

The Sabbath Recorder

such events as the second session of the Vatican Council and three occasions in the Western Hemisphere — the World Faith and Order Conference at Montreal (July 12-26), the World Council's Central Committee meeting at Rochester (August 26-September 3), and the assembly of the Commission on World Mission and Evangelism of the World Council in Mexico City (December 8-20).

News Bits

Miss Joan Clement, missionary nurse, just returned to her home in the Los Angeles area after another term of service at the headquarters of the Nyasaland Seventh Day Baptist mission, was the Sabbath morning speaker at her home church on January 12.

Stanley Rasmussen of Livermore, California, moderator of the new Bay Area Seventh Day Baptist Church, for whom prayer was requested in an earlier issue is reported to be still in very serious condition.

Mrs. Ruby Coon Babcock of Daytona Beach, Florida, is reported improving after suffering a stroke and enjoys having her mail read to her.

Most of the members of the Seventh Day Baptist Commission attended church services at Plainfield on January 5 and met informally with members of the church at a larger-than-usual covered-dish luncheon arranged in their honor. They participated also in an afternoon service at which the Conference president outlined his program for next August. Information in response to questions about the proposed ministerial training center at Plainfield was given by Dr. Melvin Nida.

The 1962 Yearbook is in process of proofreading by the editor and the responsible officers of the General Conference. The exact date of completion cannot be given at this time.

The Rev. Robert Hargis, eldest son of the late Rev. G. D. Hargis, died suddenly about the first of December according to a note of sympathy extended to his mother and sister in the December 8 bulletin of the Los Angeles church. Mrs. Marian Hargis continues to live at 5203 Mt. Helena Ave., Los Angeles 41.

NEWS FROM THE CHURCHES

RICHBURG, N. Y. — A letter to the Recorder office mentions the celebration of 135 years of service to the community by the church, the anniversary being observed on December 29. The writer states that for most of the first 100 years the section around Richburg was almost entirely Seventh Day Baptist. The only church in Shinglehouse, Pa., was the Seventh Day Baptist. Further word about the 135th Anniversary and the present loyalty of members may be expected in a future issue.

FOUKE, ARK. — The pastor has a tight schedule of working for Paul Puckett at the local Food Center 4½ days a week, leading prayer meeting Sabbath eve, teaching the adult Sabbath school class, bringing the message, leading the Bible study (we're studying Philipians now), and somewhere in between, being the Scoutmaster for Troop 30 and its active 27 Scouts. In amongst all this activity we squeeze in our visitation program, work up the garden and try to raise a bountiful crop of vegetables. — From a church publication.

SABBATH SCHOOL LESSON

for January 16, 1963

Why Jesus Taught in Parables

Lesson Scripture: Mark 4: 10-20, 33-34.

Obituaries

Friar.—Devillo J., born in the town of Hamilton 87 years ago, died at his home in Brookfield, N. Y., Nov. 21, 1962.

Mr. Friar came to Brookfield at the age of 17. Four years later he studied for a year and a half at Alfred College. In 1900 he married Merletta Langworthy, who survives him. They have made their home in Brookfield ever since. He was the owner and operator of a store that grew rapidly and he also built up a substantial insurance business. He organized the first village fire company, put the Brookfield Fair on its feet in the 1920's, and discharged faithfully many civic responsibilities. He was a stalwart member of the Seventh Day Baptist Church of Brookfield.

Funeral services were conducted at Waterville by his pastor, the Rev. Herbert Levoy, and interment was in the Brookfield Cemetery. One sister, Mrs. Alice Curtis, now of Oxford, N. Y., survives. — From the Brookfield Courier.



Important Occasion at Crandall High School

A former student, Jerome C. C. Coombs, has risen to the position of administrative assistant to the principal in the Seventh Day Baptist high school at Kingston, Jamaica, W. I. Here Mr. Coombs is presiding at the prize-giving and graduation exercises held on December 6, 1962 in the large church which is used as a chapel for the school. To the right may be seen part of the Crandall High School chorus. To the left is a set of encyclopedias given by Mrs. Grover Brissey, wife of the preceding principal and headmaster. Courtland Davis, formerly of Plainfield, N. J., now supervises the school. Present for this occasion were Dr. and Mrs. O. B. Bond. He also headed the school for several years.

The Sabbath Recorder

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Godliness in High Places

The Bible warns against wickedness and ungodliness in high places — and there has always been more than enough of it. The Bible also tells us of quite a number of men in high government positions who were true to the light that came to them and sought to lead their contemporaries to a higher level of godliness.

Another example of godliness in high places comes to light after the sudden death of Senator Kerr of Oklahoma. The Baptists who knew him intimately are pointing to the many evidences of his deep interest in Christian work. The newspapers at the time of his death spoke of how he rose from poverty to a wealth of \$40 million and that he gave one-third of his income to the Southern Baptist Church. Baptist press releases do not emphasize the amount of his giving. He is quoted as saying, "I give my money to my church but I do not control it. I let them decide how they want to use it."

The late senator was counted as being about the most powerful leader in Congress. The President and 28 senators attended the funeral in his home church. The choirloft was reserved for fifty Baptist leaders, and his pastor, Herschel H. Hobbs, president of the largest Protestant denomination, conducted the ceremony.

It is reported that Senator Kerr never traveled without his Bible. His personal secretary, Lucile Christiansen, relates finding him reading his Bible to a man in his office and pointedly asking the man three times (in regard to the 91st Psalm) "Do you believe it?" Finally getting an affirmative reply, he added, "If you do, you have to live it."

A teetotaler, the senator often startled people at Washington parties by booming out, "Alcohol has cost more, destroyed more property, killed more people and created more ill health and misery than all the wars in the entire history of the human race."

There is a tendency to downgrade the religious professions of men in public life without bothering to check into the evidences of strong personal faith. A senator in one party supports programs that are not approved by all, especially

those of another party. We can well disagree with men like Senator Kerr at a number of points. Our study of the same political questions may have led us to conclusions differing from his. If those who have been close to him are persuaded that he showed a strong Christian faith, we should accept it and rejoice in it.

It is good to know that there is godliness in high places. Sometimes this godliness is a contributing factor in reaching those positions of high responsibility, great trust and general esteem. Many small men are as great in Christian service as an honored senator, many are not. It is what's inside that counts. Not all can be great, but none can justify themselves in being small. To show oneself to be a Christian is something bigger than avoiding being called unchristian.

