

The Sabbath Recorder

status of our missionaries and their work, both foreign and home. This meeting was sponsored by the Evangelical Society.

World Community Day was observed in the church on Friday evening with the Rev. Richard Bergren, pastor of the Union University Church, as speaker.

A Thanksgiving service was held in our church Sunday evening, November 18, with Dr. Melvin G. Nida bringing a stirring message. The combined choirs of the Union University Church and the Seventh Day Baptist Church of Alfred rendered a Thanksgiving anthem.

— Correspondent.

COUDERSPORT, PA. — Sabbath Heritage Day was observed at the First Hebron Seventh Day Baptist Church on Crandall Hill November 24.

During the morning worship service, Rev. Thomas R. McIntosh preached a very impressive sermon titled "Sacrificial Sabbathkeeping." A fellowship tureen dinner was held at the Community Building following the Sabbath School with approximately 40 members and friends attending. At the close of the dinner Pastor McIntosh presented Sabbath Heritage Certificates to long-time members of our church. Present to receive their certificates were: Mrs. Lillian Dingman Thompson, (63 years); Don Stearns, a deacon, (49 years); Mrs. Emma Brock Meacham (49 years); and Mrs. Lena Thompson Haskins, a 41-year member.

Other members worthy of recognition, having joined the church in 1933 or before, who were not present and to whom certificates were mailed, included: Lettie J. Thompson now living in Allegany, N. Y. (66 years); Mrs. Rena Randall Culbertson of Bradford, Pa. (63); Mrs. Lillian V. Randall Kenyon of Coudersport (56); Mrs. Bessie Bickford Harvey, Coudersport (56); Leland Stearns, Elmira, N. Y. (49); Fordyce Brock, Florida (49); Deo Burdick, Shinglehouse, Pa. (49); Fern Burdick Haskins, Florida (49); Genevieve Stearns Olson, Emporium, Pa. (49); Miss Edith Marie Burdick, New York City (42); Robert Roberts, Millport, Pa. (41); Ronald Brock, Coudersport (41); Mary Kenyon Foster, Shinglehouse (41); Mrs. Esther Reed, Shinglehouse (39); and Clifford and Clara Beebe, Seventh Day Baptist pastor and wife of Putnam Co., Fla. (30). — Correspondent.

FARINA, ILL. — Without a regular pastor, laymen of the church felt observance of the first denominational "Sabbath Heritage Day" should be observed. Suspending the usual order of service, laymen Kenneth Crandall and Ernest Furrow planned and conducted the service which included three phases of the heritage theme. The first part of the service was conducted by Mr. Furrow, and the sermon period was opened with "Our Denominational Heritage."

This was followed by "The Green Heritage" by Alta Diss; "The Wells Heritage" by Glenn Wells; "The Crosley and Glaspey Heritages" by Stella Crosley; "The Randolph Heritage" by E. F. Furrow; "The Crandall Heritage" by Stanley Crandall; and "The Brown Heritage" by Eva Coon, read by Kathlee Crandall. All were descendants of the original 57 charter members of 1866.

Then followed a very interesting factual "Heritage of This Church" by Kenneth Crandall, who closed the service. Special music was furnished by members of the Van Horn family of Milton, Wis., who visited their son and brother, Peter Van Horn and family in this area over the Thanksgiving holiday. Visitors from other Farina churches were present.

— Correspondent.

Serviceman's Address

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Obituaries

Leonard.—Linda Kay, daughter of John P. and Geraldine Thorngate Leonard, was born at Daytona Beach, Fla., Jan. 25, 1948, and died at Halifax Hospital in Daytona Beach Nov. 24, 1962, following a lingering, chronic illness.

Linda professed her faith in Christ by baptism Nov. 5, 1960, and united with the Seventh Day Baptist Church of Daytona Beach, where she endeared herself to young and old. Her maternal grandfather was the Rev. Royal Thorngate, whose widow is still living at Oneida, N. Y. She is survived by her parents and a sister Diana.

Farewell services were conducted by her pastor, the Rev. S. Kenneth Davis. — S. K. D.



American Bible Society Photo.

Reading the Story of Jesus

Happy the family with thoughts of Christmas that can calmly gather before the fireplace and read the story of the birth of Jesus, the Savior of the world, who is recognized as the personal Savior of each member. The group pictured here is the family of Bob Richards, world famed athlete and television personality. He reads (in a nation-wide program) of the birth and childhood of Jesus as told in the Gospel according to Saint Luke, a large-print booklet entitled "unto you . . . a Savior."

The Sabbath Recorder

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God in Deep Thought

How happy we should be that the God portrayed by and revealed in the Bible is a God of deep thought. Generations of men in a mad, pleasure-loving whirl dance across the stage of their age-span to piper strains of their own devising. Men, for the most part, are thoughtless, oblivious to the provisions of God that make their human existence possible, to say nothing of the provision for eternal salvation. With God it is different. Since the creation of man He has been in deep thought.

At one point in early Bible history man became so sinful that it is recorded that "it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6: 6). From this deep thinking came the salvation of the righteous few in the time of the flood. Even earlier than this, when sinning Adam was driven from his earthly paradise there is a hint of the deep thinking of God about the "seed of the woman" who would in the fullness of time bruise the head of Satan.

When Jesus came, He revealed one thing about the Godhead (including Himself) that we must not forget. It was that there is no rest for God in the popularly accepted concept of man's weekly day of rest. "My Father worketh hitherto, and I work," He said. God's work from which He never pauses is thought work; He is ever mindful of the men who are not very consistently thinking about their Creator.

Do we appreciate the deep thought of God about man's salvation in the long ages before the incarnation of His Son? Can we suppose that we are able even vaguely to comprehend the love extended toward us in the whole divinely appointed process of redemption? God's deep thinking and thoughtfulness are implied in His attribute of omnipresence. His presence with us through the Holy Spirit is our constant comfort and hope.

If God was in deep thought before sending His Son, during the time of His earthly sojourn and at all times since, does not this provide a pattern for us? We are now in the midst of preparations for again celebrating a holiday which for Christians honors the birthday of Christ.

Do we really think at this season of the year or merely become sentimental and push aside for a later time the rational contemplation of what it meant to the Father to send His virgin-born Son into this world? Let us also think deeply, not forgetting to include in our thinking the miracle-working power of God. What Christ does in transforming our lives is a miracle of grace. The Son of God coming to earth through the process of human birth; that, too, is a miracle.

Via Madison Avenue or Via the Damascus Road

Over and over thoughtful church leaders of various denominations have reminded themselves and their people that the financial problems involved in extending the work of the church are really more spiritual than financial. The same applies to interdenominational co-operative efforts such as the American Bible Society. The tasks looming before the Christians in today's world are stupendous and the funds required seem astronomical whether the responsible group is large or small.

