

The Sabbath Recorder

Life in a Christian Home

(Continued from page 10)

ship in the case of a brother or sister that we make in the case of strangers. So the members of the family take each other for granted.

As a democracy the family needs the mutual good will and help of all its members. They can make home the best spot on earth. Brothers and sisters as members of the family have a responsibility to try to understand the problems that arise between them and to improve in their relations with one another.

When all your brothers and sisters are happy and prosperous, you share in their success both at home and outside the home. When they rise, you rise; when you fall, they fall. A person could not completely separate himself if he tried all the rest of his life. His personality has been permanently influenced by his parents, brothers and sisters, and he has influenced their personalities. Robert Louis Stevenson may have had that in mind when he wrote: "I am a part of all that I have met."

So, if we want to make a good Christian influence on people we must first start at home and try to make our homes the best Christian homes, then we can go out and try to influence other people to Christ.

Husband to wife after church: "Don't nudge me when the pastor is preaching! His sermons are aimed at everybody — Not just me!"

Accessions

Boulder, Colo.

By Baptism:

Donna Bottoms
Roger Bottoms
Doug Waldron
Irene Lederer
Mary Davis (Mrs. Duane)
Ralph Weber

By Profession of Faith:

Geneva Wells
Lana Waldron
Evelyn Weber (Mrs. Ralph)
Clifton Waters
Frank Garnick

By Letter:

Madge Coon (Mrs. Ralph)

Births

Hedghes.—A daughter, Denice May, to Don and Joan (Lederer) Hedghes of Boulder, Colo., on January 3, 1963.

Rosa.—A son, William Ellis, to Ed and Charlene Rosa of Pomona, Calif., on Feb. 5, 1963.

Soper.—A daughter, Brooke Diane, to Mr. and Mrs. Mynor G. Soper of Boulder, Colo., on June 1, 1962.

Wright.—A son, Donald Alexander, to Mr. and Mrs. Ronald Wright of Boulder, Colo., on January 19, 1963.

Obituaries

Jett.—Johnathan Stillman, was born on April 11, 1877, in Berea, W. Va., and died Sept. 22, 1962, at the Mile-Hi Nursing Home, Denver, Colo.

He is survived by a son, Gloy, of Denver, and a sister, Mrs. Oma Sutton of Berea, W. Va. Funeral services were conducted by his pastor, Mynor G. Soper, on Sept. 26, 1962, at the Howe Mortuary. Interment was in the Mountain View Cemetery at Boulder. — M. G. S.

Wheeler.—Lillian Rood, daughter of Hosea and Elizabeth Rood, was born Oct. 11, 1870, and died Jan. 3, 1963, in Dallas, Texas.

She was married to John R. Wheeler on July 18, 1895, at Bayfield, Wis. She is survived by a daughter, Mrs. David Smith (Dorothy) of Dallas.

Funeral services were held in Dallas and a graveside service was conducted Jan. 9, 1963, by Pastor Mynor G. Soper, in the Green Mountain Cemetery in Boulder, Colo.

— M. G. S.

Wright.—Florence E., daughter of Willett and Adelia Greene, was born May 8, 1871, in Alden, Minn., and died Nov. 26, 1962, at the Mesa Vista Sanatorium in Boulder, Colo.

She was married to Frank H. Wright, Aug. 29, 1892, in Harrison, Neb. They moved to Boulder 30 years ago. He died here Jan. 29, 1946. Mrs. Wright was a member of the Seventh Day Baptist church, having been baptized in the North Loup, Neb., river by the Rev. George B. Shaw.

Surviving are seven sons: Willett of Orting, Wash.; Ted of Escondido, Calif.; Frank of Montezuma, Ia.; Everett of North Loup, Neb.; Maxson of Broomfield, Colo.; Manly and Robin, both of Boulder. Two sons preceded her in death. There are nine grandchildren, 16 great-grandchildren, and seven great-great-grandchildren.

Funeral services were held Nov. 29, 1962, at the Geddes-Hibbard Mortuary with her pastor Mynor G. Soper officiating. Interment was in Green Mountain Cemetery in Boulder.

— M. G. S.



The Sabbath Recorder

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Member of the Associated Church Press

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Let's Major in Evangelism

When leaders in other denominations similar to ours point out their shortcomings it sometimes enables us to see our own. Such may be the case with the observations of C. R. Daley, editor of the Kentucky Baptist weekly *Western Recorder*. He comments on the reasons for the slowing down of the advance of the largest Protestant denomination in America — Southern Baptist. Quoting the comparative statistics for 1961 and 1962 in twelve categories he notes that there was a leveling off in membership gains to 2.2 per cent and decrease in baptisms of 21,805, which yields a minus 5.4 per cent. On the other hand, total giving was up 7.9 per cent and mission gifts up 8.3 per cent.

Mr. Daley asks what it means that Southern Baptists slowed down everywhere else but spurted ahead in finances. He is of the opinion that it is a case of reaping what was sown. There was talk of evangelistic outreach, and the year 1962 was supposed to be a peak year in the Baptist Jubilee Advance. They were supposed to leap forward toward their five-year goal of 30,000 new missions and churches. He asks, "How many of our churches in recent years have majored in budget-raising and minored in evangelism?" A telling question. It probably fits Seventh Day Baptists much more snugly than Southern Baptists. He goes on with his "Daley Observations" (the title of his weekly column): "We talk about perennial evangelism in clinics but practice perennial stewardship emphasis in our churches. This does not mean that stewardship emphasis is wrong. It does mean that when it takes precedence, we can expect gains in contributions and losses in baptisms."

Certainly here is something to ponder. We, too, have talked evangelism in our fall retreats and in an occasional workshop. In many cases we have done much the same as another Baptist denomination: wasted years that might have been spent winning souls in trying to arrive at new definitions of evangelism. Most of us in our churches have made little more than token efforts to gain adult or young converts. We have been afraid — of what we do not quite know. We have polished or enlarged our offering plates

and allowed our baptistries to gather dust and rust. We have covered up our shortage of baptisms with minor gains in stewardship, improvement in denominational machinery, and greater emphasis on public relations. If we look ourselves honestly in the face will we not find that we are like the Canaan-bound Israelites who sent men ahead to survey the situation but did not go in to possess the promised land?

There may indeed be a half dozen varieties of evangelism by which the church can be built up. But are we better stewards of the grace of God than our immediate forefathers simply because we recognize more types of evangelism? Not unless we actually put forth more effort in the total program of an outreach that aims at public confession of faith in baptism. In college terms, can we say that we have enough credit points for even a minor? Let's major in evangelism!