Young Adult Emphasis Needed

What age group in the church presents the greatest challenge, offers the highest potential, and needs the most attention? Perhaps it is the youth, an elastic term that gets stretched more below the teenage than above it. Youth includes quite a number of years and technically reaches to the twenties, but what 18- or 19-year-old wants to be thought of as a teenager or even a youth? The marrying age of girls often drops well below twenty. Though they will consider themselves young for many years to come, their circumstances and interests move them out of the youth bracket. They are young adults, whose interests and growing abilities can be and must be channeled into areas of Christian service.

Why is it appropriate to call special attention to this young adult age group at the present time? The answer is in the population statistics. If the age levels in our churches correspond to the general picture drawn by the census takers we will have in the next few years more young mothers and fathers than we have had for a generation or more. The population explosion that has been with us since 1945 is now starting another chain reaction. The war babies that have been

bursting the walls of our schools are now of marriageable age. The latest figures in "Population Profile" show a continuing decline in the birth rate but a great increase in the number of births. The number of women in their twenties (the child-bearing age) will increase by one-third during this decade, we are told. In 1960 as a result of the lower number of depression-born babies there were only 11 million women in the 20-29 age. In 1970 (barring nuclear attack) there will be 15 million — the fastest growing age group in the 1960s.

If we are holding a major portion of our youth or attracting a reasonable percentage of their friends we can expect to need more nursery space and more programs to put young mothers to work for the Lord. Will we rise to this challenge? Our concern for youth is necessary and admirable. There is something about youth that keeps us aware of their presence and their problems. While doing all we can for the clamoring needs of the lower teens, whom we call the future of the church, we need to pay special heed to the upper teens and twenties. They will not be making much noise either in the church or as some of them slip quietly away from it. A study of population profile figures may serve to alert us, but a study of our Christian faith as revealed in the Bible will prepare us to minister to them and to enlist them at the time when they are learning the responsibilities of life.

A Missionary Church Is a Growing Church

What is the basis for saying that certain of our churches are missionary churches? The statement carries the possible implication that others are not. To make a proper evaluation one would need to study the records and catch the spirit of the congregation by attending services and committee meetings a number of times. There are, however, some clear indications of missionary zeal in the places where it exists in abundant measure.

A recent church bulletin carried the news that over \$50 had been received at an

MEMORY TEXT

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Eph. 3: 20, 21.

evening meeting the night before. It was for the British Guiana Car Fund. It added that the little car bank was on the table to receive the gifts of those who had not contributed. Here, it might seem, was a church with a special interest in one of our mission fields, perhaps to the exclusion of others or of the total work of all our boards and agencies. A glance at the latest published figures of OWM giving shows this church of 111 members to be standing in third place at the end of two months.

The gift for the Car Fund would not be significant by itself. Looking again at the bulletin, one sees that half of the back page is given to welcoming home from Nyasaland a missionary who had gone out from that church. The writer of the bulletin could not go to the airport because it was the appointed time to prepare and mail the bulletins to more than twice the membership of the church — an indication that home missions are important to the church.

The combination of several outstanding missionary notes is not possible in every bulletin of this or other churches, but the emphasis upon such items as can be included shows the kind of spirit that makes for growth. Speaking of growth, this particular church reports more than double the attendance of ten years ago. It is working on the completion of its second major building program during that period. There is undoubtedly a strong relation between the missionary emphasis and the local growth. In this case the strong support of foreign mission work preceded the local growth. People — the best people — are attracted to a church that manifestly gives unselfishly to a program of missionary outreach.

A Correction

The Rev. Clifford W. P. Hansen, who has done graduate study under Dr. Harry Orlinsky, head of the committee that is bringing out the new translation of the Torah, calls attention to an error in the editorial comment on that subject in the December 31 issue. The editor should not have said that Jewish people have been limited to the King James Version. Mr. Hanson corrects this and goes on to justify the changes that were cited in the news release quoted by your editor. What he writes about the version now in use is quoted below. Perhaps more can be printed later about the new version.

"The King James Version of the Old Testament is not the 'English Bible in common use among the Jewish people' — much less 'the only' English version. The Jews long ago 'produced their own English version,' the title page of which reads: 'The Holy Scriptures According to the Masoretic Text, a New Translation, with the aid of previous versions and with constant consultation of Jewish authorities.' This Bible was published in 1917 by the Jewish Publication Society. My copy is the 'twenty-fourth Impression, April, 1950, 455th Thousand.' For style and diction, this version did draw heavily upon the King James Version and upon all other English versions available at the time. Other English-translation abridgements by Jewish scholars of the Bible have appeared from time to time. The new translation of which you wrote is a more direct translation from Hebrew sources available today, aided by the linguistic studies of all known ancient Near Eastern languages. The wording is more independent from other English versions and every attempt has been made to overcome misunderstandings which have crept into other translations, and to express, as nearly as possible, the thought of the ancient writers in modern English idiom."

SABBATH SCHOOL LESSON

for February 2, 1963

The Mighty Power of Christ

Lesson Scripture: Mark 4: 35-41; 5: 38-42.

THE SABBATH RECORDER

Cable to Our Moscow Ambassador

(Through State Department and Baptist channels*)

Accounts of the attempt of thirty-two Siberian refugees from alleged religious persecution to claim asylum in the American Embassy in Moscow have reached the Commission of the Seventh Day Baptist General Conference in semi-annual session in Plainfield, New Jersey. Moved by their courage and their plight in a country in which they have said there is literally "no place to go," we have committed them to God's mercy in our prayers. Speaking for our General Conference, we express confidence in you and your staff as the constituted representatives of a Nation conceived in liberty and dedicated to the offering of a home and a hope of freedom for the world's oppressed. We urge that every possible strategy provided by lawful international procedure and by the force of moral influence be exploited in their behalf.

*Before sending the above telegram the Commission conferred with leading representatives of other Baptist groups for further information since the Siberian Christians were reported to be Baptists. The Baptist World Alliance has petitioned the Russian government (without reply) to invite a committee of world-recognized Christians and civic leaders to investigate the conditions of the Siberian Christians, according to the January 10 release of Baptist Press which informs Baptist periodicals of the above action taken by the Commission of the General Conference. Before receiving the above cable the U. S. Embassy had turned the refugees over to Russian authorities after being given assurances that they would be treated well. They were shipped back to Siberia by the Russian government.

