

The Sabbath Recorder

COMING EVENTS

Semiannual meeting of Dodge Center, Minn., and New Auburn, Wis., Churches at Dodge Center, June 20-22. — Ethel Greene, Corresponding Secretary.

Western Association — June 21, 22, at Alfred, N. Y. First service on Sabbath at 11 a.m. — Mrs. F. J. Pierce, Corresponding Secretary.

Southwestern Association — Hammond, La., June 25-28. — Mrs. Mary H. Van Horn, Corresponding Secretary.

Anniversary Home-Coming—Seventh Day Baptist Church, Nortonville, Kan., June 27-29. Dedication of historical marker. Other special features. — Nannie Greeley, Clerk.

Southeastern Association — The annual sessions of the Southeastern Association will be held at the Salemville, Pa., Church, June 27-29. Sessions will begin Friday night at 7:30 and close with a Sunday evening meeting. Rev. Paul S. Burdick, pastor, New Enterprise, Pa.

Pacific Pines—Adult and Family Camp, June 29 - July 6.

Rocky Mountain Camp—July 7-13. Ages: 8-13.

Lewis Camp—Ashaway, R. I., July 20-27. Director: Rev. Charles H. Bond.

Pre-Conference Retreat, August 14-19, 1952, Red Rocks Camp, Mount Morristown, Colo. Rev. Ronald I. Hargis and Rev. Wayne R. Rood, co-directors. — Duane L. Davis, for the Youth Committee, Board of Christian Education.

Seventh Day Baptist General Conference
DENVER, COLO., AUGUST 19-24, 1952

BIRTHS

Gregoire. — A son, Douglas Lee, to Mr. and Mrs. David Gregoire, Milton, Wis., February 7, 1952.

Van Horn. — A son, Jerold Lynn, to Mr. and Mrs. Merlin Van Horn of North Loup, Neb., February 13, 1952.

Babcock. — A daughter, Skirley Diane, to Dr. and Mrs. Allen Babcock of Eldorado Springs, Mo., March 1, 1952.

Cox. — A daughter, Maris Jane, to Mr. and Mrs. George Cox of North Loup, Neb., April 19, 1952.

Dr. Samuel M. Zwemer's Last Book Released

With the passing of Dr. Samuel M. Zwemer in April of this year, the Christian world lost one of its most prolific writers. One of the outstanding authors on theological and Biblical subjects of this generation, "Sons of Adam" was his 50th book.

As if by divine guidance, Dr. Zwemer had just prepared, before his death at the age of 85 years, a new booklet entitled "Prayer," just released by the American Tract Society, 21 West 46th Street, New York 36, N. Y. This is Dr. Zwemer's 51st, and last, book.

It is a 32-page booklet measuring 5 1/4" x 7 1/2", with colorful paper cover, retailing for 30 cents per copy.

Christians everywhere will wish to have a copy of this brilliant devotional masterpiece, a fitting tribute to a beloved and faithful servant of the Lord. Order direct from the publisher.

Accessions

North Loup, Neb.

Baptism:
Ronald Goodrich and
Homer Brannon. F. D. S., Pastor.

Obituaries

Swenson. — Carroll B., only son of Timon and Mabel Cockerill Swenson, was born in Viborg, S. D., July 2, 1919, and died at the Veterans' Hospital in Grand Island, Neb., May 13, 1952.

He was baptized and joined the North Loup Seventh Day Baptist Church, of which he was a trustee at the time of his death.

He attended grade and high school in Viborg, and spent one year at South Dakota State College.

He served four years with the Army, more than two years of which were spent overseas, on Attu, Kwajalein, and Leyte Islands. While on Leyte he contracted the illness from which he never recovered.

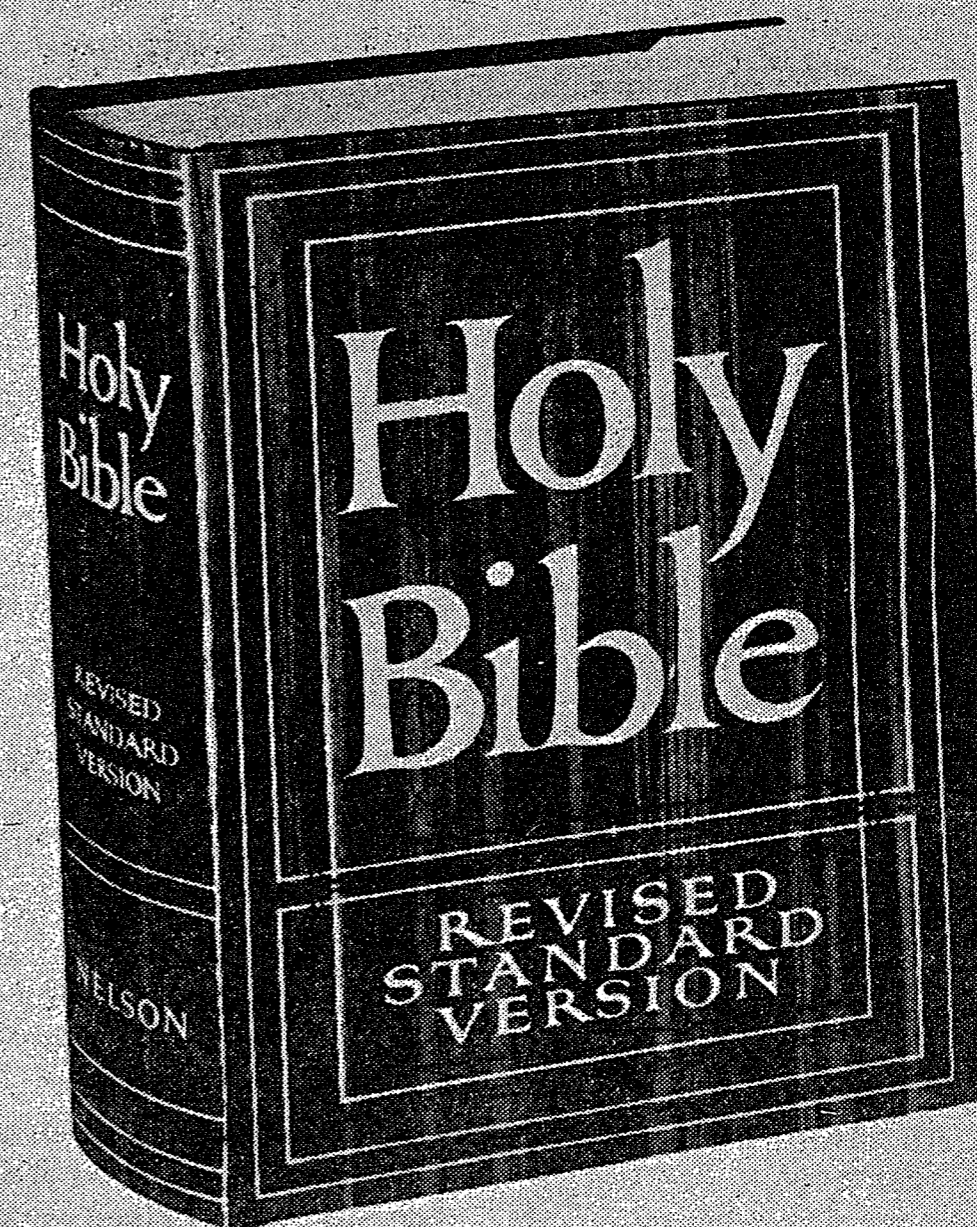
On December 22, 1945, he was married to Lois Marjory Barber.

