

NEWS FROM THE CHURCHES

DENVER, COLO. — Through the channels of our church 4,635 TRACTS were distributed during 1956. A good supply of tracts is kept on hand for distribution where there is opportunity. Become acquainted with their message and when someone inquires about our beliefs have a tract handy to give them.

— Church Bulletin.

LOS ANGELES, CALIF. — At a social gathering of our members Sabbath night, February 23, we enjoyed the slides on "Our World Mission," which were spoken of in the Recorder. These slides show us some of what has been done, some of what is being done now, and plans for the future. They will help create in us the desire to do our part. I hope every congregation of our people will take advantage of your offer, and see these slides. It is time well spent, enjoyable, instructive, and inspirational.

The harvest is ripe and there is work for all. We have good leadership. Our leaders will direct our efforts in effective channels. — Eithella F. Bauersfeld.

METAIRIE, LA., FELLOWSHIP. — We have been making several new contacts. Our pastor and wife have participated on two radio programs, Pastor Cox giving the message on one of these programs. As a group we have been invited to participate again. An elderly, blind minister conducts these programs from his church.

We have taken our young people to the "Youth for Christ" meetings held in the YWCA in New Orleans and hope to have our young people enter into and take an active part in these programs.

Both young and old have enjoyed our regular social get-togethers including a good old-fashioned New Year's Eve wiener roast, and later a taffy pull.

The Hammond Church has been given an invitation to join us in a Sabbath afternoon joint service and followed later by a wiener roast. We are looking forward to this with much anticipation. Our pastors are also exchanging pulpits at regular intervals. — Correspondent.

SABBATH SCHOOL LESSON

for March 23, 1957

Are We Hypocrites?

Lesson Scripture:

Matthew 23: 13-15, 23-28, 37-39.

A Sabbath Testimony

Toronto, Canada. — Doctrinally my belief in the main is that of evangelical, fundamental Baptists, but never have I been satisfied with the explanations given for the Christian observance of Sunday. Recently I made a thorough study of the Word of God on the subject which brought me to the conclusion I could no longer keep Sunday and I must observe the seventh-day Sabbath.

As far as I knew at the time, I was the only person holding my views, for, of course, I stood on very different ground from Seventh-day Adventists. Then I learned of the group of Seventh Day Baptists and secured your address.

"It always bothers me when people try to use the Bible to uphold what they already have decided to believe." — Donald L. Robinson in Gospel Messenger.

Accessions

Washington, D. C.

By Testimony:

Mary Rebecca Hudlow
(Baptized May 4, 1956)

Marriages

Newkirk - Hawkins. — Everett Smith Newkirk, Jr., son of Mr. and Mrs. Everett Newkirk, of Shiloh, N. J., and Helen Levan Hawkins, daughter of Mr. and Mrs. Obed Hawkins of Mabie, W. Va., were united in marriage Feb. 3, 1957, by Rev. Marion C. Van Horn at Fouke, Ark.

Births

Harris. — A daughter, Beatrice Carol Ann, to Hoover and Velma (Roberts) Harris of Shiloh, N. J., on Feb. 28, 1957.

Fogg. — A daughter, June Holly, to Harold and Doris (Carter) Fogg, of Shiloh, N. J., on Jan. 4, 1957.

Moncrief. — A daughter, Fay Elizabeth, to Theodore and Florence (Sheppard) Moncrief, of Route 3, Bridgeton, N. J., on Jan. 17, 1957.

Lippincott. — A daughter, Deborah Ann, to Rev. Robert and Marie (Becker) Lippincott, of Shiloh, N. J., on Feb. 10, 1957.

Soper. — A daughter, Jean Anne, to Mr. and Mrs. Harley Soper, of Texarkana, Texas, Feb. 10, 1957.

Soper. — A son, Maurice Milford, to Mr. and Mrs. Ira M. Soper of Arthur, Neb., Feb. 3, 1957.

MARCH 18, 1957

The Sabbath Recorder

I Am the Church

I AM THE CHURCH. . . .

The great Creator drew the plans for me within His heart of love;

The Great Architect gave His dearest Possession that I might be erected;

My one and only Foundation is His Son — whose Body was nailed to a tree;

My chief Cornerstone — the stone which the builders rejected;

My wall — placed without hammer's sound — is built by the martyrs of the centuries.

My steeple points ever toward that Great Architect — Builder throughout eternity;

From my belfry rings out the call for worship to countless multitudes of all ages;

My door swings to all of every race and every age — bidding them welcome;

In my sanctuary there is —

Peace for tired minds,

Rest for weary bodies,

Compassion for suffering humanity,

Forgiveness for repentant sinners,

Communion of saints,

Christ — for all who seek Him!

— Beulah Hughes.

The Sabbath Recorder

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Member of the Associated Church Press

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There's no poem, however written,
Or of beauty, can compare,
With the grandeur and the power
Of a thoughtful, whispered prayer.
— Mabel Ruth Olson.

God's Hand in Nature and in Church Worship

The winters in New Jersey are not severe enough to justify a feeling of hibernation, especially when compared with some of the communities a day's drive farther north. In these days modern snow removal equipment makes it possible to drive almost anywhere, anytime, during the winter except during and immediately after storms. Nevertheless there must be many people in the northern half of our country who do feel a sort of release as spring approaches which is something like the ground hog coming out of his burrow. We do not ordinarily venture as far by car during the three winter months as during the other nine.

The editor and his wife felt that they had stayed much closer to the local church than usual during the winter months, not being absent on the Sabbath since the first of October. Thus it was an unusual pleasure to drive to South Jersey on the first Sabbath of March to attend church and to take part in meetings of two Tract Board committees.

The early morning trip was not expected to yield any unusual sights along the way, for spring had not yet come. The weather had been cold and a recent snow still frosted the landscape. The roads were clear and safe, but to our wondering eyes there were glories in ice on either side such as one seldom sees. The inch-deep snow like half-melted marshmallows crusted the late-grown grass of farm fields under the impact of a freezing rain the night before. We stood for a moment in one of those cornfields which would soon yield to the transforming plowshare, changing it from winter's sleeping garb to spring's working clothes.

Beyond every field fringed with dense undergrowth or larger trees, there was a winter wonderland of glistening ice magnified by the reflected rays of the morning sun struggling to penetrate a frosty haze which apparently had helped to create the transient cosmetic on the dull winter face of the woods. It brought to mind God's rebuke to the patriarch Job when he claimed too much knowledge of the mysteries of creation. In words that equal the beauty of what is described He asks: "Hast thou entered into the treasures of the

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snow? or hast thou seen the treasures of the hail? . . . Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?" (Job 37: 22, 29.)

Even as we watched, the face of the trees began to lose its glistening stiffness under the warm smile of the Sabbath morning sun. Long before we reached the house of worship in Shiloh the appearance of the landscape had changed. There was evidence that some farmers had already plowed some fields and that spring would soon cause green shoots to appear.

