**Church News Bits**

The Lord's Acre project at North Loup, Neb., has built up some history. The church bulletin calls attention to the fact that the sale on November 29 was the eighteenth annual Lord's Acre sale. Perhaps some other church has had this emphasis just as long.

Church bulletins received at the Recorder office indicate an enthusiastic response from many churches to the "sale" of red "bricks" for the Blantyre House. Some of the smaller churches have agreed to try to "sell" several hundred at $1.00 each.

The Ashaway, R. I., church calls attention to its new local paper carrying news and reports of church activities. It is named "The Layman's Call."

The Boulder pastor, the Rev. Elmo F. Randolph, announces the name of a church newsletter which made its first appearance in November, a two-page, legal-size monthly letter called "The Mountain, Superintendent." Not for many years has there been such a wide-spread or month-long emphasis on tithing in so many of our churches, judging by the consistent use of bulletin inserts. Quite a number of pastors followed the suggestion of preaching several sermons on stewardship or tithing.

Some had supper and evening programs with the same emphasis.

Heritage Day on our denominational calendar was set for the Sabbath following Thanksgiving. It would appear that it was not quite as generally observed as in the past two years.

Youth Fellowships in a number of churches are undertaking money-raising projects to provide funds to support a youth field worker, according to announcements in church bulletins.

Advance planning becomes more and more apparent in local churches as well as on the denominational level. For example, at Milton on November 20 there was an Association Camp Committee meeting, looking forward to next summer.

Several Associations are laying definite plans for setting up booths at state and county fairs. They have already ordered (and received) special issues of the Sabbath Recorder in quantity. There will be two more special issues before most of the expositions and fairs are held.

The Riverside, Calif., church is about to publish the first volume of its history covering the years 1894-1949. Advent coin folders are used occasionally or regularly by some of our churches to secure extra funds for special purposes. At Riverside they have been distributed this year to raise money for the projected West Coast work which is expected to involve a full-time employee working for the Association.

**Marriages**

Erickson- Hitchcock.—At the Gothic Chapel, Alfred, N. Y., Sabbath afternoon, Nov. 12, 1966, Andrew Emil Erickson, Kane, Pa., son of Emil W. and Marguerite Lord Erickson, Alfred, N. Y., and Deborah Jolene Hitchcock, Alfred, N. Y., daughter of Robert Owen and Odessa Howes Hitchcock, were united in marriage. Rev. Hurley S. Warren, officiating.

Metzger- Jacox.—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, Nov. 19, 1966, Stephen William Metzger, Almond, N. Y., son of Howard and Irene Hunt Metzger, and Rebecca Dawn Jacox, Alfred, N. Y., daughter of Howard and Iva Norwood Jacox, were united in marriage, Rev. Hurley S. Warren, officiating.

**Obituaries**

DAVIDSON.—Deacon Leroy Samuel, son of George and Martha Burdick Davidson, was born in the Town of Wirt, N. Y., Aug. 2, 1881, and died at the Cuba, N. Y., Memorial Hospital, Nov. 7, 1966. (See extended obituary elsewhere in this issue.)

EMERSON.—Agnes E. Whitford, daughter of Daniel and Hulda Stillman Whitford, was born at Hartsville Hill, N. Y., Sept. 6, 1877, and died at Batavia, N. Y., Nov. 18, 1966. Early in life she was baptized and joined the Hartsville Seventh Day Baptist Church, in which she taught a Sabbath School class for a number of years.

In 1914 she was united in marriage with Thomas W. Emerson of Alfred Station, N. Y. To this union was born one son, Thomas W. Emerson, of Alfred Station, N. Y. Mrs. Emerson had lived since the death of her husband in 1946. She is survived also by two grandchildren, one great-grandchild, nephews, and nieces.

Mrs. Emerson taught school in the Hartsville-Alfred Station-Alfred area for 25 or 30 years. Memorial and committal services were conducted at the Landon Funeral Home, Hornell, N. Y., by Rev. Hurley S. Warren. Interment was in Alfred Rural Cemetery.

—H. S. W.
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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MISSIONS
Everett T. Harris, D.D.
Weekdays' Work
Mrs. Lawrence W. Marks
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Deaconess Marsden...

