### OUR WORLD MISSION

**OWM Budget Receipts for November 1963**

<table>
<thead>
<tr>
<th>Treasurer's Boards'</th>
<th>Treasurer's Boards'</th>
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<tbody>
<tr>
<td>November 2 Mos.</td>
<td>November 2 Mos.</td>
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<tr>
<td>Albion</td>
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<tr>
<td>Los Angeles</td>
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<tr>
<td>Los Angeles, Christ's</td>
<td>45.00</td>
</tr>
<tr>
<td>Lost Creek</td>
<td>454.65</td>
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**Treasurer's Boards' November 2 Mos.**

- Marlboro: 262.23
- Memorial Fund: 570.26
- Middle Island: 40.00
- Milton: 452.27
- Milton Junction: 139.50
- New Auburn: 4.50
- North Loop: 10.00
- Nortonville: 159.00
- Old Stonefort: 35.00
- Pawcatuck: 454.75
- Plainfield: 267.76
- Richburg: 100.00
- Ritchie: 50.00
- Riverside: 173.58
- Rockville: 155.10
- Salem: 200.00
- Salemville: 42.61
- Schenectady: 19.60
- Shilo: 473.71
- Verona: 131.00
- Watertown: 65.00
- Washington: 10.00
- Waterford: 104.78
- White Cloud: 59.81

**Totals**

- Non-Budget receipts: $9,867.67
- Total to disburse: $10,939.52

**SUMMARY**

- 1963-1964 OWM Budget: $100,510.00
- Receipts for 2 months: OWM Treasurer: $10,939.52
- Boards': $1,514.00
- Needed per month: $88,056.48
- Percentage of year elapsed: 16.66%
- Percentage of budget raised: 12.39%

**Remainder due in 10 months:**

- Gordon L. Sanford, Little Genesee, N. Y. OWM treasurer.

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**DECEMBER 23, 1963**

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Nazareth, focal point for Christmas pilgrimages, where life today differs little from when Jesus spent His boyhood there.

— Israel Tourist News
Christ Came

This is the essence of the Advent message. We may get so interested in a re-hersal of the beautiful story of the birth of Christ that we forget the significance of this coming. His contemporaries by His unusual sermons. What we really look back to is the event by which heaven touched earth and the divinity became to accomplish His heaven-planned redemptive work. This is why we Christians rejoice.

Bartender or Minister?

Hal Boyle's column, a syndicated newspaper feature, is much appreciated for the truth of its observations. Recently it carried a number of separate paragraphs entitled "Jumping to Conclusions." One of them, related to temperature, contains a sobering half-truth. Mr. Boyle says: "You can never really find out much about a person by asking his minister about him. If you want the real truth, talk to his favorite bartender."

It may be true that ministers are loath to talk about their laymen, but it is equally true that they are also reluctant to talk about the clergy. They see so many shortcomings that they would be completely discouraged in their work if they did not discipline themselves to look for the best in their parishioners. But ministers who try to be fair in writing recommendations have some reason to regret the practice of colleges in discounting or refusing their recommendations for prospective students.

But how about this assertion that a man's favorite bartender will tell you the real truth? It is true that the bartender catches more people with their guard down than the pastor does, especially after he has lined his pockets with the profits of several cocktails and has put the man in a condition where his objectionable traits show up or his normal inhibitions are loosened. On the other hand, the statement quoted above perhaps implies that after a few drinks the bartender comes to the man on the stool a sort of father confessor before whom all his home, business, and moral problems are poured out, thus making him a more qualified observer of human nature than the minister. All this is open to question.

DECEMBER 23, 1963

There is another question that can be raised to Mr. Boyle's observation. It can be taken to imply that the average man has confidence in his pastor and his bartender, or that he frequents two meeting-houses, the church and the saloon. This, indeed, is jumping to conclusions. In evangelical churches the percentage of drinkers is small, just as is the percentage of people who are in difficulty with the established standards. In some churches and some denominations have practically no members who are not total abstainers. And in the churches which emphasize temperance more than total abstinence there would be many who would be completely unknown to the minister down the street.

Yes there are some men well known to the man who dispenses drinks and who have only a passing acquaintance with the minister. For such Mr. Boyle's observation might be true; but for a vast number it does not apply. Let the church double its efforts to keep it from being true.

Year-End Reminder

Interested as we are in the separation of church and state, we are more interested in promoting the Kingdom of God on the earth. There are provisions in the income tax laws which allow us to use the glory of God; but in order to do so, many of us need to remind ourselves of these legal provisions before the end of the year.

