

QUESTIONS FROM THE MAILBAG

(Continued from page 7)

Q. Why do you claim you are keeping the true Sabbath when there have been so many changes in the calendar? Maybe somebody got mixed up and the Ten Commandments' seventh day is now our Wednesday?

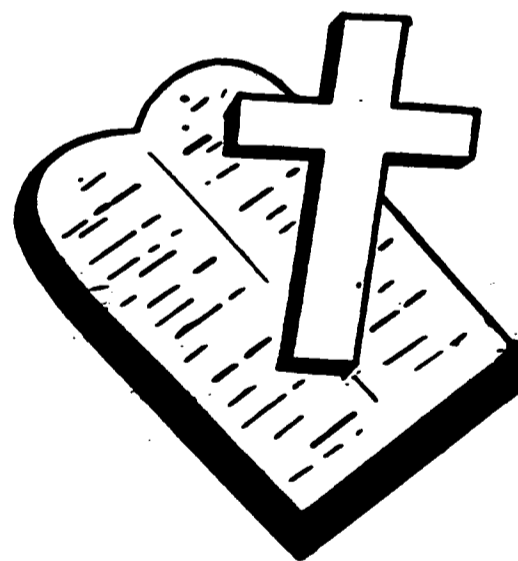
You can find from common encyclopedias that any calendar changes have not upset the seven-day week cycle. At least we can be sure of this as far back as the time of Jesus and fairly sure for centuries before that. For myself, if Jesus kept the same day that now recurs at the end of the week as God's Sabbath, it is satisfying evidence for me. Another proof is the observance of Orthodox Jews, whose scattered congregations throughout the world are all keeping the same day of which Jesus said He is Lord.

Q. I do not live near a community with a Seventh Day Baptist church. What should I do about my need to worship with others and have Christian training for my children?

This is a question many have had to consider in our mobile world today. The growth of Seventh Day Baptists in America for nearly 300 years has been due largely to the migration of our people who carried their faith with them and shared it with others in their new homes. Many people worship with other groups when they do not live near a Seventh Day Baptist church, but find that it is difficult to instill Sabbathkeeping in the lives of their children if they are not worshipping in a Sabbath church. Some of our newest churches have been organized by lay families who have witnessed as they moved to new urban areas. For suggestions on organizing a group where you live, write to the executive secretary, Mr. Harley D. Bond, 510 Watchung Avenue, Plainfield, N. J. Ask for "Seven Steps for Growth."

Q. Do you believe that Christians should tithe?

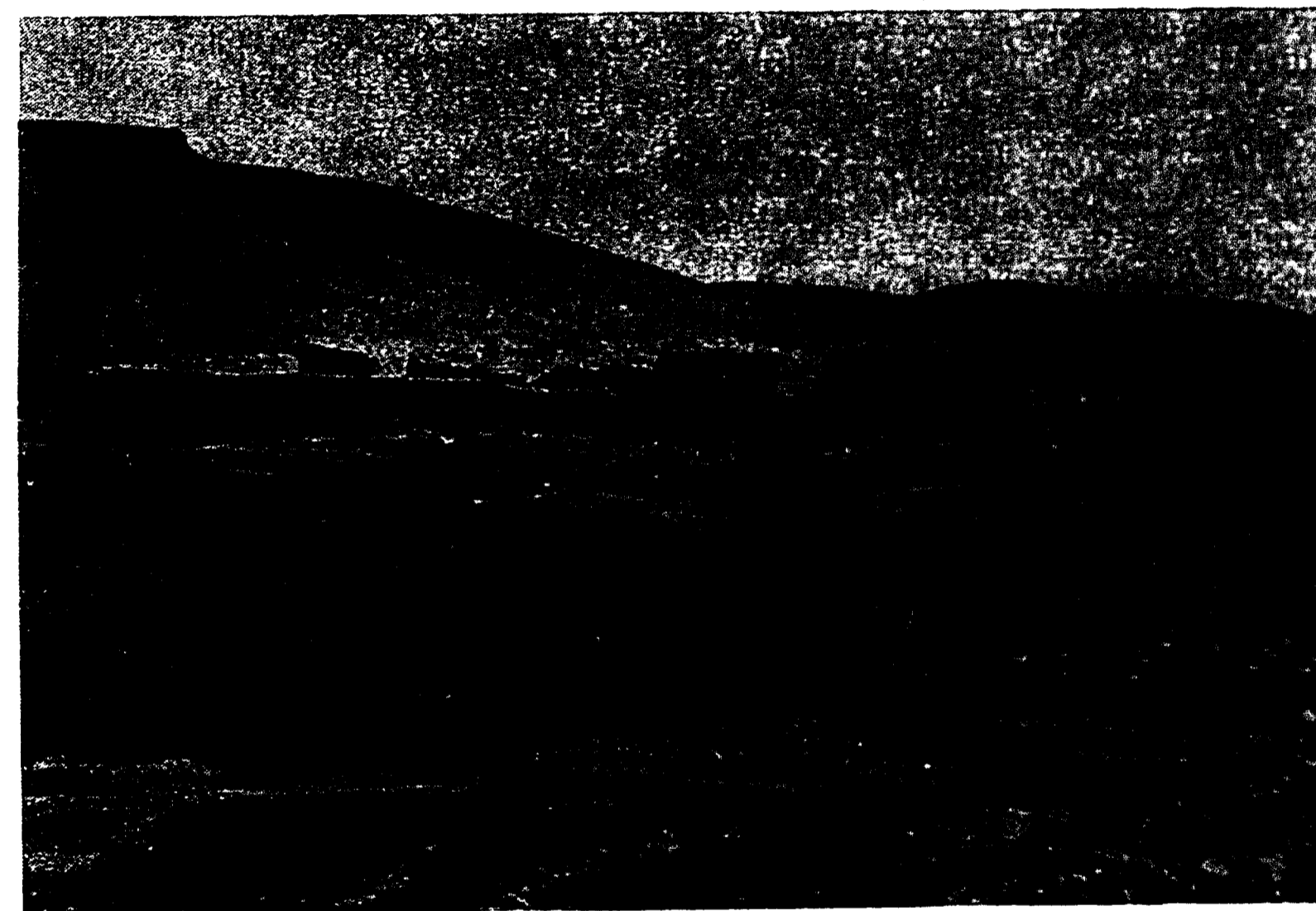
Tithing, or giving ten per cent of one's income to the causes of God, is the Biblical principle for adequate provision for God's work, for our own consistent stewardship, and also for our spiritual welfare. We find in the Book of Genesis Abraham and Jacob giving tithes. Leviticus 27: 30 and Deuteronomy 14: 22, 28-29 say the tithe belongs to the Lord and comes from our income and is for His work. Second Chronicles 31: 3-10 and Malachi 3: 10-12 tell of God's blessing for consistently giving to Him in this way. Jesus incidentally showed His approval of tithing when He called on the Pharisees to remember judgment, mercy, and faith while continuing to tithe (Matt. 23: 23). I believe if all who love Christ found the joy of giving a tenth as a minimum, with love gifts in addition, they would find the 90% left adequate for their own needs, and God's causes would prosper far beyond our present expectations. In addition, as we set apart our tithes it helps us to use the rest of our blessings in a dedicated way.