Vol. 181, No. 23
December 19, 1966
Whole No. 6,229

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Back Cover

Is Your Faith Hindered?

On December 1 the leadership of the World Council of Churches passed from Dr. A. Visser 't Hooft, who has held the secretary's position for eighteen years, to Dr. Eugene Carson Blake, who for nearly the same length of time has been staff clerk (highly paid office) of the Presbyterian Church U. S. A., and an outspoken ecumenical leader.

In a statement released upon his assumption of office Dr. Blake pointed out that the World Council of Churches could not and did not stop at the goal set forth by faith. We believe, however, that this event of the birth recorded by the writers of the Acts of God in history and our knowledge of what Jesus said and did.

Jesus grew to be a man; He spoke as never man spake; He said His conceptions by faith. We believe, however, that this event of the birth recorded by the writers of the Gospel narratives in those portions that set forth the miracles of the incarnation of God and the virgin birth of Christ. We can be thankful that those voices remain relatively silent during this, the happy, faith-affirming season. We say this because it is our firm conviction that the story of the virgin birth is fact, not fancy. True. It is outside the normal course of events and phenomenon but it cannot be denied by faith. We believe, however, that this event of the birth recorded by the writers of the Gospels is well authenticated, that it is just as we have heard and that their faith and our knowledge of what Jesus said and did.

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Fourteen (some larger churches included) were not credited for October.

The treasurer notes on the back of this issue that we are about five percent low and that we will need $11,000 per month rather than the $8,000 to reach the goal. Thus we do need to catch our stride and catch it quickly.

The Commission, through its chairman of the Stewardship Committee, the Rev. Kenneth I. Davis, has imposed a good tithing emphasis during November and is sending out letters consistently to local pastors, clerks, and Stewardship Committee chairmen. The November 30 letter asks church leaders to study the figures on the back page of this issue and to do what they can to make their churches qualify for the “church-of-the-month” rating as eight did in October.

The fact that there was a special appeal for Blantyre House in November and that O.W.M. receipts still held up to last year’s level may give added assurance that Seventh Day Baptists will catch that stronger stride needed to finish this 1966-67 race with the goal reached.

NCC General Assembly

The big religious and social action news that has received wide coverage and comment even in the secular press in recent days comes from the triennial General Assembly of the National Council of Churches and its General Board which met at Miami Beach, Fla., December 2 to 9. The “Message to the Churches” and other items from Miami will be found in this and next week’s issue—sent in, for the most part by the Seventh Day Baptist delegates who were present at the meetings. Those in attendance were Dr. and Mrs. George Thorngate of Miami Beach, Fla., Robert Evon of Philadelphia, Pa., and Lester Harnish, former American Baptist President.

... the colorful pageantry of Christmas has for generations touched the hearts of old and young alike. The virgin mother . . . the crowded inn . . . the Babe laid in a manger—Who has not been strangely moved by the account of the Savior’s humble birth? The shepherds watching on the starlit Judea hills . . . the magnificent Gloria of the angelic host . . . the Eastern wise men with their presents of gold and frankincense and myrrh. Who has not thrilled at the magic and the wonder of it all? And so the world has been captivated by this moving story centered about the Christ child. When the birthday of any other great man is observed, we do not usually give particular attention to the circumstances under which he was born: we lay stress on his life’s achievement. Yet many who celebrate Christmas are concerned only with the picturesque na-tivity, and are not at all interested in His life’s work.

What did Jesus come into the world to accomplish? We have His own word for it that He came “to give His life a ransom for many.” He came into the world to die for our sins, rather than simply to set us an example of humility and service. God’s great gift was not merely the life that He lived in the manger, but the Man who died on the cross that we might have eternal life. Today we do not adore a helpless babe—we worship the risen, glorified Lord Jesus Christ. The One who at Bethlehem was made in the likeness of men, and Who at Calvary was obedient unto death, is now at the right hand of the Majesty on high, and unto Him has been given all power in heaven and on earth.

