The SABBATH means much more to me than a day to observe.

It means an institution to attend, a feeling to enjoy, a difference to appreciate and feel proud of, a way of life to follow, a guide to lead me, a meaning to interpret, a whole field of endeavor which those who do not know the Sabbath cannot anticipate and live in. It means that though I am one of the minority, I can be assured of God’s guiding hand leading me because I so sincerely feel that His Word tells me that the Sabbath was made for me.

To me the Sabbath day itself is different because then as I rest, I can and really want to rest from the daily routine of life’s activities, to find time for refreshing myself and giving myself that added bit of assurance and freshness and understanding that I need to carry me through the busy week ahead.

I remember as a small child that I looked forward to Sabbath days. I could not then have said exactly why, perhaps, but there never was a time when I needed to be urged to attend church and Sabbath School. That was something to look forward to all week long. I’m very sure the influence of my father and mother had much to do with this, and to this day I am amazed when I hear anyone trying to decide whether or not to go to church. I think one of the things that made the Sabbath be more than just a day, when we didn’t have to do the usual duties of the week days, was the fact that I looked forward to that day all through the week; to Sabbath School and church, perhaps a little extra food for dinner, in the springtime the afternoon walk with my father over the hills and through the woods where we came very close to God and His great nature all around us, the family circle, the good times of just being. These things filled the week to follow and made the Sabbath a delight.

Is it surprising, then, that the Sabbath always has held and continues to hold a very important place in my life making life even more worth living?

— Alberta Batson.
Thanksgiving with Jesus

A strange case of thanksgiving recorded in John 6 has some parallels today. In the story of the feeding of the 5,000, when Jesus had seated the people by companies, He took the fish and the barley loaves and gave thanks. Why should He give thanks for something that He was about to produce by His own supernatural power? This is strange until one tries to think of some of the practical reasons why He expressed thanksgiving. Some might say that it was more of a blessing and that the miracle was conditioned upon the prayer. But suppose we take it in the more natural way.

Our Lord gave thanks for small things that in His hands could become large, for an opportunity to serve others, for an hour of quiet. And that is enough for a chance to speak of the bread from heaven, and for the privilege of setting an example in thanksgiving.

Sometimes our giving of thanks borders on the hypocritical because while we bow our heads we are thinking that our hands produced that for which we are thanking the Lord. The turkey on the table, we did not see it go. The mission of the state. Her attorneys took the case eventually to the Supreme Court. The ruling was 4 to 3 against her holding that since she was "unwilling to accept work in her usual occupation in the usual and customary days and hours upon which the textile industry works...and restricted her willingness to work to periods to fit her own personal circumstances, she was not 'available for work within the meaning of our Unemployment Compensation Law.'"

Judge Bussey, dissenting, took a different view, however, holding that Miss Sherbert was "available for work" and that her discharge was due to a demand by her employer that she either violate her Sabbath or be discharged.

Sadly, the justices did not take note of why He expressed thanksgiving. Some might say that it was more of a blessing and that the miracle was conditioned upon the prayer. But suppose we take it in the more natural way. Why should He give thanks for something that He was about to produce by His own supernatural power? This is strange until one tries to think of some of the practical reasons why He expressed thanksgiving. Some might say that it was more of a blessing and that the miracle was conditioned upon the prayer. But suppose we take it in the more natural way.

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Our Lord gave thanks for small things that in His hands could become large, for an opportunity to serve others, for an hour of quiet. And that is enough for a chance to speak of the bread from heaven, and for the privilege of setting an example in thanksgiving.
Northern and Southern Baptists Discuss Merger Prospects

It is probably correct to say that although the cooperation between the American Baptist and the Southern Baptist Convention is much stronger than ever before there is no crusading movement for merging the two denominations. On the other hand, leaders are discussing the prospects and problems of such a union.

A Southern Baptist has written that a Washington dateline of November 1 tells the story of one such meeting in the capital city.

Seventy-six pastors and laymen from nine states and the District of Columbia in a two-day meeting discussed the problems in uniting the American Baptist Convention and the Southern Baptist Convention.

Although the majority of the group was keenly interested in such a merger, there was little hope expressed that this would be a possibility in the near future.

