

# The Sabbath Recorder

## Marriages

**Babcock-Monroe** — Calvin Babcock of Galesburg, Ill., and Little Rock Air Force Base, and Meleta Monroe of Fouke, Ark., were united in marriage on Sabbath night, May 9, 1959, in the Fouke Seventh Day Baptist Church by their pastor, the Rev. Marion C. Van Horn.

**Bee-Hutson** — Ernest Kay Bee, Jr., son of Mr. and Mrs. Ernest Kay Bee, Sr., of Reform, Alabama, and Marie JoEllen Hutson, daughter of Mrs. Floyd Goodson, of Salem, W. Va., were united in marriage at the Salem Seventh Day Baptist Church by Pastor Doyle K. Zwiebel, of Richburg, N. Y., on Sabbath afternoon, May 30, 1959.

**Lange-Tucker**. — At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, April 18, 1959, James J. Lange, 215 Oxford Street, Rochester, N. Y., son of Edward O. and Clara Devosa Lange, and Marjorie J. Tucker, Alfred, N. Y., daughter of Nathan F. and Mary Pierce Tucker, were united in marriage, the bride's pastor, the Rev. Hurley S. Warren, officiating.

## Births

**Babcock** — A son, Barry James, on October 6, 1958, to Dr. and Mrs. Wayne Babcock, of North Loup, Neb.

**Cox** — A son, Jeffrey Mark, on July 17, 1958, to Mr. and Mrs. George H. Cox, of North Loup, Neb.

**Monk** — A daughter, Tami Kay, on March 14, 1958, to Mr. and Mrs. Wayne Monk, of North Loup, Neb.

**Goodrich** — A daughter, Joan Alece, on February 26, 1959, to Mr. and Mrs. Ronald Goodrich, of North Loup, Neb.

**Soper** — A son, Mynor George II, on April 27, 1959, to Pastor and Mrs. Mynor G. Soper, of North Loup, Neb.

**Jensen** — A son, Richard Fred, to Donna (Oswalt) and Fred Jensen of Riverside, Calif., on April 28, 1959.

**Lewis** — A daughter, Kathy Lynn, to Capt. Alfred and Betty Lewis, in Germany, on May 19, 1959.

**Doll** — A son, Randy Dale, to Elaine (Boatman) and Art Doll of Riverside, Calif., May 20, 1959.

**Murray** — A daughter, Sandra Gail, on May 21, 1959, to Varnell and Merline Mitchell Murray of Fouke, Ark.

## Obituaries

**Davis** — Calvin Edgar, son of A. Judson and Jennie Hurley Davis, was born at Humbolt, Neb., February 28, 1884, and died in the hospital at Ord, Neb., May 26, 1959.

As a young man he joined the Seventh Day Baptist Church at Farnam, Neb. On June 16, 1907, he was united in marriage with Mary A. DeLand at Farnam. In 1914 they moved to

North Loup. To them were born two sons, Bert who died in infancy and Donald, who lives at Scotia, Neb. Besides his wife and son, he leaves three brothers and a sister, two grandsons, and many other relatives. Farewell services were conducted by a neighbor, the Rev. Ralph Sawyer, at the M.E. Church in North Loup, and burial was in Hillside Cemetery. M.G.S.

**Foster** — Arthur C., son of Septimus and Elizabeth Stevens Foster, was born Nov. 3, 1877, at Wells Tannery, Fulton County, Pa., and died May 27, 1959, at the home of his daughter, Mrs. Kenneth Ebersole of Bedford, Pa.

Mr. Foster taught a Sabbath School class in the Salemville Seventh Day Baptist Church for 25 years after moving from Altoona, Pa., to Salemville. He also rendered faithful service as church janitor for many years until failing health made it necessary for him to relinquish this duty.

Surviving are his wife, Beda Berkheimer Foster; a son, Marvin L. of Williamsburg, Pa.; and two daughters: Mrs. Kenneth Ebersole of Bedford, Pa., and Mrs. Thelma Replogle of Camp Hill, Pa.; and eight grandchildren.