We realize that the cut-off date for income tax purposes is December 31 even though the returns are not required to be filed until several months later. Many a loyal church member may discover in February or March that larger contributions before the end of December would have considerably reduced the amount of income tax that he has to pay. The same is true for those who expect a refund; it could have been larger if the contributions before the end of December had been more generous.

Much as we appreciate the blessings of citizenship and the use of tax funds for worthy purposes, this loyalty to government does not really prompt us to pay
more in taxes than is required. Let us make our year-end contributions to the Lord's work large enough to show our love for that work. It will also give the feeling that we have put some extra funds in the hands of those who are definitely committed to the extension of the Kingdom of God. If there is a choice between giving to the government or to the Lord, let us make that choice before it is too late.

What is our advice? Give at least a tithe of your income and be prepared to substantiate it on your income tax return. Uncle Sam will be satisfied; the Lord's work will prosper; you will have a glow of satisfaction in your heart.

**Let Us Advance Now**

In our denominational Program for Advance there is evidence that we have done more talking than advancing. Perhaps our churches as a whole have stuck more closely to a few of the annual themes of the Jubilee Advance than most of the churches of the larger, Sunday-keeping conventions. We have made some significant advances in organization and even in outreach, but some of those who have been observing what all the churches are doing or failing to do have been forced to admit that we have not displayed the kind of urgency in outreach that was hoped for or that has characterized one or two of the other six bodies in the program. Now is the time to sense anew the urgency of our evangelistic outreach. We might be helped by catching the spirit of the following words in an editorial in the December 5 issue of the Watchman Examiner:

"We are moving toward the final heat of an evangelical race in our Baptist Jubilee Advance. At the turn of the year we will be moving fast— as time rushes by in these days—to the Jubilee of our American Baptist missionary undertaking, to be held in Atlantic City May 22-24, 1964. In sports, the last lap is the most exciting. All effort is strained to win. We hope it will be so in the ensuing months. We ought to see our Christian mission rise to the highest in dedication in all our history. Every denominational official, pastor, church member in the cooperative conventions should be called, or come without waiting to be called to the altar of personal dedication to Christ, to one another, to Christian fellowship, to prayer and sacrifice for the evangelization of our world, both at home and abroad. The time is short. We have set a date limit to this cause. It culminates next June. Wherever churches have engaged in Baptist Jubilee Advance co-operation, they are already blessed. But what is needed is such flowing enthusiasm for Christ and His gospel for the salvation of souls and the building of the churches that nothing can stop it—not even a Jubilee. In the ongoing time there ought to be increasing impetus, new waves of evangelical ministering on a high and holy plane. Such ongoing, however, depends upon what we do now. Can we not obtain a vision for ourselves that shall inspire us to the utmost dedication?"

**New Book on Baptists**


The authors point out that Baptists must work out the implications of their principles in matters of guidance to religious institutions. In the book they state:

"A considerable part of the world has learned to live in a world that has an unswerving stand for freedom and for the separation of the church and the state. It would be a tragedy of the gravest kind if we proved, in the face of this relationship, to be unable to give a clear and consistent witness to this fundamental conviction."

**Message to the Churches from the Midyear Meeting of the Commission**

"Leadership and initiative above and beyond the review of material presented by other denominational agencies is the function of the Commission which should be most of value to the denomination."

Convening in Plainfield, N. J., for midyear meeting the 1963-64 Commission accepted this historic function as its directive for work.

Events tell us that nearly every familiar human foundation is being shaken by emergent nationalism, social movements, and cultural revolution. The Christian faith tells us that divine grace constantly offers to break into every human situation. We have been learning that crisis is no longer necessarily explosive or mandatory; crisis, like the cold war, may stretch out for years, and we are learning to live with a prolonged poise of threat and opportunity. Sometimes this situation seems unbearable, but it may present Seventh Day Baptists with an unexpected and under served opportunity to step into the heart of events, to take an uncustomed long look ahead. Because of the smallness and closeness of their fellowship, Seventh Day Baptists have been slow in understanding and meeting changes in the world at large, in this regard, however, Seventh Day Baptists have not been panicked by historic emergencies or diverted from their simple but fundamental tasks. Now may be the moment for them to seize crisis with added courage and with vigor, whatever risks of spirit there may be. Realism in viewing our situation does not permit a simple optimism. Faith in the Lord does not permit debilitating pessimism. A special circumstance may offer a special challenge.

The midyear session of the Commission was special in several respects. Executive Secretary Harley D. Bond, the Rev. Duane L. Davis, and Dr. Wayne R. Rood arrived from Philadelphia, stimulated by the National Council of Churches General Assembly. Chairman of Commission Herbert L. Crouch, Mrs. R. T. Fetherston, and George E. Parrish had reviewed reports of the 1963 Conference Brainstorming session and other items of business as they drove together from Michigan. Rex Burdick, Conference president, arrived with plans for the Conference year.