We are indebted to a secretary of the American Bible Society, Gerald E. Boyce, for fresh illustration of the proper attitude toward raising money for the Lord's work. It follows:

One denomination recently passed a resolution which added ten million dollars each year for three years, a total of thirty million dollars, to its budget. A magazine of the denomination, wondering how the money was to be raised, said, "We can go one of two ways — Madison Avenue or the Damascus Road. Madison Avenue will design publicity, begin pulling out all the stops and glamorizing the work so that the customers will shell out an extra ten million dollars a year. Damascus Road will demand a return to the Scriptures and to ask, with St. Paul, 'Lord, what wilt Thou have me to do?' Madison Avenue will mean clothing the budget and needs in spiritual dress and parading them before people in every conceivable arena of the church's activities. Damascus

Road will mean bringing the people of God into the quiet places of meditation where each can search his soul and from where each can go repentant and renewed in vision to bring forth the fruits of faith in enlarged mission offerings. Madison Avenue can build up promotion to sway doubting hearts but Damascus Road will build up faith through the Word."

This illustration might well be picked up by those who are concerned with the total outreach program of our own denomination, especially during a year in which the president's theme is drawn from the Damascus Road. If you were to preach a sermon to yourself on this theme, how would you develop it?

It can certainly be applied beyond our own local and denominational budgets to those interdenominational causes which we discover to be most worthy of support. We must assume our rightful share in the support of those organizations (such as the Bible Societies) which are our partners in all our mission work and which support us more than we support them. Mr. Boyce did apply this principle in his address before representatives of 50 or 60 denominations. He remarked at one point, "It is still true that in those denominations which give to the American Bible Society as individual churches, five out of every six churches never send a gift to the Society within a given calendar year."

Which way are we advocating as a travel route to the goals we have set for ourselves — Madison Avenue or the Damascus Road?

A Time of Hope

When the angels announced to certain poor shepherds the birth of the Messiah it was a time of hope for them and for the world. A little later when the wise men from the East were impelled to bring gifts for the new-born King, it was even more a time of hope, for people were remembering to give honor to whom honor was due. Every year of the Christian era, especially since the year of the death and resurrection of Christ has been a time of hope. This hope of the world is but

MEMORIAL SERVICE

Nativity Musings

MEMORY TEXT

And we have seen and do testify that the Father sent the Son to be the Savior of the world. 1 John 4: 14.

partially realized because the knowledge of salvation is not reaching people as fast as they are being born. Ours is not a time of fully realized hope because Christians are not as deeply in earnest about spreading the message of the coming of Christ as were the shepherds, the wise men, and the witnesses of the resurrection of Christ.

We come to another Advent season in which we say sweet things and fill our pages with words of hope because of the coming of Christ into the stream of history. Our sweet words and our sentiment-filled pages are in a measure marred and clouded by some of the other things we have to say in a time that ought to be completely hopeful. The back page of this journal contains some things that encourage strong hope and some that do not give a very firm basis for it. Our churches as a whole do not appear to have contributed as well to our total denominational outreach during the second month of the new budget year as during the first. There are, to be sure, eleven churches reporting this time that were not listed in the November 19 Sabbath Recorder. There are still about fourteen not yet heard from — most of them either quite small churches or ones with local financial problems.

Is it possible that many of us who hope that the Lord's work will be adequately supported are doing very little ourselves to put substance into that hope? The Bible in all of its glorious promises of hope emphasizes individual responsibility. It gives us no shallow hope based on the faithfulness of others if we ourselves are not faithful to our responsibilities according to the measure of our ability. Let us put meaning into the expression of the hope that the denominational treasurer will be able to report each month a total of \$10,424 rather than figures like \$5,746.

In spirit we see ourselves sure-footed shepherds, rough-clad but obedient, hastening over hills to Bethlehem's manger, drawn by the wonder of angelic visitation; we can almost think we are rich-robed kings jolting along on swift-pacing camels; star-led wise men, outwitting Herod, pouring our gifts at the King's infant feet.

Perchance we are those soft-skinned women scarce daring to approach our loving Lord, but ministering to His need with our hard-earned substance.

Strong, stalwart men are we, wresting our boats from storm-tossed sea, wanting to draw the sword in the Master's defense.

A disciple am I, touching the wounds endured for me; a physician, apostle, deacon, blood-bought slave, shunning not the martyr's role.

But the bells of Christmas call forward, not back;

We cannot become the richly blessed men of a slow-moving age that is past.

We meet our Lord in ocean-spanning flights; in weightless orbit, turning days into fleeting hours, we reach into space to picture a star and bounce back our voices from realms of wide space.

That "Lord of all being, enthroned afar" still speaks to us in voice still and small.

Our lately found wisdom is foolishness still if amplified vision is lacking in goal and we see not with shepherds and sages of old the need of our souls supplied by our Lord, and offer not before Him our hearts' adoration.

Let us bring then our gifts, prompted by the love that we long have professed.

He who pleads the blood of Christ for cleansing can have a pure heart, and he who pleads the blood of Christ for protection has a safe refuge. — Walter E. Isenhour.

The long delay of "Peace on Earth" proclaimed by angelic voices prompts some to ask

Is Peace a Phantom?

By Leroy C. Bass

Nearly 2,000 years ago God sent special messengers to earth with an announcement of extraordinarily good news. It is recorded for all the world to read and receive, and here it is in Luke's Gospel.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

— Luke 2: 8-14.

We notice that this news is twofold.

1. The arrival of a certain person, a new-born Savior (v. 11).
2. The effects of His coming — that is, what His coming would accomplish on earth (v. 14).

For centuries men and nations have been searching for a lasting peace on earth based on this text, on the song of the angels. Nearly 2,000 years have gone by since the angelic singing of that song. There have been nearly 2,000 years of hoping against hope for the fulfillment of a dream, lasting world peace. The world is crying out for peace, peace. The world admits that it has not yet found peace. Men and nations have grasped time and again for international peace, only to have it yanked away from them. They may well cry out: "Is Peace A Phantom?" Is peace to be only the image of a dream? Is it something formed only in the mind, never to have a material substance? unreal? illusive? spectral?

In the year 1953, President Dwight D. Eisenhower made a notable and historic foreign policy speech. In it he made five points for peace. Peace was his keyword, and the one question that above all weighed upon the free world. Notice his words, "The chance for a just peace." This means that a just peace had not come in the year 1953. But what did he have in mind as he said these words? Speaking of the alternatives ahead of us, he said the worst should be atomic war, or the best that could happen would be "a life of perpetual fear and tension, a burden of arms draining the wealth and labor of all peoples, a wasting of strength that defies the American system, or the Soviet system, or any system to achieve true abundance and happiness for the peoples of this earth. . . . There is, before all peoples, a precious chance to turn the black tide of events" (Time, April 27, 1953). Has "the black tide of events" been turned not only from 1953, but from past centuries? Will it yet be turned? Or is peace a phantom?

