a “Faith and Action Dialogue Group” in our church. We plan for this group to get under way soon.

On October 26, “Laymen’s Sabbath,” the morning worship was conducted by the diaconate of the church. This was also the weekend of the Youth Retreat for the association young people, held at Lost Creek.

Members from sister churches met at Salem, November 2, for West Virginia Churches Day. The morning message was given by Pastor Leslie Welch followed by a fellowship luncheon and, in the afternoon, an address by Conference president Leland Bond.

On November 23, “Missioner” Kenneth E. Smith, president of Milton College, gave the Sabbath morning message, followed by a fellowship luncheon and, in the afternoon, a group discussion. Dr. Smith had met with the young people on Sabbath eve. Sabbath night the young adult group, with the Lost Creek young adults, met at the home of Mr. and Mrs. John Bevis in Clarksburg. Dr. Smith led a discussion. During his visit to Salem, Dr. Smith also gave addresses at the Salem and Clarksburg campuses of Salem College. We have welcomed several new members into the fellowship of the church.

Midnight Meetings

It is reported that large numbers of people (2,681) in Indonesia (especially Java) have responded to the evangelistic messages during a widespread Baptist campaign.

In one case, after a rather lengthy evening service in a church, a pastor and an evangelist went to a village five miles away where they had been asked to preach in a home. It was past midnight when they arrived, but their hosts roused the villagers. The service began about one o’clock in the morning and 15 persons made professions of faith.

Births

Burdick.— A son, Ian Benjamin, to Mr. and Mrs. Keith Burdick of West Allis, Wis., on Oct. 23, 1968.

Crandall.— A son, Jesse Christopher, to Mr. and Mrs. David Crandall of Narragansett, R. I., on Nov. 13, 1968.

Obituaries

NELSON.— Julius, son of Nels and Caroline Olson Nelson, was born at Dell Rapids, S. Dak., Jan. 20, 1886, and died at his home in Milton, Wis., Nov. 22, 1968. He graduated from Milton College in 1914 and has spent the most of his life in the Milton area. He served in an evangelistic quartet and a song leader in evangelistic work as a young man. He was named a “Pillar of Milton” by Milton College. He was a member of the Milton Seventh Day Baptist Church. Funeral services were conducted from the church by his pastor, the Rev. Earl Cruzan. Burial was in Milton Cemetery.

SIMMONS.— Lewis Camden, son of Laco and Julia Jett Simmons was born in Ritchie County, W. Va., March 12, 1919, and died Nov. 26, 1968, at the Veterans Administration Hospital, Clarksburg, after a lingering illness.

Mr. Simmons was a member of the Ritchie Seventh Day Baptist Church at Berea, W. Va. He is survived by: his widow, Hildred Snyder Simmons whom he married Jan. 1, 1947; his mother; one stepdaughter, Mrs. Dolores Taylor of Conneaut Lake, Pa.; two sons, Danny and Ronald, both in the U. S. Navy; and four grandchildren.

He was a veteran of World War II serving with the U. S. Navy from 1944 to 1945. He was employed as an aide at Weston State Hospital. Services were from the Floyd Funeral Home with the Rev. Parker Kerns officiating. Interment was in the Forest Lawn Memorial Gardens.

—L. A. W.
A Savior Is Born

How can one catch up the spirit of the Advent and express the joy of its annual recurrence in a few editorial words? It is like trying to lead a congregation in prayer, assuming that most of the people want to be led in prayer. Perhaps there are better words on which to fix our attention than the ever meaningful exclamation, "A Savior is born!"

The religious world, the prophesy-studying people, and the long looked for Messianic deliverance should have been waiting and ready for the word from heaven that the Savior had been born, just as we should be ready to thrill anew each year when those words come to us again at this time celebrated as the birthday of Jesus the Christ.

How wonderful to again turn the pages of history back after all these meaningful years of Christian faith and relive in memory the glorious story of the Incarnation of God. For those people on the Sabbath Recorder there was a thirty-year wait from the time of the birth to the baptism and ministry of Jesus. To those it was longer than the 800 years or more since the clearest Messianic prophecies were spoken. Some of the people at the manger may have probably not thought about the words they had heard these words. Their history was full of stories of kings that came to the throne in much under thirty years—when the need for a King was great. With us those years are foreshortened by our perspective of a long history. We see the Savior born, ministering, dying, and rising again as a whole, almost forgetting that span of silent years. But we never can erase from memory those words that come back to us with new force each December, "A Savior is born."

