

The Sabbath Recorder

Bears and Bibles in Japan

Distribution of the Scriptures may bring unusual problems, according to word received by the American Bible Society from Japan. Colporteurs of the Bible Society there report that the prowling habits of bears in Akito Province have caused great consternation among the country villages. The colporteurs, whose work often requires them to return to their centers at dusk, are afraid of possible attacks by these grizzlies. The five colporteurs now at work in the area have asked the Bible Society to provide them with bells which they can ring on their return to the villages so that the bears will be frightened away.

WCC News

The World Council's general secretary, Dr. W. A. Visser 't Hooft, said at the five-day meeting, February 10-14, of the Executive Committee:

"It is of greatest importance to maintain relations with churches in Eastern Europe but it is getting more and more difficult, because of pressure on the churches," citing the displacement of Hungarian Bishop Lajos Ordass as primate of his church.

The 12-member Executive Committee of the World Council of Churches ended a five-day meeting in London, England, February 14, with an assurance that the Council's proposed religious liberty study is to be "world-wide" and not restricted to "certain crisis areas."

The study, authorized by the Central Committee of the World Council at its meeting at Yale Divinity School, New Haven, Conn., last summer, called for a study of religious liberty "in Roman Catholic and other countries."

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — The first Sabbath of the new year, January 4, was marked by an impressive and well-attended observance of the Lord's Supper. The quarterly Sabbath School business meeting was a feature of the evening — chief interest, visual aids. The following Sabbath, Pastor Wheeler resumed his sermons on denominational beliefs, examining "Our Belief Concerning Evangelism."

One item of interest from the quarterly church business meeting on January 12 was the acceptance of the contract terms

of Orson Davis for redecorating the interior of the church. Wednesday and Thursday of that week were days of blessing for the lone Sabbathkeepers in the Imperial Valley and San Diego areas as the pastor called on them in their homes.

"Our Belief in the Sabbath" was under study, Sabbath, January 18. Following a sermon entitled "Our Belief Concerning Baptism," on January 25 four young candidates were baptized.

Youth Sabbath was observed with thrilling impact on February 1, with most of the service in the hands of the young people. Under the direction of Mrs. Starlin Ross the Youth Choir presented "God of Our Fathers." Pastor Wheeler admonished us to be "more like the Master" in a sermon of that title.

Beth and Joan (as we call our missionary nurses on furlough from Nyasaland) are now residing in Riverside with Mrs. Alice Hayward and are attending California Baptist College here. On February 5 they made a guest appearance at the Dorcas Society. At this writing they have given the children's message on two consecutive Sabbaths. Following a fellowship luncheon on February 8, Joan gave a talk illustrated with color-photo slides of their November trip for the Pacific Coast Association visiting all the lone Sabbathkeepers who were found at home, northward to include Pascoe, Washington.

The Annual Birthday Dinner was held February 9, with food, fun, and philosophy for all ages.

In the interest of World Brotherhood, Pastor Wheeler preached on "Prejudice in the Heart," on Sabbath, February 15. A teachers' meeting for all classes, was held at 4:30.

Marriages

Burnett-Swinney. — Arthur Burnett and Ellen Swinney, daughter of Mr. and Mrs. Morton Swinney of Niantic, Conn., were united in marriage at the home of the bride's parents on March 8, 1958. The pastor of the bride, the Rev. Paul S. Burdick, officiated.

Births

Bellefleur. — A son, Roy Kevin, to Mr. and Mrs. Arthur Bellefleur of New London, Conn., on Feb. 7, 1958.

Dickinson. — A daughter, Carol Sue, to Everett and Wilberta Dickinson, Shiloh, N. J., on February 26, 1958.



"He shall save his people from their sins."

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem" (Luke 9: 51).

The Sabbath Recorder

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Greatest News Ever Told

The greatest news story that ever broke on the face of this earth came on the third day after "the king of the Jews" had been crucified at Jerusalem. It was the story of eyewitnesses who had seen and talked with the risen Lord after He had come forth from the sealed and guarded tomb.

To be sure, Jerusalem at that time was not all humming with that news on the day it happened. Even among the disciples there was one who doubted it for a brief time. Nevertheless it was earth-shaking, history-changing news that will never be overshadowed, for it was the genesis of hope. It was the keynote of the preaching that started the Christian Church.

The church did not have its historical beginning on the day of the resurrection. The spectacular organizational beginning was some fifty days later at Pentecost when the power of the Holy Spirit came upon the growing number of believers in new measure, and the eyewitnesses preached the resurrection of Jesus with such conviction that some 3000 souls were added to their number.

Once more we are at that season of the year when the Christian Church looks back to the resurrection news which accounts for the origin of the church. We would be unworthy of the name we bear if we did not take time to look back upon that glorious victory over the grave of the founder of our faith.

We dare not give second place to the atoning death of Christ on the cross, for that is the foundation of our faith. Its significance is eternal; it has more to do with our experience of salvation than the resurrection because the ridding of our souls of the guilt of sin is a very personal, heartfelt thing. But, on the other hand, the power of Christ to rise again after His sacrificial death cannot be of secondary importance in our faith anymore than in the faith of the first disciples. If the resurrection was not a fact, says Paul, our faith would be vain, and we would be yet in our sins.

The physician-historian Luke, though not one of the Twelve, begins the story of the church by telling what the resurrection of Jesus meant to those who saw Him

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alive. He writes: "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1: 3).

Most clearly does Peter set forth on Pentecost and all the days following, the faith that motivated his preaching — a faith which was based on what he had seen and heard. "Let all the house of Israel know assuredly," he cries, "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 36). His epistles ring with the same triumphant note which had not lost one bit of its bell-like quality years afterward when death was impending. Listen to him: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Pet. 1: 16).

There was a suggestion of majesty at the coming of Christ in the events associated with His birth. Miracles and mountaintop experiences brought to Peter glimpses of majesty. Then there was the triumphal entry of a king. Majesty came with the resurrection and ascension — all personal experiences of Peter. But there is power and majesty yet to come. No Bible writer has more to say about the second coming in glory of the Lord than Peter. The focal point of faith to Peter is doubtless the resurrection.

