can do better than we do.

Publications Committee

The Publications Committee of the Board of Christian Education has approved of a plan for the second year publication of the new Junior Quarterly, Mrs. Catharine S. Stillman, editor. The topic for the year will be "The Church." The lesson titles are challenging, and we look forward to some interesting studies for our junior youth.

The secretary of the board reported that he is working on a 12-page pamphlet on Leadership Education to be published some time after the first of the year. Suggestions were given to improve it. We believe it will be a very useful tool for teacher training and workers' meetings.

Once again the late arriving of the **Helping Hand** to our churches was under discussion. We trust that the new management of the Recorder Press will see that something is done to remedy this problem.

(Note: The manager states that the new quarterlies were mailed Monday a.m., Dec. 7.)

For our Youth

Workers with youth and youth leaders are always in search of helps for their ministry. Some new resources published by the American Baptists can be secured by ordering from American Baptist bookstores or from their headquarters, Valley Forge, Pa.

Among the new resources are **Bibliography for the Church's Ministry with Youth** (books, films, plays), 20¢; **Let's Talk About Ministry with Youth**, 50¢; **The Church's Ministry with Youth**, Resources for study and worship, \$1.00; **Youth Community Survey**, 25¢; and **Join in a Song**, 45¢.

Christmas is a high point in our Christian year. May your joy be unbounding this year as you commemorate the coming to our earth of the Son of God.

— R. E. Z.

Seventh Day Baptist Students At Alfred University 1964-65

From Alfred, N. Y., Cynthia Butts, Sheryl Butts, John Burdick, Roberta Clarke, Sherman Clarke, Judith Langer, William Langer, John Ogden, Sharon Post; from Alfred Station, N. Y., James Palmer; Westerly, R. I., Wayne Cruzan; Leonardsville, N. Y., Amy Greene; Pebble Beach, Calif., Linda Thorngate; Berlin, N. Y., Althea Greene. Graduate students from Alfred, Stephen Pierce and Lyle Slack. Students at Alfred Agricultural-Technical Institute, Susan Thomas from Alfred, and David Merrian from Scio, N. Y.

A pastor suggests answers
to the troublesome question

Why Does God Allow Tragedies to Happen?

By Leroy Bass

(Continued from last week)

I had a neighbor who worked at the Redstone Arsenal in Huntsville, and one afternoon while driving home from work his car veered to the wrong side of the road and ran head-on into an oncoming truck. He was killed instantly. A young wife and children were left without husband and father. Why it happened we do not know.

Why does God allow tragedies to happen? God allows tragedies to happen in this world because He has allowed Satan to be the temporary ruler of this world.

God does sometimes choose to step in and stop a would-be tragedy from occurring. I feel sure that He has done this for me at least once. Perhaps you also have felt so in your own experience. Sometimes God chooses to step in and perform a special healing after a tragedy occurs. But God usually allows earthly life to go in what we have come to think of as the normal way. Effects follow causes, whether the causes be of God for our good, or Satan for our hurt.

When God does make a special intervention we call it a miracle, and it truly is. We ought to believe in God's miracles for us. But we must not expect that God is going to work a miracle every time something bad happens. We are free to ask God if He will, realizing at the same time we cannot demand God to prove Himself by a miracle.

Neither are we to assume that just because God does not perform a miracle to stop a tragedy that the person, or persons, needing it are less godly than are those who do receive divine intervention. The ones who suffer the more may be more godly, or less godly. We cannot judge the godliness of another by what God does or does not do for him by way of special intervention. However, we may be assured and know that God will give all the comfort that is needed.

God allows tragedies to happen, not because He does not love, not because

He does not care, because He does very, very much care; but He allows these tragedies to happen because He allowed Adam and Eve to live on in a world that came under the rulership of Satan on a temporary basis. This is why I often say that we are not now living the kind of life that God originally planned for us. The good suffer along with those who do not serve God. Disease, pain, and accidents come to the saved and to the unsaved.

