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

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

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

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

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

**Accessions**

Boulder, Colo.

By Baptism:

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

By Profession of Faith:

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

By Letter:

Madge Coon (Mrs. Ralph)

**Births**

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


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

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

**Obituaries**

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

He is survived by a son, Glen, of Denver, and a sister, Mrs. Oma Sutton of Berea, W. Va.

Funeral services were conducted by his pastor, Mynor G. Soper, on Sept. 26, 1962, at the Howe Mortuary. Interment was in the Mountain View Cemetery at Boulder. — M. G. S.

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

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

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

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

She was married to Frank H. Wright, Aug. 29, 1892, in Harrison, Neb. They moved to Boulder 50 years ago. He died here Jan. 29, 1946. Mrs. Wright was a member of the Seventh Day Baptist church, having been baptized in the North Loup, Neb., river by the Rev. George S. Shaw.

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

Funeral services were held Nov. 29, 1962, at the Geddes-Hibbard Mortuary with her pastor Mynor G. Soper officiating. Interment was in Green Mountain Cemetery in Boulder. — M. G. S.
Let's Major in Evangelism

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

Mr. Daley asks what it means that Southern Baptists slowed down everywhere else but spurred ahead in finances. He is of the opinion that it is a case of reaping what was sown. There was talk of evangelistic outreach, and the year 1962 was supposed to be a peak year in the Baptist Justice Advance. They were supposed to leap forward toward their five-year goal of 30,000 new missions and churches. He asks, "How many of our churches in recent years have majored in a few Protestant ventures as well as the vast parochial school system of the Roman Catholic Church. It is hoped that every one of us in our churches have made our separation the separation but did not go in to possess the promised land.

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

Separation of God and State

There is continuing need for championing the separation of church and state. A consistent application of the principle will eventually put a certain amount of economic gains in stewardship, improvement in denominational machinery, and greater emphasis on public relations. Let us look honestly in the mirror and ask ourselves if we are like the Canaan-bound Israelites who sent men ahead to survey the situation but did not go in to possess the promised land.

As far as I can see, the separation of church and state is not a minor issue. It is a major league question. Mr. Daley asks what it means that government may find themselves caught in a trap. If the nation (with the help of liberal Protestants) removes all references to God in public life it may well play into the hands of one or the other of two powerful world forces, communism or Catholicism. Either one could step into the vacuum and begin to engender into godless serfdom, such as now exists in China and Russia.

"Take up thy bed and walk"

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

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

Let's major in evangelism and allowed our baptistries to gather dust and rust. We have covered up our shortcomings with minor gains in membership, improvement in denominational machinery, and greater emphasis on public relations. Let us look honestly in the mirror and ask ourselves if we are like the Canaan-bound Israelites who sent men ahead to survey the situation but did not go in to possess the promised land.
Meals for Millions
(Almost a miracle)

The story of the "Loaves and Fishes" has a modern twist at Meals for Millions Foundation in Los Angeles. From this non-profit organization it is estimated that 732 million "3¢ meals" of high-protein Multi-Purpose Food have been sent into 127 countries. Eighty per cent of these life-saving meals have been distributed by church-related agencies.

Popularly known as "MPF," this food was developed at the California Institute of Technology from soybean meal, fortified with minerals and vitamins. Each meal (2 oz.) provides proteins, minerals, and vitamins comparable to those in a well-balanced diet. It is eaten raw, cooked, or as a dessert. A 120-pound load requires only 300 square feet of space to ship.

Notable among such inventors is R. G. LeTourneau with his prodigious forest-clearing and earth-moving equipment. The latest item to be publicized is a self-loading scraper that picks up three carloads (120) tons of the earth over which it moves.

The story of the non-profit organization was told by a man from the Los Angeles office of Meals for Millions who said that the organization can claim the support of some 8,000 churches in the United States to concentrate power and manpower in the hands of God in a visible and meaningful way.

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

Their slogan of "3¢ Buys a Meal" has been endorsed through 15 years of rising prices. A Meals for Millions project offers a simple and rewarding way to express your love for God and your fellow men. Don't wait to join. Give "3¢ Buys a Meal" a try today and help feed the hungry in the name of Jesus.