In the spirit endorsed by General Conference at Fort Collins, "to deal with issues arising out of the effort of Seventh Day Baptists to find the will of God for them in the world," the Commission gave testimony to the self-study of recent years. Thus, the boards were invited to send representatives to discuss both their response to Conference recommendations and their plans to implement long-range goals. The Commission emerged from these conferences feeling there is strength in unity.

The First World Consultation of Delegates from Seventh Day Baptist Conferences which convenes August 12 in Salem, W. Va., promises within our church a place of all Seventh Day Baptists in world-wide ministry. The Commission feels that Seventh Day Baptists have opportunity under courageous leadership by the Missionary Society to achieve a real brotherhood of trust and work wherever Seventh Day Baptists may be.

The affirmation at Conference of a statement of policy calling for the practice of racial equality is a signal that we are moving toward the requirement of action. The Commission has informed the churches of the action of General Conference and offered itself to the denominational Board to lead in a study of applied faith and love, and called upon the Com-
mittee on Christian Social Action to ad
viser and assist local congregations in tak
in immediate positive steps.

The strength to enlarge our witness through¬
out the world, to make our lives effective in the midst of social change, and
to participate creatively in the ecumenical life of the church requires an informed,
developed, and diverse people. The Com¬
misson calls for a program of intensive adult education, leadership training and proj¬ects in dedicated service. Although the Commission has requested appropri¬ate agencies to plan and implement these programs it is also essential that the peo¬ple of each of the churches take coura¬geous initiative in the local situation.

In the time that has elapsed since the adop¬tion of a reduced budget by Con¬ference at Fort Collins, Colo., there has been an unprecedented giving in August and September, a discontent with limited goals, and an awareness of growing op¬timism. Therefore, the Commission calls for the raising of the budget in full by July 31. The achievement of this goal will give to Seventh Day Baptists an opportunity to devote the income for the last two months of the Conference year and the Conference session to the develop¬ment of creative new programs.

Consideration was given to long-range aims and plans which can come to Gen¬eral Conference for action only after fur¬ther detailed research and planning by agencies of the body.

A Look at the Vatican Council

Those who are interested in following the discussions and actions of Vatican Council II now concluded in Rome have read much more in newspapers and jour¬nals than they were able to read during the first session last year. The simple reason for this, noted by W. Barry Garrett in his first report, is that the Catholic authorities have relaxed the re¬strictions on publishing summaries of the discussions. Mr. Garrett was sent to Rome recently as a news reporter from the office of the Baptist Joint Committee on Public Affairs. (The Baptist World Al¬
nen declined to send an official ob¬server.)

National Council Triennial Assembly Report

By Wayne R. Rood, Ph.D.,
Chairman of S.B.D. Delegation

A triennial Assembly of the National Council of the Churches of Christ in the United States is called for every two years.

Hundreds of delegates, alternates, con¬
sultants, and observers throng the arena. They represent 31 different Protestant and Orthodox brother churches, ranging from Quakers to Polish National Catholics, and a dozen observer bodies ranging from Southern Baptists to Jews and Roman Catholics. The distinguished and colorful leaders of American Protestantism are there. The press, the photographers, and the TV cameramen are there. As do in microphones, the presiding officers and the matters brought before the Assembly invite debate and constant discussion among the delegations. At times, thou¬ sands crowd into the balconies to hear major addresses and bow in worship. At other times the hall is empty, except for ushers doing duty. Dramatized reports and resolutions to the delegates' tables while the delegates them¬selves are gathered in committees and discussion groups, studying, de¬bating and preparing.

The Assembly which met at Convention Hall in Philadelphia, December 1, 1963, was the sixth such session, and was at¬tended by a full complement of Seventh Day Baptist delegates, two alternates, and one press representative. Mrs. Caroline Gray, Harley Bond, and the Revs. Oscar Burdick, David Clarke, Duane Davis, Har¬mon Dickinson, Paul Green, Everett Har¬ris, Leon Maltby, Wayne Rood, and Rex Zwiebel.

A major theme and two practical issues were constantly before the delegates there. As do, "Servants of the Eternal Christ" was the theme, and it dominated the Assembly in the towering figure of the Lord on stage, in the content of the discussion groups, in the attitude of the wor¬ship services, and in the orientation of the addresses. The theme and the ecumenical setting of the Council are symbolized in the use of wax tapers from beeswax in the modest wax expression in the attention the Assembly

(Continued on Page 12)

No Candle Was There

By Rev. Don Sanford

There is an old Christmas carol which begins with the words: "No candle was there ..." conveying the idea that there was no candle, no artificial light of man, in the manger at the birth of Jesus. It might be well to remember that Jesus was born. But in spite of this, candles have been an important part of the Christmas decorations and symbolism throughout the ages.

