

## Accessions

Boulder, Colo.

By Profession of faith:

Emma Mae Soper  
Lyle Morgan

Associate Member:

Ray Haller

Daytona Beach, Fla.

By Letter:

Mary G. Carneal (Mrs. Ray)

Paul E. Carneal

Darrell Carneal

Donna Lee Riley (Mrs. James)

## Marriages

**Wilson-Waldron.**—Neil Wilson of Boulder and Lana Waldron, daughter of Mr. and Mrs. Warren Waldron of Boulder, were united in marriage June 6, 1964, in a double ring ceremony in the Boulder Seventh Day Baptist Church, the bride's pastor, Rev. Mynor G. Soper, officiating.

## Obituaries

**Dickinson.**—Alice Randolph (78), daughter of the late David and Jeanett Gilman Randolph, and wife of the late Clarence D. Dickinson, was born on a farm near Shiloh on February 9, 1886, and died on January 7, 1965, after several years of failing health.

Surviving are two sons, the Rev. C. Harmon Dickinson of Plainfield, Melvin R. Dickinson of Jericho; two daughters, Mrs. Melvin Nida of Salem, W. Va., and Mrs. Frank W. McAllister of Cohansey; eleven grandchildren, and a sister, Mrs. Jesse M. Carll of Bridgeton.

She was a member of the Shiloh Seventh Day Baptist Church and was active as long as her health would permit.

Funeral services were held in the Shiloh Seventh Day Baptist Church with her pastor, the Rev. Charles H. Bond, officiating. Burial was in the church cemetery.

— C. H. B.

**Lawhead.**—William C., son of J. L. and Elva Hughes Lawhead, was born in North Hampton, Ohio, Nov. 27, 1894, and died Jan. 2, 1965, at his home in Jackson Center, Ohio.

Mr. Lawhead was the treasurer and a trustee of the Jackson Center Seventh Day Baptist Church.

He was married to Nina Davis, who survives, and they had planned to celebrate their Golden Wedding Anniversary on January 10. Also surviving are three daughters: Mrs. Walter (Dorothy) Helminger; Mrs. Ted (Mary) Stiefel; and Wilda Mae; a son, Robert; 13 grandchildren; 8 great grandchildren; two sisters, Mrs. Bernice Dobie and Mrs. Irma Gibbs; and three brothers, Howard, Joseph, and Huitt.

Funeral services were held in the Van Horn

parlors at Jackson Center, with the Rev. David S. Clarke and the Rev. Rex E. Zwiebel, officiating. Burial was in the Seventh Day Baptist cemetery nearby.

— R. E. Z.

**O'Dell.**—Lewis Elba, son of William Clark and Alice Burdick O'Dell, was born at Alfred Station, N. Y., August 19, 1895, and died at Jones Memorial Hospital, Wells-ville, N. Y., January 17, 1965.

In April 1916, he joined the Seventh Day Baptist Church at Alfred Station, where he had retained his membership.

On July 12, 1916, he has united in marriage with Miss Mida Palmiter of Alfred Station, who survives him. To this union were born a daughter and two sons: Alice, Mrs. Charles Neval, Jr., of Andover; Clifford, who died in childhood; and Kenneth of Canisteo, N. Y. He is also survived by one brother, Carl, of Hornell, N. Y., and twelve grandchildren.

Since his retirement from farming in 1948, he and Mrs. O'Dell had made their home in Andover.

Memorial and committal services were held at the Mulholland Funeral Home, Andover, with the Rev. Hurley S. Warren, officiating. Place of burial: Alfred Rural Cemetery.

— H. S. W.

**Wheeler.**—Herbert N., son of Rev. and Mrs. S. R. Wheeler, was born Sept. 27, 1873, at Pardee, Kan., and died at Boulder, Colo., Dec. 2, 1964.

Mr. Wheeler received higher education degrees from Milton College 1897 and Colorado University 1902 and later an honorary doctor's degree from Milton. He united with the Boulder Seventh Day Baptist Church, which his father founded, and remained a member until his death. He served as supervisor of many of the National Forests of the West and was for many years chief lecturer for the U.S. Forest Service, lecturing throughout the United States and Hawaii.

His wife, the former Felicitas Walther, died in 1955. He is survived by a sister, Mrs. Orville (Clarissa) Rasmussen and by nieces and a nephew. One sister, Mrs. D. M. Andrews, and two brothers, John and Alfred, preceded him in death.

Funeral services with his pastor, Mynor Soper, officiating were held December 5. Interment was in the Green Mountain Cemetery.

— M. G. S.

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# The Sabbath Recorder



# The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration  
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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## A Good Old Age

We do well to consider how to meet the problems and opportunities caused by the population explosion, so called. Let us, however, keep calm as Christians should and not "run scared" because our young married people are having children and our colleges are full. There is another side to the population explosion that calls for constructive thinking as well as how to provide schools for all the children. At the other end of life's spectrum are the elderly people who are increasing about as rapidly in percentage as the youngsters. It is no longer a surprising thing for people to reach a good old age and maintain it for many years. It is the rule rather than the exception. From 1950 to 1960 the total population increased by 19% but the 65-plus population increased by 35%.

The church and society are faced with the challenge of putting content into that expression, "a good old age." Our loved ones, and we ourselves, face the prospect of being old much longer than being young. Will those years be good years? Not unless we give more serious thought to what is really good than we seem to be doing at the present time.

The political panaceas for the care and comfort of the elderly are costly but quite inadequate. The Medicare proposals, for instance, offer a tremendously burdensome hospitalization for all regardless of need, regardless of health insurance already paid for. Such plans will not meet the need and are very wasteful. People cannot be treated as mere statistics and be happy about it. Neither can there be much self-respect maintained when the good and welfare of the aging is tossed over the field in the game of political football played by bureaucrats and legislators.

What do the older people want? Will they be satisfied with advice on how to kill time? No matter how well such programs are dressed up the wrappings soon wear thin. Not many can be happy for long just pretending to be busy or indulging themselves belatedly in the pleasures of youth. Socialization of life stifles creativity, which is the very spark of zestful living.

Here is where the church can come into its own, first by using the continuing vitality of senior members in spreading

the gospel. One of the best ways is to train them in a tract ministry. They want contacts with people. Armed with tracts and instructed in how to approach people they can derive great satisfaction in helping young people find faith and obedience.