We all want to be as optimistic as we can be, yet an increasing number of world leaders are looking at the future with pessimism. Of all the people in the world, Christian ministers should be hoping and believing, teaching and working for the kind of future that we can look forward to with great optimism. Yet no preacher dares hold out a false optimism. The scientists and historians who warn us of impending doom may be very wrong, but if they have a deeper insight and greater prophetic voice than those who should have this, then may God have mercy on those spiritual leaders who are uttering pious platitudes instead of boldly proclaiming the truths of God's Word that will prepare the people to stand in the terrible times of the last

great days, and finally to meet the Lord Jesus Christ Himself.

Following his visit to Russia, Mr. U Thant, Secretary-General of the United Nations, sounded this warning: "Time is running short, and the greatest risk lies in doing nothing, in wasting time in hair-splitting and meanwhile piling up nuclear and thermonuclear weapons" (Newsweek, Sept. 10, 1962).

Dave Garroway, one of McCall's editors, in the December 1961 issue of that magazine closed his editorial with thoughts like these: "People may wonder whether the celebration of Christmas is not a mockery in this world of fear and possibly imminent death. Why, they may ask, should we teach our children about the Christmas spirit? What future is possible for them? What protection can our love provide against the nuclear bomb?" Then down in the last sentence he expressed the thought that Christ might choose "this very Christmas day, to manifest Himself on earth and give its people what they fervently desire and what there seems so little chance for, the gift that only He can give — peace."

How can anyone deny that we are living in a period of spiritual twilight? With all the technical advance, skills, and knowledge of mankind, yet the moral despair is darkening. The world must listen to the voice of God. Will peace come at last? Or is peace a phantom?

I would submit to you that peace, as men have sought and hoped, and are still seeking it, is a phantom! It is not my intention to utter pious, ministerial platitudes about peace, and say if we will just pray more and work a little harder and more patiently, that peace will eventually come even if it takes 2,000 more years. I could not conscientiously say this, and I am not a pessimist at all. I believe we must face the facts squarely.

Do the facts of this world's history show the Scripture is untrue? No, of course not. But men experience despair, or look for the fulfillment of hope that is not promised, having read into the Scripture what they thought it said, when in fact it does not. The song of the

angels to the shepherds does not promise a world at peace and good will among the nations. Read it carefully and in the context of its setting. Catch the picture of the angel's announcement to the shepherds. It is twofold and these two parts must hold together.

1. The arrival of a certain person — the Messiah, Christ the Lord.

2. The effects of His coming. The good tidings of great joy which shall come to all people, or be for all people, would not be merely His presence, per se, but what He would be willing to do for all people. He would come for the purpose of accomplishing specified things. What were they? The two things mentioned by the angels in their song are Salvation and Peace. These two are received together or not at all.

Let's look at verses 11 and 14 again in this Book of Luke. Let's observe it from the Amplified New Testament.

For to you is born this day in the town of David a Saviour, Who is Christ, the Messiah, the Lord!

Glory to God in the highest (heaven), and on earth peace among men with whom He is well pleased — men of good will, of His favor.

At last peace could come to men on earth earnestly looking for salvation, and what a blessed peace that would bring!

You should know that there are at least three meanings to the word "peace" as used in the Scriptures. One is referring to outward conditions of tranquility; not in warfare, no strife, out of danger, etc. Another concerns one's health and welfare, as go in peace, keep well, a greeting of peace, etc. The third of a spiritual peace through restored relations of harmony with God. Here it has its deepest application and meaning. This meaning is nearly synonymous with salvation through the Messiah.

This third meaning is where the peace of Luke 2: 14 comes in. As a result of Jesus' coming into the world it is our privilege to "have peace with God through our Lord Jesus Christ" (Rom. 5: 11). Would peace come to those who would not accept His proffered salvation? Of

course, it couldn't. Note the marginal reading of verse 14 in the KJV, a more correct translation: "on earth peace among men in whom he is well pleased."

This peace would not only be in those who experienced salvation, but also among brethren with a similar experience in Christ Jesus. God does not promise peace for the wicked. Peace is denied the wicked, in fact. Peace is promised only to His people. The joy of it all is that in the midst of a sinful world men may be at peace with God, and with others in whom the Spirit of Christ dwells. The peace that the angels promised is for those in whom abides the presence of the Savior, His love, His grace, and His truth.

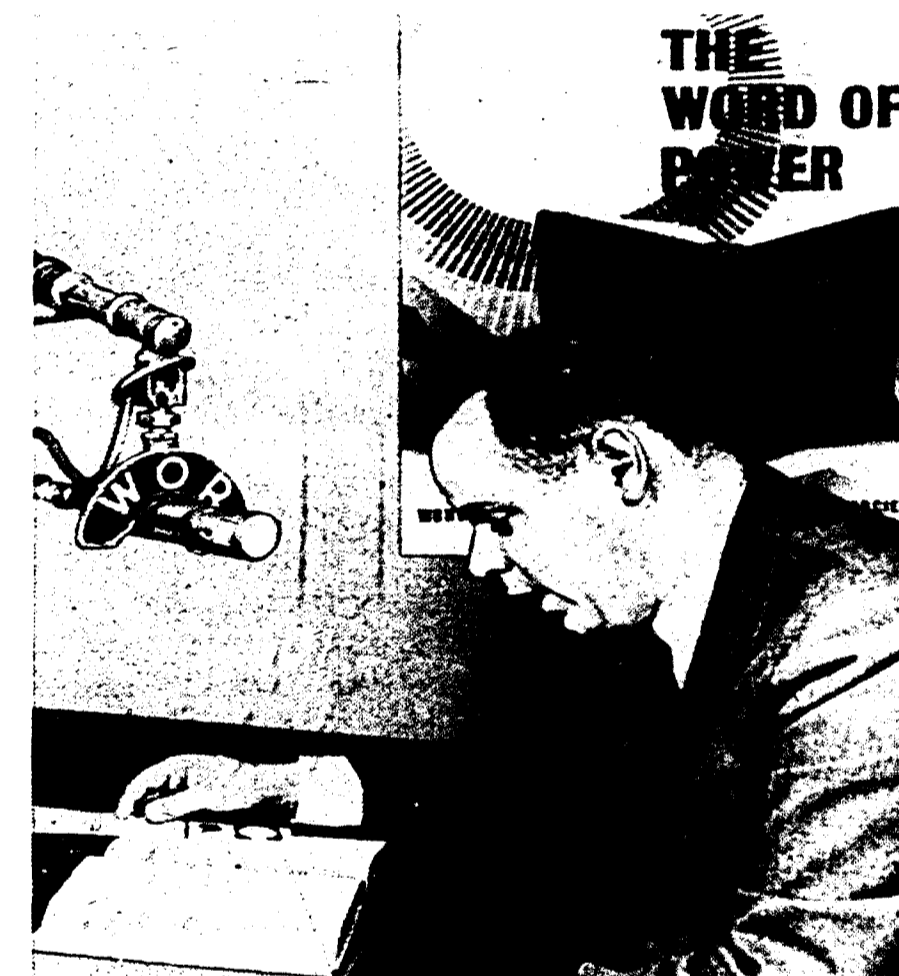
Christ foretold that in the world we shall have tribulation, as far as outward circumstances are concerned. He also knew there would be wars and rumors of wars until the end of time, not peace. But He added, "He that shall endure unto the end, the same shall be saved." What a loving assurance! What a promise!