I have not seen any recent figures on expenditures, but about ten years ago it was reported that Americans spent some thirty million dollars for candles, many of which were used in churches and homes as Christmas decorations. Check through your Christmas cards, either those you send or those which you receive. How many candles do you count on them? How many of you have special decorative can¬
dles that you bring out at this time? How many decorations in general or on city streets carry some suggestion of candles? Yet strangely enough, according to histori¬cal records as well as the familiar carol, no candle was there.

Where then, did we get this decoration which is so prominent? Why do we have candles at Christmas time? Do they have any religious or Christian significance? Historians tell us that the custom may have come from the Roman feasts connected with the winter solstice, for the ancient Romans used to fasten candles to trees to denote the sun's return to the earth as the days began to get longer. But there is also a strong Jewish note as the Hebrews used candles in their worship. The Feast of lighted candles for eight days and is celebrated by the Jews beginning this year on December 11. It commemorates a victory for religious freedom and is the Maccabean period a century and a half before the Christian era.

The Christian use of candles symbolizes Christ as the light of the world, and as the symbol developed, the use of wax tapers made from beeswax had the added symbolism of the Virgin Birth, for the wax is said to be the product of virgin bees.

For many years, the Christian church celebrated what they called "Candlemas Day," which was celebrated on February 2, in the time of Mary and the presentation of Jesus by His parents in the temple when Simeon greeted Him as "a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2: 32). This took place some forty days after Christmas, which one can readily see would fall on Feb¬ruary 2. (Some conjecture that this is the basic origin of groundhog day). Customs and superstitions often have very strange ways of arising in the minds and practices of people in all ages.

One of the most common Christmas customs, and the one which is the most Christian, is that of putting a lighted can¬dle in the window during the night to guide a weary traveler to shelter for the night. This stems from the belief re that on Christmas eve, Christ came to the earth disguised as a stranger, testing the hos¬pitality of each household in the manner of Jesus' parable in Matthew 25 which carries the familiar words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

There are many delightful stories based upon this custom. I must have heard one of these told when I was a little boy, per¬haps by my mother or in Sabbath School or church, for there was a long while that I thought that a light in the window meant that someone was truly wel¬come there as a guest, even though he might be a complete stranger. I have since realized that this is not true. I imagin¬e that my mother felt very happy if I knocked at each door where a candle was, then electrified, shone out into the darkness.

The Five Candles

Yet in spite of the suggestions or even pagan customs centered about the use of candles, there is something very deeply religious
and meaningful in the use of candles at Christmas. In many churches the Advent season is marked by the placing of four candles around a central Christ candle on the altar or worship center. On the first week, one candle is lighted; the next week a second is added, till on Christmas Day all are lighted, including the Christ candle. The Advent candles have been given to the meaning of these candles, but the one which is most meaningful to states is that the first candle stands for the Gospel, the second symbolizes Faith, the third one represents Hope, while the fourth is the candle of Love. The Gospel, or good news, faith, hope, and love—each of these is present in the Christmas story. They are present in our preparations for Christmas; they are present in the very celebration and remembrance of the coming of Christ.

The essential message of Christmas is the Gospel, and it is recorded in the Gospels. It was good news that the angelic chorus sang to the shepherds: "Glory to God in the highest, and on earth peace, good will among men." It was good news when the wise men saw the star in the east and traveled to worship Him, bringing their gifts. It must have been received as tremendously good news to the aged Simeon in the temple as he awaited the appearance of the Messiah. There was joy in his heart when he took the child in his arms and blessed it with the words: "My soul magnifies, and my mouth speaks thy servant depart in peace according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all people to reveal to the Gentiles, and for glory to thy people Israel." 

Nearby twenty centuries later, as we light our Christmas candles, I wonder how many of us—especially those of the really good news of Jesus’ entrance into history. In working with young people in the school, I have often noticed that this time of the year a growing anticipation of good news, but most of this good news is centered about such things as vacation from school, trips which will be made, or things which one expects to receive for Christmas.

Nonetheless, the good news— the Gospel of Jesus Christ remains as the essential fact of any celebration of Christmas among the true believers. It is the true light that enlightens every man. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, the glory as of the only Son from the Father. (John 1:9, 14)

The second candle of the Advent season represents Faith. It was not only the good news which brought the shepherds and wise men to that first Christmas; it was faith as well. They exhibited faith that God would redeem Israel—faith that the prophets of old had spoken God’s message and that “a child is born, a son shall be given, a kingdom shall be brought to those who wait for redemption.” There was faith in Mary’s Magnificat, as she sang: “My soul magnifies, and my mouth speaks thy servant depart in peace according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all people to reveal to the Gentiles, and for glory to thy people Israel.”