Beauties of nature, though appreciated, do not satisfy. God created things, then lower animal life, and last of all, man in His own image. Though the heavens declare the glory of God and the firmament shows His handiwork, only man returns worship, and only man is capable of taking a responsible position under the plan of God.

The interior of the church was warmed, not only with the combustible resources stored in the earth under the beneficent hand of the Creator but with the smiles of people of like faith who found it a joy to worship together on the day which was set aside by the creative act of divine rest. Many of our old eastern churches are not well filled. This one is a welcome exception. A portion of the congregation



is shown in the accompanying snapshot taken just after the benediction. There were few empty spaces in the auditorium. A junior choir of 22 filled one side of the platform, a Senior choir of 15 the other side. Twenty-two youngsters streamed to the front for their part in the service. Babies in arms were also present. Worship is a glorious experience and a privilege which ought not to be considered so common that it is lightly neglected.

Religious Liberty, A Two-Way Street

It was pointed out recently in a letter by Glenn L. Archer to the United Nations Subcommittee on Prevention of Discrimination and Protection of Minorities that religious persecution of minorities is not just a Catholic-Protestant problem in such countries as Colombia and Spain. It is also a problem in any country where there is union of church and state.

"The strife varies," he noted, "according to the intensity with which the union is carried out in practice from the appalling bloodshed and desecration of church property in Colombia to the relatively inconsequential feeling of frustration suffered by Britain's Anglican clerics when they have to go to free-thinkers in Parliament for permission to change their Book of Common Prayer.

"Whether the victims of state religious control be, for example, adherents of Baha'i in Iran, Jehovah's Witnesses in Quebec and in Communist countries, Protestants in Spain, Italy, and Colombia, Roman Catholics, Protestants, and Jews alike in the Soviet orbit, Old Calendar Sect members and Evangelicals in Greece, non-Lutherans in Scandinavian countries, Jews wishing to enter into mixed marriages in Israel — to mention a variety of forms which the problem takes — the principle is the same. An effective United Nations championship of religious freedom would require evenhanded condemnation of all such practices, and of the basic system from which the evil practices spring: the union of church and state."

The Pope in a radio address on September 2, 1956, declared that the Roman Catholic Church would accept nothing less than full freedom as the minimum condition prerequisite to any establishment of friendly relations with the Communist world. This freedom, he insisted, must include recognition of the church's function of "taking care of its faithful and preaching freely the message of Jesus Christ. . . ."

In relation to Communism the Roman Church calls for freedom of worship. In countries where that church is recognized

as the established church, things are strangely different and appeals to make religious liberty a two-way street seem to fall on ears that are stone-deaf.

Perhaps Dr. Archer is right in suggesting that the United Nations should do more than powder or scrub the disease spots. It ought to have the courage to attack the cause of the disease — union of church and state. With such a low batting average when it comes up against the strong pitchers we wonder if the subcommission dealing with this sort of problem can be expected to get the ball past shortstop, to say nothing of a home run in centerfield.

We pray for religious liberty for all; we enjoy a greater measure of it here than in most countries. We must work for the preservation of the separation of church and state here and for its adoption in other nations. At the same time, in our praying and in our working, we must be prepared to live in an atmosphere of greater or less infringement and persecution. It has ever been so, and our Lord indicates that the Christian life will never be an easy one. There is danger of failing faith, else Christ would not have prayed for Peter or asked on another occasion, "When the Son of Man cometh, shall he find faith on the earth?" (Luke 18: 8.)

Study the Figures

On the back page of this issue will be found the receipts for our World Mission during February. When we read the figures we cannot help being disturbed by the smallness of the totals and the numerous gaps in the list. Why did we fall so far below the need and the average of past months? It was just two weeks ago that we printed the January receipts. They, too, were low. Is it possible that too many of us, not seeing the statistics soon enough, were just coasting along assuming that others were faithfully carrying the burden of our missionary, educational, and tract work? This is something to pray about.

Read what Secretary Harris says next week about unpaid salaries.

EDITORIAL NOTES

Martin Luther TV Premier

The storm of protest over the cancellation by WGN-TV, Chicago, of the popular Martin Luther film, has not thus far brought that station to show the film on the air. Now, however, a Milwaukee television station, WISN-TV, has given the documentary film its premiere on TV. The first showing was on March 8, the World Day of Prayer. Organized Protestant groups, such as the National Association of Evangelicals, were quick to commend the Milwaukee station and to assure the management of best wishes and backing. Religious liberty and freedom of religious expression were felt to be definitely at stake in the previous Chicago cancellation.

Preacher Loses Voice

When a minister of the Gospel takes the problems of his parish to heart and seeks to right wrongs for the wage earners of his congregation we call it good. If he takes an interest in the cause of temperance or some other cause that reaches beyond his locality that, too, is commendable. When a pastor in a farming community is convinced that the dairymen are being squeezed economically in an unjust way we can conceive of his taking the part of his people and we would not necessarily think he was doing so in order to enable them to pay him an adequate salary. Our own sympathy has long been with the farmer in his sometimes unequal struggle for a reasonable return for his toil.

Rev. John W. Dorney, a Congregational pastor, has been much in the eastern papers during the recent milk farmers' boycott. It has involved Pennsylvania, New Jersey, and New York dairymen producing for the New York milk shed. He is the executive director of the Tri-State Master Dairy Farmers Guild, members of which have wantonly destroyed property in seeking to prevent milk deliveries. It was an effort to receive \$5.75 per hundred pounds of milk instead of \$4.57 under the Federal plan. We would not want to prejudge the case, but

MEMORY TEXT

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Hebrews 12: 5b, 6.

it does not look good. Injunctions have been issued against the group.

What makes the matter worthy of ministerial comment is an item in the *New York Times* which states: "The brawny 44-year-old Congregational minister was unable to preach yesterday, his voice having faded under the pressures of the boycott, which began February 24." We would note that when a minister becomes so embroiled in economic matters that he has no voice left for Gospel preaching and the spiritual leadership of his people, he is not putting "first things first."

"The Day Christ Died"

Our review of Jim Bishop's forthcoming book *The Day Christ Died* (March 4 issue) now running as a serial in *McCall's* should be followed up by what others have written. *Newsweek*, which we do not often get ahead of, has an interesting article about the author in the March 11 issue in the press section. It points out some of the things not found in the fascinating story itself. Jim Bishop, as might be gathered from the pictures, the Bible text used, and some other allusions, is a Roman Catholic.

After his research in Palestine Mr. Bishop could hardly bring himself to write the story. The reason seems to be that he had approached the subject somewhat as a press reporter. The closer he got to the tremendous event he was reporting the more sacred it became. When he completed the work he felt that he had regained something lost. *Newsweek* reports him as saying: "I learned the Bible by rote as a child. Now, at the age of 49, I suddenly feel it."

"Obscurantism has no place in an evangelicalism which properly understands itself; in fact, the essence of evangelicalism demands the wholehearted denial of it." — Bernard Ramm.