He was a kind and loving husband, and through all the months of illness and suffering he was tenderly cared for by his wife.

His mother preceded him in death in 1939. Besides his wife, he is survived by his father, one sister, Elma, other relatives, and a host of friends.

Funeral services were held at the Seventh Day Baptist Church in North Loup on May 16. Rev. Francis D. Saunders officiated.

Burial was in Hillside Cemetery at North Loup. — From the Ord Quiz.



The Sabbath Recorder

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Member of the Associated Church Press

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Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, N. J.

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Possible Increase of Deductions for Charity from 15% to 20%

The United States Senate has unanimously passed a bill which if approved by the House of Representatives will allow a taxpayer to deduct as much as 20% of his gross income instead of the present 15% for contributions to charitable, educational, religious, and other tax-exempt organizations.

This action came as an amendment to a House-approved bill which allows sports organizations to deduct from their income tax all proceeds of performances given for the benefit of the American Red Cross.

The bill has now been returned to the House and is in the hands of the Committee on Ways and Means. It is important that the Committee on Ways and Means be urged immediately to give favorable consideration to this bill and report it to the House for adoption before adjournment.

This provision which would become effective on the first of next January, will be a great aid to colleges and hospitals, and all tax-exempt organizations devoted to religious and welfare services which are dependent upon private contributions for their support.

"The chairman of the Committee on Ways and Means is Honorable Robert L. Doughton from North Carolina. He should be addressed c-o House Office Building, Washington, D. C. — Robert M. Hopkins, President.

Golden Rule Foundation,
60 East 42nd Street,
New York 17, N. Y.

NEWS IN THE WORLD OF RELIGION

Membership in Seventh Day Adventist Sabbath schools has passed the one million mark with a total of 1,034,160. This year marks the 100th year since the organization of the first Adventist Sabbath school, in Rochester, N. Y. The equivalent of the Sunday school of other Protestant Churches, the Sabbath school has 17,373 schools in organized Churches and 2,799 branch units where there are no Churches. Backbone of Adventist mission work, this institution alone has contributed \$81,202,325 for the support of the Church's missions since the beginning of the plan. Seventh Day Adventists will observe the centennial of this Church organization on September 20. By W. W. Reid

PROSPECTS BECOME BRIGHTER FOR CHURCHES AND COLLEGES

Dr. Robert M. Hopkins, president of the Golden Rule Foundation, calls our attention to pending legislation which may permit "a taxpayer to deduct as much as 20% of his gross income instead of the present 15% for contributions to charitable, educational, religious, and other tax-exempt organizations."

If the bill, which has been passed unanimously by the United States Senate, is approved by the House of Representatives, Churches and church-related colleges will take a new lease on life.

A speaker recently stressed the necessity for tithing to properly support the work of the Church and observed that if Church members would contribute 5%, the outreach of the Christian Church could be materially strengthened. If the pending legislation becomes law, there should be an upsurge of interest and enthusiasm which will undergird and underwrite the contributing of 10% to the work of the Church.

You will be interested in Dr. Hopkins' statement which appears on the opposite page. After reading the statement, why not write to Honorable Robert L. Doughton, chairman of the Committee on Ways and Means, House Office Building, Washington, D. C., and to your representatives in Congress?

This "increase of deductions" would mean new life to some of our most important work. "Let's act now!"

SEVENTH DAY BAPTIST CENTER OF POPULATION

Rev. Clifford A. Beebe of Pomona Park, Fla., has responded promptly in figuring out the center of Seventh Day Baptist population in the United States. He finds it to be "in Kosciusko County, Ind., a few miles due east of Winona Lake."

Brother Beebe referred to the time when he and Everett Hunting "were roommates in college in 1921" that they had figured out the center of Seventh Day Baptist population as being at some point in northeastern Ohio.

Further, he writes, "Perhaps you would be interested to know the system I used (which Everett and I worked out many years ago). Taking the New Jersey Churches as a start, we found a point directly between the Shiloh-Marlboro Churches and the Plainfield-Piscataway Churches, distanced in inverse ratio to the membership of the two groups. Using the same system for the Rhode Island-Connecticut, and the New York City-Berlin Churches, we determined the center of population of the Eastern Association, which is (quite surprisingly) near Center Islip, L. I.

"Using a similar system for each of the other associations, then finding the center of population of the Eastern and Central, the Western and Southeastern, etc., we can finally determine it with reasonable accuracy for the whole country. . . .

"The interesting feature to me is the westward movement of our center of population in the past 30 years, from northeastern Ohio to northeastern Indiana."

This information which has been supplied by Rev. Mr. Beebe is significant and should prove to be a great aid in future Seventh Day Baptist planning.

REVISED STANDARD VERSION OF THE HOLY BIBLE

The Revised Standard Version of the Holy Bible is being hailed as the "greatest Bible news in 341 years." Nearly three and one half centuries have passed since the King James Version was published.

For fourteen years a committee of thirty-two outstanding Bible scholars has been engaged in the task of revising the Holy Scriptures. Dr. Luther A. Weigle, Dean Emeritus of Yale Divinity School, who served as chairman of the committee of translators said, "The Scriptures were written in Hebrew and Greek, and what we have been revising is the English translation of the Bible — the English words, phrases, and sentences which are used to express the meaning of the Hebrew and Greek." It is interesting to note that every attempt was made "to preserve the literary qualities of the King James Version" in so far as accuracy would permit. The committee and those who are pro-

moting the distribution of the Revised Standard Bible claim that the result of the committee's work "is a simpler, more understandable, more accurate version — in the living language we use today."

Frances Dunlap Heron in an article entitled "The Bible Comes to Life," says, "When the complete Bible goes on sale September 30, it will be as correct and clear for English-speaking readers as present knowledge can make it."

Church and community observances are being planned for September 30 which will hail the appearance of the Revised Standard Version of the Holy Bible. Plans for these observances are going forward in practically every town and community across the country. May the Holy Spirit of God direct our reading, our study, our teaching, and our living of the Word of God.

Historical Society News Notes

Belcher's Religious Denominations

By Dr. Corliss F. Randolph

President and Librarian,
Seventh Day Baptist Historical Society

Through the courtesy of Rev. John Fitz Randolph, the Historical Society has recently been presented with a copy of "The Religious Denominations in The United States." By Rev. John Belcher, D.D. Published in Philadelphia. 1854.

The section of 28 pages on Seventh Day Baptists is almost wholly from the pen of Rev. George B. Utter, then editor of the Sabbath Recorder; and that on the German Seventh Day Baptists of Ephrata, Snow Hill, etc., of 14 pages is based wholly on information furnished by Dr. Wm. M. Fahnestock, a member of the Ephrata community, and vice-president of the American Sabbath Tract Society, also a frequent correspondent of the Sabbath Recorder. The illustrations include those of the Newport, Hopkinton, and Pawcattuck Churches.

The book is a valuable addition to the library of the Historical Society.