We return to our first statement that the news of the rising of Jesus from the tomb was the greatest ever told. It comes to us with freshness again this season as we glory in the knowledge of a risen, living Lord. Death could not hold Him and, because He lives, we shall live also.

"Determination of the right by mere majority opinion, and an infatuation with popular approval, have inseeded a cheap and artificial sense of values into modern life and thought. But absolutes do not cease to be absolutes, imperatives do not cease to be imperatives, because of failure to recognize them as such."
— Dr. Carl F. H. Henry, editor of *Christianity Today*.

Protestant Clergymen Classified as Conservatives

The results of a survey conducted last fall show few ministers to be theologically liberal. Interviews by the Opinion Research Corporation of Princeton, N. J., purport to be a fair sampling of the theological position of Protestant clergymen in America today.

According to the findings, 39% of American Protestant clergymen would say they are "conservative" in their theological position, while another 35% would consider themselves "fundamentalist."

The survey showed 14% of interviewed ministers in the "liberal" category and the remaining 12% "neo-orthodox."

Tabulations were made from answers to the question, "Just how would you generally classify your theological position: Fundamentalist, Conservative, Neo-Orthodox, Liberal, or some other category?" It was left to the ministers to classify themselves on the basis of their own understanding of the terms. The surveying agency said the poll of ministers was "thoroughly representative."

The "neo-orthodox" position is considered to be conservative by the liberals and liberal by the conservatives. If this category is doubtful the results still show that three out of four Protestant clergymen label themselves either Fundamentalist or Conservative. This may come as a surprise to some laymen who have been led to believe that ministers, on the whole, are Liberals. It would seem to indicate that those who are highly trained in the institutions devoted to the study and the interpretation of the Bible have not departed from the doctrinal standards of their denominations in any large numbers. It is possible that these figures show indirectly that much of the vocal liberalism heard in the churches of the land comes not from the ministry but from laymen whose educational specialization has been in some other than in the theological field.

It would be interesting (but not as important) if a similar survey could be made of the theological viewpoints of those church members whose educational attainments compare with the schooling

of the ministry. There would, however, be obvious difficulties in conducting such a poll since the terms used in this one are not as well understood by the college-trained laymen as by ministers.

The present survey is written up in some detail in a current issue of *Christianity Today*, the ministers' magazine which sponsored it.

EDITORIAL NOTES

"Over Against the Treasury"

Our Lord sat "over against the treasury" to observe how the people gave to the support of the temple and its ministry. He had mixed feelings at what He saw because some with much gave little and some with little gave much in proportion.

Both the amounts and the motives of our giving from week to week are known to Him without whose knowledge not a sparrow falls to the ground. If the Lord were to tell us on the pages of this magazine what He thought of current giving to Our World Mission, what words do you suppose He would use? Would they be words of approval or disapproval, or both?

When you study the February figures on the back page of this issue you will notice that the comparison with January is not good. Reported gifts are \$2,029.92 lower. Subtracting the quarterly gift from the publishing house of the Tract Society the receipts are still \$732 below the reported January receipts. More than one third of the churches (mostly smaller ones) sent nothing in to the denominational treasurer in February. Thirteen churches apparently gave more in February but this did not offset the number reporting less. It appears that the following churches did significantly better: Bay Area (fellowship), Berlin, First Brookfield, First Hopkinton, Irvington, Lost Creek, Nortonville, Shiloh, and Verona. The January figures are in the March 3 issue.

Let us pray earnestly for Our World Mission and for those portions of it which the Lord lays on our hearts individually. Have you had the heart-warming experience of giving generously and consistently to the Lord's work?

Executive Secretary

Growth in Numbers

Three quarters of the Conference statistical year is now gone. Churches are asked to report their gains and losses in church membership from July 1 through June 30 of each year. How much of a net gain in membership will the Conference be able to report this year? Only as the individual churches add members can an increase be reported by the Conference.

Just what is necessary for church growth? Perhaps we might briefly mention here three things that seem of prime importance. First, the spirit of Christ must be present and at work among the members. If the individual members have truly met Christ and are earnestly striving to give Him first place in their living there will be a spirit of oneness that cannot fail to be noticed. Second, the program of the church permeated by this spirit will be vital and of such a nature that all participating will feel that they are constantly being drawn into that fuller, more abundant way of life. And third, it will be impossible to keep the members from telling the good news to others. Not only will each one want to tell about the fellowship and worth-while program of his church but he will want to try to explain to others the wonderful gift of God's love and what a transforming influence it can have in one's life. There will also be a feeling that the fellowship will be enriched by the addition of each new person who will look to Christ and become a part of the group, all of whom are imperfect but who together, with God's help, are striving toward perfection.

You will notice that no mention has been made that there must be a "good pastor." Granted — this would be an asset — for good leadership in any field helps a group in its effectiveness. But the real responsibility lies on the shoulders of each one of us. God grant that each of us may be willing to accept the challenge to give of the best of his time, talent, and treasure in order that others may be led to Him and to have a desire to unite with us in Christ-centered, vigorous local and denominational programs.

MEMORY TEXT

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? . . . And if Christ be not risen, then is our preaching vain, and your faith is also vain. 1 Cor. 15: 12, 14.

Television Programs

Frontiers of Faith

By special arrangement, "Frontiers of Faith," usually aired at 1:30 p.m., EST, Sundays, will come on the air one-half hour earlier on Easter Sunday, April 6, for a full hour. It will be a full-scale drama, titled, "This Prisoner Barabbas." It deals with the story of what happened in the mind and heart of the condemned thief Barabbas, who was released to the people the day Jesus died on Calvary.

This Is The Life

The deep spiritual significance of the Easter season, as it applies to modern-day life, will be dramatized in a new television story on *This Is The Life*. Premiere telecasts of the drama, titled *He Lives!* will be seen throughout the United States and Canada on Easter Sunday, April 6.

Look Up and Live

On Sunday, April 13, the Protestant segment of the Columbia Broadcasting Company's three-faith program "Look Up and Live" returns to the air for a seven-week series through May 25.

The working title and over-all caption for this new series is "Youth in Crisis."

Each program will be a dramatic presentation built around a particular problem that the youth of today must face. The problems themselves are old ones, common to youth from time immemorial. The difference is that today they are faced in an aura of crisis peculiar to the so-called "sputnik age."