The story of the child Jesus is a beautiful one, and blessedly true, but let us remember that it is overshadowed by the manger. Any celebration of Christmas which begins and ends with Bethlehem, and ignores Calvary, may be sentimentally appealing but will never be spiritually satisfying. Only as we open our hearts to the crucified and risen Lord, receiving Him as our Savior, can we know the joy of those whose sins are forgiven because of their faith in the Son of God. To know the true blessedness of Christmas, look beyond the manger—to the cross and the empty tomb!—Selected.

World Congress on Evangelism

BEYOND THE MANGER

By J. Lester Harnish, former American Baptist President

Considerable honesty was evidenced by many of the 1,200 delegates and observers as the World Congress on Evangelism met in W. Berlin Oct. 25 to Nov. 5. Some flatly said that the church is sick, including the evangelical wing. In fact Dr. Robert Evans of France, said, “If we are to restore the spiritual health of the evangelical community we must first recognize that we evangelically are sick.” Possibly this was one of the basic underlying motives that prompted many of the delegates to come from over 100 nations. The world need is so pressing and obvious and the body of Christ so ineffective that the evangelist came out of his isolation and regardless of denomination or absence of any affiliation, came with outstretched hand, disciplined mind, and hungry heart.

Although we met in a divided city in a divided world, much healing took place as leaders of splinter groups, old line “faith” groups, and traditional churches from the oldest in India to the newest in Ecuador found that they could love each other and be guided by the Holy Spirit. The fellowship in Christ was the most noticeable element of these days. When a delegate from a new nation in Africa rushed up to the two Auca nationals from Ecuador and threw his arms around these formerly of the Stone Age—but now brothers in Christ—it was a moving experience.
President’s Christmas Message
Baptist World Alliance

Another year is ending. The excitement, the tension, the disappointment, the sorrow, and yes, the joy, the success, and the achievement that came with it leave mankind confronted with a great challenge.

Notwithstanding the old year’s immense scientific discoveries in outer space and great social and political advancements on our earth, man still seeks true happiness, security and peace.

Upon the immaculate birth of the Prince of Peace in Bethlehem’s lowly manger, when the Word which was God condescended to become flesh to dwell among men made His advent in a world of sin 1,966 years ago, the Angelic Choir joyously chanted, “Peace on earth and good-will to men.”

The Christian world again hails this joyous day for each family member or order from The Sabbath Recorder, monthly schedule 07061.

Message to the Churches
From the Seventh Assembly of the National Council of Churches
Meeting at Miami Beach, December 4-9

We greet you who are fellow believers in Jesus Christ.

We, the delegates from the member communions, have been studying the Bible, praying together, listening to reports and taking action upon issues. Our focus has been upon the theme, “That the World May Know.”

We speak in this message of basic convictions which we hold in common. These underlie the actions which the Assembly takes upon specific issues.

This should be an exciting and challenging time for Christians to be alive. This is an Age of Promise. It can be an Age of Disaster. Advance in industry and communications is making it technically possible that all hungry people may be fed, that many suffering people may be healed and that mankind may achieve a secure and noble life in history. Yet the same technical advance threatens mankind. In such a technical society depersonalization may well increase not only for the poor and unemployed, but for those who are employed. New tools may help or harm. We now have the capacity to bless or burn the world. We Christians bear, along with others, responsibility for these dangers and for the sufferings men inflict on one another. In spite of the gift of God’s grace, we are selfish and insipid. The shocking inhumanity of war shouts at us from every newspaper, magazine and T.V. screen. In a world technically united we continue to strain after narrowly national goals. We declare racial discrimination, but panic over minority neighbors and continue segregation in our churches.

In the United States we live in an economy that gives the average American an annual increase in income that is greater than the total annual income of the average human being in Asia, Africa, or Latin America. The gap between rich and poor, even at home deepens and is more disturbingly apparent. Yet we show little sign of being really disturbed to the point of action, and continue to center on individual material accumulation even after we have far more than we need. God calls us instead to a true demonstration of compassionate social concern by the responsible use and sharing of God’s abundance in the name of Christ.

This should be an exciting and challenging time for Christians to be alive. We know this world is both the arena of God’s activity and the subject of His love.

We are part of the household of God in Christ which is of every race and nation and of every Christian community: Roman Catholic, Orthodox and Protestant in all their diversities. We are grateful we can now share our understanding of what God is saying to us through all His people. We see the opportunity as before to join hands with all men in the struggle for sustenance, justice and peace.