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

By Leroy Bass

(See preceding issue)

Can the significance of the Sabbath institution in the seventh-day time intervals be transferred from its original seventh-day cycles to that of any other day? The answer to the above question would be, "yes, it could be transferred," if one first believes the time element of the original week is anything but an hour days. (The particular use of the creation week.)

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

The Sabbath is to be a day dedicated to the recrudescence, or renewal of the spiritual nature of all humanity.

Synopsis of My Philosophy

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

1. In a personal God who rules the universe rather than an abstract Supreme Force. It takes a personal Being to have love, concern, etc., toward His created beings to desire them to observe a Sabbath rest.

2. That God is all that He says He is, and that, for example, He is particular about the responsive relationship of humanity toward Him in the fulfillment of His will.

3. That the Holy Scriptures are ultimately inspired and preserved by God, providing man with a source of authority in relationships to Him and our fellowman.

4. That God is lovingly present in all of time in the experience of His people, guiding them, inspiring them, caring for them, and preparing them for an eternal, immortal life.

5. That he cannot lightly trifling with God's wishes, and substitute his own ideas in place of God's expressed will. He takes very seriously the sovereignty of God, realizing that satisfaction, happiness, and the future purposes of life's purposes are all based on explicit obedience to God.

6. In the biblical record of creation week there is no ground to suppose that if the original Sabbath was a 24-hour day, the preceding six were not also the same length. How could Adam, for example, have existed for long ages on the '6th day' of creation before properly keeping his first Sabbath on the first seventh day? We have no reason to believe that the first Sabbath was eons of time in duration. The Sabbath day must be the same length as the preceding days, and vice versa.

A person may not believe in the above six points, and may yet believe in the Sabbath because people are simply mixtures of consistence and inconsistence. However, if an individual believes in all the above points, he is very close to being able to accept and practice a seven-day Sabbath day.

Only human elements could prevent him from embracing it, and in today's world this weighs pretty heavily.

Why a Specific Day Is Denied

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

1. Environmental prejudice. By this I mean the practices, standards, and influences of society absorbed by the individual. This can and often does take on a personal prejudice toward the Sabbath and Sabbathkeepers.

2. Their view that the spirit of a matter supersedes the value of the vessel itself, in this case, the day.

3. Their felt freedom to criticize the Biblical record. I am not here referring to "lower criticism," nor basically to the truth of "higher criticism," but to that merely perceptive judgment which would judge the trustworthiness of the Scriptures and which takes a skeptical attitude toward the Bible. The critic is apt to reject those things that must be accepted by faith, as the record of creation, the long life of the early patriarchs, and the story of the flood. These, to him, are myteries and/or his negative criticism leads him to question the historical data of the Bible even in direct conflict with its express statements.

4. Their unwillingness to regard the Bible as uniquely the inspired Book, or to accept it as absolute authority in every area in which it speaks. They place its inspiration on a par with the writings of the great minds down through the ages.

5. Their acceptance of the view that the six days of creation week are simply eons of time and that modern science supports an evolutionary view. This, of course, makes our insistence on a certain 7th day seem irrelevent, divisive, legalistic, and petty.

Science and Creation

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

The true religionist is never afraid of scientific truth; he cannot afford to be, he must not be. The qualified biblical religionist may legitimately vary in his interpretations of known scientific (relative) truth from those interpretations of the scientists themselves. His basis of judgment is the very same scientific facts the scientist uses, but he also has a written revelation from God in addition.
To be sure, man’s revelation is imperfect, but the revelation itself is believed to be absolutely true; believed so by faith. It is certainly not neces-

sary to accept the popular interpretations of the sciences as the true and only story of the origin of this earth and human life. There are dictating “scientific views” and none of them is shown to be conclusively proven.

Church-Wide Bible Reading is Key to Spiritual Growth
By E. Marjorie Krampe

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

In my church, we had found our Bible reading quite dis-

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

In our home, we were not long in

feeling the might of God’s Word. It soon became natural for the three of us reading Romans and Psalms, and the frequent passages in the New Testament that would have been impossible a year earlier.