Seventh Day Baptist General Conference
DENVER, COLO., AUGUST 19-24, 1952

Corresponding Secretary's Office

American Sabbath Tract Society

Dear Brother Kellogg:

Thank you kindly for the literature that you sent in answer to my request for information. I have gone over it very carefully and find it in complete accord with my own convictions and understandings. . . .

I shall look forward to visiting you at an early date and lay before you my ministry over the years so you can better judge if I would fit in with the work of the Seventh Day Baptist Church. . . .

Hoping and praying that God's power will work mightily with increasing fervor through the Seventh Day Baptist Church so that its ministry will be received more and more throughout the nation.

In His service,

Most cordially,

(Rev.) Albert E. S. McMahon.

4008 State Avenue,

Ashtabula, Ohio,

June 9, 1952.

ALFRED UNIVERSITY NEWS

The commencement assembly of several hundred rose to its feet when Rev. A. J. C. Bond, dean of the Alfred University School of Theology for the past seventeen years, was granted an honorary degree of Doctor of Letters by Alfred University on June 9, 1952. The degree was conferred by President M. Ellis Drake after Dean Bond had been presented by Dr. Wayne R. Rood.

Honorary degrees were also conferred upon Edward U. Condon, director of research for the Corning Glass Works, who gave the commencement address, upon Arthur Bartlett Homer, president of Bethlehem Steel Corporation, and upon Samuel Ray Scholes of Alfred who is retiring as head of the department of glass technology in the New York State College of Ceramics. Graduates numbering 224 received degrees in course.

Don Alberne Sanford, the only graduate of the School of Theology this year, received the Bachelor of Divinity degree. He is serving as pastor of the Independence and Andover Seventh Day Baptist

Churches and is a son of Mr. and Mrs. Mark R. Sanford of Little Genesee.

Dean Bond will retire July first as dean of the School of Theology, but he will continue as acting dean temporarily. His books of poems and sermons were mentioned in his citation along with his creative work in interdenominational bodies including the World Council of Churches. — Contributed.

* * *

Nomination of Dean Bond for Honorary Degree

By Wayne R. Rood

June 9, 1952

Mr. President:

It is my privilege to place before you the name of Ahva John Clarence Bond as a candidate for an honorary degree. Graduate of Salem College in his native West Virginia and bearer of a Doctor of Divinity degree from that institution, he has for seventeen years been the dean of the School of Theology of Alfred University, the institution from which he earned his Bachelor of Divinity degree. Ordained a minister of the gospel by the Seventh Day Baptist denomination, he has contributed a full generation of leadership to its congregations both as pastor and as a denominational official. He was an early participant in the Interfaith Movement of the Council of Christians and Jews, an incorrigible leader of the Ecumenical Movement, a delegate to the Constituting Council of the Federal Council of Churches, and twice to committees abroad of the World Council of Churches. As preacher and teacher he has demonstrated his ability as author and poet, and is probably the most voluminous publisher of his denomination in this century. As dean of the School of Theology he has distinguished himself as friend and colleague both for his knack of combining penetration and good humor, and for his personal knowledge of his chosen field. Therefore, Sir, I present him to you for the conferring of the degree, Doctor Litterarum, honoris causa.

Front Cover Picture

Courtesy of

Thomas Nelson and Sons, Publishers
19 East 47th Street, New York 17, N. Y.

DENOMINATIONAL- ASSOCIATIONAL RELATIONSHIP

By Dr. E. Keith Davis

Member of the Commission

(Given at the Pacific Coast Association, Riverside, Calif., on Sabbath afternoon, April 12.)

(Continued from June 9)

Our Paramount Need

Here is where we might consider a shift in emphasis for a moment. There has been in the minds of some the idea that the denomination exists only for the boards in order that they might have a reservoir from which to receive funds to carry on their work, and it would appear that this was the original concept of our elders in the formation of the boards. Certainly the boards antedated the denomination as far as incorporation dates are concerned. This may be the way that we want to keep it. It would imply that the chief denominational objective of the individual in the local Church was to supply the boards with funds in order to accomplish their work. This would assume that the boards were doing work which we as individuals would be unable to do. There could be no quarrel with this reasoning. The only flaw in it appears to be that in the setup there is no provision for keeping the pews full of individuals who are supplying the Denominational Budget after the present generation has expired.

In spite of this fact we grew well for a while, namely, up until 1900. Since that time there has been a rapid decline in the membership of our Churches and in the number of Churches. After facing this question for several years, there are some who feel that a new need has arisen, which we as a denomination have not met, and furthermore, the existence of which we have not even admitted; that is, the need of filling the pews in the local Churches, and beyond that the development of more Churches in the United States. It is this failure to grow locally that has accounted for a good deal of dissatisfaction within our membership which has been expressed in many quarters of the denomination. Believe me, the dissatisfaction exists, and those who deny it are behaving like ostriches.

If we may consider and admit that this is a pressing need at the moment, a next logical question might be: How did it come about? Why were we growing steadily up until 1900? What happened then? It is at this point that there are many conflicting ideas. Some say, "We lost our evangelistic spirit"; others, "The emphasis was changed from evangelism to Christian education"; and others, "Modernism came and destroyed us." All these are honest attempts to find the answer. At this point let me say that I do not know the answer either. In general it probably was not a single thing that caused it, but a combination of several things.

However, in view of what has been said in the introductory remarks, I believe that we have assumed the filling of the pews is a local Church problem, and that as a denomination very little help should be forthcoming in this direction. If a field has appeared on the horizon which might be developed into a new Church, it is largely the problem of the nearest Church to develop it.

True, money and helps might be forthcoming from our boards and agencies if they are requested, but it is assumed that initiative is to arise and be maintained at the local level. In some instances this has been done, but in general it has not. Does this not point out that a need has arisen which we have not met? Namely, one of having in our denominational structure some agency which has as its interest these developments.

Time and space do not permit discussion of theories as to how all our shortcomings might be remedied. However, I believe that at Conference at Alfred last year there was an expression that we are now going to study these shortcomings and do our best to solve them. I am sure this thinking was manifest in committees and on the floor of the general sessions.

The Place of the Home Field

From those who have been giving some thought to the question of creating a new agency, or giving to an already existing one the responsibility of uniting our denominational efforts, we have had the following ideas.

Let us say that we create no new body, but give to the Commission, in addition

to its present duties, the problem of making long-range plans, and with this responsibility some authority to assign the detailed work of these plans to the various agencies.

May I cite a specific example? I understand that here on the Pacific Coast there are several small groups of lone Sabbath-keepers who might be developed into fellowships and eventually into small Churches. They are now the problem of your individual Churches and association. You are doing your best to keep interest alive with the facilities with which you have to work.

Under the proposed change this could happen through the Denominational Budget. A full-time employee might be sent to this field for a long-term period, five to ten years if necessary, in order to develop it. If as the result of this effort we should gain a few more Churches and possibly five hundred new Seventh Day Baptists, would the boards not be able to develop larger programs and have more financial aid to carry out these programs?

We have used the same principle in foreign missionary work. The work of the Missionary Society using this principle has progressed so well that we are no longer able to keep up with it financially. Why can't we develop the home field in the same manner?

How is it that we, representing a group of rugged individuals, have lost the vision of the development of our home field. Let there be no misunderstanding; there is no opposition to the foreign work that is being done, nor would there be any retrenchment as far as I know, in the effort that we are already putting forth. However, this should be pointed out, that there now exists an equilibrium in that the present home field is no longer financially able to support any further expansion in the foreign field.

