

The Sabbath Recorder

"Except the Lord Build," in which he emphasized that if those who built this church were still living they would be very happy to help tear it down now to build a larger one because of the need. The children's message, "The Cracked Dish," was given by Rev. Don Sanford.

A fellowship dinner was enjoyed by all at noon. Following the fellowship dinner there was a Forum which consisted of four talks given by Claston Bond, Loyal Peterson, Mrs. Nelson, and Rev. Kenneth Van Horn. The talks were on the spiritual values of a building program, labors and plans of the past, and hopes for the future.

A trio consisting of Jane Pederson, Ruth Ann Loofboro, and Carole Porter was enjoyed by all. Ardith, Clare, Millicent, and Wallace Greene sang "Softly and Tenderly Jesus Is Calling."

Following this the business meeting was held. There was no meeting in the evening.

Then on Sunday there was a "work bee" at the site of the new church. The old barn was torn down and all the lumber cleaned ready for use. Forms were begun for the foundation of the new church. A picnic dinner was served on the parsonage lawn.

The work bee concluded the meetings. — Mrs. Claston Bond, Corresponding Secretary.

More News About Ministers

Since publishing the "news about ministers" in last week's issue some other items of information have been received.

Rev. Neal D. Mills is reported to have accepted a call to serve the two nearby churches of Rockville and Second Hopkinton, R. I. These churches have been without full pastoral service for some time and have been supplied by other Seventh Day Baptist ministers living in Rhode Island.

Rev. Ralph H. Coon, a science and Bible instructor at Salem College, has been given a free scholarship to attend some special summer school studies in astronomy in a university in Wisconsin. This has long been one of his special fields of interest. We understand that Professor and Mrs. Coon will also travel as far west as Los Angeles, Calif., during the summer vacation.

New Tract Mailing

It is expected that the Tract Society will be mailing within the next two weeks another letter to all Seventh Day Baptist families whose addresses are known at the office. This second letter will enclose two tracts printed within the last year. The tracts selected for this mailing are "That Blessed Hope" and "The Second Coming of Our Lord." Our readers are asked to pray for this new venture in tract distribution. There have been a number of encouraging responses from the other mailing of a few weeks ago.

The most discouraging side of individual mailing from a central agency is the extreme difficulty of keeping an up-to-date mailing list. The Women's Board has done a great deal of voluntary work on this project in past years and that work has been the basis of our mailing list. The master mailing list is considerably out of date, and will be until all church clerks send in their corrections. The work of keeping addresses of all church members properly belongs with the local churches, and is spurred by their own frequent mailings to all members. It is suggested in connection with the inadequate list available at the central office at the present time that local churches make sure that these two tracts get into the hands of all adults and young people who have joined within the past year or two.

Obituaries

Dunham. — Mrs. Freda, former Elm Valley and Alfred Station resident, died May 26, 1956, at the Reed Nursing Home in Bath, N. Y., at 75 years of age. She was the widow of Harry Dunham, who died in 1931.

Mrs. Dunham lived for many years on the Alfred Station road. She was a member of the Second Alfred Seventh Day Baptist Church. In 1939 she moved with her daughters to Brooklyn, N. Y., and made a home for them there until six years ago.

The four daughters of Mrs. Dunham survive: Mrs. Dorothy Dewsnap of Brooklyn, Mrs. Ada MacBride of Bath, Mrs. Muriel Tompkins of Hammondsport, and Mrs. Alice Grover of Painted Post, all of New York. Also surviving are two brothers, Jacob Gaub of Cincinnati, Ohio, and Edward Gaub of Plainfield, N. J., as well as six grandchildren.

Funeral services were conducted at the Bond Funeral Home, Bath, with Rev. Albert N. Rogers officiating. Burial was in Alfred Rural Cemetery.
A. N. R.



L. HARRISON NORTH
Manager of the Publishing House
of the American Sabbath Tract Society

The Publishing House has just completed another successful year of commercial printing in addition to the producing of the Sabbath Recorder, the Helping Hand, some 60,000 tracts, and numerous other items of denominational literature. (The Tract Society year ends May 31.)

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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"The most neglected activity for Christian unity is just the most important, namely, prayer. The search for visible oneness in Christ is better carried on in the sanctuary than in the committee room." — Eugene Carson Blake.

SEE YOUR MINISTER

This is not on something in the nature of the often quoted military expression, "See the Chaplain." There is no doubt need to urge our people to make use of the pastor's special training and experience in counseling, but that will have to be another editorial.

See your minister and let all the visitors see his face when he speaks to you. This is a problem of pulpit and platform lighting. Churches struggle with this situation and make improvements. It is something that ought to have greater consideration than it sometimes receives. Some of our churches are so informal that a well-meaning individual or group may decide to put a reading light on the pulpit and does so without duly considering the architecture or the obstruction of view that it may cause. Few of our churches and platforms are alike. Each has its own difficulties of adequate lighting.

Of all our churches in Jamaica only two have electricity, as far as we know. We understand that only one of our many churches in Nyasaland has electric lights. They have to think in terms of one kerosene mantle lantern or something of the kind. If evening meetings are held they cannot provide enough light for the preacher to see the audience, for them to see his facial expression, or for either to see songbooks or notes clearly.

Strange as it may seem, in this land where just a little planning and the expenditure of a few dollars could produce almost perfect lighting, there are many church buildings where the minister has to speak without the possibility of using facial expression to help get his message across to the people.

There is a beautiful song for male voices containing the words, "Which way shall I take? shouts the voice in the dark." But these are days when we demand to see the secular newscaster on the TV screen; we do not want just a voice even when it is the very best. We should keep up with the times in proclaiming the Gospel from our pulpits. The lighting and pulpit arrangement to which our own minister has become accustomed may be quite noticeably inadequate when a

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visiting speaker (or young person) is in the pulpit. Take a good look at your next morning or night service and check on whether you can really see the face of your minister.

We observed one beautiful church recently where a relatively short man was behind the pulpit. The nice, expensive reading light stretching across the desk made it possible for him to read the Bible and his notes easily. It also reflected light from the white pages like footlights to illuminate his face. The only difficulty was that the lamp itself (from our position in the center of the church directly in front of him) left none of his face visible from his glasses to his collar.