Funeral services were conducted at the Salemville Seventh Day Baptist Church by a former pastor, the Rev. Edgar Wheeler of Ashaway, R. I. Interment was in the Salemville Cemetery. — E.F.W.

**Thompson** — Lammehiena B., daughter of Jacob and Geessina Schuur Bakker, was born in Rotterdam, Holland, May 26, 1910, and died May 20, 1959, after a long illness, at her home in Bound Brook, N. J.

Lammehiena was brought to this country by her parents only a few weeks after the Titanic disaster in 1912. She was graduated from Alfred University in 1934, and taught art for several years prior to her marriage to C. Harold Thompson on December 15, 1945.

She joined the Seventh Day Baptist Church of Christ, Plainfield, N. J., December 22, 1923, and remained a loyal member throughout the years. She was deeply interested in the cause of Christ and the well-being of others.

Surviving are her husband and two children, Nancy Jean and Robert Harold, and a brother, Frederik J. Bakker, of Plainfield.

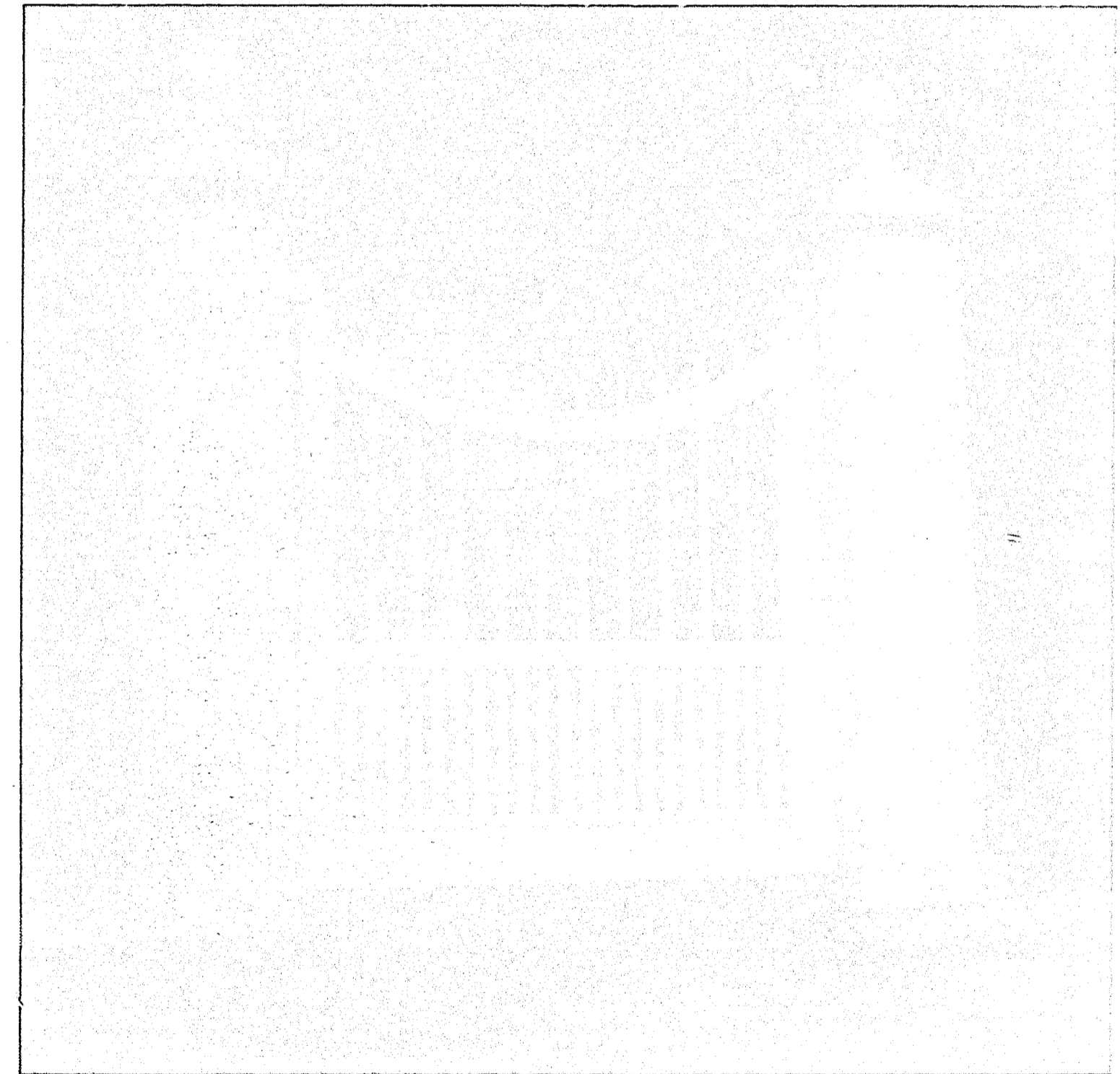
The funeral service was held in Plainfield, by her pastor, the Rev. C. Harmon Dickinson. Interment was at Lake Nelson Memorial Cemetery, New Market, N. J. C.H.D.