To my knowledge no foreign field has ever become self-supporting financially. That may be the result of poor management, but whatever the cause, the facts remain, regardless of the age of the foreign Church, that the home Churches have to continue to support those fields. With the present decline how long will it be before there are no longer any resources at home;

then what of the foreign field? I am not attempting to make the home Church's status more important than the foreign, but I am trying to be realistic in pointing out that we have to do something locally to build a supporting structure in order to maintain the present superstructure.

There are those who are crying, "Why doesn't the Missionary Society go into Nyasaland and give those people aid?" My friends, there are not enough people at home to support the Missionary Society with its present undertakings. There are those who say, "Why don't we give our ministers larger salaries and more retirement pay from the Memorial Fund?" To my knowledge, there are very few millionaires among us.

We have two alternatives: The present membership might go from house to house begging from outsiders for funds; or we might get busy and spread the gospel message and Sabbath truth here in the United States, and thereby develop some self-supporting Churches that might be able to do a little more than their own local Church budget.

The Aim and Purpose of Reorganization

How does reorganization purpose to accomplish this? These thoughts have been offered for consideration. Make Commission a representative group of the associations. That is, each association might elect its representative to Commission. In this manner the problems and opportunities that exist within the association would be taken to the central planning group. In turn, the opportunities that were forthcoming from the central group would be brought back to the association through its representative. There are advantages and disadvantages to this and these will be discussed at your business meetings tomorrow, I presume.

This brings me to the topic at hand: Denomination-Associational Relationship. As you know, at the present there is no relationship between the two. There is merely a nodding acquaintance. What has been proposed might be summarized briefly as follows. The afore-mentioned representative Commission should be considered. The next might be that the sessions of General Conference be held once every two years and that these sessions be largely

for the review of the work done and some additional planning for the future. They would also be inspirational from the standpoint of sermons, music, and messages, but a greater inspiration might come from reports of the corresponding secretary. He might be able to report that our membership had increased rather than declined a few hundred the last two years, and that there had been two or three new Churches formed rather than two or three closing their doors. Believe me, I could stand some of the latter type; we have had a good deal of the former from time to time.

On alternate years, the association might be developed into a regional conference and conducted in the form of a workshop for the development of religious leadership, Sabbath school teachers, and camp programs. The associations might hold their meetings at different times of the year to meet their local needs. This would allow the best leadership of the denomination to be at most of the associational meetings. If this program is undertaken the association might come into a brotherhood relationship with the denomination, both from the standpoint of fellowship and from that of our Father's work. Do we dare to be so venturesome?

Many other proposals have been made whereby we might make improvement in our setup, but there is not enough time for a discussion of them now. I will be glad to offer them for your consideration at your sessions tomorrow if you wish. May I conclude by saying that we have a pressing need now for the development of the home field. Will we as Seventh Day Baptists meet that need as our forefathers met theirs or shall we continue to ignore it as we have done in the past fifty years?

3937 Tennyson Street,
Denver 12, Colo.

The High Cost of Enthusiasm

As-Sameer for May 23 reports a statement by Abd Al-Majid Mahmud, Iraqi Minister of Economy, in which he said that Iraq's losses as a result of stopping the passage of oil to Haifa, Israel, have exceeded 31 million guineas since the beginning of 1948. — Middle East Press Review.

THE BREAD OF LIFE

By Rev. Paul S. Burdick

Pastor, Seventh Day Baptist Church,
Salemville, Pa.

(Sermon preached at Ministers' Conference,
Brookfield, N. Y., May 8, as revised.)

Text: "I am the bread of life." John 6: 48.

Not since the time of Nero, and persecution under the Roman Empire, has Christianity felt such opposition as it faces today. And not since the Inquisition of the Middle Ages have Christians suffered such mental and physical tortures to force them to deny their faith, as they suffer in some countries today. Our foes are well organized. They are well indoctrinated, and they show a missionary zeal that would put much of our missionary activity to shame.

In the year in which the Bible was distributed in the Orient at the rate of 25 million copies, a certain book of Communist doctrine was distributed to the number of 90 million copies, Richard Shaull told the Foreign Missions Conference at Toronto. Is that one reason why we are in retreat where they are advancing? We are divided as to doctrine and practice. They have a unified program with which they hope to change the world. Divided as we are, we can hardly hold our own against the inroads of secularism, materialism, and atheism at home. What can we do to restore the vigor and united witness of the first centuries of the Christian Church?

While we have been quibbling and heckling over problems of race relations, labor and capital, fundamentalism versus modernism, the Communists have gone ahead with a program of social advancement based on the theory that all men are to be treated equally, regardless of race. They have their Bible — the works of Karl Marx. They have their faith — it is that history is on their side, that in a capitalist society the pendulum swing of boom and depression will finally bring the rich to poverty and the poor to revolution. They have their evangelists, too, who are at work in every country, striving to win the youth to an idealism of world change.

At the same time that Communists are going ahead with a program of social improvement based on the works of Karl

Marx and backed up by the power of the Soviet States, Christians have too often been lulled to sleep with a mumbo-jumbo of religious catch phrases, colored lights and incense; or confused and distracted by the brow-beating of religious fanatics. Who will teach us sanity? Who will return us to the pure gospel of the followers of the lowly Galilean? Who will answer the question asked by the Christian Herald in a recent number, "Why are 50 million Protestants tongue-tied?" Is it because they are ashamed of their religion, or only uncertain of it?

How much truth is there in the definition of the Bible found in the new Russian dictionary issued recently by the Soviet State Publishing House in Moscow?

"The Bible," it says, "is a collection of fantastic legends without any scientific support. It is full of dark hints, historical mistakes, and contradictions. It serves as a factor for gaining power and subjecting the unknowing nations."

It is to reassure us as to the truth of our message, to help to unite us as to the essentials of our faith, and to show its outcome in world redemption that I would call your attention to the text from the words of Jesus, "I am the bread of life."

Sometimes, as in His discourse on the Bread of Life in the sixth chapter of John, Jesus had to speak in words charged with meaning, and yet hard to understand by the self-seeking multitude. Those who were following only for the bread that perishes would find little to attract them in His words. "Must we eat this man's flesh?" they asked. Only to the disciples was the true explanation given, "It is the spirit that quickeneth; the flesh profiteth nothing," He said. So to the humble follower of Jesus in any age, the daily communion, the hourly sustenance, that he gains from partaking of this heavenly food, are sufficient proof that Jesus' words are true.

What Think Ye of Christ?

Our first question, and central to all others to the Christian is this one: What and who is Jesus Christ, and what did He come to do? The answer to this question will determine whether the Christian faith is really one that will save the world, or whether it is merely another ethical code.

Let us start with the words in 2 Corinthians 5: 19: "God was in Christ, reconciling the world unto himself." Christians, even those whose faith is weak, have to acknowledge that God is in some individuals, perhaps in a good father or mother or friend. In fact, it seems that the surest way of recognizing God at work in the universe, is to see Him influencing a life. He enters history through the lives of God-filled men.