The problems treated will include crises in education, in vocation, in human relations including the family, in spiritual values, and in war and peace-time life.

Book Notes

Mention has been made perhaps once a year of the availability of real literary classics among the flood of paper-bound books available in many stores. Among these are some of religious significance, although the ones with Bible titles cannot be always recommended. Now something new has come to the attention of the editor, a whole series of "Reflection Books" priced at fifty cents which may be ordered by mail from Religious Book Service, 159 Northern Blvd., Great Neck, L. I., N. Y. These all bear religious titles. No doubt many of them would be found to be helpful reading.

Missionary Principles and Practice by Harold Lindsell (Fleming H. Revell Co., 1955) is a comprehensive 384-page volume of outstanding merit somewhat designed for the higher education classroom, which has been on the editor's bookshelf for some time. He found occasion to read most of it in connection with a recent Sabbath School lesson.

The author, well known to your editor, has been Dean of Administration and Professor of Missions at Fuller Theological Seminary since the beginning of that school. Dr. Lindsell has written a number of other books. This is an up-to-date book which is serving as a guide to several of our own missionaries now on the field. For one who is not intensely interested in missions it will awaken such an interest. For one who has the interest and wants to know how to carry on mission work or to plan the future, this book is one of great importance. From time to time our readers may see brief quotations from Dr. Lindsell.

A Missionary's Spiritual Foundations

"A sea voyage will not alter one's character, and the man who cannot meet the problems of life at home cannot meet them abroad. But a man who may get by at home will be exposed to sufficient additional testings abroad which will result in his downfall unless he has spiritual foundations to carry him through." — Harold Lindsell in *Missionary Principles and Practice*.

MISSIONS — Sec. Everett T. Harris

Young Ministers Begin Service in Jamaica

Sabbath Recorder readers will recall an article in the issue of February 3, 1958, which told of a recognition service held for three ministerial students at the Kingston, Jamaica, Seventh Day Baptist Church on January 8, 1958. These student pastors were assigned churches under the supervision of more experienced pastors. The three student pastors were Brother Japheth Anderson in Portland (Orange Bay Church), Brother Joseph Samuels in St. Thomas (Font Hill Church), and Brother Nathan Thompson in St. Elizabeth (Accompong and Bethsalem Churches).

Word has now been received from Missionary Leon Lawton as to the progress being made by these young men who have been held up in our prayers before the Throne of Grace. In a very real sense these young men are products of Crandall High School and the loving service of missionaries and teachers. We have been concerned that the fruit of these labors would be good.

The following excerpts from letters addressed to Pastor Lawton are revealing and heartwarming.

Student Pastor Japheth Anderson writes from Orange Bay:

This has left us quite safe and fitting into conditions o.k. I must inform you that I have started a series of meetings Wednesday of this week. The gathering at night for the present is very encouraging. We crave your prayers with our efforts here, that souls will be born for Christ's Kingdom. Also an out-door meeting is being held at several points on Sunday nights. The week Sunday we will be going to Spring Garden, about one and a half miles from the church.

Student Pastor Nathan Thompson writes from Accompong:

I think it wise to report at this early hour on the "campaign" closed last night. During these nights God has been wonderfully blessing us here. The little booth as you know it is a very small one. Every night it was packed to its capacity. Even the grounds had many people, while the sides were pressing in as people gathered to hear God's Word. They were truly

perishing here. A total of 15 decisions was made during eight evenings of special services.

Some of the nights those who had already made decisions returned; but they are not checked here as being won that night. It was truly heart-rending to close, we could have continued for even two months. The people were just starting to be harnessed when there seems to be no load to lift. Pray for me that I will make better plans in my next effort. The joy of this is to know that the lady who teaches at Bethsalem is won for the Lord. Here in Accompong a teacher is won as well as two other fairly read persons. If these continue, in due time the church will be strengthened with its activities. Pray toward this end.

I would like you to also remember us in Bethsalem; we are starting on the 23rd of March. I would like to include you and Deacon Waugh in that closing programme since you have planned on being here the 30th. Please reply to this effect so that I may post it on my placard.

Glad to hear you have decided to inspect our project on the 30th March. On behalf of the churches this serves to let you know that your date is duly considered. (Referring to the Conference Church Building Committee coming to check over building plans for a new church building — coming at request of said church.)

I would be very glad to have some of those Gospels of St. John to distribute. The cover attracts one greatly and such would be good to put even in the hands of our own boys and girls.

Student Pastor Joseph Samuels writes from Font Hill:

I am very happy to inform you that we moved into our new booth last Sabbath and the improvements are fairly good. I think it has a capacity for about 60 persons. On Sunday night the 2nd inst. (the first Sunday-night meeting held there) the Lord filled the booth and also filled me with His Spirit so that after the message 6 persons responded to the invitation, and for this I thank the Lord.

There is a good prospect for witnessing for the Lord. Please never cease to pray for the work here.

Sabbath the 8th inst. will be Communion service in the church and on Sunday the 9th will be the business meeting of the church. Pastor Hamilton will be there.

The Bibles are going well. All the 4/ (62¢)

ones are sold. So I would be grateful to you if you would send six more for me. If you have any with large print please let us know. Please select also a concordance and reference Bible even up to 35/ (\$5) as there are two persons who would like to have one of such.

I am planning a ten-day campaign to begin the 12th - 23rd inst. and would like for you to be there for the opening night. Maybe you could take along some company to furnish an item (a number for special music). I think it would be good if you would bring your cornet. The meetings will begin at 7:30 sharp.

Pastor Lawton concludes his letter to us, "We are thankful, indeed, for the evidence of the Lord's blessing upon their (the student pastors') ministry and trust that our American brethren will continue to pray for them in this work."

CONFERENCE PUBLICITY

Our Pre-Con Mountain Camp

Pacific Pines Camp lies in the San Bernardino National Forest, about two miles beyond the crest of the mountains at Crestline, Calif., near a little village called Valley of Enchantment. It is fifteen miles from San Bernardino, thirty miles from Riverside, and about forty-five miles from Covina.