Which Version?

By Rev. Jay W. Crofoot

The excellent editorial in the February 11 issue of the *Recorder* on the subject of different versions of the Bible, touching on which to use for different purposes, stirred in my mind some old memories that perhaps might be of interest to others.

When the English Revised Version was first issued by the Oxford Press we were living in Alfred, where my father was taking the theological course. Naturally, we heard at home some discussions by father, and sometimes fellow students, of subjects over the heads of my brother and me. But of course we always went to church and Sabbath School and learned many Bible verses, so some subjects interested me. One was that a devout elder sister in the church had expressed strong disapproval that father had bought a copy of the "changed Bible."

This was especially interesting to me because some of the expressions in our own Bible were so puzzling. When a boy of seven read of "the head of John the Baptist on a charger," he wondered what a charger could be — certainly not the steed ridden by a knight. But really objectionable to my childish taste was the verse beginning with the three words, "Suffer little children." Even the adult explanation that the words did not have their usual meaning hardly satisfied me.

It must have been before 1885 that I read an article — I think it was in the *Children's Column* of father's Sunday School Times — that seems to still have suitability to the times.

It was a parable of two frontier families that brought all their water from the same spring. Each family used its own pitcher and other vessels for carrying the water and they lived very peacefully as neighbors till one family secured a new pitcher for drinking water and then claimed that the water from the new pitcher was much better than that from the neighbor's old pitcher. The quarrel that eventually developed from this difference of opinion was such as should never occur between Christians.

It was explained that the two pitchers represented the two versions of the Bible then available.

May I add that personally I like new pitchers and have used at least half a dozen of them soon after each appeared. The new one is not always superior to its predecessors, but generally speaking, I believe they are better adapted to the people of the time.

I wish to emphasize that I hope that what I say will not be offensive to any of those who prefer to use the old familiar pitcher in seeking the "water of life."

[We would be presumptive in identifying the author of this article. Dr. Crofoot devoted most of his life to missionary work in China. For a time he was president of Milton College. In his retirement years he has pastored two churches. Failing health caused him to give up his pastoral work and his home in Daytona Beach, Fla. He is the father of the late Burdet Crofoot, and at present makes his home with his daughter Anna C. North, 739 Huntington Ave., Plainfield, N. J.]

New Editor of Mission Notes

When Rev. Leon Lawton went to the mission field in Jamaica, people wondered who would take over the editorship of the offset-printed publication *Mission Notes* which had, under his leadership, made a big place for itself in a very high percentage of Seventh Day Baptist homes. It was decided that he would temporarily carry on that editorship from the mission field rather than let the publication lapse. It has now been confirmed by Rev. Edgar Wheeler of New Enterprise, Pa., and by the others involved in the change, that he is to undertake editing the little missionary picture paper.

Mr. Wheeler is an accomplished linotypist, very familiar with printing and editing techniques, and warmly interested in missionary work. This informational publication should continue to be of great value and blessing. Material for the next issue is being gathered and will soon be printed, it is announced. The paper is supported by the gifts of appreciative readers.

SABBATH SCHOOL LESSON for March 30, 1957

How Shall We Be Judged?

Lesson Scripture: Matthew 25: 31-46.

Biblical Interpretation and Scientific Theories

By Melvin G. Nida

In the February 18, 1957, Recorder there appeared an article by my very good friend, Dr. Stanley W. Rasmussen, who is no mean atomic physicist. The concerns of his thoughtful article, from the viewpoint of a doctor of science, are also the concerns of a doctor of theology. With his permission, I have reversed the title of his article to indicate that here a religionist expresses a view of science, just as he, a scientist, had expressed a view of religion.

In the December, 1956, issue of the *Bulletin of Atomic Scientists* there appeared the concluding part of a study on "Science and the Affairs of Man." The title of this study was "Science and Religion."

To some it may seem strange that science as a disciplined study should be concerned about its relationship to religion. "Is not science diametrically opposed to religion?" some will ask. The answer from the point of view of this writer is no! Science and religion are so closely alike in their search for truth that they cannot be divorced the one from the other. Science seeks answers to the questions about existence and life using as raw materials the tangible physical things of life and existence. Religion seeks answers to the questions about existence and life using as raw material the intangibles of spirit.

But the tools with which both science and religion work should be the same. The tools are the human mind and the rational, logical method of study.

Both science and religion must begin with the given factor of the human mind. This is the tool that must be selected and tempered and sharpened with care. It must simply be recognized that this is probably the most important of the tools with which to begin any study. The religionist will say that the human mind can be by-passed by Divine revelation, but he must also recognize that revelation always comes through or is perceived by the mundane human mind.

It is when we move to the use of the next tool that science and religion most often diverge. The rational, logical meth-

od of study which is so fully used as the basis of the scientific method is far from being universally accepted as the basis of the method of religion. The cleavage is most clearly evident in those areas where science and religion have not grown up together. In the Orient, for instance, where the scientific method has hardly been known except in the last generation we see irrationalism and religion wedded together. A Hindu who had come from India to the United States to study talked to a group of Christian young people telling them about his religion. He was studying in an area of science and apparently was tremendously impressed with the scientific method. He spent a great deal of time telling us how scientific his religion was. He said, "Now everyone knows that it is more sterile and scientific to cremate the dead than to bury them in the ground. And our religion," he said proudly, "has always cremated the dead." But he failed to reckon with the knowledge of some who were there and would recognize how illogical his attempt at scientific logic sounded. He failed to tell us that the half-burned ashes of the dead are cast into the Ganges River to float over the very waters in which people bathe as a religious rite. This is hardly sterile or scientific.

There are some aspects of Western thought that need to be emphasized. Our whole Western civilization is a product of analytical and rational thought. We are living in a day of the growing awareness of rational logic as the basis of advance — at least this is true in the Western world. Obscurantism, irrationalism, and intuition are unpredictable and uncontrollable.

Analytical and rational thought can be tested and tried. This is the very basis of scientific endeavor. This is the reason why science is not afraid to subject its past decrees to present inquiry. Such is necessary if we are to progress.

It needs also to be pointed out that Christianity is bound up with the rationale of Western thinking. It would be hard to conceive of Christianity accepting the irrational premises that have characterized much of the religious and non-religious thinking of the Orient. We simply have

cast our lot with the foundations of civilization that have their roots in the principles of the cultivation of mind and the individual that stem from the great era of Aegean civilization.

Not all Christians, however, believe this. Many individuals and groups will cling to irrationality as the basis of Christianity. They refuse to question and study. They think it sin to suppose that God can move differently today than He has in the past. They find peace in not investigating origins and developments.

On the other hand, there is a growing awareness in the minds of many Christians that Christian thought must be rational and logical. Christian thought also must be willing to test and measure its suppositions in the crucible of human personality.

This is the great end product of Christianity: an effective human personality that is the best it can possibly be. Jesus said, "Be ye therefore perfect as your heavenly Father is perfect." This was certainly the great purpose of Jesus: to make people better. We like to say in other words; to fit people for heaven.

