

The Sabbath Recorder

preacher (Negro) in our church. The chairman, Mrs. Leon Maltby, gave introductory remarks on the third-year Program for Advance. An inspirational talk "Called to be Witnesses" by Mrs. Jonathan Davis (Marlboro Church) was given. The church calendar was presented by Everett Harris. The planning session (augmented service committees) met to plan an outgoing total church program for the year, after which the retreat was adjourned. A very inspiring and helpful day was enjoyed by a large number of people. Children's activities in the afternoon were supervised while the adults were in session.

Another highlight in the church was the entertaining of the Yearly Meeting on October 13 and 14, which was reported in a recent issue. On Sabbath morning about 200 people met.

— Correspondent.
WASHINGTON, D. C.—After church services one Sabbath in September we went to the Zoo Park for a picnic lunch and spent the afternoon in discussing our past Lay Development programs, made plans for the future, elected officers, and arranged for committees. At this time we also planned for a retreat with Oliver Dickinson at his farm home at Boonesboro, Md. The retreat was held on October 7. The Rev. Melvin Nida, Conference president, was with us. Thirty-five were there and several definite plans were made for the year.

One plan was for Bible studies and consultation in needy areas. Pastor Randolph spent some time at Manassas recently, contacting eight persons for special counseling. A plan was made for trying to increase our church attendance by setting a specific goal of increase. Plans were also started for a suitable permanent sign for our church worship place. — Correspondent.

Obituaries

Austin.—Annabelle Dixon, daughter of the late John T. and Mary Davis Dixon, and widow of John Austin, was born in Shiloh, N. J., Dec. 7, 1879, and died at Norwich, Conn., Oct. 10, 1961, after a long illness.

She is survived by: her daughter, Mrs. Elston Van Horn of Westerly; two stepchildren, Alexander P. Austin of Westerly and Mrs. Dewitt Pulver; and three grandchildren. Mrs. Austin was an active member in the Pawcatuck Seventh Day Baptist Church up

to the time of her illness, having taught in the Sabbath School for over 25 years.

She was also a member of the Woman's Aid and the Mothers' Club.

Funeral services were conducted from the Buckler Funeral Home in Westerly by her pastor, the Rev. Earl Cruzan, assisted by the Rev. Harold R. Crandall. Burial was in River Bend Cemetery. — E. C.

Coon.—Rev. Ralph Hinsdale, son of Charles D. and Martha Hinsdale Coon, was born at Batavia, N. Y., July 16, 1893, and died at Clarksburg, W. Va., October 16, 1961. (See extended obituary on page 13.)

Davis.—Edith Whitford, daughter of Edward M. and Josephine Burdick Maxon, was born at Farina, Ill., March 16, 1877, and died Oct. 1, 1961, at a sanitarium in Los Angeles, Calif., where she had been a patient for eight years.

Edith was married to Byron Green on Sept. 13, 1901. Her husband died in 1906. Of their three children one, Homer Green of Milton, Wis., survives.

Mrs. Green was married to Carroll A. Davis Oct. 19, 1909. He preceded her in death April 22, 1941. Their one son, Arnold of San Fernando, Calif., survives. Ten years ago Mrs. Davis left Farina to live with him.

She united with the Farina Seventh Day Baptist Church Dec. 1, 1888. Her body was brought back to Farina for burial. Due to the illness of the pastor the services were conducted by the Rev. Lawrence Becker (Methodist) at the Seventh Day Baptist church.

In addition to her two sons she is survived by one brother, E. L. Whitford of Crystal Beach, Fla., six grandchildren, and twelve great grandchildren. — A. A. A.

Rogers.—Lt. Cmdr. David E. (USN-Ret.) son of Clarence M. and Louise M. Rogers, was born at Daytona Beach and died at Lake City Veterans Hospital, Lake City, Fla., Oct. 12, 1961.

He was a graduate from Rensselaer Polytechnic Institute, Troy, N. Y., after which he worked in several chemical plants before receiving a commission in the Civil Engineer Corps, from which he retired in July, after 19 years of service.

Survivors include: his wife, Elma G., of Ormond, Beach; three daughters: Mrs. Gail Donaworth, Okinawa; Mrs. Anna Draper and Mrs. Mary Josie Lovelady, Hopewell, Va.; five sisters: Mrs. Mary McFall, Augusta, Maine; Mrs. Frances Spencer, Mexico, Mo.; Mrs. Elizabeth Sarver, Pittsburgh; Mrs. Julia Brossier, Orlando; and Dr. Ruth Rogers, Daytona Beach; two brothers: Crosby U., Shelton, Conn.; and Clarence, Salem, W. Va.; and three grandchildren. — S. K. D.

Correction — Mary Thorngate states that she cannot claim credit for the fine article "Dodge Center Fair Tract Booth" which appeared in the October 30 issue. She is chairman of the Tract Committee of the Association. Other members, Mrs. Payne and the pastor, prepared the report.

THE
WORD
FOR
THE WORLD



WORLDWIDE BIBLE READING - AMERICAN BIBLE SOCIETY

O Word of God Incarnate,
O Wisdom from on high,
O Truth unchang'd, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket,
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the Living Word.

The Sabbath Recorder

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Member of the Associated Church Press

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The Best Gifts

The giving season is upon us. One hesitates to call it the Santa season because those who are Christians like to put the emphasis on the gift of God's Son to the world through the virgin and Bethlehem's manger. But we in America are caught in a mad whirl of buying, selling, and gift exchanging that readily gives credence to the cynical view that the gold and precious gifts once brought to Jesus by the wise men now flow the other way — into the homes of the modern wise men, the merchants who know how to use the Advent season to their advantage.

Worldly people give good gifts to their children, said our Lord. There are better gifts that come from God, and the best, according to Jesus, is the gift of the Holy Spirit bestowed on those who ask.

But are there not some really good gifts that men can give? There are. Among them is the gift of the world's best seller, the Bible. We can give it individually and corporately. When we contribute to the various Bible Societies and Bible distribution agencies we give to lost sinners the Book that often brings them the gift of eternal salvation.

Each year a thrilling chapter is added to the story of the American Tract Society when representatives from that society are enabled through the gifts of Christian people to present personally inscribed Bibles to the new cadets at West Point. Said Cadet Louis A. Wheeler for the class of 1965: "I know that among all of our books and references, these Bibles will be the most valuable. I am confident that they will accompany each of us when we depart from West Point and serve to guide us in our future careers."