WEEK BY WEEK, at the setting of the sixth-day's sun, the Sabbath is ushered in, bearing the old, old story, yet a message ever new with each recurring Sabbath eve: God who created the heavens and the earth has not forgotten His children, but is still bending over His own in tender mercy and in loving ministry.

— A. J. C. Bond (1875-1958)
from His Holy Day.

The Sabbath Recorder



THE INN OF THE GOOD SAMARITAN

According to tradition this is the inn to which the Good Samaritan of Luke 10 took the unfortunate victim of assault and robbery whom the priest and the Levite had passed by. Whether or not Jesus had in mind a specific inn we cannot be sure. The setting of the story is the rugged terrain descending from Jerusalem to Jericho. Today shepherds lead their flocks along this road once infested with robbers. The role of the Good Samaritan can still be played in earnest in our generation by all those whose hearts have responded to the love of Jesus and who have a desire to be good neighbors to people in physical and spiritual need.

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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Theological Education Needed in the Congregation

The president of Pacific School of Religion at Berkeley, Calif., Dr. Stuart Anderson, comments editorially in the seminary Bulletin on the alleged shortage of ministerial students, a reference to an article in the Saturday Evening Post that aroused much comment. In the course of his article he found occasion to point out that the place where theological education is most needed is in the congregation. He quotes Dr. C. H. Hwang, principal of Tainan Theological College, Formosa, as follows:

The real trouble is that theological education frequently begins at the wrong end, concentrating on a small group for the set-apart ministry, without first paying serious attention to theological education at the local congregational level. It is, as it were, as if the ministry of education were to concentrate exclusively on higher education and ignore or neglect completely the total educational program of the nation in its various stages leading up to higher education. I believe one of the main causes of the difficulties of recruitment for the set-apart ministry is here.

Perhaps we can pursue this thought a little further. Should there be more theological education in our churches? It is from our congregations that our college and seminary students learn the doctrines of Christianity which turn them toward and motivate them for the ministry. When we stop to think or study into the matter we discover that most of the new ministers come from local churches where theology is presented from the pulpit and faithfully taught in the young people's classes. This is normal; it goes along with the observation that the ministry sends more sons into future pulpits than does any other profession.

If there are not enough young men entering the ministry to supply the needs of our old and new churches it is largely because we have given so little theological education to the whole church. That also is the reason that so few laymen are really prepared to do their share of local evangelism. Is it the pastor's fault? Only partially. Our pastors minister to easy-going congregations made up of people who seem to prefer sermons that are light and airy, that do not go deeply into Bible interpretation or doctrinal instruction. The good pastor may feel that he can serve better and longer if he is well-liked. He

hopes to get doctrine into his sermons and classes, but in the sugar-coated form in which he thinks he has to present it there is difficulty in presenting "the whole counsel of God." Young people needing a high challenge do not always get the impression that there is a great message of redemption from sin through Christ that must be presented to the world by them.

The risen Christ meeting with His disciples three times charged one of them to feed His sheep. Pastors take this charge to themselves in all seriousness and then are confronted with the fact that a large (and influential) part of the flock does not want to be fed anything stronger than the Twenty-third Psalm. Our churches cry for more pastors and are quick to criticize the seminaries for not producing enough of the kind who can consistently increase the size of the congregation. At the same time they seem all too content to remain in the situation described in Hebrews 5: 12: "For the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." There will never be adequate enlistments for the ministry until our congregations develop a greater desire for the strong meat of the Gospel to supplement the diet of self-perpetuating program planning.

Another Excuse Gone

How often has your invitation to a non-churchgoer been met with the expression, "If I should go to church the roof would fall in"? It was always a pretty lame excuse, but it is now blasted — sand blasted. At least that could be one interpretation of the testing of a church structure in Jefferson City, Tenn.

Perhaps you read about the collapse of the balcony of the First Baptist Church during a Christmas program conducted there as part of the chapel program of Carson Newman College. Twenty-five of the 100 students who fell with the balcony were slightly injured. In reconstructing it the builders are subjecting it to rigid tests. College officials say that 70,000

pounds of sand will be loaded on the balcony and that their instruments will measure a sag as slight as 1/1000 of an inch. Whether or not the sandbags will be there during a service is not stated. Would they be included in the count of the congregation?

Not many people are really afraid that the roof (or the balcony) will fall on them if they attend a strong preaching service. It is but an awkward way of expressing some other fear, a fear of meeting God there and of being crowded into a corner with no way of escape. It is not just the unconverted who are afraid. Many of the rest of us who have a few unsundered areas in our personal living are in the same class. Perhaps some of us have another solution that allows us to attend regularly. We either hoist an umbrella as soon as the sermon begins or count on having convinced the preacher in various ways that he cannot afford to offend us. Are we any better (even if more subtle) than the person who expresses fear of a falling roof?

EDITORIAL NOTES

Lincoln a Presbyterian?

Evidence that Abraham Lincoln had planned to become a member of the New York Avenue Presbyterian Church in Washington, D. C., on Easter Sunday, April 16, two days after he was assassinated, is presented by a Baptist clergyman, historian and student of Lincolniana in the February issue of Decision, the monthly magazine published by The Billy Graham Evangelistic Association in Minneapolis.

The Rev. Ronald D. Rietveld, a graduate student at the University of Illinois and an assistant in the Illinois Historical Survey, in a carefully documented article on "God and Abraham Lincoln," traces the gradual ripening of Lincoln's religious faith through the years of personal and national tragedy.

President and Mrs. Lincoln rented a pew in the New York Avenue Church, since replaced by a new edifice which retains the architectural style of the building in which the Lincolns worshiped. Dr. Phineas D. Gurley, pastor of the church,

MEMORY TEXT

My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Prov. 7: 1, 2.

conducted the funeral of the martyred president and later wrote that Mr. Lincoln had told him after Gettysburg that "he had lost confidence in everything but God, and that he now believed that his heart was changed and that he loved the Savior."

"It is well known," Mr. Rietveld writes in the Decision article, "that on occasion Mr. Lincoln attended midweek prayer meetings at the New York Avenue Church as well as Sunday services. Recent evidence has come to light that the President quite possibly planned to unite with the membership of the church upon confession of faith on Easter Sunday, April 16, two days after he was shot.

"An affidavit by Sidney I. Lauck, a member of the congregation at the time, testifies to the President's intentions, though it appears not to have been mentioned by the pastor. If true, it would be further evidence of the maturing of the Christian faith of Abraham Lincoln in the closing years of his life."

Protest Washington Buildings

For months POAU, the most active interchurch organization for separation of church and state has been working to thwart the plan of a church-financed organization of Rome to build high buildings in Washington. This foreign building concern, Societa Generale Immobiliare, working through a Washington subsidiary, Island Vista, Inc., seeks to erect buildings in the vicinity of the Lincoln Monument which would rise to a height of 125 feet and would effectively dwarf all the buildings in that park area. Although the apartments and office building may be considered as a commercial venture it is felt that they are designed to serve a strategic religious purpose, one which is not in the best interests of the American public. Leaders of POAU see in these excessively high buildings, largely

church-owned, another breach in the wall of separation of church and state.

