

The Sabbath Recorder

Paul Saunders; treasurer, Mrs. Robert Place.

Our choir director-organist, Dr. David N. Johnson, has been given a leave of three months. In the interim Brian Rogers of Alfred will be our organist, and members of the choir will direct.

— Correspondent.

Chaplains Conference at Pentagon

The 1958 Command Chaplains Conference convened by Chaplain (Major General) Patrick J. Ryan from January 14-17 closed with a joint session attended by Army Chaplains and representatives of the civilian ecclesiastical agencies which indorse chaplains for military service.

It was noted that interest in religion and participation in religious activities in the Army are on the increase. Attendance at worship services last year totaled 15,699,513, as compared with 15,692,329 the previous year; while attendance at religious education classes increased by twenty per cent, from 3,082,147 in 1956 to 3,652,436 in 1957.

Marriages

Stuart - Brownell. — Elmer Stuart, son of Mrs. Helen Sullivan, of Stephentown, N. Y., and Miss Jessis Brownell were united in marriage at the Berlin, N. Y. Seventh Day Baptist Church on January 25, by the bride's pastor (Advent Christian) assisted by the Rev. Paul Maxson.

Births

Greene. — A daughter, Lecia Lee, to Erwin and Olive Greene of Berlin, N. Y., on Jan. 16, 1958.

Colflesh. — June Elizabeth, daughter of Wayne and Georgia Green Colflesh, was born January 28, 1958. Her parents' home is at Delaware, Ohio.

Obituaries

Sayre. — Mabel Anna Clarke, eldest child of Rev. Herman D. and Anna Jennings Clarke, was born at Unadilla Forks, N. Y., July 25, 1876, and died at Edgerton Memorial Hospital, Edgerton, Wis., Jan. 30, 1958, following an illness of four months.

Mabel lived during her childhood in Churchville and Independence, N. Y., and in Dodge Center, Minn. Committing her life to the Christian way, she was baptized in November, 1887, by her father and joined the Independence Seventh Day Baptist Church. In 1900 she was graduated from Milton College after which she returned to Dodge Center, Minn., to teach.

On December 29, 1900, Mabel Clarke was united in marriage to Charles S. Sayre by the bride's father. (The groom was then pastor of the Berlin, Coloma, and Marquette, Wis., Churches.) Following pastorates, and theological training, in Hammond, La., and Alfred Station, N. Y., the Sayres served the Dodge Center, Minn., Church for 6 years. In 1912 the family moved to Albion, Wis., where they made their home for twenty-eight years — ten in the pastorate of the church. In 1940 they moved to Milton, Wis.

Throughout her life Mabel Sayre was a faithful, practicing Christian who loved her Lord and His church and served joyfully and effectively in many capacities including chorister, pianist, Sabbath School superintendent, and member of the Sabbath School Board.

Surviving are two sons, Maurice, of Tucson, Ariz., and Walter, of Milton, Wis.; and two grandsons and a granddaughter. The funeral service was conducted by Pastor Elmo Fitz Randolph, with interment in the Milton Cemetery. — E. F. R.

Ellis. — Iva Ann, daughter of Samuel and Maria Ellis, was born in Alfred, N. Y., July 2, 1881, and died Jan. 30, 1958, at Daytona Beach, Fla.

She received her education in Alfred, being graduated from the university in 1912. She also attended Columbia University for one year.

After a year of teaching she gave up a professional career to devote herself to the care of an aging mother, after whose death she cared similarly for a sister. Miss Ellis has spent the winters in Daytona Beach, Fla., since 1930 with another sister, Miss Louise Ellis, who survives. Others who survive are a sister, Mrs. Robert L. Coon, of Ashaway, R. I.; and two sisters-in-law: Mrs. Charles B. Ellis of Stephentown, N. Y., and Mrs. Oscar W. Ellis of Bound Brook, N. J. There are several cousins, nephews, and nieces.

Miss Ellis was a life-long member of the Seventh Day Baptist Church of Alfred.

Funeral services were conducted at the Baggett-McIntosh funeral parlor in Daytona Beach, by Pastor Herbert L. Polan. A commitment service will be held at Alfred later. — H. L. P.

SABBATH SCHOOL LESSON

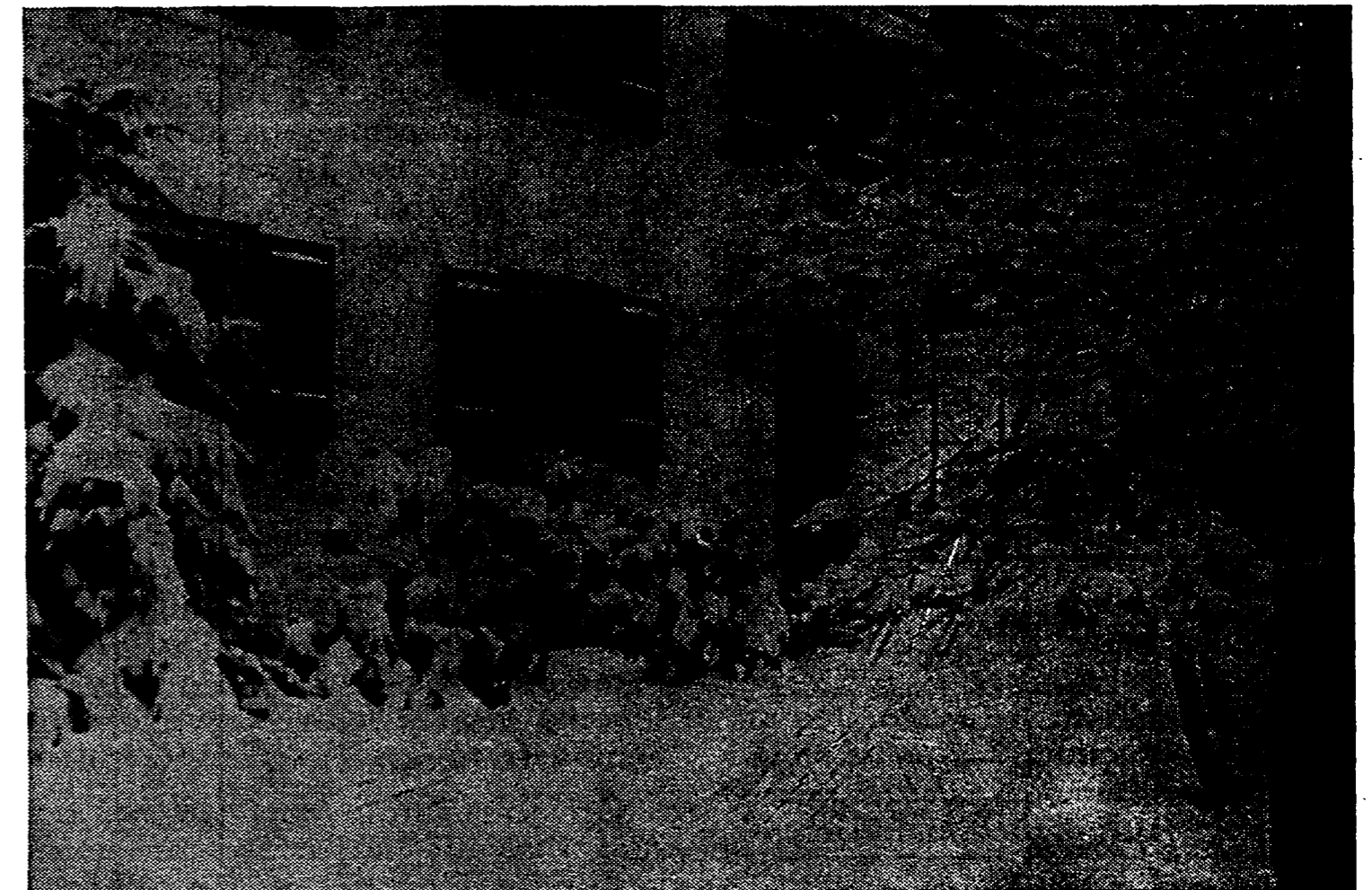
for March 8, 1958

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Lesson Scripture: Matt. 5: 13-16; Acts 19: 23-32; James 2: 14-17.