Indirectly gifts to other causes and ministries provide Bibles in many languages to people of other lands. Evangelist Oral Roberts is able to donate complete Hebrew Bibles for a high percentage of the people of the world who will accept them. Many are the ways by which we can provide Scriptures, portions, and Gospel tracts to those who can be made to desire the best gifts.

"... but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23b).

God's Words Are Few

The Bible seems like a big book; its pages are many and its words seem almost beyond counting. But from beginning to end it is God's Word, and its message has been treasured by each succeeding generation for thousands of years. It contains God's law, of which the psalmist sang, "The law of the Lord is perfect, converting the soul" (Ps. 19: 7). The fundamental law is the Ten Commandments, sometimes called the Ten Words. There are, of course, many other guiding principles and instructions in righteousness in both Old and New Testament.

How then can we say that God's words are few? By comparison. God's laws were compiled by the inspired writers over many centuries and yet the whole can be bound in one pocket-size book. It usually has less than 1,500 pages, and its words have been counted — 773,692. Compare this with the words of the lawmakers of the United States in just one year. During the first session of the 87th Congress, there was a total of 28,052 measures introduced in the Senate and the House. Of this number, the Senate passed 1,133 measures and the House 1,232. A total of 327 of the public bills actually was enacted into law, plus 264 private bills.

It took 28,122 pages and more than 50 million words to print the proceedings of Congress and the appendix to the Congressional Record for 1961.

Granted that we need a lawmaking body and that most of the public laws are generally acceptable, at least at the present moment, we can readily see that man uses infinitely more words than God and that man's laws will be counted as far less permanent than God's. It is to be expected that Congress will debate and enact nearly as many laws during the 88th and 89th sessions as during the 87th. These are for the guidance of but one nation, and they can be easily repealed. God's laws, if accepted, would guide the whole world in righteousness and peace until the end of time. Why? Because "the law of the Lord is perfect, converting the soul."

King of Kings

The highly publicized motion picture "King of Kings" is now running in many major cities. Since it purports to be the story of the life of Christ it has a strong appeal to Christian people. Is this really a Christian picture which will draw us closer to the Lord and which will give the uninstructed a better knowledge of Christ? Since so much publicity has come to the editor's desk from Metro-Goldwyn-Mayer and since many readers would like help in deciding whether or not to pay admission to the theatre to see this picture a few facts need to be presented.

The Protestant Motion Picture Council, organized in 1945, publishes ratings each month on current films. "King of Kings" heads the November list of 16 films and draws a whole page of comment. (The others get about one fourth a page each.) This organization co-operates with the Broadcasting and Film Commission and United Church Women. The material goes under the names of Mrs. Jesse Bader, Mrs. Daniel A. Poling, Mrs. John W. Bradbury, and Mrs. Henry H. Ragatz. We quote their rating in part:

"The well-known Bible record is followed in simple fashion at first and gathers dramatic importance as it progresses. The events of the Nativity are short (only the visit of the Kings from the East is noted); and the flight to Egypt, the childhood and youth periods of Jesus are passed over rather quickly. The years of public ministry, beginning with Jesus' baptism by John the Baptist to the post-Resurrection episodes, are then depicted. Liberty is taken with the Bible narrative. On several occasions the scriptural account has to make room for the exigencies of the "script." While the baptism takes place in the river, there is evidence that a gourd is used to pour the water; it is expected that immersionists will not find this acceptable. Certain characters are developed out of proportion, as in the case of Barabbas, who is made to be the leader of a violent insurrection, with much bloodshed and a tremendous revolutionary following. The Bible merely speaks of "sedition made in the city . . . and murder" as the cause of his imprisonment (Luke 23: 19).

"Judas is a co-conspirator with Barabbas, who uses this relationship to betray Jesus; and nothing is said about the bargain of the thirty pieces of silver. The climax of the Crucifixion is rather hastily treated, with only a few witnesses, and not enough attention is given to the facts attendant upon the Resurrection. The story ends, rather incomplete, before the Ascension. One feels that at the start some efforts were made to give a simple, dignified account of Jesus' ministry, but that the dramatic possibilities of such a portrayal got out of hand so that the final effect does not bring about the inspirational or esthetic feelings desired."

Dr. John W. Bradbury in an editorial in *The Watchman Examiner* speaks of "Movies without Manners." He believes that for unregenerate movie directors to try to simulate sacred Bible scenes "is a specious form of blasphemy to the devout Christian." He objects also to a man playing the role of Christ who is not known to be a Christian. Jeffrey Hunter was selected for the role by Samuel Bronston who produced the picture. Hunter says of himself, "My religious training, I suppose, was the usual for an American child, Sunday school, a family of Protestant background, church on Easter, Christmas, the special days, but not too regularly otherwise. I knew the Bible, of course, but not better than most."

These are not the words of a converted man. He speaks of being much affected by the study and by the attitude toward him of the people in Spain, where the picture was filmed. He says that during the filming he and his family avoided the Madrid night spots and he refrained from smoking in public.

To see or not to see this film is still the question. Those who include movie going in their entertainment will certainly find this picture more wholesome than others. Those who think of substituting this picture for a study of the Gospels — they should think again.

Salvation is not one of the items that comes on the easy-payment plan. Payment is impossible for man, exceedingly difficult for God. The price — His own Son.



MEMORY TEXT

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. —Psalm 16: 11.



A Dangerous Business Must Provide Police Protection

There is a business, a sales business, which is of such a nature that it is required to provide police protection for its patrons. That might possibly be said of a number of businesses. Banks, for instance, handle a commodity that is desired by criminals, and innocent patrons are occasionally involved in bank hold-ups. But the business we are referring to is required to protect its patrons, not from the lawless element from outside, but from each other. Some of its patrons become lawless and violent and lose their moral standards while within this place of business and because they have purchased much of the commodity sold there. What strange business is this? The liquor business!

