

The Sabbath Recorder

George Bonser, and Mrs. Leslie Langworthy were chairmen for the social. The Junior C. E. provided home-made candy for a candy sale. Following the dinner, the group was shown two color films by Wayne Van Horn, program chairman.

At the Easter Sabbath morning service the Junior Choir sang an anthem, "Fairest Lord Jesus," the first of their two-part selections from music newly acquired.

A talent show was given on the evening after the Sabbath, April 5, to raise money for a centennial float in honor of the organization of our church in 1858. Plans are being made to enter the float in the parade of the annual "Ag Day" celebration. The talent show instigated by our Sabbath School superintendent, Claston Bond, which included both sacred and secular selections, was well received.

Orchestrations to accompany the hymns in our hymnal are being made available to individuals, especially the younger members, in the hope of organizing a Sabbath School orchestra. Many of the young people now play instruments and can participate in such an activity with pleasure, using their talents to glorify God.

The Harry Bird family is back in the church and Sabbath School after spending the winter months in Edinburg, Texas. We know spring is officially here with the return of the Birds. —Correspondent.

BOULDER, COLO.—March 29 to April 5 was the time for a series of "Spiritual Life Renewal" services. Pastor Clarke gave heart-stirring messages centered around the work of Christ as He described Himself in John's Gospel in the simple and profound comparison to light, bread, water, vines, sheep herding, life and death, doors, and highways. It was a time of seeking for deeper strength for living Christianity today.

We, together with the Denver Church, have recently voted to join the Colorado Council of Churches. Herbert Wheeler is chairman of the Publicity Division of the Boulder Council of Churches for the coming year.

Again this year we gave a dinner in appreciation of the schoolteachers of our children. The Rev. Kenneth Smith of Denver spoke and showed pictures of his year in Scotland. Several teachers and members of their families representing six schools attended.

Pastor Clarke, the Rev. Loyal Hurley, and Paul Hummel recently spent Friday evening and Sabbath day in western Nebraska contacting members and friends of the church.

On Sabbath, April 12, we enjoyed the fellowship of a potluck dinner after morning services, and in the afternoon we had the privilege of hearing Mr. and Mrs. Charles Riddle, Presbyterian missionaries on furlough from North India. Their comments and slides of various aspects of life brought a clearer picture of the challenge that missionaries face. Their native costumes added interest.

Friends will be thankful to hear that Mrs. Erlo E. Sutton is at home and progressing slowly from serious major surgery. —Correspondent.

Accessions

Westerly, Rhode Island

By Baptism:

Mary Elizabeth Fair

By Letter

Mary Elizabeth Lewis

Nancy Lewis

Mrs. Mary (Bond) Lewis

Donald E. Lewis

By Testimony (Associate):

Mrs. Honor (Whitford) Owens

Marriages

Harris-Gray. — John Lind Harris, son of Deacon and Mrs. Charles F. Harris, of Shiloh, N. J., and Lucy Dawn Gray, daughter of Deacon and Mrs. Don V. Gray, Milton, Wis., were united in marriage at the Seventh Day Baptist Church, Lost Creek, W. Va., on Sabbath, April 5, 1958, by the Rev. Duane L. Davis. They will make their home at 61 Oak Street, Salem, W. Va., where both are students at Salem College.

Obituaries

Wright. — Asa, son of Robert and Mary Williams Wright, was born in Gilmer County, W. Va., March 15, 1895, and died at Weston, W. Va., March 26, 1958.

Mr. Wright made his home with his sister, in the valley below the Roanoke Seventh Day Baptist Church, where he was a loyal and faithful friend of the church. Survivors include two sisters, Mrs. Ella McDonald, of Roanoke and Mrs. Nora Stout, of Cairo, W. Va., and one brother, Urban, of Baltimore, Md.

Memorial services were conducted on Sabbath afternoon, March 29, by his pastor, the Rev. Duane L. Davis, and burial was in Mitchell Cemetery at Roanoke. — D. L. D.



MOTHER AND CHILD

Something glows in the face of a mother as she looks at her new-born child, something appreciated by her husband, imitated in childish fashion by the other child with her doll, but still something which none but a mother can fully know. No picture can do it justice; it serves only as a reminder of a home in Philadelphia or of countless other homes of which it is typical. This mother love exists in far-off lands as well as our own. It glows brighter far in the faces of those American, Oriental, or African mothers who know the love of Christ.

The Sabbath Recorder

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Member of the Associated Church Press

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ENCOURAGING SIGNS

There are signs of spiritual growth in the Seventh Day Baptist denomination. How extensive that growth is or how long it will continue at its present rate is an interesting guess. Spiritual growth does not readily yield itself to statistical evaluation. However, some of the signs of such growth which many profess to see could be tabulated.

The giving of more money by a few individuals is not a very sure sign of increased spirituality, but if the increase is general and substantial in many churches it indicates something. It could be attributed to greater prosperity with consequent ability to give more. It could result from more widespread information as to the needs and more adequate budget promotion. Again, the concept of Christian stewardship responsibility may be growing, or the commendable practice of tithing.

More money is being given this year by Seventh Day Baptists to local and denominational work. Is the increase great enough and sufficiently widespread to make us sure that there is a general upswing of spirituality among our people, or is it due to one or more of the above causes? We would like to think that it is deeper than these surface things. This we know — that any great increase in giving comes because hearts have been touched. Perhaps the over-all picture of the giving of our people is not as important as the experience of each one. If we have given more to Our World Mission is it, or is it not, because somehow our spirituality has grown? There is a relation between the vigor of our faith and our willingness to contribute. Can we joyfully say in our own hearts that we have given more because we love the Lord more? We hope so.

Many who are in positions of leadership profess to see such a growth in spirituality. The factors contributing to it may be several. The current emphasis on our distinctive beliefs may be either cause or effect. The world situation, the uncertainty of temporal things, the mass back-to-God movement, an awakened leadership, the presence of consecrated missionaries among us, the effective voice of the printed page — all these may have contributed much and may yet contribute more to the en-

MAY 5, 1958

couraging signs. If the reader has failed to sense in his locality any of this alleged deepening of spirituality, it is hoped that he can rejoice with those in other places who do see it and that he will do his best to make it true in his home church also.