What does it mean? Among other things it grips our troubled—or quieted—hearts with the wonderful assurance that there is salvation for us. The Lord came as earth as a babe to become a Savior for me, as well as others. None can say there is no help, no hope, no Savior. He has come; He is available; He dwells in our hearts. Such knowledge transforms us. It makes the light of salvation shine through us to others. The greater the words on our lips, the deeper of our hearts can be the most convincing evidence that a Savior is born. Amen! So let it be!

To Eat or Not to Eat

There has been a long continuing strife between the grape growers and the grape pickers. The pickers (mostly Mexicans or other non-white laborers) have been trying to unionize and force better wages and working conditions. Not only the big unions, like AFL-CIO, but the church federations of California have condemned the growers and espoused the cause of the striking workers.

This year there has been a well publicized appeal to the church people of the nation to refrain from eating California table grapes and thus bring pressure on the growers who are characterized as wicked, unfeeling people.

Dolores Huerta, vice-president of the United Farm Workers Organizing Committee of California, says it is not just a question of wages, but of human dignity and equality and that the workers will fight "on and on" to build their union. She says that there was so much violence against the union workers and pickets that the union was forced to launch the nationwide boycott against table grapes. She notes that shipments are far below normal and prices substantially lower than last year.

Your editor has not lived in California for many years. He has not been able to make an unbiased study of the situation, but he has read enough on both sides to know that there are two sides—as it is usually true in labor-management struggles. Labor leaders are not by virtue of their office illy-white in character compared with the "evil" people who provide the jobs.

Having lived in the grape country of California, having observed vineyards of wine grapes covering thousands of acres, and seen growers who really want to eat the Table grapes than to eat the others that are designated table grapes, it makes me wonder about the strategy of boycotting table grapes. The wine grapes and the raisin grapes have to be picked by hand too. Why was there no boycott on these grapes? Was it because they are "the good guys" and met union demands, or was it because the table grape boycott would gain more attention? One might suspect the latter.

Another thought comes to mind.

Strikes and boycotts have side effects that are sometimes as bad as the original injustice. Shipments of grapes are said to be smaller and prices lower. Just suppose, for the sake of argument, that the grape growers opposed the union because higher wages and higher benefits would make the price of labor prohibitive. Just suppose that they were not getting rich but were working on a close margin and that perhaps many of them were small farm­ers. If so, why is it that the workers are getting 80 cents a day; while the church federations are asking for $1.50 a day? People stop buying grapes and the growers have to reduce prices to move what they have. They make less profit or go out of business. How then can they employ labor profitably? Can they be sure that if they meet labor's demands this will produce grapes at a profit next year? There is a possibility that they will have to tear out their vines, sell their land or put it into crops that can be harvested by machinery. Or they might join the growers who turn their product into wine—since wine is not blacklisted. Then the laborers who have not worked could drown their sorrows with wine.

As said before, some of us who live in the East may not know enough of the circumstances to be sure what is the most Christian thing to do in a faraway labor quarrel. Personally, I would not feel more righteous to abstain from eating table grapes than to eat the others that are designated table grapes. It makes me wonder about the strategy of boycotts.

DECEMBER 23, 1968
Stretching Our Gift Dollars

The end of the year is almost here and with it comes our last chance for 1968 to stretch our gift dollars for the Lord’s work. The income tax year ends December 31. Between now and that time we can make deductible contributions that will benefit the causes of Christ and reduce the amount of income tax we pay by twenty cents or more to the dollar, depending on our tax bracket. The government allows one to go way beyond his tithe in figuring net income on which taxes are paid.

If we have a desire to give to the Lord’s work and have not during the year given 20 percent of our income to benevolent causes the government encourages us and our hearts encourage us to give all we can. It reduces the amount of taxable income, which, in effect, stretches our gift dollars. Many, not all, of our readers are in a position to do this. The money is desperately needed for our denominational and local church work, not to mention the many worthy non-denominational or interdenominational causes.

The urgency of the end of life, rather the certainty of the shape of the world, is terrible. Too many forces are in collision and the world files apart, the Christians do not.