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

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

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

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

New Year’s day ushered us into a new and satisfying experience. We found in-

spiration in reading and discussion of a magnificent story, in discovering Joseph’s pure and holy character. The sweep of history presented in the story of God’s chosen people gave us a new perspective and understanding.

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

We were surprised and delighted to find that the benediction in Numbers 6: 24-26 — the one we’ve heard at the close of many services — came directly from the Lord, Like many others in our church, we had all missed much of the blessing the Bible offers.

As we read our Bibles, we learned many

lessons and jotted down references by the score for future use.
WHY SHALL THEY READ?

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

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

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

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

Lit-Lit’s efforts in literacy and Christian literature are being carried on in three areas:

1. Teaching the masses how to read;
2. Teaching the natives to write and produce their own literature;
3. The distribution of Christian-oriented literature for the masses to read. These goals are being accomplished through the establishment of writing centers, holding writing seminars, printing primers to teach the illiterate how to read, printing Christian literature in the language of the people, establishing literacy distribution centers, subsidizing native publications that will reflect a Christian viewpoint.

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

With a view to efficiency, Lit-Lit is decentralized with important centers for planning and projecting literacy campaigns in Costa Rica, Egypt, Brazil, Korea, West Pakistan, Togo, Congo, and South Africa. It has major writing centers for training native Christian workers in Northern Rhodesia for English-speaking Africa; Yaounde, Cameroon, for French-speaking Africa; and首批, in the Caribbean area for Latin America.

Christian literature is produced for fifty-four countries at Tokyo, Seoul, Hong Kong, Djakarta, Manila, Bankok, Cairo, Teheran, Beirut, Mexico, Buenos Aires, Lima, Caracas, Asuncion, Ceylon, Ghana, Nigeria, Cameroon, Congo, Uganda, Kenya, Tanganyika, Mozambique, Rhodesia, and other countries of Africa.

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

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

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

DANGER! - Feelings at Work

If you let feelings run your life, you will have an elevator existence of "ups" and "downs" and there’s nothing more fleek than human emotions. They are as changeable as the wind, and just as dangerous if they get out of bounds.

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

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

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

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

Decide now to put your mind and heart with God’s Word. If you will, your insecurity will go out and divine assurance will come in. You will not have feelings; but you will have peace, change, but God’s facts remain.

BLESSED ASSURANCE

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

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

Paul did not say: "I know that I’ve repented enough . . . I know that I’m
the kind of a Christian I should be... I know that I feel saved.” He didn’t rest his case on what he had done or how he felt. Paul’s faith stood squarely on my salvation. Not in my feelings or my feelings, but in the faith of God.

However, I’m not depending on the emotions to save me. My heart longs for. However, I’m not depending on God’s facts - the Bible - and soon you will discover that you have exchanged fickle feelings for lasting faith.

Did you mean every word you said? You did! Good! Now feed your soul every word you said? Good! Now feed your soul.

Camp Facilities

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

There should be adequate shelter for the weather involved; the water supply should be sufficient and safe; cooking facilities should be convenient enough so as not to hamper the eating in times of need and bath facilities should be provided.

Camp Business

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

Camp Committees and Staff

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

Camps

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

Campus

In conducting camps, the right amount of recreation, together with Bible education, can be planned. Neither should be overlooked. Such a program not only gives physical recreation but develops a Christian citizenship that is an asset to our state and nation.

In the study should be included a practical class in vocational guidance, not a course in name only, but a really down-to-earth program, especially related to the relation of vocations to the observance of our Sabbath beliefs; also perhaps a discussion group as to Sabbath observance in general.

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

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

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

Conclusion

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

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

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

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

You and Your Church

You and Your Church is a church membership manual recently produced by the Baptist Board of Christian Education in co-operation with the American Sabbath Tract Society, and is designed to be used by ministers in their pastor’s class or by lay evangelists.

If you are looking for something to use in Vacation Church School or for anything to use in Vacation Church School, this book is just what you need. It costs only 50¢ per copy. It can be used for a textbook in our camping programs or a reference book. Every Sabbath School library and every camp library ought to have at least one copy. You may order it from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.