Missionaries across the world work to introduce the true light of Jesus into homes in a more effective way and through each home be a witness to our county. Our regular-attending members come from 7 1/2 miles south to 14 miles north of the church, and 5 miles east. We have room to expand, and what an area to reach! You can do all this right where you are, too.

Budget Limitations
Because of Conference action at Fort Collins last August through which a reduced budget was adopted, the Missionary Board made plans at the October meeting to operate within limited means.

Among changes made are the following:
(1) An increase in salaries of missionary pastors, missionaries, and administrative personnel was taken out, leaving salaries as in 1963.
(2) No successor to the Rev. Leon R. Lawton to be sought for the Jamaica mission field and Headquarters. Courtland Davis is the only Baptist who had not known before that there were Baptists who kept the Sabbath. Again we are impressed with the necessity of putting Christ first. Unsaved people will not keep the Sabbath and need salvation first. Those who are saved will be impressed with the emphasis and be more apt to study the seventh-day Sabbath references in our literature.

Third, we are endeavoring to put Christ into our homes in a more effective way and through each home be a witness to our county. Our regular-attending members come from 7 1/2 miles south to 14 miles north of the church, and 5 miles east. We have room to expand, and what an area to reach! You can do all this right where you are, too.

Home Mission Work In Little Rock
(A review of the services of the City Pastor-Evangelist as prepared by the Rev. Paul B. Osborn.)
You ask about the work being done here in Little Rock, a city of something new and exciting I could tell you. It reminded me of something I have observed. Missionaries who have returned from the field on furlough with his first illusions of the foreign work shattered. It is not glamour, adventure, and excitement over there any more than it is right here. The same is true of “home” missions. Nothing is being done here that could not be done right where you are. We are not happy to know something about mission work, just take a look around. Look at your personal life, your home life, your neighborhood, your church, your city, your state, and you will find the opportunities for work that there are.

But though I can tell you nothing new, let me tell you with some of the things we have tried and will try to do for the Lord.

First, we are maintaining a church organization and building which is dedicated to the glory of God. We are as a church, pledged first to preach Christ as our Savior, and witness to His grace to all men. We follow this with serious attempts at consecration, witnessing to our desire to do God’s will through the power of His Holy Spirit. Then logically, we try as best we can to observe the Sabbath, knowing that God’s will includes this for our lives.

Second, we are endeavoring to reach beyond our church into the whole city by various means of witness. We have dropped many a step because of the cost, but we still hear of those who have heard of our witness for Christ and the Sabbath through that effort. We are still trying to maintain a house-to-house tract distribution. A witness campaign is something which has been done on that lately, primarily because we like to work in a group effort, and it is hard to find a time when all can get out. We will try in the near future, dividing residential areas into sections and assigning teams to each section. We had a good time talking over the possibilities of reaching many, all ages, from all walks of life, who had never before known that there were Baptists who kept the Sabbath. Again we are impressed with the necessity of putting Christ first. Unsaved people will not keep the Sabbath and need salvation first. Those who are saved will be impressed with the emphasis and be more apt to study the seventh-day Sabbath references in our literature.

Home Mission Work

MISSIONS—Sec. Everett T. Harris

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Second, we are endeavoring to reach beyond our church into the whole city by various means of witness. We have dropped many a step because of the cost, but we still hear of those who have heard of our witness for Christ and the Sabbath through that effort. We are still trying to maintain a house-to-house tract distribution. A witness campaign is something which has been done on that lately, primarily because we like to work in a group effort, and it is hard to find a time when all can get out. We will try in the near future, dividing residential areas into sections and assigning teams to each section. We had a good time talking over the possibilities of reaching many, all ages, from all walks of life, who had never before known that there were Baptists who kept the Sabbath. Again we are impressed with the necessity of putting Christ first. Unsaved people will not keep the Sabbath and need salvation first. Those who are saved will be impressed with the emphasis and be more apt to study the seventh-day Sabbath references in our literature.

Third, we are endeavoring to put Christ into our homes in a more effective way and through each home be a witness to our county. Our regular-attending members come from 7 1/2 miles south to 14 miles north of the church, and 5 miles east. We have room to expand, and what an area to reach! You can do all this right where you are, too.

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Tract Board
Faces Tasks Ahead

Nearly all of the thirty trustees of the American Sabbath Tract Society gathered at the Seventh Day Baptist Building in Plainsfield, N. J., Sunday, December 8 to face the many opportunities for service that lie ahead. Most of the business, as usual, came by way of reports of committees and officers.

