

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

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

Verona, N. Y.

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%

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

The Sabbath Recorder

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Member of the Associated Church Press

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NCC Makes Alcohol Statement

It comes as something of a surprise to read that the National Council of Churches, which has made pronouncements frequently on so many of the social ills besetting this nation and the world, has not until now attempted to make any statement about the problem of beverage alcohol. Religious Newsweekly, emanating from 297 Fourth Ave., New York, a news service devoted exclusively to news of the co-operative church movement, reports the recent action as follows:

In the first policy statement on alcohol it has made since its organization eight years ago, the National Council of Churches went on record with a warning of the threat of alcoholism "to health, happiness, and the general welfare." Members of the Council's 250-strong General Board, representing all "divergencies of opinion" on the subject, adopted the pronouncement at their first meeting in the new triennium.

"Alcoholics are persons in need of diagnosis, understanding, guidance, and treatment," the pronouncement declared. Pointing out that there "need be no condoning of their behavior," it was emphasized that "neither should a church permit its antagonism to alcohol to prevent its offering an effective ministry to alcoholics and their families."

As indicated in the above statement there are within the NCC many divergencies of opinion on the subject of beverage alcohol. Those divergencies may be the reason for so long skirting the problem. Many, reading the above report, will feel that the General Board is still skirting it, for the statements here made are so general and so self-apparent that they might about as well have been left unsaid. It is to be wondered if a church could be found whose "antagonism to alcohol" prevents "its offering an effective ministry to alcoholics and their families." No doubt there are churches which fail in rendering needed service just as they fail in other respects, but hardly because they hate alcoholism. The city missions have reason, by closer acquaintance, to hate it worse than others but those churches associated with missions render the greatest service.

This editor believes that nearly 100 per cent of the readers of this magazine would deplore the weakness of the statement of the policy-making board of the National Council of Churches. It seems to be a case where inclusiveness of membership makes difficult any forthright statement on this particular social ill.

APRIL 7, 1958

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Government Aid To Non-Government Schools

The sputnik age has brought an old issue into sharper focus. In the urgency for a rapid increase of scientific research personnel will we face a growing pressure for more direct aid to private schools? It appears so. Since nearly 90 per cent of the students in private schools of the country are in Catholic parochial schools committed to the teaching of Catholic doctrine any across-the-board assistance to private schools will be directly supporting one religious faith. Thus such support becomes a real issue.

Senators Clark (D., Pa.) and Morse (D., Ore.) indicated at a recent hearing before the Senate Committee on Labor and Public Welfare their willingness to stretch the principle of separation of church and state to give such assistance. Both admitted that the question of religion was a "real hot potato." Said Senator Clark:

Yet, I must say that, particularly in the field of higher education and despite all the argument about separation of church and state, of which I am largely in accord, that we have got to find some way by which we can put to work all of our schools, whatever they be, in the interest of getting better training for our American boys and girls at the graduate level.

I must say this is the dilemma which I have not found the answer to. But I see no bill which will adequately provide for classroom construction for colleges and universities. I am sure the reason is because many of us, and I hate to do it, I hate to be courageous about this, will not face up to the fact that we are going to bring a swarm of hornets down our necks.

Senator Morse made the following statement after affirming that he had shared the above-quoted views of Senator Clark for many years:

So the problem, it seems to me, is to find the line of distinction between the educational contributions and work of the private schools and its other activities, religious or otherwise. In my judgment, what a boy or girl gets in a public school by federal aid, a boy or girl in private school should get by federal aid.

You do not have to tell me how impolitic that is in many places, but I think the principle is so answerably sound that some of us have to be willing to lead with our chins.

What these lawmakers are hinting at seems to be that it is going to take

courage to tackle the religious issues involved. They know that aid given to religious schools will bring a storm of protest from Protestants and particularly from Baptists who are not willing to sacrifice the separation of church and state for the mess of expediency pottage in the current race for scientific prestige with the Soviet Republic.

The Baptist Joint Committee on Public Affairs outlines the issues in part as follows:

1. Can the general educational content of a school be separated from the religious objectives of the sectarian school so that government funds can be made available for the general education contribution of a private school?
2. Is there a difference between the aiding of private non-sectarian institutions and the aiding of sectarian institutions which are committed to religious objectives, religious curricula, and a religious climate?
3. What supervision of an educational program must accompany the use of public funds for such a program?

Seventh Day Baptists would seem to have even a greater stake in this current problem than other Baptist denominations because one of the first points where an erasing of the line of demarkation between church and state would show itself could very well be in the forcing of conformity in the matter of the Sabbath-Sunday question. We are being heard and we must continue to raise our voices in this matter of religious liberty wherever it is challenged.

EDITORIAL NOTES

Associated Church Press

The Sabbath Recorder has long been a member of the Associated Church Press, an organization to promote acquaintance and fellowship, to foster helpfulness among editors and publishers of its member publications, and to stimulate higher standards of religious journalism. Membership is by application and recommendation through the Membership Committee and the Board of Directors to the annual meeting of the association.

The 39th annual meeting is to be held in Chicago April 9-11 in the Maryland Hotel. Your editor plans to attend as usual to share in the mutual benefits of such a meeting of editors and publishers. It is an opportunity to come to a better

understanding of the religious issues of the day and to gather information which will be helpful in presenting to our readers a better edited periodical. The editor plans to remain over the Sabbath to meet with the Chicago Church.

The Associated Church Press publishes a directory of member publications which is very widely used by those who want to feel out or to influence the thinking of the Protestant reading public. Membership now numbers 141 periodicals.