Pastors and laymen without "official" position in either Convention constituted the conference under the chairmanship of Howard R. Skipper, Moderator of the First Baptist Church of Dover, Del.

Norman Maring, professor at Eastern Baptist Seminary, Philadelphia, presented an American Baptist viewpoint on "What Seems to Divide Us." James E. Tull, professor at Southeastern Baptist Theological Seminary, Wake Forest, N. C., expressed a Southern Baptist viewpoint on the same subject.

A wide variety of differences between American and Southern Baptists, both apparent and real, were set forth by them. Any cooperation as follows:

(1) The geographical focus of denominational life; (2) the centralized structure of denominational organization; (3) differing interpretations of the doctrine of the church; (4) varying approaches to evangelism — hot and personal in the South, cold and social in the North; (5) hostility and friendliness to the ecumenical movement; (6) the practice of open membership in some American Baptist churches; (7) provincialism of both groups; and (8) a lack of any widespread sense of urgency to find a larger measure of unity.

Some of these elements of division could undoubtedly be overcome and some of them doubtless exist within both Conventions at the present time. Certainly some of the theological differences do, just as they do in other denominations, not divided along North and South lines. It is interesting to observe that the two speakers agreed that, generally speaking, evangelism is "hot and personal" in the Southern Convention and "cold and social" in the North. Is there a relation here to the different racial factors? Are Southern Baptists, with a much lower economic and population potential, have become the largest Protestant denomination in America, have recently swept like a whirlwind several Latin-American countries, and have established churches all throughout the area north of the Mason-Dixon line.

The report of the recent Washington meeting goes on to tell what two pastors, Edwin Pruden and William Lampkin, agreed were things that unite the two Conventions. They are summarized as follows:

(1) A common Baptist heritage; (2) the same story of Baptist beginnings in America; (3) the Triennial Convention, which was organized in 1814; (4) fellowship in missions and influence on American society.

Probable prospects of a merger are:

(6) The Baptist Joint Committee on Public Affairs; (7) similar roots in the doctrine of the church; and (8) a common task of evangelism, education, missions and influence on American society.

The idea would not go down well in the various churches, and am hoping for assistance from the research staff of the Encyclopedia Britannica.

I would like to have a list of all educational institutions beyond the high school level near our Seventh Day Baptist churches, with areas of specialization, and degree of religious tolerance regarding attendance on Sabbath included.

Vocational Committee Work

As Seen by the New Chairman, Denison D. Barber*

On the basis of the denominational needs, as I see them, which the Vocational Committee can hope to fulfill, I would like to work in the following two areas — the first of which has been brought out again and again by standing and Conference Vocational Committee:

1. Gathering and disseminating vocational information.

2. Locating and disseminating information about educational opportunities near Seventh Day Baptist churches.

These will be my objectives as Vocational Committee chairman. I will expect the assistance of all the vocational agents in the various churches, and am hoping for assistance from the research staff of the Encyclopedia Britannica.

The Sabbath Recorder

Thanksgiving Message

By Chief of Chaplains, Charles E. Brown*

Thanksgiving is traditionally American. Over three hundred years ago the Pilgrim Fathers turned their backs on a world of hate to build a nation of love. They met on that first Thanksgiving Day to express their thanks to God for His many blessings. Their earnest and sincere efforts were based on a faith founded in the God of the universe. Thus, they reaped their reward which later resulted in a representative form of constitutional democracy, and brought us freedom. For these efforts we can be truly thankful.

One of the finest features of Thanksgiving in this land is the privilege of living in a country where each individual may unite to share in the protection and defense of the American principle of life. Our way of living has more regard for the sanctity of the individual than any other system of government devised by the mind of man.

As a people, we are rich in heritage. Our founding fathers were men of vision. They were individuals of tremendous facts. They had the vision of God. May we now be like them in giving thanks.

May we pattern our future after their vision. May we possess their intimate faith in Our Lord. For he is good: for his mercy endures forever.

*Chaplain Charles E. Brown. (Maj. Gen.)

**Denison D. Barber, chairman of the denominational educational committee, fairly brought out again and again by standing and Conference Vocational Committee.