The subscription list is growing for the Sabbath Visitor for Boys and Girls, the children’s paper published by the Board of Christian Education. It is a monthly and contains stories of Seventh Day Baptist missions, Sabbath School stories of general interest, contests, prayers, news of Sabbath School classes for youngsters, and a wee bit of humor. It sells for $1.00 a year in clubs and $1.25 a year for a single copy. A gift subscription for a birthday anniversary for the children you know is appreciated by most recipients. Our Sabbath Schools purchase a copy for each child in the church. You may order from Mrs. Helena Aldrich, Amoni, N. Y., or send to the Board of Christian Education.

Material Sent to Our Churches

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

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

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

Religion In American Life.

Does Pity Have a Price?

To the Editor:

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

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

People stood around saying that they certainly pitied the man and family. One man stepped forward, saying, “I pity them to the extent of five dollars. How much do the rest of you pity them?”

Soon, enough money was raised to buy another donkey and send them on their way, rejoicing.

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

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

Conza Meathrell, Berea, W. Va.

Youth News

The Alfred SDBYF

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

On February 3, the youth of the Alfred church conducted the Sabbath morning service in recognition of Youth Week. Senior High members participating in the worship service were Beth Clare, Susan Thomas, Peter Randolph, Larry Nida, Cynthia Rogers, Roger Van Horn, and Cynthia Butts.

The Junior High group had charge of the sermon which was presented in dia-log form. Joyce Benjamins, George Clare, Elizabeth Nida, Louise Clare, Dennis Butts, Edna Briggs, and Susan Snyder, represented Christians trying to persuade an unfaithful church member, John Kenyon, to better himself.

USHERS for the service were Scott Reid, Richard Baber, and Susan Benjamin and Ronald Snyder. Greeters were Debbie Hitchcock and Becky Butts.

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

NEWS FROM THE CHURCHES

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

The All-Church Christmas Party went off happily and smoothly with Phil Lewis social chairman. The SDBYF Society presented a skit “The Cobbler’s Guest.” The pastor and his family undertook the scenery, production, and direction for Alden’s “Why the Crows Have No Tails” and “The Secret of His Rang.” Art Reid worked out the lighting, Gary Brewer and Elizabeth Maddox took the lead parts well, with a fine supporting cast. An impressive candlelight vesper in the main service, With the youth conducting, was another delightful item. Shadow Play, with areas of Battle, alcohol, tobacco, and narcotics were under discussion. Detective Earl Smith, engaged in a narcotics raid, was unable to attend, but Dr. Pete May and Dr. Dale Curtis led a spellbinding discussion.

THE SABBATH RECORDER

MARCH 18, 1963

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

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

A week later Miss Linda Bingham arrived to do youth field work for the month ahead. Her message at the Sabbath worship service, “To Fill the Emptiness,” was a part of the annual Youth Day observance, with the youth conducting. K. D. Dueser, the new youth pastor, was here, and spoke impromptu in the Sabbath School hour. That evening he met with the Salem Alumni at a dinner held at Citation Inn in West Covina.

Brotherhood Day was observed February 16 with Miss Linda Bingham conducting the choir in a fitting anthem, the prayer, “The Musician is an Instrument of Thy Peace.” Following fellowship luncheon, the first of a series of seminars, Ministering on Social Frontiers, was held with Reverend Dr. George Baber, and our pastor leading the discussion.

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

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

**O.W.M. Budget Receipts for February, 1963**

<table>
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<tr>
<th>Associations</th>
<th>Treasurer's</th>
<th>Boards'</th>
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### FEBRUARY DISBURSEMENTS

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### SUMMARY

**1962-63 O.W.M. Budget**: $116,768.00

- Receipts for 5 months:
  - O.W.M. Treasurer: $33,611.33
  - Boards: 4,135.58

- Remainder due in 7 months: $79,021.60
- Needed per month: $11,288.73
- Percentage of year elapsed: 31.67%
- Percentage of budget raised: 32.33%

Doris H. Fetherston, Treasurer.

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