The Heathen at Home

If Senator Joseph S. Clark (D., Pa.) has the correct figures for his state (long considered a religious and conservative state), then there is plenty of home mission work needed. His statistics are a little hard to believe. He stated recently at a hearing before the Senate Committee on Labor and Public Welfare:

"I think our statistics show at the moment that there are 2,800,000 Roman Catholics, 2,900,000 members of the Protestant church, 350,000 members of the Jewish religion, and the balance of our 11,000,000 citizens are not affiliated with any church, one way or the other."

Qualified Minister Available

Numerous favorable comments have been received in regard to the Sabbath sermon by the Rev. Alvin Emerson Huntington published in the March 3 and 10 issues. Recent correspondence with Mr. Huntington, who left the Baptist ministry because of his newly found Sabbath convictions, indicates that he is now willing to give up his well salaried secular employment and to make the sacrifice (with his wife and 3 small children) which would be necessary to accept the pastorate of a challenging Seventh Day Baptist church. In making the break with the secular world this young minister is immediately available.

His address can be secured from the Los Angeles Seventh Day Baptist Church, of which he is a member, from the executive secretary of the denomination, or from our office. On March 30 Mr. Huntington cooperated with the other Pacific Coast ministers in a special youth program at Pacific Pines Camp as teacher for the day.

President's Column

The Baptist Distinctives The Priesthood of Believers

The Baptist movement has been primarily a movement of the people. This is as true of Seventh Day Baptists as of Baptists in general. A distinctive in this movement is in the belief in the priesthood of all believers. We believe that "God was in Christ reconciling the world unto himself" (2 Cor. 5: 19). We believe that the means of this reconciliation took place through the death of Christ on the cross: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

His resurrection is proof of His promise "that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6: 40).

The author of the Epistle to the Hebrews makes it very plain that Christ is our high priest making intercession for us before God (Hebrews 7: 25-28).

Also we hold to the belief, which was evidenced in Christ, of the importance of every individual. Christ told us He came to seek and to save those who are lost and that there is great rejoicing in heaven over one sinner that repenteth. We believe that each individual may come before God through Christ; and that no one needs another human being as an intermediary between himself and Christ. There may be others who help one to find the way to God, but each one has equal access through Christ to God. Christ as our high priest is as available to one man as to another if he comes in faith, believing. And when he comes in faith, he may also be assured that Christ hears and intercedes before God for him. There are none who are above others in their access to God.

This belief in equality also places a greater responsibility upon the individual, a responsibility for his own conduct, for his own knowledge of the Word of God, for the witness of the church. The Seventh Day Baptist Church is a church of the lay people with the responsibility of the work and the witness of the church being the direct responsibility of each member.

RIAL Shows Growth



The Committee on Religion In American Life since May of 1957 has been under the chairmanship of Robert T. Stevens, former Secretary of the Army and now president of a large textile firm, J. P. Stevens and Co. Under his leadership RIAL, which is supported by 24 national religious groups, has greatly increased its effectiveness in promoting church and synagogue attendance.

Mr. Stevens presided at the annual RIAL banquet held in the Grand Ballroom of the Plaza Hotel in New York on March 25. There were 600 in attendance, compared with 200 a year ago. Leaders of the three major faiths were present in representative numbers but it appeared from the list of names and seating arrangement that the great majority of those present were from industry and labor. High ranking military men and chaplains of the major faiths were also in evidence. The purpose of the banquet was to inform and to increase support.

The preliminary speakers told of the huge success of last November's RIAL program in their communities. Rabbi Maurice Kertzer of Boston underscored the affirmation that nowhere but in America could there be found anything like this voluntary assumption of responsibility which characterizes the promotion of the aims of this laymen's organization. He pointed out further that the impact of RIAL advertising on American Judaism had been tremendous. In the nine years since the committee was formed, attendance at synagogues has increased from 20 percent of membership to 60 percent, he stated.

The main speaker of the evening was Frank Pace, Jr., described in *Time* as "a man who manages a missile-age empire." He is president of General Dynamics Corp., the company which developed atom-powered submarines. At 20 he was graduated from Princeton. At 24 he argued

a case before the Supreme Court. Later he distinguished himself as assistant to the Postmaster General, as director of the Budget Bureau and then as Secretary of the Army from 1950 to 1953.

In his address he reviewed the history of our nation in terms of religion, pointing out that man was close to God in the days of colonization. At that time thanksgiving for a bountiful harvest was natural because without it the colony would perish. It is inevitable, he said, for creative comforts to bring about a general weakening. It has been amply proved, however, that our young men when faced with a real emergency, as in Korea, showed themselves strong. The problem is that we do not always know when we have to be strong. We have had, he claimed, a magnificent religious base shown by the national leaders of the past. Religion shines through a little brighter in times of stress. It was his considered opinion that the emphasis on church attendance would do much to equip the men of the present to meet the problems and stresses.

Seventh Day Baptists are represented in RIAL officially by Rev. Paul B. Osborn. At the request of Conference President Earl Cruzan the denomination was represented at this banquet by Rev. and Mrs. Leon M. Maltby. — L. M. M.

Old Believers in China

From China comes news of the resettlement problems with which Church World Service is groping. One group in particular is interesting because of what they are called and the denominational composition. Note the following paragraph describing the situation.

It has been decided to try to find resettlement opportunities for 600 "Old Believers," a community of agriculturists closely knit by religious and cultural ties. More than 450 already have visas and are in Hong Kong while another 150 are holding visas but are still in China. There are an additional 426 "Old Believers" for whom the Service to Refugees will try to find resettlement opportunities. The Sinkiang Group is made up of 1,208 Baptists, Seventh Day Adventists, Orthodox, and Pentecostals.

The Nortonville Project

Shall we as Seventh Day Baptists send a missionary to British Guiana, South America? There are strong indications that we may do so during 1959. A plan has been proposed by the Nortonville Seventh Day Baptist Church which may make this possible.