Is peace a phantom? As long as this present world lasts, yes. Peace will not come among the nations of this old world this side of the "glory of the coming of the Lord." Of course, Christians should also be concerned about outward peace in the world, by spreading the Gospel, and being the leaven that works righteousness in all lands. However, let us never forget that true and lasting peace shall come only following the return of the King of the Ages. Knowing this will save us from a hundred disillusionments leading to despair. Then peace shall be built upon righteousness over all the earth, for all men shall be under the dominion of Jesus Christ. Only the saved shall walk in Christ's kingdom there. With great optimism we may now affirm that ultimate peace is not a phantom. It will come, not to men upon this present earth at all, but to the redeemed in the earth made new, at the end of the 1,000-year millennium (1 Peter 3: 7-13; Rev. 20: 7-9; 21: 1-8).

God's message of peace is the good news of salvation. Note the words of Jesus in John 14: 27:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Here we may bow in humble adoration at the feet of Jesus, the Mighty God become human flesh, to become restored to His likeness. What an everlasting indebtedness to fill our days, and what joy is our cup of blessing. This is Jesus' personal offer! For when we are in Christ we are at one with the universe, and peace becomes eternal by the mighty works of the Son of God.



John Gambling, Jr., who has a block of several morning hours every day on Station WOR, is shown reading passages of Scripture selected by the American Bible Society. Some months ago on a late evening program he completed a project begun by another commentator, Galen Drake, of reading the whole Bible (RSV) over the air.

SABBATH SCHOOL LESSON
for December 29, 1962
When We Are Disciples
(Christian Vocations Sabbath)
Lesson Scripture: Eph. 4: 1-3, 11-16, 25-32.

A Christmas Meditation

It had been a busy day at the inn and the innkeeper was in a jovial mood. He rubbed his hands together with satisfaction and his round face beamed with joy. Since Caesar's decree had gone out requiring all subjects of Rome to return to their home town to be enrolled, he had noticed an increase in business. The inn was filled to capacity and he was doing very well financially.

Then the innkeeper noticed a donkey approaching, led by an older man with a young woman riding. His practiced eye noted that they were of the poorer class. His face lost the welcoming glow. "The inn is already full," he said to them, "but you may use the stable if you wish to do so." "These poor Nazarenes" he thought to himself, "it is a wonder they will not think ahead and provide for emergencies." And with that he dismissed the whole matter from his mind.

Turning now to the travelers, very gently Joseph helped Mary dismount from the back of the patient donkey. As best he could he made her comfortable in the sweet-smelling hay of the stable. And there that night in these humble surroundings the miracle of the ages took place.

Martin Luther, that stalwart founder of Protestantism, who also wrote the words of the beloved hymn, "A Mighty Fortress Is Our God" expressed the beauty and truth of that Christmas event with the equally well-known carol:

Away in a manger, no crib for His bed,
The little Lord Jesus lay down His sweet head,
The stars in the sky looked down where He lay,
The little Lord Jesus, asleep on the hay.

Out on the hillside beyond the city walls, shepherds guarding their flocks saw a marvelous light and heard the angels sing. Three kings of the Orient saw a new star in the sky and started to find the promised King for whom the ages had waited.

And as the innkeeper slept in his warm, comfortable bed, events were taking place in his stable that were to change the

history of the world, and he was blissfully unaware of it all.

Let us listen to the innkeeper's words and excuses as he learns next morning of all that has taken place while he slept. "The baby looks like any other and those shepherds are none too reliable. There is nothing to this," he may have disparaged. Or perhaps he said, "Well, it may be true, but how was I to know that the promised Messiah was coming just now? I have no time to watch the stars." No doubt his most telling excuse was this: "There were many important personages here who could pay me well. I could not afford to take in these poor people."

The innkeeper's excuses may represent attitudes we sometimes find in men today, at this Christmas season. These men might be labeled the skeptic, the mercenary, and the too-busy man. The skeptic will say that there is nothing to Christmas, except the glitter and the feasting and revelry. And there is so much to make these people think the way they do. We must be alert lest we ourselves be drawn into a worldly way of observing Christ's birth.

Our Puritan forefathers would have nothing to do with this worldly way — and so they dropped Christmas right out of their calendar. And unless we can capture and hold the true spiritual significance of this occasion, we might better do the same. For we not only cheat our own souls, we add fuel to fire of the skeptic when we add more and more to the material side of the Christmas occasion until it becomes a burden rather than a Christian experience. When folks are saying, "I'm glad when it's over," then we know it has been a burden rather than a lift. So, insofar as we are able, let us keep our home celebration simple and deeply spiritual, inviting Christ to be the unseen guest at our table — His Spirit to be born in every heart.

Another excuse of the innkeeper is the mercenary one: "I had important personages here, to whom I had to cater, in order to make a living." One might still be

tempted to play up to the people having money, power, or public office and to look disdainfully on the so-called common people.

But we can ill afford to forget that God entrusted His special Son to humble folks in the relatively insignificant town of Bethlehem, to people who worked with their hands for a living — and that it was to the keepers of sheep on the hillside that God gave a special revelation — "to shepherds keeping watch over their flock by night."

And then, there is the too-busy man, epitomized by the busy innkeeper who may have said, "I had no time to look at the stars. I had a living to make. How could I know there was a new star shining over my stable?"

Well, he should have known. He was just too busy. He missed the blessing because of his preoccupation with his own interests and comforts. We, too, may find ourselves caught up in a round of duties which leaves no time for meditation, prayer, and Bible reading.

We all in American live too hurried a life. We must find time to meditate and to pray. This prayer expresses our need. It is familiar but it is pertinent:

"Lord Jesus, Let not our souls be busy inns, that have no room for Thee and Thine, but quiet homes of prayer and praise, where Thou mayest find fit company, where the needful cares of life are wisely ordered and put away and wide sweet spaces kept for Thee, where holy thoughts pass up and down and fervent longings watch and wait Thy coming.