**Wheelock** — John, one of six children of George and Mary Wheelock, was born January 15, 1883, in Mt. Sterling, Illinois, and died May 31, 1959, in San Bernardino, Calif.

He was baptized in 1925 upon his acceptance of the Lord, and in 1959 he rededicated his life to the Lord, uniting in fellowship with the Riverside Seventh Day Baptist Church.

He is survived by two daughters, Helen May Zumwalt of Big Creek, Calif., and Gladys Irene Berard of El Monte, Calif.; one son, Wallace E. of San Bernardino; two brothers, Ross of San Bernardino, and Charles of Muscoy, Calif.; three grandchildren and three great-grandchildren.

Funeral services were conducted by his pastor the Rev. Alton L. Wheeler, with interment at the Mt. View Cemetery in San Bernardino. A.L.W.



### GATES OF HOME AND OF HEAVEN

Beyond every gate is something of value reserved for those who have permission to enter. Pictured here is an unlocked gate to a large home and is symbolic only. Thankful are we to live in a land where gates are not necessary. The Bible tells us of a new Jerusalem descending out of heaven from God. It will have 12 gates but they, too, are only symbolic. They will not be shut at all by day and ". . . there is no night there." Only faithful believers will dwell therein.

# The Sabbath Recorder

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WOMEN'S WORK ..... Mrs. A. Russell Manson  
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## Headquarters Buildings

The Church of the Brethren is one of the oldest denominations in the United States. It has recently dedicated a new headquarters building and publishing house after four years of planning and building. Paul H. Bowman, a member of the building committee, in an editorial in Gospel Messenger, the denomination's weekly, points to the fulfillment of a dream which stirred the spirits of their forefathers 200 years ago. He refers particularly to the publishing work of Christopher Saur of Germantown, Pa.

It is interesting to note the close connection of Christopher Saur with the German Seventh Day Baptists at Ephrata. His name appears frequently (pages 966-1058) in the section of Seventh Day Baptists in Europe and America which deals with that portion of our history.

Mr. Bowman's words in presenting the General Offices building contained the following significant statement:

"We endeavored to give the church a structure and facilities comparable to our history from the past, comparable to the future ministry of the church, and commensurate with our obligation to God our Father and to Christ our Lord." We could remind our readers again that for thirty years Seventh Day Baptists have had such a building at 510 Watchung Ave., Plainfield, N. J.

Another statement by Mr. Bowman at the dedication speaks of the future in terms more hopeful than one often hears in the days since the atom bomb: "We recognized that Brethren throughout the world would seek inspiration and guidance from this center of power and influence. It was from this place that the program of the church would be administered for centuries to come." Wishful thinking, perhaps.

The Apostle James cautions against assuming that tomorrow will, of a certainty, be as yesterday and today (James 4: 13-15). Two uncertainties are mentioned by the apostle — natural death and "the coming of the Lord," which, he says, "draweth nigh." Most people, including those in "peace churches" like the Brethren, would now suggest a third time-shortening event — the possible destruction of civilization by man-made devices.