Another very attractive church has avoided that difficulty by installing a hidden spotlight in the high ceiling directly over the speaker's head. He, too, can see his reading material very well and would not be conscious of any obstacle between himself and his congregation. But when that is the only light in that part of the church the lower part of his face is scarcely visible at night. If he happens to have a receding hairline, the top of his head glows with a distracting brilliance while his voice comes out of the darkness and shadow of his forehead and nose. It loses some of its eloquence.

Another church of our acquaintance had a strong overhead light that did a splendid job of lighting up the choir so that the audience could see their faces as they sang. In that church there were frequent favorable comments on the facial expression of the choir members singing their joyful hymns. Folks could not say much about the pastor's face because he was out in front of the light, a dark silhouette against the bright background. When the situation came to the attention of the members, a little experimenting showed how easy it was to bring two hidden side lights to focus on the pulpit area. From then on if the pastor smiled as he told the glad tidings of salvation, all his people could see the smile and feel a little more warmth.

We do not advocate lighting that would resemble a theatrical stage. Every-

thing must be in keeping with the time and place. The trained speaker will make himself heard but it is up to the people to provide adequate lighting (for evening meeting especially) so that the strangers and the indifferent, the youths with wandering interests and the aged with dimming vision may be helped to focus their attention. If you were attracted to a church by an illuminated sign or spotlighted steeple you would feel a little let down if upon entering the church God's messenger for the evening was hidden in the shadows. See your minister.

"Where Prayer Was Wont to Be Made"

In a colony of pagan Rome in a city that was Roman in name and in politics 1900 years ago, it was possible for minority groups of a despised religious culture to have a place by the riverside "where prayer was wont to be made." It would be presumed that such religious tolerance, if not liberty, would be well recognized the world around after nearly two thousand years of religious expansion and social evolution.

Indeed there has been such improvement throughout most of the world. Christianity has fostered individual human rights. Where the religion of Christ has been truly understood its leavening influence has extended through the meal until its force has lifted great segments of the world's population to a dignity which could not have been achieved apart from the work of the missionaries and businessmen who have lived by its principles.

It is indeed a sad commentary on a great body of professing Christians when we read of cases without number where secular power is exerted by that body to suppress the inalienable rights of others who profess to be Christians of a different evangelical persuasion. Could it be possible in a so-called Christian country that other Christians would be denied even a place by the riverside "where prayer was wont to be made?" Sad to say, it is not only possible but it is true.

There is a country where in about two

thirds of the area of that land the only form of religious observance which is allowed to Protestants is prayer in the home. This opportunity for prayer is allowed only to foreign Protestants. If one is a native Protestant he may not have prayer in his own home in any geographic area which is considered Catholic. If this is the situation in a so-called Christian country under the domination of the Roman Church we could well pray for the better conditions that existed (as far as religious liberty is concerned) under pagan Rome. The country is Colombia, S.A.

Fortunately this situation is felt to be disgraceful by many Catholics both in America and in some of the European countries like Switzerland. Voices are being raised. Catholics are saying that such repressive measures hurt their church. Recently a 1,700-member Pentecostal church (the largest Protestant Church in Colombia) was closed along with about 30 others also suffering the same fate. Let us pray for these who suffer without any cause other than that they worship according to their conscience.

New Book on Dead Sea Scrolls

We were much surprised to receive in the mail recently, in advance of its publication date, a complimentary copy of *The Meaning of the Dead Sea Scrolls* by A. Powell Davies. It is a Signet Key Book published by the New American Library of World Literature, 501 Madison Ave., New York 22, N. Y. What surprised us was that these publishers who usually bring out old books in new 35-cent paper editions are doing the same thing on this very new subject. It shows that although many pastors have not found time to do much reading along this line it is now sufficiently popular to induce the publishers to come out with this cheap edition.

The literature evaluating the recently discovered Dead Sea Scrolls of Old Testament Scriptures is growing by leaps and bounds. The educated reader must learn to choose between the good, better, and best. That is particularly true when authors try to jump to final conclusions

too quickly as to the impact of these scrolls upon the story of the rise of Christianity as presented in the New Testament. The 144-page volume under consideration seems to have done just that. If one is looking for the facts about the discovery and translation of these most remarkable Bible treasures he can do no better than to buy this 35-cent book.

We would have to withhold approval, however, of the main purpose and content of the book. Quite unnecessarily, it seems to us, the author has proceeded from extremely liberal or hypercritical premises about the trustworthiness of the New Testament narratives. Scholarship does not require such an attitude. On page 88, for instance, in dealing with the relation of the scrolls to the origin of Christianity, he dwells at some length on the lack of historicity of the Gospels, suggesting that Matthew invented much of the story about the birth and childhood of Jesus.

The writer accepts at face value the view of Schweitzer expressed some years ago that our quest for a historical Jesus is a vain quest. He is content with a mystical interpretation of the life and work of Jesus, seeming to think that the result of the impact of the Dead Sea Scrolls will leave us with only that. We quote with disapproval from next to the last page of Davies' book:

"If Jesus failed in his particular expectation, he did not fail in his total mission. In a larger way than he had thought of, . . . he gained an ascendancy over the souls of men that lasted for many centuries. . . . And he will still be teaching us."

This is to reduce Jesus to an un-historical person as far as the records are concerned and make Him a man whose moral influence lasted longer than that of others. No such conclusions can properly be tied to the study of the Dead Sea Scrolls.

SABBATH SCHOOL LESSON

for July 7, 1956

Jesus Is the Son of God

Lesson Scripture: Heb. 1: 1—2: 8; 6: 1-3.

FROM THE PRESIDENT'S DESK

General Conference

Alfred, N. Y.

August 14 - 19, 1956

"You will never get to heaven until you have visited Alfred" is a saying I have heard many times since coming to New England. Of course, we all dream of that beautiful land called "Heaven," and many are looking forward to visiting the community nestled in the hills of New York State called Alfred.

I understand the mayor, John Jacox, has sent out a plea for all citizens to beautify their homes with special flower gardens and that a prize will be given by the Garden Club to the one judged the most attractive. The community is preparing for you.

For many months now committees in the local churches have been actively planning for the coming sessions of Conference under the leadership of the general chairman, Professor H. O. Burdick. The Conference Choir is at work on several anthems and the publicity committee is ready to release details of the physical arrangements. Watch the pages of this paper for details. The local churches anxiously await your arrival.