The other things that the church can do is to prepare its middle-aged and younger members for the retirement years that lie ahead. The motivation for creative Christian work must be instilled in the hearts before that time when the guillotine of joblessness falls. The insurance people have long since persuaded us of the value of providing old-age security. The church apparently, lacking the profit motive, has not done as well. We have neglected the productive years, failing to challenge enough of our adult people to put first things first.

Our concentration on youth may be partly responsible. But looking back, many of us as leaders must confess that our youth programs have savored of indulgence more than self-sacrifice. We have too long assumed that they were well grounded in the faith. They must have caught the faith from their parents and the church, we reason. We have supposed they were ready to be challenged with social betterment programs, only to find to our sorrow that they lacked the Christian commitment born of vital faith.

Our neglect of fundamental instruction of youth is producing a generation of adults ill equipped to cope with the frustrations of retirement. It is not going to be easy in those middle years to instill faith where faith has not been strong, but it can be done. Nothing is impossible with God. Under the empowering of the Holy Spirit we can prepare our adults for those years to be spent in what is called the older generation.

God's word must be the guide of your desires, and the ground of your expectations in prayer; nor can you expect that He should give a gracious ear to what you say to Him, if you turn a deaf ear to what He says to you.

— Matthew Henry in *The Secret of Communion With God* (Fleming H. Revell Company).

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## MEMORY TEXT

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Romans 8: 38, 39.

## Hypocrites in the Church

There is a little cartoon in a book two-by-fours about small children by Charles M. Schulz and Kenneth Hall. To illustrate how the small child thinks the artist pictures a little boy and girl looking over the top of the church pews and not seeing many people. The boy's puzzlement is expressed in the question, "Where are all the hypocrites? I've always heard that the church is filled with hypocrites."

He has something there. No church is filled with hypocrites—at least not for long. They do not have sufficient incentive to attend regularly. There may be some, but hypocrites don't fill the church; they empty it. You can be sure that if the church is well filled week after week it is mostly by those who have a loyalty for what it stands for. If the church is half empty it may be because there once were a number of hypocrites. But don't jump to any such hasty conclusion; there are other factors. If my church is not full it may be that you and I have not taken seriously the discipleship commission of Jesus (Matt. 28: 19, 20).

## "Gone are the days"

Some of the old familiar songs and poems are receding rapidly into the back-drop of memory on the stage of time. One more expression that is losing its meaning is,

"The plowman homeward plods his weary way

And leaves the world to darkness and to me."

Evidence of this is in the announcement by the U.S. Department of Agriculture that horses and mules will not be counted in this year's census of farms. Pretty much gone are the days of lurching behind the plow firmly gripping its



smooth-worn handles with the lengthened reins looped around your back, dodging the stones or turning under the tough corn stubble. The 25,000,000 work animals are largely replaced with 4.7 million tractors and 2.8 million trucks.

These may be better days but they do not necessarily produce better men. Memories can't always be imparted, but they can be enjoyed by those who worked with horses and had ample time for contemplation in the long hours of work and short periods when the horses had to be rested. Those were quiet days in the open fields where the air was not fouled with exhaust fumes—and hopefully not with profanity, which some men poured into the ears of their dumb animals when things went wrong. They were inspiring days for those who were thinking of higher things than square-faced furrows and upturned sod.

### Real Pockets of Poverty

Oriental cities such as Taipei on Formosa are becoming modern and relatively prosperous but they have their pockets of poverty which are almost beyond the comprehension of Americans whose poverty standards would seem like riches to those people. The following story, furnished by W. W. Reid, tells how something is being done for one such pocket.

Medical, educational, and social services will soon be available to the 476 families living in the Wan Hua district of Taipei, the capital city of Taiwan (Formosa). Called the "squatter" section of Taipei, this pocket of poverty is inhabited mostly by families who moved to the city from rural areas in south Taiwan. Most of the men work as part-time day laborers or as peddlers; and 60 per cent subsist on a monthly per capita income of less than \$4.

Last summer, six students—four from Taiwan Theological College and two from Tunghai University (Christian), Taichung—made a survey of the needs of the Wan Hua district and submitted their findings to Taiwan Christian Service, the Taiwan channel for Church World Service. On the basis of that survey, Taiwan Christian Service has decided to co-operate with

the Taipei Christian Medical Association in developing medical services in the area and initiating recreation program for children, who compose more than half of the area's total population (3,063). The agency plans to secure a trained public nurse to provide health education and limited medical treatment, and two Tunghai graduate social workers for work in the area; to consult with the Presbyterian Church of Formosa in developing a youth recreation program on the grounds of its Wan Hua church; to seek a qualified director of social work; and to continue its daily milk and cracker distribution program there.

### From Our Readers

Editor:

In appreciation of the last issue of the *Recorder*, the February special issue of Feb. 8, 1965, let me say:

So many issues of our magazine, including the special issues, contain no explanation of our stand regarding the Sabbath, that one not of our denomination might read ever so many of them without finding out the reasons why we remain a separate denomination, aloof from others who share the Baptist belief, for instance.

This issue makes this plain in so many ways that it is a joy to read it, for me at least.

Especially commendable are articles by Wm. C. Daland, Rev. Edwin Shaw, and A. H. Lewis, to mention a few.

A good suggestion might be to try to get some more of these articles from the past, in many issues of the present, especially the special ones.

—Paul S. Burdick.

Note: The reading for this special issue has brought to light a number of articles such as Mr. Burdick mentions. At least two of them are already scheduled for reuse.

### Yearbook Now Printed

The printing and binding of the Yearbook involves much checking and numerous delays. Early in the week of February 14 it was assembled, trimmed and made ready for mailing. It is commended to church members for reading and reference.

"We believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the church must promote Christianity throughout the whole world and in all human relationships." — S. D. B. Statement of Belief.

## Evangelism

By Rev. Earl Cruzan

Jesus' last words to His disciples were the words which we think of as the Great Commission, or, if we take it from Luke's account, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

A commission is imperative. You are given a task to do with the expectation that you will carry it out. And the Christian commission is even more than a task to be done—it is a message to be shared, a way of life to be lived, good news to be proclaimed.