The plan called "The Nortonville Project" calls for pledges and gifts to be made above quotas suggested to each church for raising the current Our World Mission budget. A letter will go to each church explaining the plan in detail. The approval of Commission members has been secured for the presenting of this project which envisions the sending of a missionary couple to British Guiana in 1959.

The Our World Mission Committee of the Nortonville Church has prepared a letter to the churches which states, "At the October business meeting of the Nortonville Church a discussion arose concerning our denomination's failure to provide funds to send a missionary to British Guiana as we (as a denomination) had promised we would. An individual offered \$500 to start a fund to make good our promise and the Nortonville Church has since voted to give a like amount. This \$1,000 is to be a gift above Nortonville's quota for Our World Mission.

"We have corresponded at length with both our executive secretary and our Missionary Society and the project has been cleared with both, as per enclosed statements.

"We are hoping and praying that the other churches in the denomination will see their way clear to add to this fund and that the approximate \$5,000 needed will all be pledged before Conference of 1958.

"Will you read the enclosed pledge carefully, consider it prayerfully, and then help us reach the goal?"

"May God bless you all in your labors for Him.

"The Nortonville Church

"Our World Mission Committee."

The pledge reads, "Our church agrees to give \$..... toward sending a mis-

sionary to British Guiana. It is understood this will be over and above the Our World Mission quota.

"The above amount, plainly marked Nortonville Project, will be remitted to Mr. Olin Davis, Our World Mission treasurer, before Oct. 1, 1958. If the necessary amount is not raised during the current and the next Conference year for the sending of a missionary to British Guiana, the above money may be used by the Missionary Society as they see fit."

Those who are concerned lest this effort may undermine the raising of this year's Our World Mission budget in full should note that this plan is supposed to begin where the present one-hundred-percent-raised budget leaves off. There were those present at the last Conference who felt that we could do better than a \$90,000 budget. By the close of last Conference year we had raised \$93,500. It is not unreasonable to expect that we can raise this extra amount.

The churches are urged to make a "will endeavor" pledge of the quota suggested by Commission for raising this year's budget in full and then consider how much more they can subscribe toward the "Nortonville Project." God help us to keep faith with our British Guiana brethren. This is our opportunity to do so. Thank God for the Nortonville Church which has taken the initiative by providing this opportunity for "keeping faith."

Waterford Church Plans for Extension and Growth

It was the privilege of the secretary of the Missionary Society to attend a meeting of the Friendly Visitors group of the Waterford, Conn., Seventh Day Baptist Church on Sabbath afternoon, March 15. This group is not an "elected" committee but is made up of all church members who will voluntarily come together once a month for prayer and consultation. A layman, Morton Swinney, presides. The chief consideration of the group is how best to present their distinctive witness for Christ.

The secretary listened as Pastor Paul

Burdick read a review of the discussion and plans made at the meeting held a month earlier. This was followed by reports of calls made during the weeks since that meeting. Then followed a discussion of ways to follow up expressions of interest.

The secretary was offered an opportunity to speak. There followed a discussion of how some of the suggestions might be adapted to the particular needs of the Waterford community. It was decided to make systematic calls in a nearby housing development, leaving several tracts at every house on the first Sabbath, with an offer to call again at a later date for discussion with any interested persons.

The spirit of the group was good. There were twelve present. The prayers offered at the close were heart-warming and inspiring. God can and surely will use such a group as this to strengthen the church and forward His Kingdom on earth. This truly is a "fellowship of the concerned." It was remarked that many helpful ideas had come to the group from a study made last fall of the denominational booklet, "A Program for Extension and Growth."

Message from Metairie, La.

Mrs. H. E. DeLand has written regarding the progress of Christ's Kingdom work as being forwarded by the Seventh Day Baptist Fellowship at Metairie, La. (near New Orleans). She writes, "Our work here at Metairie has its ups and downs.

"On the weekend beginning February 21 evangelistic meetings were conducted by the Rev. Loyal Hurley. Everyone was greatly blessed throughout these services and several gave their hearts to the Lord. Our fellowship with the Hurleys will be long remembered.

"We have been led to work in a housing unit and our great interest has been with the children. Every week these children (and parents when possible) are picked up and brought to services. Several Bibles have been awarded for excellent attendance over a period of time. Pastor Fred Cox always has a children's talk which brings a great response.

"We worked on a plan to hold Sabbath afternoon Bible and handicraft classes in

this housing project. No meeting place was available, but we wouldn't give up so we transported them back to the church Sabbath afternoons. But that became too difficult so we had to discontinue.

"Our members have always taken a great interest in the handicapped and needy, and those in the hospitals. We want to thank our fellow churches who have helped us so much in our work here, both financially and with boxes of clothing which we readily distribute to the needy.

"We want everyone's prayers that our little church will grow spiritually as well as in numbers."

The Friends of Israel

In 1938, during the height of Hitler's harassment of the Jews in Europe, a group of Christian men in Philadelphia, moved with compassion for the suffering kinsmen of their Lord, banded together into an organization which became known as The Friends of Israel Missionary and Relief Society, Inc. The purpose was to show forth practical love to afflicted Jews and Hebrew Christians, and to bear a definite Christian testimony to the saving power of the Lord Jesus Christ. The Christian public and press responded to the challenge magnificently.

As 1958 dawns, The Friends of Israel Missionary and Relief Society, looking back over the 20 years of its history, is profoundly grateful for the amazing way in which the Lord has led. About 25 to 30 full-time missionaries of the cross preach Christ and the full counsel of salvation to Jews in the United States, Europe, the State of Israel, and faraway India.

Through this ministry, many Jews have come to a living faith in Christ, while countless thousands have heard the message of the Gospel proclaimed by the society's workers, or through the printed work.