Mother's Day and Family Week

This issue contains more than the usual emphasis on family worship and family relationships in which the mother is often the determining influence. The editor, frankly, would prefer to speak in terms of Mother's Day rather than Family Week although he well recognizes that we need to stress the responsibility of all the members of the family to make the home Christian.

Mother's Day has a good history and a high degree of sentimentality. When taken at their best we are loathe to part with either of them or to call the second Sabbath of May (as it is on our denominational calendar) "The Festival of the Christian Home."

It remains to be seen whether or not the new terminology will succeed in supplanting the old. Certainly it is not an issue large enough to cause argument. If it meant a lowering of our esteem for godly mothers it would be worth a struggle. If it were part (which it is not) of a reduction of emphasis on the uniqueness of the parenthood of Christ then we would feel compelled to contend earnestly for the clearly revealed faith. May 10 can be a great day, whatever we call it. Let us remember our mothers and our continuing responsibility in the home.

Mothers Are Important

Motherhood is not losing out in America. There are 11,000 babies born every day. Families are as popular as religion in our land. We are told that family savings are at an all-time high. Our future is bright with opportunities and is charged with family responsibilities. Will the 4 million children of American mothers starting life each year be "brought up in the nurture and admonition of the Lord?"

PUTTING YOUTH TO WORK

As summer draws near plans are drawn up — plans to capture the enthusiasm and energy of youth and put them to work for the glory of God. Denominational and interdenominational leaders know the value of using and thus deepening the dedication of youth. The idea of putting our young people to work during their summer vacations from school is by no means new. Some of the projects are new; others are old and well proven in effectiveness.

Within our own denomination there is no major board or agency which fails to think in terms of enlisting the consecrated labor of youth.

First of all, the Board of Christian Education with its Youth Work Department is constantly planning the training of young folks in the camp programs and organizing youth into local, associational, denominational, and interdenominational work activities of various kinds.

The Women's Board enlists and provides financial assistance for young people, particularly girls, who may be willing to leave home during the summer to conduct Vacation Bible Schools. Other projects of this board for the training and using of youth at home and abroad are commendable.

The Tract Board also seeks to enlist youth in tract distribution and, at the present time, in getting the special issues of the Sabbath Recorder into the hands of as many people as possible. It also seeks to produce literature which will strengthen and challenge youth.

The other principal board (Missionary) annually tries to put on the field an evangelistic quartet composed of college young people who have the qualifications for such work. Although this involves only a limited number, the very existence of such a quartet is a continuing challenge to those who might, in a few years, become qualified for such service.

Far more important in terms of the total number of young people used than the above-mentioned board programs is the Christian work sponsored by the local churches in their own training and outreach

activities, Sabbath School, Vacation Bible School, camps, etc. One pastor reports that his high school age youth have requested the opportunity of conducting the Sabbath morning worship service, not once a year but once each quarter. We would not forget to mention the physical labor of some of our youth in church and camp building, of which there are several examples.

Ecumenical Youth Projects

There are many levels or echelons of interdenominational activity open to youth. In areas where Christian Endeavor is strong the contributions that our young people can make are many and varied. Many other united youth programs present challenging fields of service. Several who are well known in our churches have been encouraged by local funds to engage in ecumenical work camps in Europe. The opportunities for physical service are now being widened to include many projects in this country as well as abroad. Following is a graphic story as reported by W. W. Reid of work that will be done by volunteers this summer.

In North Carolina's rolling Blue Ridge hills, in South Dakota's "bad lands" and on New York's vast farm acres, hundreds of Christian young people who have never met before will be working together this summer and paying for the privilege. Other "hammer and shovel enthusiasts" in dungarees will be repairing a Protestant center in California and digging a water system in the Swannanoa "friendly community" their predecessors started. Whether helping migrant families, Indian American children, or Spanish-speaking youngsters lost in New York City's canyons, these "Ecumenical Work Campers" will be putting their Christian convictions into action. Six work projects in the United States and one in Puerto Rico are among forty Ecumenical Voluntary Service Programs administered by the United Student Christian Council, of the National Council of Churches. It also directs U. S. A. camps of the World Council of Churches. New projects this year include service as ward attendants in a mental hospital in Hartford, Conn., and building a new chapel for a struggling congregation in Puerto Rico.

SPECIAL ISSUE NEXT WEEK

The much-heralded and long-awaited special issue, the second of the year, will replace our regular issue next week. It is an added service to subscribers at no extra cost. It will be printed in color and will have 24 pages instead of 16. It is designed primarily as hand-out literature for evangelistic purposes.

If we fail to get extra copies for that purpose we will miss an opportunity to bring a blessing to such people as may be looking to us for just this sort of thing. If your order is not yet submitted through your local church, write to the **Sabbath Recorder** at once. It may be that we can still supply your need. You may secure 10 copies for \$1. Do not hesitate to order for future distribution in case you cannot distribute them all at once. The price in lots of 100 is \$8.50.

The title sentences of the principal articles in the May special issue are as follows:

1. The wisest of all choices is that of **putting Christ first in everything!**
2. For good or for evil, you have an **inevitable influence on others.**
3. As you face life, remember **only Christ can save!**
4. Emptied of sin and self, we should be **filled with the Holy Spirit.**
5. To "stand fast in the faith," we need **convictions.**
6. Being "yoked together" with believers affects **your choice in marriage.**
7. "Yielding to God" should influence **your choice of a lifework.**
8. Putting Christ first may lead to the call to "**full-time**" service.
9. A missionary doctor tells of **interpreting the Great Commission.**
10. A missionary nurse observes that "**life is a tender thing.**"
11. An educator tells of the testimony of **a teacher.**
12. Everyone should share in **witnessing for Christ.**
13. Giving one tenth is more than a financial reckoning, for **tithing is a spiritual experience.**
14. As Lord of our lives, Christ is "**Lord of the Sabbath.**"

President's Column

Baptist Distinctives:

Believer's Baptism



Believing that the Christian experience is an individual experience and that one's relationship to God has but one intermediary, who is Jesus Christ, it is a Baptist belief that the one who takes Christ as his Savior must do so of his own volition. This means

that he must have reached an age of decision for himself. He is conscious of a need in his life and of Christ's fulfillment of that need.

One of the first acts of a Christian, following his belief in Christ as the Son of God and Savior of mankind, is to ask for baptism according to the commandment of Christ (Matt. 28: 19-20).