## Thoughts on Gates

Two blocks from the editor's residence is a beautiful home. The people who live there are members of one of the churches of the city. The building, the grounds, and the extensive gardens indicate that they have enough of this world's goods to provide a very comfortable living. Passing by this home in a leisure hour the editor's thoughts were stirred by the large white gate flanked by low hedges rather than walls. Coming back later with his camera he sought to capture the gate in such a way as to stir the imagination of others.

Children and youth stand outside great white gates with eager hands upon the latches, ready to enter unknown futures in the realm of knowledge or of faith. They need encouragement, counsel, and help as they seek to push open these gates. We are aware that there are inviting gates to experiences that are not of faith and lead not to edifying knowledge. We who are older must give them gentle guidance in the choice of paths. Youth demand experiences and not always in their exuberance distinguish between the gate to knowledge and the gate to profitable knowledge. Lest they put, like Adam and Eve, too high a value on the knowledge of good and evil and choose that gateway, we must recognize our responsibility to show them the way to the more lasting happiness.

Mature men and women, like Jacob, have dreams and visions. The patriarch Israel awaking exclaimed, "This is the gate of heaven." We, too, should be ready to evaluate some of our experiences in terms like that. Heaven opens for us also if we are able to recognize it.

There is more than one gate that opens when we show the grace of hospitality. Is there not spiritual significance in the instructions of the Old Testament that speak several times of the "stranger that is within thy gates"? It seems to be assumed that on the Sabbath day there may well be gates thrown open to those outside the family circle. The New Testament also has beautiful words based upon the experience of Abraham and Sarah: "Be

not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13: 2). The simple act of opening the gates of our homes to godly people often leaves us with the memory of something akin to a heavenly visitation.

Gates are symbolic of daily and Sabbath worship. We neglect the will of God and lose the blessing of God if we heed not the joyful admonition of the psalmist, "Enter into his gates with thanksgiving, and into his courts with praise" (Ps. 100: 4). The prophet Isaiah makes it stronger still, if we are willing to apply his message to ourselves, "Go through, go through the gates . . ." (Isa. 62: 10).

Prayer in one of its most heart-searching forms is couched in terms of gates. The prayer of the penitent, the prayer of the returning sinner seeking salvation is well expressed in these words, "Open to me the gates of righteousness" (Ps. 118: 19). When we are ready to utter such a prayer we will add the last half of that verse, "I will go into them, and I will praise the Lord."

The story of sin begins in Genesis. As a result of sin paradise presented a closed and guarded gate. The story of salvation which begins to be told in that same chapter unfolds in the law and the prophets and finds its fulfillment in Christ. Thus the Bible ends with great emphasis on golden gates ever open to those who have opened the gates of their hearts to the Savior of men. They "enter in through the gates into the city" (Rev. 22: 14).

Much then of time and of eternity is involved in our Biblical thoughts about gates. Earthly portals opened here symbolize heavenly portals opened for us by Him who holds the keys and gives the invitation.

### A Nebraska Subscriber:

Enclosed please find a check for \$3 for my Recorder subscription. I am thankful to be able to pay before it is due this year.

Perhaps it's because the Recorder is better each year; all I know, it increases in inspiration and enjoyment for me. I think the special issues are wonderful.

JUNE 22, 1959

## Giving an Account Of Our Stewardship

Once more we publish on the back page of our paper what to some may seem to be only a list of figures. To others it is something of vital interest which needs to be studied to determine whether or not the Gospel message of Seventh Day Baptists is going to be enabled to go forward. This monthly statement of our treasurer in the Sabbath Recorder is the best means we have for a periodic setting forth of an account of our stewardship as it relates to the total work of our people.