In granting 53 liquor licenses recently the Town Council of Westerly, R. I., maintained "(apparently in spite of the opposition of those concerned) that operators of Misquamicut liquor establishments must provide police protection on week-ends and holidays. The requirement was set up last year for these seashore establishments when they were given permission to sell liquor as well as beer and wine. The council is of course to be commended for forcing these proprietors to go to the extra expense of hiring policemen to protect their not-yet-drunk customers from their already-drunk customers. But the requirement itself testifies that this legalized business has no business in our society. It is an illegitimate activity which endangers the lives of its patrons and the persons, property, and lives of those who avoid its business premises but encounter its moronic patrons in other places or on the public highways. Is there not some better way for people to live in peace and safety? Why create by law a problem that cannot be controlled by law?"

President's Message

How Do We Compare?

The Office of Information of the National Council of Churches recently released figures indicating the per-member contributions for all purposes for the calendar year of 1960 of 45 Protestant denominations in the United States. Here are some representative figures from that list (the membership is here reported in thousands following the name of the denomination and the contributions rounded off to the nearest \$1):

Free Methodist Ch. (55)	\$272
Wesleyan Methodist Ch. (37)	232
Pilgrim Holiness Ch. (30)	216
Evangelical Free Ch. (33)	210
Brethren in Christ (8)	171
Orthodox Presbyterian Ch. (7)	168
Ohio Yearly Meeting of Friends (6)	150
Church of the Nazarene (319)	142
Pentecostal Holiness Ch. (53)	127
North American Baptist (47)	116
Reformed Church in America (226)	105
Presbyterian Ch. in the U. S. (903)	101
Missouri Synod, Lutheran (1,572)	96
Evangelical Congregational (30)	91
United Presbyterian (3,205)	84
Evangelical and Reformed (814)	77
American Lutheran (697)	74
Congregational Christian (1,432)	73
United Lutheran (1,686)	71
Church of the Brethren (185)	68
Evangelical Lutheran (767)	67
Protestant Episcopal (2,180)	65
Disciples of Christ (1,373)	63
Southern Baptist (8,632)	56
The Methodist Ch. (10,046)	55
Seventh Day Baptist (6)	50
American Baptist (1,521)	48
Assoc. Reformed Presbyterian (27)	47

(It is to be noted that the last three denominations given here are numbers 43, 44, and 45 on the list of 45 denominations. It is also to be noted that these figures have been released to the press and have already been published in the major newspapers as well as denominational publications throughout the country.)

We have made many excuses as to the reason for the state of our denominational finances, but there are several things indicated by this release that we cannot excuse away. A denomination comparable to ours in age and size has a yearly per-member contribution that is three times greater than ours. Several denominations are giving four to five times as much for denominational work as we are and no one can say that the people representing

these denominations are rich. Several of the large denominations of our land are giving 50-100% more per member than we are. There is scant comfort in the knowledge that we are third from the bottom in a list of 45 Protestant denominations or that we give \$3 more per year per member than the poorest representative on this list.

It is not unusual for us Seventh Day Baptists to talk about the "true Sabbath," or as our newest tract phrases it: "the true Lord's day." We are apt to say this in a spirit of pride with the suggestion that we have something better, or that we are living closer to God than others who don't observe the Sabbath.

But where is our vaunted devotion?

Jesus once said, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does..." Can it be that we need to take to heart the suggestion that we bring our gifts as well as our words? There can be no better season for this than that which we are now entering.

"Draw Near to God and He Will Draw Near to You!"

Give!

Melvin G. Nida.

A Good Question

At the bottom of the page of the weekly bulletin of a church that is determined to become fully self-supporting was this question, "How many tracts have you distributed this week?" Each week two or three tracts are enclosed with the bulletins that are handed out at the service or mailed.

There is something mighty solid about a tract. It never forgets its main purpose when it makes a call. It doesn't talk about the weather or other unrelated subjects. It makes no excuses, for it is confident that its message is needed. It is not blunt or ungracious, but it makes its point. People could learn something from the salvation or Sabbath tract. It is good to make calls, but to be sure that they come to the desired point, have some tracts in your pocket that will fit the situation and be a burning reminder of the purpose of your visit.

Study of Beliefs

For several years there has been a growing realization among Seventh Day Baptists that in order for our people to be able to witness effectively for the Lord and to promote the truths which distinguish our denomination from others, consistent study of our beliefs in every local church is needed. It was felt by responsible committees and by our representatives assembled at General Conference that we had neglected such study and that our young people were growing up without being able to tell others what they believed and why.

Thus our churches have been encouraged to emphasize each year a program of doctrinal study which includes the things held in common by most Protestants and also the one or two articles of faith that require us to remain separate. These studies are continuing in some of our churches. A notable example is the church at Los Angeles. This fall two simultaneous studies are being carried on, one by adults and the other by young people. Pages of Scripture references relating to the various headings of our denominational statement of belief have been circulated with the weekly bulletins, thus enabling every member to make a study independent of any statement previously prepared by the individual, the church, or the denomination. This is good Seventh Day Baptist procedure, but perhaps would not be encouraged in some other denominations. A further guide to study, also mimeographed and distributed each week, was a three-column sheet. The first column contained the articles of faith of the local church. The second gave the briefer statement adopted by our General Conference and slightly revised from time to time. The third column was for comments growing out of a comparison of the two and a study of the related Scripture references mentioned above. This, again, is good Seventh Day Baptist procedure since the individual church is not required to make its statement identical with that which has been agreed upon by General Conference and published in tract form or extended booklet form.

We are quoting below for information, first, Article VIII of the denominational statement and then the comparable statement of this one local church. It will be noted that the latter is in four paragraphs instead of one. It would be interesting indeed for each reader to look up the references applicable and see how nearly he would come to the statements here presented.

VIII. THE CHURCH

(Conference Statement)

We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions.

7. OF THE CHURCH

(Los Angeles Statement)

We believe of the Church

First that a local church is an organized body of baptized believers, having a necessary list of officers of its own choosing; and possessing absolute right of self-government, with no power above it, between it and God; whose membership is bound together in the love of God, by a solemn covenant agreement upon the sure foundation of the Bible, expressed in a plain statement of articles of faith in its fundamental teachings.

Second that the true membership of the Church is made up of those who have repented, forsaken sin, accepted Christ on faith as their personal Saviour, and by the work of the Holy Spirit in the heart and life, been "born anew," and have been baptized in water unto the death and resurrection of the Lord Jesus Christ.

Third that in an essential, vital sense all such local bodies, taken together as a whole constitute the great general "Church of Christ" on the earth.