We are challenged to demonstrate the Christian faith in fresh ways. The world is largely indifferent to pat religious answers. Yet the people of this same world group together in their hunger is true of both the poor and the rich, those who suffer from injustice or war, and those who do not. They long to know who they are, the source and purpose of their lives, and the ways they should relate to one another.

Christians are too seldom helpfully involved in the discovery of others far and near so that we will in love, fellowship, cooperation and unity reflect in our daily living the image of Him, whose blessed birth we celebrate this joyful occasion.

"Going forth," let us lose ourselves in the true discovery of others far and near so that we will in love, fellowship, cooperation and unity reflect in our daily living the image of Him, whose blessed birth we celebrate this joyful occasion.

—W. R. Tolbert,
Vice-president of Liberia.

SEVENTH DAY BAPTISTS
Reading Through the Bible in 1967
"THIRTY MINUTES A DAY WITH THE WORD"
Watch this column for monthly schedule

JANUARY

1 Genesis 1-2
2 Genesis 3-5
3 Genesis 6-9
4 Genesis 10-12
5 Genesis 13-16
6 Genesis 17-19
7 Genesis 20-23
8 Genesis 24-26
9 Genesis 27-29
10 Genesis 30-33
11 Genesis 34-36
12 Genesis 37-39
13 Genesis 40-42
14 Genesis 43-46
15 Genesis 47-50
16 Exodus 1-4
17 Exodus 5-7
18 Exodus 8-10
19 Exodus 11-13
20 Exodus 14-16
21 Exodus 17-20
22 Exodus 21-23
23 Exodus 24-27
24 Exodus 28-31
25 Exodus 32-34
26 Exodus 35-38
27 Exodus 38-40
28 Leviticus 1-4
29 Leviticus 5-7
30 Leviticus 8-11
31 Leviticus 12-15

Use "My Reading Record," a folder to check chapters read. Ask your pastor for a copy for each family member or order from The American Sabbath School and Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061.

SABBATH SCHOOL LESSON
for December 31, 1966
Choosing Your First Loyalty

THE SABBATH RECORDER

December 19, 1966
and the disunity within the household of Christ.

Individually and together we are involved in the sin that continues to threaten mankind. Let us repent and ask forgiveness of God and of our fellow men. Let us rejoice in the gains that have been made and commit ourselves afresh to further study and action. Let us profess together our faith by deed and by word that the world may know.

National Council Gives Catholics Wider Role

The National Council of Churches, ecumenical body composed of thirty Protestant, Anglican, and Orthodox church bodies, has voted a policy-making role for the Roman Catholic Church in a major move toward church unity.

The council's General Board, meeting at Miami Beach, December 2, 3, officially recognized the Roman Catholic church as "in agreement with the preamble of the constitution of the National Council of Churches," and added the Catholic communion to its list of some 15 non-member churches, which participate in council programs.

The Catholic church may now: have representatives on policy-making boards and committees; provide full-time staff personnel; elect non-voting fraternal delegates to the triennial General Assembly, the Council's highest policy-making body.

Full membership for the Roman Catholic Church has not yet been proposed by either Catholic or Council leaders. Individual Catholic parishes and dioceses now belong to state and local councils of churches. But observers believe that technically the Catholic church qualifies for full membership. But with approximately 40 million members, the Catholic Church is nearly as large as all the council's member denominations combined, which poses complicated organizational and political problems with full membership.

The council's director of ecumenical affairs, the Rev. Robert C. Dodds, expressed caution on the subject of full Catholic membership. "We're just getting acquainted, and we have to live with each other awhile before...that's a possibility," he said.

However, another council official predicted that Catholics would be full members in ten or fifteen years. "Non-member denominations participate in various aspects of the council's work. For instance, the Southern Baptist Convention is active in the council's programs to develop modern Sunday School materials. Other denominations are active in relief and missionary work with the council.

It is "premature" to state what programs the Catholic church will choose to join, according to the Most Rev. Jon J. Carberry, Roman Catholic bishop of Columbus, Ohio, and chairman of the Bishop's Commission for Ecumenical and Interreligious Affairs.