The Shape of the World

It was not too many centuries ago that there was heated argument about the shape of the world. Men faced ostracism and death when they tried to persuade the prominent people of their day that the earth was round—not flat and that one could sail west and ultimately reach the East. The discussion about the shape of the world is as pertinent today as in the early 16th century when Copernicus advised that the earth was the center of the solar system and the planets revolving around the sun. The more important question of the shape of the sun is moral rather than physical.

On a recent thought program on television was the discussion about the shape of the world in which they now live? True enough, the shape of the world is changing and uncertain.

It is divided into East and West, communist and non-communist. Like our Garden during Ephesians 2, we are unhappy living in the present shape of the world because of the coloring of the carnation was not extraordinary, but the odor certainly was incomparably beautiful, said to say, it has no aroma at all! The gardener was quite perplexed, needless to say, and could not at first understand the difference in judgment of his visitors. Then the gardener remarked to himself, "Whoever this man is, he must understand our own role in the judgment of people, because their senses are perverted and dull, so that they cannot experience the beauty of these things.'

"How true is the statement of the old gardener. In the course of our lives we often fail to experience the real beauty of the Bible and our Lord have prepared for us. The faith we have in the Bible and our Lord is so beautiful, spiritual as well as physical senses—are dulled and perverted by our unwillingness to hear 'sensitive.' To be 'Sensitive in Christ's Service' is to express as openly and sincerely as possible, in our very actions and attitudes, the meaning of open loving hearts and our Yoke with Christ.

"To be 'Sensitive in His Service' means that we translate into action and attitude the real meanings we know exist in our Christian faith. It means that we throw off the shackles of our prejudice and self-satisfaction and give ourselves, once and for all, to Christ's purpose in our lives.

It means that we will not 'risk' 'Oh!' 'You mean speak 'loud and eloquent words' and 'carry a little twig' to beat off the tragedies that invade human life. To be 'Sensitive in His Service' requires our complete and unequivocal dedication and commitment to His way for our lives.

Rev. Saunders goes on to suggest that there are three things that as individuals and as a church we can be "Sensitive in His Service," "First of all, we can become more sensitive to the needs of the community around us. Secondly, we must become more sensitive to the needs of the world. Thirdly, we must understand our own role in Christ's plan. To be 'Sensitive in His Service' is to find the way of expression for the real purpose for which we were created—to be companions of God."

—Leland W. Bond

President's Column

I would like to share with you some of the thoughts from a sermon preached by Rev. Herbert Saunders in his church soon after his return from General Conference at Kearney. His topic was "First of all, we can become more sensitive to the needs of the community around us. Secondly, we must become more sensitive to the needs of the world. Thirdly, we must understand our own role in Christ's plan. To be 'Sensitive in His Service' is to find the way of expression for the real purpose for which we were created—to be companions of God."

Time to Talk Turkey

About OWN Giving

Needless to say I am disappointed with the low receipts of Our World Mission during October and November. So far we are receiving only about two-thirds of what is needed. If you are really interested in the work of God through Seventh Day Baptists, here are three steps to take:

(1) Pray for God's guidance concerning proper stewardship.
(2) Give all you possibly can and then check to see if you can't give more.
(3) Share your enthusiasm with others encouraging them to give.

I don't know which step you are working on now but be sure to start with number one!

Paul B. Osborn

Stewardship Chairman

End of Year Giving

Another giving deadline is fast approaching. December 31st ends the finacial year for income tax purposes. Give those extra amounts now to God's work which you will wish next year you had given when you figure your income tax report!

P. B. O.
Christmas in Yugoslavia

By Stepan Orlic

Christmas cannot be officially celebrated in Yugoslavia. The law provides no occasion for its observance. Everyone must work; the children must go to school on Christmas as if it were just an ordinary day.

Yet this does not mean it has been forgotten. Since a person can do what he wants in his leisure time, the people celebrate Christmas in their homes.

Even in offices and factories, workers often do not perform as much as a half day's work on Christmas Day. It is very interesting that even those who officially oppose this season will happily spend the time with friends and relatives who celebrate Christmas.

If they are asked about it, they simply explain that they went as guests to someone else's home. They did not initiate the celebration.