The Friends of Israel Missionary and Relief Society is located in the Wither- spoon Building in Philadelphia, and is directed by a group of prominent Christian laymen and ministers. The president is Judge Edward G. Griffiths, the general secretary, Rev. Victor Buksbazen.

The Church and Her Money

A thoughtful approach to the subject of Christian giving

The Biblical standard of a full tithe (10%) on a family's gross income to the church is just as valid in 1958 as it was for Jacob at Bethel many generations ago.

Jacob's promise filled a need in his life. The same promise made this year will fill the same need in a Christian family's life.

The Christian Church is on the horns of a dilemma when it tries to justify itself through the money it receives to carry on its work. Its thinking about giving is fuzzy. Its answers are vague when confronted with the question, "Why should I give sacrificially?" or even when it is asked, "Why should I give?"

There are two reasons for this:

The world has talked the church out of its standard of giving.

The other reason is that the church member defends himself emotionally. This last reason has caused the church to forsake its standards so it won't lose him.

The problem is not one of monetary values; it is a problem of spiritual values. Each church member must find it possible to justify himself in the church. As long as he is denied the chance to justify himself through his giving, he finds it almost impossible any other way.

What is the church's standard for giving? Can it be found in the Bible?

According to Holy Scripture, the tithe, or tenth, of all property is given for religious purposes under Jewish law. The practice was started by Abraham, at least he was the first to be mentioned in Genesis, and also promised by Jacob at Bethel. It was stated as a law in the Book of Leviticus (27: 30-33). It was again specifically mentioned by Malachi when he reminded the people of God of their responsibility to Him.

The New Testament is less specific but no less emphatic about giving. It means a great deal to the Christian that our Lord talks about giving with reference to one's salvation. The Old Testament standard

of giving is the fulfillment of a law. The New Testament standard of giving is the fulfillment of a life. For instance: "If you would be perfect, go, sell what you possess and give to the poor, and you will find treasure in heaven; and come, follow me" (Matt. 19: 21). In Mark 8: 36, He asks: "For what does it profit a man, to gain the whole world and forfeit his life?" The letters to the early Christians also deal with giving to the church.

Intellectual justification for giving sacrificially to the church is possible through Holy Scripture. It is difficult, however, to get giving to the church off a sentimental or non-intellectual basis. Emotional appeals arouse emotional responses and the results are a mere token of what they might be. When the church member becomes sentimental about giving to his church, objective reasons for doing so escape him. It is in the sentimental context that the following situation is perpetuated in the modern church:

The Every Member Canvass Committee is appointed early in the year. Man's religious needs seem to have fallen into a terminal relationship with God, through his church. The unpleasant task of raising the church's income must be brought up again each year. It is hoped that this committee will get started on its important job in the spring of the year. But summer comes and goes and finally, about mid-October, the Finance Committee gets together to draw up a budget for the coming year. The distinguishing characteristic of a church budget is that it is cut to the bone. This sets the goal low enough to please everyone. All the people in the church would seem to be penurious, if the past year's record of giving is any criterion. But none of them have ever been challenged with anything more than the vague statement that, "We'll need another twenty per cent to pay our bills next year."

Finally, "Loyalty Sunday" arrives and

those who attend are given a pledge card. An earnest plea to support the church is made by several people, both clerical and lay. The "Loyal" church member is thus relieved of his need to be confronted with his individual responsibility for another year. That afternoon the canvassers go out to call on those who did not attend church and who did not sign a card.

The Every Member Canvass has now had three strikes on it. The first strike was that the training of the canvassers consisted of a short talk by the clergyman, the very man who stands to get a raise if the canvass is successful, and the issuing of the same cards each canvasser has called on for years. The second strike came when the canvasser got the prospect to sign the card quickly, "Any amount, just sign it," he said. The third strike was called before the canvass began: the canvasser did not know that the right decision about his own pledge would have made the canvass a success!

The church is really on the horns of a dilemma financially and will be as long as it uses the Every Member Canvass to raise its funds. No matter what the church does under this plan, the results will always be negative because the notion that everyone will be altruistic toward the church is a sentiment, not a fact. As a result of the Every Member Canvass, the church is barely able to pay its bills. It has no practical way of carrying out its mission because it does not justify its standards regarding its money and the world's attitude toward money has taken the church over.

The world justifies people by economic success and secular education. The church could justify the same people in support of its work with the converting power of the right words said in the right way. Christianity could even become a dynamic reality to a great many more people.

Can the justification of words and sentences establish a standard that will be followed tomorrow when it has not been followed up to now? No. The justification has to be with men.

Conversion to Christ begins when a man is confronted by Christ. To become a Christian, a man must first become dis-

contented with his pagan state. His conversion is completed when he can justify his life in Christ. Thus, the "old man" dies and the "new man" takes his place.

Why are there so few real conversions?

One of the problems is that the church's traditional ways of communicating with the world is that it does so as though it were speaking to converts. What it has to say is really intended to confirm the convicted Christian. Its sermons, stories, role-playing, conferences, seminars, laboratories, and discussion groups as well as its books, articles, radio, and TV programs should not be expected to help the undetermined make decisions.

Another problem is that many denominations take pride in being the most respectable because they require less of those who join them. Having opened their doors, communion rails, and legal-religious rites to the pagan, they cannot expect to escape the dilemma the pagan brings with him. Clergymen shroud themselves in virtue about their small salaries and the low scale of pay that deficit budgets force on other church employees. All this to convince the pagan vestryman or board member that the Christian is a good businessman!

The third problem is human pride which must be denuded of its authority over the individual before he can become unhappy with his worldly state and its material standard of living.

The foregoing are the symptoms of failure.

What are the symptoms of success?

Christian Giving must be justified through words and sentences and then through men as the first step toward a better relationship between the church and her money and hence, the church and the world.