This is the great end product of science, too. Not only do science and religion search for truth with basically the same tools, but they are seeking to produce the same end results: better human personality.

At the beginning of this article we mentioned the study on "Science and Religion" in the *Bulletin of Atomic Scientists*. We would quote from it:

If we are to understand and guide the complex animal man is, both sides of him (the rational and the spiritual) must be taken into account. Science, centered in intellect, is almost limitless in its possibilities for lifting human life to higher levels than were ever known, higher not only in physical safety and satisfaction but in wealth of wisdom and breadth of understanding and of vision that would make man the lordly creature that he ought to be. Woe unto us if we should ever cease to be scientific pioneers and to push out vigorously into the unknown. That day marks the beginning of our decay. Even now we hear whispers that science has failed us, and that intellect and the uses of the mind are in some measure to blame for the confusion of our day. This is a counsel of despair. I believe that man will never follow it, for he is too incorrigible an adventurer of the mind to stay at home and forego his ceaseless quest.

But the contributions of science to man's life need to be supplemented by something more,

by the gifts of his spirit. He is a creature of the heart as well as of the head; of emotion and desire as much as of intellect. What he does is often more the product of feeling than of reason. We should not regret this but be glad for it, since many of life's deepest satisfactions come from these inner and unreasoned urgencies and insights, and much of the hope for man, as well. He is a dual creature and both sides of him need cultivation.

To my brother, the scientist, I the religionist would say: "Sir, I take my place with you in seeking the higher levels of personality. Together we shall push out into the unknown, using the best of the tools at our disposal. I am happy that you see that you need me. May God grant that I shall not forget that I need you. Together we shall question the past, and change, and progress as well as preserve that which is valid. It is God who leads us both — through our minds and our spirits.

Our Stewardship

The Church is God's Church. We are but stewards of the infinite riches of God, not the creators and owners of the Church, but its servants. . . .

Have we been good stewards? Have we given ourselves without reserve to the furtherance of God's will in Christ that His glory might appear? Or have we possibly been more concerned with furthering our ends and purposes to glorify ourselves? . . .

Stewardship is not tacked on to our worship of God as an annoying afterthought. Stewardship is the natural, inevitable, and voluntary expression of the new life God implants in His children. . . .

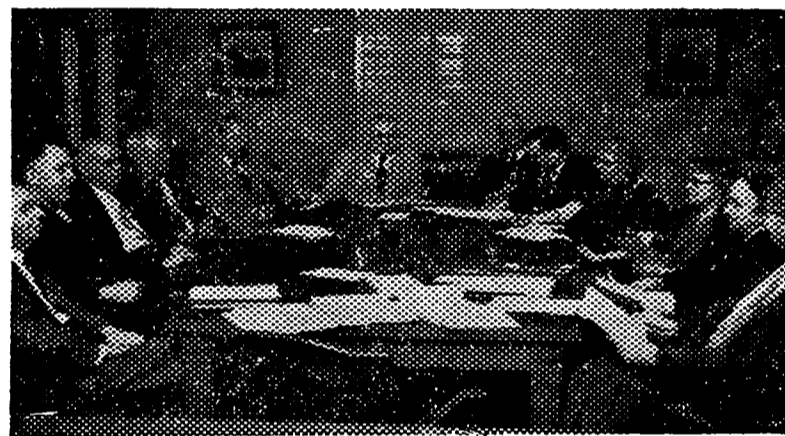
Stewardship must spring directly out of our offering of self to and for the sake of Christ who offered Himself in our behalf. . . .

This is still our Father's world. He made it, and He made it for Himself and sent Jesus Christ to redeem it. Life is in Jesus Christ. He is the hope of the world and also its glory. — Dr. Gerrit T. Vander Lugt, in Richburg-Nile Church Bulletin.

Tract Board Budget Committee

There are certain times during the fiscal year of the American Sabbath Tract Society when the Budget Committee of the Board of Trustees takes on special importance. One of these is just prior to the spring meeting of the board, for at this time decisions must be made in regard to how much work can be planned for and financed during the year beginning June 1.

On March 3 almost the full committee with several invited consultants met in the Board Room of the Seventh Day Baptist Building under the chairmanship of Charles H. North for a three-hour session.



Pictured above from left to right are Franklin A. Langworthy, Frederik J. Bakker, Courtland V. Davis, L. Harrison North, David T. Sheppard, Bert B. Sheppard, Thurman C. Davis, Paul B. Osborn, Iris S. Maltby, Anna C. North, Evalois St. John, and Charles H. North. Not pictured, Leon M. Maltby.

The committee is made up mostly of chairmen of other committees who bring to the meeting the present and future needs for the particular phase of tract work with which they are concerned. Four of the members pictured here made a round trip of 225 miles or more to be in attendance.

The assembled leaders found it necessary to recommend an increase of \$700 in the current budget of the Sabbath Recorder and some corresponding increases in that item in next year's budget. Part of it was for the continued use of pictures to illustrate articles.

The budget worked out for presentation at the March 17 meeting of the board cannot be given in detail here. After consideration by the board at its March

and June meetings it will be included in the annual report to the General Conference. It may be said in a general way that the Budget Committee advocates a larger budget for next year in several departments of the board's ministry but that it hopes to keep the asking from the denomination as a whole down to present levels. This, the members believed, could be done by curtailing some work for which personnel does not seem to be available and by greater use of other sources of income.

This meeting of the Budget Committee is considered by many to be a high point of inspiration and work in the enlarging ministry of publication and distribution to which the American Sabbath Tract Society is called.

Ministerial Support

As one step in a study of ministerial support, the committee by the same name, elected at last summer's Conference, is planning to contact all active pastors in the United States. Also the committee intends to contact the ordained ministers who are serving boards or have other denominational duties. This contact will be in the form of a questionnaire to be mailed each pastor in the very near future. The content will be largely of a financial nature and will endeavor to be quite complete in regard to the remuneration of pastors.

It is hoped the ministers will co-operate fully and return the questionnaires by April 7. Also, the committee will send a short questionnaire to various laymen of each church in an effort to get their views on this important matter. — George E. Parrish.

Read Your Recorder

Teen-agers are asked to read the Recorder carefully for the next month or two. There will be more than the usual amount of youth material in the coming issues. Several pastors have sent in the talks written by young folks and delivered on Christian Endeavor Day or Youth Day. Some of these messages may have been prepared by older young folks but most of them, we believe, represent the thinking of high school students like yourselves.

Youth Speaks

Consider God's Call to Leadership

By Ruth Ann Dickinson

One of three morning messages
at Shiloh, N. J., on Youth Sabbath

Since the beginning of time there has always been a call for leadership in all walks of life. I wonder what this world would be if we had no leaders. Columbus was a great leader. He led his men on a long journey to seek a new way to India but discovered this wonderful land called America. Through the years there have been men who were great leaders including Washington, Lincoln, and Roger Williams. Lewis and Clark were great leaders in helping to make America grow. They led people to a new and larger territory which later became the State of Louisiana. President Eisenhower has also proved himself a great leader in world affairs today.