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The Sabbath Recorder

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Imperfect Churches

Occasionally one hears of a church that annually gives its pastor a unanimous call. One such church has done so for 18 consecutive years. It is possible that others would have a record like that if the pastor did not feel led to accept a call to serve in another field. In the years gone by there have been pastors who grew up in the church and served their home church for a quarter of a century or more. In the "good old days" it was not unheard of for a minister to come to a community and remain for 33 years. It still happens in other denominations.

The most natural conclusion to draw is that the minister who remains longest does so because he is more qualified as pastor and preacher than those who find less than unanimous support after a ministry of from five to ten years. One could well argue that it is certainly imperfection in the pastor rather than the church which causes votes against the pastor at the annual meeting.

It goes without saying that there are no perfect ministers in our denomination or in any other. There is not one who does as good a job of preaching as he ought to do, not one who is faultless in his pastoral relations, not a man who does not sometimes err in judgment in the organization and work of his church. Some are far better than others, and some succeed wonderfully where others fail to demonstrate great accomplishments.

On the whole we can be reasonably sure that no one is as conscious of the pastor's failings as is the pastor himself. He knows that he needs criticism, particularly of the self-inflicted variety. If he cannot objectively inspect himself and endeavor to take appropriate corrective action, then certainly he needs faithful, kindhearted advisors to come to his aid.

Now let us turn to the other side — the one mentioned in the title. Perhaps the greatest failure of our ministry is evidenced by the fact that these spiritual leaders during their years of service in a given location have not been able to transform the church from an imperfect to a perfect church. They lead people to conversion; they train and inspire youth; they proclaim righteous living from the

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pulpit; but they only very partially change the church in brotherly love, charity, and churchmanship.

We raise the question of responsibility at this point. To what degree is the church at fault when pastor-church relations deteriorate? Granted that the pastor makes blunders — sometimes quite unnecessary ones. But are not the people individually and corporately responsible to God for the way they talk about the "captain of their team," the "shepherd of the flock"? We cannot help wondering about the difference in churches. One group puts up with a poor preacher for many years and prospers. Another votes out a good preacher after a few years of service and risks losing much of its witness in the community.

It has happened in too many of our churches in recent years. Blocks of antagonism to the pastor have grown up on account of personal disappointments or disagreements. A little leaven is allowed to leaven the lump. The result is that the effectiveness of the pastor's work is hindered among those who would otherwise be greatly helped by his sincere efforts. Sometimes the church has showed consistent growth in numbers, in enthusiasm for denominational work, and in understanding of the Word of God under the pastor's ministry. Then comes a vote which virtually forces the pastor to seek another church or discourages him from trying again in a new community.

Almost always in such situations it is the church which suffers. Attendance may not drop. Some irregular attenders may become regular again but if the community is small the growing edges of the church may be badly frosted. A city set on a hill cannot be hid. The internal affairs of the business meeting are pretty likely to become common talk. The organization already marked as peculiar because of its Sabbathkeeping will bear another stigma. Interested people who thought the church almost ideal will begin to wonder. We are speaking in generalities now when it would be easy enough to be specific. The sermon tasters, those who do little to spread the truths or to talk to lost souls about salvation, may not see the consequences of their voting, but there are

community consequences. Is it not better to avoid wounds rather than to try to heal them?

What denomination does not cry for more ministers? We try to make the ministry attractive by handing out more economic security to the pastor in the way of salary. It is not always possible to do that. Let us beware lest we discourage our prospective ministers coming from within or outside the fold by withholding from them the love and charity which money cannot buy. Our cause ought certainly to be counted greater than our grievances.

Council Urges Caution in Combating Obscenity

In a statement concerning proposed state legislation to combat obscenity in books, magazines, comics, and motion pictures, the New York State Council of Churches warned that such laws must not infringe on civil rights.

While studying the problems involved "in upholding the decency of mass communications," said the statement, "we will not uncritically support every measure proposed in the guise of preventing indecency."

The attitude is commendable. It ought to be, and perhaps is, extended to the mooted question of Sunday legislation in New York. Various other states, New Jersey in particular, are struggling with the problem of Sunday-closing laws on the local and state level. We have a feeling that local councils of churches and ministerial associations have a tendency to give blanket approval to any regulation which appears to preserve the so-called sacredness of Sunday. Too easily they forget the civil and religious rights of minority groups in drafting regulations and resolutions.

Laws for the benefit of all can doubtless be drawn up. Much heartache, bitterness, and court litigation would be avoided if the regulations were compared with constitutional guarantees before rather than after they were enacted. It is here that clear-sighted religious liberty advocates (such as Seventh Day Baptists) can render a real service.

Land of Milk and Honey

God's chosen people, downtrodden and oppressed in their Egyptian bondage, were encouraged by God through Moses to escape to the promised land, a land flowing with milk and honey. This term was a symbol of blessedness for an agricultural people. What more could one want if God promised that His protective hand would enable them to enjoy the milk and honey?

At the beginning of the coldest, stormiest week of the winter in Central New York State we read in one of the local papers an article which began, "Another harvest of a million-and-a-half-dollar crop will soon be under way in New York State as farmers ready their equipment and sap houses for the annual February-April operations in the sugar bush."

The article concluded with the information, well known to residents of the narrow maple syrup-producing belt, that most of the syrup in the state is made on dairy farms and is usually a family enterprise.

At this time of year when New York is experiencing the most severe rigors of winter many of the dairymen are thinking of the weeks just ahead when the land will flow, not with milk and honey, but with milk and maple. The marvel of God's provision is still something of a mystery and is wonderful. Israel's promised land did not yield its sweets without effort. Neither does the product of the sugar bush reach the table without much labor. The average tree produces in a season only enough sweetness for one quart of syrup, and 43 gallons of sap must be reduced by boiling to make one gallon of golden syrup.

The sweetness of earth and the joys of heaven are the gift of a benevolent and merciful Lord of all. Let us not forget, however, that there are sacrifices along the way. Heaven itself is not attained through the labor of men's hands but the rewards in heaven are great or small in accordance with our works here upon the earth.

'Tis easier to keep holy days than the commandments. — Ben Franklin.