Tall, sturdy pine trees make a picturesque setting for the rustic lodge, the center of the group of buildings. On the same level is the dining room-kitchen. Down the slope a little distance is the boys' dormitory which will accommodate forty boys. On the other side of the lodge, forty girls may sleep in their forest-shaded dormitory. There are several platforms on which tents may be erected to house others. A paved court is used for games and assemblies. But the special place of the entire camp is the outdoor chapel, with logs set into the hillside for pews. This is at the end of a shady path. The pulpit furniture is made of the trees felled there. After being dismissed from a service, there is a tradition of no talking nor visiting until we pass the "silent tree."

This is the camp which will be used for the Pre-Con Retreat in August.

— Elizabeth H. Bonham.

Our Responsibility

By Olin C. Davis, Treasurer

February receipts for Our World Mission were extremely low. Thus, for the first time during our current fiscal year, we failed to keep pace with the monthly costs of our denominational work.

"Our World Mission" is a broad term which we use to denote the entirety of the purposive efforts of the Seventh Day Baptist General Conference toward the promotion of God's Kingdom and His Sabbath. There are many phases to this great program, each of which is interdependent. Our World Mission includes our missionary and evangelistic work at home and abroad. It includes education and training for our people and our leaders. It includes the publishing and the distribution of tracts for a better understanding of Bible truths and Christ's salvation. Dedicated and consecrated Seventh Day Baptist leaders are working tirelessly and unselfishly in these and other endeavors, striving to accomplish God's will through Our World Mission program.

The scope of Our World Mission is limited only by the financial support and endorsement which we are willing to give. This was dramatically demonstrated by the action of General Conference last August! We are constantly hearing of new fields of opportunity and new areas for our activities. We are also constantly hearing of men and women who are ready and willing to take active parts in broadening the effectiveness of Our World Mission. But we dare not enlarge our program until we can properly maintain our present commitments!

It is the responsibility of every Seventh Day Baptist to learn more about the work and purpose of Our World Mission. Through co-operation and with God's help, we can overcome our financial failures of the past by uniting together, "One in Christ — Forward in Growth!"

Water may have destroyed the world but liquor besmirched it immediately afterward, and still does. — William Ward Ayar.

WHAT IS CONVERSION?

By Billy Graham

(Answers to a question asked of him more often than any other.)

One question which has been asked of me more often than any other is the same one which men and women — young and old — in every walk of life in every country of the world are asking: "What do you mean by conversion?"

First of all, the Bible teaches that God is holy and righteous. He cannot tolerate sin. Sin separates from God. It brings the wrath of God upon the human soul. This is the root of all the troubles, ills and problems of the world. Man has lost his moral, intellectual and spiritual sense of God. Man will not recover until he finds God. But first he must find the way back to God.

Christ provided the way back to God by His death on the cross. He paid the price; He purchased man's redemption by the shedding of His blood. He vindicated the righteousness of God. His death and resurrection made a new and everlasting covenant between God and man.

You cannot **think** your way back to God, because human thought-life will not coordinate with divine thought-life. The Scripture says that the carnal mind is at enmity with God. You cannot **worship** your way back to God because man is a spiritual rebel from God's presence. You cannot **moralize** your way back to God because your character is vitiated with sin.

There are many people who confuse conversion with the keeping of the law. The law of Moses is set forth in specific terms in the Bible and the purpose of the law is made crystal clear. It was not offered at any time as a panacea for the world's ills. It outlines the reason for our trouble, not the cure.

The Bible says, "By the law is the knowledge of sin" (Rom. 3: 20). The law is a moral mirror. It condemns but does not convert. It challenges, but does not change. It points the finger but does not offer mercy. There is no life in the law. There is only death, for the pronouncement of the law is: "Thou shalt die."

There are many people who say that their religion is the Sermon on the Mount, but the man or woman is yet to be born who has ever lived up to the Sermon on the Mount. The Bible says that all have sinned and come short of the glory of God.

There is only one way back to God, and that is the way of the cross. That is where conversion comes in, for Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 3). Jesus demanded conversion. This is how to begin! This is your way back to God!

Actually, the word conversion means "to turn around," "to change one's mind," "to turn back," or "to return." In the realm of religion it has been variously explained as "to repent," "to be regenerated," "to receive grace," "to experience religion," "to gain assurance."

True conversion will involve the total mind, the total affection, and the total will. There have been thousands of people who have been intellectually converted to Christ. They believe the entire Bible. They believe all about Jesus, but they have never really been converted to Him.

There is a vast difference between intellectual conversion and the total conversion that saves the soul.

Christ demands a change in the way you live — and if your life does not conform to your experience, then you have every reason to doubt your experience! Certainly there will be a change in the elements that make up emotion when you come to Christ; hate and love will be involved, because you will begin to hate sin and love righteousness. Your affections will undergo a revolutionary change. Your devotion to Him will know no bounds. Your love for Him cannot be described.

But even if you have an intellectual acceptance of Christ, and an emotional experience, that still is not enough. There must be the conversion of your will! There must be a determination to obey and follow Christ. Your will must be bent to the will of God. The only desire you will have will be to please Him.

In conversion, as you stand at the foot of the cross, the Holy Spirit makes you realize that you are a sinner. He directs

your faith to the Christ who died in your place. You must open your heart and let Him come in. At that precise moment the Holy Spirit performs the miracle of the new birth. You actually become a new moral creature. There comes the implantation of the divine nature. You become a partaker of God's own life. Jesus Christ, through the spirit of God, takes up residence in your heart.

The converted person will love many things he once hated, and hate much that he once loved. There will even be a change of heart about God. Where you once may have been carelessly about God, living in constant fear, dread, and antagonism to God, you will find yourself in a state of reverence, confidence, obedience and devotion. There will be a reverential fear of God, a constant gratitude to God, a dependence upon God, and a new loyalty to Him.

Conversion means a complete change in your life, and more important, your acceptance in the Kingdom of God through the finished work of Christ on the cross.

Have you been converted? Make this decision — today.

The above message is available in two-color tract form, with a good picture of the famed evangelist, from the American Tract Society, 513 West 166th Street, New York 32, N. Y.

Wise and Foolish Virgins

Free enterprise produces Cadillacs; socialism must do with ox carts.