Did you see "Conference Accommodations Announced" in the Recorder of June 11, page 381? I just want to remind you that Conference is for the people of Alfred, too. Sometimes the individuals of the host church or churches, as it is in this instance, get so loaded down with entertaining they become too busy and worn out to attend the meetings and actually miss Conference. Don't be to blame for their missing any of these important sessions.

Yes, the Conference program is just about all set up, and I am going to outline it in this column before August 14 so that those unable to attend will know what is going on.

Now, you might get to heaven without going to Alfred, but you can't attend Conference — not this August. Plan now to come. A spiritual feast is waiting for you.

"Be Happy —

You Are the Light of the World."

* Rais'ns Budget Promotion Committee

When you come to read the data on the last page of this issue, might we suggest that each reader pause to reflect just how he would continue to do his best work if he had to get along indefinitely on 70% of his sleep, or 70% of his next 10 days' meals, or 70% of his next suit of clothes, or 70% of the next set of tires for his auto, or 70% of his next month's income. Are we not asking our boards and agencies to adopt a 70% standard of living by our 70% giving?

As the Conference Year draws toward its close we have less than 4 months to bring our stewardship up to 100%. Let's not wait till the last of September — why not do it this summer!

MAY 31, 1956, BUDGET STATUS

100% September 30, 1956 Goal	\$74,114
66.7% 8 Month Goal	\$49,400
46.5% Raised 1956 (70% of May Target)	\$34,432
40.5% Raised 1955	\$28,654

The above figure summarizes our Denominational Budget status to May 31. While the total giving has increased over last year, so has the total Seventh Day Baptist mission plan! Thus we have just held our own by again reaching 70 percent of the amount needed so far this year.

Tract Slogan Contest

Did you read about it in the May 28 Recorder? Get the full details from your pastor and enter the contest by writing a slogan for tract distribution. Prizes total \$150 in value. Several churches are already announcing the contest. The time is very short. All entries must be judged by the local church committee and sent to the Tract Society at Plainfield, N. J., by July 15. Winners will be announced at Conference.

MEMORY TEXT

Two men went up into the temple to pray. . . . And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18: 11 and 13.

STRENGTHEN THY STAKES

A message on the theme of the Central Association given by Rev. C. Rex Burdick, visiting delegate from the Southeastern Association.

This phrase, "Strengthen thy stakes," which comes from a verse in the 54th chapter of Isaiah, is not just an arbitrary demand which is laid upon the readers of the Bible, but it is a meaningful and purposeful admonition to the Church of the Lord. Since Scripture should always be interpreted in the light of its context or the surrounding thought, let us for a moment note where this passage falls, and the thought pattern of the author when he wrote it.

This particular passage follows Isaiah 53. I'm pretty sure that everyone here has a general idea of the content of Isaiah 53. In it we see a remarkably clear foreshadowing of the work of Christ. One cannot read Isaiah 53 without thinking of Christ. And further, the New Testament writers tell us that Isaiah foresaw the coming of Christ, and they relate this passage to it. This is not as some other Messianic passages, a reference to a coming King, but to a suffering Servant, who through His sufferings will accomplish the redemption of those who will accept it. This is the thought from which Isaiah proceeds to say, "Strengthen thy stakes." It is the redemptive love of God that calls for a strengthening of the stakes. It is not only that God loved us in this redemptive sense, but that He loves the whole world in that same redemptive sense. This thought implies that we ought to develop a similar redemptive love for men, and so to labor for the extension of the Gospel. But the extension of the Gospel can only occur as we strengthen ourselves in the work of the Gospel.

Our passage precedes that in Isaiah 55.

Isaiah 55 is possibly the most beautiful and appealing evangelistic passage in the Old Testament. It is the Gospel call to those who lived before the completion of the Gospel in Christ, but who could through faith experience it even as we do. Evangelism is the fruit of the Christian Church.

Between these two great passages of Scripture stands our own for the evening. Its roots are in the foreshadowed Gospel of Isaiah 53. Its fruit is in the evangelistic witness of Isaiah 55. The stalk or trunk is the Church, and the stalk must be strengthened if it is to pass on the nourishment of the root into the fruit. **The church must be strengthened.**

The lengthening of the cords surely refers to the extension of the work of the church. The phrase, strengthen thy stakes would be literally rendered, drive your tent pegs fast into the earth. The church cannot be effectively extended without strength at home, without something to which to fasten the lengthening cords.

Which phrase comes first in the Scripture, "lengthen thy cords," or "strengthen thy stakes"? I don't think that there was any idea of time sequence in the mind of the writer such as lengthen the cords and then strengthen the stakes, or lengthen the cords after you have strengthened the stakes. Rather here we have two phrases in a poetic parallelism, two related ideas that are contemporaneous. They go together. They complement each other. Neither is complete without its complement.

Let Us Think Clearly

For us to long to extend the Seventh Day Baptist witness without strengthening the home stakes to which the whole structure is tied is utter nonsense — it can't be done. That is like trying to build a large structure without supporting beams. To use another figure, Jesus Christ is the perfect foundation upon which we build. The completed structure is the total world witness of the Church. The local churches may well be thought of as the supporting beams. Sometimes we think of the denominational structure as the supporting beams. This cannot

be so, especially in Baptist polity. It cannot be so because the strength of the denomination is limited by the strength of the local churches. The denominational structure is only an organization of local churches in order that their witness may be more effective.

Taking the figure of a tent which Isaiah drew from the type of life which he knew, many stakes firmly driven in are necessary to support the tent. Each local church may be considered as a stake, each weak stake being a weakness in the over-all structure, each strong stake a bulwark to which the whole structure may be fastened.

The indigenous mission has been the emphasis of all the major missionary societies during the last half century or so. In the indigenous plan, each field is developed so that as soon as possible it may become self-propagating and the mission force there may be employed in another area. Our mission leaders are hoping that the Chinese Mission was truly indigenous so that it may be carried on now under local leadership. Of course, no one knows. But what of our own churches in America? — in the Central Association? How many of our own local churches are indigenous? Could our local churches survive if they were cut off from all help from the denomination? And could they not merely survive; could they be a contributing force to the total Christian world witness? Maybe it is about time that we give a little thought to making the local church indigenous, since it is upon the local churches that our whole program depends. Let us make our own local churches self-supporting, self-propagating.

So far we have tried to lay the problem open. How can we meet the need of the present hour for a strengthening of the local church? I think that the answer lies pretty much in the three strengthening forces which we intend to mention.