MEMORY TEXT

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Joel 2: 15, 16a.

President's Column

The Church and Her Mission

The Christian message is a message to be shared. The "good news" of salvation through Jesus Christ needs to be shared the world around. The commission in Acts 1: 8b begins at home and reaches out in ever-broadening circles of influence.

A vital part of the program of the local church is to teach her youth the beliefs of the church so that they will become their beliefs. A remark was overheard some days ago when some laymen were discussing their church. It was something like this: "We are holding most of our own, so we are doing pretty well."

Does this reflect the philosophy of our churches? To hold our own, those born into our families is pretty good. The church that holds her own is to be commended, but her philosophy of mission falls short of the commission of Christ if she does not share the tenets of belief which justify her separate existence with those in her community and outlying territory.

Neither can she justify herself by generous, even sacrificial, support of Our World Mission if she leaves untouched the people around her. A message worthy to be carried to other lands needs to be shared at home also.

The program of the church must include the training of her youth so that they will have convictions and live according to them. Yet her mission is to reach beyond her own and to share her faith and her belief with those who know it not.

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8b).

MINISTERS CONFERENCE 1958

Shortly before Christmas, a return-post-card questionnaire was sent to the active ministers of our denomination in order that they might indicate their reaction to several suggestions about Ministers Conference that had arisen since our last conference at Westerly, R. I., in 1957. It was hoped that the questionnaire would also indicate how many could come to a conference if it were held this year. It had seemed essential to determine this since General Conference is to be on the West Coast, involving long distances of travel for most of the ministers.

Of the 45 double cards sent out, there have been 37 returns. The answers have been most interesting. In response to the question of whether or not they could come to Ministers Conference this year if it were held in the Alfred area, 24 ministers answered yes; 8 answered no; and 4 answered that they were undecided.

One of the suggestions that has been made for Ministers Conference is that we plan to have a longer session (including one Sabbath) every year. This has been a persistent and serious suggestion by a few. In order to get a general reaction, the question as to whether or not they would like to have Ministers Conference thus was included in the questionnaire. In response to this, only 5 answered yes; 22 answered no; and 8 indicated that they were undecided.

It was felt that perhaps a longer gathering every other year might help fill the need for a longer period of study. Would they like to have a longer conference every other year? There were 18 who answered yes; 11 no; and 8 that they were undecided.

A final question was as to whether or not they would plan to come to Ministers Conference in 1959 if we have none in 1958 and if we plan for a week-long conference to consider the Sabbath in 1959. The response was as follows: 26 yes; 4 no; and 6 undecided.

There are probably several ways to interpret these results of the questionnaire, but the Committee on Christian Higher Education and the Board of Christian

Education, which are responsible for the conference, have interpreted them thus: Because of the response to the final question, which probably reflects a concern over the long distances involved in traveling to General Conference this year, it was felt advisable to postpone Ministers Conference until 1959 and to begin making plans for a week-long session to consider the Sabbath. This is also in keeping with a movement to begin a serious study of the Sabbath which is being promoted by one of our prominent laymen. One minister responded thus: "I definitely think every two years would be better, but even on an annual basis the long conference is necessary to make a long trip worth while. If our ministers are ever going to get together, we will have to do some studying together." Several have expressed a concern over the mileage involved if we are to have both Ministers and General Conferences this year.

A few replied very critically of the way Ministers Conference has been conducted and suggested that it be dropped or changed entirely in nature. For the most part, these critical ones have not been in attendance at the conference.

The large number who have responded that they would come to Ministers Conference this year indicates that there will be some disappointment with not having the conference this year. It is hoped, however, that a longer meeting next year on a most important subject will help compensate for the lack this year.

The Committee on Christian Higher Education wishes to make it clear that we are not suggesting that we have Ministers Conference only every second year. It is felt that a longer gathering every second year with a short one on the alternate years may be the right solution. This will need to be decided finally by the ministers themselves. The longer conference next year will make that decision possible if it is felt advisable.

This, then, is the decision as of now: no Ministers Conference this year, but plans are under way for a week-long conference in early May, 1959, for a serious study on the Sabbath. — Melvin G. Nida, Chairman, Committee on Christian Higher Education.

A Message of Urgency

By Rev. Paul S. Burdick

Never before in the history of the world has humanity so much needed a word of moral imperative from the Christian Church, and never was the Church so divided, so powerless to decide its own fate and that of the nations, as it is at the present time.

Dr. Harold A. Bosley of the First Methodist Church of Evanston, Ill., speaking to the Methodist Student Conference, at Lawrence, Kan., Dec. 31, 1957, says, "The theological movements (such as neo-orthodoxy) . . . have provided the verbal, intellectual, and ethical framework which enabled reluctant spirits to ignore, postpone, modify, or repudiate every single position on race, social, and economic justice that we were once committed to serve . . . and have practically forced the church into a position of irrelevance in many of the modern issues."

Norman Cousins, editor of *Saturday Review*, at the same conference, made the declaration that, "in the light of the sacredness of human life, we must say that we would rather die ourselves than use nuclear explosions on human beings."

Quoting from another:

"The role of peace can no longer be left in the hands of militarists and politicians. Religion must exert greater efforts in stirring up the moral conscience of the world." — Rabbi Maurice Eisendrath, president of Union of Hebrew Congregations of America.

Dr. Donald Soper puts it this way:

"No one but a fiend would throw a baby onto a fire, but we are willing to throw the fire on the baby when we drop an incendiary bomb from an airplane. The difference is the 25,000 feet that impersonalize the act."

Have we lost the power to react against man's inhumanity to man? Does this have a bearing on juvenile delinquency?

The Friends Service Committee reminds us:

"How is it that ye have no faith?" (Mark 4: 40.) "We said, 'In God We Trust' but we put our faith in H-bombs and missiles. We assumed that the way to peace is through superior military

strength . . . to deter our 'enemy' and back up our negotiators. The Russians have acted upon the same assumption. So the frantic competition proceeds." Where will it end? (See the back of the Dec. 25, 1957, *Christian Century* for a further declaration by the Friends Service Committee.)

Has the Protestant Church been reduced to a mere spectator in decisions of national and international importance? Must the appeals for peace emanate mostly from Moscow and the Vatican?

We are assured that our scientists are working on a "clean" bomb, and on small atomic weapons that will be used only on military targets. But we remember that in the excitement and resentment that war engendered, it was the civilian as much as (or maybe more than) the military insistence that brought about the incendiary bombing of German cities, the bomb on Hiroshima, and the demand for "unconditional surrender."

As things are now, is a "gentlemanly war" any longer possible?

Is some striking new declaration of our peaceful intent needed in order to regain moral leadership?

In what ways can Christian principles be reintroduced into the present disarmament proceedings? — Stop the testing of atomic weapons? — Stop the manufacture of atomic weapons? — Invite all nations to share our atomic knowledge in order that it may be used for peaceful and constructive purposes?