**Denison D. Barber, chairman of the denominational educational committee.
would expect all hiring to be handled strictly between the personnel office of the firm and the individual wanting a job, and that no preference be shown.

If this information can be obtained in the not-too-distant future (and I don’t believe I will be willing to employ Seventh Day Baptists, with respect for their beliefs, and to learn of institutions of higher learning in these same areas, which would extend sympathetic understanding to students who are Seventh Day Baptists. To gain this information is the first requirement, of course, in making it available to our young people.

## Executive Secretary

### Analysis of Giving

Almost two and three-quarter billion dollars were contributed by 46 Protestant churches in the United States in 1964, according to figures recently released by the Department of Stewardship and Benevolence of the National Council of Churches. Opposed to this the giving to the local church and Seventh Day Baptists was 10% lower than the average from all denominations listed.

Is any significance to be attached to the figures released by the Council are here tabulated along with those received from our churches as of June 30, 1962, and combined with data received from the audit of Our World Mission treasurer, as of September 30.

<table>
<thead>
<tr>
<th>Total Giving</th>
<th>Per Capita Total Giving</th>
</tr>
</thead>
<tbody>
<tr>
<td>46 Denominations</td>
<td>S.D. Baptist</td>
</tr>
<tr>
<td>Total giving</td>
<td>$7,208,722,264</td>
</tr>
<tr>
<td>Benevolences</td>
<td>$1,088,451,920</td>
</tr>
<tr>
<td>Local Expenses</td>
<td>$2,200,270,344</td>
</tr>
<tr>
<td>While the total figures represent a membership of 61,093, 69.82</td>
<td></td>
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<tr>
<td>Average per capita</td>
<td>$9.00</td>
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<tr>
<td>Lowest per capita</td>
<td>50.24</td>
</tr>
<tr>
<td>Forty-three of the denominations submitted statistics capable of being broken down into individual listing of benevolences and other expenses.</td>
<td></td>
</tr>
<tr>
<td>Per Capita Benevolences &amp; Church Expense</td>
<td>43 Denominations</td>
</tr>
<tr>
<td>Highest per capita</td>
<td>$341.09</td>
</tr>
<tr>
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<td>69.82</td>
</tr>
<tr>
<td>Lowest per capita</td>
<td>50.24</td>
</tr>
</tbody>
</table>

While the figures represent a membership of 61,093, it was reported that the average giving of $60.94.

### Thanksgiving Appeal for $1 Million

American Protestants and Eastern Orthodox church members will be asked for $1,009,110 in a special appeal during the Thanksgiving season to finance the Share Our Surplus Program, through which more than 10 million of the world’s hungry will receive U. S. surplus foods.

Every dollar given to the SOS appeal provides for the distribution of more than 300 pounds of life-sustaining food overseas, because most of the food are donated from U. S. Government surplus stores, and most of the inland and marine transportation costs are paid by the U. S. Government or the governments of recipient peoples.

SOS offers made during Thanksgiving were supplemented by contributions from individual churches and denominations at various times throughout the year in support of the Share Our Surplus program.

**MISSIONS** — Sec. Everett T. Harris

The “Reform” of a Chinese Pastor

A layman in China has sent out a vivid account of what happened to his pastor as recorded in China Noon, a publication of the China Committee of D.F.M., in and after the anti-Rightist campaign of 1959. According to the letters, indications of locality, the account reads as follows:

It goes without saying that in a totalitarian state the sky system is in vogue, and the so-called “progressive elements” stand in favor with the ruling powers, and they often get promoted by mixing of preying on and attacking other people. With diabolical materialism, expediency knows no moral law, for the end justifies the means. The writer is Machiavellian in essence, and the people live in a constant state of awe hysteria.

In the spring of 1958 all our religious workers were summoned to a course of concentrated study. The theme was Socialism and Socialist Education. These church workers were housed in a hostel to lead a group life at the expense of the state (the 1962 Oxford Group House Party). The assembly was under the close supervision of a director and several assistants (of course CP members). Theinar was divided into several groups, each with a commissioned leader and a secretary. Seminar meetings and group discussion were held in a manner reminiscent with a lengthy discourse by the head of the city Religious Affairs Bureau. On the basis of his lecture the members were told, in the group meetings, to voice their opinions and give reasons for their pros and cons (no freedom of silence).