Such baptism presumes a knowledge of God, a recognition of one's own sin, and of the way of salvation offered through Christ. It is symbolic of death to sin as one goes under the water and of a dedication to a new way of life as one comes up out of the water. It is a person's choice and his testimony: I renounce the way of sin; I seek cleansing from my past in baptism; having accepted Christ as my Savior, I will seek to follow in the way of life that He has shown.

Church membership usually follows baptism. As one joins the church it is his right and responsibility to do his best in making the witness of the church the greatest witness possible for Christ and His Kingdom.

15. God answers prayer.
16. Parents, what of our children — **dare they follow in our steps?**
17. In the pursuit of peace of mind, remember **worry is a self-imposed torment.**

MEMORY TEXT

"... I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." 2 Timothy 1: 5.

General Conference Planning Committee Meets

By Mrs. R. T. Fetherston

Present at the two-day meeting of the General Conference Planning Committee held in the denominational building in Plainfield, N. J., April 22 and 23, were all members of the committee and the president of Conference, as follows: Rev. Rex E. Zwiebel, Alfred Station, N. Y., executive secretary of the Board of Christian Education; Rev. Everett T. Harris, Westerly, R. I., corresponding secretary of the Missionary Board; Rev. Leon M. Maltby, Plainfield, N. J., corresponding secretary of the Tract Board; Mrs. A. Russell Maxson, Battle Creek, Mich., president of the Women's Board; Mrs. R. T. Fetherston, Battle Creek, Mich., executive secretary of General Conference; Rev. Earl Cruzan, Adams Center, N. Y., president of General Conference. Franklin A. Langworthy, Plainfield, president of the Tract Board, was present at two sessions, and the Rev. C. Harmon Dickinson attended part of one session and reported on the work of the Sabbath Promotion Committee of the Tract Board of which he is chairman.

Detailed reports of work in progress and of contemplated projects of the various boards were heard and discussed. Areas of work were found where specific things might be done by one board to assist and further the work of another board. A number of the specific undertakings discussed have already been reported in the **Sabbath Recorder** and the **Our World Mission** news bulletin supplements, and further reports will be made as work progresses.

Plans for the meetings of General Conference to be held in Covina, California, August 11-16, were outlined by the Conference president with opportunity for the board secretaries to discuss in detail

their areas of responsibility as well as to get a comprehensive view of the total program.

Correspondence was read from Mrs. Rolland A. Maxson, Edgerton, Wis., who at the request of the executive secretary of General Conference has agreed to supervise a nationwide news coverage project for Seventh Day Baptists. This undertaking should do much to put the name of our denomination before the public. The undertaking is one of considerable proportions and requires the co-operation of many people. Mrs. Maxson is making real progress in the organization of the details necessary for the success of the project.

Considerable time was given to the discussion of how the efforts and work of the total program of our General Conference might be better co-ordinated so that we could move forward as a people in the work of Christ, in the direction most desired by the majority of our total membership. It was agreed that each member of the committee, as representing his board in specific areas of the work of the denomination, would continue to do his utmost to feel the pulse of the thinking and be aware of the wishes of our people. A real effort will be made to set up somewhat longer-range programs of work by each board so that in future meetings of the committee consideration may be given as to where emphases of endeavor might be attempted for certain periods of time through combined efforts of all the boards.

Sufficient time is being held open for a very short meeting of the committee just prior to Conference in California, but the next full session will probably be held in Alfred, N. Y., some time during the week of October 12, 1958.

Annual Meeting of Historical Society

The Postponed Annual Meeting of the Seventh Day Baptist Historical Society will be held in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., on Sunday, May 18, 1958, at 10:00 A.M., prevailing time.

Albert N. Rogers, President,
Frederik J. Bakker, Secretary.

MISSIONS — Sec. Everett T. Harris

Nyasaland News

A recently received letter from the Rev. David Pearson expresses the joy of the mission staff in the very strong probability that Miss Rosemary Hare will journey from Auckland, New Zealand, to Makapwa Mission, Nyasaland, to offer her services as a teacher in the mission schools. If present, rather tentative, plans work out Miss Hare may arrive there during the coming summer months.

Mrs. Pearson writes, "We are happy about Rosemary. She will truly be a help. I think it would be better for her and help us too, of course, if she could get here at least several weeks before opening of school (early in October) so, she could get acquainted and begin the school year as principal."

Miss Hare has written, "It was with a view to missionary service that I entered Training College (after our visit to U. S. A.) and gained my teacher's certificate. As you know, my teaching experience is not very wide but with it I offer a consecrated and willing heart for the Lord's service in Nyasaland."

Dr. Victor Burdick Reports

The quarterly report of Dr. Victor Burdick for the first three months of this year shows him to be a very busy man. The average number of new cases coming to him daily for treatment is 30 and the average return cases is 100. Over a dozen major surgery operations were performed. Usually major surgery is performed at Malamulo Hospital, 40 miles distant. Dr. Burdick teaches classes on medical subjects for dressers, four per week. In addition he reports having given assistance in evangelistic services in Pastor Goman's area in January and in Pastor Mwango's area, March 12-15.

He expresses his hope that plans may move along for the building of a hospital at Makapwa. These are currently under consideration by the Missionary Board, prepared by Dr. Burdick and a blueprint of proposed floor plans as drawn up by Albyn Mackintosh.

In a letter to the doctors of this country

Dr. Burdick writes: "Our hospital assistant now lives in his new house. It's a four-room, undried-brick, whitewashed house 33' by 23', with cement tile roof. He is now only half-a-stone's throw from the dispensary, which is convenient for all concerned.

"We've started the foundation for another new house, for the midwives. Each one will have a two-room 'suite,' 16' by 10'. Extra rooms are planned for midwifery students. We hope to open a Midwifery School in September.

"The Missionary Board has been permitted to release part of a reserve fund, for the China Mission Hospital, for use here. The government will match that. If all goes well, we may begin excavating late this year.

"Before long, we'll need to build a new electric plant for the growing medical needs. The present Mission generator is working at top load now. Water supply will be another problem. Unfortunately these projects are not considered 'strictly medical expansion,' and do not rate government assistance."

Strengthening Faith and Giving Encouragement

Our pastors and leaders in Jamaica have been experiencing a strengthening of faith by participation in the "Spiritual Retreat" held at Maiden Hall, April 7-10, 1958.