"So, when Thou comest again, O Blessed One, may it be that all things will be ready and we shall be found waiting for Thee. Thou who art no new Master to our souls, but One long loved and known. Even so, come, Lord Jesus. Amen."

It is important that you and I so order the necessary duties of life that there will still be time to look up at the stars, to meditate on the ways of God, to lift our hearts in prayer and praise and devotion to Him who so loved us as to send His only begotten Son to earth long years ago that we through Him might have eternal life.

Can We Afford to Be Good Stewards?

By Herbert Saunders

(Continued from last week)

Tithing Our Income

(Malachi 3: 6-18)

Stewardship includes the giving of material possessions. In reality, our material possessions are the result of a large investment of time and ability. Dr. King says that "money is minted genius or ability." In other words, what we have, materially, is directly proportionate to the utilization we make of our time and talents.

But it is even more necessary that we realize that what we have comes from God the Father. All the material wealth that we claim as our own is only a trust from God, and should be considered such by each and every steward. Unless we realize this, it becomes extremely difficult for us to consider tithing what we have. To give a tenth of our earnings to God is to give back a tenth of what is rightfully His already. It would seem that as Christians we should want to give God what is His. But do we?

As I was preparing a paper at the School of Theology I came across a sermon in the 1903 Seventh Day Baptist Pulpit, that was very interesting and very helpful. The title of the sermon, from which my title is derived, was "Can We Afford to Tithe?" and was written by the Rev. Charles S. Sayre. One particular portion caught my eye and I should like to present it to you:

"Friends, I felt almost as though I had experienced a new conversion when I began to tithe systematically, and this blessing came before I became aware that I had been benefited financially. Do you suppose we could be induced to stop? No indeed! If our income were but ten cents a day God should have one of them, and we would feel as much under obligation to pay that as we would if it were a tenth of four hundred dollars. God said to the Jews, 'Ye have robbed me — in tithes and offerings,' and then He said, 'Ye are cursed with a curse, for

ye have robbed me even this whole nation.' Is there any better solution for our denominational problem? Are we not handicapped everywhere because we are short of money? If we had plenty of money do you think there would be much talk of readjustments? Not much! We can readjust and readjust, revise and re-revise, and organize and reorganize until Gabriel sounds the last bugle note, but it will be of no use unless our people pay the debts they honestly owe to God. 'We are cursed with a curse' because we have robbed God — robbed

Him in tithes and offerings so that the interests of His work are being greatly retarded because there is not money to push those interests forward. Let every man, woman, and child in our denomination tithe his income and you will have the solution to this pressing problem. Ten thousand five hundred members in our denomination — take half of them, 5,250 persons, and say that their average income is \$400 each, their tithe will be \$40 each. Five thousand two hundred and fifty people at \$40 each will raise \$210,000; \$159,591 more than was raised

Noel

By Don Vincent Gray

Not as easily as in earlier years does one slip the surly bonds of the trivial and the deadly practical, and allow the singing heart to be transported. The whole pattern of living seems to resist — nay, to defy and reject all but the demonstrable fact — the eloquent statistic.

Then at some unexpected moment — later than usual, it may be, but inevitably to him who waits and cares, there comes an upsurging of spirit; perhaps a pleasant tightness in the throat or an unexplained misting of the eyes, coupled with a certain buoyancy of being, and suddenly Christmas is here and now, warm and real.

Maybe it is an early snowflake, exquisite in its intimacy with your own dark coat sleeve, or a snatch of your favorite Christmas carol echoing among the wheels of a working city, or the stubby flatness of a child's nose pressed ecstatically against the cold of a store window fabulous with toys; or the quiet realization that you have just laid plans to say or do what may make someone supremely happy.

* * *

May your cup be brimful and running over with the joy of living — with a deep certainty that God is infinitely wise and completely good.

May that Boy whose birth we honor — who was born in poverty, and who grew to more than Manhood in a time as troubled as our own — walk very close to you this Christmastime. May He take you gently by the hand, and lead you into a New Year bright with promise.

in 1901 by the entire membership of the denomination, 10,500 people. That year we raised only \$50,409, and it required a great lot of begging to do it. I tell you, brethren, we 'are cursed with a curse' which means death to us unless every member lays out his little tithe, faithfully, conscientiously, and systematically. That duty falls on you, brothers and sisters, this very day. My duty to my denomination is not measured by what others are doing nor by what they can do, but what I can do. I can tithe, and am better off spiritually and financially. It is natural that it should make one better off spiritually, but it is not so apparent how one is improved financially. But those who have tried it know it is so."

Have we ever heard something like this before? Some sixty years later and 5,000 members less, the same problem faces us today, and that is tragic indeed. Why have we not grown? Why have we lost in the last sixty years about 5,000 members? The answer to the question is found in the 1961 Yearbook. We have a total membership of 5,803 and in 1961 we gave a total (including both Our World Mission and local church giving) of about \$305,000. If we were to divide our membership into about one-third and consider an average salary of \$2,000 for each of 2,000 members the tithe per person would be \$200. Two thousand people at \$200 each would raise \$400,000; about \$100,000 more than was raised by our entire membership of almost six thousand in 1961.

What is wrong with us? What seems to be our major problem? Our problem is that we are not committed to the cause of Seventh Day Baptists. We aren't willing to give in order that we may grow. We are content to lose membership and barely pay our bills if it doesn't hurt our pocketbook. No wonder we lose some of our young people to other denominations. There isn't the commitment among us to keep them. Brethren, "we 'are cursed with a curse' which means death to us unless every member lays out his little tithe, faithfully, conscientiously, and systematically."

What do our Conference presidents need to do in order to get us to wake

and give? If you figure it out, each member of the Seventh Day Baptist denomination gives a total of about \$52.50 each year to the church. We are in the bottom percentages in denominational giving per member among the Protestant denominations in the United States. My friends, this is indeed tragic.

If we are to grow as a denomination — if we are to keep from disappearing from the scene of the Protestant community — we must learn to give our tithe back to God. We can't afford to sit back and say, "I can't afford to tithe," because then we are saying to God, "Fend for yourself, I've got my own life to live." As Mr. Roy Sayre said, our duty to our denomination is not measured by what others are doing, not by what they can do, but what we can do. In like manner, our duty to God is not to be measured by what others are doing nor by what they can do, but what we can do.

In closing, we must emphasize that there is an impelling motive behind Christian stewardship. It is practiced "in grateful acknowledgement of Christ's redeeming love." One can only become a Christian steward when he acknowledges his debt to Christ with a dedication of all that he has — his time, his abilities, and his material possessions. Christian stewardship is an art. It is a difficult art to master. But those who master this art will find that they receive full compensation when they stand in the presence of their Lord and receive His "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

We can afford to be good stewards.