In the streets, it is apparent that the season is something special. Some time before Christmas, large fir trees are placed in the central squares in big cities and trimmed with bright lights. There are trees, too, and other decorations in the windows of stores and shops, but they are not spoken of as "Christmas trees." Officially, they are there to mark the observance of the coming New Year.

Greeting cards are sold everywhere. You will see greeting booths on the street corners to sell them. For a number of years, these cards bore no reference at all to Christmas.

Now, however, it is possible to buy greeting cards containing a "Merry Christmas" wish. It makes good business, even though officially Christmas does not exist.

Rarely will you see the word "Christmas." In Yugoslavia, New Year's has become the festival with all the splendor of Christmas. But the event is so deeply rooted in the hearts of the people that it requires no official recognition. As in other parts of the world, this season is especially beloved by the children.

In the villages, Christmas is celebrated as it has been in the past. Here, Baptists have several services during the Christmas season. The most exciting is the Christmas Eve service. Other services are conducted on several different "days of Christmas." Special Christmas service held for them, the children usually recite poems they have learned and sing. Christmas is always a good time for Christians to witness, since everyone is thinking of coming to church on this occasion.

The families customarily give a small present to every guest on that evening. Gifts within the family are circulated afterward.

In Roman Catholic churches, there is a midnight service that is rather out-standing. They always have good singers. Gifted singers are specially trained for this appearance. So well-attended are the services that you could not enter the church, much less find a seat, if you arrived less than 30 minutes before the service begins.

There are so many ethnic groups in Yugoslavia, that Christmas is celebrated according to several different customs. It would be impossible to describe each of them. One group celebrates Christmas in the following manner.

On December 13, every resident places a seed of grain in several dishes. The seed is not covered with soil, but it is kept soaked in water. Soon, small plants grow up. The plants are put under the Christmas tree. At an appointed time, the plants are cut into pieces and fed to the domestic animals. This is called "as a rebuke for aimless living."

The father pours wine on a lighted candle, causing it to give off much smoke. It is said that the person toward whom the smoke drifts will die before the next Christmas. The smoke never gets a chance to blow away, since in everybody is blowing toward the smoking candle to prevent it!

After supper, the children sit on the straw and their father tosses nuts to them. The children play a game to see who can find the most nuts. Then, holding a nut, the father gives the traditional saying: "As long as this nut is full, O God, let this house be filled with every richness, and our stables with animals."

In one of the six states of Yugoslavia, Christmas is not even commemorated as a "day of national habits." Many hope the custom will spread.

Rev. Marian H. Hargis

Word has come of the sudden death on December 6 of Mrs. Marian Hargis of Los Angeles, widow of the Rev. Gerald D. Hargis. She had just flown to River- side County, from London, N. Y., where she had been visiting her daughter Geri for some time.

DECEMBER 23, 1968

THE SABBATH RECORDER

Christmas Again

The words "Christmas again!" carry a mixture of joy and regret for us. There is joy in the gift of the nativity of our Lord Jesus Christ. Probably too none of us is wholly free of expectation of gifts at this generous season.

But then there is the regret at the thought of financial burdens that go with our modern observance of Christmas. And even more there is a wistful regret because time goes so quickly since last Christmas. What have we really lived for and accomplished in this fleeting interval? Perhaps the return of this significant and hopeful season comes as a rebuke for aimless living. We may let our lives become so lacking in any sense of destiny and purpose that time is just a monotonous passing of time punctuated here and there by special days.

The coming of Jesus Christ to earth was not a punctuation mark attempting to make sense of an aimless motion of history on God's part. For "When the fulness of the time was come, God sent forth His Son" (Gal. 4:4).

This was neither an impulsive nor an apologetic act. It was the event toward which all previous history moved. It was the climactic act in the divine revelation of the way of salvation for sinners. It was the punctuation mark of the completion and glorious success of a carefully worked out plan.

The coming of the Christmas season is not a time of regret for God's people when they have in their faith committed their lives to the Lord in living and purposeful service to Him. It will be a punctuation mark accenting the reason for our Christian lives during the past year.

Edgar F. Wheeler
in the Ashaway, R. I., Laymen's Call

SABBATH SCHOOL LESSON

for January 4, 1969

THE BEGINNING OF THE GOOD NEWS LESSON Scripture: Mark 1:1-13
A Christmas Meditation

Christmas is a time of giving. Of course it is a time for receiving, also, and to receive graciously is an art that should be cultivated. But the primary emphasis of Christmas is to give. God so loved the world that He gave His Son. We ought to love God and our fellow men that we will give gifts to one another in His name and to His glory.