We hazard a guess that free enterprise put oil in the lamps of the wise virgins, while the foolish virgins could not go into the feast because socialism had left their lamps empty. As Socialists always do, these foolish virgins clamored for a division of the wealth. Christ leveled no criticism at the wise virgins for not dividing up their oil with the foolish virgins. Had they done so, perhaps no one would have gotten into the feast. Attempts to support, at comfortable living standards, those who make little effort to provide for themselves, result in impoverishment for all.

— Christian Economics.

Association Meetings

Northern

One of the earliest spring meetings in the list of nine geographical Associations of Seventh Day Baptist churches is that of the Northern Association which will convene at White Cloud, Mich., April 11, 12, and 13. The theme chosen is "Building the Temple." A good attendance is desired from the area including Michigan and Ohio. The churches are Battle Creek, Jackson Center, and White Cloud. See page 235 of the Year Book for names and addresses of officers. Leon E. Mosher of White Cloud is the president. The entertaining church always appreciates advance notice of those who would like to take advantage of the hospitality offered.

Pacific Coast

The Riverside, Calif., Church (address 4415 Lemon St.) traditionally entertains the three-day spring meeting of the Association on the second weekend of April (April 11-13). The churches in the Association are few in number but strong in their program. The invitation is extended to interested friends all over the Pacific Coast.

Thoughts on Resurrection

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth (Col. 3: 1, 2).

Christianity began not at the birth or the baptism of Jesus, nor did it begin with the teachings and healings of the Master, but it began with His resurrection. There is no redemption for men today except through the death of Jesus Christ.

The resurrection is more than can be observed by merely a day. It is a life lived in a resurrected pattern and a resurrected spirit. The commemoration of the resurrection is of meaning only as the resurrection is effective in our hearts. Unless Christ lives in our hearts, Easter is no more than a festival to the goddess of spring. — The Messenger (News Sheet of Nortonville, Kan., Church).

The Kind of Faith Christ Desires

(A Christian Endeavor Day talk given at the Shiloh, N. J., Church)

By George Cruzan

Man puts his faith and trust in the material things of this world: money, a car, a house, and many other things. These do not last forever; they all pass away. A good house lasts 50 years, a new car 4 or 5 years. Man needs a faith which will last forever, something that will not pass away — a faith in Jesus, the Son of God. The kind of faith Jesus wants us to have in Him will give us peace and joy forever.

Christ desires special kinds of faith. He desires **saving faith**. In Mark 9: 23, in reply to the plea of the father of the boy with a dumb spirit Jesus said, "All things are possible to him that believeth." Here Christ is saying, "Believe in me and your soul shall be saved." Believe, trust, put your faith in Him. The father said, "Lord, I believe." This man had faith in Jesus; he believed. Here is a start. Without this saving faith or initial faith, the faith in Christ's power to save, Christ can do nothing. This faith is required by Jesus; it is basic. Without it, there is no Christian life.

Dr. Schauffler, of New York, tells of a boy in his Bible School, about fifteen years of age, a son of a liquor dealer, who came to him with a question: "Father says that I have to serve the bar now. What will I do?"

Mr. Schauffler said, "My boy, what do you think you ought to do?"

"I ought not to serve."

"Well, I have nothing to say to you."

"But Father says if I don't serve at the bar I can pack and get out. What do you think I ought to do?"

"What do you think you ought to do?"

"I ought to pack and get out."

"Very well, I have nothing to say to you expect that when your father asks you to serve his bar you answer respectfully and say, 'Father, I will do anything for you that is not contrary to the laws of God and man, but that is contrary to both.'"

Mr. Schauffler never told the boy he would care for him; he simply threw him back on his own sense of duty. The next week the command came to serve the bar, and the suggested reply was given. The boy's father angrily said, "Then march!"

So the boy put up all that he had in a red handkerchief, and marched out into the streets of New York, with no place to sleep and nothing to eat. Now I say that was grander faith in God than the faith of Abraham when God told him to go out into a land that he knew not; for Abraham went with his flocks and herds, and this boy had not a single mutton chop or a place to sleep.

Also the father of the lunatic son had faith that Jesus could save the boy, but he had a small faith. He had faith in Christ's ability to help, but his faith was weak. To a certain extent he doubted Jesus' ability to cure his son, because he had asked His disciples to help and they could not. Naturally this discouraged the father. He brought his son to be healed by Christ and he only found Christ's disciples. He was very discouraged when they could not heal the boy. Then Christ came down with Peter, James, and John, after the Transfiguration, to the plain where the scribes and Pharisees were mocking His disciples because they could not heal the lad. Christ was seen by the disciples. The father of the lunatic youth came running to Jesus at this time and pled for mercy and help. He had some doubt in his mind whether or not Christ could heal his son. In verse 24 we find him saying, "I believe, help thou mine unbelief." He was asking for help to overcome his unbelief.

This is what Christ wants from us. Also He will help us overcome our unbelief. Then He can work in us. He desires this kind of faith. He requires it before He can work. He cannot work until we believe He can and show our faith in that fact. Help to overcome our unbelief can come by no way except by prayer and daily communion with God.

A man was in Washington some time ago riding on an electric street car. He observed that the motorman could easily make the car go slow or fast. By a touch

of the handle in his hand the car would go slower, almost stop, and yet not quite stop, but just go creeping along like a snail. And then he would touch that thing again, and the car would go almost at the rate of a mile a minute. He became curious to know how the thing was done. He said to himself, "I can't see how it is that if he touches that wire at all, he does not get all the power that there is in the powerhouse." So the man ventured to go out on the front platform and ask, "Would you mind a stranger asking you a question about this machine?"

"No, certainly not. What is it?"

"How is it that you can go slow or fast just by touching this instrument you hold in your hand?"

"Why, I squeeze this handle, and when I want to go slow, I open the mouth that grips the trolley, and it just touches it. When I want to go fast, it turns and grips the trolley and gets all the power in the powerhouse. We fellows call it 'skinning the wire.'"

The man said, "I have two thousand people, members of my church, that are just 'skinning the wire.' Never have done anything but just 'skin the wire.' And you know that just about nine tenths of our churches — I say this with intense sadness in my heart — are just 'skinning the wire.'"

There is the powerhouse. All the power of heaven is there at our disposal if we will only just grip the wire with the trolley of faith. The trouble is that our faith is so weak that it just "skins the wire." God help us to have faith enough to lay hold of the handle of His power and let come down all the old-time power, the power our fathers had, the power the apostle had, that once again we may show to the world the power of God.