Quoted from Henry M. Wriston's new book, *Diplomacy in a Democracy*, last page, are the following words:

"To what conclusion do we come? Situations of strength are still essential; a reasonable estimate of the relationship of commitments to potentialities is ordinary prudence. But armaments, economic strength, alliances are not enough. Policy must be based on moral considerations as well as on the more tangible factors. The human spirit cannot be entered upon a balance sheet, nor weighed, nor measured, nor counted. Yet it remains the most potent force in all the world. Plain people know this instinctively; they respond to its manifestations wherever they appear throughout the globe."

MISSIONS — Sec. Everett T. Harris

Jamaica Budget Administrative Board

The newly established Jamaica Mission Budget Administrative Board held its first meeting in a classroom at Crandall High School, Kingston, on Monday evening, February 10, 1958.

The members present were Pastor Henry Grant, Pastor Vernon Burke, and Deacon H. Waugh, representing the Jamaica Seventh Day Baptist Conference. The Rev. Grover Brissey, Mrs. Brissey, and Mrs. Leon R. Lawton represented the American Missionary Society. The Rev. Leon R. Lawton, head of the mission, served as chairman of the board.

Operating under an annual budget of \$5,400 the Administrative Board considered the specific use of one-twelfth of the budget (\$450) which had just been received as the January apportionment.

There are three phases of mission work in the annual budget to which contributions are being made, namely, service to churches (\$2,400), assistance to Crandall High School (\$2,000), and assistance to the Maiden Hall school building and development project (\$1,000).

Assistance on salaries of Jamaican pastors will be added to the Jamaica Conference Mission Fund. A separate account will be established for church building and repair on a matching funds basis, to be paid only by vote of the Administrative Board. It is expected that a school committee will have oversight of funds intended for Crandall High School.

Monies for Maiden Hall were voted to be placed in the treasury of the Board of Christian Education. There is a special committee of that board currently considering the next steps to be taken in developing this project.

The actions taken by the Administrative Board give evidence of wise management of the funds sent. It is hoped that Our World Mission budget may continue to be raised in full so that the full amount of this appropriation may be sent each month.

Only the man prepared to die is really prepared to live. — Billy Graham.

Mission Prayer Suggestions

We find it difficult to remember all our mission workers and all the needs of all mission fields in our prayers. It is even more difficult to offer prayers that are relevant to their most pressing needs. It becomes necessary to make our prayers quite general.

With no thought of limiting our prayers but only to making our prayer life more meaningful, the following suggestion is made: That we specify certain denominational mission interests as the prayer concern of certain Associations, assigning particular fields to specific churches.

Suggested Field Assignment

Churches of Eastern Association, remember in prayer our Australia and New Zealand brethren and their needs.

Churches of Central Association, remember our British Guiana brethren.

Western Association, remember our Chinese brethren.

Southeastern Association, remember our brethren of England and Holland.

Southwestern Association, remember our brethren of Germany and Denmark.

Northern Association, remember our Jamaica brethren.

North Central Association, remember our brethren of Nyasaland.

Mid-Continent Association, remember our brethren of Nigeria.

Pacific Coast Association, remember our missionary churches and workers on the Home Field.

It is further suggested that the above assignments be followed during the month of March and then to rotate the prayer concern upward on the list of Associations each succeeding month. Thus the churches of Eastern Association would be remembering specifically our brethren of British Guiana during April. Every church would cover all prayer concerns during a period of nine months. We commend the above plan for the consideration of the churches.

When Youth Sabbath was observed at the Alfred Church on February 8 it gave the pastor and his wife the unusual opportunity of being the couple to greet members and visitors as they entered the church.

Is Today's Christian Obligated to Keep the Sabbath?

By Rev. Al Huntington

Text: "He that hath my commandments, and keepeth them, he it is that loveth me. . . . If a man love me, he will keep my words . . . if ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love" (John 14: 21a, 23a; 15: 10).

The history of the welfare of those "different" people who kept the seventh day as their Sabbath rest is in general agreement that they were not in harmony with the popularly accepted religious holiday as early as the third century after Christ's earthly ministry. These Sabbathkeepers became the targets of discrimination early in the history of the church, primarily because they would not sacrifice the integrity of obedience to Jehovah's specific axiom to "Remember the sabbath day to keep it holy" for the transitory pleasure of being in tune with current ecclesiastical traditions. It is no secret that the Sabbathkeeper was persecuted by Catholic and Protestant churchmen alike as being a heretic, and some even shed their blood on the very shores of America before they won the right to be "different" and obey in good conscience God's immutable law.

The issue before every Christian in the twentieth century is whether or not he is obliged to "Remember the sabbath day." Whole theologies have evolved in the course of church history and find general acceptance in varied degrees by Christians of diverse persuasions, and the most important issue which lies before the Christian Church today is not organic union and its attendant prestige to fight Rome or Communism with, but whether it will remain faithful to the person and work of its Lord and Savior, which necessarily entails cognizance of the Sabbath issue, like it or not. This issue cannot be properly met by the Church unless Sabbathkeeping Baptists rise to the challenge, accept a unique responsibility, and lovingly show the way. All too often, Sabbathkeepers, along with the general body of Christians in this blessed land, forget the blood-stained origin of their faith, and

neglect to count the cost to their prison-palored forebears in this spiritual battle for right, thrusting the memory away with casual indifference and marking the ugly scars on the history page off to the excesses of the times. All too often we smugly congratulate ourselves that we are spiritually wealthy because we are within both laws, the civil and the immutable. This is a very dangerous attitude for it lulls the spiritual senses into complacency.

The Sabbathkeeping Baptist should be, as never before in his history, awake and alert to the straws in the wind, for they are most indicative of the spiritual direction in which the church, community, and nation is heading. As never before, the Sabbathkeeping Baptist should be aware that he cannot communicate the Sabbath message to an unreceptive mind. He cannot generate the opportunity for the Holy Spirit to quicken if his prospects are being lulled to sleep by subtle and insidious philosophies which, in the very teeth of our precious American heritage of individual liberty of conscience, teach "group belonging" and mass-identity, or other mould experiences which rob the individual of his right to think or act independently.

Militant But Showing True Tolerance

In the titanic struggle for the allegiance of men's minds and hearts, the Seventh Day Baptist should be the most militant in fighting with every weapon at his disposal, but the cardinal weapon to awake spiritually sleeping men, women, boys, and girls in his social circle of their danger is truth. The danger is in losing their identity in mass psychology, especially religious, where all things are equated as equally good, and all roads to heaven are good roads. When many hundreds of thousands have reached a place where they cannot or do not want to think on anything deeper than a television mystery, the alert Seventh Day Baptist will challenge that person to face the facts, and especially open to that person the necessity for making a few decisions before it is eternally too late.

He does not have to "sell the Sabbath" to people here, but his prime responsibility is to rescue as many as he can from the pit of intellectual relativism and subjective rationalism which have led to over-emphasized humanism and eventual loss of the positive criterions of judgment and immutable law.

Our task is to strip off the hypocritical mask of "tolerance" from the inaction of men, reveal that true tolerance is born of love and understanding, but that this namby-pamby pink tea type of tolerance is nothing but the effort of a weak sister to cover an incriminating lack of conviction on the issues before him. Win the intellectual honesty of your prospects for Christ and they cannot but accept the logic of your Sabbath position. Bring the so-called liberal or so-called fundamental Christian to this same intellectual honesty and you will soon find that the hostility, indifference, name-tagging will melt to open admiration for the logic of Sabbathkeeping, and perhaps open a way for the Holy Spirit to convince of this blessed truth. If Sabbathkeeping Baptists shirk their duty in this moral battlefield, they stand a grave risk of losing that precious freedom of decision along with the millions who are unaware that the battle is even raging.