The shepherds gave their devotion and worship to the Christ Child and the wisemen brought gifts of gold, frankincense and myrrh. No gift is insignificant. When real love motivates the gift it is always acceptable.

We, too, can bring our praise and adoration to Christ as did the shepherds, returning to our homes and work with a new radiance—praising and glorifying God for all His goodness to us and bearing a faithful witness to the Giver of every good and perfect gift.

We, too, can bring our “gold.” We can bring a gift of money which represents a portion of our time and our energy. We can give it Christ’s name to those who need it in a special way. I think Joseph, a working man, was glad for the gold. Is it not an interesting thought that when God sent His Son into the world He started wisemen on their way bearing the means to take care of His Son? Indeed, if it is not an interesting thought that when God sent His Son into the world He started wisemen on their way bearing the means to take care of His Son to-day (and it surely is), then He must surely be expecting some of us to be the wisemen who will provide for them.

For many babies and their mothers are hungry, cold and destitute today.

It was a privilege and a joy for the writer of this meditation to attend the Triennial Assembly of the Division of Overseas Missions of NCCPC at New Haven, Conn., October 19-22, along with Rev. Edgar Wheeler. We saw a film and heard reports of the work of Church World Service, among other helpful and challenging matters. I personally resolved that I would share of my means more generously to give of Christ’s gifts to those who need it in a special way. I think Joseph, a working man, was glad for the gold. Is it not an interesting thought that when God sent His Son into the world He started wisemen on their way bearing the means to take care of His Son? Indeed, if it is not an interesting thought that when God sent His Son into the world He started wisemen on their way bearing the means to take care of His Son to-day (and it surely is), then He must surely be expecting some of us to be the wisemen who will provide for them.

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For many babies and their mothers are hungry, cold and destitute today.
Our Prayer Corner

"Men ought always to pray and not to faint."

"But thou, when thou prayest, enter into thy closet."

Suggestions for Prayer This Week

Pray for:
1) The work in Jamaica, the many churches without weekly pastoral leadership, the Conference employed pastors who try to serve a number of churches. Crandall High School, which always faces teacher problems and now goes on with only one of the Courtland Davis' assisting. The term of Rev. Neal D. Mills as principal expires next spring.
2) The new programs in Guyana where our resident missionary is developing leadership; for their ministerial student now studying in Jamaica.
3) The developing ministerial training in Blantyre, Malawi, and the new outreach work undertaken by the students.ộ The many people who have recently written to the American Sabbath Tract Society for information and literature in response to ads.
5) The Conference president as he leads us under the theme "Sensitive in His Service" and prepares the program for our 1969 Conference at Nyack, N. Y.

Suggestions for intercessory prayer are solicited from all who see the need. Send them to the editor or to the Conference president so that there can be many voices raised in intercession for the people who most need to be upheld at the throne of grace.

Unpardonable Sin

The unforgivable sin (blasphemy against the Holy Spirit) may be best understood as passing the point of no return in corrupting the capacity to tell right from wrong, love from hate. Man can make his sin unpardonable by not asking for and receiving pardon. As long as one is concerned about the unpardonable sin he has not committed it; he is still sensitive and can ask for and receive pardon.

Tract Board Meeting

The Board of Trustees of the American Sabbath Tract Society met in regular session on December 8, 1968, Twenty-two of the thirty Four members were present, one having come from Florida just to take his place in the deliberations of the Committee. Let us keep in mind this thought of this as a Plainfield board since the majority of its members are from other locations and churches. About half of those present for the December meeting had driven 75 to 130 miles to attend. The corresponding secretary reviewed the work of his office, noting that there had been a 50 percent increase in outgoing letters, the larger number being partly responses to inquiries from an advertisement in the Christian Herald. Referrals to local churches were possible in some cases. Tracts were sent out (mostly samples) on 77 separate orders. Eleven of the orders, the secretary noted were for more than 10 copies, to a total of 11,719. One church that had ordered more than 20,000 was sent less than 5,000 for the time being, since some of those requests in large numbers were in short supply and might be needed elsewhere.