The gospel is not our gospel, that is, it is not exclusively ours. It is good news for us. It is the best news that we can ever hope to hear. It is God's good news and is intended for every living soul upon this planet. The gospel tells us that God was not willing to leave us to ourselves and our own destruction. He has provided a way of reconciliation between ourselves and God and between each other. He was reconciling man, who lives in the world, unto Himself. This is good news to us today as it was good news to those of 2,000 years ago. And it is given to us that we may know our own relationship to God and that we might share the joy of it with others. The world needs it today—man was never more lost than today if he does not know God.

It is our responsibility as Christians, as a church, as a part of the Church, to share this good news. Evangelism has often been pigeonholed into a very narrow aspect of the sharing of the good news of Christ. Any sharing of this is evangelism, all the way from a mother teaching her child to the reclaiming of the worst reprobate of society.

Some of us attended the Billy Graham Crusade in Boston and were deeply moved as the numbers went forward for com-

mitment and especially so as a number from our group went forward also. We read of the vast crowds that came to hear him night after night. This is evangelism—but it is only one medium of evangelism. The great commission of evangelism is in the entirety of the Christian life. Such a life must be a sharing.

We can become enthused about an evangelistic crusade, and it may stir us and move us mightily. But if it is to be of any value to us, we must be stirred to an activity for Christ. Our lives must be lived for Him.

Christian churches exist largely because it is difficult to be a Christian alone. There is a sterility to aloneness. Alienation sets us apart, makes us alone in so many ways; reconciliation makes us whole, brings us together again. And this is true whether it be in relationship to God or to any member of the human race.

Remember when Jesus told the disciples that one of those who sat at the Last Supper with Him must betray Him, and, one by one, they asked, "Is it I?" Even Judas felt that he must ask, else his very silence would betray him. The church of Jesus Christ exists for fellowship and whenever there is alienation within the church, each one should ask himself before God, "Is it I who am the cause of this alienation?" If we would do this in humility and sincerity, all rifts would be healed, and the cause of Christ would be the central aim of the church.

Yet how many times we become confused as to the central aim of the church. How often we let ourselves get in the way. It takes deep soul-searching for us to recognize this. We become so wrapped up in ourselves, in our hurt pride, our wounded feelings, our awareness of slights, so absorbed with personalities with whom we may clash because we approach matters a different way, and we expend

so much energy nursing our wounded feelings, displaying our pride, or making an issue of difference which exists in our very nature that we forget the combined goal that is ours of sharing the gospel of Jesus Christ. It takes deep commitment to Christ to ask, "Lord, is it I? Am I letting myself stand in the way of Thy witness upon this earth? Am I more concerned about myself and my feelings, than I am about sharing the gospel of Jesus Christ?"

You may even now be asking: What does this have to do with evangelism? We support missionaries, we are happy when someone is converted. What does all this of which you speak have to do with evangelism? I maintain that this is vital to evangelism. Our relationships with one another either clear the way for others to know the good news that is ours, or they so cloud the whole matter that others may well react: "Well, if that is Christianity, I don't want any."

And this is where we have to start in the field of evangelism. All major plans and programs are limited or enlarged by these very facts. We let ourselves, our own feelings, block the work of the Holy Spirit.

There are those who have felt uncomfortable in the fellowship of our church. By and large, we have the reputation of being a friendly church; and yet somehow we have made some feel unwanted.

I know that there are those among us who immediately react unfavorably to a program that is projected because they think that certain others are in favor of it. Some are inclined to make a great deal of small matters because it seems more important to make a point than it does to share the gospel of Jesus Christ.

We know one another well enough so that we can see many of the weaknesses and failures that we each possess, but do we know one another well enough in Jesus Christ so that we can see through the weaknesses and the failures with a love which joins us together in a common purpose?

I would ask each one of you to ask yourself as did the disciples: Is it I? It is I who am keeping the Holy Spirit

from working to the fullest in and through the church? Am I letting myself stand in the way of evangelism? Am I letting myself be a block to the sharing of the gospel of Jesus Christ?

Remember the words of the Lord Jesus when He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and the unjust."

We should not have any enemies within the church, we should not curse anyone within the brotherhood, we should not speak evil about them. We may have some who despitefully use us, or we may think that we do. Such things should not be within the brotherhood of Christians; yet we sometimes see signs of it.

But what about our response? Do we love those who we think are our enemies; do we speak well of those who don't speak well of us; do we do good to those who we think may hate us; and do we pray for those who make life miserable for us? Or do we retaliate, fight back, make ourselves as miserable to them as they seem to be to us?

God provides for all, both just and unjust. He doesn't single out the unjust and shut him away from the sun, or cause the rain to by-pass him. What about us as Christians, do we take these words of the Lord Jesus seriously? Do we look within the fellowship of the church and our own relationships when we read these words? What do we do about it? Do we strike back an eye for an eye, and a tooth for a tooth, or do we put the forces of love to work, right here within our church? If it doesn't work here, it will never work anywhere else. Search your heart, search your motives! Are you more concerned about yourself than you are about God? This is the launching pad for evangelism. It is love and understanding drawing together in a co-operative effort for Jesus Christ and His Kingdom. We never get off the launching pad if we let ourselves be a malfunctioning

(continued on page 12)

## Words of Yesterday Strangely Applicable Today

Seventy years ago when General Conference met at Plainfield, the pastor, A. H. Lewis, wasted to time in trivialities in his address of welcome but went to the heart of the matter in a discussion of attitudes toward the Bible and the Sabbath that seem as up to date as if spoken in our generation. They are practically the opening words of the 1895-1898 volume of Seventh Day Baptist Anniversaries. The response to the welcome by the president, George H. Utter, was an equally deep message on evangelism, which makes thoughtful reading today (may be reprinted next week).

Since the beginning of our organized life as Seventh Day Baptists in America, 224 years ago, there has been no time when questions of greater importance to ourselves and to the cause of Christ demanded attention, than now. We have held no General Conference which had deeper significance than this — which convenes within five years of the close of a most remarkable century. Culminating influences have carried us into the midst of a transition period more strongly marked in many respects than any which has preceded it. This transition involves the whole world and every important question connected with modern Christian civilization. In arts, sciences, industries, political and social life, morals and religion, changes and developments outstrip each other with bewildering rapidity. Equally do they challenge credulity by their prophecy concerning the future. Investigation, laden with keys, leaves no doors untried. The buried history of forgotten centuries in Egypt, Palestine, and Babylonia, is yielding its treasures to the spade of the excavator, and the interpreter of records and languages long dead. In the far east, China and Japan are in such swift transition, and in such close relations with the rest of the world, that they are already an important factor in every forecast as to what is soon to be.