New Mexico Baptist Resolution

The Baptist Convention of New Mexico declared: "Be it resolved that we reaffirm our belief that the Bible is the word of God without myth or error, that it is sufficient for all matters of religious faith, practice, belief and instruction;

"That membership in a New Testament church is based only upon an experience of repentance and faith with confession of Jesus as Savior, followed by baptism, that is, immersion of the believer."

Church Vocations Sabbath

Church Vocations Sabbath has been set for Sabbath day, December 29, the last Sabbath in this month. Suggestions to help set up programs for that day have been provided each of our churches by the Youth Work Committee of the Board of Christian Education. There was one omission of a very important announcement — the Sabbath School lesson for December 29 in the *Helping Hand* was especially written by the Rev. Don Sanford, the editor, to emphasize the importance of wholehearted entry into the work of the church.

There is a job for everyone in the church fellowship. If each one accepts his share of the work there is to do, no one will be overburdened.

Regarding our Seventh Day Baptist ministry we quote from the Memo sent out: "Twelve of our churches are vacant or soon will be," that is, they have no pastor; "Of our active ministers 20% are approaching retirement age; we have no one graduating from the School of Theology next June; at present, we have only one student enrolled at the School of Theology, and he is the pastor of a church, and new fields beckon at home and abroad."

Is it not time to call out from our membership new leaders?

Suggestions for an Effective Church Vocations Sabbath

Post announcements in conspicuous places for the edification of all, both youth and adults.

Begin plans for Church Vocations Sabbath now!

Utilize students who will be home for the holidays, both as resource persons and program participants.

Make full use of the Sabbath School lesson in the *Helping Hand*. It has been especially prepared.

Include Youth Fellowship meetings and the Sabbath morning service in your plans for presenting the challenge of a church vocation.

Invite speakers or discussion leaders with experience to help prepare and execute the program. Do not hesitate to go outside your denomination for representatives of church vocations.

Let youth know about and join in the planning of this program.

Arrange a display in a prominent place at the church suggestive of possible vocations.

Be aware of including educational requirements in vocations considered.

Visual aids such as pictures, films, and slides make any program more interesting. Use them!

Pacific Pines Camp

Another new building is being constructed at Pacific Pines Camp. Because the state has condemned the present girls' barracks and the health center and crafts building, the Riverside church, which owns the camp, is building a new girls' dormitory.

Anyone who is interested in helping with this project may send a contribution to Mrs. Neva Hunt, 7858 Sorrento Dr., Riverside, Calif.

Books for Sale

The Seventh Day Baptist Board of Christian Education has the following books for sale:

THE INTERNATIONAL LESSON ANNUAL, 1963, Weaver — \$2.50 (7 copies)

YOU AND YOUR CHURCH, 1961 — \$.50 (as many as you want)

THE SUPERINTENDENT PLANS HIS WORK, Jones — \$.75 (3 copies)

HOW TO STUDY, Staton — \$.75 (4 copies)

LET THE BIBLE SPEAK OUT OF DOORS, Mason — \$.50 (6 copies)

A MANUAL FOR YOUNG ADULTS, NCCC — \$.85 (2 copies)

Checks may be made out to the Seventh Day Baptist Board of Christian Education, and sent with your order to Box 15, Alfred Station, N. Y.

What We Experienced at Baptist Women's Meeting

North American Baptist Women's Union (Attended by Women's Board representatives Tues. - Thurs., Nov. 13-15 at St. Louis, Mo.) (Continued from last week)

On Wednesday morning we heard Mrs. Remedios Vaflor of the Philippines talk on the women of Asia. Baptist women met in Japan in 1955 and finally organized in Calcutta, India, in 1957. She told of the low value put on women in some Asian countries. In Thailand a few years ago a woman was compared to a buffalo — only men were human. Here children are brought down from the mountains to be educated and they go back to their parents for only a few days each year.

The next meeting of the Asian Baptist women will be in the Philippines April 1 to 10, 1963, and our prayers are requested.

The national president of each participating women's group was presented and the women from her particular conference were asked to stand. Each member organization has at least one member on the Executive Board.

Wednesday noon we had a "South of the Border" luncheon at the Gold Room of the Sheraton-Jefferson Hotel. We sang familiar hymns in Spanish, although it might not have been recognized by Spanish-speaking people. Mrs. Roland Gutierrez gave a message for the women of Nicaragua, Mrs. J. A. Leo-Rhynie for Jamaica, and Mrs. Enoch Backford for the Bahamas.

On Wednesday evening we heard the new president of the Union talk on the race relations problem and saw a pantomime on "The Emancipation Proclamation."

On Thursday morning there was a panel on "Evangelism" and an address on "Building the Church" by Miss Stella Gaverluk, a missionary from Ontario, Canada. Both stressed the goal of "Each One, Reach One" leading him to Christ. Miss Gaverluk gave four factors in building the church:

1. The Builder is Christ, not a dead Christ but the living presence.

2. The material is our Bible, the living Word.
3. The structure is the living church, the body of believers.
4. The equipment is the living fire; one loving heart sets another on fire.

She left the thought with us that each one must teach one, win one for Christ, and prayed that God would place coals of fire on our lips that we might go forth with the message.

Salem College Receives U. S. Steel Foundation Grant

Salem College of Salem and Clarksburg, W. Va., has been selected to receive the seventh annual Quality Improvement Award to a regionally non-accredited college, it was announced today by Theodore A. Distler, executive director of the Association of American Colleges. The award, which is made possible by a grant from the United States Steel Foundation, Inc., is in the amount of \$25,000 in unrestricted funds and is designed to encourage and reward a college striving for excellence and to help it obtain full recognition from its regional accrediting association. (Salem hopes for such accreditation this year.)

Salem was selected from among a number of institutions in various parts of the country by an awards jury of educators appointed on behalf of the United States Steel Foundation by the Association of American Colleges.

In announcing the award in Washington, D. C., Dr. Distler commented: "Salem College has given evidence of excellent administration and noteworthy progress toward the kind of quality education that is the hallmark of the good small liberal arts college. On behalf of the jury, I congratulate Dr. Duane Hurley, Salem College president, and his entire staff. We wish Salem continued success in its pursuit of excellence."

Dr. Hurley said of the award, "The special U. S. Steel Foundation Quality Improvement Award grant marks a rewarding climax to one phase of the college's history and it is an important stepping stone to further significant developments."

Furlough Plans of Miss Joan Clement

Plans are being made for Miss Joan Clement, principal and teacher at Makapwa Mission school, to return to this country on furlough in time to spend Christmas day with her family and friends on the West Coast.

It had been previously expected that Miss Clement would arrive in time for the January 27th. Board meeting. However, her school duties are such that she has found it possible to come home at an earlier date. Her second four-year term of service began on September 12, 1958.