There has always been a call for leadership among God's people. In our local churches we are called to be deacons, deaconesses, teachers, committee chairmen, choir leaders, or singers. The important thing for us as God's people, whether adults or young people, is that we hear God's call, as Moses did in our Scripture, and answer it.

God had a definite work that He called Moses to do. God had heard the cry of the children of Israel in the land of Egypt and He wanted Moses to go to Pharaoh and ask him to let the people go. But Moses felt inadequate for the task as many of us feel when we are called to do some work for God. In Exodus 4: 1 Moses said to God, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." God revealed to Moses that He would be with him by giving him a sign. He told Moses to cast his rod upon the ground. Moses did so and the rod turned into a serpent. When God told Moses to pick the serpent up by the tail, he did so, and the serpent turned into the rod again. We must also believe God if we want Him to help us.

Another of the excuses that Moses gave

was, "I am not eloquent . . . but I am slow of speech, and of a slow tongue." The Lord said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." God will also help us with our speech if we ask Him and are willing to do what He wants us to do.

If you were Moses and God had asked you to do a great task, what would you have said? Even if you felt inadequate would you have done it? We should not feel inadequate because God is always with us to help and guide us if we but ask Him. We all must be willing to use our talents in whatever way God wants us to.

God Uses Unimportant People

Moses wasn't an important man but God thought that he was equipped to do the job. Moses had been keeping the flocks in the same land where God wanted him to lead the people after Pharaoh let them go. This knowledge of the land helped Moses in the years ahead. We as young people and adults do not have to be important people to be leaders. We are qualified to be leaders in some places while others are better fitted for leadership in other places.

Unquestionably then, there is a particular place of service that each of us alone may fill. God needs the Christian businessman or woman, the Christian teacher, and He also needs the Christian rubbish collector! Even rubbish has a way of revealing the kind of life led by the family that puts it out. God may be calling you to a particular job because the people you come in contact with might otherwise never be reached with the Gospel message. Only make sure you do not neglect the opportunities He gives you!

R. G. LeTourneau is an example of what God will do with a consecrated businessman. He is not wealthy because God favors him more than He does you and me, but because God knows He can trust Mr. LeTourneau to do the God-honoring thing as a steward where perhaps He cannot trust you and me. Why? Be-

cause when he was personally sunk in business debt almost to bankruptcy, Mr. LeTourneau could still see a heavy financial burden in the work of the Lord, could still feel that God wanted him personally to undertake a large portion of it, and could still trust God to enable him to make good on his promise.

As a Christian teacher you may reach many for Christ who would never be reached in any other way.

Oswald Smith was blocked by God at every turn in his efforts to go to the mission fields. When he was finally convinced that it was God's will that he should remain at home he determined to send as many substitutes as God would enable him. He got his church in Toronto to support one missionary, then two, five, fifty, one hundred — until presently they are providing full support for over three hundred missionaries actively serving God in their behalf on foreign fields. Was God right in keeping one man home so that He might have three hundred more abroad?

If God shuts the door on service in other lands, if He says, "No" to full-time activity at home, there is still a real place of service for each of us. He who shuts the door also opens it, for His Word tells us in Isaiah 22: 22, "He shall open, and none shalt shut; and he shall shut, and none shall open." The Apostle Paul tells us that "every man hath his proper gift of God, one after this manner and another after that."

God needs all of us whether young or old. He needs us as leaders in the church to be Sabbath School teachers, to be committee chairmen, and in many, many other places. We are also needed outside of church to show others the Christian way of life. If you are asked to fill the duty of a leader, will you be willing to answer God's call or will you feel inadequate? What will your answer be?

"The believer cannot at any time afford to be obscurantist; and orthodox scholarship must set right criticism over against wrong criticism." — John Murray, a Reformed theologian, in *The Infallible Word*, p. 10.

Film Commission Faces Audience Problem

The Broadcasting and Film Commission of the National Council of Churches, according to Dr. S. Franklin Mack, its executive, faces the problem of reaching half the people of the United States who do not want "religious" programs without losing the others who like the programs as they are.

At the annual 3-day meeting of the 110 member commission which ended its sessions on March 5, Dr. Mack divided commission program audiences into three main segments: (1) the so-called "core group" of "faithful few," (2) a larger group who list themselves as "Christians" or "Protestants" and attend church irregularly, and (3) the unchurched half of the nation who avoid programs labeled "religious."

Designing programs to reach the unchurched, or "hardest audience," is the commission's chief problem. In the process there is a danger of losing great audiences that like programs the way they are.

Declared Dr. Mack:

"Our experience has shown that Protestant and Eastern Orthodox Christians who respond favorably to broadcasts in the Christian tradition begin to lose confidence in us when we offer anything in the name of the church which, being designed to reach the unreached, lacks the familiar ring of orthodoxy. Such programs are 'not religious enough'!

"The risk of programing for the unchurched in the name of the church is twofold," he continued. "We are in danger of losing the very audience aimed at, and we are almost sure to lose the confidence of our friends and supporters. . . ."

One answer to the problem, he suggested, was to ensure that non-church-sponsored broadcasts have a spiritual content where possible. He cited as a case in point the successful "March of Medicine" program, "Moganza," which told the story of a medical missionary in Africa. The program was recently repeated over a nation-wide television network.

The Broadcasting Commission spent two

days considering Dr. Mack's five-point plan to solve the above-mentioned problem. His plan called for: (1) Program experimenting, testing, and audience research; (2) promoting programs and building acceptance; (3) programing for the future; (4) expansion of commission services to local church groups and listeners; (5) expanded commission operations and staffing.

Top priority would be given to the experimental and research phase of the long-range project, said Dr. Mack. Financed by a \$10,000,000 capital fund and costing \$300,000 per year, this phase of the plan would help religious broadcasters "discover the real potential of television and radio for the spiritual undergirding of American life," he said. It would involve audience surveys, development of new programs to meet audience needs and tastes, and nation-wide promotion to build audiences.

In addition, Dr. Mack urged that the three major faiths — Protestant, Roman Catholic, and Jewish — get together to produce and sponsor a joint weekly television program, nation-wide, that would promote spiritual values without reference to specific beliefs. Under present arrangements with the networks, the three faiths produce and sponsor their own programs separately.

The Film Commission has been sharply criticized in some quarters (including the editor of the Sabbath Recorder) for its recommendation last year that radio stations should not sell time for religious broadcasting to anyone. They proposed that a certain amount of time be given to major religious groups. In its original form the proposal was defeated at a meeting of the General Board by a vote of 31 to 42. At the June, 1956, General Board meeting, in revised form, it was adopted as an "Advisory Policy Statement on Religious Broadcasting" by a vote of 67 for, 10 against, with 1 abstention. Even in its adopted form it was objectionable to independent and denominational broadcasters, some of whose programs had been widely accepted for many years. It seemed to threaten the existence of a large number of such programs unless they were

brought into the orbit of the Broadcasting and Film Commission.