Miss Wells, in letter dated April 11, writes regarding this retreat: "Arrived back in town from 'Spiritual Retreat' at Maiden Hall yesterday afternoon about 3:30. Rode in the Volkswagen with Pastor Lawton and several others. 'Twas packed going both ways and I feel the choice of the model was a wise one. We transported food, cots, mattresses, and other luggage for the retreat as well as people and their own personal luggage. I took lots of pictures and hope they come out fine.

"The retreat was a real blessing. We studied through the Book of St. John together and shared thoughts. There were times of discussion and question asking by leaders and conference officers. Sessions were held in the chapel with meals and sleeping in the house. Mrs. Smellie supervised meals and the running of the house.

'Twas a mountaintop experience and a time of rest and change from usual routine."

Miss Wells in writing regarding the plan of the Kingston Church to lend encouragement to a sister church says: "Sunday, April 20, is the Kingston Church (truck) outing to the Orange Bay Church. I haven't been up there for a year or so, so guess I'll go. The church membership there isn't very large and it encourages them to have a truck of brethren come for special services for a day."

It will be recalled from previous information that the young student pastor of the Orange Bay Church is Brother Japheth Anderson and we feel this visit by members of the Kingston Church will be a means of giving encouragement to him and his people.

Visiting Missionaries

Readers of the Recorder will be glad to learn that word has been received from nurses Beth Severe and Joan Clement as they were journeying across country from California visiting our churches en route. From Fouke on April 21 they write: "We're having a wonderful time and the Lord has brought us along our way in good time without too much fatigue. Now we have a couple of days to catch up."

Under date of April 24 they write: "We are now in Little Rock having a very nice stay with the Seagers. We thank our Father for the opportunity to visit our various churches and for caring for us."

Miss Clement and Miss Severe expected to fly to Jamaica May 1 and to return May 7, accompanied by Miss Jacqueline Wells, who will continue with them during the remainder of their visits to churches.

SABBATH SCHOOL LESSON for May 17, 1958

God's People Tested
Lesson Scripture: Numbers 13: 30 —
14: 3, 19-24.

SABBATH SCHOOL LESSON for May 24, 1958

Living by God's Laws
Lesson Scripture: Deut. 6: 1-3; 11:
18-21, 26-28.

Pentecost

By James W. Kennedy, D.D.

On Ascension Day, our Lord left His earthly ministry in the hands of those few frail reeds, the disciples, who at the moment were faltering and unsure of what to do. Jesus pulled them to attention with a final word of authority: "Ye shall receive power when the Holy Spirit is come upon you" (Acts 1: 8, RSV). On that first Ascension Day Jesus promised His followers that there would be a great outpouring of the Holy Spirit. The record proves it happened just ten days later as the Christian community of Jerusalem was gathered together for prayer and worship.

The Holy Spirit descended upon them and they were renewed and revitalized, filled with power to proclaim God's Word with persuasive conviction that Jesus was God's Christ, and that His Spirit was with them. From that moment things began to happen and the Church lived in the certainty that it was filled with the Holy Spirit who empowered the members and gave them ability to heal and to cast out demons, directed them in the appointment of leaders, initiated missionary enterprise, and sustained them in persecution.

It all began when the Spirit of the Lord carried those at Pentecost, especially Peter and Stephen, beyond themselves. They didn't know that they could do what they did. But by the help of the Holy Spirit, Peter had an eloquence he had not shown before, and Stephen spoke out boldly and prayed for those who stoned him.

We declare and teach that on Pentecost the Church was born. This in a sense is true, although the foundations had long been built. But this was the real, primary, and enduring result of the Spirit's coming. The power of the Spirit was manifested in the forming of the Church, which is "holy because the Holy Spirit dwells in it."

The Church is a unique society because it shares a new and common life and love.

(Dr. Kennedy writes frequently on ecumenical subjects. His most recent book is "Holy Islands," published by Morehouse-Gorham.)

The Church is one in Christ, it continues steadfastly in the apostles' teaching and fellowship, and speaks the Word of God with understanding so all men can hear in their own "tongues the wonderful works of God."

God has sent the life-energy of the Eternal flowing through the fellowship into the lives of the believers. That is the meaning of the power of the Spirit. By this Spirit men and women become reconciled to God and are made new creatures. But the members of the fellowship must make a personal response to the God whom Christ reveals and, as they do, they know that God grants them powers of His Spirit to accomplish with Him His saving purpose for the world. . . .

The secret, which is no secret, is the fact of intense concentration in that one place where the disciples were gathered with one accord. That is the major point of it all — concentration. Power comes through concentration in prayer and supplication, with expectation and faith, ready for the inflow of God's Holy Spirit with power, and its overflow, even as at Pentecost.

Take concentration as it affects the art of loving, and the need for it as the failures of love become manifest. Dr. Erich Fromm, a distinguished psychiatrist, has this to say:

Concentration is a necessary condition for the mastery of an art. Anyone who has ever tried to learn an art knows this. Yet concentration is rare in our culture. On the contrary, our culture leads to an unconcentrated and diffused mode of life, hardly paralleled anywhere else.

If one wants to become a master in any art, one's whole life must be devoted to it, or at least related to it — practicing discipline, concentration, and patience throughout every phase of his life. . . . If one is concentrated, it matters little what one is doing; the important as well as the unimportant things assume a new dimension of reality, because they have one's full attention.

The disciples "continued . . . in prayer and supplication" and searched the Scriptures daily to discover how they might be

fulfilled. When they "were all with one accord in one place" this power came. Our divisions, our lack of power, point to a slipshod devotional life, a lack of concentration on God's Holy Word, obedience of our Lord's commands, and to an undisciplined life. But the exceptions to this picture give us hope. . . .

The Holy Spirit helps make us whole and complete, filling the chinks in our spiritual armor, correcting defects in our character, solidifying our belief into one unassailable bulwark. The Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And this is done within the fellowship, the *koinonia*; which is a new name for a new thing, "community of spirit issuing in community of life," because the Holy Ghost dwells in it and sanctifies (makes whole; completes) its members. The power of the Spirit was manifested first in the experience of this company of men and women concentrating on Jesus' promise, "Ye shall receive power."