But the most important consideration for us at this time is the fact that in this wide-spread and fundamental transition the Bible is awarded full share of attention. Criticism, high and low, is doing its best with the Book, with creeds, philosophies and practical issues. . . . We can-

not be indifferent to the fact that the attitude of even the religious world toward the Bible has changed greatly within the past two decades. This fact touches us and our work directly and menacingly. The question now most prominent among the leaders of religious thought in many places, at least, is not **What the Bible teaches**, but **What the Bible is**; in what sense it is an authoritative Book in matters of religious faith and practice. Is it a Book of specific and universal laws, or only a compilation of general principles to be applied according to individual choice and changing circumstances? Under the influence of such ideas and tendencies the core of our denominational faith is assailed, and we must, in some sense reconsider that faith in its relation to this time of transition and re-adjustment. If one wished it otherwise, the wish would be in vain.

The Sabbath question is affected by these prevailing tendencies in a large degree. It has almost entirely changed front within ten years. The present issue is not "What day is the Sabbath?" but, "Is there any Sabbath?" It is not "Does the Bible declare that the seventh day is the Sabbath?" but, "What has the Bible to do with the Sabbath?" The predominant question in most quarters is: "Can we secure a 'Rest-day' by civil law, on non-religious grounds?" Hence the inquiry is emphasized: "What relation do Sabbath-keepers sustain to the 'Civil Rest-day'?" How far does religious liberty demand the recognition of any day not nominated by the civil law?" Such are some of the prevailing tendencies against which we are called to stand in these times of lawlessness and indifferentism.

What shall our attitude be? Welcome all just criticism of the Bible and of our faith. Accept all truth as fast as its credentials are fully established. Stand firmly and calmly by the Bible as the only and final arbiter in religious matters, and as the foundation of our denominational faith. Remain unmoved and assured amid the changes and clamor of the period. Believe more fully and firmly in God, his Word, his Sabbath, and his Son, Jesus Christ; and having done all, to stand.



*A deaconess at her ordination  
lays bare the struggles of faith  
common to many in the following*

## *Statement of Christian Experience*

By Ruth Hunting Parker

The Planfield Seventh Day Baptist Church has been an important part of my life since the time of my earliest memories. My parents had just moved a block away from the church when my own mother, Winnifred Curtis Hunting, died of pneumonia. I had pneumonia, too, but even though I was only five months old, God spared my life. I believe He had a purpose for my life and that today part of that purpose is being fulfilled. He gave me a wonderful second mother, Ida Spicer Hunting, who, with my devoted and consecrated father, Irving Hunting, gave me a happy Christian home and an excellent religious background. I have pleasant memories of Grandpa and Grandma Spicer, with whom we lived only two blocks from the church. Joseph Dennison Spicer was one of our deacons, and I well remember his serving Communion. Sabbath Day was a happy day each week, and I always enjoyed coming to church with my whole family. We never missed a Sabbath when we were able to attend.

When I was thirteen years old, I made a decision for Christ and was baptized along with several others by Pastor James L. Skaggs, who was an important influence in my young life. I joined the church at that time. Keeping the Sabbath was not difficult in these early years. My father never worked on the Sabbath, and it was always a special day at home. Under Pastor A. J. C. Bond our church life was interesting and satisfying. I enjoyed Sabbath School, Christian Endeavor, and singing in the young people's choir Sabbath eve and in the adult choir Sabbath day. Mrs. Nathan Lewis' Joygivers group provided many happy experiences.

My father and mother were nature lovers and taught me to see the glory of God in the whole realm of nature. I can remember my father pointing out the beauty of the lightning, as well as of

the sky, the trees, the wild flowers, the birds, and many other things in nature. My mother taught me the joy of music.

I was fortunate indeed that my father sent me to Alfred, his alma mater. There I continued to have a happy life, with no religious disillusionments, such as many college students have. I joined in the church life there and enjoyed Christian Endeavor, Pastor Ehret's Sabbath School class, teaching a younger class, and singing in the choir.

I prepared to be a high school English teacher and accepted a job on Long Island, 100 miles from home. As I look back on it now, I think it was God's will for me to take the job offered to me at Alfred High School for less money. I don't remember feeling guided to accept the better-paying job, but I do remember the consideration that it was nearer home.

I regret to say that I was not strong enough to meet the test of being on my own, away from a Seventh Day Baptist church and helpful Christian influences. During the next three or four years my interest in religion and in keeping the Sabbath waned, and I went my own way. I became skeptical and unhappy. I did not seek God's guidance in my teaching problems or in my social relationships. As a direct result, I believe, I failed in disciplining the students. When I did get home, I no longer enjoyed church and Sabbath School. My state of mind was not one that I would recommend to any young person facing the same temptations.

All this time the Holy Spirit was seeking to bring me back to God, and my conscience bothered me considerably. The Holy Spirit said to me: "Is this what your Christian training has brought you to? Is this God's plan for your life?" I started attending a Methodist church and singing

in the choir. Pastor Skaggs came out from New York to see me, and his visit had a good influence on me. In February 1936 I went with my Christian landlady to a series of evangelistic services led by a young widow, Mrs. Irene Ihde, a former missionary. She had a beautiful voice and sang as well as preached. She was so radiant and joyful in spite of her sorrow that I rededicated my life to Christ and went forward when the call was given. Whether this was my second rebirth or my first, I have never known, but I do know that my early baptism and church membership helped to restore me to God. Since then I have always been certain that I belong to Christ and have sought His help and guidance increasingly over the years. I knew that God had forgiven my sins and had given me another chance to serve Him.

When I came home to live, I attended church regularly on the Sabbath again. Since I had not succeeded in high school discipline, God led me to prepare for textbook editing, which would utilize my teaching experience and training. At that time office workers were expected to work half a day on the Sabbath. When I applied for a job at Macmillan, I told Mr. Knowlton that I was a Seventh Day Baptist and couldn't work on the Sabbath. The woman I was to work under was the daughter of a former Plainfield minister and knew of Seventh Day Baptists. She put in a good word for me, and I got the job with the privilege of working and being paid on a five-day basis. At the end of three months, Mr. Knowlton was so well satisfied with my work that he said he wouldn't continue to penalize me for my religion, and he raised my salary. I have always felt that I was led by the Holy Spirit to apply for this job, and to get it and keep it ten years without ever working on the Sabbath.