Now, if we admit that God can and has lived in the life of our loved one, it is also possible that He could indwell one Person completely and fully. If this statement raises doubts, it is only because of our own imperfections. Yet how can we limit God; or how can we say what would be possible for His power to accomplish in a life that was wholly given to His service? That life of God which is seen in a few persons among us in the seed, is seen in Christ in the full flower.

We can but witness to the things which we have seen and heard and felt in ourselves. But when one after another of us can testify that partaking of that spiritual food, the Bread of Life, has given us power to resist temptation, overcome bad habits, gain a new relationship of love toward our fellows, when this occurs again and again in every age, we must admit that the true power of God was present in this Person, His Son, and through Him has passed on to others. "God was in Christ, reconciling the world unto himself."

Before this fact, apparent in myself, and evident in the lives of others, of the redemptive power of Christ, the Bread of Life, all other miracles seem of lesser consequence. One who has been redeemed from the power of sin can believe that many other seemingly impossible things are possible. Even eternal life seems to be actually experienced in the one who has God's living presence within himself. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

And let us have faith that this same redeeming Power can save the world. We agree that the world needs saving.

Its strife and degradation cannot be alleviated by any known remedies that man can devise. Only a force from outside and above, entering into and transforming our human existence can be the solution. Not a revamping of the old, but an entirely new creation, transforming man from within, is needed in order to save our society from its present dangers. So we are told that whereas the first Adam became a living soul, "the last Adam became a life-giving spirit." The things already accomplished in His name give promise of much more to come.

What of the Future?

In thinking of the future, there are two extremes to be avoided. The attitude of the pessimist, that man's condition must grow increasingly worse until Christ comes to set things right, is opposed to the attitude of the optimist who believes that man by his own efforts must improve the world and bring about the millennium. The truth is somewhere in between. Whatever improvement is gained in man's condition must be a co-operative effort between man and God. Redeemed men may yet save the world, which otherwise is lost because of the inherent sinfulness and selfishness in human hearts.

But let us not think that because a man has outwardly accepted Christ as Saviour, he is then ready to save the world. It will require careful training in the Christian vocation of lawyer, doctor, farmer, etc., and perseverance in carrying out the principles of Christ in our daily work. We have seen too much lately of the so-called Christian who seemed to think that the holding of public office should offer opportunities of filling one's pockets at public expense; or that treating all races fairly was an ideal which could be upheld from the pulpit, but was to be forgotten when one entered the workaday world.

God can work only through men whose life and work are devoted to His purposes. But He can create a better world when men are in a condition to receive it from His hand.

In thinking about the return of Christ, we are apt to overlook the place of Pentecost in it. Jesus told His disciples, "There be some standing here who shall not taste

of death until they have seen the Son of Man coming in his kingdom." That was partly fulfilled on the day of Pentecost, but not entirely.

His coming should be a continual Pentecost. Its culmination will be at such time and in such fashion as is best known to God alone. That the bodily return of our Lord will usher in a time of great peace and righteousness, is our great hope and desire. But we must not overlook the part that man is expected to play in receiving the Pentecostal blessing now.

What Is Man?

For man must be redeemed if he is to share in the blessings or assist in the establishment of the kingdom which Christ came to proclaim.

Man represents a conflict of opposing forces. There is the life force which seeks to preserve and improve the physical body and its environment. It is a good force when properly controlled. There is, on the other hand, a Godward-seeking force. It impels us to seek the welfare of our fellows. It keeps us continually dissatisfied with our selfishness and sinfulness, so that probably no one ever descends so low that he is totally unaware of the promptings of this divine voice. But where these two forces, one working from below and one from above, come into conflict, there is turmoil and tension. Paul describes this situation in his own life in the 7th chapter of Romans.

Now this conflict need not be perpetual. There is a way of resolving it. Romans 8 points the way. "There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the Spirit." What Jesus described as partaking of the spiritual bread, Paul speaks of as letting the Spirit of Christ dwell in you. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." When this takes place, the life of the self with its conflicts is replaced by the life of Christ. His wishes are our wishes; His kingdom is our highest hope. He brings peace to the warring elements of our being, because we seek first His kingdom and His righteousness, expecting that God then will add unto us all things necessary.

What Is Truth?

How is knowledge to be gained? Is it to be solely by trial and error as some pseudo-scientists aver? Or is there a revealed truth that may guide us in avoiding the pitfalls of wrong choices? There seems to be some confusion here, even among Christian people. It is not necessary to try the way of sin in order to know that it is bad. Neither is it necessary to accept as truth all that has been handed down to us from the past. We are privileged to test and try it out in our own lives in order to establish the validity of it. The principle of trial and error is permissible in our attempts to find what is good. It is not necessary to use that method in determining what is bad. Experience and observation in the lives of others are sufficient to point out the badness of the bad, without the necessity of dabbling into it.

Moreover, the life of Jesus, lived in the believer, and accepted as naturally as his daily bread, is sufficient to show the dividing line between bad and good. The fact that God has in times past revealed unto man what is good, is attested also by the fact that He reveals such truth unto us today, and through the power of Christ dwelling in us, He enables us to follow it.

By revelation, then, we have pointed out to us the true and living Way; by experience we prove the Power that works His righteousness within us.

There is encouragement to Sabbath-keepers in the fact that few if any ever leave the Sabbath from a conviction that it is wrong, or that another day is the right day to keep. Those who leave it do so, for the most part, in order to conform to the practice of the majority. But the cases are legion where the Sabbath has been embraced out of conviction that it is right. And a blessedness has followed its acceptance, which is evidence enough that the change was made in the right direction.

The presence of Christ, then, is the key to all questions for the believer. It teaches him the difference between truth and error, and helps him in his choice of the good. It gives him an insight into the reason for

(Continued on back cover)

Riverside Pastor Finishes Second Year of Graduate Study

On May 15 the pastor (Rev. Leon M. Maltby) completed his second year of part-time theological studies at Fuller Seminary in Pasadena. The work done is the equivalent of one year of full-time resident study (36 hours) which is required for the degree of Master of Theology. The mastering of a modern language and the writing of a thesis have been delayed due to the pressure of Church work, and may be accomplished at a later time. The thesis will be a thorough study of Paul's teaching on the subject of "Law" in the Epistle to the Romans.

Not every course taken has been of equal value to the present ministry in Riverside. However, your pastor aspires to no teaching position. His primary purpose in more schooling is to improve his ministry to all classes of people. The benefits derived have been many. It has been a real refresher course coming twenty years after receiving the bachelor's degree in theology. The refreshing has been both at the fountain of knowledge and the fountain of the Spirit. A broadening acquaintance with books has been matched with a broader acquaintance with great religious leaders. Three years in the Army takes one to some of the far corners of the world; but two years in such a seminary as Fuller does even more to develop a missionary interest. Chapel speakers come from the far corners of the earth to present the mission cause. Those blessings were rich indeed. — The Church Chimes, Riverside, Calif.

Rev. Trevah R. Sutton Accepts Fouke Call

Rev. Trevah R. Sutton, pastor of the Seventh Day Baptist Church, Jackson Center, Ohio, has accepted the call of the Church of like faith at Fouke, Ark.

Rev. Mr. Sutton has tendered his resignation to become effective as of September 1, 1952, at which time he, with his family, will move to Fouke to take up his duties there.

Mr. Sutton has been pastor of the Jackson Center Church since January 1, 1949.