Pentecost may never be repeated in us in the same way as recorded in the Acts, but through the fellowship (the *koinonia*) we shall receive installment of His power, an "earnest of the Spirit," and shall be helped to grow in wisdom, in faith, and in witness to whatever we have received of this power.

Dorothy Sayers, who turned from creating mysteries to penetrating a greater mystery, spoke truly when she said: "The average church member is about as well equipped to do battle on fundamentals with a Marxian atheist or a Wellsian agnostic as a boy with a pea shooter facing a fanfare of machine guns."

I have often been in this situation, unable and ill-equipped to bear strong witness for Christ. The only remedy is to prepare by the help of God's Holy Spirit to "be ready always to give in answer to every man that asketh you (or badgers you or argues with you) a reason for the hope that is in you."

The only way anyone can be theologically and intellectually adequate is by the power of the Holy Ghost for He shall lead you into all truth. The disciples re-

ceived power only after long apprenticeship under Christ, the acceptance of His Lordship and the continuing practice of prayer, faith, and mercy. I recall a man in our Richmond, Virginia, Friday luncheon group who asked, "Why can't I receive power, like the early disciples did, and do the same things because of it, like Peter and Stephen?" Our Lord said, "You shall receive power," but he added, "when the Holy Spirit has come upon you" (RSV). How did they prepare to receive Him? How do we? This man wanted the power to work miracles. But the meaning of "power" in this context is the power of God within mediated to others through us.

The big word is concentration. The discipline of devotion demands it. The training for spiritual battle demands it. The very act of love toward others demands it.

Whatever interpretation we may give to the prophetic outpouring of the Spirit and the ecstatic speaking in tongues or strange languages, it seems certain that the Spirit descended upon laymen, ordinary men and women, who became channels for God's voice without much arguing about its nature or splitting hairs about doctrine with "diversities of gifts but the same Spirit."

The Spirit comes as a blessed disturber to people as individuals and as groups. The personal habits and social customs that were thought to be fixed are changed, not merely because "those who would turn the world upside down have come," but because the "free, life-renewing Spirit invaded this world from outside," and men resisted it no longer.

James Thurber has done us a great service in writing his story of "The Wonderful O." He attempts to show what would happen if just one vowel, O, were removed from our equipment for speaking, writing, and singing what is on our minds. Even God would go. In this rather ridiculous little story, Thurber points out how the elimination of one key letter — "the abolishing of everything that is called by a name with an O in it, O-bearing books and places and people" — can result in the same confusion of speech as at Pentecost as the disciples "began to speak with

other tongues, as the Spirit gave them utterance."

In the language of religion the O is the perfect circle, without beginning or ending, symbolizing the perfection of God and therefore essential for Christian life and speech. For us the Holy Spirit has restored the O to our everyday language.

With the O restored, "We do hear spoken in our tongues the wonderful works of God." The Spirit is to the divine life what blood is to physical human life, essential for activity, thought, and personal relationships. It is "a continually vitalizing and energizing force, to which the Apostle Paul assigns the attributes of personality because the effects of His presence correspond so widely and so closely to what was known of self-consciousness and self-direction of Christ." But it doesn't come automatically. It comes only by a personal surrender of will and way to Him.

"At the Tower of Babel all the tongues were confounded, and as a result men could no longer understand one another as they all spoke different languages. This confusion is now brought to an end by the language of God, which is universal and intelligible, and the only means of mutual understanding among men. And the Church is the place where the miracle happens."

The 1957 Pentecost message from the seven presidents of the World Council of Churches declared that "men of themselves have not the power to do the good they know they ought to do," but the power does not come until men are ready to consecrate themselves fully to the service of Christ and become "willing instruments of His saving work."

We must show the nations that there exists a people of God which lives in the strength of the Holy Spirit. "Ye shall receive power when the Holy Ghost has come upon you."

When we are ready to concentrate on completing our Christian life and developing our God-given potential; when we face a difficult task ready to ask and receive God's help for doing it; when we are willing to allow God's spark to ignite us; then the promised power will be received "not many days hence."

WOMEN'S WORK — Arabeth DeLand

A FAMILY WORSHIP SERVICE

(This could be used on Sabbath eve when the family is together for the evening meal, or perhaps for a Sabbath day meal outdoors. One member of the family should be the leader and plan what part each member is to take. It is an excellent time to memorize Scripture verses. A child could say grace or the following could be used.)

Grace:

For all we mean to one another,
For all the happy times we share,
Father, mother, sister, brother,
Kept within Thy loving care;
Father God, we truly thank Thee,
And we thank Thee for this food,
May it give us strength to serve Thee
And help others as we should.

Amen.

GOD'S GARDEN

(a story)

They had been to the lake together, mother and father, Bill and Margaret. Now it was evening, and nearly time to go home. They threw themselves down on the grassy bank for a last look at the loveliness about them.

"Did you ever see anything more beautiful than a tree?" mother asked, looking up into the soft, moving greenness. "Shade for tired men and animals, wood for homes, shelter for small birds, fruit and nuts for food — all from a tree."

"Did you ever see anything more beautiful than a cloud?" asked father. "Look at the softness of the white fleecy ones and the grey blueness of others. Think of the blessings clouds bring to us."

"And the sun," put in Margaret, looking toward the west where the sun was painting his good-night picture in blues and purple, rose and gold.

"And the grass," added Billy, rubbing his hand softly over the green carpet.

"And the flowers," went on mother, smiling at the tiny blue flower smiling back at her.

"It all makes me think of one of the most beautiful verses in the Bible," father said. "It is found in Genesis: 'And the Lord God planted a garden.'"

"The whole world of trees and grass and flowers is God's garden!" Billy said in surprise. "I never thought of that before."

Father nodded, "And all are put here for the enjoyment of man and beast."

Everything was very quiet now with only the hushed chirp of a sleepy bird, and the soft splash of some water creature moving.

"Think of people who sit in dark, stuffy movies when they could be enjoying places like this," said Margaret at last.

"Think of folks seeing all this every day and never once thinking of the One who made it," went on father.

"Think of those who do think of the Creator, but do not take the time to even say 'thank you,'" mother softly finished.

Then, for a minute, no one said anything at all, at least not out loud. Each one was telling God, very quietly, how thankful he was that God had planted this garden.