The Bible in a Computer World

"In this strange world of the computer and space craft, how shall we encourage use of the Bible?" asked an NCC General Secretary, Dr. Edwin R. H. Espy, in a discussion of long-range plans for the Council. Since 1960, NCC research specialists have been working on identifying the most significant issues on which to focus during the coming century.

"Churchmen are clear in their conviction that the Bible brings God and man face to face," he said, "but how, in this day of two cars, two homes, career pressures and a widespread feeling that men are self-made and spiritually autonomous, can we bring the reality and meaning of the Bible to men who will enter in."

The Old Testament says someone is coming: The New Testament says someone is here.

"God spoke to Abraham and revealed the nation (Israel) through which our Lord would come (Genesis 12): He spoke to Jacob and revealed the tribe (Judah) of the Savior's ancestry (Genesis 49). He spoke to Isaiah and revealed the family (Jesse) into which Christ would be born. He spoke to Micah and revealed the place (Bethlehem) of Jesus' birth. He spoke to Daniel and revealed the time of Christ's appearing (Daniel 9)." Then "in the fullness of time" He came Shepherds in the fields learned of the birth of the Good Shepherd and eternal kings came to worship the Great King. He was the Light; God seen. He was the Word; God heard. He was the Life; God felt. Wherever He would walk, men would see the footprints of God; when He reached out His hand to touch leprous skin, blind eyes, crippled limbs, or fevered brow, men would feel the touch of God. When He spoke, men would hear the voice of God. If He had not come, the prophecies would be unfulfilled; there would be no Savior for mankind; the character of God who loves us and cares for us as a Father would be unknown; the secret of peace for the soul would be unrevealed; the world would be without the marvelous example of a sinless life; we would be groping our way without His matchless teaching; we would have no assurance that God hears and answers when we pray; the blessing of freedom as we know it would not have been experienced, and eternal life would still be a final hope instead of a great conviction and an eager expectation.

"The quietness of God was over the Judean hills when the curtains of heaven were parted, and the announcement was made: 'Unto you...a Savior' (Luke 2: 11).

"He was born for you. It was said of Christ's appearing (Daniel 9). This greatest night of history is for you and me a time of two cars, two homes, career pressures and a widespread feeling that men are self-made and spiritually autonomous, can we bring the reality and meaning of the Bible to men who will enter in."

"We cannot be in true fellowship with one another unless we are in fellowship with God." —William R. Tolbert, BWA president.

THE SABBATH RECORDER

DECEMBER 19, 1966

JESUS THE SAVIOR IS BORN

Something happened in Bethlehem which set the bells ringing and the choirs singing; which set people to building churches, schools, orphanages, Christian homes and hospitals; which makes at least one day of the year a day of heaven on earth; which makes it possible for every day to be Christmas in your heart and opens up Heaven for all who will enter in.

"The quietness of God was over the Judean hills when the curtains of heaven were parted, and the announcement was made: 'Unto you...a Savior' (Luke 2: 11)."

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IN SERVICE TO HIM

By Dale E. Rood

(A Sabbath morning message at Brookfield, N. Y., by a Summer Christian Service Corps worker)

We are all familiar with the phrase, "cross to bear." When someone speaks of bearing a burden, it sometimes sounds like a burden he has to bear, a load or as Paul says, an infirmity which the Lord has given us to try our faith. It really sounds like something to pull down. But is this what it means? Should it really carry this implication?

In Mark 8:34, Christ said, "take up your cross." But did He mean that we have to inflict some sort of pain on ourselves? Did He mean that if we're to be Christian we must have some sort of suffering and therefore are Christians? Maybe it would be worth while to look at the rest of Mark 8:34 and see what it says.

The verse reads, "If any man would come after me, let him deny himself and take up his cross and follow me." What else does that verse say? It says to "deny" yourself and "follow me." Let's look at those two phrases.

The first is "deny yourself." What does this mean? Does it mean that we must hate ourselves? Does it mean that we must afflict ourselves, cause ourselves agony? Certainly not! Christ said, "Love your neighbor as yourself," and we know God is consistent. There must be something else meant when Christ said to deny self, and this must be — putting Christ first and yourself second, catch a vision, and serve Me.