Recorder Comment —

Shinglehouse, Pa. — Dear Brethren, Inclosed find \$6. Please extend Sabbath Recorder for two years. In case this isn't enough on account of subscription going up I will send more. (The date for the change in rate is still in the future. — Ed.)

Filipino Minister and Family

Someone has said that Christian love has a broken wing if it cannot fly across the ocean. Our love can fly across the Pacific as well as the Atlantic and the Carribean. It can take in a Filipino minister and his family who want to do a work for the Lord in the name of



Seventh Day Baptists. Some of our readers have heard of Virgilio A. Ibarra, a resident of one of the southern islands of the Philippines. He first learned about Sabbathkeeping Baptists by seeing a reference to the fact that Senator Jennings Randolph was a Seventh Day Baptist. Through the senator an interesting correspondence with the office of the American Sabbath Tract Society has developed.

Mr. Ibarra now informs us of his qualifications for preaching the Gospel. He is a recent graduate of a theological school in Manila from which he holds a Th.B. degree. He notes that the school requires two years of Greek, which would

indicate that its standards are comparable with the better schools in this country. His wife also finished the Associate in Theology course. With their two children they make a fine-looking family.

The letters from this young minister are in the best of English. He seems to be full of zeal and shows a mature understanding of our financial problems that keep us from entering new fields at the present time. He suggests that he could translate some of our tracts into the local Ilacono dialect. He hopes soon to go to northern Luzon to visit five prospective helpers in the work of evangelization which he hopes to begin in 1963.

One can readily understand the difficulties that may be encountered before self-supporting churches can be established. What the future will hold for this young man of vision depends to some extent on our interest, our prayers, and our encouragement. It is hoped that he will be able to make good use of some of our literature when it reaches him. So far he has received very little. His address can be furnished to any who would like to correspond with him about his work.
— Corresponding secretary of Tract Board.

SPECIAL ISSUE COMING SOON

Winter and spring are the best seasons for local evangelistic outreach. If you are a layman you are a "brick-layman" in the spiritual work of church building. Make sure that you have the tools you need. The February special issue of the **Recorder** is such a tool. If it is to be a tool in your hand a large order must be sent in almost at once. Make sure that such an order comes from you or your church.

West New Guinea, World's Last Frontier

It is possible for us in our comfortable homes to get a fairly accurate conception of one of the most inaccessible areas of the world and to glimpse some of the problems of missionary work in the interior of the western part of New Guinea, which Russell Hitt calls "the last frontier of this world unexplored by civilized man." Mr. Hitt was commissioned by Harper and Row to write the book **Cannibal Valley** (reviewed in the December 10 issue). We can travel to New Guinea by reading excerpts from a five-page release by Harper in the form of an interview with Mr. Hitt after he returned from his trip in 1961 and wrote the book. The author is editor of the popular Christian monthly **Eternity** and the author of **Jungle Pilot**, a book on Nate Saint, the pilot who was killed by the Auca Indians in 1956. The following quoted paragraphs tell their own story.

If you have the slightest trace of a head cold, you will not be permitted by officials to go into the interior of West New Guinea, for stone age tribes living there die like flies from simple respiratory diseases. Armed naked warriors with fine physiques will run in terror from you if you so much as cough. They are as afraid of a cough as of a loaded gun.

"Although a common head cold would lay their mighty warriors low, the chilly nights do not bother their naked bodies," Hitt said. "I needed a sweater or coat at night, in addition to my khaki slacks and shirt, but they depended for warmth only on the coating of pig's grease with which they cover their whole body. Although the country is very close to the equator, the high altitude makes it comfortably cool year 'round, certainly not tropical."

These people who decorate their foreheads with soot, wear boar tusks through their noses, and sometimes eat their enemies to express contempt, know almost nothing of the outside world.

"When I started to tell them I had once been a newspaper man in Los Angeles, I stumbled with the sudden

realization that they did not know what a newspaper man was and had never heard of Los Angeles," Hitt said.

"Although the men wear only their gourds and the women their grass skirts with nothing over the top part of the body, they feel perfectly clothed. For some strange reason, they think a white woman in a bathing suit is immodest, as well as a white man in sports shorts. I never was able to fathom their psychology about this."

"The missionaries I worked with were wise in not trying to force Western ways upon them," Hitt emphasized. "It would be absolutely foolish to clothe them, for it would be unsanitary and economically unfeasible. There is no money for such things and they are completely foreign to their culture. The natives are as modest in their way as we are in ours and have no need for clothes other than their gourds and grass skirts."

"Some people might fear going into this land of cannibals and cruel warriors, but I was at no time afraid," the writer said. "The missionaries who had opened up this particular valley to white man about six years before had so befriended the natives that their friendly spirit rubbed off on me. These stone age men were very gentle with me and took me into their homes hospitably. I was allowed to roam around freely in both men's and women's houses. Nothing but friendliness was expressed to me."

While there, Hitt flew with one of the missionary pilots to the South Coast. He visited the port from which Michael Rockefeller left when he disappeared. Hitt was there only two weeks before Rockefeller was lost.

"People also ask me how soon will these natives of West New Guinea be ready for self-government, what progress is being made toward literacy, whether they all are embracing Christianity with open arms, or whether some are eager to retain their old tribal customs. I feel that the picture is mixed. Those who are becoming Christians are making great progress toward civilization and literacy, and they will be able to take on some measure of self-government in the next ten years or so. It is my belief that when they move

ahead spiritually, they move ahead culturally. Some of them still oppose the Gospel and prefer their old patterns of combat and bloodshed. This imposes some risk for the missionaries who might easily be wiped out by a band of angry natives."

Hitt pointed out that missionaries depend completely on small planes and short-wave radios to survive in West New Guinea. All their food must be flown in, even their aluminum houses. Missionaries could exist only a short time on food from the land, as the natives live mostly on sweet potatoes, eating pigs only on special occasions.

"All mission stations and planes have short-wave radios so missionaries are in instant touch with radio network maintained by the Missionary Aviation Fellowship. They can communicate all across New Guinea. Missionaries give requests for supplies by radio and whatever they want is flown in. There are no navigable streams, no railroads, and of course no roads through the interior.

"It is amazing how much history can happen in such a short time," Hitt said. "When I was there in October, 1961, the Indonesian claims had not been settled, and at that time it was not even seriously considered that Indonesia would have any chance at this territory.