Hymn: "For the Beauty of the Earth"

Conversation suggestions:

1. What is the very best time our family ever had? Let each one recall some happy time and tell why he thinks of it as the "very best time." (It might be a holiday, a short outing, guests, celebrations, a new home, working or playing together, reunion of the family after separation, etc.)

2. What is it that makes us really happy? What was there about these "best times" that made them so?

3. Have we ever had good times out of helping other people to have good times? (instances)

4. Have we been happiest when other people were doing things for us, or when we were doing things for others?

5. Have we been happy when some difficulty has been overcome?

6. Does work ever help us to have a good time? (instances)

Scripture (select one or more): John 15: 9-12; Phil. 4: 4-8; Matt. 5: 2-12; 1 John 4: 7-11.

Verse to memorize: John 15: 12

Prayer (Form a prayer circle by all joining hands. There may be sentence prayers, or one prayer.) For example:

Our Father, we thank Thee for each dear member of our family and the happy times we have together. We thank Thee for all the ways in which we can help each other and for the

happiness this brings to us. When we forget to be kind and helpful, when we are selfish or angry, we pray that our own unhappiness will make us truly seek forgiveness from Thee and from one another. We pray for those who do not have a loving family about them and are lonely. May we find ways of showing Thy love to them. We thank Thee for Jesus who shares our joys and helps us in all our troubles. In the name of Thy Son, we pray. Amen.

Little Stories to Talk About

1. Jack said, "We never have any fun at our house, so I go to the movies whenever I have the money. The rest of the time I'm out with the gang." His friend said, "Have you ever tried to plan a play night at home for your whole family?" Jack answered, "No, we don't like the same games. We can't agree on anything to do together." (What was the trouble in Jack's home?)

2. Ruth had a great many nice toys and she was quite proud of them. She was so afraid that other children would spoil them that she would let them use only her old ones. They found it was not so pleasant to play with Ruth and she was unhappy. (Why, do you suppose?)

3. Irene never had time to study her Sabbath School lesson. There were dishes to do, homework, TV, friends, etc. (What could Irene do?)

Hymn: (to be sung or read) "Happy the Home when God Is There."

(Written by Mrs. W. B. Lewis, a member of the Battle Creek Church and chairman of the Goals Committee of the Women's Board.)

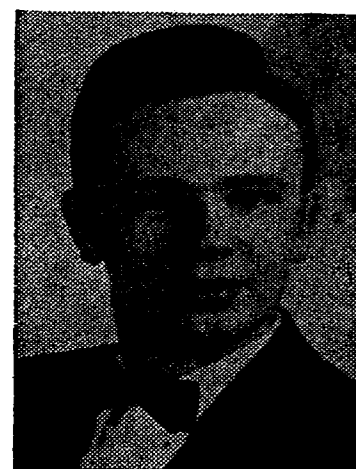
Sabbath Rally Day

May 17 has been designated as Sabbath Rally Day throughout the denomination. Helpful kits of material were sent out to all pastors and superintendents and to most church clerks on April 18. More free material will follow. It is hoped that most people will have the Special Issue of the Sabbath Recorder by that time and can feature a well-organized distribution effort as part of the program of Sabbath Rally Day.

The Sabbath Eve

By John A. Conrod

The sun was hesitating on the western horizon as if it were debating whether or not to go down. The shadows were growing longer; the sky was darkening. It should have seemed like just another sunset, but it wasn't; it was Sabbath eve.



From the nearby Seventh Day Baptist Church the bells began to ring out loud and clear as if to voice the people's prayer, "Dear Lord, withhold not the Sabbath from us. We have been groaning and travailing, waiting for this blessed time of rest and gladness."

When the sun had just settled down below the horizon, there came a sound from heaven as a rustling breeze that seemed to surround me and tell me that God was manifesting His presence to me.

Now it truly was the Sabbath; I could sense the sanctity and blessedness of the day. It was a time of peace worth all the labors of the week.

When I was a Sunday-keeper, I had a feeling of emptiness when I got up Sunday morning and said it was now the "Lord's Day." Even on those occasions when I stayed up to midnight the night before, the few seconds before twelve were no different from those after. To me it was just an arbitrary, man-made division of time.

In the beginning God said that the evening would come before the morning. He said, "From even unto even shall ye celebrate your sabbath." He did not set an arbitrary time to usher in the Sabbath; He crowned it with the majestic sunset to stir the hearts of His people who would set aside that blessed time to watch the Sabbath begin.

Note: The above paragraphs are the substance of a testimony given at a chapel service at Northern Baptist Seminary after the author had been gripped by his recent experience at the semiannual meeting at Milton of the Southern Wisconsin Churches. In the hush that followed this testimony the dean of students added, "Yes, God does show Himself in His nature."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Christian Answer to Juvenile Delinquency

(A Youth Sabbath talk by a 16-year-old boy, Linn Randolph, of Denver, Colo.)

Every day you read or hear about young people who get themselves involved in crime. These persons commit around one million offenses annually in the United States including anything from truancy from school to armed robbery and even homicide. These young people are only a small minority — about 5%, yet they represent a great social and moral problem, for many people are involved every time a crime is committed. Crime has a demoralizing effect upon the one who commits it and upon society in general. For as the crime rate increases, more and more people are apt to weaken and fall into the pit of crime.

Whether or not many fall into this pit, and how and when those who are in the pit climb out, depends mainly upon what society does about crime. Society has the responsibility of taking steps to help prevent the criminal from developing in the first place and also to rehabilitate those who are criminals.

This is exactly what society strives to do to maintain our orderly and refined civilization. You could say that society takes steps to preserve its civilization. We have made great strides in this. In the past two centuries or so reforms in prisons and institutions and more just penal codes have done much. Yet in some ways we apparently have fallen short. There is a record high number of criminals today and they often commit more vicious crimes than were committed even just a generation ago.

In order to get at the root of crime, the makeup of the criminal must be studied and the unhealthy environmental conditions changed. As most criminals got started in crime as juvenile delinquents, let us look at that situation. The typical delinquent craves material success and doesn't care how he gains it. Delinquents have a contempt for law and authority, frequent questionable places, and may smoke or drink to give the impression that they are "tough." These individuals have inferiority

complexes. They follow the gang and have great admiration for the gang leader. They use the mask of being tough to hide their tender and disturbed emotions.