About this time I started tithing, and I have found it to be a great blessing and joy. The Lord has blessed me materially as well as spiritually, but I believe that the spiritual blessings are the most important reward of tithing.

For several years I accompanied my mother on her frequent rounds of visiting

the ill and the shut-ins, and I discovered the joy that comes with helping such people. I also discovered how much I could learn from old and experienced Christians, such as Miss Nancy Randolph. It was my privilege to visit her nearly every Sabbath during her last difficult years and to witness her radiance of spirit in spite of pain and troubles.

At the same time I enjoyed teaching the high school young people in Sabbath School. Before my mother's death I was elected Sabbath School superintendent, and it gave her great satisfaction to see me serving the Lord in that way. I continued as superintendent for nine years.

The Lord gave me strength to bear the death of my beloved father and mother and the loneliness that came with living by myself for seven years and having no close relatives nearby. At that time I appreciated more than ever the love and helpfulness of my fellow church members. And my belief in eternal life was strengthened.

I felt the hand of God when I was enabled to get a better job close to Macmillan, with the American Book Company. Since then, because of the new management at Macmillan, many have lost their jobs or resigned. I was spared such troubles.

I have also felt the hand of God in my marriage to a loving and unselfish husband, without whose helpfulness and co-operation I would not be standing here today. Each morning at breakfast we read the Bible and the Upper Room, thank God for His countless blessings, ask for His forgiveness, and His guidance through the day, pray for our loved ones, for those in special need, for our missionaries, our church and denomination, our pastor and his family, our nation, and world peace, and end with the Lord's Prayer. I believe that this practice of seeking God's will each morning is largely responsible for making our marriage such a happy one. I try also to keep close to God throughout the day, praying on my way to work, at work, on my way home, before meals, and at bedtime. I am

(continued on page 14)

### Dedicated Christian Service

By Rev. Leon R. Lawton,  
Director of Evangelism

Take several young people who have experienced conversion by faith in Christ, who sense His call of complete consecration, who are willing to do His will. . . .

Give them close fellowship with others of like mind, hours of study in and meditation on the Bible, the challenge of proved methods of teaching, the practice with others in singing together, the awareness of the emptiness of life without Christ and God, the vision of a God-given responsibility and task. . . .

Loose them among a good but not truly godly people, to share the enthusiasm of a vital living faith, to speak of truth known in a revealed Word, to love those for whom Christ died, to instruct and train children and young people in the lessons men have learned who have known the Living God, to visit and show concern for the many in our cities and communities who have not known the loving interest of Christians. . . .

Uphold them in vital prayer, in meeting their material needs, in giving encouragement and understanding to their unique and difficult ministry. . . .

And the result? God, time and eternity can only reveal the full impact. But such courage, devotion, and Christlike ministry will not be without a witness of God's provision, adequacy, and special blessing both in the lives of those so involved and the lives of those they may touch.

### Fellowship of Prayer Booklets

A copy of the "Fellowship of Prayer" devotional booklets for 1965 has recently been posted to all pastors and to church clerks in those instances where no resident pastor is listed. These are for individual or group prayer services during the seven weeks of preparation preceding Easter, March 3 — April 18, 1965.

These booklets may be ordered at ten cents per copy from The Pilgrim Press, 14 Beacon St., Boston, Mass. 02108 or

from Eden Publishing House, 1724 Chouteau Ave., St. Louis, Mo. 63103.

"They also Saw Him" is the general theme around which more or less consistently these Lenten devotionals have been organized. "The left-hand pages (of the devotional booklets) were written by Dr. James E. Wagner, vice-president of Ursinus College. The meditational material on the right-hand pages is loosely correlated with the devotionals on the left-hand pages. These quotations are chosen for spiritual and intellectual stimulus, with concern for historical groundings, contemporary relevance, tight logic and spiritual depth.

It is suggested that churches order enough copies to distribute among families that will use these "Christian disciplines."

### The Challenge of Growth

By Loren G. Osborn  
(Editorial in the Pawcatuck Post)

There is a challenge facing us as a church right now and for the future. It matches the challenge of the impressive heritage of former generations of Seventh Day Baptists here in the Westerly church.

The past stands on its own merits and can only be of benefit to us at present if we take courage from it and let it inspire us to work in the present, for the future.

#### Building Challenge

The challenge as it faces us today is perfectly illustrated in the modern, well-appointed "Education" wing that is nearly completed at the rear of our beloved church. It stands as a monument of faith to our forefathers who gave us the foundation to grow on that brought us to the present development. Now it is up to us, the living, breathing, working body of the church to make this monument a stepping stone to a greater future and continued growth.

Let us never forget that we can not do this in our own strength and we must not do it for our own glory and pride. We must use this new facility to its full potential for the increase of Christ's Kingdom in the earth; we must use it to broaden our reach among our own friends and members and among

the people of our community whom we seek to serve.

The Education wing should be open and ready for use in a very short time. It behooves each of us to become involved in its use, to work harder than ever now that we have the proper tools to use.

#### Pastor's Challenge

Another challenge that faces us and is directly related to the implications of the construction project that we view with satisfaction is the need to back our pastor as he seeks to interpret the will of God to us. . . . Encouragement for a pastor can be given in many ways, all of which we can use, and must use, as individuals with a genuine interest in the growth of this church and its use as a part of the Body of Christ.

#### Three Things to Do

Let us list three things that can be done that will show our interest and at the same time offer encouragement to our pastor:

1. **Attend the services of your church.** If we are physically capable of it, attendance at the several appointments of our church each week is the least we can do. Nothing is more discouraging or damaging to the efforts of church leaders than to see empty pews and vacant chairs before them.

2. **Take part in as many ways as you can.** Every one of us has something to contribute to the ongoing program of the church . . . beginning with prayer and running the gamut to the most lowly chores available. If in doubt, ask! Fill out your "time and talent" card; volunteer your services for use wherever and whenever needed.

3. **Look for opportunities to witness for the Christian life among friends, acquaintances, and business associates in everyday life.** This not only strengthens us individually, but gives added vigor to the ministry of the entire church.