ORDINATION AT AUCKLAND, N. Z. March 29, 1952

(Charge to the candidate, Randall Mason, by Rev. F. A. Tonge.)

Brother Mason, the day has come when the desire of your heart to be a minister of the gospel has arrived. You have labored long and hard to make yourself fitted for the task that is before you. There have been many who have walked the path before you and, while it is true many have also fallen by the wayside, it is only by the indwelling of the Holy Spirit that you can fulfill the obligations which you have been called upon by our Lord and the Church to do.

It has fallen my lot to be called by the Church and by our Lord to give the charge to you, and as the disciples of old were charged, and as Paul gave his charge to Timothy, so today, Brother Mason, believing that the Lord has called you to the sacred work of the ministry, and seeing that the Church has recognized this call and will have, by prayer and the laying on of hands, separated you unto the Gospel of God, as a representative of the Church of Christ, I beseech you to give earnest heed to the word of the living God, which declares, "... O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezekiel 33: 7-9.

Brother Tonge quoted from Paul's letters to Timothy.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28.

"... Taking the oversight thereof, not by constraint, but willingly; not for

filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 2-4.

You are to preach the word of God, not the opinions and traditions of men. You are not to exalt yourself, but in the presence of the Lord God of hosts you are to stand before a dying world and preach the everlasting gospel. Let there be no levity, no trifling, no fanciful interpretation. As a minister of Christ, your whole aim should be to bring sinners to repentance and, by precept and example, point them to the Lamb of God which taketh away the sins of the world. Your discourse should have an earnestness and a power of persuasion that will lead sinners to take refuge in Christ.

You are to warn men of the soon coming of Christ in power and great glory. Your message must be such as to lead men to see the importance of the law of God. You are to preach so plainly that no transgressor who hears your message will fail to discern the importance of obedience to the commands of God. You should ever be conscious of the fact that you are a messenger of the Lord, commissioned by Him to do a work, the influence of which is to endure throughout eternity.

Today, my beloved brother, you are being solemnly dedicated to God by prayer and the laying on of hands. Thus you will be authorized by the Church, not only to preach the truth, but also to perform the rite of baptism, and to organize Churches, being invested with full ecclesiastical authority.

Your ordination is a public recognition of your divine appointment to bear to the world the glad tidings of the gospel message.

You have today taken upon yourself the solemn vow of Christ to the sacred service of your Master, while God and the holy angels have been summoned as witnesses as you give yourself, body, soul, and spirit to His service.

I charge you, therefore, that you ever keep in absolute purity this consecrated vessel which God would use in His high and holy service, that, when your lifework

is ended, you may be able to say, "I have fought a good fight, I have finished my course, I have kept the faith." If you are faithful to the end, you will hear from the lips of our blessed Master the words, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord."

Brother Mason, I esteem it a pleasure to perform and fulfill the task that our Lord has called upon me to do, and when you receive the laying on of hands, may you with your brother ministers labor together in the great cause of God. May many souls be won for the Lord, and finally may we lead, like the great leader of old, a new Israel into the kingdom of God prepared for us from the foundation of the world.

H. R. C.

LAYMEN'S MISSIONARY MOVEMENT

The 22nd annual continent-wide observance of Men and Missions Day will be on Sunday, October 12, 1952, by action taken by the Executive Committee of the Laymen's Missionary Movement. The theme is "CHRISTIAN MISSIONS — THE WORLD'S HOPE."

This is a month earlier than usual and the change has been made after a careful survey of a number of factors related to the simultaneous observance.

Advice has been received that many Churches would prefer to place a strong Men and Missions Emphasis earlier in the Church year, to gear into the Every Member Canvass and other Church programs.

The new date is a week after World Communion Sunday and is at the beginning of the general period when attention is focused upon the role of the churchman in his Church, the community, the nation, and the world-wide kingdom of God. It would appear to be a most appropriate date.

It is very desirable to have the simultaneous observance of the day. The impact is naturally greater. However, Church and community programs at times make it impossible. To cope with this situation, and that no Church need deprive its men of this unique Men and Missions Emphasis, the Laymen's Missionary Movement

will provide undated materials and Speaker's Manuals for those who desire to observe another day. Likewise, those communions that find it inappropriate to change the date this year, will be provided with undated manuals. H. R. C.

"MAKE CHRIST KING"

This was a popular slogan some years ago. Did those who popularized it think back to the teachings of our Lord? He said, "The kingdom of heaven is at hand" — "The kingdom is among you" — "is within you." Pilate asked, "Art thou a king?" to which Jesus replied, "Thou sayest it, for I am a king." We cannot make Him King. He is King. We may submit to Him — acknowledge Him as our King; but whether we will or no, He is King. We work to bring in the kingdom of heaven, to increase it in the earth. The way we do this is to teach and preach to the end that people will be brought to surrender themselves to Him and thus become citizens of the kingdom of which He is the King.

The kingdom of heaven is engaged in continual warfare. As in the kingdoms of old the king was the leader in warfare, so our King is our leader in the warfare against the evil forces of the world. Kings in the faraway days, because of smaller armies than those of the enemy, or because of inadequate equipment or lack of training, might lose in the fight. Not so in the conflict which our King wages. The struggle may sometimes seem hopeless, but the fault is ours, not that of our Leader. His cause can know no defeat. With faith in Him we go on from victory unto victory.

Loyalty to our King impels us to witness for Him at home or abroad. We respond first to His call to "Come" and then to the command to "Go." The "new born" will have good news to tell, a gospel. The gospel is for all. Our Lord is God of all. Any other vision is too small. Peter's experience (Acts 10) led him to say, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." H. R. C.

WORSHIP PROGRAM

By Mrs. M. C. Van Horn
Brookfield, N. Y.

Who walks beside a rosebud and does not sense its bloom,
Its lovely form and color, its delicate perfume;
Who dwells among his fellows, and sees them pass his door,
Nor ever hears their heartbeats, is pitifully poor.
—From "Sunshine Magazine."

Hymn—"For the Beauty of the Earth."
Summer days are full of beauty — red roses, yellow butterflies, green grass, blue skies, and songs of birds. Do you take time to see and hear them?

"The hearing ear, and the seeing eye, the Lord hath made even both of them." Proverbs 20: 12. "The heavens declare the glory of God; and the firmament sheweth his handywork." Psalm 19: 1.

Our family and friends are full of beauty — love, fellowship, and Christian character. Do you take time to see their good qualities?

" . . . Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4: 8. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13: 34.

The Bible is full of beauty — comfort, strength, and inspiration. Do you take time to study it and know its value for you?

"Thy word is a lamp unto my feet, and a light unto my path." Psalm 119: 105.

" . . . Incline thine ear unto wisdom, and apply thine heart to understanding; . . . then shalt thou . . . find the knowledge of God." Proverbs 2: 2-5.

Hymn—"Take Time to Be Holy."

Our Father: All of us in our own hearts name to Thee the beauties all about us, for which we give Thee thanks. . . . We pray Thy blessings on those we love whose names we mention. . . . We ask Thy guidance for ourselves as we strive to understand Thy Word. Amen.

FROM THE WOMEN'S BOARD PRESIDENT

As president of the Women's Society of the Seventh Day Baptist General Conference, it was my duty and very great privilege to attend the meeting of the Board of Managers of the Department of United Church Women of the National Council of the Churches of Christ in the United States of America held at the Baptist Assembly grounds at Green Lake, Wis., May 14, 15, 1952.