A Developing Personal Religious Experience

Sometimes our faith becomes something of a tradition. Traditions may be good (Continued on page 413)

"RESENTMENT IS A SIN"

An American preacher, who may as well go unnamed, made a special trip to Great Britain before the start of Billy Graham's Scotland Crusade. He was not there to herald the coming of the American evangelist. He was there to speak against Billy Graham.

The preacher, who also edits a magazine, went up and down the country, urging the people not to listen to the young upstart. He told them that Billy had no real standing in his own country and that he preached a false gospel. After his return to the United States, the preacher-editor continued to write torrid articles against Billy.

In a conversation one night, Billy said:

"You know, deep down in my heart, I was beginning to resent the man. He was trying to destroy my ministry. As far as I know he has never attended one of my meetings — I wouldn't know him if I met him on the street.

"Resentment is a sin, and I couldn't go on the platform with resentment in my heart. I couldn't ask those people to repent and love their neighbors if I had sin in my own heart.

"One afternoon, all alone in my room at the hotel, I fell on my knees before God and prayed. I told God that I was going to stay on my knees until He instilled a genuine love in my heart for the man. And I stayed there, asking God to do what I could not do as a human. After a considerable time God answered my prayer and when I stood on my feet I had a genuine love for him.

"I sat down and wrote the man a letter, telling him of my resentment and of the victory that God had given. I told him that if he ever attended one of my meetings he would be greeted in Christian love."

The letter was mailed, but the resulting answer was in the same vein as other disparaging articles.

Billy's love remained. He had conquered his problem. The problem of the other man remains.

From Billy Graham: *A Mission Accomplished*, by George Burnham (Fleming H. Revell Co.).

CHRISTIANITY IS CHRIST

"... that in all things he might have the preeminence" (Colossians 1: 18b).

[A sermon by Rev. Loyal F. Hurley delivered at the Alfred, N. Y., Church with the Buffalo Fellowship as guests on Sabbath Rally Day, May 19, 1956. It is requested that this be read in its entirety to grasp its emphasis and balance.]

There is only one center in a circle. If there is more than one center in a figure you do not have a circle, but something else. There is only one center in Christianity. Whenever there is more than one center then it is not Christianity.

Christianity is Christ. His life and teaching, His character and ideals, His death and resurrection, His vision and purpose, His presence and power make Christianity.

Christ is Christianity's origin. Very clearly and obviously Christianity is rooted in the Jewish religion and cannot be understood apart from its rootage. But its definitive origin is Jesus Christ. He is its particular beginning.

Christ is Christianity's revelation. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son," says the first sentence in the Epistle to the Hebrews. Then the epistle goes on to state that Christ is "better" than Moses and Aaron, or even the angels of God. Whatever revelation was given by the prophets was either supplemented, or corrected, or completed by Christ. He is Christianity's authentic revelation.

Christ is Christianity's inspiration. The beauty and nobility of His life have challenged 19 centuries of Christian living. No other ideal has ever approached the life of Jesus Christ as an inspiration.

Christ is Christianity's authority. His teachings are authoritative because they are demonstrably workable. As far as we apply them they work out for us, but they were perfectly demonstrated in His own life. Some young men of India told E. Stanley Jones they were glad to learn about a man who lived everything He taught.

Christ is Christianity's redemption. Even men who do not claim to be Chris-

tian are learning to kneel at His Cross to find forgiveness and cleansing from sin. The one name applied to Him that most people love best is the term Saviour.

Christ is Christianity's hope. His resurrection is not only the sole explanation of the existence of the Christian Church, but it is humanity's hope of future life. "If Christ has not been raised, then our preaching is in vain and your faith is in vain." "As in Adam all die, so also in Christ shall all be made alive."

Christ is Christianity's power. His indwelling presence is the energy that makes conquering Christians. "I can do all things in him who strengthens me," wrote Paul.

Christ is humanity's judge. We may not know just when or how it will come to pass, but the Christian centuries have believed His saying, "The word that I have spoken will be his judge on the last day." "We must all appear before the judgment seat of Christ."

Christ is humanity's goal. "We shall be like him," wrote John. To be transformed into His likeness by grace divine, and to spend eternity with the God revealed in Christ is the goal of "that far-off divine event toward which the whole creation moves."

All this, and much more, is the Christian conception of Christ. But when one sees that Christ is Christianity's origin, its revelation, its inspiration, its authority, its redemption, its hope, its power, its judge, and its goal, then he doesn't hesitate to say that **Christianity is Christ.**

The Testimony of the Centuries

The New Testament is full of the expressions "the Lord Jesus," "the Lord Jesus Christ," "Jesus Christ our Lord," etc. In fact, scholars are pretty well agreed that the only creed of the early Church was the simple statement, "Jesus is Lord." Paul wrote in Romans 10: 9, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Also in 1 Corinthians 12: 3 he wrote, "No one can say 'Jesus is Lord' except by the Holy Spirit."

Not only was the Lordship of Jesus the only creed of the primitive church,

but the life and work of Christ were central in all the later creeds of the church. In the book, *Documents of the Christian Church*, by Bettenson, published by the Oxford University Press in 1947, are to be found some of the early creeds of the church. In one form of the Apostles' Creed there are 6 words about God, 60 about Jesus, 5 about the Holy Spirit, 3 about the church, 4 about sin, 5 about resurrection, and 3 about life everlasting: that is, 60 words about Jesus, 26 about everything else.

An early form of the Nicene Creed has 16 words about God, 77 about Jesus, and 7 about the Holy Spirit: that is, 77 words about Jesus, 23 about God and the Spirit.

A later form of the Nicene Creed has 20 words about God, 126 words about Jesus, 31 about the Holy Spirit, 7 about the church, 8 about baptism, 8 about resurrection, and 8 about life to come: that is, 126 words about Jesus, 62 about everything else.

It ought to be clear to all that from the days of the apostles on down through the centuries, Jesus Christ is the heart of the Christian faith. Or, to state it in the words of our theme, **Christianity is Christ.**

Rivals of Christ

There grew up in the early centuries various attitudes which were not central to Christianity, some of which, probably all unconsciously, became rivals of Christ for the loyalty of Christian disciples. The thirst for power and the urge for supremacy on the part of certain bishops manifested itself within a few centuries, or even decades, after the death of Jesus. This issued finally in the claim of the Roman Church to be supreme over all other churches, and to be the sole authority in religious doctrine and conduct. The struggle to make good this claim characterized much of the Dark Ages.