"The Dutch were working hard to prepare the New Guinea tribespeople for self-government by providing them with education, medical aid, agricultural assistance, and training in other technical skills.

"I fear that New Guinea may not do as well under the less organized program of Indonesia. Indonesia certainly does not have twenty million dollars a year to give to the area as the Dutch were doing. I feel that no one gained by Indonesia taking over this territory, unless it was the Dutch who were freed of the program they had undertaken which was costing them so much money and effort."

Hitt said it was cheaper for him to fly around the world, making a stop in New Guinea, than to fly straight from the United States to New Guinea and back. By making the 'round-the-world trip they were able to attend the World Council of Churches meeting in New Delhi in November 1961.

Crandall High School Notes

By Headmaster Courtland V. Davis

The visit of a former headmaster and his wife to Kingston, Crandall High School, and Jamaica, W. I., was a high spot in the activities of the school term just closed. Dr. and Mrs. O. B. Bond spent much time in the school and in visiting former students and received a royal welcome at every turn. They were guests of honor at a dinner of the Past Students Association held in the school patio.

Under the able chairmanship of Mr. Fillmore Giles, president of the association, a program of toasts and reminiscences kept the assembled guests at a high level of interest until a late hour. Both Mr. and Mrs. Bond spoke of their continuing interest in the school and their gratification at the contribution it was making to the future of Jamaica.

The honor guests were also present and had a part in the annual graduation pro-



gram on Thursday, December 6. Mrs. Bond presented the achievement certificates to members of the Commercial Department, and also presented the Cambridge School Certificates to those members of the Class of 1961 who had been successful in that examination.

Dr. Bond delivered one of the two major addresses of the evening in his customary high level of exhortation and encouragement to consecrated Christian living. The second address was delivered by Senator

the Honorable Wilton O. Hill, Minister without Portfolio in the Cabinet of Prime Minister Bustamante. Both addresses were warmly received.

Mr. Giles, for Mrs. Grover S. Brissey, a former teacher in Crandall and wife of another former headmaster, presented to the school, Mrs. Brissey's gift of a complete new set of the World Book Encyclopedia. The gift was accepted by the current headmaster.

During the program, the Crandall High School chorus sang a number of selections. Other students, members of the graduating class, also had part in the program. Class and special activity prizes and the certificates of graduation were presented. Nine students were graduated from the academic department and one from the commercial course. Mr. J. C. C. Coombs, administrative assistant to the principal, who had planned the program, was chairman of the meeting.

After the close of the school term a day's outing at the beach was provided for the members of the graduating class by the students of the Fourth Form, their immediate successors. Members of both classes and of the staff enjoyed the day with the graduates.

The Crandall High School Committee, meeting after the close of the school term, reluctantly decided to close the Commercial Department of the school for a period with reopening tentatively set for the beginning of the school year 1964-65. Involved in reaching this conclusion was the rapidly changing picture of instruction in commercial subjects in Jamaica, and the problem of finding a suitable person to head the department as well as other less compelling factors. Most of the students enrolled in the department last term have indicated their intention of continuing in Crandall in the academic course.

Painting and refurnishing within the limits of the budget is going forward in a small section of the school. One small and windowless room has been turned over to the Welfare Committee of the Kingston church to be used as a storehouse and distribution center for items sent from America by Church World Service. It will be open only in late afternoons after school has been dismissed.

A Church Responsibility Roll, How to Build It

The pastor and Committee on Evangelism or the Advisory Committee of each local church should meet at least once a year to build a church responsibility roll. Before the unchurched person can be brought to Christian commitment and into the fellowship of the Christian Church, he must be found. As he is discovered he becomes the responsibility of the church until one of three things takes place:

1. The person is called out of this life;
2. The person moves to another community;
3. The person becomes affiliated with our church or another church in the community.

Each local church should expect to build a responsibility list equal to about fifty per cent of its active membership. The names on the list will be reviewed occasionally by the pastor and the Committee on Evangelism to note what progress is being made toward definite commitment.

These are some of the sources for developing a responsibility roll:

1. A religious census, done co-operatively with other churches of the community, if possible. If the other churches will not co-operate then let the local church work alone.
2. The primary area to be surveyed as being within the churches' responsibility might be considered as that composed of those living within the sound of the Sabbath morning church bell. The area might be extended farther in all directions, as the group may decide.
3. Registration of church attendance. A register for visitors should be kept and studied carefully for the names of those who may be interested.
4. The pastor's record of pastoral services — sick calls, pastoral visits, baptisms, weddings, funerals, etc., may reveal those who look to the church for spiritual aid.
5. An alert committee to note new neighbors and newcomers to the community, with a plan for welcoming them to the church.

6. A study of church organization rolls — Sabbath schools, ladies and men's organizations, youth meetings, fellowship gatherings — may all bring out new names for the responsibility roll.

Any church truly alive to its evangelistic task will have no difficulty in building a vital responsibility roll. It is the privilege and responsibility of the church to take these possible new members before God in prayer and to show a real concern for them, their needs, their joys and sorrows, loving them into the Kingdom of God.

Youth Field Worker

We have hesitated to publish the proposed schedule for visits of our youth field worker, Miss Linda Bingham, because we wanted them to be verified prior to publication; yet because of the tremendous amount of correspondence that must go on between the churches, the Youth Work Committee of the Board of Christian Education, and Miss Bingham, the absolute completion of her schedule has not come about. Miss Bingham, having spent the Christmas season at home in Milton Junction, has completed two weeks' work at the Farina Seventh Day Baptist Church. On January 14 she is scheduled to begin a two-week period of endeavor at Stonefort, Ill.

The schedule as planned takes her to Riverside, Calif., for the weeks of February 7 to March 3; to Los Angeles, March 4 to March 31; to the Mid-Continent Association, April 4 to May 5; Dodge Center, May 6 to May 18; home, May 18 to June 2; Battle Creek, June 3 to June 30 or July 7.

This is a giant undertaking for our dedicated young lady, and reports show that she is becoming increasingly adept in her presentations and dealings with local problems. When we remember that she is giving of herself without salary, using her automobile, and receiving only reimbursement for money spent day by day, we are profoundly grateful and humble. But this does not deny us the privilege of sending her gifts of money to pay for

the extras, both small and large, that are a part of daily living.