Separation of God and State

There is continuing need for championing the separation of church and state. A consistent application of the principle will eventually put a certain amount of economic pressure on a few Protestant ventures as well as the vast parochial school system of the Roman Catholic Church. It is hoped that we who accept this separation principle may always see the issues clearly. There is another very real danger of which we need to be just as keenly aware. It is the growing tendency to promote a separation of God and state.

If the time should come (forced by the few agnostics, free-thinkers and atheists among us) when there is a complete separation between God and state then we would stand before the world as a godless nation. We are accustomed to apply that term to the nations in the Sino-Soviet orbit — the communists. It could then logically be asked why the two great nations that are officially godless should not drop their hostility and act like brothers in a common cause.

It is one thing for our government to avoid any tendency toward the establishment of religion or tax benefits to a denomination; quite another to rid our

national life of publicly declared dependence on God. There are those who are working toward that end and there are evidences of considerable success. We look to the Supreme Court to rightly determine how far we can travel along that road without destroying the ideals that have been built into our history and have made our nation great. Already portions of the national anthem are suspect. Thanksgiving Day with its proclamations by the president, the governor, or the mayor may be next. The provision for religious services in the military establishment at government expense is being questioned. Are we ready for such drastic changes of historic policy? Will we substitute rule by the minority of godless for majority rule we have always enjoyed?

Protestants defending lofty principles of government may find themselves caught in a trap. If the nation (with the help of liberal Protestants) removes all references to God in public life it may well play into the hands of one or the other of two powerful world forces, communism or Catholicism. Either one could step into the vacuum. Godless freedom easily degenerates into godless serfdom, such as now exists in China and Russia.

"Take up thy bed and walk"

The question of sufficient power was never so dominant in the minds of men as now. It was never so profoundly answered as when Jesus spoke these words to the questioning scribes who had heard Him say to the palsied man, "Son, thy sins be forgiven thee" (Mark 2: 5). Jesus both posed and answered their unspoken query about power when He went on to say, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" He then proceeded to prove His power by getting a joyous physical response to the latter. The man who had been carried on his bed by four men took up his bed and walked through the pressing crowd.

Power is indeed a big word in our generation. Our nation was several years behind the Soviet Union in rocket thrust. We spent billions in a crash program to

MEMORY TEXT

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. — John 1: 51.

catch up on this kind of power. We have long led the rest of the world in military and peaceful applications of nuclear power. In the more conventional types of machinery modern inventors have found it possible and practicable to develop equipment with previously unheard-of power. Notable among such inventors is R. G. LeTourneau with his prodigious forest-clearing and earth-moving equipment. The latest item to be publicized is a self-loading scraper that picks up three carloads (120) tons of the earth over which it moves.

The advertisement of another manufacturer of heavy machinery pictures a truck-mounted, hoe-type shovel on a telescoping beam that does away with the need for breaking up the old concrete paving with a steel ball before scooping it up. When the old road is to be replaced this new machine moves slowly down the highway literally picking up its (road) bed behind it and "walking" away with it.

These machines are marvels of power in the hands of men. They pale into insignificance, however, before the power of Christ displayed in a house in Capernaum by the Lord Jesus. He demonstrated beyond shadow of doubt to those present that "the Son of man hath power on earth to forgive sins." Most men rise no higher than to boast of their power to defy the laws of society in committing sin. Some men testify (sometimes prematurely) that they have power to resist sin. Only divine power (on earth only once in the person of Jesus) can rightly claim the ability to forgive sins. Though now absent, for the time being, in the flesh, His power is still at work in the hearts of men, and untold thousands can humbly testify that He has indeed taken their guilt and forgiven their sins. He still says to us, "Take up thy bed and walk." We feel His power.

Meals for Millions (Almost a miracle)

The story of the "Loaves and Fishes" has a modern twist at Meals for Millions Foundation in Los Angeles. From this non-profit organization, more than 72 million "3¢ meals" of high-protein Multi-Purpose Food have been sent into 127 countries. Eighty per cent of these life-giving meals have been distributed by church-related agencies.

Popularly known as "MPF," this food was developed at the California Institute of Technology from soybean meal, fortified with minerals and vitamins. Each meal (2 oz.) provides proteins, minerals, and vitamins comparable to those in a quarter pound of beef, a baked potato, a dish of peas, and a glass of milk. MPF is used in famine and disaster areas from Alaska to Ceylon — eaten either alone as porridge, or more frequently combined with native dishes such as tortilla batter in Mexico, uppuma and curries in India, Pin Cha Duk in Korea, or Slap-it-again bread among the Navajos. Dr. Albert Schweitzer of Lambarene and the late Dr. Tom Dooley in Laos have both testified to its efficacy.

Meals for Millions also encourages food-deficit areas to produce their own MPF from domestic resources heretofore unused for human food. India, Brazil, Japan, and Mexico are now producing their own MPF with the help of Meals for Millions. This People-to-People program has been made possible by the support of the American public and particularly of American churches.

Their slogan of "3¢ Buys a Meal" has endured through 15 years of rising prices. A Meals for Millions project offers a simple and rewarding way to express Christian concern. Almost anyone can afford to give a 3¢ meal to a hungry person. A dollar will provide 33 meals. Write for information, free literature, exhibits, films, etc. to Meals for Millions Foundation, 215 W. 7th St., Los Angeles 14, Calif.

"Don't resent growing old. A great many are denied the privilege." — Lynn H. Carpenter, Dundee (N. Y.) Observer.

After a low month of denominational giving our Executive Secretary calls for

Loyal Support of OWM

On the back page of this issue you will find the report of the treasurer of Our World Mission for the month of February. It is enlightening to compare this record with the corresponding month of 1962.

Year	Total Budget	February Giving
1962	\$112,139	\$6,616
1963	\$116,768	\$5,525

February is not normally a month for heavy giving, but with a larger total budget in 1963 than in 1962, the discovery that the giving for the immediate past month is "leaner" than for the corresponding month in 1962 gives cause for concern as we think of the total budget for the entire year.

The graph which appears monthly in the "Program for Advance News" bulletin insert always shows the condition of the giving toward Our World Mission Budget one month late. The issue which will be distributed in March will show graphically the result of the giving during January. While this may be confusing, it is necessary for copy to be prepared for these inserts on the first of the month in order for them to be printed, distributed to the churches, and then distributed through the bulletins during the month for which they are dated. This occurs before the report for the prior month is in hand. Thus the belated graphic representation on the condition of the budget.

Last year, at Easter time, the "Thirty Pieces of Silver" packets were mailed to

all Seventh Day Baptists. Opportunity was given for a special Resurrection Sabbath offering to Our World Mission. The results were gratifying. Two major results were accomplished: (1) The returns, because of inadequate addresses, made possible rather substantial corrections in the mailing lists. (2) The Our World Mission Budget received \$2,913.33.