Christ desires special kinds of faith: **saving faith** and **helping faith**. Saving faith is basic, it must come first. After being saved, then we must be helped and drawn closer to God or bad habits and other wicked things will enter our lives — worse things than were there the first time. Jesus desires helping faith, belief and trust that He can help us. This faith comes only by prayer and feasting on God's Word, the Bible.

Our World Mission

1957-1958 Slides and Script
Now Available to Churches

Would you like to know more in detail how the money that you give to the program of Our World Mission is spent and something of what it accomplishes? Any member of the Commission or the executive secretary would be glad to loan you a set of slides with script that tells the story. The complete program can be given in approximately thirty minutes. A tape instead of the script will be furnished by the executive secretary if you prefer that.

When you are more fully informed about the present Our World Mission program you no doubt will have valuable suggestions and ideas to contribute concerning what our future work should include. Please feel free to send these to any board secretary, committee chairman, Commission member, or the executive secretary at any time. — Mrs. R. T. Fetherston, Executive Secretary.

WOMEN'S WORK — Arabeth M. DeLand

Women's Board News

March Meeting at Battle Creek

The board was glad to receive a letter from Dean Albert N. Rogers, of the Alfred School of Theology, informing the members that the class for ministerial students' wives was started Monday night, March 3. Mrs. Madge Sutton is again teaching this class, which is sponsored by the Women's Board.

The Summer Project Committee reported that letters had been written to fourteen prospective Bible School teachers. Out of the seven replies received to date only two are able to help this year. We have received requests from six churches which would like assistance with their Bible Schools this summer. If you know of someone who is capable and willing to volunteer her services for two or more weeks, please contact Mrs. George Parrish, 205 Dogwood Trail, Battle Creek, Mich. We would like to fill as many of these requests as possible.

Two very interesting letters were read

from our Makapwa Mission — from the Pearsons and Dr. Victor Burdick. Both thanked our board for their subscription to a religious magazine of their choice. Mrs. Pearson spoke about teaching a girls' class in Homecrafts, and that they have tried to start a Women's Society but that this is something new to them. Doctor Burdick thanked our women for the new linens being made for the hospital and mentioned that, owing to the circumstances, he had been forced to learn how to use the sewing machine to mend the hospital gowns now in use.

World's Fair Protestant Pavilion

It was voted to send \$50 toward the cost of the Protestant Pavilion and ecumenical exhibit at the Brussels World's Fair in the name of the Women's Society of the Seventh Day Baptist General Conference. Belgium's tiny Protestant minority was inspired to present to the world a portrayal of the history, beliefs, and work of Protestantism. On faith alone, they secured space near the center of the fairgrounds, and asked a Swiss architect to design a suitable building. This Protestant Pavilion will not be large, but it will be beautiful in its simplicity. It is prefabricated from glass and aluminum, so that after the exhibition it can be moved and used as an ecumenical center.

There will be a circular chapel where three services in different languages will be held daily, and an exhibition hall which will carry out the theme, "The New Humanity, as Seen in the Light of Jesus Christ." The cost of this project is modest compared to most of the other exhibits but funds are being raised in many lands to meet this \$120,000 expense. For each donation of \$5 or more, the donor's name will be listed on the Protestant Witness Roll in the Pavilion. Contributions may be sent to Miss Ella Harllee, Secretary, Protestant Pavilion, Room 1005, 156 Fifth Ave., New York 10, N. Y.

SABBATH SCHOOL LESSON for April 12, 1958

God's People in Bondage
Lesson Scripture: Ex. 1: 7-22.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

YOUTH MEETING THOUGHTS

THE MASTER'S TOUCH

The first of a series of program suggestions prepared by Mrs. Al Huntington of Los Angeles for Seventh Day Baptist youth groups. The thoughts, apart from the program outline, will make good reading for a wide age range.

Hymn: "I Am Thine, O Lord"

Prayer

Report and Announcements

Hymn: "He Keeps Me Singing"

Scripture: Psalm 23

In the Ocean Grove Auditorium there was advertised a concert by a master violinist to be played on a five-thousand-dollar violin, accompanied by the pipe organ, one of the greatest in the land. At the appointed time a tremendous crowd was present with high anticipation. The mighty organ peeled forth a fitting background for the masterful player.

As he put the instrument to his shoulder and drew the bow across the strings, a rich, deep, sweet, mellow tone floated out upon the air.

His great soul pulsed forth a glorious message of power and inspiration. As he proceeded the music grew in volume and sweetness. So majestic was it that it seemed that the very heaven of music was deluging earth with rhapsodies. The auditorium was vibrant with the tide of resonance.

As the master came to his brilliant and sublime climax, completing his rendition, there was at first a breathless stillness. Then there burst forth a tremendous storm of applause. The people cheered and cheered. They arose to their feet and cheered on and on.

Right in the midst of this almost riotous expression of delight, the master stepped to the front of the platform and bringing the violin down upon the table, smashed it into a thousand pieces.

The audience, amazed and all but dazed, sat down aghast. What could it mean? Had the master had such an inspiration of music that it dethroned his reason? Had he gone mad under the inspiration?

While the crowd was thus sitting in perfect amazement the great violinist

walked to the other end of the platform, and, opening another violin case, took out another instrument. He walked to the center of the stage and holding up the instrument said, "The instrument upon which I have just been playing, now in splinters, cost \$2.69." Then holding up the instrument in his hand, said, "This is the \$5,000 violin." It was not the instrument that made the great music, but the master's touch upon the \$2.69 instrument.

Many times we feel our littleness and unworthiness to such an extent that we bury our talent and do nothing. But the Master's touch changes it all. Greatest things happen to all — even the most humble, in surprising ways when our lives are under the Master's touch.

Special Music: Living for Jesus

Prayer

CAMP NEWS

The Riverside Seventh Day Baptist Church has announced its camping dates for the coming summer. With over half of the camp staff lined up, camping will begin June 29 for the primary group and end July 20 with the juniors. Camps for seniors and intermediates are set in between.