Fourth that the true "Church of Christ" is the visible "body of Christ" upon earth, of which He is the head.

The man who moves God in prayer may never ascend to a throne on earth, but he may pray the wicked off who have ascended. — Walter E. Isenhour.

Drawing Near to God Through Music

By Margaret Davis Burdick

(One of several talks given at the supper table at Western Association, October 21)

Music has meant a great deal to me during my life. I cannot imagine a world without it. From the simplest children's tunes to the greatest choral masterpieces; from the sweetest organ music to the massive symphonies played by the world's greatest musicians, all have a real place in our lives. All draw us nearer to God.

Music knows no race, creed, color, or language. Music is universal.

We feel His nearness as we are alone or in a throng of people. I have felt His presence as I sit at my piano in the quiet of my home at a late hour or when I play transcriptions of hymns or beautiful Christmas carols. I have felt close to God in the great out-of-doors at Tanglewood in the Berkshires, as I listened with thousands of others, to the music of the Boston Symphony. Great trees that have stood for centuries set the background for the great music of generations.

I would like to share with you some of the moments I have experienced when it seemed my heart was just too full for utterance and when I felt God's nearness in a very real way:

At an Association years ago when, at the end of the Sabbath, the congregation joined in singing "Day is Dying in the West";

At a meal when a church group had gathered about a bountifully spread table and we sang "Praise God from Whom all Blessings Flow";

As the assembled Milton College Choir stood on the platform in a large church in our community and sang, "O God, Our Help in Ages Past" — also recently sung at the funeral of the oldest minister in our denomination. In the blending of men's voices in an impressive quartet at this same funeral God was near;

A Sabbath morning when the choir sang "God of the Sabbath" before the start of the service;

An evening service — the Conference at Prayer — at Amherst, when the audience joined in singing what I was unable to utter in words, "Into My Heart, Into My Heart, Come into My Heart, Lord Jesus." Only the very first notes were needed to start the audience singing. It was sung beautifully as if being directed by some divine Conductor. A choir trained for hours could have done no better;

A group of young people seated in a circle, on the floor of our cabin at a New Year's Eve party. The earlier part of the evening spent in gaiety, the last minutes of the old year slipping by. The young people have joined hands and are singing hymns quietly. They express their hopes and dreams for the year ahead. God seems very near.

Again, I am reminded of the beautiful music sung by the Pre-Con campers at a vesper service at Conference.

I sit in the pew in the lovely old church at Ashaway, R. I., and hear the words of the beautiful solo, "I Walked Today where Jesus Walked."

Again I am listening to the opening strains of the Messiah: "Comfort Ye, Comfort Ye My People"; later the beautiful contralto voice singing "He Shall Feed His Flock." I hear the comforting words sung at Easter, "I Know That My Redeemer Liveth." One cannot help but feel the thrill of the chorus, "For unto us a Child is born — a Son is given . . . and His name shall be called Wonderful Counselor — the Mighty God — the Prince of Peace."

A friend of mine once said, I have learned more passages from the Bible by singing anthems than in any other way. How true! Much of our choir music and many beautiful solos repeat almost word for word passages of Scripture.

Whether a participant or a listener, I feel sure each draws near to God when the glorious chorus rises — "Hallelujah — Hallelujah — For the Lord God omnipotent reigneth — Hallelujah — The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. King of Kings and Lord of Lords! Hallelujah!"

Fund Shortage Emergency

We have cause for rejoicing. Every mission appointment is filled both for home and foreign work at the present time. We have a full complement of missionaries in Nyasaland, in Jamaica, and in preparation to go to British Guiana. We have a shepherding pastor, a city pastor-evangelist, and seven missionary pastors. This obligates a large portion of the Missionary Board budget for salaries.

The Missionary Board also finds itself in an embarrassing position. There are not sufficient funds to pay salaries in the month of November. Giving to Our World Mission has fallen considerably short in 1960-61, causing the Missionary Board to use its Salary Equalization Fund. Receipts for October from Our World Mission were only \$1,683.30 whereas \$4,330 is required from monthly Our World Mission gifts for carrying on the work of the Board.

If the Missionary Board finds itself in this embarrassing position, it must be similarly reflected throughout all of our denominational agencies. As individuals we should be embarrassed also. The final responsibility is not with any board or agency but with each of us as individual Seventh Day Baptists in our stewardship unto God.

Missionary Pastors' Reports

Recent reports from missionary pastors and Home Field workers show varied services and forward-looking plans.

Pastor Leroy Bass was called to ordination by the Paint Rock church with inspiring services held on October 14. He has been endeavoring to start midweek meetings for "not good enough Christians," also planning "depth Bible study coupled with study on lay visitation."

Pastor Kenneth Van Horn of New Auburn reports "12,000 pieces of literature distributed at the Northern Wisconsin District Fair in July." He has been supply pastor of the Congregational church at Bloomer, Wis., but will discontinue as of January 1, 1962, when they will have their own pastor. He tells

of plans under discussion by the New Auburn church for assisting with Conference at Mission Farms next August.

Pastor Ralph Hays tells of leading in the regular prayer meetings and Sabbath services of the Metairie, La., Seventh Day Baptist Church. He goes once a month to serve the Hammond church, now that Pastor Theodore Hibbard has moved to Winnemucca, Nevada.

The Salemville church continues to be served by Dr. Loyal F. Hurley. Their fall Church Planning Session was helpful. Pastor Hurley reports two meetings of the Church Evangelistic Committee having been held. Ten additions to the church are reported.

Pastor Kenneth Davis is working hard as the new pastor of the Daytona Beach church. He reports an increasing attendance at the Sabbath services. The church assisted on his expenses to attend the ordination services of Pastor Leroy Bass at Paint Rock, Ala.

Pastor Leslie Welch attended the workshop of the School of Theology at Alfred during July (as did also Pastor Hays). He reports many pastoral calls, of which several are distinctly evangelistic. He helped with Associational Youth Camp and conducted devotionals at 4-H camp.

The Washington, D. C., church held a Church Planning Retreat at the home of Mr. and Mrs. Oliver Dickinson near Boonsboro, Md., on October 7 and 8 with 29 present. Conference President Melvin Nida's presence contributed much to the enthusiastic, progressive planning. Pastor Elizabeth Randolph writes that the average attendance at the Sabbath services is running from 23 to 33.