A line of action is suggested in a letter of Congressman Davis to POAU counsel Edward P. Felker. Quoting from the letter:

Mr. McLeod who is clerk of the Committee on the District of Columbia, felt that, while the matter has received approval from the Zoning Commission, in his opinion, if enough protests were made by interested, public-spirited citizens, further action in the matter would be delayed and consideration would be given to modification of this proposed project. I will voice protest in the matter to the Commissioners.

Catholics Move to Suburbs

It is commonly stated that Protestants are moving to the suburbs and that the percentage of Catholics in the cities of our nation is increasing. This appears to be the case in some metropolitan areas where the Latin American population is large. However, according to Catholic Men, the Roman Catholic population in the suburbs has increased 166 per cent, while that in the cities has declined 11 per cent. It would be interesting to see a statistical explanation of these changes of percentages. Is it probable that the improved economic status of those having a Catholic nationality background causes them to move out of the inner city more rapidly than the predominantly Protestant long-time residents? On the basis of the figures quoted above it would appear that Protestant efforts in the city should be strengthened and that church leaders should think twice before abandoning their inner-city churches.

Moscow Attacks Judaism

According to the Russian paper Evening Moscow the Academy of Arts and Science of the USSR has recently published a book attacking Judaism. It is aimed at popular readership. What it really attacks is the Bible of Judaism and therefore must be taken into consideration by Christians. Edited by M. S. Belenky, it features quotations from the second century philosopher, Elisha ben Abuya, attacking the Torah, and from eighth century critic, Hivi Gabalki, who denied the divine origin of the Old Testament.

The 1963 General Conference

(No. 4 on local arrangements)

The Conference will begin Monday morning, August 12, and end Sabbath evening, August 17. Most of those in attendance will sleep in a dormitory of Colorado State University, but there is no obligation to stay there; for example, there are campgrounds available not too far away, although they do not reserve space ahead of time. You may occupy your room on Sunday afternoon, August 11, and continue there until Sunday morning, August 18.

The cost of staying in the dormitory is \$4.50 per night in a single room, or \$3.00 per night in a double room. Small children (up to about 8 years old) may stay free in their parents' room, if the parents furnish cots, bedding, towels. Older children are expected to use separate rooms.

Meals will be available in the CSU cafeteria; first meal, Monday morning; last meal, Sunday morning. Prices are reasonable. On his recent visit to Colorado, the Conference president reported getting an excellent and ample evening meal, priced under a dollar. Again, there is no requirement that you eat your meals there. Downtown Fort Collins is but a short distance away; you may eat in other restaurants, or buy food and picnic, as you please.

In addition to the above, every person who attends is to pay a registration fee of 30¢ per day. It is expected that the main registration will be Sunday afternoon and evening, but of course late-comers will be registered when they come. This fee, collected for the University, is intended to pay for the use of all of the meeting rooms, plus the use of various equipment which in other years has had to be rented separately.

The three evening dinners will be priced at about \$1.50 or \$2.00, depending upon which dinner is selected.

It is believed that the cost of rooms and meals will be increased by the Colorado 2% sales tax. Definite information on this will be given later.

H. Herbert Howe.

Minnesota Layman Appreciates Faithful Pastors

By Claston Bond

I would like to express my appreciation for the ministers who have served our Dodge Center Seventh Day Baptist Church. Each one has displayed Christian love and patience in working with us. Their sincerity has been an inspiration.

I remember Pastor Holston's Christian dignity, Pastor James Hurley's powerful sermons on the urgency of our need for Christ, Pastor Thorngate's quiet love and guidance, Pastor Cruzan's patience in helping plan our building program, Pastor Kenneth Van Horn's cheerful good will and his readiness to help in any way. Our present pastor, Don Richards, is carrying on in the Christian ministry with his thought-provoking sermons and gentle patience.

We read in the Bible of the apostles, how one was a tentmaker and others used their manual skills. Our ministers have worked at many trades to help us in their own support. They have labored in greenhouses, on farms, digging wells and trenches, at carpentry, and in a printing shop.

The world may acclaim the Billy Sundays, Billy Grahams and others, but somehow the ones I feel are needed most are the "little ministers" lesser known, but big in faith, hope, and patience.

May God continue to call men like these to His service. May we thank God for them. God bless all our ministers as they work for Him.

"The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law" (Gal. 5: 22, 23, RSV).

"When I left Springfield, I asked the people to pray for me. I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg, and I saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. Yes, I do love Jesus."

— Abe Lincoln.



A man engaged in mortal combat
has reason to comment on

The Last Enemy

Stanley W. Rasmussen*

It must have been soon after the first World War that a writer predicted that the day was coming when a man might live to be very old without ever really discovering whether or not he was a coward.

Our times have never become quite that safe. We all must face suffering and death either for our loved ones or for ourselves.

When we are faced with these enemies of mankind we all call upon our spiritual resources for help. It is usually too late to develop these resources when trouble comes; they must be already there. This is why the Scripture advises us to "Remember now thy creator in the days of thy youth, while the evil days come not" (Eccl. 12: 1).

Our essential spiritual resources focus upon the fact that God is the ruler of this world in spite of all appearances to the contrary. The devil told Christ that he was the prince of this world and he had some justification, but Satan is the father of all liars. When the showdown comes we are in the hands of God and not in the hands of Satan, at least if we have been willing to put ourselves in God's hands.

Unfortunately this line of thinking has misled some people into the idea that human suffering may be the will of God. How could God, who watches the sparrows, desire suffering of a man who is

*Stanley Rasmussen, Ph.D., of Livermore, Calif., was told that he was in the advanced stages of cancer in a vital organ. Soon afterward he attempted to discuss the subject of death with his two young daughters. This article, dictated to his wife from his bed in the hospital for the Sabbath Recorder late in January, Mrs. Rasmussen says, is a restatement of what he told his daughters.

worth more than many sparrows? We do Him wrong by such thoughts.

It is not God but the evil in the world which causes sickness and death. Therefore when we pray, "Thy will be done," we are praying for healing. Likewise, when we pray for happiness and long life for anyone, we can be quite sure of being within God's will.

How does it happen then that so many of our prayers for healing do not appear to be answered? It is simply because we have not been able to make use of the power which God longs for us to possess.

We do not and cannot all possess an equal measure of this power any more than most of us run a four-minute mile, but we can strengthen and train what we have and make use of it where it is needed.

For some, this power includes great prayers for healing. For others it includes skill in medicine. For still others it may be mostly help and sympathy. In any case there is a healing power in each of us which we can and must use.

Those of us who have one kind of this power may also call in others to help.

In spite of our best efforts we will sooner or later meet the great enemy, death. Some of our Christian ancestors seem to have been almost in love with death. A hymn of Charles Wesley's, popular in the eighteenth century, quoted in the December 1962 Christian Herald, says,

"Ah, lovely appearance of death.
What sight upon earth is so fair?

Not all the gay pageants that breathe
Can with the dead body compare."

But that is not the Bible way of looking at it. Paul said, "The last enemy that

shall be destroyed is death" (1 Cor. 15: 26).