An Institution

Thus, one of the first and most dangerous rivals of Christ was an institution which was called into being by the Lord Himself to proclaim His Gospel. The Church abrogated to itself the authority to regulate worship and morals, social

conduct and political changes. Instead of every knee bowing to Christ, it was the Church and its Pope to which every knee must bow. One needs only to follow the movement to its present state to see that Christ is, for all practical purposes, almost lost to that sort of church. The emphasis is on the Church, the Pope, the Virgin Mary, and the saints. Christ is largely only a figure on the crucifix.

The nature of this rival to Christ was fairly clear for many centuries and was fought by thousands of sincere, earnest Christians through the years. But it became very definite in the period after the Reformation, often called the Post-Reformation Era. It seemed for a time that nothing but ruin was in store for Roman Catholicism, so great was the impression made by Luther and Calvin and others. But Rome called the Council of Trent to study the problems growing out of the Reformation, and to take steps to counteract them. It was not only able to stop the further growth of the Reformation, but even to win back some adherents which it had lost. It did so largely by the claim that the Church was established by Christ, that Rome was that Church, and it was infallible and inerrant. But nothing man touches can safely be labeled infallible. Only God is infallible.

A Book

Under the stress of the conflict that arose there seemed little that the post-reformers could do except to counter the Romanist claim by insisting that the Bible was also infallible — and they had the Bible. Such a claim was not made by Luther or Calvin, but by those who came after them.

Probably it is not so clear to Protestant Christians that an infallible Bible is a rival to Christ as it is for them to see that an infallible church is such a rival. But a little real testing will show that it is so. For instance, without letting folk know what your real purpose is, try criticizing Jesus as a person for being so condemnatory of the scribes and Pharisees — hypocrites He called them. Or criticize Him for the sternness with which He cleansed the temple. You will find some

unpleasant reaction, probably, but not too strong. He will be defended, but usually with not too much warmth. Then criticize the Bible as a book and point out some of its contradictions, and note the reactions you get. You will find that certain groups are much more sensitive to criticism of the Bible than they are to criticism of Christ. When one remembers that the Bible is rarely mentioned in the creeds (only a brief reference to it in one creed, so far as I now recall), it becomes crystal clear that since the Reformation, the Bible has taken on an importance which it never held in early Christianity and, for many, is a rival of the Christ.

Twin Rivals

Both Church and Bible are said to be infallible, the one by the Romanists, the other by certain Protestants. The Church is God's Church, but that does not make it infallible -- men shared in its production. The Bible is God's Bible, but that does not make it infallible -- men shared in its production.

The conclusive proof that the Church is a rival of Christ is found in the fact that in various Romanist countries it is not sufficient for one to believe in Christ. Unless he subscribes to the Romanist interpretation of an infallible Church he comes under the persecution of both Church and government. Go to such a country and see for yourself.

The conclusive proof that the Bible is a rival of Christ is found in the fact that in certain groups of Protestants it is not sufficient for one to believe in Christ. Unless he subscribes to the Biblicist interpretation of an infallible Bible he finds himself condemned and ostracized. Go to many "Bible" churches, so called, and see for yourself.

The fact that both Church and Bible are of God does not keep either one from being a rival of Christ. But other religious practices are also His rivals.

A Rite

There are certain groups, both ancient and modern, for whom baptism is the real and central thing in Christianity. Of

course, few of them would actually say we are saved by water, but for all practical purposes that is their creed. Theologically we call that doctrine "baptismal regeneration." It is a sort of mixed theory. You are not saved by baptism, neither are you saved without it. That is, some rite or ceremony performed by man is essential to salvation. So man can perform it or withhold it. That makes salvation dependent on man, not on God. This in spite of the story of the thief on the cross.

The writer has come across this attitude in many groups as he has worshiped and preached far and wide across our land. And he has had earnest Seventh Day Baptists come up at the close of a baptismal service with tears of joy running down their faces, and heard them say, "Now So-and-So is saved!" Even baptism may be a rival to Christ.

A Holy Day

One doesn't need to have a very wide experience with Sabbathkeepers to learn that with some of them the Sabbath is about the sum total of their religion. Of course, they would claim to be Christian and to put Christ first, but the emphasis is principally on Sabbathkeeping. The writer knows a man belonging to a certain Sabbathkeeping denomination who frankly says that if he didn't believe keeping the Sabbath was necessary to his salvation he wouldn't bother with it -- it is too inconvenient. That is, he doesn't keep the Sabbath out of love for the Lord; he keeps it to earn his salvation.

A friend of the writer told of many Sabbathkeepers in a large western city who were personally known to her who, she said, would go to church on Sabbath morning, come home for lunch, and then go to bed and try to go to sleep. The object was to avoid actions, or even thoughts, which might desecrate the Sabbath and thus jeopardize their salvation. For them salvation consisted of proper Sabbathkeeping, not faith in the Christ of the Cross. There are plenty of rivals to Christ.

Using All Good Aids

We do not throw away the Church simply because some groups have lost

Christ in their exaltation of an institution. We know that through the centuries thousands of hungry souls have found the Lord through the services of the Church. We love the Church, but we want to keep it what it was intended to be, the messenger of Christ and not His rival or substitute. We want to share in its worship and support all its outreach and proclaim its message of the saving grace of God in Christ.

We do not throw away the Bible simply because some groups have set it up as a rival to Christ, making claims for it that belong only to God. We know that through the centuries thousands of hungry souls who have never seen a church or heard a missionary have yet been led to trust in Christ through the message of God's Word, the Bible. We love the Bible, but we want to keep it what it was intended to be, the record of the Christ and not His rival or substitute. We want to learn its truth and help pay for its printing and proclaim the message of salvation which it contains.

We do not throw away baptism simply because some groups have equated it with the Christ as a saving ordinance. We know that through the centuries, human nature being what it is, thousands of hungry souls have not been able to make their acceptance of Christ psychologically clear to themselves without such an act as baptism, and thus through that rite they have come into a deep experience of Christ's redeeming grace. So we love baptism, but we want to keep it what it was intended to be, an external and visible witness to an inner and invisible grace. And whenever we witness anyone being baptized or share in such a service we want to do it with reverence for the Christ whose death and resurrection are so beautifully typified in its symbolism.