Shepherding Pastor Marion Van Horn reports that he is getting settled at Texarkana, Ark., in the rented home provided by the church. "It is expected, as soon as arrangements can be made, to have a parsonage on the church lot." He is finding it possible to offer more of his services to the Houston Fellowship. He visited that group during the first weekend in October, with a warm welcome and response from this enthusiastic and growing fellowship.

The Little Rock Seventh Day Baptist Church has responded to the challenge

of City Pastor-Evangelist Paul Osborn and is assisting him in carrying on a program of outreach in that city. Pastor Osborn reports a wide distribution of tracts and introductory letters in the neighborhood of the church. "Advertising" he writes, "is being carried on in two daily papers of the city" (with funds provided by the American Sabbath Tract Society). Some time has been spent in securing information for a potential radio program series.

British Guiana Missionary Visits and Departure Schedule

Our missionary-elect to British Guiana, the Rev. Leland E. Davis, has been carrying on an extended schedule of visits to the churches, accompanied by Mrs. Davis and their three children.

Among the visits already made are the following: on September 30, attending the Annual Meeting of New England Churches at the Second Hopkinton Seventh Day Baptist Church; and on October 14, attending the Annual Meeting of New Jersey and Eastern New York Churches at Plainfield, N. J.

The Davises have also visited the Rockville church on October 21, the Pawcatuck Sabbath School on October 28, and the Waterford church on November 4.

They plan to attend and take part in the Home-coming Service of the First Hopkinton church on November 18. Pastor Davis has been invited to speak at the Marlboro, N. J., church on November 25, the Schenectady, N. Y., church on December 9, and the Shiloh, N. J., church on December 30. A very interesting part of Pastor Davis' services is the showing of a set of slides of British Guiana Seventh Day Baptist churches and groups, most of which were provided by the kindness of the Rev. Rene Mauch. A commissioning and farewell service is being planned, to be held at the Westerly church on January 20. Plane reservations are being sought for them to depart for the British Guiana mission field soon after these special services.

Don't just get things off your chest. Go deeper and give them from your heart. — Salem Herald.

Daily Bible Readings Thanksgiving to Christmas

Again this year the American Bible Society has offered to all pastors an unlimited supply of Bible reading book-marks with suggested passages to be read in daily devotions from Thanksgiving to Christmas and to the end of the year. Since there may be many of our readers who will not have opportunity to get these helpful lists through their home churches the Sabbath Recorder is publishing the references from week to week. If you have not made Bible reading a daily habit, use these meaningful selections to establish the habit.

NOVEMBER

23 Thanksgiving	Psalm 100: 1-5
24	Exodus 20: 1-20
25 Sabbath	Romans 12: 1-21
26	Genesis 1: 1—2: 3
27	Psalm 1: 1-6
28	Psalm 8: 1-9
29	Psalm 19: 1-14
30	Psalm 23: 1-6

DECEMBER

1	Luke 10: 1-24
2 Sabbath	Acts 4: 13-21
3	Matthew 5: 1-16
4	Matthew 5: 17-48
5	Matthew 6: 1-15
6	Matthew 6: 16-34
7	Matthew 7:1-29
8	Luke 4: 16-30
9 Universal	
Bible Sabbath	2 Timothy 4: 1-8

CHRISTMAS FILMSTRIPS

The Filmstrip Catalog lists a wide selection of Christmas filmstrips available free of charge from the library of the American Sabbath Tract Society. These range all the way from the simplest Bible stories for small children to well-arranged picture programs for adults. Some have disc recordings; most are in full color. Due to the large variety and extra copies quite a number of churches can be served at the same time. Consult your catalog. Order at once. Give second and third choices. Return materials promptly — insured. — Audio Visual Aids Committee.



Statement of Experience and Call to the Ministry

By Leroy C. Bass

Paint Rock, Ala.

(Given on Sabbath, October 14, 1961, before
the Ordination Council and members of the
church.)

It is my high privilege to stand before you today to tell you my Christian experience and call to the ministry, and then to give you a brief summary of my beliefs.

First of all, I want to say that I did not choose the ministry as my lifework. I did not weigh and consider the ministry among other vocations. To my knowledge I never remember anyone talking with me about the possibility of my becoming a minister. Such a thought never entered my mind, nor the mind of anyone else as far as I know (in my formative years).

My parents were Baptists but as we had moved to a new community where there was no Baptist church, I started going to a Methodist church and to the Youth Fellowship. I was very happy there and came to the decision that I wanted to belong there. I was then 18 years old.

I did join the Methodist church; I was baptized into its membership. I was baptized by immersion. The minister had told me about the three methods used by the Methodists and I chose immersion — to be baptized like Jesus. I had heard no conversion or salvation sermons at church so I don't remember any one time when I made a conscious decision for Christ. I did not see myself as a lost sinner in need of salvation; this was not pointed out to me. Yet, in spite of this, I realized I had shortcomings that were not consistent with a profession of baptism and church membership. So I dedicated myself to trust in God and pray for divine power to overcome ungodliness in my life. The Holy Spirit gave me a longing in my heart to live as perfect a Christian life as I knew.

How did I happen to become a minister

since I said I did not choose the ministry, nor did anyone talk to me about it? God chose me and called me to it by His Holy Spirit. It was about six or more months after my baptism that in a gradual and imperceptible way I began to be inwardly impressed that God wanted me to become a minister of the Gospel and to devote my life to His work on earth. These impressions became stronger, yet I couldn't see how I could become a minister; I couldn't speak in public. However, I didn't weigh the pros and cons about whether I should or should not enter the ministry. My only thought was, of course I must do what God wants me to do. "Woe is me if I preach not the gospel." I would never have dared to choose the ministry for myself. I felt I was nothing at all; I knew nothing; I had no gifts for public work. I wondered, why did God impress me to be a minister?

World War II was then raging, and the Army drafted me. While I was in the Army over in India I learned from the Bible and some lessons I was studying that the Sabbath day was not Sunday at all. Saturday was the Sabbath day; Saturday is the true seventh day of the week. I could see it was true, so of course I changed to the true Sabbath right away and later I joined a Sabbath-keeping church. I have been observing the Sabbath for 16 years now. After I became a civilian again I planned on an education for the ministry and attended a Sabbathkeeping church college in Massachusetts.