Let us rise to this challenge of the future—we cannot afford to sit back and rest on the reputation of previous generations; we must make a reputation for our children and their children if we are to discharge properly our present responsibility.

### Baptism at Algiers, La., Church



The three young folks in white robes are baptismal candidates at God's Seventh Day Baptist Lighthouse of Prayer Church at Algiers (New Orleans). The church was founded by the Rev. Mary Craig Johnson, also robed in white. The candidates are children of Deacon and Mrs. Author Johnson. Mrs. Johnson had a vision which showed her that all five of her children should become members of the church.

The baptism took place on January 2. The group marched from the church to the St. Stephen's Church on the same street (Whitney Ave.). The pastor had graciously offered the use of the baptistry since Mrs. Johnson's church does not yet have a baptismal pool. There was a sermon by a visiting minister to an audience made up mostly of people who were not Seventh Day Baptists. The report by the pastor states that after the service the group returned to their own church for a testimonial period and a Communion service.

The pastor requests the prayers of readers of the **Sabbath Recorder** for the "continued success that the power of God working through our fellowship worker will help us to get a baptismal pool in our little church with God in the lead."

### SABBATH SCHOOL LESSON

March 6, 1965

Laborers in the Kingdom

Lesson Scripture: Matthew 20: 1-16



### Dedicated Summer Work

Now is the time for our churches to decide if they need and want help with Vacation Church School and church camps from dedicated service workers as offered by the Seventh Day Baptist Board of Christian Education. For any church that desires help we will endeavor to supply a leader. We have persons of varying talent, and who have a compelling desire to be of service.

Thus far we have received statistics, by way of answered questionnaires, from three young ladies: Martha Babcock, Norfolk, Neb. (Martha has had two years' experience on the field); Suzanne Jones, Bellevue, Mich.; and Irene Bond, Nortonville, Kan. The latter two have had local experience. Two young men and one other young lady have written for application forms to fill out. There will be more.

The Women's Board is furnishing the money for this project. The directors of the board have asked that we try to schedule workers in jobs nearer their homes as the travel expense last year was out of proportion to the number of days worked. This we hope to do. Further information will be sent to anyone or any church who asks for it.

May we remind you that there are two distinct programs of Dedicated Service: the Summer Dedicated Service Corps — 1965, and ours. Information regarding the Summer Dedicated Service Corps may be received from Mrs. Loyal Todd, R.F.D., Whitewater, Wis., or the Rev. Leon R. Lawton, 293 Highland Ave., Battle Creek, Mich.

Any person desiring to help in these programs is urged to correspond immediately. For help with Vacation Church School or Camps write: the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803.

### New Publication

Sample copies of a new publication of the Seventh Day Baptist Board of Christian Education are ready for mailing to all of our churches. The 12-page booklet is called "The Christian Answer to Life's Urgent Problems." It deals with the

training of the education leaders in our churches, and we believe it is an excellent tool for use in local church teacher training programs. Sponsored by the board's Committee on Publications, the material was compiled and edited by Secretary Zwiebel. It is being offered for sale for 15¢ a copy or 10 for \$1.25.

The committee hopes that each church will keep a supply on hand for study and to give to prospective teachers as they develop in the church.

### Youth Week

Youth leaders across the denomination are urged to send copies of their Youth Week programs to our office for our files, information, and sharing with other groups. Sermons or talks given by the young people will be considered for publication on our page in the *Sabbath Recorder* and/or the *Bacon*.

Reports that have been shared with us indicate a tremendous faith and talent among our young people.

We are proud of youth and urge all Seventh Day Baptists to encourage them by word and example.

### S.D.B. Junior Quarterly

The New Junior Quarterly now being distributed by the Board of Christian Education will make excellent curriculum for use in Vacation Church Schools and camps for Juniors. Junior Hi youth can study it with profit. If your Sabbath School is not using it at the present, why not try it in your summer programs?

### EVANGELISM

(continued from page 6)

unit which keeps the power of love from being released.

May we be used of God in the sharing of the message of love and forgiveness, of mercy and truth. May it be said of us as a church as it was said of the early church: "These Christians, how they love one another!" If there is someone you usually avoid speaking to, won't you start this morning by speaking to that person in the genuine fellowship of the love of Jesus Christ?

Let us make this matter of evangelism begin right here—and if we make it genuine here, it will reach out. We don't need to be concerned about the church growing. We need to be concerned about living and sharing the love that we know in Jesus Christ. Then the church will grow.

Let us reach out in this love. Let us reach out in our personal relationships with everyone with whom we come in contact.

Let us reach out in our Sabbath School as we teach the Bible and apply the teachings of Jesus to daily living.

Let us do it in our youth work — not just for our own but also for others. Let's not be so concerned for ourselves that we can't see others also.

Let us use the tools that God has given us. Let us use the time that is ours for Him, our talents in the sharing of the gospel of Jesus Christ.

There are men who don't know this good news. There are those who have heard it who are living as though they didn't know it. Let each of us live in the full knowledge of it.

Let us reach out in love, never asking about the strata of society, the economic level, the racial background — just reach out to share the message of the love of Jesus Christ.

Remember, evangelism is any sharing of the gospel of Jesus Christ. This means that you must be an evangelist, the bearer of the good tidings. Paul told the early Christians that by really living a Christian life, a believer might well win his unbelieving wife to the way of Christ, or a believing wife might win an unbelieving husband. As a Christian you must carry these good tidings.

Missions is a part of it. As we help to send the message of love where we can't take it ourselves, we are helping in evangelism. However, it is sheer folly to send it to some faraway land if it doesn't fill our lives and shed a ray of light in our home, among our friends, our neighbors, and those with whom we work.

### Question and Answer

Q.—What is your sex? Please check.

A.—I already know.

—Recorder questionnaire.

### Baptist World Congress

Miami Beach, June 25-30

Never before in the history of the Baptist World Alliance has the World Congress been held in the United States. Coming every five years, this 11th world gathering of Baptists comes to the great resort area of Miami Beach, Fla., at an off-season time when the thousands of delegates can be handled without crowding and at moderate cost. Rates are from \$2 to \$10 in the 400 nearby hotels. Early registration is encouraged as well as early planning to take advantage of special excursion rates on the public carriers.