Possibly there are those who would rather read "News of the Churches" on the back page than what appears about this time every month. This, indeed, is news of the churches — all of the churches. It is important news limited to one line per church. True, in some cases it is uncomfortable news. Just as the mirror and the camera reveal how we look at a given moment, so the treasurer's report reveals how the church looks at the close of the month. It would appear that it pictures the neglect of quite a number of church treasurers — neglect of their accepted responsibility. They are in a sense the stewards of the contributed funds for local and denominational work. A checking of the blank spaces after church names indicates that more than the usual number of treasurers failed to get their reports to Mr. Batson in time for them to be counted. There are 17 such blanks. Probably that partially accounts for the much lower-than-usual total of giving reported. There is reason to believe that when these words are read the actual giving of our people is again on the increase. It is to be hoped that the increase will be sustained and that the account of our stewardship during June and July will be more pleasing to our Lord.

A word more about the heading of this editorial. Only a very few times in the New Testament is tithing mentioned, and that rather incidentally. The same is true of the word "stewardship" as applied to money. Although the right use of money is mentioned by Christ almost as much as the right use of the Sabbath the term

### MEMORY TEXT

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. Isaiah 59: 1.

stewardship is more prominent in one chapter (Luke 16) than anywhere else. Here, too, it is by way of illustration and parable. The steward is called in and commanded, "Give an account of thy stewardship." Each one of us may well apply that much of the parable to ourselves. Our Lord does not call us before Him at the end of each day or month to give excuses but to give an account. Our denominational treasurer renders a composite account of our larger stewardship at the close of the month. He is duty bound to do so and he faithfully performs his duty. A second highly significant illustrative verse on stewardship (1 Cor. 4: 2) states, "It is required in stewards, that a man be found faithful." This verse is directed to those who are charged with being "stewards of the mysteries of God" and it applies to more than apostles or ministers.

How does the hidden, unprinted account of our personal stewardship look when read in the darkroom recesses of conscience? Are we satisfied with what we have done for the Lord's work? Are we sure that our estimate of the situation corresponds to the Lord's? These are questions which we must face. Is it not better to face them constantly than at the end of life? It can be a rather joyful experience to give an account to the Lord of our stewardship. It will be if it results in His, "Well done, good and faithful servant."

### Quo Vadis?

Heaven exists as a prepared place for a prepared people. So says the Bible. Hell is real — a place reserved for unprepared people — according to the Word of God. But purgatory — of it the Bible says nothing; it was invented by the Catholic Church. It may fill the church coffers but it does not prepare the souls of the departed for the bliss of heaven. The preparation must be made before departing.

## Executive Secretary

### OWM Sabbath July 11

Please note the report of receipts for May on the back page of this Recorder. It is evident that much of our planned program of work for our Lord this year is in danger of being left undone unless more money per month is made available for the program. Exclusive of the \$1,000 received from the Tract Board, during May the giving was approximately \$4,900. In May of last year it was about \$7,500. Surely our work is as much needed and is as important this year as it was last year!

Sabbath Day, July 11, is to be OWM Sabbath. This will be a day to think about and pray for OWM program. It will also be a day to take the opportunity to make a very special gift to the Lord's work as being carried out by our cooperative efforts.

Soon many of us will be hearing of work that is being done in Nyasaland from David and Bettie Pearson who may be arriving in this country the weekend of OWM Sabbath. Already many of us have been able to share in the enthusiastic hopes and plans of the Rev. and Mrs. Rene Mauch as they are continuing to prepare to go to our British Guiana field. All of this work and much, much more depends on not only willing and dedicated people to carry out the actual work but also depends on each one of us and our willingness to dedicate, consecrate, and return to the Lord a generous portion of our material blessings.

A truly sacrificial gift from every Seventh Day Baptist will be needed on OWM Sabbath in order to balance OWM Budget. May God bless each of us as we plan to make such a gift on Sabbath, July 11.

BALANCE OWM BUDGET  
and  
Pray for OWM Program  
July 11, 1959

## Room at the Top In the Field of Education

It is often said to young people seeking positions in almost any given field, "There is always room at the top." It is particularly true in the education field. Another young Seventh Day Baptist, Dr. Richard R. Bond, at the age of 31 has taken one more step that brings him close to the top of the ladder, according to an article of almost two columns in The Salem Herald of June 11.