Mrs. Anna C. North, chairman of the Publication and Distribution Committee, reported that four tracts had been printed since the last report, with a recommendation for the purchase of a new music album. The Committee on Children's Services discussed the sale of tracts is optional but will help us publish needed literature. Amendments of any amount would be appreciated.

The Committee on Audio and Visual Services (which combines the work of two previous committees) made a substantial report of things done, projects being worked on and needs for the future. Filmstrip and slide programs have been in strong demand. One new filmstrip depicting the work of the Tract Society has been produced and is in circulation. The project of producing an all-teen music album was reported on and discussed, with suggestions for getting more material. Fred Ayars, chairman, announced with regret that unpredictable technical difficulties which prevented him from getting a tape recording of the 1968 Sing Out program good enough for transcription purposes. Copies of this and other tape recordings are, however, available for loan to responsible persons or churches, as in past years.

The Supervisory Committee reiterated its urgent need for a printer-manager, possibly on a part-time basis, to take over operations at the publishing house as soon as possible. Coordinator A. L. Wheeler to his regular duties as general secretary of the Sev-
enth Day Baptist General Conference. Inquiries in this regard should be addressed to the president or to Rev. V. W. Skaggs, chairman.

Other standing committee reports were given by their chairmen: Rev. H. E. Saunders for the Advisory Committee and David T. Sheppard, Finance Committee.

All-teen Record
A committee of the Tract Board which produced a few years ago the well accepted album "Seventh Day Baptists Sing unto God" has been working for more than a year gathering material for what might be called an all-teen album (disc recording). Up to the present there are not nearly enough suitable tape recordings of the youth of our denomination to produce such a record, the committee reports.

There had been hope that many of the numbers prepared for the Youth Sing at Conference last August could be used. It was found that the tape recording equipment which served so well in preserving the messages and sound of the music of Conference failed to record well on this occasion. For this and other reasons the committee does not think that an all-teen record can be produced before the present meeting.

Old Testament
I. For serious study (academic books used as textbooks for university and theological schools): A. New Testament (listed in order of their value in my judgment):

II. Somewhat easier books:

III. Easy to use, more popular style, but useful books:

Prepared by Helen Ruth Green Milton, Wis.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Good Letter
Gerald E. Knoff, associate general secretary for Christian Education, NCCC, sends out the following Christmas message:

Dear Friends:
In one of the preparatory documents for the Uppsala Assembly of the World Council of Churches these words were before us:

Unless he were the Son of the one Father of all, he could not be confessed as the Savior and Lord of men. Unless he assumed fully the humanity in which all persons have a share, he could not be the one in whom God was reconciling the world to Himself. Unless he were sent into the world as a Jew of the people Israel, in a concreteness and particularity of time and place, he could not have been the real man whose life was quickly seen to have decisive meaning for human beings of all times and places.

In the Christmas message the "unlesses" are cancelled out. He is the Son. He did assume fully the humanity. He was sent into the world. He is the real man.

PROCLAMATION
(This is how the Daytona Beach Sabbath School started its Sabbath School contest.)

State of Florida, County of Volusia
City of Daytona Beach, Seventh Day Baptist Church

You are hereby informed that in the Seventh Day Baptist Sabbath School the following months have been proclaimed:

Sabbath School Loyalty Months
December 1968 and January 1969

WHEREAS: The above mentioned Sabbath School is anxious to give better service to each member, and is anxious for every member to be present these months.

WHEREAS: Each teacher and the superintendent and the pastor are deeply concerned for the spiritual welfare of each member;

WHEREAS: Every one of us is anxious for the Sabbath to be strong and grow and give better service;

I, Bernice Davis, by the authority vested in me by the Christian Education Committee, as superintendent of the Sabbath School, do hereby proclaim the above mentioned months as SABBATH SCHOOL LOYALTY MONTHS and appeal to every member to be present on those Sabbath days.

(Signed) Bernice Davis
(Superintendent)

WITNESS, I hereby certify the above to be a true copy of the original writ in the above entitled cause.

(Signed) Marion C. Von Horn
(Pastor)

AND OF THIS WRIT MAKE DUE RETURN

God helping me, I will make special effort to keep above mentioned appointments. I do want our Sabbath School to grow and develop.