Seventh Day Baptists, long members of the World Alliance, have not consistently attended previous sessions of the World Congress because they were held in such far-off places. This may well be the year to mingle with Baptists from all over the world in a fellowship and a stimulating program long to be remembered. Those who got a real blessing from attending the much less inclusive Baptist Jubilee at Atlantic City last May may look back upon that as the appetizer before the main course when one feasts on the fellowship of people of like Baptist faith from the far corners of the world.

Not the least of the blessings of attending such an international gathering is the witness one can give to that aspect of our faith which distinguishes Seventh Day Baptists from other Baptists. Thousands of those who never met any of our people will be asking "what" and "why" with a genuine brotherly interest. It is expected that we will have the opportunity to maintain an informational booth at Miami Beach somewhat smaller, but similar to the popular display that we had last spring at Atlantic City. The Tract Board is beginning to make arrangements. People who plan to attend should contact the secretary's office if they are willing to help man the booth.

Further information about the strong program and the interesting personalities on it will be mentioned on these pages as the time draws nearer. Now is the time to make your plans.

## Statement of Christian Experience

(continued from page 9)

confident that God has answered my prayers or will answer them in the future.

Over the years it has become easier for me to witness to Christ's love and to my belief in the Sabbath. I try to take advantage of the opportunities I have, going to and from work, at work, in the family, and in writing letters. Every two months I distribute about fifteen Upper Rooms to people who would not otherwise have them. I pray that I may become a more effective witness than I now am.

Regular attendance at Sabbath School and church and singing in the choir mean a lot to me. Often on Sabbath afternoons we enjoy visiting those who are ill or unable to attend church. Sabbath day is a day I look forward to and thoroughly enjoy. It is my regret that distance makes it almost impossible to attend prayer meeting on Sabbath eve, for I always used to enjoy that, too.

I feel that God has called me to be a deaconess of this church, which I love, and I will try not to disappoint Him. It is never too late to improve, and I hope to keep on growing spiritually forever. I pray with Paul "that I may know him and the power of his resurrection," and that "forgetting what lies behind and straining forward to what lies ahead, I may press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3: 10, 13, 14), and I pray that I may increasingly manifest the fruit of the spirit—"love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5: 22-23). May we as a church grow together in Christ.

This original song expresses my Christian faith.

Jesus my Savior is;  
He is my Lord and King;  
He is my Friend and Guide and Joy;  
He makes me want to sing.

Jesus forgives my sins;  
He gave His life for me.  
What can I do to show my love?  
His witness I can be!

## ITEMS OF INTEREST

### Luther Weigle Honored

The Rev. Dr. Luther A. Weigle, dean emeritus of Yale University Divinity School and chairman of the committee which translated the Revised Standard Version of the Bible (RSV), was honored at special dedication services December 30 in the Interchurch Center chapel for his 60 years of service as a scholar, educator, and statesman in the ecumenical church movement. The Interchurch Center is located at 475 Riverside Dr., New York City.

After the service, a plaque inscribed in tribute to Dr. Weigle was unveiled by Edmund F. Wagner, president of the board of trustees of the Interchurch Center, in the Center's new Revised Standard Version Bible Room, which was then opened to the public for the first time.

Addresses of tribute to Dr. Weigle were given by the Rev. Dr. Millar Burrows of Winter Park, Fla., professor emeritus of Yale University Divinity School and former vice chairman of the Standard Bible Committee (RSV translators), and by the Rev. Dr. Samuel McCrea Cavert of New York City, former general secretary of both the Federal Council of Churches and the National Council of Churches.

Dean of Yale University Divinity School for 21 years Dr. Weigle served on the faculty from 1916 to 1948 and was named dean in 1927. He was chairman of the executive committee of the American Association of Theological Schools from 1930 to 1948.

In 1930 he undertook leadership of the 31-year task of preparation and publication of the RSV Bible, sponsored by the National Council of Churches.

### National Council Now "Restructured"

As of January 1, the "new look" of the National Council of Churches, created by regrouping existing units and realigning the general structure for more efficient service to the churches, is in effect.

Under General Secretary Dr. R. H. Edwin Espy, the Rev. Dr. David R. Hunter serves as Deputy General Secretary. Associate General Secretaries for units are: the Rev. Rufus Cornelsen, Planning and

Program; the Rev. Dr. Samuel D. Proctor, Communication; the Rev. H. Leroy Bringer, Administration; the Rev. J. Quinter Miller, Special Services; the Rev. Dr. Gerald E. Knoff, Christian Education; the Rev. Dr. John L. Regier, Christian Life and Mission; the Rev. Dr. David M. Stowe, Overseas Ministries; and Dr. Cynthia C. Wedel, Christian Unity.

## NEWS FROM THE CHURCHES

**ALGIERS, LA.**—The Lighthouse of Prayer church held their first home-coming day with three services Sunday, January 31, 1965. Seventh Day Baptist ministers Elder Adolph Showers, Hammond, La., Rev. Ralph Hays, and Rev. H. E. DeLand of Metairie, La., assisted. Mr. Hays preached the morning sermon (Isa. 56: 1-6) at 7 a.m. A visiting minister, Rev. Earl Shephard, preached a sermonet from Matthew 10: 20-24. Mr. DeLand preached the sermon. A visiting minister, Rev. H. Randell, preached a sermonet on Romans 12. Rev. Mary Craig Johnson delivered the 2 p.m. message, her subject, "Peppare to Meet Thy God." Concluding the three services, the highlight was when three persons accepted Christ. All felt the Holy Spirit.

There was a get-acquainted hour between services, a fellowship breakfast, and lunch and supper were served. The food and refreshments were donated by fellowship friends and members of the church.

—Rev. Mary Craig Johnson.

**BATTLE CREEK, MICH.**—The annual Christmas program was presented on Sabbath eve, December 11. The adult choir sang the cantata, "King of Kings" by Protheroe, directed by Wendell Thorngate. White Gifts were given for the Women's Board's dedicated youth service project next summer. The Sabbath School children had their Christmas party Sunday, December 13, with Mrs. LeRoy DeLand, supt. of the children's division, and Mrs. Herbert Bennett, supt. of the Junior Dept. in charge. Pastor and Mrs. Fatato entertained all the adult Sabbath School classes at the parsonage on different dates during the holiday season. The Ladies Aid Society also had an evening meeting there, with a program on

Christmas in Italy presented by Mrs. Bennett. An Italian supper was served with the pastor and some of the other husbands as chefs.