The directors of Pacific Pines are having the Mountain Patrol check the camp daily throughout the summer. If anything is out of order a report to the church is made immediately. Camp privilege passes are being issued to anyone of the church who plans to use the camp facilities, and everyone who plans to camp there at any time must have a pass to show.

Camp Harley in the Western Association will have its first campers in an "overnighter" on the night after Resurrection Sabbath. Those who camp will prepare a sunrise breakfast for the youth of the neighboring churches who will come for a sunrise worship service.

Regular Association camping dates are July 13 to July 27. Pastor Paul Green of the Second Alfred Church will direct the Senior Camp, and Mrs. Jerald DeGroff will be in charge of the Junior Camp.

THE CHURCH LIBRARY

More than 90 books have been added to the Riverside Seventh Day Baptist Church library. Most of them were gifts from interested members and friends, while a dozen were purchased new. A "Library Night" was held to stress the importance of good reading in the growth of the Christian personality. Those co-operating were Mrs. Gleason Curtis, librarian, Orsen Davis, Bob Babcock, Boyd Maddox, Mary Lea Van Noty, and Evelyn Ring.

CHURCH SCHOOL AND PUBLIC SCHOOL

The May issue of the *International Journal of Christian Education* is a special issue designed to turn the attention of church people to the needs of public schools, and to increase communication between church school and public school leadership. Copies may be obtained at P.O. Box 238, New York 10, N. Y., single copies 50 cents, 20 or more copies at 30 cents, 100 or more at 25 cents each.

Mixed Marriages Show Catholic Policy Fails

A Catholic sociologist, Father Lucius F. Cervantes, of the Jesuit order, has revealed the increasing failure of the Catholic opposition to mixed marriage, and the increasing rebellion of younger Catholic people against the discriminating rules which the priests attempt to impose. Father Cervantes, a Jesuit priest and director of the Department of Sociology at Regis College, Denver, in an address at the 19th annual convention of the American Catholic Sociological Society in Washington, estimated that one third of American Catholics married outside of their faith and that of every ten Catholics who do so "four are lost immediately to the faith since their marriage is outside of the church and hence invalid." He estimated that of the six out of ten remaining in the faith at the time of marriage, two more are ultimately lost to the Catholic Church.

Father Cervantes also pointed out that mixed marriages between Catholics and non-Catholics have four times as many divorces and desertions as marriages within a single faith. — Church and State.

Teen Talk

Facts to Strengthen Faith

By Elizabeth Aurand

Many years ago I had a high school botany teacher who was a very strong nonbeliever in Christianity. As the year progressed, I realized that I had to make a decision for or against Christ, and so the search for facts for my faith began. These facts have been accumulating for over forty years. I find them everywhere — in the Bible, archaeology, history, and in science.

During this joyous Easter season, may I share just a few of the physical and scientific facts that seem to prove to me that there is truly life after death. We all know: "Faith is the substance of things hoped for, the evidence of things not seen," but still Jesus showed Himself many times to His disciples and even let Thomas touch His wounds.

As you know, scientists tell us that diamonds and graphite differ only in the arrangement of molecules; one is a precious hard gem and the other the softest crystal, used in pencils. Does God take the alchemy of death to change us into heavenly beings?

One of the best examples of survival of identity, which all of us understand, is water. The formula for water is H₂O. We find the same H₂O in a block of ice or in steam, or water vapor, when heat is applied. It does not lose its chemical properties or "personality" in any of its forms.

Need I mention the metamorphosis or transformation of a chrysalis into a butterfly, or a cocoon into a beautiful moth?

Let us look at a seed, any seed. The little dry pellet looks dead and must be planted or buried, must decay, and only about one-twentieth part grows to become the new plant!

Again, let us think about our own bodies. They are continually changing. We can fast and lose many pounds, or gain much weight, yet it is our immortal soul which constitutes our real identity. "The mortal body is the chrysalis of the

immortal soul." Read 1 Corinthians 15: 52.

Dr. Alexis Carrel experimented for many years, trying to keep human cells alive. He succeeded in keeping a chicken embryo heart alive for twenty years! He had found a proper medium, or protoplasm in which it could live, so he came to the conclusion that "cells kept in the proper medium were immortal."

But the most important testimony is found in the Gospels where at least ten appearances of Jesus after His death are recorded. He appeared to His followers and even to 500 when they had believed that all was lost. They were amazed and confused by His resurrection, and were very slow to believe. Then by studying the Bible, we see how they were convinced and their faith returned. The apostles converted 8,000 in two days, and Christianity was established in three hundred years over the entire civilized world! This could not have been accomplished if the apostles and early Christians had not believed that Jesus was alive!

Ours is the only religion with an empty tomb and a living Savior! Jesus said, "I go to prepare a place for you." So, with so great a promise of life hereafter, let us strive here on earth, that we may receive a "Well done," in that final day, as a student hopes, on finishing his course, to receive an A or B.

Spring and autumn; seedtime and harvest; rain and sun; winter's cold and summer's heat — everything changes. Observing the transience of all things, why should we dwell on the ultimateness of death? Why should we not face life and death alike, unafraid?

— Helen Keller in *The Open Door*.

New Idolatry?

"We are likely to be tempted into a new kind of idolatry with missiles and space ships as our false gods and physics textbooks as our Scriptures," says the Rt. Rev. Girault M. Jones, Protestant Episcopal Bishop of Louisiana. "Congress will gladly vote a tremendous appropriation to pay for this kind of security and we will pay our taxes to buy an extension of a stalemated peace. In the face of such temptations, the Church must plead once more: 'Be strong in the Lord, and in the power of His might.'"

OTHER FOLDS AND FIELDS

The work in West Pakistan carried on by the Rev. Auley Earl Parvin and his wife claims the interest of a good many Seventh-Day Baptists, especially those in Shiloh, N. J., where he was born and reared. Although his service in Pakistan is with a mission connected with another denomination, the progress of the Gospel in that area comes with a freshness of interest because of the personal connection. We can rejoice that one who was difficult to work with as a small boy is now devoting his life to missionary work and is finding the first fruits of that ministry among the Muslim children of Abbottabad. We quote from a story which was probably written by his wife Alda May:

Would they come? That was a big question because I had not advertized the meeting at all, but merely mentioned it to a few children who were climbing on our fence one day. Now, fifteen minutes before meeting time, I had called in a young girl living near by and asked her to remind the children whom she could find.