God, whose right to be in the picture is undisputed, is concerned about human decisions made regarding His Church. A man deciding to make a gift to God cannot make a Christian gift without taking God's standards into consideration. He is just as concerned about the nature, the quality, the attitude, and the regularity of the gift as he is about its quantity. A gift has to measure up to His standard,

not the standard of the world, to be called Christian. Nothing short of the right decision is involved in making a gift worthy of the individual.

The word "sacrifice" must be justified. Its real meaning is to "make sacred." As used by the world, the word sacrifice implies an added burden. The sacrifice of money in the world means a burden added to a load that is already over-burdening. It may also mean an invasion of a carefully planned hoard of money. To make a gift so large that it requires planning in order to give it means that that money is being given up for personal use. That is the proper spirit of Christian Giving. Only then can God accomplish His purpose with it. Unless you are challenged to give sacrificially, you will never give enough on your own to enjoy the results of Christian Giving. Christian Giving is sacrificial and regular.

Worldly problems are overcome with things. Spiritual problems are overcome through spiritual acts. One definition of the word "church" is a building. It is an orderly arrangement of things. Yet it needs more than things that cost money. The dollar measures things with its ability to buy things. If pagan dollars are given to meet spiritual needs they never overcome that problem and will always miss the mark. When Christian dollars are given to meet spiritual needs there can be no goal to miss. Christian Giving changes the emphasis from the church's needs to the needs of the giver. Both are very real. The church's need will never produce enough dollars. When he knows his need to give, the giver gives more than enough. Terminal needs defeat God's purpose and the Christian's ability to give sacrificially. The church has the ability to do many merciful things for men. It could do a great many more with more Christian dollars.

Christianity is a dynamic reality to the convicted Christian. To the pagan it is an added list of burdens, restrictions, and prohibitions. Christ becomes real to a man when a man is able to justify his life in Christ. The right decision about something that means a great deal to him will change his life. A Christian's gifts bless him beginning with a tithe of his

April Board Meetings

The month of April is a busy one for the several boards which serve the interests of Seventh Day Baptists. It is not necessarily a month of greater activity for the Women's Board at Battle Creek, for the directors of the Women's Society meet every month. Their April meeting is scheduled for the 14th.

At Alfred, N. Y., the Board of Christian Education is slated to hold its regular quarterly meeting on Sunday, April 20.

The Board of Trustees of the American Sabbath Tract Society also holds its quarterly meeting on the twentieth of this month. Following the custom of recent years, this spring meeting is held in South Jersey, in the Shiloh Church. It is a forward-looking gathering since the budget for the fiscal year (June 1, 1958 to May 31, 1959) is presented at this time for consideration.

The Missionary Board meets the fourth Sunday, April 27, at Westerly, R. I., to accept reports and make important decisions for the future mission work of our people.

Planning Committee

The denominational Planning Committee, composed of employed secretaries and the president of the Women's Board, is called together by the executive secretary of the General Conference, Mrs. R. T. Fetherston, for a two-day meeting in the Seventh Day Baptist Building at Plainfield, N. J., April 22 and 23 to seek a meeting of minds for the combined efforts of all boards and agencies toward our common goals of service and outreach.

The various meetings being held this month are mentioned not so much for information as to solicit the prayers of the readers of the Recorder. Please pray for the representatives upon whom decisions of importance fall.

possessions. Man and his money become the Church and her money when Christian Giving is practiced.

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CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

A VITAL YOUTH PROGRAM

By Rev. David S. Clarke

This article by the pastor of the Seventh Day Baptist Church of Boulder, Colo., appeared in the Colorado Endeavorer (Vol. 1, No. 3, Feb. 1958.)

The good old C.E. chapter, Romans 12, begins with a scientific principle suitable for facing today's jet, atom, or space decisions.

... present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . . be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable and perfect will of God.

Before any of you blast off for the moon, or before you decide on engineering a rocket for the moon, or even before you choose a vocation that is concerned with space-travel, let me have an answer to this question: Have you conquered the space that's your only means of expressing your soul? Paul asks us to present our bodies, that intricate contraption that fills space with brain, heart, eyes, tongue, etc., a living sacrifice to the Creator of these bodies and all other space, time, and energy.

"Two objects cannot occupy the same place at the same time," science tells us. "You are the only one" who can act through your body. And Paul challenges C.E.'ers. to make the instrument of their soul a truly live offering for God's use. Of course, Jesus had earlier put it this way: "What shall a man profit if he gains the whole world and loses his own soul?" Jesus wasn't incapable of seeing our current space-age geography either.

Can you honestly answer the question then? Should you and I try to master the space beyond the ionosphere unless we account for the first space we must control — our bodies, that is? And it follows: Is it right for us to be batting around in spaceships — or even planning to — when we are so miserably hurting one another, and neglecting one another, in the space that is our soul-house, our bodies? I'll admit there's no black-and-white general answer. I'm asking myself these questions. You'll have to ask them of yourself, and answer them — if they're valid.

What's all this got to do with C.E.? Just this: Unless we get on the ball with a vital use of our souls and bodies through a good program in C.E., we'll lose the habits, the attitudes, and the techniques for moving forward in God's purposes and work.

I don't need to go over C.E. essentials one by one, but let us not forget to really discipline our minds in that fellowship circle so that we really talk with God in prayer. Let's bring in that lonely youth when we plan that party. Let's not romp over the feelings or feet of the shy number in the crowd. Do we really act as though the understanding, friendly Christ were around when a real square (if such there are) joins the crowd for a discussion or a party? Is it real discussion of a Christian calibre if we let the buzz session become a gripe session, or let it focus on another person's or group's faults, or on our own theories without reference to the Word? Does your day of worship amount to a couple of hours of half-hearted worship and study, with a C.E. meeting capping off the day, or do you really let God hold you up for a day of resting on His righteous love? Do you buy on that day when you could avoid at least another 24 hours of spending on yourself?