At the quarterly church business meeting, January 3, it was voted to co-operate with the suggestion of the Conference Committee on Ministerial Support and endeavor to raise our pastor's annual income by 5% for the next five years. We had previously voted him a raise for this coming year which amounted to slightly more than 5%. Most of the Sabbath School officers were re-elected. It was voted to affiliate with the reactivated Battle Creek Council of Churches.

Our Community Youth Center in the Parish House opened on January 21 with a very good attendance from the community. The local newspaper carried a nice story and picture showing the board of directors made up of two Seventh Day Baptists and two Negro fathers of the neighborhood. The center is open every Thursday from 3:30-5:30 p.m. for children up to 14 years, and from 6:30-9 p.m. for those up to 18 years of age.

Our first family night of the year was held January 23, with Mr. and Mrs. Randall Palmiter in charge. The main course of the venison and fish supper was prepared and served as a result of the hunting and fishing skill of our pastor, Leonard Severance, and Mr. Palmiter. The program was presented by the Battle Creek Community Ambassador to Egypt, who spent two months in that country last summer.

At the time of writing the Commission is holding its winter meeting Jan. 24-28 in Battle Creek at the home of Conference president, Mrs. R. T. Fetherston. The members are being entertained in several homes of the congregation, and two of our ladies prepare lunch for them at the Fetherston home each noon. They have been invited to a different home each night for dinner. Although they will not be here for a Sabbath service so most of the congregation will not have an opportunity to meet them, our prayers are with them for God's guidance as they consider our denominational work.

—Correspondent.



**OUR WORLD MISSION**  
**OWM Budget Receipts for January 1965**

	Treasurer's		Boards'	Treasurer's		Boards'
	January	4 Mos.		4 Mos.	January	
Adams Center...	\$ 173.75	\$ 298.75		Memorial Fund..	475.00	1,518.93
Albion .....		151.00		Metairie .....	40.00	40.00
Alfred, 1st .....	603.10	2,216.60		Middle Island...	27.00	95.00
Alfred, 2nd .....		563.40		Milton .....	1,355.07	2,484.25
Algiers .....				Milton Junction	369.10	583.00
Associations &				New Auburn ...	30.07	136.50
Groups .....			\$ .78	North Loup .....	334.17	334.17
Battle Creek .....	515.24	2,367.61	50.00	Nortonville .....	328.00	706.00
Bay Area .....	101.50	203.00		Old Stonefort...	15.00	89.00
Berlin .....		398.34	81.02	Paint Rock .....		
Boulder .....	38.70	86.60		Pawcatuck .....	503.75	1,940.00
Brookfield, 1st ..	36.00	108.00		Plainfield .....	386.84	1,816.95
Brookfield, 2nd..	5.00	5.00		Putnam County..		
Buckeye Fellow-				Richburg .....	40.00	351.00
ship .....		25.00		Ritchie .....		35.00
Buffalo .....		165.00		Riverside .....	418.83	1,162.69
Chicago .....	92.50	462.50		Roanoke .....	50.00	50.00
Daytona Beach..	107.00	749.00	165.03	Rockville .....	32.71	188.57
Denver .....	124.15	502.08	25.00	Salem .....	400.00	1,100.00
DeRuyter .....	130.00	130.00		Salemville .....		54.92
Dodge Center ..	77.22	299.85		Schenectady .....	66.05	66.05
Edinburg .....				Shiloh .....	470.17	3,001.82
Farina .....		80.40		Syracuse .....		
Fouke .....		92.50		Texarkana .....		
Hammond .....	30.00	30.00		Trustees of		
Hebron, 1st .....	69.90	231.90		Gen. Conf. ....	105.00	105.00
Hopkinton, 1st..	136.60	640.85	5.00	Verona .....	143.56	446.56
Hopkinton, 2nd ..		38.00		Walworth .....		80.00
Houston .....		43.54		Washington .....		
Independence .....	136.50	337.00		Peoples .....	15.00	60.00
Individuals .....	10.00	250.00	5.00	Waterford .....	140.05	458.40
Irvington .....				White Cloud.....	67.41	271.59
Jackson Center..				Women's Society		50.00
Kansas City .....	30.00	133.00		Yonah Mt. ....		
Little Genesee ..	99.85	430.65	10.00			
Little Rock .....		111.00				
Los Angeles .....	30.00	1,070.00	15.00			
Los Angeles,						
Christ's .....		25.00				
Lost Creek .....		400.00				
Marlboro .....	350.75	1,189.64				
				Non-Budget		
				(Nov. Bal.)	102.00	
				Totals .....	\$8,710.54	\$31,060.61
						\$771.96

# The Sabbath Recorder



### Historical Displays in Denominational Building

Prominently located in the city of Plainfield, N. J., is the imposingly beautiful Seventh Day Baptist Building which provides offices for three boards, the executive secretary, and a large Board Room. It houses the Ministerial Training Center, with office and library, and furnishes needed storage space in basement and attic. The picture here shows a portion of the third floor occupied by the Historical Society. The displays in the large middle room contain objects and documents of great historical value. The other large working and library room preserves the periodicals and books needed for research into the past to understand the present and to plan for the future.

Gordon L. Sanford,  
OWM Treasurer.

### JANUARY DISBURSEMENTS

Board of Christian Education .....	\$ 600.09
Historical Society .....	61.02
Ministerial Retirement (Mem. Fd.).....	844.68
Ministerial Education .....	965.98
Missionary Society .....	3,626.16
Tract Society .....	945.18
Trustees of General Conference .....	43.43
Women's Society .....	261.93
World Fellowship & Service .....	108.07
General Conference .....	1,254.00
Riverside Church (Non-Budget).....	102.00
<b>Totals .....</b>	<b>\$8,812.54</b>

### S U M M A R Y

1964-1965 OWM Budget .....	\$113,899.00
Receipts for 4 months	
OWM Treasurer .....	\$31,060.61
Boards' .....	771.96
	31,832.57
Amount due in 8 months .....	\$ 82,066.43
Needed per month .....	\$10,258.30
Percentage of budget year elapsed .....	33 1/3%
Percentage of budget raised .....	27.95%
	January 5, 1965.