John insisted that there will be no death in heaven "... and death and hell were cast into the lake of fire" (Rev. 20: 14a), "... and there shall be no more death" (Rev. 21: 4b).

It is true that death sometimes appears as a merciful release, but this is only from a life which has become hardly more than a drawn-out death. We are willing that the body should die in order that the spirit should not suffer further, but only as a poor second choice. No one may pray for death either for himself or for a loved one as long as he has any faith in the possibility of life.

Good may come and often has come out of sickness and death. It is an example that God can make good things to come out of the worst evils. There is an eternal joke on Satan because his strongest weapons have been turned against him. From our short-lived viewpoint we may miss some of the point of the joke.

The Bible does not record that Job was ever given any reason for his suffering but to us who have the whole story it has a marvelous lesson in the workings of God.

Perhaps we should think more often of the fact that one of Christ's greatest prayers went unanswered. Our Perfect Example prayed that His cup (of suffering) might if possible be taken away. It was not, but He received strength to bear it. We simply must remember that God answers prayers in many different ways.

So we, in following His example, can and should pray for deliverance. Our prayers will be effective because they make use of these spiritual resources that we have mentioned. The resources do not consist of abilities which we have developed for our pleasure, but rather are the open channels between us and the Father of life.

SABBATH SCHOOL LESSON

for March 2, 1963

Worship and Work

Lesson Scripture: Mark 9: 2-8, 35-41.

Baptist Secretary Welcomes Vatican Study of Religious Liberty

A world Baptist leader has welcomed announcement that the next session of the Vatican Council will consider proposal "to proclaim the Catholic church's belief in freedom of conscience and worship."

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, said that the proposed document may lead the Catholic church in the direction of the "position on religious liberty which Baptists have cherished and championed throughout their history."

Dr. Nordenhaug's reference was to an announcement by Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, that a document setting forth "the right of each to follow his conscience and worship as he chooses without interference" will be presented to the Second Vatican Council when it reconvenes in September.

The Baptist leader has written Msgr. J. G. M. Willebrands, secretary of the Secretariat for Promoting Christian Unity, of his interest in plans for consideration of the document.

"May I respectfully express the hope that the action on this document by the Council may serve to further religious freedom everywhere and set forth the meaning implied in the phrase 'without interference' with specific reference to religious minorities in every land," Dr. Nordenhaug said.

"I also welcome the declaration by Cardinal Bea that religious wars of the past were 'another error of the misunderstood love of truth' in which 'men tried to impose by force and in the name of truth certain convictions on other men, forgetting the no less fundamental value of the love of truth — man's freedom: his right to dispose freely of his own destiny according to his own conscience.'"

Dr. Nordenhaug's letter to the Vatican continued:

"Baptists believe that religious liberty is a God-given right that cannot be encased within an institution. Man must be free to respond to the grace of God in Jesus Christ. He must be free to interpret truth according to the light of his

conscience without interference by the state, the church, or any human agency. God has the sovereign right to deal directly with man through his mind and conscience. Since we believe this, we hold 'tolerance' to be inadequate, because it requires an answer to the question: "Who has the right to tolerate whom?" — BWA.

New Teenage Filmstrips

Something new has been added to the filmstrip library maintained by the Tract Board at Plainfield — two new filmstrips for teenagers (with disc recording).

"Mike's Decision" is one of two from a series "Let's Talk about Vocation" recently purchased by the Audio-Visual Aids Committee of the board. Mike dreams of being a missionary, but he thinks he is too cowardly. An incident tests his courage. He learns that God gives courage when courage is necessary to do His will. Mike talks to the minister of his church to find out about the vocation of a minister and a missionary.

The filmstrip will help answer the question: How can we get over being afraid to stand up for the right when it is difficult or dangerous?

"Lucky Carolyn" as the name implies is primarily for girls. The narration is on the other side of the record telling of "Mike's Decision." It helps young folks to see the importance of a church-related vocation. The story in pictures, script or recording is as follows:

Carolyn plans a career as a concert pianist. Although she knows her talent is from God, she doesn't consider playing for church groups a worthy use of her gift. But some children and her brother help her see that by sharing her gift with others now she is offering her talent to God in thankfulness. Carolyn finds new meaning for her vocation.

It is preferable to order the two filmstrips together. They are offered free to Seventh Day Baptist church groups. Leaders, paste this notice in your filmstrip catalog.

MISSIONS — Sec. Everett T. Harris

Review of January Board Meeting

There were 14 members and 2 visitors present at the Quarterly Meeting of the Seventh Day Baptist Missionary Board held Sunday afternoon, January 27, in the vestry of the Pawcatuck Seventh Day Baptist Church. Secretary and Mrs. Harley D. Bond were welcomed, and Mr. Bond took part in discussions as requested to do by the acting president, George V. Crandall.

From the treasurer's report it was noted that salaries of home and foreign mission workers have been paid in full to date. As of January 1, twenty-five per cent of the Conference Our World Mission budget year has elapsed, with approximately twenty per cent of the budget having been raised.

The secretary's report noted a visit during the quarter to Alfred University School of Theology for four lectures on missions and one meeting open to the public at the First Alfred Seventh Day Baptist Church. The secretary and president of the board attended the annual meeting of the Division of Foreign Missions (NCC) at Buck Hill Falls, Pa., November 27-30, 1962.

The Advisory Committee report carried a statement and recommendation regarding the future status of Miss Joan Clement, presently home on furlough. The approved statement and recommendations are as follows:

Miss Joan Clement, having returned to this country from her second term of missionary service at Makapwa Mission, has requested an extended furlough during which time she may pursue studies in anesthesiology. Miss Clement has stated that she would be willing to return to Nyasaland for further service under the direction of the Seventh Day Baptist Missionary Board, if called by the Missionary Board and if requested to return by the Africans of the area of Makapwa Mission Station.

Recommendations

- (1) That Miss Joan Clement's request for extended furlough be granted, providing for a maximum of two years study in anesthesiology;
- (2) That Miss Clement be called to continue her services under the direction of the Missionary Board at the end of this period of study;
- (3) That full furlough salary be provided Miss Clement during the first year of study and then further arrangements for the second year to be negotiated shortly before the close of the first year.

Ratification of the Executive Committee's report was voted. This report expressed appreciation for Miss Barbara Bivins' services as medical missionary in Nyasaland and granted her request for release from service under the direction of the Missionary Board as of December 31, 1962. Further details may be found in the Sabbath Recorder issue of February 4, 1963.

The Executive Committee's report carried an action to raise the salaries of all missionary pastors. The salary levels toward which the Missionary Board is working "as quickly as the missionary churches being served and the Missionary Board together may reach these goals" are: \$3,000 a year to those pastors undertaking to give full-time service and \$5,000 a year to those city pastors and evangelists in special relationship to the board.

It was voted also to adjust the 1964 projected budget so as to include an item for salary and expenses of a full-time Home Field Worker or Director of Evangelism.

Upon the invitation of the Division of Foreign Missions it was voted that the Rev. Harold R. Crandall be asked to represent the board on the Program Committee of the Annual Assembly of the Division of Foreign Missions, to be held in connection with the triennial meeting of the National Council of Churches at Philadelphia in December of this year. Pastor Crandall has consented to serve.