We do not throw away the Sabbath simply because some of those who keep it have made a saving legalism out of it. We know that through the centuries thousands of hungry souls have been blessed by its regularly recurring rest and worship, many of whom have found the Lord during its sacred hours who wouldn't have found Him on any other

day of the week. So we love the Sabbath, but we want to keep it what it was first intended to be, a day to remember and glorify God, not a substitute for the gracious salvation provided in Christ. We want to enjoy its worship and be loyal to its truth and help spread its observance in the earth that more men may learn of Him who is Lord even of the Sabbath day.

What Is Your Attitude?

On this Sabbath Rally Day may I ask you plainly, what is your attitude to the many and various activities and institutions of religion? Do you treat them as practices to be observed just because they should be observed? For you, are they ends in themselves, or means to an end? Do you go to church, and read the Bible, and practice the observance of the sacraments, and keep the Sabbath just to respect church and Bible and sacraments and Sabbath? If you do, I fear you are missing their deepest meaning.

Church and Scripture and sacrament and Sabbath were all given as means to an end. They were given that we might remember God, and learn to know Him, and seek to do His will, and grow to be like Him. They were given that we might receive and deepen and fully attain the gift of God which is eternal life in Christ. To say it in the words of the Bible, "This is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent."

If Seventh Day Baptists keep the Sabbath just to keep the Sabbath we shall miss its meaning and value. But if we keep it in order to know God better, and find in Christ a deepening and enriching experience of salvation and life then the Sabbath will have fulfilled its purpose.

Someone has said that the good is the enemy of the best. That is especially true in religion. There are many good things that we should love or do or observe in Christianity. But in many cases they become a rival or substitute for that which is central in our holy religion. A circle has only one center. So has the Christian religion. **Christianity Is Christ.**

REV. EMMETT HOWARD BOTTOMS

By Rev. Harold R. Crandall

The many friends of Rev. Emmett H. Bottoms were shocked in hearing of his death in an automobile accident near Elizabethtown, Ky., on June 1, 1956. With Mrs. Bottoms he was returning to their home in Jackson Center, Ohio, from a visit in Alabama when on a curve of a narrow road their car was struck by one coming at high speed from the opposite direction. It hit the left front of the Bottoms' car, killing him instantly. Mrs. Bottoms, critically injured with broken bones, cuts, and bruises, is in Harding Hospital at Elizabethtown.

Emmett Howard Bottoms, son of Rev. Thomas J. and Lula (Gilbert) Bottoms, was born at Fayetteville, Ga., Dec. 24, 1893. His father was a Baptist minister. In attendance at court when a man was on trial for "working on the Sabbath" (Sunday), he became interested in the true Sabbath and began to study the question in his Bible. This resulted in his acceptance of that truth, and to be in a community where there was a Seventh Day Baptist church he moved his family to Alabama when his son Emmett was six years of age. In 1915, Emmett Bottoms and Nettie Goodwin were united in marriage.

Brother Bottoms followed the vocation of a farmer until feeling a call to the Christian ministry, he moved with his wife and four children to West Virginia in 1928. Entering Salem College he finished the course in three and a half years. During this time he served as pastor of the churches at Middle Island and at Berea. He then became pastor of the Friendship Seventh Day Baptist Church at Nile, N. Y. While in this pastorate he took his seminary course in the School of Theology at Alfred. After serving the church at Nile for twelve years he was called to the First Brookfield Church at Leonardsville. Four years later he accepted the call of the Adams Center Church. After four years at Adams Center he, with his devoted wife, entered upon a mission for the Seventh Day Baptist Missionary Society and the denomination to New Zealand, Australia, and

Nyasaland, Africa. En route they visited Seventh Day Baptists in England and Europe. This mission was profitable as evidenced by correspondence received from people with whom they came in contact. It continues to be valuable because of a better acquaintance with the brethren visited by these servants of God. Returning to the homeland and visiting various churches Brother Bottoms later became pastor of the Jackson Center Seventh Day Baptist Church. He had served that church about three years when he came to his untimely death.

Although he was 34 years of age when he began preparation for the work to which he was called, it is noteworthy that Brother Bottoms in twenty-eight years served in successful pastorates and made a world-encircling journey in the course of his ministry.

Our hearts go out in deepest sympathy to his faithful helpmeet in her loss and affliction and to the family of our loved brother. Those who mourn the passing of their father are a son, Charles H., of Farnham, N. Y.; three daughters: Martha (Mrs. Charles) Hammack of North Canton, Ohio; Sarah (Mrs. William T.) Burnash of Adams Center, N. Y.; and Cora Lula (Mrs. Edward) Giambelluca of Wales Center, N. Y. There are thirteen grandchildren. Survivors include also four brothers and two sisters: Rev. Ary T., of Long Island, Ala.; Gilbert, of Sedro-Wooley, Wash.; Roger, of Crestwood, Ky.; Burrell H., of Battle Creek, Mich.; Mrs. Almira Butler of Woodville, Ala.; and Miss Molly Bottoms of Flat River, Mo.

The funeral was held in the Adams Center Seventh Day Baptist Church on Wednesday afternoon, June 6. Officiating clergymen were the pastor, Rev. Earl Cruzan, Rev. Hurley S. Warren of Alfred, N. Y., and Rev. Harold R. Crandall of Rockville, R. I. Interment was in the Adams Center Cemetery, Mr. Crandall giving the committal.

The latest check shows that there are 190 totally dry daily newspapers in the U. S. New York has 17. There are 2,121 totally dry weeklies in the nation. — The Christian Herald.

Review of Central Association

By Rev. Earl Cruzan

The 117th session of the Central New York Association met with the Leonardsville Church June 1-3, 1956. In keeping with the practice of the Association during the past several years of having one of our boards represented each year, the theme was directed toward the mission of the Church: "To the Ends of the Earth" with "Lengthen thy cords, strengthen thy stakes" as the Scripture background for the theme.

On Sabbath eve, Rev. Rex Burdick, delegate from the Southeastern Association brought a message on "Inward Growth — Strengthen Thy Stakes." Rev. Charles H. Bond, delegate from the Eastern Association, brought the message Sabbath morning on the Conference theme: "Be Happy — Ye Are the Light of the World." On Sabbath and Sunday afternoons there were Mission Study Hours under the leadership of Secretary Everett T. Harris and Rev. Charles H. Bond. The first day the study was on foreign missions and the second afternoon on the home field. From these two sessions of mission study a great deal of inspiration and information were received and renewed interest in missions was awakened.