Dr. Mack reported in the December, 1956, issue of *BFC News* that the one major network which had previously gone along with the Commission in not selling any time for religious programs had reversed its policy. He wrote: "NBC's acceptance of four paid-for half-hour religious radio programs was to us a most regrettable policy reversal."

There is a full and enlightening discussion of this problem of paid-for versus free allocated time in the February 18 issue of the magazine *Christianity Today* under the title "The Scramble for Radio-TV." The subject is too extensive for thorough treatment in the limited columns of the Recorder. It is, however, vital to any religious group which feels that it has a distinctive message, the technical ability to produce good programs, and zeal enough to be willing to pay for the time desired.

Present indications point to settling the question of free or paid-for religious radio and TV time on the local station rather than the network level.

[It is an open question whether the new suggestion offered by Dr. Mack — that the 3 major faiths produce and jointly sponsor a weekly television program, one that would promote spiritual values without reference to specific beliefs — would reach the unreached and solve to any degree the problem which he says the Commission faces. There could also be some question in the light of alleged pressure tactics in the past as to whether all of the vast expenditure proposed would be used entirely to the glory of God and for the extension of the Gospel of Christ — to which every Protestant organization ought to be fully committed.]

"S. N. Behrman once wrote: 'Dear, life is sad. But it is gallant to pretend that it is not.' It is, however, neither gallant nor honest to pretend. The Christian, moreover, does not have to pretend. He is aware of facts besides those that discourage — realities above and beyond the things we can see and handle. The one of supreme importance is God Himself." — G. Ray Jordan in *Beyond Despair*.

Teen Talk

Submarines

Now when we speak of submarines some of you may immediately think of something to eat. We understand that the term is used of certain items of food popular with young folks. (Most items of food seem to be popular with teenagers, as we recall.) We want to talk about real submarines.

On a November day in 1945 we were walking through a strange village in Japan not far from the famous Mount Fuji which we had just viewed close at hand. The charcoal-burning bus which had taken us to the mountain was not returning until the next day so the chaplain and one or two other men in uniform rode on top of a Japanese truck. The Japanese boys and girls in that area who had not seen many American soldiers waved friendly greetings to those whom they had been taught to hate. (World War II had been over about 2 months.)

When we got off the truck in a village that had railroad connections back to our camp near Tokyo there were a few people knowing a little English who wanted to talk. Among them was a young man who wanted to tell about his war experience with submarines. "I was very happy when the war ended," he said in broken English. "I was in command of a submarine just off the coast of Japan. It was a one-man submarine. If an American ship came close to the shore it was my duty to shoot my submarine against the side of the ship. If my country had not surrendered I would be dead."

We asked him how he could bring himself to accept such a mission. He replied that he was forced to volunteer. He was educated; he had hopes for the future; he did not want to die. Now he could be friendly with his former enemies because they were giving him a chance for life — a useful life. The Christian Gospel calls for a devotion that makes us willing to die, if need be, for the cause of Christ, but for most of us it calls for living — sacrificial useful living. We ought to prepare ourselves for that.

The U.S. Navy may soon have midget submarines somewhat like the ones Japan had. There is a difference, however. The Navy already has one midget submarine 50 feet long designed for a crew of four. It is not a suicide torpedo. It would be carried by helicopter to engage in demolition in shallow water. When its mission was accomplished it could be picked up again, we suppose, and carried back to safer waters. Still its work would be hazardous.

The Bible gives many illustrations from war to present the challenge of the Christian life. It does not say we should go to war but it reminds us that we are at war with Satan, a powerful enemy, and that we need to discipline our lives if we are going to gain the victory.

If the Epistles of Paul were being written today there would probably be illustrations from submarines. Teen-agers might not be pictured as being crew members on a giant plane or an aircraft carrier; they might be mentioned as one of four on a midget submarine, not throwing their lives away but performing a dangerous mission and continuing to live. You may be one of four upon whom your church or young people's group is depending. Let us be true to our responsibility.

Wins Oratorical Contest

Miss Terry Hurley, daughter of Dr. and Mrs. K. Duane Hurley of Salem, W. Va., won the third district oratorical contest held at Victory High School February 27.

By winning the contest, Miss Hurley won a four-year scholarship to a state college of her choice and won the right to compete in the sectional tournament held at Moundsville High School on March 13.

The subject for the contest was "Checks and Balances — Our Basic Governmental Principle." The topic for the extemporaneous discourse was Amendments, Article I (Freedom of Speech): "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances." — *Salem Herald*.

OTHER FOLDS AND FIELDS

"Faith in Action," one of the radio programs of the National Council of Churches, is currently devoting four broadcasts to African mission work. On February 24 the period was devoted to an interview with a Seventh Day Adventist missionary who was born of missionary parents in the Belgian Congo. His comments in regard to political tranquility and missionary opportunity in that country were enlightening. It is perhaps significant that a representative of a denomination which is not a member of the National or World Council of Churches was featured on this program. Missionaries of the major denominations have frequently been quite critical of some of the methods of Adventists in the foreign fields.

Dr. Walter O. Lewis, 80, who retired from the position of associate secretary of the Baptist World Alliance two years ago, is living now at Washington, D. C., after a residence of 25 years in Europe.

He is working currently on an English edition of the works of Balthasar Hubmaier, whom he calls "a three-quarter Baptist." Hubmaier was burned at the stake in Vienna in 1528 as a heretic, because he believed in baptizing only believers and in separation of church and state. His writings have never been published in English before. — B.W.A. News Service.

Ecumenical Institute Planned

Church and lay leaders of greater Chicago launched the first ecumenical institute in America at an organization meeting in Evanston February 22, 1957. The meeting, called by Dr. Otto J. Baab, of Garrett Biblical Institute, chairman of a provisional committee, was attended by 25 lay and clerical delegates, representing the ten theological seminaries of the Chicago area and other church groups.

The institute is to be independent of any and all religious denominational, educational, or cultural organizations but representative of all Protestantism.

Among the aims of the institute are the training of clergy and lay persons for leadership in ecumenical ideals, to pro-

vide conferences on the problems of the church in society and to promote the interdenominational work and worship of the World Council of Churches.

Establishment of the institute was a natural development of the ecumenical emphasis of the Second World Assembly held here in 1954. Evanston was selected as the site because of the religious, educational, and cultural climate, its accessibility and its central location. It will be the first such institute in America. The only other comparable one in the world is located in Bossey, Switzerland.

Southern Baptists initiated their observance of World Missions Year with contributions of \$2,241,253 to the work of their Foreign Mission Board. According to Convention Treasurer Porter Routh, the total represents the largest single disbursement to an agency of the convention in the convention's history.