The vital program that C.E. needs to build and carry out (and every one of us is part of it) depends on the next part of the C.E. chapter: "Be not conformed to this world but be transformed by the renewing of your minds . . ." "Conformed to this age" is one important way to translate it. A living sacrifice to our God isn't going to be pushed around mentally or physically by the ads, by science, or by the crowd — even though they have potent means of communication! "Be transformed" isn't so much like an electric transformer's work as that of a photocell which changes light energy into electric energy. C.E.'ers. will let Christ become their energy and their purpose by letting Him renew their minds, which in turn direct their bodies.

The best service to God is to be good to your fellow man. — Franklin.

To Love Like Christ



The Rev. Robert P. Lippincott conducted his final morning worship service at Shiloh, N. J., on March 29, before moving to Nortonville, Kans., to assume a new pastorate there on April 5.

How does a pastor's last service differ from previous services? It need not outwardly differ in any way as far as planning and conducting it are concerned. Mr. Lippincott has carried forward the church work with sustained vigor. The final service differed not at all from other services until the very close. He avoided mention in any of his bulletins of his departure; his announcements and prayers were for the ongoing program of the church. The sermon subject was "To Love Like Christ," based on 1 John 4: 7-21.

From the point of view of the congregation the closing service of a pastorate is different. Attendance at church and Sabbath School had been consistently running close to record highs, with a church average of about 165. On March 29 the attendance was 197, almost crowding the church to capacity. When the junior and senior choirs came down from the platform they had to occupy the foremost seats, almost at the feet of the pastor. As usual the congregation was made up of a high percentage of children of all ages and young people in considerable numbers. Noticeably present were some of the older people who are not as regular in their church habits.

The pastoral prayer takes in the community — and Shiloh is a one-church community as far as local organization is concerned. Those who have turned a deaf ear to the Holy Spirit are brought before the throne of grace in intercession. There is pleading for the cold and indifferent, and those who have drifted away. For the church the supplication is that the body be unified, that the displeasing things be purged away, that the church be empowered to do a work for the Lord, that

its spirituality be increased, and that it become more Christ-centered, more Bible-centered.

As the sermon on love drew to a close the pastor felt impelled to give an unpremeditated altar call. It was a call for all who wanted prayer that they might from this time forth show to others a love like that which Christ showed toward us. The response began slowly but then, led by deacons and deaconesses, it mounted. Young people were moved almost to tears. Young mothers were observed to be deeply stirred. One or two at least, in the group of 30 to 40 crowded at the platform, were evidently making first decisions for Christ. A closing prayer by the pastor was general — for all those who had stepped forward and for the church as a whole.

Thus closed another ministry in the historic Seventh Day Baptist Church at Shiloh. Every departing pastor in the past generation or more has left the church apparently stronger spiritually and numerically than his predecessor. Strange as it may seem, no pastor has left before a large percentage of the congregation thought that a change would be desirable. Mr. Lippincott like others before him sought to leave the church strongly united, rather than divided by personal loyalties.

Bibles for Mobile Homes

A special Scripture distribution is being conducted by the American Bible Society along the new St. Lawrence Seaway. Four thousand "mobile homes" have brought temporary residents to a previously sparsely populated section. A worker of the Bible Society has been visiting the trailer courts leaving an illustrated Gospel in each home and presenting each trailer-dweller with the opportunity to possess and read the Bible. Nearly 700 volumes of the Society's Scriptures have been distributed so far in this program, which will continue for several months.

SABBATH SCHOOL LESSON

for April 19, 1958

God Prepares a Leader

Lesson Scripture: Exodus 3: 1-7, 10-15.

WOMEN'S WORK — Arabeth DeLand

May Fellowship Day

United Church Women will observe May Fellowship Day on May 2. The theme for this year, "A Place to Live," will highlight a study of housing in the United States. If your society does not participate in this annual project, you could still make this worth-while study. How does housing contribute to the development or retardation of personality? What does substandard housing cost the community in terms of fire protection, health, delinquency, and crime? What are the facts regarding housing in my community and what is my responsibility as a Christian?

"A Place to Live" means more than the shelter of four walls; it means a home where a family can live in simple comfort and dignity. For minority groups, the needs are multiplied. Too often, real estate agreements force a concentration of minority groups in small, blighted areas. It is up to church people to support measures making housing available on an open-occupancy basis, open to anyone whose economic circumstances enable him to afford it, without any restrictions based on race, religion, or color. Polls taken in 1942 and 1956 measured the willingness of white people to accept non-whites in their neighborhood. It showed both in North and the South a much increased willingness to accept high-class Negroes as neighbors. But our housing advances are lagging far behind this improved public opinion.

Church women discovered that working with other organizations is one way in which something seemingly impossible can be accomplished. "Come-and-See" tours through a blighted area have been one of the best means of changing public opinion as to the needs in a community. If America's housing problem is to be solved, it calls for a never-ending fight against apathy and hostility.

Resource material may be found in newspapers and magazines, etc., at your own library, or helpful pamphlets may be ordered from P and D Dept., National Council of Churches, Box 140, Madison Square Station, New York 10, N. Y. Some

Denver Council of Churches Modifies Resolution On Sunday Legislation

The Denver Area Council of Churches which was considering action favoring legislation to promote better observance of Sunday by further limiting business operations, changed its stand on the question after listening to the Rev. Kenneth E. Smith and Dr. E. Keith Davis. These gentlemen apparently persuaded the church council to seek religious observance of a day of worship by persuasion rather than by legislation. The presentation of Dr. Davis, a physician member of the Denver Seventh Day Baptist Church, is summarized below.