God's wonderful handiwork was present on every side and His Spirit seemed to pervade not only the formal meetings but the fellowship of the individuals present. It was my privilege to room with a college instructor from Nashville, Tenn., and a Negro minister's wife from Detroit, Mich.

The formal business consisted of hearing reports from the various officers and committee chairmen of the organization, discussion of recommendations proposed, and definite action taken as to future procedures.

It seemed as though all present felt that our past mistakes have been too many and too serious or our world would not be in its present state. There was a very real seeking for God's guidance in the planning of future work.

Individual consecration was stressed — each one to find God through a personal experience with Christ our Saviour and a prayer life that will make possible the working of the Holy Spirit through each life. Then only will God's will be done through united action on many fronts.

I made the personal acquaintance of Mrs. Henry Martin, president of the United Church Women of the State of Colorado. She agreed to be our speaker for the Women's Board program at Conference in Denver.

We are anxious that many of you from all our Churches will be able to come to Conference with ideas and helpful suggestions and in a spirit of prayer that we may truly find God's way for our work in the coming year.

I hope that every one of you is planning to be a Rosebud this June. Our united denominational efforts can go forth only so far as we are led by His Spirit to

Children's Page

Dear Mrs. Greene:

I have never written to you before. You don't know me but I know your big boy, Dr. Greene. He fixed my arm when I broke it last year. I like him even if he does give me penicillin when I am sick.

I was five years old on June 6 and I have a twin brother. His name is Paul and he is writing to you, too. I have another brother. His name is David and he is nine years old.

Paul and I will go to Shiloh school next September. It seems like a long time until then but my mother thinks it will be here too soon.

I went to Junior C. E. today and learned more about Jesus. We made a card and pasted baby chickens on it. My mother is my C. E. teacher so, of course, I can say that I like my teacher.

Sometimes we have "movies" about Jesus at C. E. and the boys and girls like to look at them.

This is all for now.

Your friend,
Shiloh, N. J. Sharon Ayars.

Dear Sharon:

I am sure you can guess just how happy I was to receive your good letter. The only letters I have for the Sabbath Recorder this week are yours and Paul's. I do hope you will write often.

I am glad you know my big boy. You see I like him, too. I hope that he and his family will be able to come out to see me for at least a few days when school is out. If they do, perhaps I can go home with them for a little visit. If so, I hope to come to know you. I almost do now after reading your letter.

Quite a number of boys and girls about your age often come in to see me. A little boy named Douglas likes to go downtown with me and a little girl named Alberta calls out whenever she sees me, "Hello, Grandma Greene!" They are each five years old.

support the work financially as well as prayerfully.
Doris H. Fetherston.

I can remember when the time seemed to pass very slowly for me but now how it does hurry by.

Lovingly yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I like to listen to the children's letters in the Sabbath Recorder. I can't read them because I am only five years old, but my aunt reads them to my sister Sharon and me when we are over at her house. Sharon is my twin sister and we have a lot of fun playing together.

We go to Sabbath school every Sabbath day. Lorraine Rainear is our teacher and we like her.

We have a puppy and her name is Spot. She sleeps in my sister's doll cradle and we think that is cute.

We also have some tadpoles which my brother got down by the bridge. If we keep them long enough their tails will turn to legs and they will then be frogs. One time I dumped them out of the water on the ground, and when my brother came home from school — well, that is a sad story.

I will close now and watch for my letter in the Recorder.

Your friend,
Paul Ayars.

Shiloh, N. J.

Dear Paul:

I think you know how happy I was to receive your good letter, too. Now don't forget to let me hear from you often.

It must be nice to have a twin to play with. I used to wish my brother was my twin, but he was over three years older than I. Still we had a lot of fun playing together. Some years ago we had two sets of twins as neighbors. They were David and Dorothy, and Paul and Pauline, the children of the Methodist minister who lived here at that time. They often came to see us for there was only our Church between our parsonage and theirs. Now they are nearly grown-up boys and girls and live in Wellsville, nine miles from Andover.

I don't believe those tadpoles could have been on the ground long or they wouldn't have become frogs. How about it?

Yours with love,
Mizpah S. Greene.

Marriages

Fullerton - Barber. — Howard Fullerton, son of Mr. and Mrs. P. L. Fullerton of Bear Lake, Mich., and Winifred Barber, daughter of Mr. and Mrs. LeRoy Barber, Adrian, Mich., were united in marriage on May 11, 1952, at the Seventh Day Baptist Church of Battle Creek. Rev. Alton L. Wheeler officiated.

Obituaries

Maxson. — Ida McAllister was born in Bloomfield, Ark., in 1889.

On October 4, 1907, she was married to George L. Maxson at Bentonville, Ark. Two children were born to this union: George LaRoy in 1909, and Ethel Geraldine in 1912.

Mrs. Maxson was baptized by Rev. Henry N. Jordan and joined the Seventh Day Baptist Church of Gentry, Ark. In later years she has lived in Exeland, Wis., Alfred, N. Y., Battle Creek, Mich., and Riverside, Calif. After an extended illness while making a visit in Battle Creek, she was called to rest on May 15, 1952.

Besides her husband, son, and daughter, she leaves one brother, Joe McAllister of Montrose, Colo., two sisters: Minnie Coyle of Los Angeles, Calif., and Kate Feemster of Gentry, Ark.; three grandchildren, and one great-grandchild. Services and interment were at Battle Creek.
A. L. W.

Stewart. — Alice Leach, daughter of John and Hannah Quigley Leach, was born in Philadelphia, Pa., on January 12, 1860, and passed away at the Edgerton Memorial Hospital on December 28, 1951.

At the age of nine she went to live in the home of Howard Davis in Shiloh, N. J. At age 12 she was baptized by Rev. Walter B. Gillette and joined the Seventh Day Baptist Church.

On February 5, 1876, she was married to Hugh C. Stewart. The Stewarts moved to West Hallock, Ill., in 1880, later to Albion and Milton Junction, coming to Milton in 1916.