Other features of the program were the testimony meeting led by Rev. Victor Skaggs on Sabbath eve; children's programs Sabbath afternoon under the direction of Mrs. Ruth Palmer and Miss Joyce Sholtz; and the singspiration and social evening the night after the Sabbath under the direction of the young people. Except for Sabbath morning all the devotional services were planned and led by lay people from the churches.

At the business meeting it was voted to assume the responsibility of travel expense for Pastor Skaggs in the Syracuse area thus taking this item from the work of the Missionary Board. The sum of \$50 was also voted to the Missions Committee to use as it plans mission work in the area covered by the Association. To meet this extra expense the assessment this year was raised to 50¢ per member.

A Vocational Committee was appointed in keeping with the request of Conference. Warren Brannan of Ithaca was elected chairman with those members of the Conference Vocational Committee located in this area making up the rest of the committee. At the request of the Board of Christian Education the Camp Committee was instructed to select a camper to go to the Western Association Camp.

Coin Card Returns

Budget Promotion Committee

We are again pleased to list returns from the special coin-card offering "to the glory of God and in memory of A. Burdet Crofoot." The drive officially ended on June 9.

	Gifts	Received	Amount
Previously acknowledged	13+		\$ 127.20
1st Brookfield Church,			
Leslie A. Welch, treas.	13		69.00
2nd Brookfield Church,			
Francis W. Palmer, treas.	16		59.50
Daytona Beach Church	9		32.60
Lone Sabbathkeepers additional	7		34.70
Plainfield Church,			
L. H. North, treas.	—		74.90
Waterford Church,			
Ruth E. Neff, treas.	10		38.30
	68+		\$ 436.20

(Continued from page 407)

or bad. We have a tract entitled "Traditions of Men" in which it is stated that Sunday is based on tradition. The statement is true and the tract is a good one but there is also a sense in which our faith may be built on tradition, even the Sabbath. We some times think of our faith as loyalty to our ancestors, to a denomination, or to a local church. Can it be that our faith has come to us without personal thought? Do we think and live just the way we were brought up? Our faith must be personal. It must grow out of our own experience with God.

When Jesus rebuked the Pharisees it was not primarily for the things they did or did not do but rather for their motives in doing them. Anything that was empty tradition or ceremony was without meaning and use. On the other hand any-

thing which grew out of a personal experience with God was fine. This seems to be the emphasis of the whole Sermon on the Mount.

Every religious experience must be personal. This, I believe, is one of the reasons which Seventh Day Baptists need to learn. We can strengthen our stakes only as we develop a personal religious experience.

A Developing Sense of Responsibility

We must become aware of our leadership responsibility. A moment ago we were talking about an indigenous church. From the standpoint of leadership how many of our churches could survive if they were cut off from outside help? I suspect that every one could if the members would develop a sense of responsibility so far as leaders are concerned. But would we survive? We have grown pretty much to depend on outside leadership and perhaps that is good; but surely there are occasions when we should recognize needs within the local church and the talents within the church and put the two together.

When we choose a pastor we usually want to get one from outside our own congregation. We do not want to use one of our own. But with the shortage of pastors and some of our finest men departing from the pastorate to other lines of service, we should develop leadership within our churches to replace them. If their going will lead us to a sense of responsibility as far as leadership is concerned, then it will serve a second purpose.

Take the matter of deacons. We have come to think of the deacon as a fixture of the church, useful only for the passing of Communion and assisting candidates into the water of baptism. The early Church had no such conception of the diaconate. Witness Stephen. Witness Philip. We might remind ourselves that the Seventh Day Baptist Manual says that the deacon should preach the sermon in the pastor's absence.

We ought to develop other lay leadership within the local church. When we were discussing in the Salem Church what the local church would do during the

two weeks that the pastor would be visiting other Associations, one man stated that on such occasions we should never get another minister. He was willing to do his part, but the fact remains that the Salem Church today does have an employed guest minister. Why is this?

We have been speaking about leadership. Let us think for a moment now about stewardship. We must begin to see an act of stewardship as an act of worship. Is it not true that the act of giving has been treated too lightly and too mechanically. The offering is an act of worship during which we offer ourselves and the fruits of our labor to God. Every Christian must see himself as a responsible steward of God, one who provides for the work at home and for the work abroad. It ought to be a matter of concern every day as well as at the time of the morning offering.

We can strengthen our stakes only as we have a developing sense of responsibility. This implies, as we have noted, leadership and stewardship.

A Developing Spirit of Evangelism

We keep on emphasizing the fact that we must hold our youth; but our own youth, even if they were all held, would not be enough to enlarge our congregation. If we are going to strengthen our stakes we must be getting new blood into our churches. These new members will strengthen and support the growing structure of our churches. We are often concerned with self-preservation, but our motive in evangelism must not be one of self-preservation. Did not Jesus say, "He that saves his life shall lose it, and he that loses his life for my sake shall find it." No, evangelism is not self-preservation. Evangelism is having a passion for the lost. It is a sharing of the redemptive love of God.

We want to lengthen our cords and strengthen our stakes. We can do this, as we have stated, by making sure of our personal religious experience, by developing a sense of responsibility, and by developing a spirit of evangelism.

[This message is reproduced in abbreviated form.]

News of Pastors and Pastors' Wives

Look back at two recent issues for news about Seventh Day Baptist ministers. Here are a few more items including some about the ladies of the parsonages.

Rev. Duane L. Davis, now in his first full pastorate at Nortonville, Kan., has accepted a call to the Lost Creek, W. Va., Church effective about the first of next October. His wife, Kathy, who has been working part time for the past two months in a nearby hospital recently became a patient — with an appendectomy. The Davises will replace the Rev. Rex Zwiebel family in the Lost Creek parsonage.

It is reported that at least two ladies of the parsonage are to be congratulated on scholastic achievements. Mrs. Harmon Dickinson of Denver, Colo., in addition to part-time employment at the University of Denver, has completed the requirements for a bachelor's degree at Salem College. Rev. Oscar Burdick's wife, during the time of his pastorate at Daytona Beach, Fla., has been studying consistently at Stetson University and expects to get a degree in August before they leave for Berkeley, Calif.