Early in the meeting the corresponding secretary shared with the whole body the urgent calls from world areas where the denomination does not have mission stations or paid personnel. He noted that the correspondence from young ministers and enthusiastic laity had been heavy during the past quarter and that the prospects for wide distribution of tracts and even new churches would be very good if we could supply the workers with a few tracts and other supplies.

One of the problems of the Publishing House were freely discussed by the board members following the reports of the manager and the Supervisory Committee. The board accepted with glad approval the recommendation of Everett T. Harris, Jr., effective between February and May 1964.

The committee has been searching diligently for a qualified successor. A salary scale was proposed and approved by the board.

Another action taken in response to a recommendation of the Sabbath Promotion Committee was to the effect that the board set up a Seventh Day Baptist booth at each of the two conferences held during the period when the American and Southern Baptist Conventions and the Baptist Jubilee are meeting there. May 18-24, 1964.

An expenditure of $150 was authorized to rent, equip, and maintain the booth. This denominational representation is encouraged by the Joint Committee of the Jubilee Advance.

—Corresponding Secretary

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

A Lifetime of Full Service

The suggested time for the Seventh Day Baptist observance of Christian Vocations Sabbath is during the Christmas holiday season when most college youth are home.

The Youth Work Committee of the Board of Christian Education urges all Seventh Day Baptists to help set the pace for 1964 by planning the Sabbath of December 28 that God gives a vocation to every person, not just a few "full-time seekers."

On this Christian Vocations Sabbath we suggest that "a lifetime of full service" be considered as alternative to the frequently used phrase, "a life of full-time service." Simply that some Christians get no call from God for their work, or at least get only a part-time "vocation" from Him.

Dr. John O. Nelson points out from his wide experience with college youth, "Christian vocation means interpreting your life work, whatever it is, as fullfillment of your religious destiny, and finding your satisfaction in thus serving Him."

It is good for all maturing persons to consider a church-related vocation, a life of "full-time service" as we frequently describe it. But we want Seventh Day Baptists to ponder deeply Dr. Nelson's enlargement of vocation's attitude.

Perhaps you will want to ask a college youth to interpret Christian choices he is currently facing in his preparation for life work.

A direct, but unpublicized, way of furthering Christian vocational choices might be for every collegian to be brought during the Christmas recess into some kind of contact with the church he has to consider church members. A more direct pursuit of God's will in life work prepara­tions will be aided.

Helpful to the observance of Christian Vocations Sabbath may be the 32-page pamphlet, "Christian Youth and Christian Vocation," sent out to all the churches last year and undoubtedly still producing stimulating thought that has not yet been shared with the entire congregation.

Of special note are the provocative vocational alternatives:

Religion and Jobs Drift Apart.
Look at the "Doctrine" of Christian Vocation.

Youth Conferences
Set in Mexico and Caribbean

Young churchmen, grades 11 and up, are eligible to apply for one of the two conferences on "Signs of Life." The first will be held in Mexico City and Aguascalientes, July 22-August 12, 1964. The second will include New York, Puerto Rico, Haiti, and Jamaica, August 26-26, 1965.Officials in government, education, public health and welfare will be interviewed. Missionaries will be visited at their regular tasks.

The conferences will join with local youth in physical labor contributing to community betterment. These conferences are sponsored by the Christian Churches (Disciples of Christ) and the Youth of any denomination are eligible. For more information and an application blank, write to Charles C. Mills, 222 S. Downey Avenue, Indianapolis, Indiana, 46207.

SABBATH SCHOOL LESSON

for January 4, 1964

Mary, the Mother of Jesus


His sagging weight upon the nails brought not His death upon the cross. He also bore my rightful weight, and suffered there for me.
The single and most dangerous characteristic of our present society is that we are, in fright, becoming a people split racially, ecumenically and morally, said President J. Irwin Miller, "and as the church itself is split, it can scarcely hope to heal a split society."

The other practical issue was revision of the Council's constitution in an effort to make the huge organization, with its myriad agencies and constituent bodies, a more effective and representative servant of American Protestantism. As the reporting, debating and voting ground on, day after day, it seemed clear that the Council was, indeed, serving the Eternal Christ. The results of the Assembly actions will be heard in the press and through the churches and in the National Council programs for the next three years.

The Seventh Day Baptist delegation was in the thick of the action. Their places on the Assembly floor were filled hour after hour, more consistently, perhaps, than any other delegation. They were represented on the General Board of the Council affairs in an address before a Christian Life Conference at Ridgecrest, N. C., said that the following two trends are "filled with dangers." One trend, he said, is toward a complete secularization of society, while the other is toward an "official rejection of one part of the nation." To have these trends thus plainly stated may help us to avoid the horns of the dilemma.