Everything went on serenely for several days and everybody seemed to be having a good time. But then the clouds began to gather as the storm approached. For while the group discussions went on during the day, the commissioned leaders (scouts really) were holding secret sessions with the director of the seminar every evening. As in a Punch and Judy show, the writer was brought to the bedside of the director. Beginning with the third week, each group had one individual selected and earmarked as the object of attack. Questions were flung at him from

**THE SABBATH RECORDER**

**NOVEMBER 19, 1962**
right and left, and the more he tried to answer the hotter became the attack. Finally he was directed to write down all the charges brought against him. 

Throughout his self-education and self-remoulding. After that the culprit was segregated and put under strict guard, and his movements closely watched. He was told to write out his deposition in a form satisfactory to the group leader. Then the whole seminar was assembled to hear the depositions of the various culprits. One day was devoted to each offender. Finally our pastor was called to stand before this mob court and read his deposition. Although a number of his church members raised objections, the verdict was finally pronounced that the culprit was segregated and put under his common enemy. He was to be ostracized and live under the ban until he was reformed.

During the reformatory period the privation and hardship were most unbearable. Had it not been for the grace of our Lord and the fellowship of Christ in Christian prayer, he would not have survived till this day.

Thus ends this layman’s account of his pastor’s tribulations. Perhaps a reminder of Galatians 6: 6 would be appropriate here: “Let him that is unjust, let him be still unjust: let him that is wicked, let him be still wicked.” — Sword of the Lord.

**Evangelism and Missions**

**in the Local Church**

Results of a Conference Study Session

By S. Kenneth Davis

Several definitions of evangelism were presented by the group. It was agreed that basically evangelism is concerned with four areas: (1) winning men to Christ; (2) keeping the sinner in Christ; (3) recalling the backslider to Christ; (4) sending the believer forth for Christ. Evangelism is not an elective in the course of the local church. It is not an optional activity which may be pursued some years and not others. It is not a campaign, nor is it a method. It is rather a spirit and attitude which permeates every activity in the local church.

Out of the many areas we explored in attempting to understand something of the wide scope of evangelism came the following observations:

**The success** of at least one of our churches in bringing new faces into Sabbath morning worship almost weekly seems to be due to a large, impressive church sign, advertising in the yellow pages of the phone book, and newspaper advertising.

**Considerable blame** for young people leaving the church rests upon the backslider to Christ. This church also had no provision for the backslider to Christ; (2) keeping the sinner in Christ; (3) recalling the backslider to Christ; (4) sending the believer forth for Christ. Evangelism is not an elective in the course of the local church. It is not an optional activity which may be pursued some years and not others. It is not a campaign, nor is it a method. It is rather a spirit and attitude which permeates every activity in the local church.

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3. **People** moving into new areas become so engrossed in their problems they fail to look up the church of their own conviction. Whenever people leave a church area so that basically evangelism is concerned with four areas: (1) winning men to Christ; (2) keeping the sinner in Christ; (3) recalling the backslider to Christ; (4) sending the believer forth for Christ. Evangelism is not an elective in the course of the local church. It is not an optional activity which may be pursued some years and not others. It is not a campaign, nor is it a method. It is rather a spirit and attitude which permeates every activity in the local church.

4. **Every individual Seventh Day Baptist** to know what he believes and to let others, especially our young people, know that we do hold these beliefs and live by them.

Evangelism seeks to meet people where they are, and demonstrates a love and concern for the individual commensurate with that which Christ showed. The example of one church which has an average of five Bible study and prayer meetings in different areas where they feel responsible was cited. This church also cares for the poor — providing clothing and food where needed and housing in the social safety necessary. This church needs to be willing to get its hands dirty if it is to live the good news of her Lord.

**Salary Increase for Missionary Pastors**

The last General Conference approved a recommendation that the Missionary Board raise the salaries of full-time workers on the home field to $4,000 a year, as a step toward more adequate support.