An increasing number of wives have been working in recent years so that their husbands could more nearly devote full time to the Gospel ministry or to raise the standard of living for the minister's family. It is reported that Mrs. Francis Saunders of North Loup, Neb., has been highly commended for her music teaching in public school this year.

Camps, Harmony and Wakonda

Program material for Camp Harmony in northern New York and Camp Wakonda in southern Wisconsin has been sent out to prospective campers. Others may be interested through mention in this column. For details about our other youth camps from Rhode Island to California go back to the Records for June 4 and 11.

"Harmony" is the name used for the Central New York Association Camp which occupies the very adequate buildings of 4-H Camp Wabasso, Redwood,

N. Y., not far from the St. Lawrence River and the Thousand Islands. The time is July 11 to 17 and the age is from 10 years up. Courses include Sabbath, Bible, and Missions. New members on the staff this year are Charles Swing, the new pastor of De Ruyter, who will have charge of the "Alone Hour," and Mrs. Nellie Barbur, instructor in crafts. Recreation, swimming, and other leaders are familiar to those who have attended before.

Camp Wakonda, the southern Wisconsin church-owned camp, has much more to offer this year at the lodge. The campers will live in tents and are expected to come from a wider area of the Midwest this summer. Junior Camp (for campers entering 6th, 7th, and 8th grades) runs from July 8-15. The high-school age camp follows (July 15-22). Leaders presently listed are Emelyn Burdick, Paul and Denise Green, Pastors Kenneth Smith and Elmo Randolph.

"The largest single act of Christian stewardship is the making of a Christian's will." — Ralph Cushman.

Obituaries

Bottoms. — Rev. Emmett H., son of Rev. Thomas J. and Lula (Gilbert) Bottoms, was born at Fayetteville, Ga., Dec. 24, 1893, and was killed in an automobile accident June 1, 1956. Extended obituary appears on another page of this issue.
H. R. C.

Randolph. — Harold Creed, son of "Aunt" Allie and the late Ray Randolph of Salem, W. Va., was born in Cincinnati, Ohio, April 17, 1897, and died at a hospital near his home in Angola, Ind., March 30, 1956.

As a youth he became a member of the Seventh Day Baptist Church at Salem and retained membership in that church until his death, though living away from Salem during much of his life.

Surviving are his wife, the former Madge Zinn; his mother, Mrs. Allie Randolph; two stepsons, Thomas and Richard; and four step-grandchildren.

Funeral services were conducted from the Salem Seventh Day Baptist Church April 2, 1956 by the pastor, Rev. Rex Burdick, with Rev. James L. Skaggs assisting. Interment was in the Odd Fellows Cemetery at Salem.

C. R. B.

DENOMINATIONAL BUDGET

Statement of the Treasurer, May 31, 1956

	Receipts		
	May	Budget 8 mos.	Non- Budget 8 mos.
Balance, May 31	\$ 53.86		
Adams Center		\$ 522	\$ 25
Albion	56.62	233	57
Alfred, 1st	409.90	2,412	97
Alfred, 2nd	136.70	527	206
Assns., etc.		35	
Battle Creek	636.26	1,907	1,130
Berlin	38.72	363	
Boulder	38.00	262	80
Brookfield, 1st	10.00	160	
Brookfield, 2nd	43.90	248	47
Buffalo	55.00	100	
Chicago	90.00	957	100
Daytona Beach	83.50	432	20
Denver	73.45	377	125
De Ruyter	11.00	577	60
Dodge Center	16.00	235	41
Edinburg	23.00	93	6
Farina	18.00	233	
Fouke	15.26	56	
Friendship	30.00	130	
Hammond		28	
Hebron, 1st	37.50	112	
Hopkinton, 1st	92.05	804	
Hopkinton, 2nd	62.00	87	
Independence	79.00	425	44
Indianapolis	15.00	120	
Individuals	17.50	1,323	1,076
Irvington	100.00	350	
Jackson Center		50	
Kansas City	40.00	170	
Little Genesee		275	
Los Angeles		502	118
Los Angeles, Christ's		50	
Lost Creek		553	
Marlboro	142.06	1,319	146
Middle Island	17.00	134	
Milton	396.75	3,089	559
Milton Junction	127.84	929	22
New Auburn		47	
North Loup		176	85
Nortonville	107.50	456	49
Pawcatuck	325.00	2,600	259
Piscataway	12.00	160	
Plainfield	450.27	3,521	532
Putnam County		82	3
Richburg	23.00	180	72
Ritchie	10.00	115	

Riverside		1,273	113
Roanoke	10.00	85	
Rockville		34	
Salem	150.00	745	
Salemville		63	24
Schenectady	17.50	152	
Shiloh	350.00	2,710	126
Stonefort		55	
Syracuse		50	
Texarkana		12	10
Twin Cities		22	
Verona	103.00	752	126
Walworth	11.00	91	
Washington	50.00	116	
Waterford	35.88	235	85
White Cloud	77.25	498	67
	\$4,698.27	\$34,432	\$5,517

	Disbursements	
	Budget (Designated & undesignated)	Non- Budget Gifts
Missionary Society	\$1,590.54	\$287.58
Tract Society	269.64	
Bd. of Christian Education	477.12	
School of Theology	424.62	32.00
Women's Society	163.80	
Historical Society	72.24	
Ministerial Retirement	558.18	86.39
S. D. B. Building	52.92	
General Conference	576.66	
World Fellowship and Service	14.28	61.15
Oneida Valley Natl. Bank, service fees	.20	
Balance, May 31	30.95	
	\$4,231.15	\$467.12

Comparative Figures		
	1956	1955
Receipts in May:		
Budget	\$ 4,177.29	\$ 2,244.41
Non-budget	467.12	398.74
Receipts in 8 months:		
Budget	34,432.10	28,653.82
Non-budget	5,517.69	8,625.61
Current annual budget	74,113.50	70,750.00
Portion of budget raised to date	46.5%	40.5%

Olin C. Davis, Treasurer.
Verona, N. Y.

In renewing my Sabbath Recorder for another year I would like to include a gift subscription for There is so much inspirational material, so many articles of profound wisdom of true Christian leadership and guidance that I have read every copy from cover to cover — many times rereading special items and at times memorizing a bit here or there.

"As one watches the peculiar performance of the rulers of Russia and the Communist world, it is possible to appreciate the superiority of our way of life and our system of government. It is not necessary for Americans to rewrite their history books every time a new President is elected." — Albany (N. Y.) Times-Union.