At present the Seventh Day Baptist Youth Fellowships, who through hard work last year raised the money for her expenses this year, are again planning and laboring to raise money for the field work for next year. Time and again the fact that our youth are not getting the moral and physical support of the adults in our churches comes to our attention. The elected youth advisors do a fine job for the most part, but adults have no more right to elect advisors to the youth, and then forget about them, their needs, their special askings, and their spiritual development than we have a right to call and receive a pastor and then sit back and let him do all the work.

Adults, to the rescue! The youth in your church and community need you — your love, your financial backing, your devoted interest in their plans and programs. When they devise and present a special worship service, a party for the church, or any special occasion, or when they put on a drive for money for extension work, show your interest and undergird it with sacrificial giving of time and money.

Americans are urged to stand and be counted as foes of communism. When we stand and are counted as evangelistic workers and supporters of our youth in the spirit of Jesus Christ, we are standing where the greatest good can and will be done, and all evil "isms" will have to give way. Undergirding our work is the greatest force in the world, **Love!** Love will prevail. It melts the stoniest of hearts if it is used. Then let us use it to build firmness and conviction in the tender hearts of our young people. Hearts still dwell most of the time where our property is invested. If the youth department of our churches lacks for anything, let us rearrange our spending and living until every need is supplied — now — for tomorrow may find them gone from us.

Our year-end review of the television season shows that the viewing fare now consists of adult westerns, adult animated cartoons, and the usual run of juvenile commercials. — From **Salem Herald**.

Where Churches Are Built

(A study on city and suburban churches)

More new churches are being built in metropolitan centers, larger towns and in rural areas than in the ever-expanding suburbs, a major church extension survey reveals.

This trend was reported to Protestant church extension specialists in session Dec. 10-14 at St. Louis and is contrary to popular belief. "Apparently, Protestantism is not putting all its new church eggs in the suburban basket," said the Rev. Dr. Glen W. Trimble, who undertook the survey on behalf of the Church Extension Committee of the National Council of Churches Division of Home Missions.

His report was based on information for the three-year period 1958-1960 from 45 major Protestant denominations, which represented almost half of all the established Protestant congregations as of December 31, 1957.

The most "startling" find, Dr. Trimble said, was that denominations reported only 28 per cent of their new congregations were located in metropolitan suburbs.

"These are areas of most rapid population growth and of American affluence, and there is a widespread assumption that they are the almost exclusive points of church extension concentration," he stated.

But actually, the research specialist said, "new churches are being opened in substantial numbers in the central metropolitan cities, the non-metropolitan larger towns and cities and even in the rural countryside."

The findings on location of closed churches was more consistent with general impressions in church extension offices. Fifty-four per cent of all closings were in the non-metropolitan communities of less than 2,500 population, or areas of generally declining rural populations, he reported.

"It is not true that there are settings where a church just cannot fail," Dr. Trimble said, stating that ten per cent of church closings occurred in the metropolitan suburbs.

Living in Jamaica

By Jossett Duckett

(The following letter to Mrs. Anton Oberman, superintendent of the Primary Department of the Pawcatuck Seventh Day Baptist Sabbath school, was written by Miss Jossett Duckett, a last year student at Shortwood Teacher's Training College in Kingston, Jamaica, W. I.)

Kindly accept sincere greetings for you and all the brethren of the Sabbath school. I should have replied before now to your letter but was unable to do so because of pressure of work. Let me sincerely hope this letter will reach you in time for your Missionary Program. You have asked me to tell a little about Jamaica, so I shall endeavor to do the best I can.

Jamaica is the largest island of the West Indies, approximately 4,440 sq. miles in area. It is one of the chain of islands in the Caribbean and is 90 miles south of Cuba. Only about one-seventh of the island is flat, more than two-thirds of it is above sea level by 1,000 feet. The eastern parts of the island are the highest. There the highest peak, known as the Blue Mountain Peak, is 7,390 feet. There are numerous rivers and streams, the majority of which have a rapid fall, as one would expect from the build of the country, and they are not navigable to any extent. There is only one lake called the Yallahs Pond which is 7 miles long.

The climate is beautiful. There is neither winter nor summer, but a moderate temperature exists the year through. The coldest months are from December to February when the temperature in the highest parts is 45-50°. The tropical temperature of the coastlands is 80-85°, and the hottest months range from June to September. Rainfall is heaviest in the mountainous areas where up to 180 inches of rain falls per month. On the plains and along the seacoast rainfall varies from 40 to 75 inches.

The soil is characterized by great differences and variety. Cultivated areas are mainly found on the deposits of alluvial soil in the lowlands. However, good soil may be found even on high elevations. The coffee, which is a typical plant for high elevations, thrives well in the moun-

tainous areas. There are also large areas of deep loam with a good proportion of humus, especially suited for bananas.

The main crops are: bananas, sugar cane, spices (ginger and pimento), citrus fruits, coconuts, cocoa, coffee, honey, hides and skins, tobacco, dyewood and extracts. All the crops mentioned are exported, but bananas, sugar, rum, coconuts, spices, and coffee form the main exports. Countries which import our goods are Britain, U. S. A., and Canada.

Manufacturing plants are few and mainly supply local needs. Among the recent industries is Bauxite which at present forms the greatest means of revenue to the country. This is a soft porous rock and is the chief source of aluminum. In Jamaica, the deposits can be dug up in large quantities from the ground. The soil has a rich red color and can easily be detected. The ore is mined and shipped to the United States for refining.

The tourist industry is developing more and more. Among the numerous attractions are the cloud-capped mountains, covered from base to summit with a wealth of tropical vegetation; surf-bound coasts fringed with graceful coconut palm trees; and greatest of all, its health-conducive climate and beautiful white sand beaches. These beaches are numerous, especially along the North Coast. A number of large modern hotels have been built. Rafting is done on one of the largest rivers, the Rio Grande. There are many famous beaches in Kingston, one of which is Gun Boat Beach. Our Sabbath school will be taking the children there on a picnic the day after Christmas.

Hope this will help you to be a little better acquainted with our little island. A blessed Christmas to you all.

Miss Duckett has written in an accompanying letter, "You may be happy to hear that I am on vacation now and when I return to college in January, I will have just six months left to graduate. I am going to be a missionary teacher and work for my country even if the salary is small. I am presently a teacher in my Sabbath school (the Kingston S. D. B. Church), teaching children who are eight and nine years old."