This year Resurrection Sabbath comes on April 13. Instead of a denominational mailing it seems well to vary the program, asking each church to make a special effort among its membership, resident and nonresident, to supplement our giving to Our World Mission. Each church is invited, then, to carry on a campaign for the denominational budget on Resurrection Sabbath. Some churches have already planned to use the same type of packets which were used last year in the denominational mailing. Others are planning other special methods. Will you, too, as individuals and as churches, enter into this program? By a united effort we can increase this special Easter-time offering to an amount which will bring the giving up to what is currently needed through the budget.

As was done last year the Resurrection Sabbath offering can either be turned in to the church treasurer or mailed to the Our World Mission Treasurer, Mrs. R. T. Fetherston, 476 N. Washington Ave., Battle Creek, Mich. If the offerings are mailed to Mrs. Fetherston your church affiliation should be indicated to her. This will assure credit for your contribution to the home church.

"An open invitation to disaster is implicit in the continuing tendency in the United States to concentrate power in the Federal government and to make it more and more remote from the people." — Dean M. Worden, Brookfield (N. Y.) Courier.

Several offices of Councils of Churches are making available copies of "A Minister's Income Tax Guide" and "Ministers' Social Security Guide" which may also be obtained from the Internal Revenue Service and the Department of Health Education and Welfare respectively.

The Implied Philosophy of the Biblical Sabbath

By Leroy Bass

(See preceding issue)

Can the significance of the Sabbath institution in exact seventh-day time intervals be transferred from its original seventh-day cycles to that of any other day? The answer to the above question would be, "yes, it could be transferred," if one first believes the time element of the original week is anything else but what biblical history clearly implies it to be. On the other hand, the answer must be, "no, it cannot be transferred" if he first believes the time element of the first week is what Scripture clearly implies it to be, namely, seven literal 24-hour days. (The particular use of the Hebrew word YOM with exact adjectival numerals preceding each yom of creation week strongly confirms 24-hour days of creation week.)

It appears to me that the method of God, in the very nature of creation itself, would necessarily make impossible such a transference to another day of the week. There are true spiritual values inherent in the recurring seventh-day Sabbath perpetuated from the original one that are immediately lost when an attempted substitute in a day is made. What was once done originally for man by God's blessing, sanctification, and rest, cannot be broken or changed by man. Attempts at change are utterly presumptuous. Man can violate God's code of right, but he cannot break it. What has been done originally has been done for all time, perpetually. Creation, with its laws, will stand fast forever and ever. Does not God explicitly allude to this connection in the Sabbath Commandment itself, found in Exodus 20? "For in six days the Lord made heaven and earth, the sea . . . and rested the seventh day . . . wherefore the Lord blessed the Sabbath day, and hallowed it." Hence, the Sabbath has to be a sign of sanctified obedience to God, just as Ezekiel specifically says (Ezek. 20: 12, 20). Any intentional and knowledgeable attempt to transfer the meaningful significance attached to the true Sabbath to another day

is first of all an impossibility, and it also would be disobedience of a gross order. More than this, it would be an exaltation of the self-throne to the heights of God, or an attempt to it; and this is blasphemy. This sinful attempt signifies a refusal to be in harmony with the divine order of creation. It then becomes a terrible mark of sin.

It just seems evident to me that the spiritual values of the Sabbath institution must be interlocked with the symbol of this experience, which is the literal day and which must be the correct literal day. We have no right to rob this day of its God-ordained purpose and use it for our work or pleasure. But on the other hand, a mere keeping of the correct day for its own sake, in a legalistic way, is to entirely miss the deeper eternal truth also. The Sabbath day relationship of the believer with his God, with his spiritual nature receiving a fresh supply of the divine mind, by worship, study, and meditation, on the recurring Sabbath day becomes a deeply precious experience. The Sabbath is to be a day dedicated to the recrudescence, or revival of the spiritual nature of all humanity.

Synopsis of My Philosophy

It seems to me that one who thinks through the meaning and validity of the Sabbath would consistently imply by this his requisite belief:

1. In a personal God who rules the universe rather than an abstract Supreme Force. It takes a personal Being to have love, concern, etc., toward His created beings to desire them to observe a Sabbath rest.
2. That God is all that He says He is, and that, for example, He is particular about the responsive relationship of humanity toward Him in the fulfillment of His will.
3. That the Holy Scriptures are ultimately inspired and preserved by God, providing man with a final source of authority in relationships to Him and our fellowman.
4. That God is lovingly present in all of time in the experience of His people, guiding them, inspiring them, caring

for them, and preparing them for an eternal, immortal life.

5. That he cannot lightly trifle with God's wishes, and substitute his own ideas in place of God's expressed will. He takes very seriously the sovereignty of God, realizing that satisfaction, happiness, and the fulfillment of life's purposes are based on explicit obedience to God.
6. In the biblical record of creation week there is no ground to suppose that if the original Sabbath was a 24-hour day, the preceding six were not also the same length. How could Adam, for example, have existed for long ages on the "6th day" of creation before properly keeping his first Sabbath on the first seventh day? We have no reason to believe that the first Sabbath was eons of time in duration. The Sabbath day must be the same length as the preceding days, and vice versa.

A person may not believe in the above six points, and may yet believe in the Sabbath, because people are simply mixtures of consistency and inconsistency. However, if an individual believes in all the above points, he is very close to being able to accept the true seventh-day Sabbath. Only human elements could prevent him from embracing it, and in today's world this weighs pretty heavily.

Why a Specific Day Is Denied

Those who deny the validity of a certain day only for the Sabbath seem to me to do so because of:

1. Environmental prejudice. By this I mean the practices, standards, and influences of society absorbed by the individual. This can and often does take on a personal prejudice toward the Sabbath and Sabbathkeepers.
2. Their view that the spirit of a matter supersedes the value of the vessel itself, in this case, the day, per se.
3. Their felt freedom to criticize the Bible. I am not here referring to "lower criticism," nor basically to the truest of "higher criticism," but to that negative criticism which would judge the trustworthiness of the Scriptures and which takes a skeptical attitude

toward the Bible. The critic is apt to reject those things that must be accepted by faith, e.g. the record of creation, the long life of the early patriarchs, and the story of the flood. These, to him, are myths. And/or his negative criticism leads him to question the historical data of the Bible even in direct conflict with its express statements.