The Social, Education and Action Committee of the Denver Area Council of Churches has made a proposal for Sunday closing of commercial establishments and offers two methods for putting into effect their proposal. One is a friendly persuasion of the parishioners belonging to the constituent organizations of the council; the other is a threat of legislation.

As Seventh Day Baptists, we believe that the council and its denominational components would be operating within their democratic rights to use any honest means of vocal persuasion that they might engender in order to achieve their desired purpose. We do not believe that legislation along this line would be compatible with the following incisive principles.

The first principle is that our Constitution guarantees us freedom of worship. I believe it guarantees a man the right to be an atheist; I am sure God gives man this right. If God and our Constitution grant a freedom of choice in this very fundamental concept, why should the church seek to legislate a teaching which is equivocal?

The second principle is that righteousness cannot be legislated. Only the love of God and the willingness of man to partake of that love, can make him righteous. The church, not the state, is the institution

of the pamphlets are: **Church Women and Housing**, 25¢; **Housing without Racial Barriers**, 25¢; **Houses and People**, 30¢; and **The Church's Concern for Housing**, 5¢.

Teen Talk

Clean Air

From a trade magazine that was not meant for teen-agers comes a story of modern scientific research and achievement, part of which can be passed on to youthful readers. It is intensely interesting because it concerns oxygen and the air we breathe.

Our minds are filled these days with thoughts of space travel. One of the problems is how to carry enough air or oxygen to last all the while one is out in space. The latest suggestion we have heard is that the scientists are working on a project which might make it unnecessary to eat or drink or even breathe out in space. Probably you would not want to be the first one to try that experiment. While they are figuring out how to do that, there will be an ever-increasing need for oxygen in a form that can be easily carried. That form is liquid instead of gas. (A bag full of oxygen would be 862 times as big as the same amount in liquid form.)

We like to breathe nice clean air, and the air in the country is much cleaner than the air in the city. But no air is clean enough to make liquid oxygen. Some young folks are as clean as the breeze across a forest lake and some as dirty as the smoke from a city dump but none can make themselves clean enough to please God or to be used by Him for lofty purposes. Just as air needs to be made perfectly clean before its oxygen can be used, so young people must be purified by Christ in order to be fit for the kingdom of heaven.

But how is city air made clean? On the shores of Lake Erie there is a newly completed million-dollar liquid oxygen plant which is a scientific marvel. We cannot describe here all the details of the manufacture of pure liquid oxygen. You have probably learned in school that if air is kept cold while being put under the tremendous pressure of 2,850 pounds per square inch and then the pressure is decreased to 65 pounds, the temperature will drop to 140 degrees below zero. The air will then turn to liquid and can be

which should relate man to God. If the church wishes to substitute Sunday for the Sabbath, then it should persuade people of its importance rather than ask the state to enforce its edicts.

The third principle is that the council may be opposing the will of God, as related in the Scriptures, by its endorsement of Sunday. That large section of the Christian Church which has assumed that it has the authority to change teachings of the Scriptures has taken into its hands a very grave responsibility. I believe that this segment of the church will always have trouble in securing loyalty for its selection of the first day of the week, since it is so clearly a substitute for the Sabbath. Christ observed the seventh-day Sabbath, the apostles observed it, and the Apostolic Church observed it!

I am somewhat embarrassed to postulate the fourth principle because it is so obvious. Should the council elect to disregard the three previously mentioned concepts, and vote to choose the second method of enforcing this proposal, I believe that it would be acknowledging to all first-day Christians, seventh-day Christians, and non-Christian alike, that it had failed in its mission to have Sunday accepted as a day of worship. It would be saying publicly that the church was unable to do this; now it needs district attorneys and policemen to help. In effect, it would be saying again that it is going to abandon reason and try force. The Dark Ages will testify to the failure of this procedure. In those times professing Christians assassinated Christians because the church asked the state to handle doctrinal matters.

In conclusion I wish to point out that, as Baptists, we go along with other Christian bodies in believing that there is a need for the church to sponsor certain legislation. In the area of vice, certainly the state needs to restrain those people who cannot or will not restrain themselves. Doctrinal teachings of the church are quite another thing, and as such, the church is the institution to propagate these by reasoning and appealing to the human heart. The church and state in the matter of doctrinal teaching make an unholy alliance.

separated into liquid oxygen, nitrogen, and argon.

All air has three kinds of impurities which must be removed during this process. Air is purified of its dust and dirt by an air filter. But there is also carbon dioxide in the air, the gas that is removed in our lungs and breathed out into the atmosphere. One of the most interesting parts of the story of commercial oxygen is the description of how this scientific equipment takes the place of our God-given ability to put oxygen in our blood without the deadly carbon dioxide. During the five-stage process of compressing the air, it is sent to two towering "caustic scrubbers" through which pumps circulate a caustic solution which is said to "scrub" the air and take out this impurity. The third impurity, moisture, is removed by "cold driers" which we will not describe here. Not until this cleansing process is completed can the air be turned into a pure liquid so that the liquid oxygen can be "boiled" out of it in a six-story-high "air separation column."

This idea of "scrubbing" the air to make it clean is a strange one. Shall we say that it is almost as strange as what the Bible tells us about our hearts? David came to realize that he was a sinner and prayed, "Create in me a clean heart, O God" (Ps. 51: 10). Job asks, "Who can bring a clean thing out of an unclean?" He answers, "No one!" James says this is possible through Christ, for He calls people to "purify your hearts. . . ." Jesus claims the power to cleanse us on the inside by His Word. Just after the Lord's Supper He told His disciples, "Now ye are clean through the word which I have spoken unto you" (John 15: 3). The Beloved Disciple, wrote the inspired words, "The blood of Jesus Christ his son cleanseth us from all sin" (1 John 1: 7).