We may take real comfort in knowing that Satan's long-term lease on this world is coming to an end before long now. But because it has not yet ended, we cannot expect to go through life without coming in real and close contact with sorrow, tragedies, heartaches, sickness, pain, and death. Jesus never promised this exemption to believers. He did promise to be with us to the very end of time. God cares! "Cast all your care upon him, for he careth for you."

God promises, not freedom from the tribulations of this world, but His peace and presence which enable us to bear up under them. The Christian may rest in God's love no matter what happens. God will shortly take complete control of all earthly things and eventually destroy Satan (see Rev. 20: 7-9). Satan can read our Bible as well as you can, and he knows he is going to be destroyed; therefore his present anger and stirring up strife among the nations is increasing in magnitude. He knows his time is short. Jesus will come again, the righteous dead will be resurrected, and God will "make all things new."

Nevertheless, God will still guide those who seek Him here and now, and give comfort in our darkest hours. May each of us pray in our hearts, "O Father, I know that whatever befalls me in life,

I may rest in the comfort of Thy love and care. Come, Lord Jesus, come. Amen."

If you are one who does not know the living God, and the living Christ, confess your sins to Him, give Him your sinful self, and ask Him to make of you a new, born-again person. Do it now, be baptized, and then joyfully partake of the table of your own Lord at your next opportunity.

Our Servicemen Dodge Center, Minn.

Steven L. Greene SR913-92-92
Company 943 R.T.C.

Great Lakes, Ill. 60088

A/2C David L. Payne 17623266
Box 4394

F. E. Warren A.F.B., Wyoming

A/2C D. C. Lippincott 16846431

Box 2186

93rd C.E.S. Gp.

Castle Air Force Base, California



Unto the Least of These

If our Christmas giving is in accord with the teaching of Christ it will be related to the work of Christ. Our eternal happiness, according to Jesus, is closely related to our Christian generosity. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me," He said. Indians of Chile smile as a representative of the American churches opens a food package. Even the fleecy llama wants to participate. Let us "Share Our Substance."

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—The Lord's Acre project started after Conference was brought to conclusion with an ingathering Sabbath afternoon, November 28. Over \$350 was received. The ingathering followed the regular monthly Meal of Sharing. The money will be used for the parsonage building fund.

The various members gave their experiences in raising the money, the children running errands and assisting in various homes. Adult projects ranged from cooking, setting hair, repair work, crocheting and fancy work to saving nickels and egg money. The well-arranged program ended with the showing of missionary slides from British Guiana.

Sabbath School committees recently named by Superintendent Donald Payne included those for the Christmas program and Vacation Bible School.

The Advent season was ushered in on December 5 when the Revival Choir presented "Song in the Air," and the pastor preached the first of a series of Advent sermons on "Following the Light."

It is planned that the Juniors will go caroling at Christmastime and will return for treats and lunch furnished by the young adults of the Sabbath School.

Our prayer meetings have been dealing with a study of the plagues called down on the Egyptians by Moses. There is also a study of the forces of good and evil.

Sabbath Heritage Day was observed November 21; Stewardship Sabbath on November 28; Bible Sabbath on December 12. We plan to emphasize Christian vocations on December 26.

The Rev. Mynor Soper has tentatively accepted to be our evangelist next spring. Already plans and prayers have been made for these meetings.

Ladies Aid meetings have been held regularly with business plans made and short lessons.

— Correspondent.