4. Their unwillingness to regard the Bible as uniquely the word of God, or to accept it as absolute authority in every area in which it speaks. They place its inspiration on a par with the writings of the great minds down through the ages.
5. Their acceptance of the view that the six days of creation week are simply eons of time and that modern science supports an evolutionary view. This would, of course, make our insistence on a certain 7th day seem irrelevant, divisive, legalistic, and petty.

Science and Creation

Modern science does not at all disprove the biblical record. Interpretations of science many violently clash with the inspired record. The scientist is not as qualified to interpret scientific findings as he is in discovering facts. His limitation begins with his interpretations. Even his knowledge of what he has discovered is incomplete. An outstanding example of this is the atom, when it was first believed to be the smallest indivisible unit. When all scientific truth is "in" there will be no need to "explain" the days of creation week, nor the flood of Noah's time in any other than the plain implications of the inspired record. In fact, geology is already witnessing to this latter event.

The true religionist is never afraid of scientific truth; he cannot afford to be; he must not be. The qualified biblical religionist may legitimately vary in his interpretations of known scientific (relative) truth from those interpretations of the scientists themselves. His basis of judgment may be the very same scientific facts the scientist uses, but he also has a written revelation from God in addition.

To be sure, man's understanding of this revelation is imperfect, but the revelation itself is believed to be absolutely true; believed so by faith. It is certainly not necessary to accept the popular interpretations of the sciences as the true and only story of the origin of this earth and human life, especially when there are conflicting "scientific views" and none of them is shown to be conclusively proven.

Church-Wide Bible Reading is Key to Spiritual Growth

By E. Marjorie Krampe

Last year we discovered the Bible. Now we could never get along without the strength for everyday living, the inspiration, the instruction and the encouragement that our Bible brings us daily. But until Pastor Hutchins instigated a program of regular Bible reading among the families of our church, we had all missed much of the blessing the Bible offers.

Like many others in our church, we had found our Bible reading quite disjointed: a Psalm here, a few verses there, the parables of Jesus, the Sunday morning Scripture lesson, Luke chapter 2 at Christmas, and John 20 at Easter. But beginning last year, we all found that even ten minutes a day with our Bibles brought new blessing and instruction.

In our home, we were not long in feeling the might of God's Word. It soon became natural for the three of us reading to fall into frequent discussions that would have been impossible a year earlier.

As we read our Bibles, we learned many lessons and jotted down references by the score for future use.

Our discovery of the Scriptures began early last December when Pastor Hutchins announced a plan for daily Bible reading for the coming year. We would begin on January 1 with Genesis 1, he told us, and by reading three pages a day and a fourth every twentieth day, we would end with Revelation 22 on December 31.

To encourage and help us, he said he would base his Sunday morning, Sunday evening, and Wednesday evening messages on passages from the current Bible reading.

Leaflets listing the Scripture portion for each day were then distributed to the congregation, and on the last Sunday morning in December a Bible reading pledge was incorporated into the church bulletin. Young and old alike responded enthusiastically. In all, over 250 persons signed the pledge to read the Bible through in a year.

New Year's day ushered us into a new and satisfying experience. We found inspiration in reading Abraham's magnificent story, in discovering Joseph's pure and holy character. The sweep of history presented in the story of God's chosen people gave us new perspective and understanding.

One of our richest blessings was the rediscovery of God's enduring patience and mercy toward His people.

We were surprised and delighted to find that the benediction in Numbers 6: 24-26 — the one we've heard at the close of so many services — came directly from the Lord, and not from the pen of an ancient cleric as we'd previously assumed: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

One discovery was especially comforting to those in our home. Again and again God chooses "the least of these" for His most important assignments. This discovery has completely changed our thinking about Christian service.

Moses acknowledged his inadequacy when he said to God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Ex. 3: 11).

To David, God said, "I took thee from the shepcote, from following the sheep, to be ruler over my people, over Israel" (2 Sam. 7: 8).

When the Lord commissioned Jeremiah, the prophet responded, "Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (Jer. 1: 6, 7).

We were unable to read the pages of this powerful Book without finding comfort, strength and endurance for the problems and testings of life — sustenance such as Joshua 1: 9 offers: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Nor could we disregard the stern warning contained in these words, "Behold, ye have sinned against the Lord, and be sure your sin will find you out" (Num. 32: 23).

Day-after-day reading has given us a growing store of helpful and meaningful passages applying to our daily needs.

As I bade farewell to my girls this summer before they left for several weeks, I searched for something appropriate and worth while to help them during the time they were away. Nehemiah 10: 8 came to mind, "For the joy of the Lord is your strength." And as they left I knew I had given them something that would mean far more than a material gift.

Every day and every week brought new discoveries — right on through the Old Testament and into the New. In book after book we gleaned precious truths which permeated our lives. Others, too, found the plan helpful. Folks beside our own members began to share our plan for Bible study. Some of the schedules were mailed to faraway relatives and friends. Letters from members of neighboring churches told of their new adventures in Bible reading. A senior at Rutgers University wrote that he was reading along with us in addition to daily New Testament study. A Brazilian missionary visited our church while on furlough. On her return voyage she sent for Bible reading schedules for ship's officers whom she had interested in regular reading of the Scriptures.

We were amazed at how much fruit one year of Bible reading could bear. But we have found that each year of study brings new blessings and opens up new truths. If you want to make this year a blessed year, begin to discover the Bible!

Reprinted with permission from the December 1961 issue of *Moody Monthly*.

Stemming the Tide of Society's Decadence

By Herbert N. Wheeler

Was it the urge to get away from the conventional in music that brought about the origin of jazz music, later followed by rock 'n' roll, and the not too musical numbers that come to us over the radio, rendered by those who have no vocal talent, or purposely pervert it? Is it the same incentive that is producing grotesque sculpture, smear paintings designated as modern art? Many books turned out today come under the same category and the movies follow into the same channel. At times most of us like to vary everyday routine but not to make it permanent procedure. The beatnik craze seems to have reached the acme of this move away from present-day civilization back to the primitive and ancient tribal habits. Can it be that the terrible family murders, inhuman treatment of fellow beings such as those perpetrated by Hitler and early communists have come about in the same way? Is there a move on to destroy our present civilization?

A few years ago, in the educational field, progressive education came into being. Some advocated that children in the seventh grade should be permitted to study what they pleased. High schools eliminated from their courses of study mathematics, physics, chemistry, and other basic studies. Pupils were graduated from high school by taking only the fringes of education. They were unable to enter schools of higher learning, fitted only for making a living with their hands, and not even that unless they took vocational training or were apprenticed to some industry or to learn a trade.

On the positive side, it is most heartening to see a greater appreciation of music. We have more concerts by high school and college orchestras, and there are fine musical teachers in all our schools. We note an increased presentation of Shakespearean and other plays of merit that make an appeal to our better instincts. These make living more pleasant and advance civilization to a higher plane. The primitive way of life served its purpose in the old days but is not suited to our advancing civilization.