Personal Struggle and Victory

Now in my own personal experience, I struggled with the issue for almost two years, but had been aware that it existed for several years. Finally, the ostracism, criticism, head-wagging, and smugness of my friends was less important than that priceless knowledge of obeying God, rather than men. The ability to "break ranks" and exercise free volitional choice and decision was in itself a breath of fresh air on my fevered brow, worn with the struggle of evidence-weighting and cost-counting. I faced it. The creation Sabbath of God is the Sabbath of Christ, logically irrefutable, and consequently the only Lord's Day in the twentieth century is none other than the current seventh day as succeeding the original seventh day of the creation of the earth. Although this apology is not intended to be comprehensive, I will take the liberty of

reviewing the cardinal points which motivated my decision to accept and teach the seventh-day Sabbath:

The Argument as I See It

1. According to the Apostle John, Christ was the Word, and the Word was God, in Creation, including the Sabbath (John 1: 3). It is not a mere Jewish tradition. It was universal.

2. In Genesis 2: 2, the Sabbath was instituted as God's own personal signature and memorial, in perpetuity, to His glorious creation. Sunday is valid as any as a day of worship, but is only a Lord's day in the same sense as all days are the Lord's, but never as the Lord's Day.

3. Actually, Sunday observance, regardless of the grounds of being a commemoration of Christ's resurrection, destroys the real meaning of God's memorial to Himself to remind man that He is God. Many of the apologists for Sunday are also apologists for that rationalistic philosophy which discredits the intelligent necessity for a uniform creation period, and in sheer unbelief promote organic evolution and invent "a common anthropoid ancestor" for God's crowning glory, man in his unfallen state.

4. Categorically, the reality of creation and the Sabbath are inherently indissoluble.

5. The seventh day of creation was uniquely sanctified as the Sabbath. This primal blessing was never removed or rescinded. Without it, the seven-day week is impossible and there would be no intelligent identity or measure of time.

6. The Sabbath, that is, God's rest, was made for man, and not man for the Sabbath. This does not mean that God was tired and needed physical rest, but that He was identifying it as an especial space in time for man to enter into spiritual communion and share his unique identity as a spiritual image of his Creator (Mark 2: 27; Ex. 31: 13).

7. The Law of God as contained in the Decalogue — which no competent Christian scholar of any denomination or persuasion has repudiated as being binding upon all Christians and the keystone of

systematic theology — specifically devotes the largest of its precepts to the enjoinder from Jehovah to "Remember the sabbath day to keep it holy. . ." (Ex. 20: 8-11). Why "remember" it? Because it was not new or novel, as many suppose . . . made only for the Jews, but it had been Eden's holy day and had been observed by the patriarchs of Israel before their identity as a nation.

8. The Sabbath is the Lord's Day, because, as Christ established it at creation as the Agent of the Godhead, He subsequently blessed it during His advent, condemning those Jewish religionists who had profaned it with commercialism and abominated it with useless burdens and tiresome afflictions which were alien to its intended purpose as a spiritual rest and blessing of God's love (Matt. 23: 24-30; Luke 4: 16; 23: 56). Christ never abolished it, as some contend, by fulfilling the law.

9. Christ's fulfilling the law did not abolish the law, about which point Paul is emphatic, but refers to the obvious fulfillment of the ceremonial law, which was uniquely typical of Him, and which had served its purpose and passed away at His death, testimony thereto being obvious in the rending of the veil in the temple from top to bottom, testifying to the direct access through Messiah now available to the believer. Moreover, Christ specifically mentions the Sabbath's existence as far away as A. D. 70, in the destruction of Jerusalem, 40 years after His death.

(Continued in next issue)

ATTENTION TEACHERS!

Several teaching positions are now open in the Alfred, Richburg, Little Genesee, Independence, N. Y., and surrounding areas. Contracts to be signed for the following year will soon be offered. If you would like to teach in an area where Seventh Day Baptist churches are located, investigate these possibilities. Starting salaries range from \$3,800 to \$4,000 per annum. For further information contact Pastor Doyle K. Zwiebel, Box 139, Richburg, N. Y. Phone Bolivar 397W.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Omaha Diary

(Continued from last week)

The annual meeting of the Division of Christian Education, National Council of the Churches of Christ, was held in Omaha, Nebraska, February 9-13, 1958.

Tuesday, February 11, we met with the Administration and Leadership Section. Every section meeting opens with a period of worship. These services are the highlights of the meetings with experienced and gifted Christians leading. Our leader in worship was Professor Lowell Hazzard, Department of the Old Testament, Westminster Theological Seminary, Westminster, Md. It was our privilege to have 6 hours of Bible study under him on Tuesday and Wednesday.

Wonder follows wonder in these meetings. On Tuesday evening some 2000 delegates and local people gathered in the new Omaha Civic Auditorium for worship and to listen to the renowned Dr. Reuben K. Youngdahl, pastor of the Mt. Olivet Lutheran Church, Minneapolis, Minn. This successful minister — his church has 9000 baptized members and 4000 others in services — had just returned from a round-the-world tour of six weeks. Our thoughts and emotions were genuinely stirred as he related his experience preaching in the Moscow Baptist Church to a throng that overflowed the sanctuary.

Tuesday noon, at the suggestion of the chairman of the section, we were asked to have an adventure in fellowship by going in groups of four to eat together; each was to be a stranger to the other three. Our group turned out to be five persons: an Air Force chaplain from Schilling Air Force Base in Kansas, a minister of an Episcopal church in Syracuse, N. Y., a local church director of Christian Education of the Evangelical United Brethren Church in New Jersey, a director of Christian Education of a city Council of Churches from New York, and myself.

We were joined at our table in a cafe by two more people, the dean of the Episcopal Cathedral in Omaha, and a lady who was on her way to visit the Joselyn Museum. At her suggestion we joined her and were thrilled by a display

of "Illuminations of Fifty Great Paintings and the Sistine Chapel Ceiling" as produced and presented by Life magazine. This was the first time anywhere that these fifty great paintings, reproduced in full size and with amazing fidelity of color and tone, had ever been gathered together under one roof. (How many people would have the time and the resources to visit the museums of 6 nations where the originals of these masterpieces are hung?) Through its two decades of publishing, Life's cameras have browsed the art galleries of the world recording the finest of man's work in the realm of beauty and art. Controlled lighting behind the colored transparencies makes them far surpass the pictures as they appear in the magazine. Imagine the feeling of walking through a replica of the Sistine Chapel viewing its ceiling and being able to see every detail and color much more plainly than can be seen in the structure itself. The noon hour passed all too quickly.

Wednesday we spent in Bible study and at noon attended the whole Division fellowship luncheon. The theme of the luncheon program was "The 100th Anniversary of Leadership Training."