"And serve Me." Maybe it would be worth while to look and see what service implies. Matthew 25 implies that service is: (1) visiting the sick, (2) visiting the prisoners, (3) feeding the hungry, and giving water to the thirsty, and (4) being friendly with the lonely.

But each of these has two sides. For instance, visiting the sick. Generally thought of as visiting those in hospitals, and visiting shut-ins, But how about spiritual sickness? Do you realize that this is a nation sick? How else could it be possible for one man to murder eight nurses as was recently done in Chicago? Service also means visiting the sick who are sick with a spiritual void within them.

Does it mean being a good example, just being good, just keeping to yourself and not getting in anybody's way? No, it's something more than this. Following Him implicates a willingness to obey His commands. We can't really make Christ our Captain until we do obey His commands. Christ's will comes before your own choice. In other words, Christ's will comes before your own will.

But where does this leave "take up your cross"? In the first place it's something we do of our own accord. We have to make the choice to do all these things ourselves. It's not someone else's responsibility; it's not something that we do because of human nature. We do it of our own accord, we must want to do it. And if we want to do it, it couldn't be a burden, for who wants to bear a burden? Taking up your cross must imply something more than a long face.

Taking up your cross implies wanting to do something. But how do we know what something is? Let's try to see what Christ means. Could you say then that "take up your cross" means "catching a vision," or seeing what God wants us to do? Let's try this.

Mark 8:35, "Whoever will lose his life for my sake shall find it." (Whoever wants to know Me, let him put Me first and himself second, catch a vision, and serve Me.)

"And serve Me." Maybe it would be worth while to look and see what service implies. Matthew 25 implies that service is: (1) visiting the sick, (2) visiting the prisoners, (3) feeding the hungry, and giving water to the thirsty, and (4) being friendly with the lonely.

But each of these has two sides. For instance, visiting the sick. Generally thought of as visiting those in hospitals, and visiting shut-ins, But how about spiritual sickness? Do you realize that this is a nation sick? How else could it be possible for one man to murder eight nurses as was recently done in Chicago? Service also means visiting the sick who are sick with a spiritual void within them.

Missions—Sec. Everett T. Harris

Missioner Aid to Churches

Some will recall an appealing cartoon in which a young boy is carrying another fairly large boy on his back. The caption has the burden-bearer saying, "He ain't heavy, he's my brother." Some of us have hoped that this same spirit might enter into the Missioner Program this year.

We have dared to hope that a larger, stronger army would be inspired to offer assistance to another church or fellowship that might not be financially able to cover the cost of a visit from a "missioner." Such volunteers have often been unasked even while smaller churches have needed their services.

How is this impasse to be overcome? Who will take the initiative? Going back to the cartoon, do we think the heavy brother asked to be carried? No, we know very well the brother said, "Come on, let me carry you." And this must be the way of it among the churches.

The more financially able church must make the primary offer to help, and the church that really needs assistance of a Missioner Program must not be too proud to accept.

The pastors have in their hands a list of names and addresses of those who have expressed willingness to offer their dedication to special talents of these volunteers have been listed and are available upon inquiry from the general secretary's office at Plainfield. Why not write to Secretary Wheeler and ask for his suggestions as to who one who might meet the needs of your church?

As the "End of Quarter Mission Emphasis" is observed in your church or Sabbath School, the 1967 Missioner Program for 1967 in your own church; (2) How you can be of assistance in the 1967 Missioner Program of another church.

Thanks, and a "tip o' the hat" to any one who will take the initiative in this matter, and will be the missionary keyworker in each church.

December 19, 1966

Christmas Giving in 1966

It has been suggested that our "white" gifts go this year to some worthy project within the Our World Mission budget. There are many such projects or causes toward which we might direct our giving. Mention will be made of a few.

A scholarship that will enable one Seventh-day Baptist person in Jamaica to attend Crandall High School at Kingston, Jamaica for one year of schooling can be provided for $67.14, or approximately $25 for one of the three terms in the school year.

A Crandall High student in need of a pair of glasses might be enabled to stay in school for a contribution of $10 to "Student Aid."

A contribution of $25 would help a lay worker in Guyana to continue service for a year.