WHAT SHALL THEY READ?

(This article was prepared by the Rev. Edgar Wheeler, pastor of the First Seventh Day Baptist Church of Hopkinton, following his attendance at the Annual Meeting of the Committee on Literacy and Christian Literature of D.F.M., held in the Interchurch Center in New York, on February 8, 1963. At its January 27, 1963, meeting the Missionary Board appointed Mr. Wheeler its official representative and he was requested to write up his reactions and thoughts to share with others through Recorder pages. — E. T. H.)

In an article entitled, "What Shall They Read?" the *World Call* says:

"It is a strange paradox that while our churches are being deluged with more printed materials than the people will read, the new nations of the world cry out for help in learning to read and for something they can read. At the same time, the 'two great opposites' vie for the mind of the masses. Communism or Christianity will gain the loyalty of the people, partially at least, through the printed word. . . . A new generation is rising rapidly. Schools will be established in at least forty new nations and in each school the children will learn to read even as adults are learning now. One question is, 'What shall they read?'"

"It would be another strange paradox if the Christian nations were to teach the people to read and the only reading matter these new readers could find were to be that written by the Communists! What are we doing to prevent such a situation from developing? The Committee on World Literacy and Christian Literature of the Division of Foreign Missions, NCC, is doing much. All of us must do more!"

My attendance at the annual meeting of Lit-Lit (abbreviation for The Committee on World Literacy and Christian Literature of the Division of Foreign Missions) at New York City on February 8, 1963, reaffirmed my conviction that it is an effective instrument in promoting world literacy and in making Christian literature a potent means of evangelism for Christ. The zeal of this committee is accompanied with vision, with the consequence that it is carrying on an ambitious program, not only among the older nations of Latin America, Africa, the Near East and the Far East, but reaching into the rapidly increasing number of new nations.

Lit-Lit's efforts in literacy and Christian literature are being carried on in three areas: (1) Teaching the masses how to read; (2) Teaching the natives to write and produce their own literature; (3) The distribution of distinctively Christian and Christian-orientated literature for the masses to read. These goals are being accomplished through the establishment of writing centers, holding writing seminars, printing primers to teach the illiterate how to read, printing Christian literature in the language of the people, establishing literature distribution centers, subsidizing native publications that will reflect a Christian viewpoint.

Believing that the Gospel is good news of redemption that produces new-born men and reborn villages, Lit-Lit is urgently at work to promote Christian literature which will spread this Gospel. It is aware that 700 million adults are presently isolated by illiteracy, and one-half of the primary-age children in the world have no teacher. The Christian Church in fifty-four countries needs literature for evangelism, nurture, and community building.

With a view to efficiency, Lit-Lit is decentralized with important centers for planning and projecting literacy campaigns in Costa Rica, Egypt, Brazil, Korea, West Pakistan, Togo, Congo, and South Africa.

It has major writing centers for training native Christian writers at Kitwe, Northern Rhodesia, for English-speaking Africa; Yaounde, Cameroun, for French-speaking Africa; and Alifit, in the Caribbean area for Latin America.

Christian literature is produced for fifty-four countries at Tokyo, Seoul, Hong Kong, Djakarta, Manila, Bangkok, Cairo, Teheran, Beirut, Mexico, Buenos Aires, many cities in India, and in Sierra Leone, Ghana, Nigeria, Cameroun, Congo,

Uganda, Kenya, Tanganyika, Mozambique, Rhodesia, and other countries of Africa.

Packets emphasizing this committee's work in South Asia are ready for vacation church schools and all age groups in local churches. Also available are filmstrips, "Ti-Ti in Hong Kong," and in April "Literacy Unlocking the Bible." These filmstrips may be produced by writing to the Interchurch Center in New York, 475 Riverside Drive, New York 27, The Committee on Literacy and Christian Literature. Columbia Broadcasting System is also putting Lit-Lit into the post-Easter "Lamp Unto My Feet" series.

With the rising tide of nationalism all over the world making the future of foreign missions uncertain, we must not overlook the possibilities of the literacy and Christian literature program for world evangelization for Christ. The indigenous or native churches which must be developed will need a literate people and literate leaders who can produce Christian literature in their language and thought to advance their cause. Not only may this become the only means of missionary effort left open to us in the future, it should also be our ideal that under Christ the native churches should be self-sufficient and aggressive with the Gospel.

Seventh Day Baptists are contributing supporters of Lit-Lit to the extent of \$190 in the Missionary Board's contribution to D.F.M. in 1963. We should seek to be better informed as to the progress of its work and to bear an increasing part of the expenses. "All of us must do more."

Fighting with Food

"A concerted world-wide crusade against hunger is the best weapon against communism. You can't digest Karl Marx on a full stomach." — Dr. Elfan Rees, WCC secretary.

SABBATH SCHOOL LESSON for March 30, 1963

Preparation for Christ's Coming
Lesson Scripture: Mark 13: 24-37.

DANGER! — Feelings at Work

If you let feelings run your life, you will have an elevator existence of "ups" and "downs."

There's nothing more fickle than human emotions. They are as changeable as the wind, and just as dangerous if they get out of bounds.

Do not misunderstand. We need emotion to season the food of everyday living. We all have feelings. And they're all right in their place, but let's keep them there. Feelings make good firemen but poor engineers on the train of life.

In regard to what matters most — the destiny of your immortal soul — you must get your eyes off your feelings and focus them on God's facts. Otherwise, you will have "blue Mondays" when you won't feel "saved," or "timid Thursdays" when you feel "I'm not a good Christian."

But thank God, salvation doesn't hinge on human emotion. Salvation, pure, simple, and satisfying, depends on the revelation of Jesus Christ as found in the Holy Bible. Jesus Himself spoke of the unchanging quality of God's Word when He said, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24: 35).

Here then is the place to rest your faith — God's Holy Word. Feelings change, but God's facts remain.

Decide now to fill your mind and heart with God's Word. If you will, your insecurity will go out and divine assurance will come in. You will not think-so, guess-so, hope-so. You will "know-so" that you are pardoned, cleansed, and a child of God. Then you can sing with Fanny Crosby:

"Blessed assurance, Jesus is mine;
Oh what a foretaste of glory divine;
Heir of salvation, purchase of God;
Born of His Spirit, washed in His blood."

The apostle Paul expressed his assurance in Jesus Christ by writing these words: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1: 12).