Action was taken at the October 28, 1962, meeting of the Missionary Board to raise the salaries of Pastor's Marion Van Horn, S. Kenneth Davis, and Paul Osborn to $4,000 a year, retroactive to September 1, 1962. The board considers these three pastors to be in a special category in relation to the work of the home field.

Consideration is being given to raising the salary level of all missionary pastors who are endeavoring to give full-time service to pastorate work, in conjunction with the missionary churches.

**New Church Organized**

The Bay Area Fellowship (San Francisco) was scheduled to be organized as a church on Sabbath day, November 17. The Riverside pastor, on a northern visitation trip from November 13 to 19, intended to participate in the organization. Look for a full news account of the event in a later issue.

Perhaps a reminder of Galatians 6: 6 would be appropriate here: “Let him that is unjust, let him be still unjust: let him that is wicked, let him be still wicked.” — Sword of the Lord.

**“The cause of Seventh Day Baptists will die out with the generation that enjoys its faith more than it tries to propagate it.”**

**THE SABBATH RECORDER**

November 19, 1962
A Self-evaluation for Churches

Each "no" response represents an area where the church needs improvement.

1. Does the church have an evangelism committee or equivalent?
2. Does it have a year-round evangelism program?
3. Are regular reports on evangelism given?
4. Is evangelism included in the church budget?
5. Are evangelism visual aids and literature life?
6. Is a system whereby lapsed and inactive members are spotted and visited in effect in the church?
7. Are all church members visited in their homes at least annually for the purpose of strengthening their spiritual life?
8. Does every organization in the church take on an evangelism project or study at least annually? The purpose of every organization in the church should be evangelistic in one sense or another.
9. Is there an up-to-date responsibility list?
10. Is a community canvas of the area of responsibility held at least triennially?
11. Does a group of lay visitors receive training in evangelism techniques regularly?
12. Is there regularly scheduled lay visitation work?
13. Do visitors find a ready and warm welcome at all services?
14. Is there a plan whereby all new members are visited by laymen within six weeks of their joining to seek commitment of the new member to the life and service of the church?
15. Are there regularly scheduled preparatory classes for prospective members?

We are challenged to keep refocusing our sights on our unchanging God in a fast changing world and to keep the fire within us stirred up. This thought-provoking statement was made by one of our men a century ago: "The cause of Seventh Day Baptists will die out with no one who has realized the need and value of sharing the truth with others."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Field Trip

The secretary spent November 3-7 working with the Seventh Day Baptist churches of New England. The Rev. Earl Cruzan served as host pastor.

On Sabbath morning he visited the Sabbath School classes of the Pawcatuck church and explained the work of the board to the congregation. In the afternoon those of the church who were interested in the education program met for discussion with the secretary.

Three two-hour sessions were held for teachers and members of our nearby churches at the Ashaway parish house on Monday, Tuesday, and Wednesday evenings, November 5, 6, and 7. The heart of the discussions centered on methods and materials of Christian Education.

Meeting of Executives

Secretary Rex Zwiebel plans to attend the annual meeting of the Baptist Denominational Executives in Christian Education at the headquarters of the American Baptist Convention, Valley Forge, Pa., November 15-16.

Having been elected chairman of the group, he has a program for this year and will act as moderator.

Youth Field Worker

The schedule for Miss Linda Bingham, youth field worker of the Board of Christian Education, shows that she worked in our Plainfield church, November 1-10. From Plainfield she was scheduled to go to Washington through the 17th. After that she plans to go to Shiloh for the period of November 24 to December 5.

The Youth Work Committee is laying plans for next year at this year's plans received approval at General Conference and an appropriation was recommended for the year 1963-64.

SABBATH SCHOOL LESSON

For December 1, 1962

What Is the Church?

Lesson Scripture: Eph. 2: 11-22.

Statement of Experience and Belief

By Leslie A. Welch

Somewhat unusual in the present generation of Seventh Day Baptists is the experience of Leslie A. Welch who has changed from a worldling in middle life from plow to pulpit. Father of a large family, he has turned over the farm in Central New York and the church and has now been ordained to the ministry as pastor of the Ritchie Seventh Day Baptist Church at Berea, W. Va. His statement of experience and belief given verbally on that occasion, has been summarized by him for publication. Questions by members of the ordaining council and his answers are also included. He read as his own the eleven articles in the Conference-adopted Statement of Belief. He also read the general statement from the Manual for Study which emphasizes liberty of thought: "... no binding creed to which members must subscribe. They hold, however, that certain beliefs and practices, having the support of Scripture and adhered to by followers of Christ through the centuries, are binding upon all Christians."