Study Material Available to Church Leaders

Dr. Melvin Nida, chairman of Commission during this Conference year has been doing some research into the subject of the proper relation between local churches and the denomination, including the ordaining and accrediting of ministers. He has reproduced in mimeographed form major portions of an address by Dr. A. E. Main delivered at General Conference in 1907 when he was president. It is interesting reading, pointing up the fact that problems are not new and that solutions are still being sought fifty-five years later.

Other interesting material is extracted from the magazine *Foundations*, a Baptist journal of history and theology. This shows how some of the Baptists are dealing with similar issues. These two mimeographed items (22 pages) are offered by Mr. Nida to any ministers or leaders who request them from him. The address is P.O. Box 742, Alfred, N. Y.

Recorder Comment

Spokane, Washington. — I personally enjoy very much the articles and reports published in the *Recorder*. From reading the Seventh Day Baptist literature I gain the conviction that your church and people stand staunchly for the simple Gospel

of Christ Jesus and for the reliability of the revelation of divine truth as found in the Scriptures. And I admire the fine spirit of tolerance cherished and practiced in your fellowship. I trust that God will richly bless your work and prosper it as you close the record of the present and move forward in the coming New Year of 1963.

NEWS FROM THE CHURCHES

HAMMOND, LA. — A sound of laughter, work, and eating were the things heard on Sunday, December 3, 1962, as the membership again joined in fellowship.

With the autumn comes the job of raking the leaves. This was done by the Junior class. The ladies cleaned the inside of the church and waxed the floors. They hung curtains and served a meal fit for a king. Helping the ladies was a non-member, Mrs. Suite.

Sister Juanita Raiford made new curtains for the sanctuary. They are a light tan that blend in beautifully with the walls of dark stain finish. Mrs. Raiford also refinished the pulpit and placed two plants on the rostrum.

Pastor Fred Kirtland said in one of his recent sermons, "I am sick and tired of people saying they never heard of Seventh Day Baptists. That is our fault, not theirs."

Robert Raiford and Earl Hibbard have made one step forward in helping our church become better known. They placed a sign on Highway 51 leading into Hammond. Three more signs are to go up in the near future.

Five hundred letters are being mailed in and around Hammond, inviting the people to attend our services. The letters were printed for us by Clifford Beebe, pastor of our church in Palatka, Fla.

In October Pastor Kirtland went to visit our shepherding pastor, Rev. Marion Van Horn in Texarkana, Ark. He had hoped to go on to Little Rock but time did not permit it. On his way back he stopped and visited with Pastor and Mrs. Paul Beebe at Fouke, Ark. The Sabbath our pastor was gone to Arkansas, the Rev. Earl De Land filled the pulpit. His mes-

sage was said to have been "very uplifting."

We have sent letters to the Bay Area church in California for Pastor Theodore Hibbard and his family. With the letters go our prayers that their new church will be very successful. May Christ so bless them that many souls will accept Him as their Savior and find God's rest in keeping the Sabbath.

Our Motto:

Christ is Our Leader,
Prayer is Our Power.

RIVERSIDE, CALIF. — Promotion Day, that big, big day for the youth departments of the Sabbath School, came Sabbath, September 29. Dramatization adapted from "The Gate of Growth" with Rolanda Wheeler as Keeper of the Gate, and Elizabeth (Tibbie) Maddox as the Impetuous Youth proved effective. New recruits from the cradle roll replaced the outgoing kindergartners. The youth chorus sang "Open the Gates, Let the Little Ones Pass," as each succeeding grade moved up. "We Are a Missionary Band," and "Jesus Loves the Children," were lustily sung by the Primary Department, but the tiny Beginners' "Jesus Loves Me," evoked the heartiest response. Mrs. Rex Brewer, as co-ordinator and director of the program bore the burden of the work, with Mrs. Arden Grieshaber and Mrs. Torrance Springer contributing much toward its success.

Mr. and Mrs. Gerry Wells held open house October 14 to mark their Golden Wedding Anniversary. Their son, Willard of Boulder, Colo., planned the celebration, furnishing a beautifully decorated and inscribed cake, and flowers for his mother and father. He further enlivened the day with a long-distance phone call from Boulder. Mrs. Gleason Curtis carried out the plans in Riverside. Gifts, flowers, and plants were left by the well-wishers, and many contributed to the Money Tree. Over seventy signed the guest book.

At the annual church business meeting, Sunday evening, October 14, Pastor Alton L. Wheeler was given another unanimous call to serve our parish. He asked for a period of prayer before accepting. About two weeks later, his favorable announce-

ment from the pulpit brought general rejoicing. Another important matter decided upon at the annual meeting was to undertake the building of a new girls' barracks at Pacific Pines Camp at a cost of \$18,409 with William B. Lewis as contractor. A letter has been sent out to all church members soliciting donations, gifts, and pledges to finance the project which is now well under way, with plans to have it completed for next camping season.

Those attending the Pacific Coast Association held Oct. 19-21 in Los Angeles reported better than usual meetings.

A one-day rummage sale was held in the Riverside Municipal Auditorium November 1 in general charge of the Mary-Martha and Dorcas Societies. More than \$150 was realized.

The new church year was launched in November with many committees being called together. The annual planning meetings were held in the Social Hall Sunday evenings, November 4 and 11. The emphasis until the close of the year is on personal witnessing for Christ.

Pastor Wheeler participated in the organization of the Bay Area Seventh Day Baptist Church, accompanied by his wife, Ethel, and son and daughter, Douglas and Rolanda, after a week of visitation in Central and Northern California. The Rev. Robert Bingham of the United Presbyterian Church served the Riverside pulpit. This church again opened its doors to our congregation for a joint Thanksgiving service. Pastor Wheeler provided the message, "A Strange Cause for Thanksgiving." Two numbers were given by the combined choirs, one being directed by each church's minister of music. The offering was allocated for Sherman Protestant Chapel for Navajo Indians.

Pastor Wheeler's sermons of late have dealt with the articles of our faith with an evangelistic emphasis. On December 1 he spoke on "The Requirements of Good Stewards." Tithing boxes were issued to the children at the close of the children's sermon. The monthly Fellowship Luncheons held at the church following services still prove popular.

— Correspondent.