The Dr. Victor Burdicks have found the cost of transporting their children from Makapawa to a good school at Nolo, a distance of about fifty miles, to be increasingly expensive. Gasoline costs about sixty cents a gallon in Malawi. A contribution of $35 will provide travel expenses for one month to carry Vickie and Joanie to school and return each school day.

The Rev. Paul Osborn's travel expenses for one month could be provided for with $50 as he goes from Nortonville to Kansas City for two weekdays each week, to counsel with Student-Pastor Clifford Boyd and to assist that church in carrying forward the work of Christ in Kansas City.

Funds for Blantyre House

There is at hand a total of $4,642.02 recently received as a result of the $10,000 appeal for funds for Blantyre House purchase.

Only a small number of the 8000 "bricks" distributed have been accounted for. Many churches are still conducting their sale of bricks. Almost every mail includes at least one letter containing a check from a "related Seventh day Baptist" or a church.

It is rather thrilling to note the way
Seventh Day Baptists are responding to this appeal. We can only hope and pray that it is increasing interest in the overall mission program of our denomination and not undermining our full and wholehearted support of Our World Mission budget.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

The executive secretary of the Board of Christian Education among a number of Seventh Day Baptist official representatives attending the seventh General Assembly of the National Council of Churches held at Miami Beach, Fla., December 5-10. He reported attendance at the meetings of 3056. He serves on the Message Committee and as a group discussion leader. From Miami he sends the following two press releases.

Bishop Mueller Reviews Past Triennium

All those who heard the report of President Bishop Reuben H. Mueller to the seventh General Assembly must have been impressed by the scope of the concerns, activities and emphases mandated by his message to the National Council of Churches over the past three years. We believe they will want to remember the following quotations in the Bishop's report:

"In my opinion, it is very proper that the denominational members of the Council should be its chief defenders and the parties attending the meetings of the Assembly of the National Council of Churches held at Miami Beach, Fla., December 5-10. He reports.

Churches Lagging in Social Concern

In his assessment of current trends in ecumenical cooperation, Dr. R. H. Edwin Espy, general secretary, saw the participation of the churches in the "human struggle was comparatively less active than we sometimes would like to think." Stating that "Congressional legislation during the past three years has been 'epoch-making' in breaking new ground in the fields of civil rights, anti-poverty programs, medical aid, etc.," Dr. Espy, in his report, continued: "Some would argue that our Great Society measures at home are taken at the expense of similar values in other countries, but the past three years have witnessed a coalescence of initiative by the three branches of Government. . . ."

"In the face of the spiritual complexity of the world we have described, the churches have strengthened their mission and stimulated their own renewal by united action—but the church, as a whole, has not kept pace with a number of the other forces at work in our society. . . . It is an overstatement that nevertheless contains a truth that, by and large, certain individual leaders, together with national church bodies, have forged ahead of local congregations in applying the gospel to human needs arising from social change and injustice."

Billy Graham Addresses NCC

LIVING a holy life and demonstrating contagious enthusiasm are essentials for communicating the Gospel to modern man, the Rev. Dr. Billy Graham told a throng of 1,500 people at the Fellowship Luncheon of General Assembly. An overflow crowd of another 1,000 listened to him in the ballroom of the Fontainebleau hotel.

Faith in the power of the Holy Spirit, a consuming love for one's fellow man and compassionate social concern are all involved in communicating the gospel in terms understandable in today's world, he declared. Speaking on "How the World May Know," the noted evangelist stressed the need to make the gospel relevant to the world of today.

The speaker noted that the fear of death is the basis of all our anxieties and frustrations. "Death," he said, "is a forbidden subject today, just as sex was a forbidden topic in the Victorian Age. Death is violence, crime and murder and "Only Jesus Christ speaks to the problem of revolution," he said.

On the subject of conversion, Dr. Graham argued for two conversions. One is from the world to Christ, the second is living with Christ in the world. "Love is the ultimate answer to the problem of racial relations," he continued. "We may need legislation and a host of programs, but it will only be solved as men learn to love one another."

Tension among some Protestant groups in America concerning evangelism, the speaker said, is the result of some saying that man must be born again, others that man must be born again, and called on all Christians to be motivated by the love of God as they go out to serve Him.