Mr. Welch read from the Manual a further statement by Booth C. Davis about polity as follows:

"The Seventh Day Baptist denomination is historically, like other Baptists, congregational in polity, and desires that its churches and its members shall continue to enjoy freedom of conscience in all matters of religion. Therefore, the Statement of Belief here set forth is simply an exhibition of the views generally held by Seventh Day Baptists and is not adopted as having binding force in itself."

The candidate then added something like this:

"I find in the above sufficient liberty, which I feel is necessary to the Christian growth of the individual, that I am glad to hold to that which I have been taught from childhood and is in harmony with the Spirit."

SABBATH SCHOOL LESSON

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Lesson Scripture: Eph. 2: 11-22.

THE SABBATH RECORDER

Statement of Experience

I was born into a Christian home, and all my life have been in regular attendance at the services of the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y., until coming to West Virginia. Mother was the very capable dispenser of Grace in that home, but she was the only child, she had no problem in knowing on whom to use the switch or strap?

Several pastors contributed to my Christian growth and experiences. Time would not permit me to tell of all and pay just tribute to them. Pastor Paul Burdick was at Leonardsville for the longest time during my formative years and I had hoped that he might be here today. He was the one who baptized me at the age of twelve years and performed the ceremony that made Miss Henrietta Davis my wife, thus starting my own home.

During his pastorate we were encouraged to attend evangelistic services in neighboring churches as added stimulus for growth and witness. The fall that I was nineteen I attended such an event at the Church Forks Baptist Church with my parents and friends. The evangelist, Mrs. Merle Tebo, delivered a sermon on the "New Birth" from John 3 that was an especial enlightenment and challenge to me. Not having the courage to go forward (I was superintendent of the Sabbath School at the time), I could not escape the conviction of the Spirit until about 1:00 A.M., while on my knees at my bedside, I realized my condition and was convinced that the crucified Christ availed for me, giving assurance of salvation and blessed peace within. It was at this time that I realized that only an unselfish and unselfish in the Christian life, can take the place of the sacrifice of Jesus, the Savior. "Without the shedding of blood is no remission" (Heb. 9: 22b)

In the spring of 1948, as we continued to serve within the local church, I was asked to serve as deacon and ordained to that office. The growing challenge of service in response to the love of God
I have found the power of the Spirit very real in the ability of Christ to effect physical healing.

May God hasten the day when the promise of Isaiah regarding the infilling to overflowing of the Holy Spirit may become a complete reality for all.

All that we can do can never begin to repay God for "our" life, for the love shown to us through Christ and to God and those who have contributed to our blessings in Christ.

Questions and Answers
Q. How can one be sure his experiences of salvation are valid?
A. I think one will find similar experiences related in the Bible, there will also be direction from the Word that will support them and they should help us to produce fruits of the Spirit—love, joy, peace, faith and personal assurance.

Evangelism in Japan
Significant advances in evangelism in the Pacific Basin is to mission-minded people of similar faith. Baptists are making careful and hopeful plans for the New Life Movement crusade that will be opened up to the Japanese people. He said, "You are free to go your own way, your salvation is by faith in Christ, but would you rather have the blessings promised by men or the blessings that I have promised?"

It is my firm conviction now, that the primary purpose of the Sabbath was not physical rest or Adam had no need of that on that first Sabbath following creation; but he did need everything in the way of fellowship with, and instruction from his Creator-Father, God. The command to "earn bread by the sweat of the brow" came as the result of sin.

ITEMS OF INTEREST
King's College
One of the several forward-looking ventures of Dr. Percy Crawford, famed for his "Young People's Church of the Air" program beginning about 1931 was the establishment of King's College. It was patterned somewhat after Wheaton College. The institution faced serious financial problems as it sought to expand and acquire its present beautiful campus at Briarcliff Manor, N.Y. The untimely death of its founder and president made its future a little uncertain, but through wise and astute management the college reduced its operational deficits and finished 1961 with a balanced budget. Now on October 6, with impressive ceremonies, the second president Dr. Robert A. Cook has been inaugurated.