**LET'S THINK IT OVER**

**On the Horns of a Dilemma**

Two opposing trends in America constitute a dilemma for Christian leaders in the matter of church-state relations. W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, in an address before a Christian Life Conference at Ridgecrest, N. C., said that the following two trends are "filled with dangers." One trend, he said, is toward a complete secularization of society, while the other is toward an "official rejection of one part of the nation." To have these trends thus plainly stated may help us to avoid the horns of the dilemma.

**Assassination Comment**

"One would wish to believe that back of this tragedy is simple mental illness. However, this peculiar manifestation of illness by the assassination, is disassociated from the waves of political hatred which have been fanned by engineers of animosity. Regardless of the facts of crime and guilt which are yet to be known, the President's death shocks us into awareness of social illness which threatens both democracy and freedom." — C. Emanuel Carlson.

**Reformation Issues Valid Today**

Addressing a Conference on Christian Unity at Detroit, Dr. George DaHas, Tex. - I am enjoying the Sabbath Recorder. Truly it has something to interest the readers and make them read carefully and prayerfully the Bible. Myself I am reading it page after page.

—An Arab missionary working with Jews.

**Recorder Comment**

Haifa, Israel - Thanks for sending the Sabbath Recorder. Truly it has something to interest the readers and make them read carefully and prayerfully the Bible. Myself I am reading it page after page.

—An Arab missionary working with Jews.
or faith observed, there is into the world of the unseen. There are
in him was life and the life was the light of the eye of faith caught the meaning and and the darkness has not overcome the curtain, where Jesus has important ance can give testimony to that fact that when of the soul.
It has been said that when all else seems gone, all else appears gone. "Now through Christ we have obtained access to this of the soul."
Paul said: "Through Christ we have obtained access to this of the soul."
God's love was self-giving to all men, for "God so loved the world that..."
Of this love of God in the giving...and being consumed that the can...the love of Christ - it stands instead for that wish to become a light in our...can glow in the dark...while it can fulfill its destiny. There are...the love for Christ - it stands instead for the love...in the Halifax area. We are proud of the fact that we are so capably represented in this area.
The Church Aid ladies have taken on a new project to raise funds for OWM, over and above the church's regular pledge sell...ing engraved napkins, tablecloths, etc.
Our Junior SDBFY is also interested in raising money for the camp fund. Their leader, Mrs. Grace Cooper, is making the aprons that the youngsters are selling.
Bible Study is held each Wednesday evening, commencing in November. There is a fairly good attendance at these meetings.
Our 5th Year Program for Advance workshops began December 19th - Correspondent.

DODGE CENTER, MINN—Some time ago the Junior Society sent some money to CARE to be used for children. The money was received from the head of an orphanage giving several interesting facts. A picture was enclosed showing boxes of powered milk and some children holding signs.
The Meal of Sharing held Sabbath Day, Nov. 23, featured several plates of corn bread with the other articles of food. Our church and pastor co-operated with the other churches and pastors in the village in union Thanksgiving services on Wednesday evening, Nov. 27. Bible Sabbath and Stewardship Sabbath were observed with special sermons.
Mrs. Richards has arranged a creche with all the usual baby things. Their Christmas gifts to Japan. Preceding the meeting and program, the SDBFY served refreshments. In this way money can be saved, for the same candles can be used year after year. But an unlighted candle does not stand for the love of Christ — it stands instead for the selfishness of man. The Christian who wishes to become a light in our own dark world, must be willing to be used. His light must be free, so that he may give light to any upon whose face the rays may fall.
It is true that there may have been no candle in the stable at Bethlehem, but there was good news; there was faith; there was hope; and there was love. It is this Gospel of faith, hope and love which we remember as we light the candles in our homes, in our churches and in our hearts.

Sacred Records for Christmas
The long-playing record "Seventh Day Baptist Songs of Christmas" which were promised for Christmas were mailed on or before December 20, from Plainfield. The permanent jackets will be sent just a little later since they were not available in time for this mailing. New orders can now be filled immediately. Happy listening!

NEWS FROM THE CHURCHES
DAYTONA BEACH, FLA.—The October Social was, in disguise, a surprise stork shower for Mary Stearns and her sister, Genevieve Cushing. Mary has since given birth to a son, Patrick, who joins the Stearns family.
Instead of the usual "Trick or Treat," on Halloween, our young people collected funds for UNICEF. They collected over $100 in an hour and a half. A party for them followed in the Social Hall.
Men's Fellowship met for their first fall meeting on November 9. The ladies were invited also to hear of Rev. Rhone Thompson's two months' evangelism campaign in Japan. His message was brought to life more vividly with a series of colored slides. The fact that less than one percent of the Japanese believed that they could make their home the fact that there is much to be done in Japan for Christ. Preceding the meeting and program, the SDBFY served refreshments. In this way money can be saved, for the same candles can be used year after year. But an unlighted candle does not stand for the love of Christ — it stands instead for the selfishness of man. The Christian who wishes to become a light in our own dark world, must be willing to be used. His light must be free, so that he may give light to any upon whose face the rays may fall.
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THE RABBED SABRATOR

THEME: Come Lord Jesus Christ, our Rock, our Redeemer, our Light.