Thursday found the writer serving as secretary pro tem for the National Denominational Executives Section meeting. There we listened to reports concerning the World Council of Christian Education meetings to be held in Japan in August, the new Council of Protestant Church-Related Colleges and its importance for Christian higher education in America, the Yale Research on Inter-group Attitudes, and Christian Family Life Education. Seventh Day Baptists who knew and worked with the Rev. William Genne, onetime chaplain of Alfred University, will be pleased to know that Dr. Genne is Executive Director of the Department of Family Life, Division of Christian Education, NCCC. He gave the report on Christian Family Life to those assembled.

The last program was a joint service of all sections using the theme "Christian Education Through Music." Music used in six nations was employed during the service.

It is hard to transmit the inspiration and worth of these annual meetings. Anyone who attends a convention where people of similar interests convene, as our General Conference, simply feels the spirit and enthusiasm. This, along with the practical knowledge gained and shared and the fellowship of old and new friends, starts one out anew in the building of the Kingdom of God.

Baptist History and Theology

A new magazine launched in January, 1958, is **Foundations**, a Baptist Journal of History and Theology. In a time when many of our cherished Baptist traditions are being challenged as out of date and out of the mainstream of world Christianity, we need to re-examine our heritage and decide what in good conscience should be retained and what should be left behind. Perspectives will differ; judgments will vary; **Foundations** will seek to keep alive the spirit of self-examination among Baptists. The journal is being sponsored by the American Baptist Historical Society and sells for \$3 a year. If you are interested write the Board of Christian Education.

Pre-Con, 1958

Word has just come that President K. Duane Hurley will not be the dean of the 1958 Pre-Con Retreat. Watch for the announcement of the new dean.

Makapwa Hospital Plans

Have you seen the projected plans for the new hospital at Makapwa? If you want your missionary zeal to be fired anew, ask to see them! Joan Clement can tell you where to take a look at them! Dr. Victor Burdick has designed the sort of building which he feels will do the most good in the best way. Are you inspired to help Victor fulfill his dream?

— Los Angeles Church Bulletin.

SABBATH SCHOOL LESSON

for March 15, 1958

The Church and Community Evangelism
Lesson Scripture: Mark 5: 18-20; Luke 10: 1-2; Acts 5: 42; 1 Thess. 1: 6-10.

Stretch Forth Thine Hand to Heal

By Reuben A. Torrey, Jr.

(Dr. Torrey is Director of the Korea Amputee Rehabilitation Project.)

During the Korean war a new ministry of the Christian Churches was instituted for the benefit of the many maimed and permanently injured war casualties. Amputee centers were established at Taejon, Seoul, Taegu, and Chonju with hospital facilities, walking and arm training, housing and occupational work suitable for the handicapped.



Dr. Torrey Guides Amputee

The war emergency which gave rise to the amputee work has largely passed. A large number of these are without home or family and have been drifting, living on friends or relatives or begging.

This work is supported by Korea Church World Service, and by such appeals as the "One Great Hour of Sharing" United Appeal which tens of thousands of our churches undergird each year.

I can think of no better way to demonstrate what "One Great Hour of Sharing" means in the lives of people who come to the Amputee Centers than to recount a recent case.

A lad in his late teens, found crouching

on the steps of the Taejon clinic, Pak Chong Koo, was a filthy beggar boy with one leg gone above the knee and half of his remaining foot.

He had lost all track of his own father and stepmother, who had apparently abandoned him. His own mother was Japanese and he spoke a mixture of Korean and Japanese.

A leg was made for him and he was admitted to the Vocational Training Center to learn basket making. Then he was found to be subject to epileptic fits which disturbed the other boys.

A private sleeping place, kindness and proper feeding have already greatly improved his condition and lessened the frequency of his attacks. Each evening the evangelist spends time with him and he is learning to pray. For the first time in his life he is happy.

The growing number of teen-age amputees needing to be given training to fit them for life makes it obvious that the program needs to be continued and expanded. Only at Chonju has there been any noticeable decrease in the volume of work and the number of amputees coming for help. An unestimated number of handicapped persons of all ages drift from place to place existing in a deplorable condition, needing a place to live and handicraft to help them support themselves.

(The ministry of overseas relief and rehabilitation is made possible by funds raised by the annual appeals of the Protestant American churches, a large portion of them being given at "One Great Hour of Sharing" observances, to be held this year on March 16.)

Mail It to God

In a church bulletin in Daytona Beach, Fla., the pastor ran a check list. Across the top were the words, **I cannot attend church services because:** And then, "Please check (Following are some reasons a person can check): Too busy — Must go to movies — Pleasure trip — Company — Have to go fishing — Disinterested — Radio and T V program — Need to rest." Then there appeared this instruction across the bottom: **Please tear off and mail to God.**

Special Issue News

The printing of the first evangelistic special issue of the *Sabbath Recorder* during the first week of February naturally claimed much more attention in the publishing house than the regular weekly issue which requires but a few hours on the press. Two of the fastest, most modern presses in the shop were kept busy for nearly two days, one of them working overtime for several hours. The use of color of course increased the composition and press time. One of the pressmen figured 37,800 impressions to run off the 7,600 copies. The quantity of paper used was considerable.

It took concerted teamwork in shop and office to get this special issue in the mail at the specified time. Full co-operation between the distant editor and the local managing editor was also a factor in launching the first such publication in which either had been involved. All material was carefully typed by the editor. The fitting together of articles into pages was done in the managing editor's office with suggestions from Dr. Hurley. The project called also for much consideration by the Advisory Committee.

The co-ordination of prepublication orders was an added responsibility of Mrs. O'Connor at the denominational desk in the office. All dated copies were mailed at the usual mailing time on the Friday preceding the Monday date. Undated copies had to be sent at the higher parcel post rate and did not get out until Monday, the tenth of February.

Orders for the special issue kept coming in during the printing process when it was too late to increase the number. The result was that there were less than 50 dated copies to hold in the files and only about 450 undated copies to fill late orders and the second orders which were anticipated. At the present writing the surplus has dropped to below 200. It appears that the church leaders who failed to act promptly will be disappointed when they are able to get only a very limited number and cannot take advantage of this particular evangelistic medium as they had intended to do.

The first reports on distribution efforts

of the special issue are now coming back through church bulletins and letters. Indications are that the two-color publication without church news, departmental material, or dated features was well received and was being strongly promoted in many places.

What of the future? A month ago another letter went out to pastors urging them to begin to think about securing orders for the May first issue. The time will soon be upon us. The editor, the Rev. Alton L. Wheeler, has outlined 14 articles and has assigned them to writers throughout the denomination. If all is going as he planned those articles are now written and are being sent to him for editing. The theme of the next special issue is "That in ALL things He might have preeminence" (Col. 1: 18b). The articles will cover 14 areas of life in which Christ should be put first.

In order to make full use of each succeeding quarterly issue it is highly important that most of the current issue be wisely and speedily distributed. Some, of course, ought to be kept because they can be used something like undated tracts, but people should be prepared and ready when the May issue comes. Quarterly business meetings will soon be held in churches and Sabbath Schools. The publishing house will need to know how many to print. That number will again be based on prepublication orders. The same prices will be in effect: 15 cents each, 10 for a dollar, and 100 for \$8.50.