Paul did not say: "I know that I've repented enough . . . I know that I'm

the kind of a Christian I should be . . . I know that I feel saved." He didn't rest his case on what he had done or how he felt. Paul's faith stood squarely on what Christ had done for him. "I know WHOM I have believed."

Will you also put your trust in this wonderful Savior, Jesus Christ? If you will, pray these words from your heart: "Dear Lord, I am believing in Thee for my salvation. Not in my feelings or my good deeds; not in my church membership; not in any church rites — in Thee alone do I put my confidence for time and eternity. Give me the witness of Thy Holy Spirit that I am now a child of God. I know that Thou will grant me the peace, the joy, the satisfaction my heart longs for. However, I'm not depending on these emotions to save me. My hope is in Thee and Thee alone. Amen."

Did you mean every word you said? You did? Good! Now feed your soul on God's facts — the Bible — and soon you will discover that you have exchanged fickle feelings for lasting faith.

— Nathanael Olson.

Extra copies of this article in 2-color tract form are available from American Tract Society — a non-profit organization, Publishers of Christian literature since 1825, Oradell, N. J.

Church-Sponsored Camps

By Paul H. Hummel

In evaluating church camps and their future we must consider to some extent their past, that is, we must learn from the successes and failures of that past. The use of church camps has become more widespread and I think rightly so, for I see no more promising branch of church evangelism than is afforded in our camp programs.

These programs tend both to hold what we have and to add to the number of young people brought into the kingdom. We have definite examples of both to which we can refer.

Our Association camps not only provide for the usual objects of such camps but provide opportunity for the young folks involved to become acquainted with one another and so broaden their interests to

include all the churches of the association. Camps and their programs are a source of inspiration to the camp committees, to the camp staff, and the church congregation in general.

Camp Facilities

For camp purposes it is not necessary to have all the modern conveniences. In fact, the lack of some of these seems to be a good thing, for then the work groups have certain duties to perform. Thus work co-operation is taught in a practical way.

There should be adequate shelter for the weather involved; the water supply should be sufficient and safe; cooking facilities should be convenient enough so as to not hamper the cooks; sanitary toilets and bath facilities should be provided.

Camp Business

The camp fee should cover the cost of operation, with a small margin of profit to take care of emergencies and cost of group insurance. There is a possibility that an established campsite with equipment could be rented out at times to approved groups and so help the financial picture. The price should include a caretaker selected by the camp organization.

Camp Committees and Staff

Standing camp committees should be selected because of interest in the camp work and because of individual ability in certain lines. The staff is usually made up of volunteers and is supervised by the appointed or elected director, who should have good organizing and directing ability.

Campers

As to those eligible for camp attendance, any of our young people in the proper age group should go and, in my opinion, we should not limit participation to those, but should welcome outside young folks, approved by management. I do not mean that the roll should be thrown open to hoodlums who would have a bad influence on the other campers. This may not sound very charitable, but some judgment must be exercised.

Curriculum

In conducting camps, the right amount of recreation, together with Bible education, can be planned. Neither should be overdone but kept well in balance. Such a program not only gives physical recreation but develops a Christian citizenship that is an asset to our state and nation. In the study should be included a practical class in vocational guidance, not a course in name only, but a really down-to-earth program pertaining to the relation of vocations to the observance of our Sabbath beliefs; also perhaps a discussion group as to Sabbath observance in general.

Instruction in church economics and some parliamentary practice would be helpful to future conduct of the business of the churches. Church business should always be on a sound economic basis.

Study of lay evangelism would be helpful. In the older group of young people marriage counseling by competent leaders could be very important. I say this with not only the impact of marriage on Sabbath observance in mind, but with the large numbers of marriages ending in divorce, in mind. If dating and marriage are not the concern of the church, whose concern are they?

Education as to the moral and physical effects of alcohol, tobacco, and narcotic drugs will not be out of the way, and should be included in some course.

Conclusion

Our camps should have wider use by older groups for weekend retreats. We have the camps and the equipment. Let's use them to capacity.

As before stated, it seems that the camp movement is one of the most practical and forward-looking opportunities our churches have ever had, and I look for a large growth in camp attendance and in efficiency of operation in the next few years.

The goal of all evangelism is to bring people to a saving knowledge of Christ and the acceptance of Him as their Savior and guide. Our camps can help in the reaching of that goal.

You and Your Church

You and Your Church is a church membership manual recently produced by the Seventh Day Baptist Board of Christian Education in co-operation with the American Sabbath Tract Society, and is designed to be used by ministers in their pastor's classes and by teachers of Junior youth. However, if you are looking for something to use in Vacation Church School that contains the doctrine of our church, this book is just what you need. It costs only 50¢ per copy. It can be used for a textbook in our camping programs or a reference book. Every Sabbath School library and every camp library ought to have at least one copy. You may order it from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.

The subscription list is growing for the *Sabbath Visitor for Boys and Girls*, the children's paper published by the Board of Christian Education. It is a monthly and contains stories of Seventh Day Baptist missions, Sabbath references, stories of general interest, contests, puzzles, prayers, news of Sabbath School classes for youngsters, and a wee bit of humor. It sells for \$1.00 a year in clubs and \$1.50 a year for a single copy. A gift subscription for a birthday anniversary for the children you know is appreciated by most recipients. Many of our Sabbath Schools purchase a copy for each child in the church. You may order from Mrs. Helena Aldrich, Almond, N. Y., or send to the Board of Christian Education.

Material Sent to Our Churches

On March 4th a packet of materials was mailed to each of our churches from the office of the secretary of the Board of Christian Education. In it were included a Bible and Church Relations Test (designed to be used before and after the pastor's class for church membership); an outline for a discussion of vocations; a sample copy of the *Pulpit Digest* which contained a sermon written by the Rev. Don A. Sanford; a sample copy of *Information Service*, a capsule report on current happenings in relation to the

church of Jesus Christ; a flyer on wisdom from the Bible, and a booklet describing the administration and work of the National Council of Churches of Christ. Also included in the packet was a letter with up-to-date information on Youth and Young Adult Pre-Con Retreats. Material for Christian Family Week, May 5-12, will be mailed by the time this appears in print. These are part of the services of your Board of Christian Education.

Camp Harley

Mrs. Leta DeGross of the Buffalo church will direct Junior Camp Harley the week of July 7, and the Rev. Victor W. Skaggs will direct Senior Camp Harley the week following. Pastor Herbert Saunders will direct Primary camps during the week of July 21.

(Camp directors and Vacation Church School directors are urged to send dates and announcements of their activities that might be of denominational interest to the editor of this page.)