December 23, 1963
November meeting. These were later presented to shut-ins and senior members of the church. Christian Fellowship took gifts for the Rochester State Hospital at their December meeting.

Several committee meetings are slated for December to ready reports for the annual meeting, January 5. The annual dinner will also be held on that day. The Christmas program of the Sabbath School was presented on Sunday evening, December 22.

The Youth Fellowship plan to hold a box social on the evening of December 28. Philip Greene, son of Deacon and Mrs. Wallace Greene, has finished his time in the United States Navy, and has returned home. His future plans are uncertain.

Plans and prayers are being made for the meetings to be held in the spring. These meetings will be of a revival nature and it is hoped that much good will be done, which will be far-reaching. Morning prayer services to be held each Sunday morning began December 8. The prayers of the denomination are requested.

Correspondent

MARLBORO, N. J. — A new publication entitled "The Marlboro Voice" has made its appearance under the sponsorship of the Young Adults of the Sabbath School with Ray and Barbara (Bivins) Froid as editors. It is a modest, 8-page mimeographed paper, legal size, folded, such as numerous other churches put out from time to time to keep members and friends informed about the work of the church. This pilot issue contains prayer requests, brief seasonal articles, and a children's page. Its purposes are stated as:

1. To further the Kingdom of God.
2. To improve the effectiveness of Christians.
3. To increase the strength and effectiveness of the Marlboro church.
4. To be a means of communication and service in this community.

Obituaries

Olsbye.—Clarence James, son of the late Ole and Anna Johnson Olsbye, was born in Edgerton, Wis., Jan. 10, 1892, and died Nov. 10, 1963, in Mercy Hospital, Janesville, following a long illness. Following the death of his parents he was reared in the home of Mr. and Mrs. Harry Green, Milton Junction. He married Bernice Miles Jan. 23, 1913, and they celebrated their golden wedding anniversary last January. He was a linotype operator in the Publishing House of the American Sabbath Tract Society, Plainfield, N. J., from 1923 to 1929, and then was employed at the Janesville Gazette for 23 years until retiring in 1957. He was a member of the Milton Junction Seventh Day Baptist Church.

Surviving are his wife; two daughters, Mrs. Harvey (Eleanor) Johnson of Milton, and Mrs. A. C. (Ellen) Belanger of Racine; one grandson; two great-grandchildren; and a sister, Mrs. Ernest Sievert of Janesville.

Masonic services and church funeral services were held, with the Rev. Addison Appol officiating at the church. Burial was in the Milton Junction Cemetery. — A.A.A.

Skaggs.—Hettie, daughter of Edward L. and Evaline Clarke Whitney, was born Oct. 22, 1877, in Iowa and died Nov. 19, 1963, in Beaver Dam, Wisconsin.

Married to James L. Skaggs at Berlin, Wis., July 11, 1900, Hettie served with him throughout his full career of seven pastorates in the Seventh Day Baptist Christian Ministry. Five children were born to them.

She always bore a strong, steady testimony to her Christian faith. Children's work was a channel through which she made a consistent and major contribution. Her service to the Seventh Day Baptist denomination was highlighted by the effectiveness of her work as a member of the Woman's Board when it was located in Salem, W. Va. She was a faithful member of the Milton Seventh Day Baptist Church during the later years and bore testimony by her patient, cheerful bearing of the infirmities that came with aging.

Surviving are: her husband, three sons; Al­li­son B. Battle Creek, Mich., Victor W. of Alfred Station, N. Y., and J. Leland of Milton, Wis.; two daughters: Mrs. Kenneth Camenga of Beaver Dam, Wis., and Mrs. Charles Bond of Shiloh, N. J.; thirteen grandchildren and seven great grandchildren.

Funeral services were conducted Nov. 22, 1963, in the Milton Seventh Day Baptist Church, with her pastor Elmo Fitz Randolph officiating. Interment was in the Milton Cemetery.

Author Unknown, in Quotable Poems, compiled by Clark-Gillespie.

The Message of the New Year

I asked the New Year for some sweet message,
Some rule of life with which to guide my feet,
I asked, and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! all other things above:
God's will to love."

—Author Unknown, in Quotable Poems,