The evangelist was also the speaker at an Assembly Section studying evangelism on Monday evening. He stressed the basic difference in the approach to evangelism by different segments of Christianity and observed: "I find to the extreme right and the extreme left the same spirit—anti-defeatism and dogmatism. I sincerely believe there is room for something in between."

Press release from NCC.

12

THE SABBATH RECORDER

Billy Graham Addresses NCC

LIVING a holy life and demonstrating contagious enthusiasm are essentials for communicating the Gospel to modern man, the Rev. Dr. Billy Graham told a throng of 1,500 people at the Fellowship Luncheon of General Assembly. An overflow crowd of another 1,000 listened to him in the ballroom of the Fontainebleau hotel.

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Jesus Christ said.
Service is optimistic. It has that attitude of expectancy. For instance, in our door-to-door calling, we wondered what the next call might bring. What did we expect it to bring? I remember after one particularly good call, Andrea Crandall, with whom I was calling that day, commented that she woke up that morning saying that it was going to be a good day. And it was. We both rejoiced together. We had expected success and we found it. Likewise on our poorer days, we had expected little. Therefore the Lord gave us just what we expected. How can He use somebody unless they're expecting to be used? That's why our attitude makes so much difference. That's why we must be optimistic.

In returning to the phrase for Mark 8: 34, we notice two things are necessary before we can take up our crosses: we must put Christ first and catch a vision.

What must we do to put Christ first? We must accept Jesus Christ as Lord and Savior. This means repenting, believing in Him as the Son of God and as the Savior of the world, and receiving Him into our hearts...with the intent of obeying. How else can you explain dedicated service workers? How else can you explain poorly paid ministers or people willing to leave loved ones and home to go to foreign mission fields? Certainly there is no money in church work. There isn't much glory. There isn't much recognition. Where is the face of Him amid the gloom? Where? The sweetSome secret moon-drenched valley far away. Where is the light to pierce the phrenic. Where? The sweet

The refusal to hear the case by the Supreme Court is on whether or not it agrees with the contention of the petitioners. However, it does have the effect of allowing to stand the decision of the Court of Appeals of Maryland, which ruled that tax exemption for churches does not violate the Constitution.

W. Barry Garrett, Baptist Press.

Union or Merger?

If there is question in the minds of some to the union of two organizations to form a new church union and church merger the definition of Charles G. Parlin, attorney and one of six presidents of the World Convention of Churches, should help us understand it. Commenting on the proposed union of The Methodist Church and The United Brethren Church Mr. Parlin writes:

The proposal is for “union” — that is, the union of two organizations to form a new organization as distinct from a “merger” which would be the absorption by one organization of another. At one of the first sessions of the Joint Commissions someone brought a cartoon showing a huge fish being eaten down on a smaller fish and the caption was “Merger!” It was unanimously agreed that this was exactly what our union should and would NOT be.
OUR WORLD MISSION

OWM Budget Receipts for November 1966

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S U M M A R Y

1966-1967 OWM BUDGET $124,735.00

Receipts for 2 months:
OWM Treasurer $14,572.07
Boards 80.00

Amount due in 10 months $110,082.93
Needed per month $11,008.29
Percentage of year elapsed 16.66%
Percentage of budget raised 11.75%

Gordon L. Sanford, OWM Treasurer.

NOVEMBER DISBURSEMENTS
Board of Christian Education .................. $586.28
Ministerial Retirement (Mem. Fund) ......... 768.12
Ministerial Education .......................... 694.64
Missionary Society .......................... 3,211.14
Tract Society .................................. 973.43
Trustees of Gen. Conf. ......................... 134.96
Women's Society .................................. 673.67
World Fellowship & Service .............. 92.30
General Conference .......................... 1,467.50
S.D.B. World Federation ......................... 20.00

Total Disbursements $7,985.10

November 30, 1966

WRITING YOUR RESOLUTIONS

Is it fruitless to make New Year's resolutions? Yes, if they are made too lightly, for they may be as lightly broken. No, if they are pondered and prayed over before being written down. Sustained improvement is just as possible as initial conversion. To pledge to do better in certain areas where we have been weak and to ask our Lord to help us are first steps toward that nobility of character which true discipleship calls for.