Following the reading of the minutes and prayer by Pastor Earl Cruzan, the meeting was adjourned at 4:20 p.m.

Theft at Makapwa Mission

Word has been received of a severe blow to Makapwa Mission which occurred during the night of January 13 when a thief entered the home of the Rev. David Pearson and stole funds exceeding one thousand dollars, plus several personal items. One of the most embarrassing phases of this loss was the theft of Dr. Theodore L. Tucker's watch. Dr. Tucker, Secretary of the African Committee of Division of Foreign Missions, was a guest at the mission station and was spending

the night at the home of the head of the mission when the theft occurred.

A letter from Rev. Mr. Pearson under date of January 17, 1963, has given an account of the theft and the reaction of the mission leaders:

"This is a hurried attempt to get some distressing news to you prior to the board's meeting on January 27. These are difficult times for us and it seems that one trouble 'rides the heels' of another.

"Dr. Tucker cabled from Salisbury stating his arrival to be on January 11. We had sufficient time to wire him, which we did. I met him at Chileka Airport (Blantyre) and we have had some good times together. He preached for us on Sabbath, January 19, spoke to the ministerial students, and had a good look around. He will be able to make a good report as he had sufficient experience to do so. He prefers to meet with you rather than write.

(Note: Dr. Tucker has been invited to meet with the Seventh Day Baptist Missionary Board on Tuesday, March 5. — E. T. H.)

"Our joys were mixed with heaviness, for on the night of the 13th or early on the 14th, while Dr. Tucker was still with us, and while all of us slept, the house was entered. None of us heard a stir. Dr. Tucker's watch was taken from his bedside. When I tried to dress I could not find my clothes — they were found later in the bathroom. But the damage had been done, for in my trousers were a set of keys to the safe which was cleaned out except for one 3d piece. The loss is great — some 374 pounds. This amounts to \$1,062.16. Other losses include Dr. Tucker's watch, my wallet containing about \$10.00 in sterling, my raincoat, a torch (lantern flashlight), cash box (mission), and a small amount of silver which I had in the trousers.

"The police have visited us and are working on it. We should supplement their efforts with prayer. I have stated that a reward will be paid to one submitting information which leads to the arrest of the thief.

"For a breakdown of the money: £40-0-0 (approx.) Central African Con-

ference of S. D. B.'s (which I keep for them); £250-0-0, school fees which we received about 5 p.m. on Sunday the 13th; and some £84-0-0 in the miscellaneous mission fund."

The above account was shared with Missionary Board members at the quarterly board meeting on Sunday, January 27. The secretary was instructed to write to Mr. Pearson asking how the Missionary Board may be of assistance. It was agreed that we would reimburse Dr. Tucker for the loss of his watch while he was a guest at the mission station.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Suggested Reading for February

Topic: The Church's Mission and Persons of Special Need — Physically and Emotionally Handicapped

Recent magazine articles on the subject: "Don't Let the Building Keep Them Away," E. E. Jacobs, *Int. Journal of Rel. Ed.*, Feb. 1962.

"Church School and the Handicapped Child," P. Amacher, *Int. Journal of Rel. Ed.*, Dec. 1961.

"What Family Can Do for the Mentally Ill," E. McCormick, *Reader's Digest*, May 1961.

"Higher Horizons for the Handicapped": with program for discussion groups, C. S. Chilman, B. M. Silverman, *Parent's Magazine*, Oct. 1961.

"Miracles Can Happen to Brain-Damaged Children," V. F. Matson, *Parent's Magazine*, Aug. 1961.

"Hope for Retarded Children," Eunice Kennedy Shriver (sister of President Kennedy, telling of family experience), *Saturday Evening Post*, Sept. 22, 1962.

Books:

The *Sabbath Recorder* of Dec. 24, 1962, lists books which are good for use with young people and children when considering this topic. Also, there are guides to be used with the various age groups. These are all available at the nearest bookstore of The American Baptist Publication Society. For further information and descriptive materials, write to Miss Marjorie J. Burdick, 349 High Street, Milton, Wis., chairman of Publicity and Christian Culture, Women's Board.

Summer School and Camp Worker Information Requested

The Bible School and Camp Committee of the Women's Board would like the following information from the minister or some other person in each church about the church's Vacation Bible School and camp program:

1. Do you have any young people available for work in camp and Bible School in other areas aside from your own community?

2. If so, when would they be free to do this work?

3. What particular abilities and talents do the young people have?

4. With what age group would they like to work?

5. What are the ages and addresses of the young people?

6. What are the dates of your camp and Bible School?

7. Do you need help with your camp and Bible School?

8. If so, in what department do you need help?

9. Would you prefer a young man or a young woman if both are available?

Please contact the youth workers and young people in your church to find out what their plans are for the summer and let us know if they are interested in doing this kind of work.

Last year the Women's Board adopted the following requirements for these workers:

1. That the young people must have a recommendation of their qualifications either from their pastor or a minister in their Association.

2. We prefer that the young people be through high school and have had previous experience in teaching and working in Bible School and camp.

Please send information to:

Mrs. Russel J. Maxson, chairman,
324 Rogers St.,
Milton, Wis.

Young Man, Don't Quit!

(Reprint from *Christianity Today* — an answer to the *Saturday Evening Post* article about the pastor who quit.)

SO YOU QUIT the ministry.

You said you weren't giving up your faith in Jesus Christ. Not that. It was people's indifference to your message of the Gospel that made you decide. They liked to have you "pass the time of day," but when you followed up with deeper spiritual truths, they seemed to "hasten you to the door." The "banker" even said you'd better "ease up or you'd have to leave."

After prayer and serious thought and talking it over with your wife, you finally decided to quit. I don't blame you. You've expressed what many earnest servants of Christ have experienced not only in the east but in the west and north and south as well. Many a minister has been on the verge of asking: "Shall I quit?"

But, young man, don't quit! Discouragement is hard for anybody to take, and the minister is no exception. I know. I've been discouraged many times myself. So has every other minister. The obstacles are real, the disappointments enough to break any man.

When you and I accepted Christ's call to the ministry, we claimed the glorious truth that Christ is "King of kings and Lord of lords." And indeed, Christ will triumph! What's more, His triumph applies to us — our "faith is the victory that overcomes the world."

We also accepted the assignment to "take up our cross and follow him." In taking up our cross, as you intimated, we didn't expect everything to be easy.

It's between these two — the victories of faith and the seeming defeats of cross-bearing — that we labor and minister in the Gospel, meeting both discouragement and joy. We cannot give up! His victory is bound to prove true, even though the path to that victory will often be the way of the cross.

You must not quit — you are one with us and we are one with you both in our disappointments and in our victories. We may not be a blazing success in the world's eyes. But Jesus Christ is going to have

His victory — and until that day comes is using us toward that end.

What we do for Christ does have an effect! Last Sunday I saw a young couple in church whose home several years ago almost broke apart in divorce. Often it seemed as if hardheartedness, selfishness, and pride would win, as if prayer had no effect. But today that young couple would gladly witness to what Christ has done in their home. In the months I ministered to that problem I was often tempted to quit. Suppose I had?