Signed by YOU

(A somewhat similar proclamation at Shiloh was reported on page 15 of the December 16 issue.)

Up-Dating
In an article "Where Are They Now?" a few weeks ago the address of Joan Clement was given as Phoenix, Ariz. She has since moved to 810 Eastwood Drive, Prescott, Ariz. 86301.
A Dead Fish

The new and the old, the living and the dead, may not be as widely separated as some of our natural science theories have led us to think. Take, for instance, the five-foot fish pictured here. Is this a fossil of a species that became extinct 300 million years ago? Up until 1938 the scientists said that nothing like this had existed for millions of years. It surely looks as if it came from well back in prehistoric times and that no respectable fish would be willing to claim this "missing link" as its ancestor. In 1938 a trawler brought up a living specimen of a fish that was known to naturalists as its ancestor. In 1938 it was already an opponent of the American system of church-state separation. While he admitted being influenced by the American system of church-state separation, he was already an opponent of the existing church-state structure while living in Sweden. Stendahl's position, if it should ever come to a reality, would have been possible five years ago, according to the Presbyterian Board of National Missions. For five years the Rev. Robert Crothers, secretary of the Presbyterian Board of National Missions, emphasized the scientific advance of that country (and defends its apartheid policy) published a picture of this specimen that was brought to Durban after being caught near the Comoro islands in 1952. It was named Malania (after the then Prime Minister, who provided a plane to transport it to South Africa). The magazine merely captures the picture, drawing no conclusions other than the implied conclusion that the scientists had misjudged the life span of the species. The fishermen's catch does indicate that there may yet be many interesting and perhaps theory-changing discoveries in the depths of the vast ocean or under the surface of the earth. Such finds as this make us aware that the scientists, supposedly doing the best they can with the evidence at hand, can be quite wrong in particulars and perhaps too quick to jump to conclusions about the ages of antiquity. The theories of progressive evolution as distinct from creation may have been too quickly arrived at and too generally accepted as gospel fact. The citizen of evolution as an explanation of origins is being battered as heavily and defended as religiously as the story of creation, it would seem. —L. M. M.

ITEMS OF INTEREST

Swedish Theologian Favors Church-State Separation

Sweden's best known theological scholar, Krister Stendahl, has taken a forthright position for separation of church and state in his homeland, where the Lutheran Church is the state church. He told an interviewer for the Stockholm newspaper, Expressen, that he considers the existing state church structure in Sweden to be obsolete. Stendahl, currently is professor of New Testament at Harvard University.

While he admitted being influenced by the American system of church-state separation, he was already an opponent of the existing church-state structure while living in Sweden.

Stendahl's position, if it should ever become a reality, would have wide repercussions not only in Sweden, but in Norway, Denmark, and Finland, as well, where the Lutheran Church is also the established state church. Perhaps his largest following is among liberal churchmen.

Flocking to the Church

There is disturbing news in the religious world. Some denominations are finding their local flocks becoming weaker by the appeal of secularization. Many do not want to work any longer in the church structure. On the other hand, some of these denominations (our own included) are experiencing an influx of people wanting to work in the church—'to be something that counts personally in the life of the world.' In the Presbyterian Church the department of personnel and field service has on file the dossiers of 7,000 laymen desiring to work with the church. Nothing like this would have been possible five years ago, says Rev. Robert Crothers, secretary of the Presbyterian Board of National Missions.

OOUR WORLD MISSION

OWM Budget Receipts for November 1968

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<tr>
<th>Treasurer's November</th>
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SUMMARY

1968-1969 Budget Board | $137,570.00

Receipts for 2 mos. | OWM Treasurer's | $14,724.79

OWM Budgets | $508.00

Non-Budget | $123.00

Total | $7,054.65

If Total to Disburse | $8,077.65

November 30, 1968

THE SABBATH RECORDER

NOVEMBER DISBURSEMENTS

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<td>Total Disbursements</td>
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Gordon L. Sanford
OWM Treasurer

November 30, 1968

SUMMARY

Amount due in 10 months: $122,337.21

Needed per month: $12,233.72

Percentage of budget year elapsed: 16.66%

Percentage of budget raised: 11.07%
Accessions

ADAMS CENTER, N. Y.
By Baptism:  
Carl Baker  
Thomas Grace  
MILTON, WIS.
By Letter:  
Jared Van Horn  
Donna Van Horn  
SALEM, W. VA.  
By Baptism:  
Mrs. Robert H. Davis

Marriages

Crouch - Heinig.— Alan Crouch, son of Mr. and Mrs. Herbert Crouch, Milton, Wis., and Janette Lee Heinig, daughter of Mr. and Mrs. William Heinig, Jr., of Dayton Beach, Fla., were united in marriage August 24, 1968, at the Milton Seventh Day Baptist Church. The bride's uncle, Dr. Kenneth E. Smith, officiated.