I mentioned before that when I was baptized into the Methodist church I didn't see myself as a lost sinner in need of salvation. Now came the time when I did. As I was on my knees in earnest

prayer one night after coming back from the midweek meeting at church I suddenly envisioned myself sinking into lost oblivion, utterly helpless and hopeless. I was a lost sinner and deserved to be lost, and sensed in that brief instant the horrible separation from God. But as I was sinking into a pit I saw Jesus watching me and I immediately implored Him, "Jesus, save me!" Jesus stretched out His arm and pulled me back up to Him and to safety. A happiness and joy came over me such as I never experienced before. I felt free, free in Christ. I was conscious of the presence of my divine Lord permeating my whole being. It was no longer I who lived, but Christ who lived in me. I felt exactly the words of Psalm 40: 1-3:

... he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth . . .

I was saved by faith, and not one bit by works. Justification by faith now meant everything to me. Now I would live by faith. He gave me a new outlook on life, a new power, a new hope. Although this world is transitory, heaven is a goal to be inherited and eternal life is to be the gift of God. He has given me a zeal to preach pure Bible truth, unmixed with error, as I study and understand it. He has given me the assurance of His words, recorded in John 15: 16:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you.

During one of the summers of my college years I was acting pastor of a Sabbath church in Vermont. During my college years I also began to have some disillusionment with the methods of denominational operation in several areas, especially as related to the ministers of churches, but other areas too. These were not supposed to be bad at all, except the Holy Spirit was robbed of His prerogatives to lead and guide in many important and various affairs. Methods were human-inspired rather than Spirit-inspired and I could see that these things

under this centralized system of denominational government with its superimposed directives did detract from the leading of the Holy Spirit in individual churches. I wondered just how I could be allowed to be led by the Spirit of God as a minister of a church. I also had my conscience to answer to. I had the strong impression of God's Spirit within me telling me I must always remain supremely responsible to my Lord in heaven, even at the risk of being in conflict with my superiors.

My apprehensions along this line were not merely the product of my own thinking; they were confirmed by one of the godly professors; then later on by another who was retiring from the ministry. Nevertheless, I loved my church and expected to become a minister in it. Just before my senior year I married Marjorie Darrow, who was a close friend of Jesus, and who has been a godly blessing to me ever since.

As the time for graduation drew near I had received no calls to the ministry from any Conference; the presidents had all written, in essence, "No men wanted" to me. So we decided, after graduation, to move to Litchfield County in Connecticut, there being no Sabbath churches there, and with the help of God, we organized a company of 12 to 15 Sabbathkeepers in the three years spent there. We were happy conducting services for them, doing even this little bit for the Lord, but it was very frustrating to me to spend so few hours per week in the Lord's work when I longed to be in full-time service for God. We kept our trust in God and knew that He would yet bring to pass the fulfillment of His call of many years before.

We then planned on moving to Washington, D. C., where I would study, as finances permitted, for one year in the theological seminary (belonging to my denomination of that time). This proved to be a very stimulating and spiritually rewarding year and the graduate study was very exciting to me. However, I had further reliable confirmation of my earlier misgivings; I would not be a free man in the ministry; the hierarchy would be very demanding, replacing the work

of the Holy Spirit. At last I saw that if I were going to be free in my own soul in the ministry, even though I loved my church, I had better seek a change. I also saw that it was unscriptural and egotistical to preach that there was only one true denomination.

I wish with all my heart these negative things weren't so; it makes me feel bad to know them, and I have no desire to hurt anyone by relating them, even ever so briefly. Nevertheless they are a part of my experience and I felt I owe it to this council assembled here today.

Well, I didn't know which way to turn, but was confident God had a solution. He then marvelously opened the doors for me to enter the Seventh Day Baptist ministry, the oldest Sabbath denomination in this country, a denomination which has a high concept of individual religious liberty to believe and teach according to the dictates of one's conscience as the Holy Spirit directs. However, I do not believe that Seventh Day Baptists are without shortcomings either. I, as well, have shortcomings. I need God's mercy, and we must all pray one for another. I determine to "press toward the mark for the prize of the high calling of God in Christ Jesus." It was just two years and three months ago when we became Seventh Day Baptists; and here I stand this day.

ITEMS OF INTEREST

Nation Saved by Prayer

While newspaper headlines bluntly asserted that only a "miracle" could save Formosa from the onslaught of Typhoon Nancy, President Chiang Kai-shek spent four hours praying to God to save the nation from the expected catastrophe.

While many people appeared to have resigned themselves to their fate, the President displayed grave concern and was given up-to-the-minute reports on its movements. When informed that all precautions had been completed, the President withdrew to his private chapel at Shihlin and prayed earnestly, invoking the power of God to save the panic-stricken nation from this typhoon. Along with the President, Madame Chiang's

prayer group — consisting of the wives of government leaders — gave themselves also to earnest prayer.

When word came that the storm had reversed its direction entirely, completely by-passing Formosa, presidential secretary General Chang Chun sent word to the Madame's prayer group to "quit praying, and start praising God."

Newspapers of Formosa gave liberal space to this story of prayer and deliverance. —CNS.

How Easy?

Most of us find that those easy payments for cars and furniture are not so easy. Neither does long practice make them easier. We wonder if it would not really be easier to delay most purchases until we could pay in cash. One thing is sure, as far as redemption is concerned, "Jesus paid it all." To us it is free, praise God!

You Can Give A Stimulating Gift

Would you like to give to loved ones and friends a gift that does not come from the store, one that breaks away from the commercializing of Christmas, one that shows how much you care about spiritual growth, and one that will be appreciated every week throughout the year?

Such lasting, thoughtful gifts can be given very easily by writing to the **Sabbath Recorder**. Give subscriptions to those who would not otherwise have the blessing of this denominational weekly. The cost to you is only \$3 per year, six cents per week, for more than 800 pages of informational and inspirational reading. You can give a year's subscription to students and servicemen for only \$1.00. Don't delay! Make sure that your friends and relatives have the one paper that tells the Seventh Day Baptist story every week. Few gifts can bring such joy to those who give and those who receive as the denominational periodical, the **Sabbath Recorder**.

A Teaching System

In a thorough attempt to decide when to present the "milk" of the Gospel, and when to provide the "meat," the Religious Education Committee of the Riverside Seventh Day Baptist Church (California) came to the following conclusions:

"For Beginners, the children are taught about how God made everything including the sun, moon, stars, animals, man, and themselves. God loves them and watches over them and cares for them in many ways.