The number of Hungarian refugees who have entered America falls far short of satisfying the more than 400 offers of help that have come from Baptist families, churches, and schools across America. According to A. Klaupiks, co-ordinator of the Baptist World Alliance's relief committee and refugee resettlement program, "there are not enough refugees to satisfy all the requests." — Baptist Press.

Homer B. Reynolds, pastor of Ross Avenue Baptist Church in Dallas, Texas, has always wanted to be a missionary. At last he and his wife are going to Maracaibo, Venezuela, to take charge of a 32-member church they started there last year. He has resigned his 1435-member church to undertake the new venture.

Statistics released by the Seventh-day Adventists indicate that the world membership of that body is now over one million. It is interesting to note that they list North American rather than United States membership and that their numbers on this continent fall far short of one tenth of the world membership. This people has stressed tithing and missionary work during their relatively short history. In

the light of these figures it appears that many other denominations would do well to revise their church extension strategy and the amount of money that can go into foreign missions without hurting the support of home churches. There seems to be no indication that this group is "topheavy with missions."

Airline Liquor Resolution

Whereas, the service of alcoholic beverages on commercial airlines has been challenged by the Airline Pilots and Stewards and Stewardesses Associations as a direct threat to the safety of the flying public; and

Whereas, the practice interferes with the right of individual passengers to travel in a sober atmosphere, free of the abuses to personal liberty found in any situation where liquor is freely distributed; and

Whereas, many of the commercial airlines of this nation have refused to voluntarily prohibit the service of alcoholic beverages aboard their flights: Therefore be it

Resolved, That the National Temperance and Prohibition Council commend the House of Representatives of the United States for its overwhelming approval of H. R. 8000 in July of 1956, and further, that the Eighty-fifth Congress of the United States be respectfully requested to give its most careful consideration and approval to legislation which will prohibit liquor service aboard all American commercial and military flights.

Ministers and Social Security

Every minister performing service in the exercise of his ministry who wishes Social Security coverage must file a certificate, Form 2031, with the Department of Internal Revenue, and must file such a certificate not later than April 15, 1957.

Blank copies of Form 2031 may be obtained from the Internal Revenue office where a minister pays his income tax. The form consists of three identical copies. After all three copies have been filled out and filed at the same office where they were obtained, the minister filing will receive back "Copy C" which he should carefully preserve.

NEWS FROM THE CHURCHES

SALEMVILLE, PA. — In most of our churches, Youth Sabbath was observed on February 2, at the close of Youth Emphasis Week (Jan. 27-Feb. 2). However, since circumstances made it impossible for our young people to take charge of services that week, we chose this Sabbath as the earliest convenient date (Feb. 23). Talks to be given by young people are: "Christ Shall Reign" by David Robinette; "The Challenge of Devotional Living" by Eileen Kagarise; "The Challenge to Active Service for Christ" by Juanita Lippincott.

Whatever disappointments there may be in the work of our church, they are offset by the encouragement we feel in young people's and children's work. A new interest is being shown in Junior C.E. and Primary work (also Beginners). The younger children, once included in one group of greatly varying ages, have now been divided into the three groups, and likely next week we will begin to reap the benefits of the new classrooms. Young people's work, too, shows new interest. By precept and example let us teach our youth the ways of the Lord. — Church Bulletin.

RIVERSIDE, CALIF. — Youth in the church are always an asset, but an occasion like Christian Endeavor Day gives them a chance to prove their worth. On February 2 our youth had full charge of the morning service. Clear-eyed Ellis Lewis with vibrant voice delivered the invocational prayer. Boyd Maddox led the congregation in a responsive reading from John 1, and Elaine Boatman read the Scripture lesson. Amelia Keyser led in fervent prayer.

It was thrilling to see as well as hear the white-coated youth choir singing "He Lives," under the direction of Mrs. Orvis Chapman. The offertory was nicely handled by Bill Withrow, and Mary Lea Van Noty gave an even better children's message than she gave last year. "Christ Shall Reign" was a sermon topic shared by two young speakers, Marjorie Lewis and Leona Sloan. Both talks revealed deep spiritual insight and personal allegiance. The congregational singing, too, had added spirit.

At the close of C. E. Day Mr. and Mrs. Albyn Mackintosh of Los Angeles planned a young people's supper and social in their home. Pastor Wheeler and a group of Riverside young people were guests of their young Los Angeles friends.

The prayer calendar has finally taken shape so that there are few prayerless gaps left. "The chains about the feet of God" should have no missing links. Members of both Riverside and Los Angeles churches and others have formed the chain under the careful leadership of Sarah Becker, president of Pacific Coast Association. "The effectual fervent prayer of a righteous man availeth much."

On the second Sabbath of February the pastor gave the third sermon on the Lord's Prayer. "Give Us Daily Bread" comprises much more than a loaded table, although that is included. Other sermons during the month were: "Forgive Our Debts," and "Lord, Deliver Us from Evil."

An All-Church Valentine party on February 9 proved very enjoyable. High spot on the program was a ventriloquist quiz act in which Dora Hurley co-starred with the mannekin cleverly motivated by Oscar Richards. Marjorie Lewis also made quite an impression in assembling a cast for a play. Two beautiful and educational films from Canada in full color made us more appreciative of our bordering country, its scenery and wild life.

The pastor continues his studies in the Book of Revelation in connection with the Sabbath eve prayer services with attentive audiences.

Sunday, February 24, marked the close of the Leadership Training School which drew an enthusiastic group from near and far. — Correspondent.

Births

Mattison. — A son, Christian Reid, to Reid and Phyliss (Burdick) Mattison, of Alfred Station, N. Y., Nov. 16, 1956.

Lewis. — Two daughters, by adoption, Alyce Marie, four years, and Carol Deborah, five months, to Robert and Louella (Knox) Lewis, of Alfred Station, N. Y., Feb. 11, 1957.