The Lord has probably used you to help more people than you realize. And "those faithful few" you talk about — your ministry to and through them may be more effective than you think. I remember a young couple both of whose children died at birth. How we prayed together through both times of sorrow! How very real was the comfort of Christ! One day while I was calling on a new couple to interest them in Christ and the church, the phone rang. Who do you think were wanting to come over? Yes, the young couple who in their times of sorrow had experienced the comfort of Christ wanted to share it with someone else.

When you speak of Christ, people take you far more seriously than you suspect. When a news editor on the *Denver Post* confessed faith in Christ, I learned a printer had been quietly witnessing for Christ by his life. That converted news editor now works for a newspaper in Honolulu, and both he and his wife teach Bible school classes.

Even those who oppose your message of Christ or those who do not respond may yet discover their spiritual need. I remember a young woman whose very first words when I called on her were: "I don't believe in religion for myself. I just want my child to go to Sunday School." Some time later she said: "When I brought my little girl to your church, everybody seemed so happy!" Those words betrayed a wistfulness, an unspoken yearning for some of that happiness. I remember another person who waited 17 years before accepting Christ. Young man, we can't quit. We've got to keep on. Some-

one may respond to our witness for Christ in the coming weeks and months.

One oft-learned lesson helps me meet these "dark moments of the soul": looking to people brings disappointment, but looking to Christ restores the sense of purpose. To keep thinking about how people disappoint me would make it easy to give up. Aware of this, however, if I replace these thoughts with thoughts of Christ and set my mind "on things above" I regain the sense of His purpose for me. Things like "the banker telling us we may have to leave" fall into proper perspective when we see the crucified Christ calling us to "take up our cross and follow him." Our twisted emotions untangle and line up once again with His purpose.

If people were a "finished product," you and I wouldn't need to bring them the Gospel of Christ. We wouldn't be needed to bear the message of His mercy and forgiveness and strength and newness of life. But they're not a "finished product." For that very reason we must keep on for Christ. Man's sin is not the barrier before which to capitulate; it's the battlefield where we attack with the Gospel. People are by nature unresponsive to the Gospel, prayerless and powerless: this is the way people are. This is where we, too, begin — needing Christ. But we don't quit where we start. That is the very place to go on!

When I urge you not to quit, I'm thinking of other young ministers, too, who will face these same disappointments in their service for Christ. Of the 30 young ministers or missionaries who have gone out from our church in recent years, some are facing galling opposition and lack of response this very hour in Africa, in Thailand, in rural towns of the West, in city churches. Will they quit?

A team of four young ministerial students served in our church last summer. The joy and confidence of their faith was a blessing to all of us. But in time these young men will face the same kind of people and the same kind of churches that you and I have faced.

Two of my sons are preparing for the ministry. I know they, too, will have to face what you have gone through in

recent months. There will come a day when they will want to quit. So I'm telling them just what I'm saying to you: don't quit! Keep on with Christ! The world needs the Gospel which you proclaim. And Christ needs you to proclaim it. — The Rev. Robert S. Lutz, Minister, Corona Presbyterian Church, Denver, Colorado. (Used by permission.)

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Biennial Ministers Conference

The theme for the Seventh Day Baptist Ministers Conference will be "The Nature of the Ministry." The conference will be held with the church at Adams Center as the host, April 17-22, 1963, with the Rev. Delmer Van Horn as the host pastor.

The Rev. Harold R. Crandall of Rockville, Rhode Island, has been chosen as study director, and the Rev. Neal D. Mills as worship director.

The services of Dr. Winthrop S. Hudson, president of the American Baptist Historical Society, have been secured. He will lecture on the conference theme.

Dr. Melvin G. Nida, chairman of the Committee on Higher Education of the SDB Board of Christian Education, has been responsible for the setting up of the program and will continue to serve as over-all chairman of the event. Dr. Nida tendered his resignation as chairman of the Higher Education as of the completion of Ministers Conference.

We sincerely hope that all of our ministers can be in attendance. We urge our churches to do all in their power to make it possible for their ministers to attend.

Youth Work Committee

At the quarterly meeting of the Board of Christian Education held January 20, the Youth Work Committee reported the following: As a result of a questionnaire sent to all Seventh Day Baptist Youth Fellowships, it is agreed that youth of the ages of 18 through 20 be allowed to attend either Youth Pre-Con or Young Adult Pre-Con as they choose. The maximum age of those attending Young Adult Retreat is 35 years. The National Seventh

Day Baptist Youth Fellowship has 206 members. Mr. and Mrs. Dick Shepard have agreed to arrange youth activities at Conference including making physical arrangements for the youth breakfast and banquet.

Other Board News

Secretary Zwiebel announced that he would attend the annual meeting of the Division of Christian Education, National Council of Churches of Christ, in St. Louis, Mo., February 10-15. He was scheduled to participate in the program and business of the section on Administration and Leadership and the section of Denominational Executives in Christian Education as well as the General Commission of Christian Education.

As plans are now, Secretary Zwiebel will complete the requirements for a Master's degree after 8 weeks of research, involving one day a week, in the city of Rochester, N. Y. He will teach a class on "The Christian Education Program of the Local Church" in the Alfred University School of Theology.

The Publications Committee of the board has been authorized to investigate the possibilities of editing and printing a new Junior Quarterly cycle using the services of one editor; also that further investigation be made as to the possibility of publishing a *History of the Sabbath for Primary ages*.

The Rev. Ernest K. Bee will prepare the July-August-September Daily Bible Readings for the *Helping Hand*.

Opportunity for Youth

A new year has begun and with it new opportunities in the work of our Seventh Day Baptist youth. Of work to undertake there will be no lack. The fields are white to harvest and the laborers are few.

But we do have laborers and their work must be supported!

On the forefront of the work is Miss Linda Bingham, youth field worker, who is beginning the second half of her first year of dedicated labor. And because she has felt the challenge of the work in

which she is engaged, she is offering to extend her year's dedicated service into two years!

The dedication of this laborer in the fields must be matched by those of us who will help make her work possible. \$1,200 is a lot of money to raise, but we have proved that we can do it. Probably it will not be as easy this year, but we will do it!

Some youth groups have already reported mission accomplished, and others have laid plans for fund-raising projects. Other groups have not yet gotten underway on their plans — and the fields are not getting greener.

Work! Work! Work!

Linda Bingham To Serve a Second Year

It was announced at the quarterly meeting of the Board of Christian Education, Jan. 20, 1963, that Miss Linda Bingham, youth field worker, has agreed to serve the denomination for another year. Acting upon her offer of dedicated service, the board confirmed an additional item of \$600 in the proposed budget for her personal expenses.

Pastor Herbert Saunders, chairman of the Youth Work Committee, pointed out that the young people of the denomination have raised sufficient funds to underwrite the minimal travel expenses which she receives as she travels about the denomination, encouraging youth work, and helping the young people in the planning of their meetings and the setting up of their programs. The youth of the denomination raised over \$1,200 last year and have pledged themselves to raise a similar amount this year.