"Christ is taught as a little baby including the account from the Gospels of Matthew and Luke, as a growing boy, and as a man who was good as a teacher, a helper, and a friend. In these grades are pointed out Jesus' deeds, His teachings, His life, and His influence on others which brought happiness to all who would hear Him as He went about doing good.

For the Primary age, God is taught as a God of love, as a God of heaven and earth, as the heavenly Father who is here and everywhere. He loves everyone and is a God who hears our prayers and answers them.

"Christ is taught again as a man and His teachings are emphasized as well as His life. His perfection is recognized and He is especially emphasized as an example of love. This leads more and more into contemporary situations of attitude toward others as included in the Sermon on the Mount. It also gets over into the areas of race relations.

"For Juniors, the teachers are encouraged to set forth more positively God's kingdom, and God's fatherhood with us as His children, adopted by conversion. The boys and girls are told more and more of how there is a plan for their lives, how He does not want them to sin, and of how He has sent Jesus Christ to be their Savior.

"It is pointed out that Christ loves them and wants them to be in God's kingdom and to have eternal life. Because of this fact Jesus explains why sin is serious and what sins are and how every-

body can be forgiven when he sins. He explains how the price for sin is paid by Him and of how it, like their debts, are cancelled out. In other words, to the Juniors a teacher should impress on them that Christ is their Savior and their Lord and loves them and wants them to share eternal life.

"For Intermediates, as a part of God's plan, He gives them talents to use to His honor and glory. God needs their witness in impressing other men as to His reality and His desire to include them in the great kingdom. God is always present.

"Again Christ saves and even more emphasis is placed on conversion with the Intermediates than with the Juniors. Christ must take first place in their lives, not only as Savior but as Lord. Their experiences and relations with Him are the most precious of all.

"While there is some teaching of the Holy Spirit to the Juniors, as living in them, educating their consciences and giving them truth and strength while warning them of evil, we continue and emphasize far more the work of the Holy Spirit in one's life interceding for the Christians and sealing redemption unto the day of judgment and for eternity.

"The presentation of the Gospel is not encouraged as such to the Beginner or Primary grades. We prefer that it be actually experienced by the Juniors in the older grades of the department as well as by the Intermediates, and that the Holy Spirit be taught after conversion has been experienced."

The above system has been mailed to each of our churches along with advertisements of three special issues of the **International Journal of Religious Education**, and a pamphlet, "The Christian Family and Rapid Social Change."

SABBATH SCHOOL LESSON

for December 9, 1961

Growth Through Bible Study
(Universal Bible Sabbath)

Lesson Scripture: 2 Timothy 3: 10 through 4: 5.

Worship Service

But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day (Proverbs 4: 18).

As we mingle with our friends it seems easier to keep quiet about the Sabbath, even when we are tempted to do things which we feel are definitely not keeping the Sabbath. We are too much afraid of being called "peculiar." Let us remember "the path of the righteous."

If we who are grown set such a poor example for our young people, how can we expect them to be true to the Sabbath?

We must teach them from the beginning that the Sabbath is a happy day and not a burden. Our example teaches them more than anything we can say. If they follow our example will they be on "the path of the righteous"?

Prayer

Our Father, help us to remember the Sabbath Day to keep it holy and to follow the path of righteousness in all we do. Amen.

NEWS FROM THE CHURCHES

MILTON, WIS. — A few years ago the Eutharsos Class of the Milton Sabbath School purchased a tape recorder in memory of Emma Maxson Shaw. Tape recordings of the Sabbath worship services are made each week and shared with those who cannot attend.

Communion was observed October 7, 1961, in the Milton church, and a tape recording of the service was made. Then, two or more of the diaconate, with other friends, took this service to shut-ins. The new portable communion set, given by the Lend-a-Hand Sabbath School Class in memory of Mrs. Martha Anderson, was used. Thus, in each of the five homes reached, this sacramental service was shared with those not privileged to attend church. This proved to be a helpful experience for all who took part. Lack of time precluded the use in more places.

From October 26 to 29 the church experienced a series of sermons and

worship services with the Rev. Kenneth Smith on the theme, "Deeper Commitment." Neighborhood prayer groups met in the homes of friends three times daily for four days prior to these meetings, asking God's blessing on these services.

The topics of Pastor Smith's message for the five services were brought out in stirring sermons. The Quarterly Meeting of Seventh Day Baptist Churches of Southern Wisconsin and Chicago met with the Milton church and shared in these uplifting experiences. Special music, the Speak-Choir, Men's Chorus, and the three choirs of the church enriched the worshipful atmosphere. On the night after the Sabbath there was a special service for the young people.

All meetings were well attended, and the final service brought a good-sized congregation in spite of inclement weather. Many expressed the thoughts of the writer that the messages had brought us the desires and purposes for deeper commitment. Young and old were challenged to let our faith be shown in our lives and shared with others.

— Correspondent.

DENVER, COLO. — As the Thanksgiving season approaches, we in the Denver church have special cause for rejoicing and gratitude. Our pastor, the Rev. Kenneth E. Smith, has reconsidered his former plan to leave us for further study elsewhere. He has now found that the Iliff School of Theology at Denver University offers the courses he wishes to take in preparation for earning the degree of Doctor of Philosophy. At a recent special meeting of the Denver church, a unanimous vote was cast to recall Pastor Smith and to accept the arrangements which have been worked out whereby he can both serve the church and have time allotted for the pursuance of his studies. As the group left the Fellowship Hall after the unanimous action had been taken, "Praise God from Whom All Blessings Flow" rang out spontaneously in the star-studded Colorado night. We do praise God and pray that we may all continue to work together to "show ourselves approved unto God," workmen who try to ease the burdened ones of this world.

— Correspondent.

VERONA, N. Y.—The New London Methodist Bible School joined with us in the Vacation Bible School held July 17-28. "Living by God's Time" was the school's study theme, with Mrs. Richard Warner as director. Others from our Sabbath School assisting were Pastor and Mrs. C. Rex Burdick, Twila Sholtz Viscosi, Mayola Williams Warner, and Marilyn Osborn Davis. There were 114 registered, with 29 teachers and assistants. Ten boys and girls from here attended the Association Youth Camp held at Camp Wabasso 4-H camp at Millsite Lake July 5 to 12.