The Sabbath Recorder

OUR WORLD MISSION

Statement of Denominational Treasurer
February 28, 1957

Receipts		Budget	Non-Budget
February	5 mos.	5 mos.	
Balance, Feb. 1 ... \$	4.24		
Adams Center	148.00	328.00	
Albion	53.37	182.90	
Alfred, 1st	238.24	1,421.94	75.00
Alfred, 2nd		618.30	
Associations and groups		88.10	
Battle Creek	522.38	2,339.52	155.00
Berlin	36.60	314.00	
Boulder		179.77	
Brookfield, 1st	45.00	105.00	
Brookfield, 2nd ...	16.10	129.60	
Buffalo		95.00	
Chicago	50.00	514.00	
Daytona Beach ...	43.30	230.25	
Denver	73.43	260.72	
De Ruyter	55.00	205.00	
Dodge Center		291.98	
Edinburg		46.00	
Farina	48.50	180.50	8.50
Fouke		92.00	
Friendship		84.00	
Hammond		20.00	
Hebron, 1st		72.92	
Hopkinton, 1st ...	77.05	460.60	
Hopkinton, 2nd ...	4.00	18.00	
Independence	67.00	438.00	33.00
Individuals	25.00	2,312.00	2.00
Irvington		150.00	
Jackson Center ...		10.00	
Kansas City	20.00	115.00	
Little Genesee		140.39	
Los Angeles	233.00	718.08	
Los Angeles, Christ's		60.00	
Lost Creek		228.88	4.50
Marlboro	167.06	976.46	
Middle Island	17.00	74.50	
Milton	444.11	2,298.80	
Milton Junction ...		567.45	
New Auburn		17.71	
North Loup		101.65	
Nortonville	57.50	246.30	
Paint Rock		137.00	
Pawcatuck	325.00	1,359.31	77.65
Plainfield	323.05	2,178.01	123.00
Putnam County ...	50.00	50.00	
Richburg		194.50	
Ritchie	10.00	55.00	
Riverside		610.28	
Roanoke	12.00	81.00	
Rockville	5.60	54.49	
Salem	100.00	627.00	
Salemville	31.65	31.65	
Schenectady	19.00	100.55	

Shiloh	274.35	2,068.55	
Stonefort		25.85	
Twin Cities		20.40	
Verona	81.00	703.10	
Walworth		50.00	
Washington	40.00	70.00	
Waterford	59.69	313.10	37.59
White Cloud		168.39	8.00
	\$3,777.22	\$25,631.50	\$ 524.24

Disbursements

	Budget (Designated & Undesignated)	Non-Budget Gifts
Missionary Society	\$1,646.61	\$ 54.94
Tract Society	228.80	
Bd. of Christian Education	385.80	
Women's Society	35.00	
Historical Society	80.00	
Ministerial Retirement	386.84	
Ministerial Training	405.80	
S. D. B. Building	32.00	
General Conference	412.80	
World Fellowship & Service	25.60	
American Bible Society		10.00
Oneida Valley Nat'l Bank fees40	
	\$3,639.65	\$ 64.94
Balance, February 28	72.43	

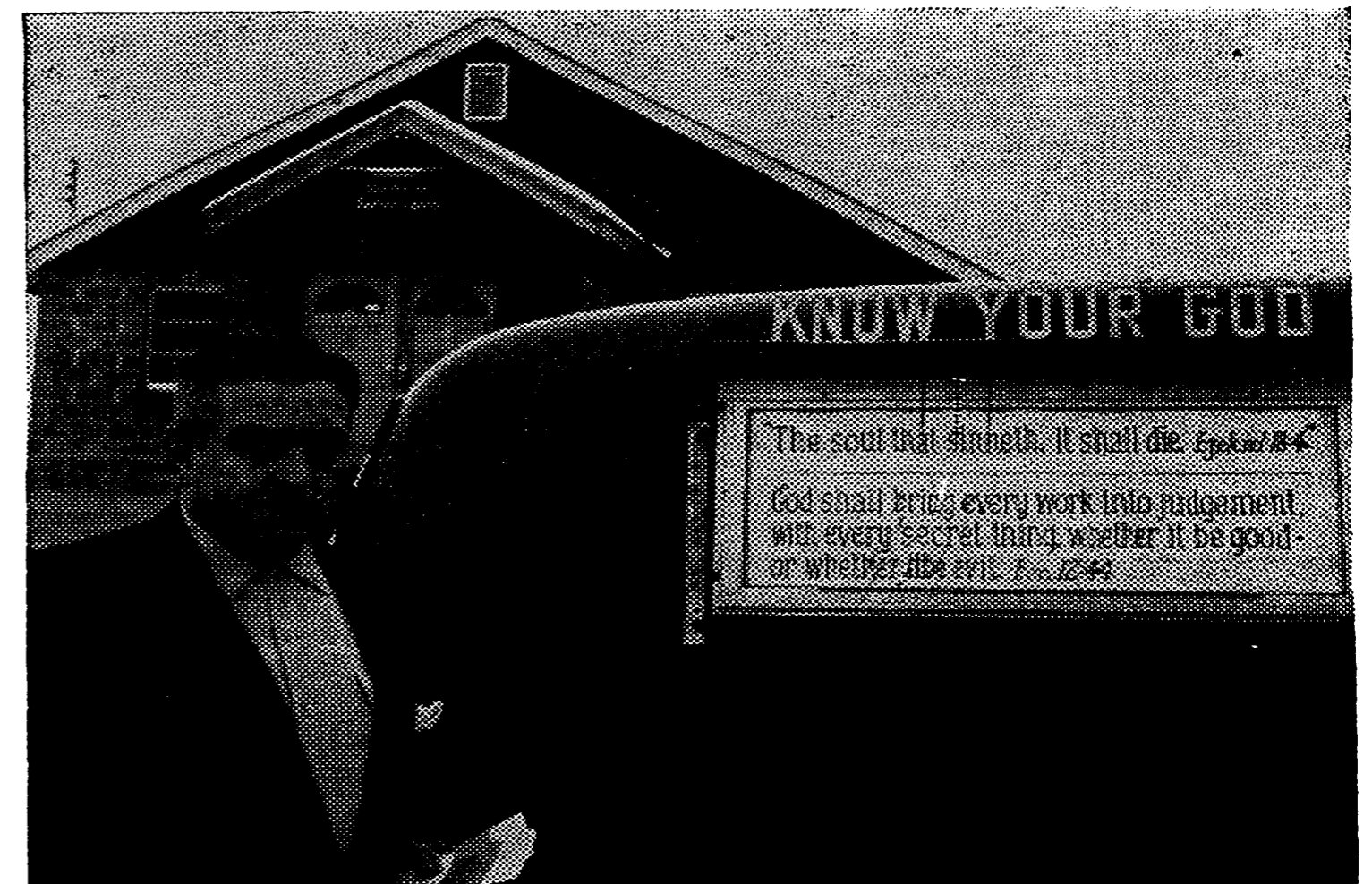
Comparative Figures

Current annual budget	\$95,469.50
Budget receipts in 5 months	25,631.50
Amount required next 7 months	\$69,838.00
Average monthly requirement for next 7 months	\$ 9,976.86
Budget receipts in February	3,708.14
Portion of budget year elapsed	41.66%
Portion of budget raised to date	26.76%
Budget shortage to date	\$14,141.09

Olin C. Davis, Treasurer.

Verona, N. Y.

"Enclosed please find money order for \$3.00, subscription for one year to our splendid paper. We are older people, my husband nearly 80 and I almost 76, and I could not do without the good paper. My health permits me to go to church but little, only six times in the past year, I believe it is, but I do read the Recorder and feel quite 'up to date' about our own people." — Mrs. Leslie Bliss, Little Genesee, N. Y.



NEW CHURCH AND NEW ZEAL

When a new church is built in an industrial city like Schenectady there must also be some new zeal by the members to win souls and fill the house of worship. Here one of the congregation is pictured with Gospel and Sabbath tracts in hand beside his truck. See story on page 183.