Such undesirable traits of personality are the products of a bad environment. Juvenile delinquents often come from slum areas, broken homes, or homes with severe domestic troubles. Some commit foul deeds during feelings of rebellion against a society that they feel is hostile. In his quest to learn about our complex society he may be misled and can become a potential transgressor of the law.

Such tensions prey constantly upon the mind of the juvenile delinquent. Today we realize this fact and are delving into the proverbial "mysteries of the mind" in a concerted effort to get at the cause of crime and other diseases of the mind. Many possible causes have been brought out and a comprehensive number of remedies suggested. These are being ever increasingly used against the problem of juvenile delinquency.

Yet many practices together must be hurled at the challenge if it is to be fully met. Among these is religion. Some people try to deal with juvenile delinquency as being strictly a social problem, forgetting that it is a great moral problem as well. They tend to forget the influence that religion should have on the problem. True, juvenile delinquency is a social problem concerned with masses of people who under adverse circumstances would likely do wrong. But it is more, by far, than a social problem. It is an enormous moral problem with which churches everywhere are concerned.

These churches, even now, are carrying the Gospel to many hundreds of thousands who have not come to know Christ. They are also extending and enlarging upon the youth work which remains to be done if the young people of America as a whole are to know God. One of the best-known ways to influence people is to bring together a group of people with something in common (in the case of young people — age and attitudes) and let them exert good influence upon each other. Good leaders are needed to direct their thoughts into proper channels.

Young people who do not know Christ need to be won over at a gradual but steady pace. To be persuaded that Christianity is right is not enough; the young person must have it proved in action. He observes the actions of Christians with whom he comes in contact. For this purpose, activities outside the church in which young people take part are important to such a young person. He sees the actions of youths working for Christ in wholesome surroundings in which young people are found. He learns that Christians have good times too. We all help to set an example and to aid in the formation of opinions.

Christ said, "Suffer the little children to come unto me." By starting with the children and in strengthening the youth, we can all help to cut down on juvenile delinquency. These young people turn into strong Christians, and when they reach adulthood they are ready to teach their children about Jesus.

Such is the Christian answer to juvenile delinquency.

In closing, I would like to leave you with these thoughts expressed in a poem by Florence Lady Fitzpatrick as reprinted in the *Southeastern Association Highlighter*:

Back to the Fold

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep, that had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger if they go wrong
They will lead the lambs astray.

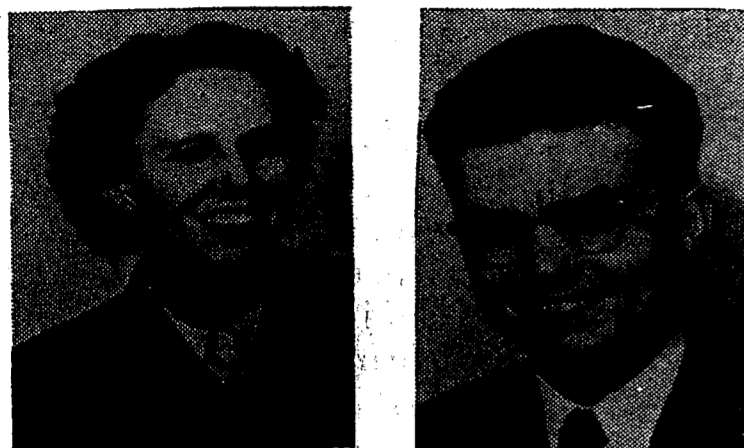
For the lambs will follow the sheep you know,
Wherever the sheep may stray;
When the sheep go wrong it will not be long
'Til the lambs are as wrong as they.

And so with the sheep we earnestly plead
For the sake of the lambs today,
If the lambs are lost what a terrible cost
Some sheep will have to pay.

"I would like to subscribe to the *Sabbath Recorder*. Enclosed is a check for \$3 for that purpose. Thanks for the tracts that you sent. They are quite informative because I have never made contact or received any literature from Seventh Day Baptists."

Ministers and Churches

The Rev. Alvin Huntington of the Los Angeles Church, who has had a much appreciated Sabbath sermon and an article on the resurrection of Christ in recent



issues of the Sabbath Recorder is pictured here with his wife, June, who is talented in music and well qualified in Christian education.

It is announced in the Salem Herald that the Rev. Clifford W. P. Hansen has accepted a call to the local Seventh Day Baptist Church effective May 1. A service of installation will be featured at the worship hour on May 17.

This is the second time that Mr. Hansen has been called to the Salem pastorate. He first assumed the pastorate January 5, 1953. After his resignation for the purpose of continuing studies toward a doctorate he was succeeded in the pastorate by C. Rex Burdick in February, 1955. Later Mr. Hansen came back to teach in the Humanities Department of Salem College. He has recently been prominent also in the Religious Education Department of the college. For several years, on the denominational level, Mr. Hansen has been chairman of the Committee on Ecumenical Relations and Delegate to the World Council of Churches.

The nations are looking with fear to an unknown future. Grave problems of human relationships which cause the suffering of millions of our fellow men remain unsolved. This is not because the necessary intelligence is lacking, or even some general goodwill. It is rather because men have not the power to do the good that they know they ought to do.

—WCC.

For Mother's Day

By James L. Skaggs

Dear Mother, with the passing years,
In clearer light I've come to see,
In deeper love and reverence hold,
What thy dear life has meant to me.

Before my eyes first saw the light,
In fellowship with heaven above,
Thou didst thy very soul impart
And build in me thy life, thy love.

In tender childhood's helplessness,
In love and prayer by day and night,
Thou didst divine my every need
And start my feet in paths of right.

When headstrong youth would have its
way,
And passions sought to rule my life,
Thy patient love became my stay
And helped me through those years of
strife.

In older days of heavy loads
Thou hast been quick to understand;
Thy sympathy along the road
Has given strength unto my hand.

But, Mother, words are poor indeed!
Mere symbols of our inward thought:
They cannot tell—our hearts must feel
And know what mother-love hath
wrought.

With thankful heart, on Mother's Day,
I'd take in mine thy faithful hand,
And with love's garlands crown thy head
And make thee know I understand.