See What's Coming in the February Special Issue

Confidence is a great asset. Seventh Day Baptists have expressed a gratifying amount of confidence in the editors of the special issues of the **Sabbath Recorder** and the ability of the publishing establishment to print their material attractively. Advance orders for what is sometimes called "a pig in a poke" have been justified in the past, and will be in the future, the managing editor firmly believes.

The Rev. Duane L. Davis, the current editor, comes to his writing and editing task not only with pastoral and radio experience but also with the uplift of a brief term on the mission field. Incidentally, it is expected that announcement will soon be made that he has been nominated the rural-pastor-of-the-year in West Virginia.

Mr. Davis has two valuable articles in the forthcoming issue, one entitled "Who Is My Neighbor?" and another "Sabbath, the Keystone." He has also included some well-answered "Questions from the Mailbag" dealing with the Sabbath and Seventh Day Baptists. An evangelistic article by the Rev. S. Kenneth Davis "What Is a Christian?" is sure to be appealing. Well-written testimonies on the Christian life and the Gospel ministry come from Mayola Warner of Verona, N. Y., and Edward Sutton of Salem College. "The Bible, a Revelation of God" comes from the pen of the Rev. Loyal F. Hurley, also an article giving a very practical method of rewarding Bible study. Businessman Leland Bond talks frankly to his readers about "Ashamed." You will want to see whether or not it fits you.

The above articles are not all the items that will make this a very important missionary-evangelistic tool. It looks as if this would be something that every church member would find challenging and helpful and an issue with an outreach message that others would be glad to read. Don't miss having enough for a wide distribution.

One of our biggest problems is that the problems faced by the human race are accumulating much faster than solutions.
— Wall Street Journal.

Almost Persuaded

By John A. Conrod*

The Christian worker reading Acts 26: 28 is confronted with the word "almost" used in one of the more famous passages of Scripture: "Almost thou persuadest me to be a Christian." We think of Paul as a man who accomplishes what he sets out to do. When he persecuted the Christians, he earned the description of the man who made "havoc of the church." After the Lord converted Paul, his Christian life was so outstanding that some people thought he was a "god" (Acts 28: 6).

Ministers throughout this age have preached on Paul's life and accomplishments. They have written thousands of sermons from his epistles. And yet if we look closely at Paul's life, we find many discouragements that the successful apostle must have had to cope with.

How often have we shown the way of salvation to friends and relatives, only to find that we have "almost" persuaded them to be saved, but not quite? From this we can realize the great and wondrous way the Lord works. God cannot possibly work through a man who is not humble. A person who experiences discouragement is a person who remains humble. Our infirmities remind us that we are human and must depend on God. Our failures remind us that we are dependent upon Him for success.

Paul was a great man because he wasn't a great man and realized it. He considered himself the "chiefest of sinners." We make mistakes even to the point of disobeying God in ignorance. But God uses these mistakes to draw us closer to Him and to become more dependent upon Him. Some of us may learn this truth quickly, and others may take years to discover it. But this much we can learn from Paul — we must not be discouraged by our shortcomings and mistakes; we must only ask

*John Conrod, who was student pastor of the Chicago church for a time, writes that he has completed his college work, is married and has a son, and is now in secular employment awaiting the leading of the Lord. His address: 12042 22nd Ave. South, Seattle 88, Wash.

God to forgive them and to give us more of His strength to better serve Him.

There will be some we can "almost" persuade, but there will be others whom God will persuade to be saved through us. May God give us the strength to serve Him in this year and years to come.

Bay Area Church Organized

By Mrs. Alta M. Leonard, clerk

On Nov. 17, 1962, the Bay Area Seventh Day Baptist Church was formally organized by nineteen charter members. The organizational service was held in the sanctuary of the Arlington Community Church in Berkeley, California. Visitors were present from Riverside, Los Angeles, Monterey, and Bay Area communities.

The service was divided into four parts, each introduced by a Bible verse, of which the first was, "Not to us, O Lord, but to thy name give glory, for the sake of thy steadfast love and faithfulness" (Ps. 115: 1). In this section were the organ prelude played by the Rev. Oscar Burdick and concluded by "O Lord Most Holy," played by Dr. Stanley Rasmussen on the violin. The Rev. Ted Hibbard led the call to worship, followed by the hymn, "O Where Are Kings and Empires Now?" A unison reading was followed by an anthem, "We Thank Thee, Lord," sung by a choir composed of members of the new church, led by Mrs. Oscar Burdick.

The second section, "Whom shall I send and who will go for us?" (Isa. 6: 8a) began with the offertory, followed by the Scripture reading, a sketch of the history of the Seventh Day Baptist Denomination by Pastor Burdick, and a history of the Bay Area Fellowship by Mrs. Ida McCoon. The choir sang "Grant Me True Courage, Lord" by Bach, followed by a short sermon, "Building the Kingdom of God on Earth," by the Rev. Ted Hibbard.

The third section was prefaced by: "Then I said, 'Here am I, send me'" (Isa. 6: 8b). The clerk, Mrs. Alta M. Leonard, reported on why the fellowship after 7 years decided to form as a church, stressing that requests for formal membership from three new families had led to this step. She also read the report of the Committee on Credentials, giving the names of the

approved charter members, who were, by letter, the Rev. and Mrs. Ted Hibbard, Louis, Estrellita, Ted, Jr., and Faith Hibbard; Dr. and Mrs. Stanley W. Rasmussen, Martha and Carol Rasmussen; Mrs. Alta M. Leonard; the Rev. and Mrs. Oscar Burdick; by affirmation of faith after previous baptism, Mr. and Mrs. Earl Johnson, Mrs. Ollie Gardiner, Mrs. Ida McCoon, Mr. and Mrs. Eugene Epp.

Continuing the third section, the Rev. Francis Saunders of the Los Angeles church was in charge of the covenanting ceremony. The covenant has been beautifully lettered on parchment by the Rev. David Clarke of North Loup, Neb. The charter members read the covenant aloud in unison, then each signed it. After the prayer of consecration, the group sang "Blest Be the Tie that Binds." The Rev. Alton Wheeler of Riverside then gave the charge to the new church and its officers. Dr. Stanley W. Rasmussen, moderator, responded for the church.