A Measure of Meaning

At a moment in history when we seem to be gaining mastery of our physical environment, we seem to be losing control of the course of our lives. Even as we speed up our activities we seem to produce less and less of what we consider to be of enduring value. We have become hesitant in our expression of purpose and have lost confidence in the purposes we express. We seem to have lost our sense of being related to God, to divine purpose, and to each other. We can begin to find a positive answer as we seek to learn God's purposes for man to whom He has given a destiny of life and not death.

In the pursuit of God's purpose for our lives, we can find those sources of confidence (hope, faith, and love) which are required to sustain us in these unsettled times. Through worship we can come closer to discovering these godly purposes for our lives. Striving to fulfill His purposes, we can bring some measure of meaning, some stamina for survival, to what is becoming an ever-increasingly disturbed world.

— Religion In American Life.

Does Pity Have a Price?

To the Editor:

When I read the account of the theft at Makapwa Mission, a story that I read years ago came to my mind. I would like to share it with you.

A man was moving his family to a new place. All his material possessions were packed in a cart pulled by a donkey, while the family of seven walked behind. In crossing a bridge, the donkey broke through and was drowned.

People stood around saying that they certainly pitied the man and family. One man stepped forward, saying, "I pity them to the extent of five dollars. How much do the rest of you pity them?" Soon, enough money was raised to buy another donkey and send them on their way, rejoicing.

How much do we pity the Makapwa Mission and its family? I pity them to the extent of ten dollars (\$10). I am sure that the Missionary Board and mission staff would thank the Lord if our pity should be such as to cover their loss. Certainly God will bless us in the extra giving.

If you think this is worth putting in the Sabbath Recorder I will be glad.

Conza Meathrell,
Berea, W. Va.

Youth News

The Alfred SDBYF

The Alfred SDBYF held a book and food sale on Washington's Birthday (a very stormy day) and realized over a hundred dollars to help with the support of their Korean orphan, and other necessary benevolences.

On February 3, the youth of the Alfred church conducted the Sabbath morning service in recognition of Youth Week.

Senior High members participating in the worship service were Beth Clare, Susan Thomas, Peter Randolph, Larry Nida, Cynthia Rogers, Roger Van Horn, and Cynthia Butts.

The Junior High group had charge of the sermon which was presented in dia-

log form. Joyce Benjamins, George Clare, Elizabeth Nida, Louise Clare, Dennis Butts, Priscilla Briggs, and Susan Snyder, represented Christians trying to persuade an unfaithful church member, John Kenyon, to better himself.

Ushers for the service were Scot Reid, Richard Place, Jerry Benjamins, and Ronald Snyder. Greeters were Debbie Hitchcock and Becky Butts.

Edward Crandall and Dean Albert Rogers, teachers of the Junior and Senior High Sabbath School classes assisted the group in the preparation of the service.

— Correspondent.

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — Before 1963 dawned, we were made well aware of what our most pressing obligation would be — the financing, and construction of the new girls' dormitory at Pacific Pines Camp at a proposed cost of \$18,500. Pledge cards were circulated throughout the congregation during December and a second letter in February. Mild weather has mostly prevailed and the construction has gone forward rapidly under the hand of Bill Lewis and Don Mote — with much additional volunteer labor.

The All-Church Christmas Party went off happily and smoothly with Phil Lewis social chairman. The Dorcas Society presented a skit "The Cobbler's Guest." The pastor and his family undertook the scenery, production, and direction for Alden's "Why the Chimes Rang." Art Ritz worked out the lighting, Gary Brewer and Elizabeth Maddox took the lead parts well, with a fine supporting cast. An impressive candlelight vesper in the main sanctuary had replaced the regular prayer meeting Sabbath eve, Dec. 21. To round out the year and climax a blessed season, Clarence Boatman favored us with a vocal solo, "In the Secret of His Presence," in the Sabbath worship service, December 29. He was here with his family from Petaluma on a brief visit with his parents.

The New Year has brought us many visitors. On Jan. 19, our beloved young missionary from Nyasaland, Miss Joan

Clement occupied the pulpit, and following the noon fellowship luncheon, showed a well-chosen group of slides with brief remarks on the work at Makapwa Mission. "It is time to live our faith now, not just to talk it," she said in regard to politically awakened Africa. The Lewises, formerly of Wrightwood, also visited.

On Sabbath, February 2, Conference president George Parrish of Battle Creek presented the message, "Lord, What Wilt Thou Have Me to Do?" and his wife Madeline, inspired with an appropriate vocal solo. A fellowship luncheon was again served at noon after which Mr. Parrish provided information about the coming General Conference to be August 12-17 at Fort Collins, Colorado. We gained much from this visit.

A week later Miss Linda Bingham arrived to do youth field work for the month ahead. Her message at the Sabbath worship service, "To Fill the Emptiness," was a part of the annual Youth Day observance, with the youth conducting. K. Duane Hurley of Salem College was also here, and spoke impromptu in the Sabbath School hour. That evening he met with the Salem Alumni at a dinner held at Clifton's Cafeteria in West Covina.

Brotherhood Day was observed February 16 with Miss Linda Bingham conducting the choir in a fitting anthem, the prayer of St. Francis, "Lord, Make Me an Instrument of Thy Peace." Following fellowship luncheon, the first of a series of seminars, *Ministering on Social Frontiers* was held with the Rev. George Baber, and our pastor leading the discussion.

The annual Birthday Dinner held Sunday evening, Feb. 17, served a two-fold purpose, a nice remembrance to all, and a special reception for Miss Bingham. Tables were decorated in the motif of the four seasons.

At the second of the seminars on Social Frontiers, alcohol, tobacco, and narcotics were under discussion. Detective Earl Smith, engaged in a narcotics raid, was unable to attend, but Dr. Pete May and Dr. Dale Curtis led a spellbinding discussion. — Correspondent.