Our church was host to the Conference Ministerial Training Committee on June 24-25. The Rev. Paul Burdick was guest speaker on Sabbath morning. Others attending gave talks during the Sabbath School hour or at the afternoon meeting which was scheduled because of their presence.

The Youth Fellowship has resumed its meetings after the summer recess. The Junior Y. F. meets on Sabbath afternoons under the direction of the pastor.

The Youth Fellowships of the Central Association were entertained by the young people of the Western Association at Camp Harley, Sept. 29-Oct. 1. Ten went from Verona.

Miss Melinda Mallison is attending State Teachers College at Cortland. Brandon Crandall is a student of Crane School of Music at New York State University of Education, Pottsdam, N. Y. L. James Drummond is taking a course in mechanical engineering at Clarkson College, Pottsdam.

Mr. and Mrs. Garth Warner were appointed leaders for the third-year Seventh Day Baptist Advance program. The annual planning conference was held October 7. Others beside the pastor having part in the morning service were Mr. and Mrs. La Verne Davis and Mr. and Mrs. Olin Davis. In the afternoon talks by laymen included: Alden Vierow with the topic "Christ Is Lord of All"; Barbara Crandall speaking on "The Church as Mission"; Mrs. Stanley Warner pointing out "The Ministry of the Laity"; Craig Sholtz talking about "Bearing Witness of Sabbath Convictions."

After group study, reports of committee chairmen included: Missionary Evangelism by Olin Davis, Finance by Gerald Sholtz; Fellowship by Mrs. Maurice Warner; Christian Education by Garth Warner; Communications by Roger Davis. Their findings formed the basis for making out the total church program for the year. Study books on Jeremiah have been received and it is expected that several study groups in the church area will be conducted by laymen.

Approximately 60 people, including children, attended the fall Association meeting at Adams Center on October 14. Miss Joyce Sholtz gave the morning children's message. The afternoon children's service was in charge of Barbara Crandall, our junior superintendent, with Jo Mae Green, Leonardsville, Connie Reed, Adams Center, and Nancy Brannon, De Ruyter, assistants. The Adams Center Youth Fellowship planned an evening of entertainment for the visiting youth.

The Ladies Aid Society has been using the study book, "These My People." A plant sale was held and a quilt tied at the October meeting. Three public Sunday dinners have been served in the church dining room, the last of which was a turkey dinner on October 29 which was considered very successful.

The Lord's Acre Auction held at the Stanley Warner farm on September 28 was cause for thanksgiving in that more than enough was received to complete payment on the church indebtedness which was incurred a few years ago when an addition of 20 feet made possible a new kitchen, heating system, baptistry, and extra classrooms.

—Correspondent.

Plan now for . . . CHURCH-VOCATIONS SABBATH

December 30, 1961

"all work is empty save
when there is love . . ."

Sponsored by the Youth Work Committee
of the Seventh Day Baptist Board of
Christian Education.

OUR WORLD MISSION

Statement of the Treasurer, Month of October, 1961

		Budget Receipts	
Adams Center	\$ 151.00	Los Angeles Christ's	50.00
Albion	25.35	Lost Creek .....	.....
Alfred 1st	300.45	Marlboro	263.33
Alfred 2nd	111.30	Memorial Fund	725.69
Associations and Groups	71.57	Metairie .....	.....
Battle Creek .....	.....	Middle Island	18.00
Bay Area Fellowship	172.39	Milton	601.59
Berlin	60.25*	Milton Junction	88.00
Boulder	62.16	New Auburn	20.00
Brookfield 1st	73.00	North Loup	5.00
Brookfield 2nd .....	.....	Nortonville	179.50
Buckeye Fellowship .....	.....	Ohio Valley .....	.....
Buffalo Fellowship .....	.....	Old Stone Fort .....	.....
Carraway .....	.....	Paint Rock .....	.....
Chicago	20.00	Pawcatuck	375.00
Daytona Beach	98.25	Plainfield	10.00
Denver	140.55	Richburg	13.50
DeRuyter .....	.....	Ritchie .....	.....
Dodge Center	65.98	Riverside .....	.....
Edinburg .....	.....	Roanoke .....	.....
Farina	38.75	Rockville	17.28
Fouke .....	.....	Salem .....	.....
Hammond	10.00	Salemville	45.00
Hebron 1st	21.00	Schenectady	17.00
Hopkinton 1st	105.25	Shiloh	608.49
Hopkinton 2nd	5.00	Texarkana .....	.....
Houston .....	.....	Verona .....	.....
Independence	140.50	Walworth	43.00
Individuals	42.00	Washington	6.00
Irvington .....	.....	Washington People's .....	.....
Jackson Center .....	.....	Waterford	78.90
Little Genesee	44.75	White Cloud	32.34
Little Rock .....	.....	Yonah Mountain	26.00
Los Angeles .....	.....	Totals	\$4,983.12

*Only one board reported receipts: Board of Trustees of the Memorial Fund, a receipt from the Berlin church \$10.46

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 369.68
General Conference	571.32
Historical Society	126.96
Ministerial Retirement	400.32
Ministerial Training	1,226.48
Missionary Society	1,683.30
Tract Society	453.10
Trustees of General Conference	26.14
Women's Society	88.48
World Fellowship and Service	37.34
Total	\$4,983.12

SUMMARY

Current annual budget	\$112,193.00
Receipts one month	4,983.12
Balance needed 11 months	\$107,209.88
Percentage of year elapsed	8.33
Percentage of budget raised	4.44

Rolland A. Maxson,
Treasurer.

Nov. 14, 1961

The Sabbath Recorder



Special Scriptures produced for the blind by the American Bible Society are examined by two delegates to a recent meeting of the Society's Advisory Council. At left is the Rev. B. H. Phaup of Marion, Indiana, general superintendent of the Wesleyan Methodist Church of America. At the right is the Rev. C. Harmon Dickinson of Plainfield, New Jersey, official representative of the Seventh Day Baptist General Conference.

The receipts for October are alarmingly low. Salaries of missionaries and other denominational employees — as well as much of our publication and education work — will suffer if this situation continues another month. It should be noted that the OWM treasurer (upon request) closed his books the first of November, a week earlier than usual, making October a short month.