OUR WORLD MISSION

OWM Budget Receipts for November, 1962

	Treasurer's		Boards' 2 Mos.	Treasurer's		Boards' 2 Mos.	
	Nov.	2 Mos.		Nov.	2 Mos.		
Adams Center	\$ 171.60	\$ 171.60			89.67		
Albion	60.35	113.70		19.00	39.00		
Alfred 1st	404.20	404.20	\$ 40.00	799.28	1,558.98	15.00	
Alfred 2nd	165.98	539.19		101.25	169.75		
Associations and Groups		73.12			118.12		
Battle Creek	523.92	928.94		142.50	268.00	25.00	
Bay Area Fellow.	60.45	60.45		27.00	42.00		
Berlin		89.24	69.00		18.00		
Boulder	41.95	97.65			404.50	19.56	
Buffalo			45.00	173.70	360.34		
Chicago	78.50	151.00	80.00	51.75	71.75		
Daytona Beach	240.48	240.48			15.00		
Denver	116.78	207.15		177.02	346.42		
DeRuyter	147.00	147.00		57.78	172.05		
Dodge Center		126.07		200.00	450.00		
Hebron 1st	78.34	78.34		10.00	10.00		
Hopkinton 1st	136.60	224.10		8.00	18.58		
Hopkinton 2nd	4.00	4.00			675.73		
Houston	36.85	36.85		86.00	218.13		
Independence	97.75	140.75		55.00	105.00		
Individuals	10.00	90.00	188.92				
Irvington		400.00			10.00	20.00	
Kansas City	80.00	80.00		10.00	20.00		
Little Genesee	182.70	182.70		129.02	253.13		
Little Rock	16.66	33.32	34.33		96.07		
Los Angeles	500.00	750.00			6.00		
Los Angeles Christ's	35.00	75.00					
Lost Creek	172.24	472.24					
Marlboro	293.13	561.96					
Memorial Fund				Totals	\$5,701.78	\$12,005.27	\$516.81
Middle Island				Non-Budget Receipts	45.00		
Milton				Total to disburse	\$5,746.78		
Milton Junction							
North Loup							
Nortonville							
Old Stone Fort							
Paint Rock							
Pawcatuck							
Plainfield							
Richburg							
Ritchie							
Riverside							
Rockville							
Salem							
Salemville							
Schenectady							
Shiloh							
Verona							
Walworth							
Washington, People's							
Waterford							
White Cloud							
Yonah Mountain							

NOVEMBER DISBURSEMENTS

General Conference	\$1,133.33
Board of Christian Education	324.18
Historical Society	163.10
Ministerial Retirement	294.56
Ministerial Training (1)	456.90
Ministerial Training (2)	194.17
Missionary Society	2,481.59
Tract Society	541.90
Trustees of General Conference	30.06
Women's Society	88.49
World Fellowship & Service	38.50
Total Disbursements	\$5,746.78

SUMMARY

1962-1963 Budget	\$116,768.00
Receipts for 2 months:	
OWM Treasurer	\$12,005.27
Boards	516.81
	<u>12,522.08</u>
Remainder due in 10 months	\$104,245.92
Needed per month	\$ 10,424.59
Percentage of year elapsed	16.7%
Percentage of budget raised	8.9%

Doris H. Fetherston,
Treasurer.

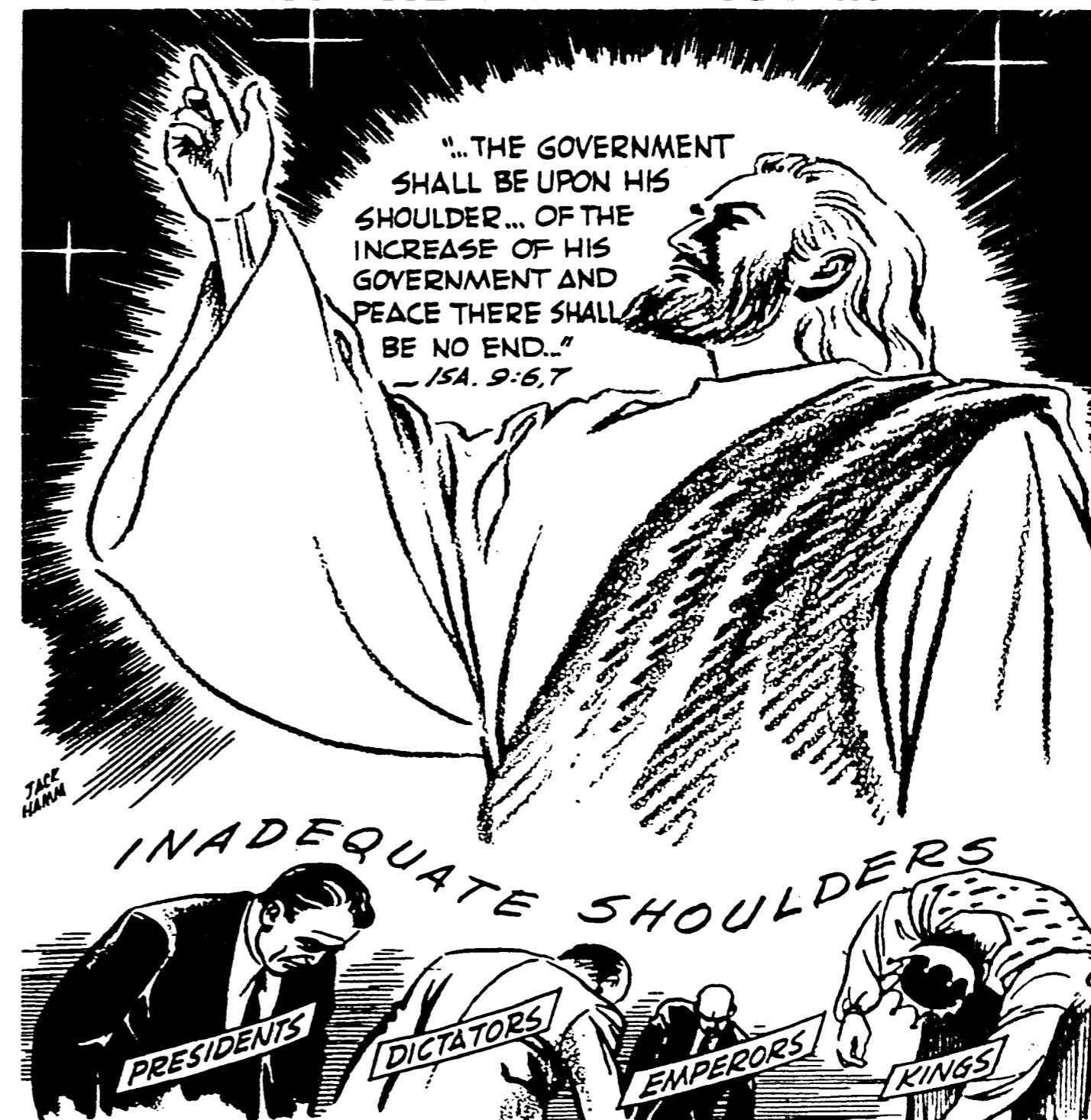
476 N. Washington Ave.,
Battle Creek, Mich.

"Lord, what wilt thou have me to do?"

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The Sabbath Recorder

"AND HE SHALL REIGN..."



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Shiloh						
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Washington, People's						
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