The additional item of \$600 which the Board of Christian Education has placed in the proposed budget is to be used by Miss Bingham for personal expenses during this second year of service. The need for such an item becomes readily apparent when we remember that she will soon be completing one full year of service without a salary of any kind.

The money which the youth of the denomination have raised through a variety of projects supplies funds for the

bare minimal travel expenses which Miss Bingham is using in a busy year of travel from the Midwest to the East Coast, to the Midwest, to the West Coast, back to the Midwest, and finally to the Rocky Mountain area for General Conference, 1963, and the beginning of another busy year.

Week of Prayer for Christian Unity More Widely Observed

Reports show that the Week of Prayer for Christian Unity (January 18-25) was more widely observed in this country and throughout the world than in former years. The demand for literature was large. Prayer leaflets in dozens of languages totaled nearly 2,000,000.

The observance is sponsored nationally by the Department of Faith and Order Studies of the National Council of Churches and internationally by the World Council of Churches' Faith and Order Commission. They distributed prayer leaflets used in Protestant and many Orthodox services. For the first time the same Bible study passages and prayers were contained in a leaflet prepared for Roman Catholic observances by the Association Unité Chrétienne in Lyon, France.

The Rev. William A. Norgren, head of the National Council's Faith and Order Studies Department, reported that more than 60,000 copies of the material designed for use during the Week of Prayer for Christian Unity were distributed in the United States this year. This compares with only 26,000 copies of like material sold last year.

"The response to this observance is another indication of the phenomenal growth of interest and concern about church unity generally," Mr. Norgren said. "In the last 20 years there has been a growth of interest in theology and the nature of the Church in America. This has had an impact on the relationship of Protestants to one another."

Mr. Norgren sees one evidence of this interest in the number of "unity talks" and the uniting of formerly separated bodies in Protestantism.

LET'S THINK IT OVER

Conscientious Objectors

The way is not easy for every young man in this country who refuses military service on grounds of conscience. However, the laws in general are just, and clear cases appear to be settled to the satisfaction of all. Members of Jehovah's Witnesses have had trouble recently. They maintain that they are ministers and therefore not subject to draft, but this claim is hard to substantiate.

Many other countries do not yet have laws that give rights to conscientious objectors. Israel is one such country. Reuben Abel, aged 20, was drafted, but developed a strong conscience as soon as he came in contact with the army, according to *Peace News*. He took off his uniform, was sent to jail, went on a hunger strike, was forcibly fed and beaten by guards and fellow prisoners. Such treatment, says the above quoted paper, is very common for Israeli CO's.

Sabbath Exemption Upheld

In December the Supreme Court, in effect, upheld a Sabbath-exemption clause in the Kentucky Sunday closing law. This part of the law had been challenged. The court, in an 8-1 decision ruled that there was "no substantial Federal question" in the fact that the law exempts from its penalties "persons who are members of a religious society which observes as a Sabbath any other day in the week than Sunday."

What effect this ruling may have in other states remains to be seen. Church groups in some states are pushing for a modernization of existing blue laws. Being aware of the Sabbath convictions of many within the state they are urging the lawmakers to provide exemptions for those who observe the Sabbath. If these new laws are similar to the Kentucky law in this respect it appears that the Supreme Court will uphold the exemption.

"When money is found growing on trees, there's usually some grafting going on." — E. M. Remburg, Vista (Calif.) Press.

NEWS FROM THE CHURCHES

PAINT ROCK, ALA. — On November 10, Laymen's Sabbath, we enjoyed a service conducted entirely by the laymen of the church. The message was brought by one of our deacons, Robert L. Butler, Jr. He spoke on the subject, "The Christian's Attitude Toward International Crises." Deacon F. Orland Sutton offered the main prayer and Robert L. Butler, Sr., read the Scripture lesson.

Our church sponsored a community-wide Thanksgiving service which was held in our church on Thanksgiving Day evening. The minister of the Missionary Baptist Church gave the sermon. This is the first year there has been a union Thanksgiving service in the town of Paint Rock. A number of people expressed definite appreciation for this fine fellowship.

Sabbath Heritage Day was observed with a sermon by the pastor entitled "Our Sabbath Heritage in an Age of Ecumenicalism."

We are all happy for the presence at services of Mr. and Mrs. Burrell H. Bottoms who have moved to our area from Battle Creek.

Since last fall two of our young people have been away from home — Robert Sutton, who is stationed at Robins AFB, Georgia, and Howard Sutton who is a Freshman at Madison College in Tennessee.

Our church is planning for a Vacation Music School to be held in June. We have asked Mrs. Austa Coalwell, a member of the Metairie, La., church, to be the director. We were all pleased to learn of her acceptance. We are also currently planning to secure a speaker for our annual revival to be held this summer.

Recently the church had a used sofa-bed reupholstered in a rich brown fabric. This was donated to the parsonage. It looks as good as new and adds much to the comfort of the parsonage living room.

A number of the church families gave boxes and baskets of food to the pastor and his family for Christmas. There is much joy in giving and the gifts were deeply appreciated.

WATERFORD, CONN. — What a privilege it is to represent the Lord and His work in these times of apostasy and indifference! How thrilling to uphold the banner of Truth to an ailing and needy generation!

The Waterford church continues its witness in this semi-rural, semi-urban area, with trust that our Heavenly Father will bless His Word as it goes forth, that it may be received into the good ground of willing hearts.

A major effort of the preceding months was our presentation of a Christmas cantata, "The Manger King" by Randolph Johnson. Following its presentation in our church, a repeat performance was given at the Pierce Baptist Home for the Aged at Brooklyn, Conn. Our choir was expanded to about 25 by the addition of singers from the community.

New raised lettering on our church bulletin board give it an attractive appearance, announcing clearly to all passers-by the nature of our fellowship. Continued hymn sings attract many of our neighbors, and represent a gift of sacred music to lives that otherwise might lack it.

A tract rack in the railroad station, and continued mailings distribute special issues of the *Sabbath Recorder*, Upper Room, and tracts to an ever expanding group of readers. It is too early to evaluate what the impact of this distribution may mean. We can only pray to God to give the increase.

Our young people continue their ministry of music to a nearby convalescent home. Prayer meeting studies have taken up the books of Jeremiah, Galatians, and Romans, in recent months.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

— Correspondent.

Correction

The price of single copies of the February issue of the *Journal of Religious Education* (mentioned on page 12 of our December 31 issue) is 75 cents rather than 50 cents. The theme of this special number is "New Life Through the Bible."