The concluding portion was headed, "Greet also the church in their house" (Rom. 16: 5a). Dr. Wayne R. Rood read the congratulations received from General Conference. Mr. Saunders extended greetings from the Pacific Coast Association. The Rev. Dan Apra, pastor of the Arlington Community Church, extended his good wishes and those of his church. Dr. George Thorngate of Monterey and the Rev. David Beebe gave personal greetings. The clerk read the list of churches and individuals who had sent greetings, quoting representative paragraphs. All messages received were posted where the congregation could read them afterward. The service concluded with the hymn, "The Church's One Foundation," and the benediction.

All those present were asked to be guests of the new church for dinner. Sabbath School followed at 2 p.m., and at 3 p.m. all interested were taken on a tour of the Palestine Room of the Pacific School of Religion through the courtesy of Pastor Burdick. Slides of the excavations and a most interesting talk preceded the exhibits. Guests were entertained by the new church for supper at the home of Mr. and Mrs. Hibbard.

Herbert Lewis Cottrell 1878-1962

By Elizabeth F. Randolph

The Reverend Herbert Lewis Cottrell, son of Ira Lee Cottrell and Angelia Dye, was born at Alfred, N. Y., August 1878, and died in Glen Burnie, Md., June 27, 1962, at the home of his daughter, Mrs. Harriet C. Gilson.

He was married to Margaret Lucy Stone, Sept. 28, 1910, at Wellsville, N. Y. To this union were born two children, Harriet Marie, and Paul Eugene. Both Mrs. Cottrell and Paul preceded him in death.

Mr. Cottrell was graduated from the South Jersey Institute in 1898, Alfred University in 1902, and the Seventh Day Baptist theological seminary at Alfred, N. Y. in 1910. He was ordained to the Gospel ministry March, 1911, at Nile, N. Y. Before his call to the ministry Mr. Cottrell was a public school teacher and principal.

During his theological student life and following his ordination he served as a highly esteemed pastor in the Seventh Day Baptist churches of Brookfield, Wellsville, Scio, Friendship, and Berlin, N. Y., and in New Auburn, Wis., Garwin, Iowa, Nortonville Kan., and Marlboro, N. J.

He was for some years a trustee of the American Sabbath Tract Society. After retirement in 1944 he lived a very busy life in the home and community of his daughter and family, helping care for and watching his six grandchildren, Herbert, Paul, Rodney, Darlene, Margaret, and Victor grow from infancy into and near the teen age. They lived for a time in Florida, Maine, and New Hampshire, but the most of these years with his daughter's family were spent in Glen Burnie, Md. As his health gradually failed and he felt he could not be useful, the one desire that he expressed was "just to get in a corner where he could be comfortable and not be in anyone's way." In seeking to provide for his comfort his daughter and pastor made adjustments for him to be in a nursing home in Virginia. There he found special delight in sitting for hours playing the piano but after a few months he was eager to be back with

his daughter's family in Glen Burnie, Md., where he remained to the end.

During the last eight years he was a member of the Washington Seventh Day Baptist Church in Washington, D. C.

Funeral services led by his pastor, assisted by the local pastor, were held from the Marlboro Seventh Day Baptist Church.

Interment was in the Marlboro Cemetery beside his wife and son.

Seventh Day Baptist Students at Salem College, First Semester

In the student body at Salem College, Salem, W. Va., quite a number of Seventh Day Baptist churches were represented. Ten students were from the local church as follows: Gordon Batson, Marianne K. Beck, Mary Castle, Carolyn Ford, Catherine Hurley, Sarah Rogers, Stephen Rogers, Frederick Swiger, JoDell Swiger, and Donald Tennant.

Alfred Station is credited with two members, Eleanor L. Bond and Michael Zwiebel. From Shiloh came Ronald Bond; from Richburg, Sterling Giebell; from Plainfield, Allan Maltby; and from Battle Creek, Donna Maxson. Miriam Mills is from Rockville; Edward Sutton from the Washington church; Chris and Janet Van Horn are from Texarkana; Beverly Wells from Denver; Albert and Nancy Withrow from Riverside, Calif. — a total of 23.

The report from the registrar breaks down the denominational preferences into 26 groups one of which is "no preference," 36. The largest number in a total of 623 are connected with the Methodist Church (172). Others above ten are: Roman Catholic 95; Baptist 83; Presbyterian 40; Protestant 35; Episcopal 24; Lutheran 23; E. U. B. 23; Seventh Day Baptist 23; Jewish 17; Congregational 14; Church of Christ 12.

The grand total of students, including the Clarksburg Branch (166) and those enrolled in extension courses is given as 851. Four foreign countries are represented.

Today we have sermonettes, by preacherettes for Christianettes.

— Rev. Charles F. Taylor.

THE SABBATH RECORDER

Building Programs

Several of our churches have heavy obligations in their building programs, either church or camp. From time to time interesting items appear on their church bulletins showing that they support generously home and foreign mission work as well as their General Fund and Building-Fund items. A single week does not necessarily tell the full story, of course.

Battle Creek, Mich.

On January 5 the General Fund received about \$110; OWM \$185; girls' dormitory at camp \$450. (For the quarter OWM was about half the General Fund.)

Shiloh, N. J.

Contributions included: local church \$290; Church Building Fund \$190; Our World Mission \$71. (The December OWM report on the back page of the Recorder shows \$1,530 from this church.)

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — As we turn our thoughts to the beautiful Christmas story, we are grateful for God's merciful love in sending His Son to this earth as a little child. The Christmas pageant this year was commented on by many as being "outstanding." Much credit is due to Dr. Ruth Rogers who directed, and to all the others in preparing for this annual event.

More than sixty gathered for a Christmas dinner in the Social Hall. Each family contributed toward the meal, and it saved a tremendous amount of work that we would have had preparing our individual dinners at home.

A Reconsecration Service was held on New Year's Day. It was a time for a spiritual re-evaluation as we begin a new year.

The first Program for Advance workshop was held on January 5. The interest for this meeting "Understanding the Cultural Backgrounds of Local Minority Groups" was so great that time was no object. The enlightenment of the speakers (an American Jew, an American Negro, and a Cuban) was well worth the "overtime" spent in understanding them and their problems.

JANUARY 21, 1963

The winter months have brought many new as well as regular visitors to our services. As one Central Florida newspaper expresses it, "It is a pleasure to live in Central Florida." — Correspondent.

RICHBURG, N. Y. — At the annual church meeting held October 7, the Rev. Ernest K. Bee, Jr., the first full-time pastor was called.