In a few minutes there was such a commotion outside our yard I went to see what was going on. "Should we go in?" "Does she really want us?" "Will she beat us?" These were a few of the comments I could understand from the street full of youngsters.

After a bit of coaxing we had six or eight children seated on the back veranda and I proceeded to tell them the Christmas story. When the class was over, I counted thirty-five excited, clapping, noisy children each making quite sure I recognized his personal "salam" as he reluctantly left the compound.

And so ended our first "Good News" Club in this section of Abbottabad. All were Muslim children from many different classes of people and all hearing for the first time a real Gospel message.

BWA President To Visit Colombia

Dr. Theodore F. Adams, president of the Baptist World Alliance, has announced plans to visit Colombia April 15-21 in the interest of religious liberty.

Dr. Adams, who is pastor of the Richmond, Va., First Baptist Church, plans to talk not only with Baptists but with leaders of other evangelical groups and govern-

ment officials in Colombia in an effort to acquire full information on the status of religious liberty there.

"I hope to ascertain some of the facts so that I can tell Baptists and others around the world about the heroic work and marvelous growth of Baptists in Colombia. I want also to let the several thousand Baptists in Colombia know that they are the concern of 22 million Baptists around the world," Dr. Adams said.

An Unusual Conversion

The Rev. Seddik Wasily Girgis, pastor of the Cairo Baptist Church, tells of an unusual conversion experience. He was visiting the Garden of Gethsemane as a Mohammedan tourist when he became interested in Christianity. He walked to Jerusalem, came into contact with Baptists, and was converted. He later studied a few years in American seminaries, returning to Egypt in 1931. He now is the recognized leader of the 150 Baptists in five churches and three mission stations scattered throughout that country. — Baptist World Alliance News.

About 100,000 new Protestant churches will be needed in the next 20 years, according to the president of the Methodist Council of Evangelism, Dr. George A. Fallon, of Lakewood, Ohio. Based on the current rate of growth, he said there will be about 38,500,000 more Protestants in the United States two decades from now. Dr. Fallon advised that the Methodist Church build at least one church a day for the next 20 years.

The net increase in the membership of Methodist churches last year was a little over 1 per cent, according to figures released recently.

The Baptist World Alliance has announced dates for the first world meeting of Baptist youth to be held in North America. It will be in Toronto, Canada, June 27 through July 2, 1958. Priority in accommodations will be given to young people and youth leaders from outside North America. Theme will be "Christ for the World — Now."

OUR WORLD MISSION
Statement of Denominational Treasurer, February 28, 1958

Budget Receipts			
	Treasurer's	Boards'	
	February	5 mos.	5 mos.
Balance, Feb. 1 ...\$	20.24		
Adams Center	443.78		
Albion	39.12	214.50	
Alfred, 1st	363.60	2,248.09	100.00
Alfred, 2nd	135.15	782.25	8.50
Associations & groups	99.87	72.91	
Battle Creek	531.52	2,715.37	70.00
Bay Area	27.00	27.00	
Berlin	185.38	479.17	
Boulder	85.32	373.49	25.00
Brookfield, 1st	45.50	319.62	
Brookfield, 2nd		163.52	10.00
Buffalo		50.00	
Chicago	133.25	653.25	80.00
Daytona Beach	47.75	253.50	
Denver	147.50	244.81	25.00
De Ruyter	83.00	296.00	
Dodge Center	38.19	487.99	
Edinburg		168.50	
Farina		81.00	
Fouke		84.50	
Friendship		98.00	
Hebron		170.00	
Hopkinton, 1st	250.75	807.10	100.00
Hopkinton, 2nd	4.00	141.00	
Independence	76.00	471.00	75.00
Individuals	27.00	2,414.00	642.50
Irvington	250.00	655.00	
Kansas City		140.00	
Little Genesee		192.64	15.00
Los Angeles	60.00	469.00	25.00
Los Angeles, Christ's	15.00	45.00	
Lost Creek	314.46	675.11	20.00
Marlboro		965.31	10.00
Middle Island	10.00	94.25	
Milton	450.76	2,654.77	100.00
Milton Jct.	106.50	416.15	25.00
New Auburn		73.89	
New Orleans		165.39	
North Loup		260.81	
Nortonville	109.13	476.13	65.00
Old Stone Fort	25.00	60.00	
Pawcatuck		1,444.40	
Plainfield	183.30	2,304.01	
Richburg		268.00	
Ritchie	40.00	110.00	
Riverside		811.09	
Roanoke	18.00	98.00	
Rockville	73.55	208.91	
Salem	100.00	1,005.00	
Salemville		104.74	6.00
Schenectady	29.00	72.00	
Shiloh	537.00	2,064.01	90.00
Texarkana		5.50	
Tract Society		2,595.78	
Twin Cities		100.00	
Verona	107.75	633.41	
Walworth	20.00	120.00	
Washington	25.00	137.00	50.00
Waterford	80.51	392.04	
White Cloud	36.49	226.57	
	\$4,831.72	\$34,331.22	\$1,614.91

Treasurer's Disbursements

	Budget (Designated & Undesignated)
Missionary Society	\$2,069.46
Board of Christian Education	485.90
Ministerial Training	469.80
Historical Society	85.80
Ministerial Retirement	603.72
Women's Society	15.60
World Fellowship and Service	23.40
General Conference	487.50
Trustees of General Conference	42.90
Tract Society	513.10

Oneida Valley Nat'l Bank fees45
	\$4,797.63
Balance on hand, February 28	34.09

SUMMARY

Current annual budget	\$90,000.00
Treas. budget receipts 5 months	\$34,331.22
Boards' budget receipts 5 months	1,614.91
	\$35,946.13
Remainder required by Conf. time	\$54,053.87
Percentage of budget year elapsed	41.66%
Percentage of budget raised	39.94%
Percentage of time before Conference	50.00%

Verona, N. Y.

Olin C. Davis, Treasurer.

The Sabbath Recorder



RISEN
 WITH
 CHRIST

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1.

SEVENTH DAY BAPTIST GENERAL CONFERENCE
at California Baptist Theological Seminary
Covina, California, August 11 - 16, 1958