SABBATH SCHOOL LESSON for January 2, 1965

The Kingdom Is at Hand

Lesson Scripture: Matthew 3: 1-12

OUR WORLD MISSION
OWM Budget Receipts for November 1964

	Treasurer's		Boards'	Treasurer's		Boards'
	November	2 Mos.	2 Mos.	November	2 Mos.	2 Mos.
Adams Center	\$ 125.00	\$ 125.00		Metairie		
Albion		56.00		Middle Island	23.00	42.00
Alfred, 1st	297.75	1,613.50		Milton	615.18	1,129.18
Alfred Station ..	220.25	220.25		Milton Junction..	81.65	213.90
Algiers				New Auburn	32.07	54.14
Associations &				North Loup		
Groups				Nortonville	156.50	378.00
Battle Creek	342.58	1,098.83	\$ 20.00	Old Stonefort....	19.00	34.00
Bay Area		101.50		Paint Rock		
Berlin	124.25	189.53	81.02	Pawcatuck	478.75	957.50
Boulder	20.70	47.90		Plainfield	398.00	782.16
Brookfield, 1st ..		25.00		Putnam County..		
Brookfield, 2nd..				Richburg	36.00	78.00
Buckeye Fellow-				Ritchie		
ship				Riverside	358.14	358.14
Buffalo				Roanoke		
Chicago		185.00		Rockville	109.71	132.46
Daytona Beach ..	535.00	535.00		Salem	300.00	700.00
Denver	124.15	253.78	25.00	Salemville		39.92
DeRuyter				Schenectady		
Dodge Center	57.70	171.24		Shiloh	1,420.75	1,904.20
Edinburg				Syracuse		
Farina	53.65	53.65		Texarkana		
Fouke	92.50	92.50		Trustees of		
Hammond				Gen. Conf.		
Hebron, 1st	54.00	108.00		Verona	96.00	185.00
Hopkinton, 1st ..	154.60	320.45	5.00	Walworth	40.00	80.00
Hopkinton, 2nd..	10.00	31.50		Washington		25.00
Houston				Washington,		
Independence	47.00	80.00		People's	15.00	30.00
Individuals	20.00	40.00	5.00	Waterford	92.40	217.55
Jackson Center ..				White Cloud ...	122.41	122.41
Kansas City	37.50	103.00		Women's Society		
Little Genesee ..		135.10	5.00	Yonah Mt.		40.00
Little Rock	37.00	74.00				
Los Angeles		520.00		Totals	\$7,271.90	\$15,226.93
Los Angeles,				Non-Budget	127.00	\$423.02
Christ's						
Lost Creek				Total to		
Marlboro	523.71	523.71		Disburse	\$7,398.90	
Memorial Fund...		1,043.93				

The Sabbath Recorder

PRAYER

Prayer is the mightiest force than men can wield;
A power to which Omnipotence doth yield;
A privilege unparalleled, a way
Whereby the Almighty Father can display
His interest in His children's need and care.

Jehovah's storehouse is unlocked by prayer,
And faith doth turn the key. Oh! would that men
Made full proof of this wondrous means, for then
Would mightier blessings on the Church be showered,
Her witness owned, her ministers empowered,
And souls ingathered. Then the Gospel's sound
Would soon be heard to earth's remotest bound.
All things are possible if men but pray,
And if God did but limit to a day,
The time in which He'd note the upward glance,
Or fix the place, or name the circumstance,
When, where, or why petition could be brought,
Methinks His presence would by all be sought.

—Author Unknown

NOVEMBER DISBURSEMENTS

Board of Christian Education	\$ 555.70
S.D.B. Historical Society	33.35
Ministerial Retirement	928.88
Ministerial Education	454.67
Missionary Society	2,910.56
Tract Society	912.56
Trustees of Gen. Conf.	40.22
Women's Society	98.09
World Fellowship & Service	83.87
General Conference	1,254.00
Church World Service	25.00
	<u>\$7,296.90</u>
Disbursements Payable	102.00
Total Disbursements	<u>\$7,398.90</u>

SUMMARY

1964-1965 OWM Budget	\$113,899.00
Receipts for 2 months:	
OWM Treasurer	\$15,226.93
Boards	423.02
	<u>15,649.95</u>
Amount due in 10 months	\$ 98,249.05
Needed per month	\$ 9,824.90
Percentage of budget year elapsed	16.66%
Percentage of budget raised	13.74%

Gordon L. Sanford,
Little Genesee, N. Y.
OWM Treasurer