Conscientious Objectors

A bill has been introduced into the US House of Representatives, calling for the appropriation of the \$1,400,000 in the conscientious objector "frozen fund." The fund is the amount of wages earned by conscientious objectors who did farm work during World War II. The COs received maintenance and \$15 a month, and the difference between that amount and the prevailing wage was paid by their employers to the National Service Board for Religious Objectors. Various bills to free the money for use in relief and rehabilitation work have been introduced in Congress, but so far none has been passed.

WOMEN'S WORK — Arabeth DeLand

Women's Board News

Committee Projects

The Summer Project Committee has written letters requesting additional help to several prospective teachers who might be able to assist in Bible Schools, but so far not many replies have been received.

One hundred and twenty copies of the February special issue of the *Sabbath Recorder* were ordered to be sent to those on our lone-Sabbathkeeper list.

Contributions for the shepherding pastor on the Southwest field have been coming in fairly well, but it would be a big help if more of the societies could contribute since the car expenses continue to mount for this field.

Sewing Project Completed

All the hospital linens for the Makapwa Mission in Nyasaland have been spoken for and many societies have sent in their completed sewing. A letter just received from the nurses, Beth and Joan, expresses their gratitude to all the women who have helped in this project. They ask that the completed linens be sent to Mrs. Leon Maltby at the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., by May 1.

United Church Women Workshop

The board voted to try and find a representative to attend the United Church Women Workshop for Group Leaders from May 4 to 9, at Schwenksville, Pa. The program of special techniques for group work sounds very worth while. Some of the areas to be included are: a daily worship and Bible study, the psychology of leadership, and leadership as a function of membership. During the conference, a workshop will be developed, put on, and tested.

Our annual contribution of \$15 is to be sent to the United Church Women. In view of the fact that we receive many worth-while services from the United Church Women and that they are increasing their budget, it might be desirable to increase our support of their work next year.

The Women's Board appreciates the services of many women in the Battle Creek area. We are glad to welcome a new member, Mrs. Donald Casler, who has previously assisted on a special committee of the board.

The World's Ragged Millions

A four-year "crash" project to collect and ship 50 million pounds of used but good clothes was launched by Church World Service at its annual Board of Managers' meeting in Atlantic City, N. J., February 5-7.

The 1958 emergency clothing goal was set at 10 million pounds. In addition, an expanded distribution of U. S. surplus food, medicines, and other relief supplies to 46 countries was projected for the year.

Harper Sibley of Rochester, N. Y., CWS president, declared that 30 million refugees in the world and additional disaster victims need help more urgently now than at any time in the last 10 years.

Clothing collections will begin with door-to-door campaigns carried out by local churches. If successful, the new drive will increase CWS clothing shipments threefold.

HAVE YOU HEARD OF THE "BIG C" FOR 1958?

CONFERENCE
OVINA
ALIFORNIA

**C - ome
and
C - ombine**

CONSECRATION
OUNSEL
HRISTIAN COMPANIONSHIP
ALIFORNIA CONGENIALITY

REMEMBER:

**Conference — Covina, California!
August 11 - 16, 1958**

From the local Seventh Day Baptist
General Conference Publicity Committee.

NEWS FROM THE CHURCHES

TWIN CITIES, MINN. — We continue to hold meetings every two weeks at the chapel of St. Anthony Park Methodist Church, Hillside and Como Avenue, St. Paul. Pastor Kenneth Van Horn of Dodge Center serves as our pastor and Mrs. Van Horn conducts a Sabbath School class for the children.

We run an announcement of our services in the morning Minneapolis newspaper. A few inquiries have been received but no other tangible result. We believe that it is desirable to keep the name of the church before the public and will continue these announcements.

The church held its annual meeting on January 18. The following officers were elected: Sylvester Moore, president; Mrs. Alta M. Leonard, clerk and treasurer; Dr. Stephen Thorngate, deacon.

On March 2, 1958, Dr. Stephen Thorngate and his family will leave Minnesota to make their home in Monterey, Calif. It is with very deep regret that we part with them. Dr. Thorngate has served as deacon since the church was organized. He has provided transportation for many of our widely scattered members. Their home has been a center for our social life and we have enjoyed many hours of good fellowship there.

We have recently learned of a group of women at Glenwood, Minn., who are meeting weekly for Bible study. The organizer of this group, Mrs. Hetty Morrison, has attended services in the Twin Cities several times. She is convinced of the Sabbath truth and is working to bring this message to others. Keep her in your prayers that her efforts may bear a rich harvest for the Lord. — Correspondent.

MILTON, WIS. — On February 8, friends from Milton Junction, Albion, and Walworth Seventh Day Baptist groups joined with the local church in the monthly Meal of Sharing. Following the meal, our denominational secretary, Mrs. R. T. Fetherston, talked about problems and prospects of vital interest and importance to all of us. We were led in considering our work as a people, and saw it as our responsibility, and not just as that of our boards and officers.

Mrs. Fetherston drew word pictures of various projects that lie ahead of us which challenge us to pray, work, and support Christ's cause, not only as church groups, but as individuals.

Through questions and discussion, the value of the monthly bulletin supplement was brought out. These help us keep abreast of the work we are doing throughout our denomination in *Our World Mission*. They act as a supplement to the *Sabbath Recorder*, and reach some who do not read this paper.

We were led to envisage possibilities of Christian work in city areas, in the southern states, in summer quartet work, and in Vacation Church Schools. Enthusiasm was fairly contagious as we listened to our secretary tell of the consecration of our leaders and layworkers.

Sabbath School, church worship, Meal of Sharing, Christian fellowship, and this inspirational message all added up to a happy Sabbath! — Correspondent.

ALBION, WIS. — The Albion Church people are happy with the arrival of the Skaggs family and are glad to welcome Mr. and Mrs. Skaggs and Nina as members of the church.

On February 1 the Junior Singers furnished the anthem for the church service.

Our church was responsible for the program for the Edgerton Community World Day of Prayer services on February 21, at the Methodist Church of Edgerton. Other churches participating were Albion Prairie, Central Lutheran, Congregational, and Fulton.

We are glad to have Mr. and Mrs. Morris Streich and family of Stoughton worship with us. Mrs. Streich was Laura Lewis of Stonefort, Ill. She has become a member of our Home Benefit Society. — Correspondent.

Conference Plans

The Riverside, Calif., Church announced in its February 22 bulletin a meeting of the General Conference Planning Committee at Covina (about 30 miles) for March 9 and another meeting on March 23. How about your plans for Conference next summer; are they shaping up?