OUR WORLD MISSION
OWM Budget Receipts for January, 1963

	Treasurer's		Boards' 4 Mos.		Treasurer's		Boards' 4 Mos.
	Jan.	4 Mos.			Jan.	4 Mos.	
Adams Center		\$ 337.65		Memorial Fund	135.70	225.37	
Albion	\$ 43.35	209.40		Middle Island	24.00	109.00	
Alfred, 1st	666.27	1,307.22	\$ 40.00	Milton	868.55	3,561.51	45.00
Alfred, 2nd	203.95	1,001.64		Milton Junction	97.50	622.50	
Algiers		13.00		New Auburn		43.18	8.00
Associations and Groups		73.12	367.17	North Loup		315.42	
Battle Creek	502.42	2,157.68		Nortonville	94.50	486.65	50.00
Bay Area		149.20		Old Stone Fort	21.00	78.00	
Berlin	290.18	609.11	69.00	Paint Rock	46.62	159.15	
Boulder	33.15	168.00	25.00	Pawcatuck	548.35	1,776.35	45.94
Brookfield, 1st	35.00	92.00		Plainfield	214.50	1,111.89	265.00
Buffalo		100.00	45.00	Richburg	101.00	290.75	
Chicago		212.50	160.00	Ritchie	35.00	106.00	
Daytona Beach		305.48	25.00	Riverside		608.30	
Denver	117.44	394.79		Rockville	19.86	219.61	
DeRuyter	216.00	363.00		Salem		650.00	
Dodge Center	84.92	390.18	60.00	Salemville		27.00	6.00
Farina		23.75		Schenectady	34.00	61.58	10.00
Hebron, 1st	54.00	171.51		Shiloh		2,205.86	
Hopkinton, 1st	173.75	659.10		Texarkana	60.00	60.00	
Hopkinton, 2nd	9.00	27.00	500.00	Verona	137.67	666.30	
Houston Fellow.		36.85		Walworth	60.00	217.50	25.00
Independence	101.26	336.01		Washington	93.86	93.86	
Individuals	152.00	492.00	2,254.52	Washington People's		30.00	
Irvington		400.00		Waterford	145.00	490.92	
Kansas City	20.00	126.00		White Cloud	79.01	283.76	
Little Genesee		299.80	56.83	Women's Society	50.00	50.00	
Little Rock		52.56	34.37	Yonah Mt.		11.00	
Los Angeles	60.00	1,060.00					
Los Angeles Christ's	20.00	95.00		Totals	\$6,081.69	\$28,155.18	\$4,091.83
Lost Creek	137.85	659.39		Non-Budget Receipts		77.00	
Marlboro	295.03	1,234.78		Total to disburse	\$6,158.69		

JANUARY DISBURSEMENTS

General Conference	\$1,133.33
Board of Christian Education	344.79
Historical Society	173.47
Ministerial Retirement	756.38
Ministerial Training (1)	746.64
Ministerial Training (2)	206.52
Missionary Society	1,921.72
Tract Society	584.66
Trustees of General Conference	31.97
Women's Society	141.27
World Fellowship & Service	40.94
Miss Mabel West	10.00
Rev. Leroy Bass	62.00
Salem College	5.00
	<hr/>
	\$6,158.69

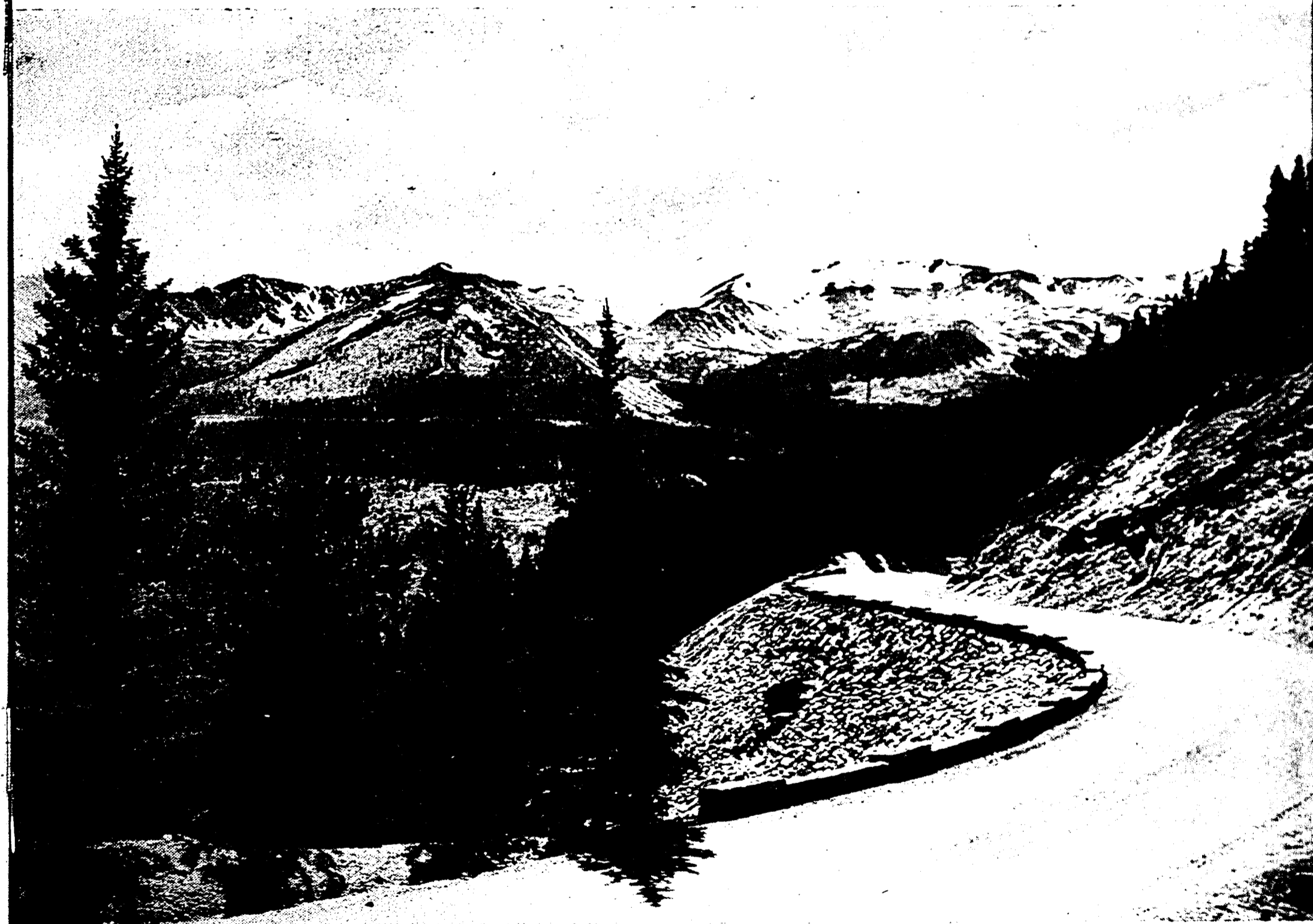
SUMMARY

1962-63 OWM Budget	\$116,768.00
Receipts for 4 months:	
OWM Treasurer	\$28,155.18
Boards	4,091.83
	<hr/>
	32,247.01
Remainder due in 8 months	\$ 84,520.99
Needed per month	\$ 10,565.13
Percentage of year elapsed	33.33%
Percentage of budget raised	27.61%

Doris H. Fetherston,
 Treasurer.

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

The Sabbath Recorder



"And I will make all my mountains a way,
 and my highways shall be exalted."

— Isa. 49: 11.

From the lofty highways in our Rockies we can view the eternal snow that supplies with water the thirsty plains on both sides of the great divide. A picture like this turns our thoughts to God and to the quenching of all our thirst from the Water of Life which flows from Calvary's mountain.