Thousands of young people have received a Bible-centered Christian education at King's College. A number of Sabbathkeepers have attended. Among those now in the middle of their course are two young people from the Seventh Day Baptist Church of Shiloh, N. J.

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One of the several forward-looking ventures of Dr. Percy Crawford, famed for his "Young People's Church of the Air" program beginning about 1931 was the establishment of King's College. It was patterned somewhat after Wheaton College. The institution faced serious financial problems as it sought to expand and acquire its present beautiful campus at Briarcliff Manor, N.Y. The untimely death of its founder and president made its future a little uncertain, but through wise and astute management the college reduced its operational deficits and finished 1961 with a balanced budget. Now on October 6, with impressive ceremonies, the second president Dr. Robert A. Cook has been inaugurated.

Thousands of young people have received a Bible-centered Christian education at King's College. A number of Sabbathkeepers have attended. Among those now in the middle of their course are two young people from the Seventh Day Baptist Church of Shiloh, N. J.

Evangelism in Japan
Significant advances in evangelism in the Pacific Basin is to mission-minded people of similar faith. Baptists are making careful and hopeful plans for the New Life Movement crusade that will be opened up to the Japanese people. He said, "You are free to go your own way, your salvation is by faith in Christ, but would you rather have the blessings promised by men or the blessings that I have promised?"

It is my firm conviction now, that the primary purpose of the Sabbath was not physical rest or Adam had no need of that on that first Sabbath following creation; but he did need everything in the way of fellowship with, and instruction from his Creator-Father, God. The command to "earn bread by the sweat of the brow" came as the result of sin.

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50,000 Attend Small Town Carolina Revival

A total attendance of more than 50,000 and over of decisions were reported at Pickens, S. C., as the result of a two-week evangelistic meeting led by C. E. Autrey of Dallas, director of evangelism for the Home Mission Board of the Southern Baptist Convention.

The small, rural community in central South Carolina has only 2,000 residents in an area of sq. mls. and another 1,000 immediately adjacent. Thirty-two of the area's Baptist churches supported the revival.

"This was the greatest thing ever to hit Pickens," a number of civic leaders, including the mayor and public school superintendent, commented.

The residents of the county swelled attendance to more than one-third of the general population, including the mayor and public school superintendent, commented.

The Planning Committee, being widely representative, affords unusual opportunity for its members to exchange knowledge of the work and plans of each agency. This general knowledge can be further shared with Associates in churches through any one of the board secretaries, the president of Conference, or the president of the Women's Board. Thus one of these persons is invited to represent all boards and the denomination at associational meetings at least once every two years. The boards not so represented could be invited to send one letter at each meeting of the associational meetings, and the letters could be used as a part of the associational programs. Members of the Commission, too, are well acquainted with denominational affairs. Those members of the Commission living within the areas of associational gatherings are available, upon call, to attend these meetings.

Evaluation forms to be filled in by the churches participating in the 1961-1962 program have not all been returned. If these have been lost, the committee could be invited to send letters to the churches about the program in addition to some local talent.

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NEWS FROM THE CHURCHES

STONEPORT, ILL. — The Old Stoneport church has been active in many areas in recent months. There has been a good attendance regularly at Sabbath School and church.

The church has continued the fifteen-minute radio program on a local radio station at the close of each Sabbath. This program was sponsored for twelve weeks this summer by the North Central Association. Several tapes from the American Sabbath Tract Society have been used on the program in addition to some local talent.

Six members of our church attended Conference at Mission Farms and returned with new zeal and enthusiasm.

The youth in our church continue to be very active. They have divided into two groups — Youth Fellowship and Junior Christian Endeavor. They meet every Sabbath afternoon. During September the young people spent two Sundays vanishing the woodwork in the church. In October they had a bake sale. Plans are under way for the youth to visit the old folks' home with a program in November.

New signs are being constructed to be erected in Stoneport pointing the way to the Old Stoneport Seventh Day Baptist Church. Other signs will be erected in front of the church. — Correspondent.