The Sabbath Recorder

OUR WORLD MISSION OWM Budget Receipts for February, 1963

	Treasurer's		Boards'			Treasurer's		Boards'	
	Feb.	5 Mos.	5 Mos.	5 Mos.		Feb.	5 Mos.	5 Mos.	5 Mos.
Adams Center		\$ 337.65			Memorial Fund		225.37		
Albion	40.35	249.75			Middle Island	26.00	135.00		
Alfred, 1st	299.65	1,606.87	\$ 40.00		Milton	576.98	4,138.49	75.00	
Alfred, 2nd	162.65	1,164.29			Milton Junction	99.25	721.75		
Algiers		13.00			New Auburn	29.25	72.43		
Associations and Groups		73.12	367.17		North Loup		315.42	8.00	
Battle Creek	491.70	2,649.38			Nortonville	80.50	567.15	50.00	
Bay Area		149.20			Old Stone Fort	15.00	93.00		
Berlin	121.01	730.12	69.00		Paint Rock		159.15	13.75	
Boulder	25.55	193.55	25.00		Pawcatuck	400.00	2,176.35	45.94	
Brookfield, 1st		92.00			Plainfield	320.65	1,432.54	265.00	
Buffalo	100.00	200.00	45.00		Richburg	59.50	350.25		
Chicago	128.00	340.50	160.00		Ritchie		106.00		
Daytona Beach	100.00	405.48	25.00		Riverside	180.37	788.67		
Denver	64.18	458.97			Rockville	20.91	240.52		
DeRuyter		363.00			Salem	400.00	1,050.00		
Dodge Center		390.18	60.00		Salemville		27.00	6.00	
Farina		23.75			Schenectady		61.58	10.00	
Hammond	15.00	15.00			Shiloh	502.75	2,708.61		
Hebron, 1st	54.00	225.51			Texarkana		60.00		
Hopkinton, 1st	140.00	799.10			Verona	101.66	767.96		
Hopkinton, 2nd	9.00	36.00	500.00		Walworth	85.00	302.50	25.00	
Houston Fellow. ...		36.85			Washington		93.86		
Independence	189.75	525.76			Washington People's	10.00	40.00		
Individuals	45.00	537.00	2,254.52		Waterford	85.95	576.87		
Irvington		400.00			White Cloud	51.89	335.65		
Kansas City	21.00	147.00			Women's Society		50.00		
Little Genesee	122.15	421.95	56.83		Yonah Mt.		11.00		
Little Rock	31.50	84.06	34.37						
Los Angeles	250.00	1,310.00			Totals	\$5,456.15	\$33,611.33	\$4,135.58	
Los Angeles Christ's		95.00			Non-Budget Receipts	69.71			
Lost Creek		695.39			Total to disburse	\$5,525.86			
Marlboro		1,234.78							

FEBRUARY DISBURSEMENTS

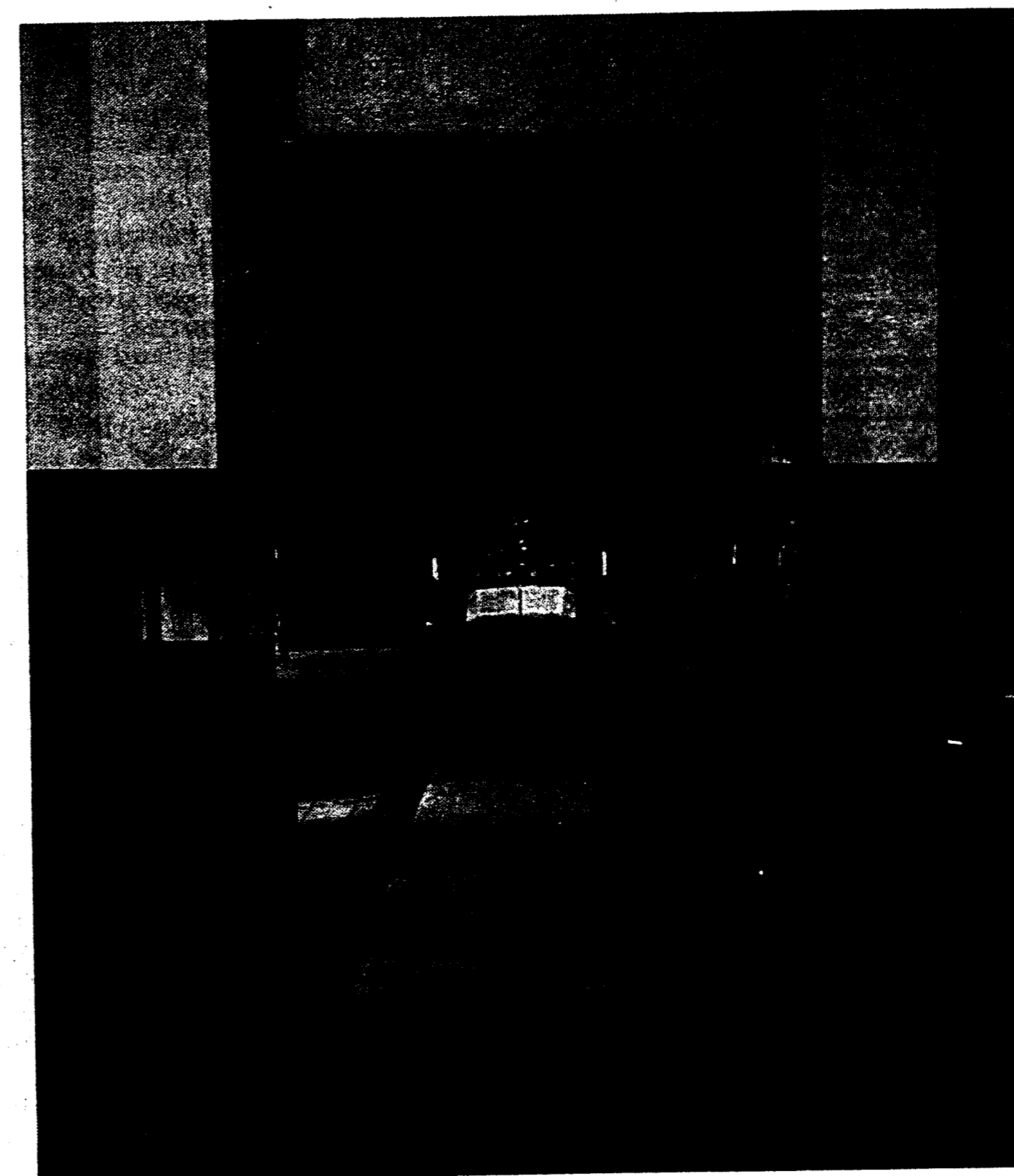
General Conference	\$1,158.33
Board of Christian Education	317.13
Historical Society	151.00
Ministerial Retirement	390.13
Ministerial Training (1)	486.35
Ministerial Training (2)	179.77
Missionary Society	2,166.18
Tract Society	499.72
Trustees of General Conference	27.83
Women's Society	113.78
World Fellowship & Service	35.64
Total	\$5,525.86

SUMMARY

1962-63 OWM Budget	\$116,768.00
Receipts for 5 months:	
OWM Treasurer	\$33,611.33
Boards	4,135.58
	<u>37,746.91</u>
Remainder due in 7 months	\$ 79,021.09
Needed per month	\$ 11,288.73
Percentage of year elapsed	41.67%
Percentage of budget raised	32.33%

Doris H. Fetherston,
Treasurer.

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



FIRST HEBRON, PA., SEVENTH DAY BAPTIST CHURCH