Dr. Bond, son of Mr. and Mrs. Harley D. Bond of Salem, West Virginia, who this year has been a Michigan Fellow in College Administration at the University of Michigan, has recently been appointed Dean of Faculty at Elmira College, Elmira, N. Y. This is a non-sectarian college for women with a student enrollment of 564 and a faculty of 58. "Dick" Bond as he is commonly called in his home town of Salem is married to the former Reva Stearns of Coudersport, Pa. They have three children.

The article notes:

Before going to Ann Arbor he held positions as associate professor of biology, dean of men, and director of the summer session at Salem College, Salem, West Virginia; as assistant professor of biology at Milton College, Milton, Wisconsin; teaching fellow at the University of Wisconsin, and teaching assistant at West Virginia University. At Salem College he was chairman of the faculty and a member of the Curriculum and Institutional Self Studies Committees and Administrative Council.

Dr. Bond received his B.S. degree magna cum laude, from Salem College; the Master of Science from the University of West Virginia, and the Ph.D. degree from the University of Wisconsin where he specialized in zoology and botany. He is a member of Sigma Xi, American Ornithologists Union, Ecological Society Omega, and the Association for Higher Education.

### Adventist President Urges Union

The world president of the Seventh-day Adventist denomination, Reuben R. Figuhr, has urged other religious groups with similar beliefs to unite. But, he added, there is "no chance" that the 1,500,000-member Adventist group would ever join any other church. "We have distinctive beliefs and we could not violate them," he said. — EPS.

## Central New York Association Brings Many Leaders Together

There are six churches and four pastors in the Central New York Association which held its annual meeting with the Adams Center Church June 5 to 7. It is interesting to note that most of the churches have been bearing witness to Christ and His Sabbath for many years. Their dates of constitution are as follows: First Brookfield 1797, De Ruyter 1806, Verona 1820, Adams Center 1822, Second Brookfield 1823, and Syracuse 1909.

Representatives from more than the usual number of Associations and churches outside the area attended and took part in



the inspiring weekend services. Pictured here are the ministers present: Back row left to right: Addison Appel, Charles Swing, Albert Rogers, Paul Osborn, Rex Burdick; front row: Donald Richards, Everett Harris, Rene Mauch, Earl Cruzan. The editor was behind the camera. The families of most of the ministers were with them. Visiting ministers represented the Eastern, Western, and Southeastern Associations. Miss Sarah Becker represented Los Angeles and the Pacific Coast Association. Mr. and Mrs. Winfield R. Randolph, also present, now claim Daytona Beach as their home church.

The theme of the Association, "Called to Serve," was appropriate for all the laymen present as well as for the Rev. Rene Mauch and family whose call to serve on the mission field of British Guiana received great prominence on the program. The Sabbath morning sermon by Dean Albert N. Rogers of the Alfred School of Theology was in the nature of an ordination sermon. The afternoon service was turned into an ordination council,

the high point of which was a long and highly stimulating statement of the Christian experience of Mr. Mauch. The secretary of the Tract Society, in his message Sunday afternoon on "Called to Serve Through Printed Materials," also made reference to the calling of Mr. Mauch and his opportunity to use the printed materials of the Tract Society in his missionary work.

The 120th session of this Association was well attended although most of the delegates from New York churches did not arrive until Sabbath morning. Those from farther away, as usual, were first to arrive. In his welcoming address the local pastor, Earl Cruzan, noted that there had been five cars at once in the parsonage driveway with no two of them from the same state or province. There was sweet Christian fellowship at the church before the evening service, and the meeting closed with more fellowship of Christian experience — a time of testimony led by the Verona pastor, Rex Burdick.

The speaker of the evening, Donald Richards, of Berea, W. Va., had brought a message on "The Individual Call to Serve." He set forth the glorious privilege belonging to each — a call to serve the Lord by reaching out to others. He noted that the Jews in the time of Christ had pretty much forgotten the message of Isaiah that they were to be a light unto the world. He warned that church members sometimes lose their sense of call. "The church," he pointed out, "is a composite of every member." Therefore the church is strong or weak according to the degree to which each member responds to the Lord's call to serve. The speaker made plain that the Lord does not call us to serve without promising and giving the strength to do all things. The message carried added weight with those who knew the speaker well because his own ministry is one of outstanding willingness to serve.