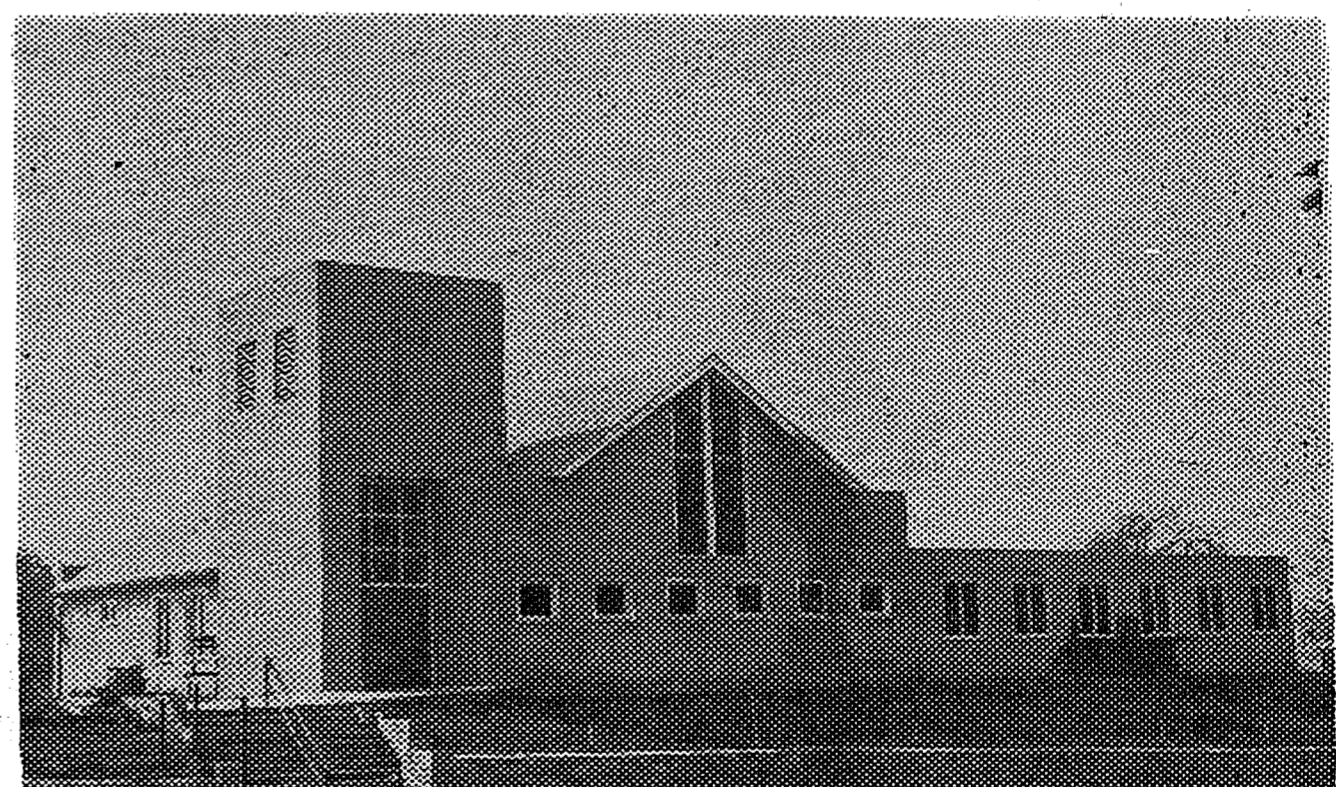
Mrs. Stewart was a staunch churchwoman and Sabbathkeeper, a member of the Women's Circle, a constant reader of her Bible and the Sabbath Recorder.

She was preceded in death by her husband and three of her six children: Frank, Hattie (Mrs. Ben Wille), and Rollo. She is survived by her sons Howard of Milton and Wilbur of Columbus, Ohio, and by her daughter Hazel (Mrs. Clarence Lawton) of Albion, as well as eleven living grandchildren and seventeen living great-grandchildren.

Funeral services were conducted at Albrecht Funeral Home in Milton Junction on December 31, 1951, by Rev. Carroll L. Hill. Burial was in Evergreen Cemetery, Albion. C. L. H.

The Sabbath Recorder

*Seventh Day Baptist Church
of Los Angeles, California*



**Figueroa at North Avenue 50, Highland Park
Dedicated on Sabbath Afternoon, May 31, 1952**

Standing on a rise overlooking North Figueroa Street, and surrounded by the rolling hills of Highland Park, this house of God has been built to offer a place of worship for His children, a place for the study and proclamation of God's Holy Word. — Dedicatory Directory.

DENOMINATIONAL BUDGET
Statement of Treasurer, May 31, 1952

Receipts		May	8 months
Balance on hand May 1 ... \$		46.29	
Adams Center			206.42
Albion	88.25		242.75
Alfred, First	153.89		2,239.35
Alfred, Second			417.85
Andover			25.00
Associations and groups			187.65
Battle Creek			2,350.01
Berlin	122.00		413.40
Boulder	31.02		380.63
Brookfield, First			129.00
Brookfield, Second	36.60		203.64
Chicago			368.90
Daytona Beach			400.90
Denver	120.18		639.07
De Ruyter	25.00		538.00
Dinuba			32.00
Dodge Center	125.00		399.69
Edinburg	6.00		77.12
Farina	15.00		236.20
Fouke	21.80		78.33
Friendship			34.00
Gentry	5.00		15.00
Hammond			77.07
Hebron, First	16.45		162.20
Hopkinton, First	258.25		885.25
Hopkinton, Second			26.00
Independence	20.00		270.00
Indianapolis			30.79
Individuals	1,500.00		2,263.83
Irvington			230.00
Jackson Center			21.50
Little Genesee			410.43
Little Prairie	1.40		14.30
Los Angeles			223.00
Lost Creek	203.92		751.59
Marlboro			663.86
Middle Island	14.63		91.10
Milton	377.55		3,605.52
Milton Junction	178.03		955.08
New Auburn			35.96
New York City, First	101.30		282.03
North Loup			346.00
Nortonville			187.00
Pawcatuck			3,006.10
Philadelphia	12.50		79.00
Piscataway			218.50
Plainfield	155.39		4,145.91
Putnam County (Fla.)			10.00
Richburg	38.00		293.00
Ritchie			55.00
Riverside			1,829.39
Roanoke	10.00		38.00
Rochester			11.65
Rockville			100.76
Salem			889.35
Salemville	30.25		198.09
Shiloh	215.00		1,570.67
Stone Fort			7.00
Verona	41.75		519.85
Walworth	20.00		50.00
Washington	34.20		184.20
Waterford	13.86		140.37

Welton		10.00
White Cloud	46.18	362.47
Wilkes-Barre		25.00

Totals \$4,084.69 \$34,891.73

Disbursements

	Budget	Specials
Missionary Society	\$1,026.90	\$ 53.94
Tract Society	448.20	
Board of Christian Education	605.70	10.00
Women's Society	13.80	60.00
Historical Society	82.20	765.00
Ministerial Retirement	225.90	151.37
S. D. B. Building	94.20	
World Fellowship and Service	18.90	
General Conference	484.20	
Balance on hand	44.38	

Totals \$3,044.38 \$1,040.31

Comparative Figures

Receipts in May:	1952	1951
Budget	\$2,998.09	\$2,607.46
Specials	1,040.31	751.72
Receipts in 8 months:		
Budget	27,047.46	19,206.48
Specials	7,844.27	4,510.48
Annual Budget	43,825.00	37,000.00
Percentage of budget raised to date	61.7%	51.9%

L. M. Van Horn,
Treasurer.

Milton, Wis.

COMING EVENTS

- Pacific Pines—Adult and Family Camp, June 29 - July 6.
- Rocky Mountain Camp—July 7-13. Ages: 8-13.
- Lewis Camp—Ashaway, R. I., July 20-27. Director: Rev. Charles H. Bond.
- Pre-Conference Retreat, August 14-19, 1952, Red Rocks Camp, Mount Morristown, Colo. Rev. Ronald I. Hargis and Rev. Wayne R. Rood, co-directors. — Duane L. Davis, for the Youth Committee, Board of Christian Education.

(Continued from page 298)

much of the conflict that takes place in the soul of man, and shows him how to resolve it. It helps him to believe that God has a purpose for human existence upon this earth, and that the future is in God's hands. Therefore, let us accept Christ as our daily Bread of Life for all believers, and let Him lead us into all truth.