The Voice of Tangier

A missionary voice behind the curtain

The Voice of Tangier, a missionary broadcasting station located in Morocco, is the broadcasting outlet for Protestant Christianity in Europe, North Africa, the Middle East, and the countries behind the Iron Curtain. The Voice of America also has its large transmitters in Tangier, because of the strategic location. The Rev. Paul E. Freed, formerly of Greensboro, North Carolina, is the president of the Voice of Tangier and International Evangelism, Inc.

With its three powerful transmitters

the Voice of Tangier is staffed by American missionaries, technicians, and European national workers. At present the broadcasting schedule includes 650 programs a month in 27 languages beamed directly to 14 Iron Curtain countries and the free nations of Europe, North Africa, and the Middle East. Although these programs are being beamed from Tangier to the countries of Europe, including Russia, the Voice of Tangier has been heard in 25 of the 48 states of the United States.

In keeping with the Voice of Tangier's declared missionary approach, Mr. Freed has urged penetration of the Iron Curtain with the Christian message of redemption in Christ. Recently he returned from a visit to the Soviet Union where he preached in the only Protestant Church in Moscow. It is significant to note that while Communist countries have successfully jammed broadcasts of the Voice of America, the British Broadcasting Company, etc., the Voice of Tangier has continued uninterrupted.

NEWS FROM THE CHURCHES

WATERFORD, CONN. — A recent church bulletin received at the Recorder office has an interesting back page with a simple outline picture of the house of worship with the following material under it:

Organized in 1784, serving this community for more than one hundred seventy years.

One of the oldest churches of the New London-Waterford area, yet having a forward-looking program. Loving God and our fellow men, we seek to lead all to know our Lord Jesus Christ as Savior.

We welcome you to attend our services: Sabbath morning at 10:45, Sabbath School at 11:45, Friday eve prayer meeting at 7:30, monthly hymn sing, first Sunday, 7:30.

ALFRED STATION, N. Y. — Just 101 years ago this month the members of the Second Alfred Seventh Day Baptist Church built and dedicated the building which is still serving us as a meeting house and church center. We can be proud of our forebears for establishing such an adequate and lasting edifice for our worship and church life, and we believe that this is an

excellent time to survey the events which have taken place in this church building during the first century of its existence.

Therefore, we are planning a special celebration in this grand old church home of ours and invite all who have ever enjoyed its spiritual uplift and Christian fellowship to meet us there for special services, May 30 and 31, 1958. We plan to have a service Sabbath eve, the regular 11:00 a. m. worship on Sabbath, and a special Sabbath afternoon service.

We hope that every member and friend, past or present, will find it possible to attend one or more of these Centennial Celebration services.

We expect to devote a great deal of our meeting time to the history of our church and bring it up to date. There will be plenty of time for just plain conversation to renew old friendships and to enjoy good Alfred Station cooking as well. — From a letter sent out by Fred M. Palmer for the Centennial Committee.

PLAINFIELD, N. J. — Once again we send our greetings to the other churches of the denomination.

We held our annual church meeting, Sunday April 6, and although a rainy day, had a good attendance. We elected Courtland V. Davis, clerk and trustee; L. Harrison North, treasurer; C. Harold Thompson, assistant treasurer; and William W. Armstrong, moderator, for the year. New service committees were elected in Worship, Evangelism, Discipleship, and Fellowship.

After a delicious covered-dish supper letters from absent members were read. The pastor began a discussion of the book on "A Program for Extension and Growth," and gave a report of his service with us. A church budget which showed an increase over last year was adopted.

On April 19, we met to continue the study of the Program for Extension and Growth of Seventh Day Baptists, after a covered-dish luncheon.

On Sabbath, April 26, we heard Rev. George W. Lewis of the Temperance League of New Jersey.

Our pastor, Rev. C. Harmon Dickinson, is conducting a class in Baptism on Sabbath afternoons.

— Correspondent.

OUR WORLD MISSION
Statement of Denominational Treasurer, March 31, 1958

		Budget Receipts			
	Treasurer's	Boards'		Treasurer's	Boards'
	March	6 mos.	6 mos.	March	6 mos.
Balance, March 1..\$	34.09				
Adams Center	112.50	556.28			
Albion	43.62	258.12			
Alfred, 1st	481.43	2,729.52	100.00		
Alfred, 2nd		782.25	8.50		
Associations & groups		99.87	419.91		
Battle Creek	671.71	3,387.08	80.00		
Bay Area		27.00			
Berlin	100.35	579.52	32.20		
Boulder	259.19	632.68	25.00		
Brookfield, 1st	63.00	382.62			
Brookfield, 2nd	49.59	213.11	10.00		
Buffalo		50.00			
Chicago	143.75	797.00	80.00		
Daytona Beach ..	61.75	315.25	29.48		
Denver	105.75	350.56	25.00		
De Ruyter		296.00			
Dodge Center	66.30	554.29	10.00		
Edinburg	42.50	211.00			
Farina	11.25	92.25			
Fouke	13.25	97.75			
Friendship	40.00	138.00			
Hebron		170.00			
Hopkinton, 1st ..	83.00	890.10	100.00		
Hopkinton, 2nd ..	59.00	200.00			
Independence	91.00	562.00	75.00		
Individuals	52.00	2,466.00	644.50		
Irvington		655.00			
Kansas City		140.00			
Little Genesee ..	148.48	341.12	20.00		
Los Angeles	803.00	1,272.00	25.00		
				\$8,541.76	\$42,868.89
					\$2,216.59

Treasurer's Disbursements

	Budget (Designated & Undesignated)
Missionary Society	\$3,842.85
Board of Christian Education	791.50
Ministerial Training	825.00
Historical Society	143.00
Ministerial Retirement	1,001.96
Women's Society	53.00
World Fellowship and Service	39.00
General Conference	812.50
Trustees of General Conference	71.50
Tract Society	841.50
	\$8,421.81
Balance, March 31	99.95

Non-Budget Gifts

March Receipts	\$333.40
March Disbursements:	
Missionary Society	\$333.40

SUMMARY

Current annual budget	\$90,000.00
Treas.' budget receipts 6 months	\$42,868.89
Boards' budget receipts 6 months	2,216.59
	\$45,085.48
Remainder required by Conf. time	\$44,914.52
Percentage of budget year elapsed	50.00%
Percentage of budget raised	50.06%
Percentage of time before Conference	58.33%

Verona, N. Y.

Olin C. Davis, Treasurer.

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

THE SABBATH Recorder