I do not quite understand how oxygen gets into my blood from the air I breathe. I do not know any more than I have told you about the "scrubbing" of invisible air. Neither do I understand just how my heart is made clean according to the promise of Christ by His blood and by His Word but I believe it; I know it is true. It is our experience. Let us tell others about it!

MEMORY TEXT

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1: 18.

NEWS BRIEFS

The Second Alfred, N. Y., (Alfred Station) Church voted on March 16 that the 100th anniversary of the church building should be celebrated on the weekend of May 31, and appointed a committee to make plans. — Bulletin.

The Alfred Church had a guest speaker Sabbath morning, March 22, the Rev. Rex E. Zwiebel, executive secretary of the Board of Christian Education. Brian Rogers, son of Dean Albert N. Rogers, is currently serving as organist of the church, and L. Stanley Harris, son of Missionary Secretary Everett T. Harris, is director of the senior choir.

At Battle Creek there is an interesting and meaningful practice of celebrating the Lord's Supper by candlelight once a year, simulating in other ways the upper-room atmosphere of the occasion as instituted by Christ. Sabbath eve, April 4, was the time set. A few other churches have followed the lead of the Battle Creek Church. At other times during the year Communion is celebrated at the close of the Sabbath morning service.

The weekly church bulletins of the Berea, W. Va., Church carry no announcements but fill the inside page with carefully prepared thoughts bearing the same title as the sermon. The pastor at Berea and Middle Island, Donald E. Richards, will come before an ordination council on May 3.

A letter sent out by Student Pastor John A. Conrod to members of the Chicago Church announced a series of sermons on prophecy and called attention to a plan to make the first Sabbath of every month a prayer Sabbath. The people were called on to remain after the morning service for a period of informal prayer.

The Sabbath Recorder

At Denver the church appears to be moving forward with considerable vision and zeal. As announced previously, the congregation is looking forward to evangelistic meetings in June with the help of the field evangelist, Loyal F. Hurley, and the new summer quartet sent out by the Missionary Board.

A recent bulletin from Los Angeles carries the following note, which is characteristic of what a number of other churches are doing.

"Remember the special study of Extension and Growth which will be held on Sabbath afternoon, March 15. This will be a survey study of the manual with several persons presenting the steps outlined. It is hoped that out of this study will come several suggestions that will warrant a more thorough consideration at a later date. May we come expecting God to reveal to us ways in which we can indeed go forward in growth."

The pastor at Lost Creek, W. Va., (Duane L. Davis) regularly inserts in his church bulletin a printed page by the Rev. Howard E. Kershner of the Christian Freedom Foundation. Some other pastors of the denomination do the same. The material is helpful and it is free. The sermons at Lost Creek recently, as in numerous other churches, have been centered around our statement of belief.

The Milton, Wis., publicity mentions co-operation in community Lenten services with guest speakers. It also tells of camp preparations and a six-week period of church membership study classes. The schedule calls for the 11-14 age group to meet early Sunday afternoon, the high school and college group late in the afternoon, and adults on Thursday evening. The pastor points out that the classes are open to all who would like to study the beliefs of Seventh Day Baptists, whether or not they are really considering preparing themselves for church membership.

Nortonville, Kan., expects to have a pastor by the time this issue is sent out. After a long time between pastors — a time of unusually strong activity by a pastorless church — the Rev. Robert Lip-

pincott, recently of the Shiloh, N. J., Church, has accepted their call.

The Salem, W. Va., Church, which has been pastorless for several months, carries on a full program of Sabbath and midweek services. Two colleges professors have recently occupied the pulpit, the Rev. Ralph H. Coon and the Rev. C. W. P. Hansen. On March 15, after a fellowship luncheon, there was a panel presentation by the General Conference Vocational Committee, which is located in the Salem area.

There are times in this spiritual warfare when the warrior of the Cross must think in terms of what he can't afford not to do rather than in terms of what he cannot afford to do. Therefore we accepted that challenge (of broadcasting in Formosa and Free China). — Far East Broadcasting Co.

Accessions

Stone Fort, Ill.

By Testimony:
Miss Jonelle Potts

Births

Bond. — A daughter, Josette, to Dr. and Mrs. Richard R. Bond, Salem, W. Va., Dec. 28, 1957.

Davis. — A son, Mark Weyman, to Mr. and Mrs. George E. Davis, Spencer, W. Va., Feb. 14, 1958.

Rasmussen. — A son, John Edward, to Dr. and Mrs. Stanley K. Rasmussen, Salem, W. Va., March 19, 1958.

Roukema. — A daughter, Pamela Kay, to Mr. and Mrs. Edward Roukema, Jr., of Warwick, R. I., Feb. 5, 1958.

ANGELOS RECORDS COMPANY is pleased to announce the release of Album No. EP-107AB, 45 RPM Extended Play Hi-Fidelity in unbreakable vinyl. This album was recorded by Mrs. June Huntington, mezzo-soprano, wife of Pastor Huntington, new to Seventh Day Baptist circles. She sings: *The Love of God, Down From His Glory, Speak to My Heart, and Stranger of Galilee*. This is a special release through the Sabbath Recorder. The regular price is \$1.59, but orders on this ad in the Recorder will be sent postpaid at reduced price of \$1.29 (add sales tax if your state collects such). Send check or money order to:

ANGELOS RECORDS COMPANY
P.O. Box 648, Pasadena, Calif.

Thou Knowest, Lord

Thou knowest, Lord! the weariness and sorrow
Of all sad hearts that come to Thee for rest;
Cares of today, and burdens of tomorrow. . . .
O Saviour, Thou hast wept and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home.

Therefore we come, Thy gentle call obeying,
And lay our sins and sorrows at Thy feet,
On everlasting strength our weakness staying,
Clothed in Thy robe of righteousness complete;
Then rising and refreshed we leave Thy throne,
And follow on to know as we are known.

— Author unknown.