Downs - Pangburn.— Harrison Downs, son of Mrs. Frankie Downs of Salem, W. Va., and Penny Lee Pangburn, daughter of Mr. and Mrs. Harold Pangburn, Altamont, Va., were united in marriage August 25, 1968, at the Seventh Day Baptist Church in Schenectady, N. Y.

Wood - Meldrim.— Janet Ruth, daughter of Mr. and Mrs. Lester Meldrim, De Ruyter, N. Y., and Daniel Edward Wood, son of Mr. and Mrs. Delmer Wood of De Ruyter, were united in marriage August 25, 1968, at the De Ruyter Seventh Day Baptist Church. The pastor, the Rev. Charles D. Swing officiated.

Obituaries

CLARK.—Daisy Lula, daughter of Alida Cadby and Albertus J. Clark, was born in Almon, N. Y., on March 3, 1882 and died Oct. 11, 1968 in Farren Memorial Hospital Montague City, Mass. She was a member of the Hartsville, N. Y., Seventh Day Baptist Church until 1966. She was a faithful member of her church and it should be noted that she was deeply devoted to her parents. She was a practical nurse in the Alfred area for many years, a 60-year member, as well as a past officer of the Rebekah Lodge, a member of the Past Noble Grand's Association and the Three Links Club.

Preceding in her death besides her parents were three brothers, J. Clare Clark, J. Roy Clark, and Donald C. Clark; and one sister, Mrs. Mabel Wattle.

Surviving are several nieces, nephews and cousins. —D. S. C.

FURROW.— Blanche Van Horn, daughter of Caroline and Jacob Van Horn was born Jan. 6, 1875, in Welton, Iowa, and died Oct. 25, 1968, in the Altus, Oklahoma, Hospital. She had lived the past several years in the Altus Rest Home.

She was a member of the Garwin, Iowa, Seventh Day Baptist Church. She was married to Angelo Furrow in Garwin, Iowa. They also lived in Gentry, Ark., before moving to Blair, Okla.

To this union were born three sons, Lee, Gerald, and Melton. Her husband and three sons preceded her in death.

She is survived by two daughters-in-law, two grandchildren, and nieces and nephews, Leola Van Horn, Echo Van Horn, Gertrude Campbell and Paul Van Horn.

Graveside services were held October 27 in Blair, Okla. —Mrs. Charlotte Lindahl

WELCH.— Mrs. Lottie E. (82) daughter of William and Ella Burdick died July 26, 1968, at her home at Waterville, N. Y. She was married to Blaine C. Welch in 1904. He died in 1948. She was a member of the Leonardville Seventh Day Baptist Church. Mrs. Welch is survived by two daughters, Mrs. William (Glencie) Krehl, Leonardville, Mrs. Robert (Wilma) Langworthy, Waterville, and a son, Waldo E. of Tampa, Fla.

Services were at Wilcox Funeral Home, West Windfield, N. Y. In the absence of her pastor, Rev. Leon Lawson, Rev. Howard Wad­dell, Chadwicks, officiated, assisted by the Rev. W. A. Weitz, Ghent, N. Y. Burial was in the Leonardville Cemetery. —Glencie Krehl

Dear Master, for this coming year  
Just one request I bring:  
I do not pray to understand  
Or any earthly thing—  
For this I ask: Teach me to do The way Thou leadest me,  
The way that pleaseth Thee.  
I want to know Thy guiding voice,  
To walk with Thee each day.  
Dear Master, make me swift to hear And ready to obey.  
And thus the year I now begin A happy year will be—  
If I am seeking just to do The thing that pleaseth Thee.  

Author Unknown

He giveth power to the faint; and to them that have no might he increaseth strength.  
—Isa. 40:29