Sabbath Heritage Day was observed November 24.

The church celebrated its 135th Anniversary December 29. Dr. Melvin G. Nida of the School of Theology preached the morning sermon on "The Light of Life." A fellowship luncheon was served and in the afternoon a historical paper written by Mrs. Blanche Clarke was read. Greetings from former pastors and widows of former pastors were read. Members of 35 years or more were recognized with a red rosebud. Those having joined the church in 1927 were: Alice Drake Bauman, Leon Drake, Lina Drake Burdick, and Hal Drake; in 1925, Jesse Burdick and Victoria Burdick; in 1924 Genevieve Saunders Stohr, Aileen Clarke Linza, and Thelma Clarke Stearns; in 1914, George Saunders and Faith Saunders. Blanche Saunders Clarke became a member in 1903. — Correspondent.

ALFRED, N. Y. — The annual All-Church Women's Christmas Luncheon sponsored by the Evangelical Society was held at the Parish House, December 12. There were about 65 ladies present including a few invited guests. The luncheon was followed by a program under the direction of Mrs. R. O. Hitchcock. A free-will offering of \$62 was sent as a Christmas gift to one of our home missionary pastors.

On the evening of December 22 we had the church's Christmas party. A supper was served to 135, followed by a program given by the Primary Department, and the usual Mitten Tree.

In reporting our World Community Day service (Dec. 10 issue) we should have listed Dr. George Gardner of the university faculty as the speaker instead of the Rev. Richard Bergren.

— Correspondent.

OUR WORLD MISSION
OWM Budget Receipts for December, 1962

	Treasurer's		Boards'			Treasurer's		Boards'	
	Dec.	3 Mos.	3 Mos.		Dec.	3 Mos.	3 Mos.		3 Mos.
Adams Center	166.05	\$ 337.65			Marlboro	377.79	939.75		
Albion	52.35	166.05			Memorial Fund		89.67		
Alfred, 1st	236.75	640.95	\$ 40.00		Middle Island	46.00	85.00		
Alfred, 2nd	258.50	797.69			Milton	1,133.98	2,692.96	45.00	
Algiers	13.00	13.00			Milton Junction	355.25	525.00		
Associations and					New Auburn	43.18	43.18		
Groups		73.12	367.17		North Loup	197.30	315.42	8.00	
Battle Creek	726.32	1,655.26			Nortonville	124.15	392.15	25.00	
Bay Area	88.75	149.20			Old Stone Fort	15.00	57.00		
Berlin	229.69	318.93	69.00		Paint Rock	94.53	112.53		
Boulder	37.20	134.85			Pawcatuck	823.50	1,228.00	19.56	
Brookfield, 1st	57.00	57.00			Plainfield	537.05	897.39	265.00	
Buffalo	100.00	100.00	45.00		Richburg	118.00	189.75		
Chicago	61.50	212.50	120.00		Ritchie	56.00	71.00		
Daytona Beach	65.00	305.48	25.00		Riverside	261.88	608.30		
Denver	70.20	277.35			Rockville	27.70	199.75		
DeRuyter		147.00			Salem	200.00	650.00		
Dodge Center	179.19	305.26			Salemville	17.00	27.00	6.00	
Farina	23.75	23.75			Schenectady	9.00	27.58		
Hebron, 1st	39.17	117.51			Shiloh	1,530.13	2,205.86		
Hopkinton, 1st	261.25	485.35			Verona	310.50	528.63		
Hopkinton, 2nd	14.00	18.00			Walworth	52.50	157.50	25.00	
Houston Fellow		36.85			Washington				
Independence	94.00	234.75			People's	10.00	30.00		
Individuals	250.00	340.00	254.52		Waterford	92.79	345.92		
Irvington		400.00			White Cloud	108.68	204.75		
Kansas City	26.00	106.00			Yonah Mt.	5.00	11.00		
Little Genesee	117.10	299.80	56.83						
Little Rock	19.24	52.56			Totals	\$10,068.22	\$22,073.49	\$1,371.08	
Los Angeles	250.00	1,000.00			Non-Budget				
Los Angeles					Receipts	139.70			
Christ's		75.00			Total to disburse	\$10,207.92			
Lost Creek	85.30	557.54							

DECEMBER DISBURSEMENTS

General Conference	\$ 1,133.33
Board of Christian Education	673.33
Historical Society	338.76
Ministerial Retirement	879.39
Ministerial Training (1)	948.95
Ministerial Training (2)	403.28
Missionary Society	4,285.84
Tract Society	1,131.06
Trustees of General Conference	62.42
Women's Society	141.85
World Fellowship & Service	183.71
Salem College	2.00
Church World Service	21.25
Michigan National Bank	2.75
	<u>\$10,207.92</u>

SUMMARY

1962-63 OWM Budget	\$116,768.00
Receipts for 3 months:	
OWM Treasurer	\$22,073.49
Boards	1,371.08
	<u>23,444.57</u>
Remainder due in 9 months	\$ 93,323.43
Needed per month	\$ 10,369.27
Percentage of year elapsed	25.00%
Percentage of budget raised	20.08%

Doris H. Fetherston,
 Treasurer.

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

The Sabbath Recorder

C. E. Statement

We, Christian Endeavorers from many lands and representing many branches of the Christian Church, met in Sydney, Australia, on the occasion of the 14th World's Christian Endeavor Convention, give thanks to God for all the blessings that have enriched our lives through membership of this movement, for the great host of young people of many lands who have been equipped for service, carrying responsible positions in church, civic, and international affairs; for having also raised up men and women of vision, who, by their dedicated lives and deep sense of responsibility as leaders, have — under the influence of the Holy Spirit — given inspired guidance to Christian Endeavor, thus helping to consolidate and extend the work begun under the influence of the same Spirit, by the movement's beloved founder Francis E. Clark. We hereby reaffirm our confidence in Christian Endeavor as an effective instrument in God's hands for the winning and training of young people. We pledge to Christ our total allegiance, as quietly and confidently we rely upon Him for sustaining powers.

We declare our conviction that Jesus Christ's claim "I am the Way" is the answer to the dilemma of our day, for we believe that He — Jesus — is the door through which all must go who will be whole spiritually, socially, politically. Only through Him and by His Royal Law of Love will human relationships be sweetened, social conditions improved, and mutual trust enjoyed in international relationships.