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

Budget Receipts						
Treasurer's		Boards'	Treasurer's		Boards'	
January	4 mos.	4 mos.	January	4 mos.	4 mos.	
Balance, Jan. 1 ..\$	63.06		Los Angeles,			
Adams Center ..	100.75	443.78	Christ's	30.00		
Albion	44.72	175.38	Lost Creek	31.25	360.65	15.00
Alfred, 1st	410.65	1,884.49	Marlboro	217.06	965.31	10.00
Alfred, 2nd	155.10	647.10	Middle Island	16.00	84.25	
Associations			Milton	785.00	2,204.01	100.00
& groups			Milton Jct.	71.00	309.65	25.00
Battle Creek	492.64	2,183.85	New Auburn		73.89	
Berlin	70.04	293.79	New Orleans	73.04	165.39	
Boulder	116.12	288.17	North Loup		260.81	
Brookfield, 1st	42.00	274.12	Nortonville	34.50	367.00	65.00
Brookfield, 2nd ..	20.15	163.52	Old Stone Fort ..		35.00	
Buffalo		50.00	Pawcatuck	449.20	1,444.40	
Chicago	187.00	520.00	Plainfield	237.32	2,120.71	
Daytona Beach ..	31.00	205.75	Richburg	13.00	268.00	
Denver		97.31	Ritchie	30.00	70.00	
De Ruyter		213.00	Riverside		811.09	
Dodge Center	64.27	449.80	Roanoke	24.00	80.00	
Edinburg		168.50	Rockville	74.27	135.36	
Farina	59.50	81.00	Salem	355.00	905.00	
Fouke	74.50	90.00	Salemville	25.64	104.74	6.00
Friendship		98.00	Schenectady		43.00	
Hebron	115.00	170.00	Shiloh	260.00	1,527.01	90.00
Hopkinton, 1st ..	113.75	556.35	Tract Society	1,297.89	2,595.78	
Hopkinton, 2nd ..	8.00	137.00	Twin Cities		100.00	
Independence	80.00	395.00	Verona	62.50	525.66	
Individuals	27.00	2,387.00	Walworth	20.00	100.00	
Irvington	155.00	405.00	Washington	34.00	112.00	50.00
Kansas City	25.00	140.00	Waterford	93.95	311.53	
Little Genesee ..	78.51	192.64	White Cloud	22.05	190.08	
Los Angeles	67.00	409.00				
				\$6,861.64	\$29,519.74	\$1,560.91

Treasurer's Disbursements

	Budget (Designated & Undesignated)
Missionary Society	\$2,977.97
Board of Christian Education	758.05
Ministerial Training	608.60
Historical Society	127.60
Ministerial Retirement	653.98
Women's Society	93.20
World Fellowship and Service	50.44
General Conference	725.00
Trustees of General Conference	63.80
Tract Society	748.20
Oneida Valley Nat'l Bank fees35
	\$6,807.19
Balance on hand, January 31	20.24

Non-Budget Gifts

January Receipts	\$ 34.21
January Disbursements:	
Missionary Society	25.00
World Fellowship & Service ..	9.21
	\$ 34.21 \$ 34.21

SUMMARY

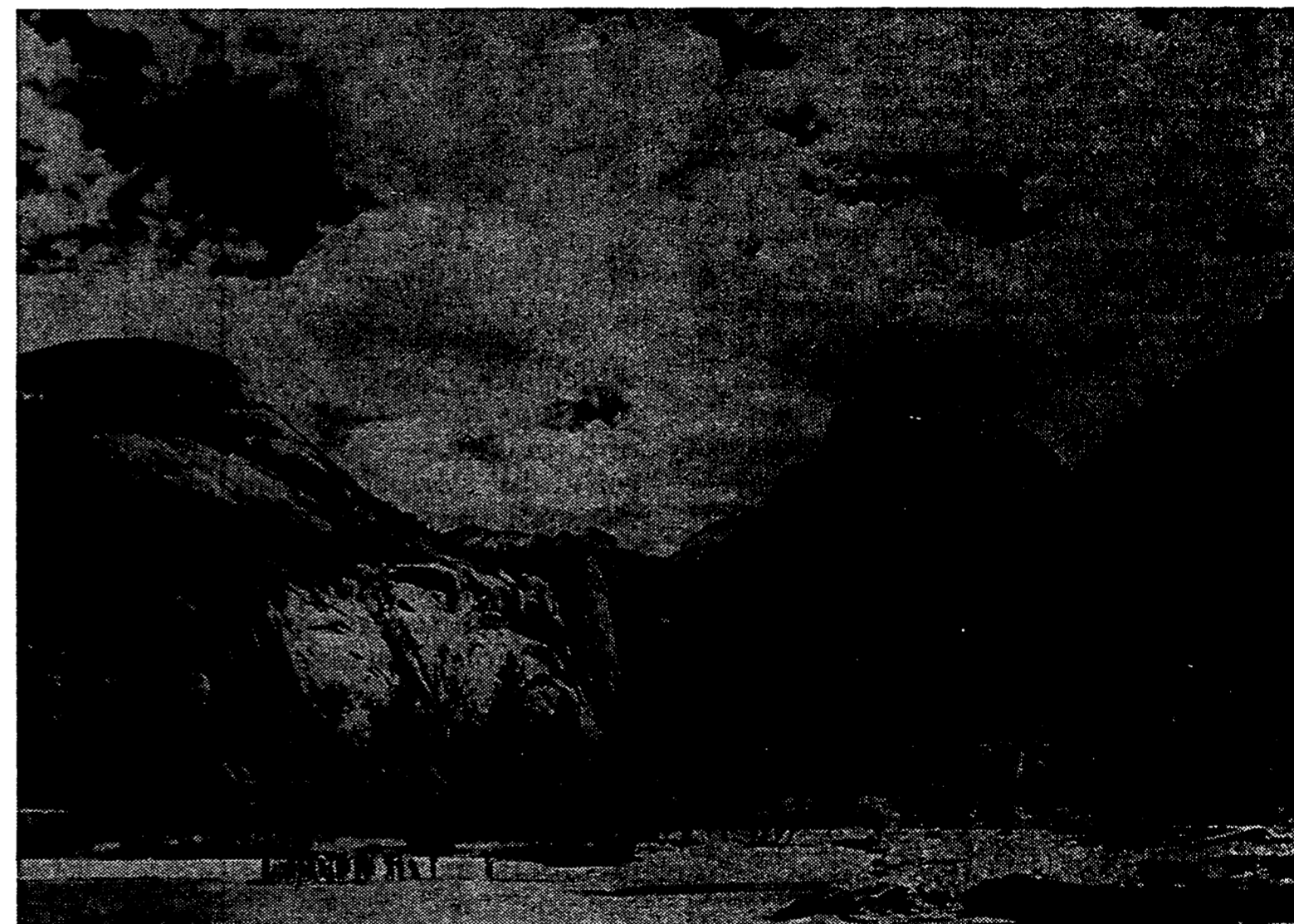
Current annual budget	\$90,000.00
Treas.' budget receipts 4 months	\$29,519.74
Boards' budget receipts 4 months	1,560.91
	\$31,080.65
Remainder required by Conf. time	\$58,919.35
Percentage of budget year elapsed	33.33%
Percentage of budget raised	34.53%
Percentage of time before Conference	40.00%

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



The Rock That Is Higher Than I

When the Psalmist expressed the aspiration of his soul in his cry: "Lead me to the rock that is higher than I" (Ps. 61: 2), he had not seen anything as stupendous as Yosemite Valley in California. The breath-taking experience of walking along that beautiful valley floor with majestic Half Dome towering nearly a mile above causes godly people of the twentieth century to think of Christ, the mighty Rock, and to exclaim with David, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."