DODGE CENTER, MINN. — The study of the United Nations might be of interest to the Chapel Council in planning prayer meetings has finished. The sessions are being held in various homes of the community during the winter months. We are laying plans for further study.

The Ladies Aid has tied two quilts for service work.

The Young Adults went to Rochester to attend the first Play, and the judges were Mr. and Mrs. Claston Bond. At the election meeting held recently, Mrs. Seili Bond was named president, Mrs. Ardhith Green, vice-president, and D. C. Lipin­cott, secretary-treasurer.

The Little Lambs Sabbath School Class in Halloween costume took treats to the older members in a "trick-or-treat backwards" project on October 31.

The members of the Junior Choir with older ones cleared the church lawn of leaves and enjoyed a wiener roast in October.

The Youth Fellowship has been active. New officers elected were Barth Crane, president; Bill Bonser, vice-president and chairman of the program committee; Sharon Austin, secretary, and Lois Lang­worthy, treasurer. Barbara Greene is the Beacon correspondent. Recently our young folks concerned the colleges they represented. Barbara Greene is president of the organization.

Laymen were in charge of the morn­ing service October 20. Clare Greene was worship leader. George Bonser gave the Scripture reading and led in prayer. The messages were centered about the theme, "As Good Stewards." D. C. Lipin­cott spoke on the phase, "In Our Daily Work"; Claston Bond on "In Our World"; and Wallace Greene on "In Our Worship."

A Meal of Sharing was held on October 27. Food were prepared in Plainfield and the Lorna Austin families. There was singing following the meal and the afternoon was spent in visitation.

ALFRED, N. Y. — Our church went over its goal for Our World Mission in the year just passed.

The church recognized the 95th birthday of Mrs. Nathan Saunders on the afternoon of October 26, with callers and a handsome birthday cake. She is the oldest resident of the village, and perhaps of Allegany County.

The Communications Committee of the church spent several hours preparing the materials for the UNICEF drive, October 31. The children collected over $200.

The Communications Committee, R. Marion Carpenter, Chairman.

There is no fool like a religious fool, especially an intellect­ual fool looking for a new religion.

## OUR WORLD MISSION

**OWM Budget Receipts for October, 1962**

<table>
<thead>
<tr>
<th>Treasurer's October</th>
<th>Boards' 1 Month</th>
<th>Treasurer's October</th>
<th>Boards' 1 Month</th>
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<tr>
<td>Albion</td>
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### OCTOBER DISBURSEMENTS

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<td>Salem College</td>
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**Total Disbursements** | **$6,511.49**

### SUMMARY

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<td>Percentage of year elapsed</td>
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<tr>
<td>Percentage of budget raised</td>
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<tr>
<td></td>
<td><strong>$10,065.00</strong></td>
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</tbody>
</table>

**476 N. Washington Ave., Battle Creek, Mich.**

The OWM treasurer now closes the books for each month after receipt of the mail on the first day of the following month. In October checks were received from only 39 of our 60 churches. Receipts were better than for the same period last year, however. Perhaps we have more tithers! Many phases of the work supported by OWM funds are worthy of our interest, our prayers, and our gifts — also our enthusiasm. Perhaps by talking to others about the good work we could interest more of the members of our churches to give to OWM. Let's go "over the top" and give a total of $10,500 in November! A real sacrificial gift at Thanksgiving time would prepare our hearts for the blessings of the Christmas season.

— Doris Fetherston.

### Historic Symbols at Valley Forge

Preserved as one of our national shrines, the winter quarters of George Washington's poorly equipped, discouraged army, now boasts such memorials as the great arch pictured above. Fitting symbols of the determination that led to final victory and the birth of a new nation rise from the carefully tended rolling hills of the sprawling, fortified old camp. Liberty was bought with a price. Valley Forge lives in Christian memory as the spot where the general, burdened with his responsibilities, knelt in the snow to pray to God for his men and for his country. Today our nation is strong, our military men better provided for than any in the world. But this, too, is an hour of uncertainty not unmixed with fear. Let us, like the "Father of our country" pray to our Father in heaven, whose guidance we desperately need.