The entertaining church had taken occasion to do several things that might be considered related to the theme. The pipe organ had been completely reconditioned and the organist was happy to say that all of the stops sounded sweeter than they

had ever sounded before. The other outstanding physical improvement was a rear door to the auditorium which had been completed just the day before Association. Some years ago the side door with its high steps had been removed and the stained glass window whose space it occupied had been replaced. The new door suits the architecture of the church much better than the previous one. It also provides ready access for a piano or other equipment. There had been no piano in the church auditorium for several years until this new door was made. The young people, in particular, enjoyed singing with the piano on the evening after the Sabbath. Other improvements in the church were perhaps more noticeable to the local congregation. Everything was neat and clean and the floral decorations were profuse and attractive.

The Sabbath morning speaker mentioned above took an unusual message of Scripture for his text, the 17th chapter of Judges. He used it to show that people are more important in the service of God than metal or things constructed with the hands. Directing his remarks in part to the missionary whose ordination was to be recognized, he pointed out some of the qualities of leadership that the Lord expects. He affirmed that any leadership must be an earned leadership and that a minister earns that leadership by working, by walking humbly with God and with His people. The "ministry among Seventh Day Baptists," he said, "is a free and beautiful ministry." In preparing for the ministry one needs to remember that theology is sometimes an armour in which we cannot fight. "It is a privilege," he said "to witness to the resources available through Christ, and happy is the man who is prepared in both head and mind to carry on such a ministry."

Mr. Mauch in the Sabbath afternoon meeting did not dwell upon the details of his beliefs, preferring to leave them for the question period which followed the statement of his Christian experience. In the latter period he answered clearly and well a few pertinent questions. His statement of experience was recorded and is

(Continued on page 14)

MISSIONS — Sec. Everett T. Harris

## Ordination Recognition For Rene Mauch

It was the privilege of the secretary of the Missionary Society to take part in the ordination council and recognition service held for the Rev. Rene Mauch on Sabbath afternoon, June 6, at the Adams Center, N. Y., Seventh Day Baptist Church. At the request of the program committee he gave the charge to the church and denomination.

As the voted representative of the Seventh Day Baptist Missionary Board, the secretary carried the prayers and greetings of this group to the ordination council. He expressed appreciation to the Adams Center Church and to the Central New York Association of Seventh Day Baptist Churches for taking the initiative in arranging for the calling of this council of recognition.

It was an inspiring service to attend. The presence of the Holy Spirit was felt throughout the service. The action to confirm and recognize the ordination of Mr. Mauch was unanimous.

The Rev. Earl Cruzan, pastor of the Adams Center Church and chairman of the ordination council, requested Mrs. Mauch to come forward and stand with her husband while a prayer for God's blessing upon our actions was offered by Pastor Paul Osborn. We are confident that God has called this missionary couple to serve as our missionaries to British Guiana.

## Texarkana Breaks Ground For New Building

On Monday, May 25, ground was broken by the Texarkana Church for the construction of its new house of worship at 200 Pleasant Street. Even from the beginning a little over two years ago the present building has been too small for the needs of the congregation. The membership of the church is small and it seemed a new building was beyond its reach for some years to come. Earnest prayer was made. Heart searching was the order of the day. The hopes and yearnings

of many souls brought forth the fruits of confident trust and then sacrifice. After careful consideration of consecration and contributions plans were laid.

Some money was borrowed from the Memorial Fund and the remainder was secured by floating a bond issue with the Broadway Plan of Church Finance. Many Seventh Day Baptist friends over the denomination have helped us faithfully with their prayers and interest and some with the purchasing of bonds. We praise our God that we can be workers together to His honor and glory.

In our Sabbath service on May 30, we had a service of dedication for the progress of the new building and its use; for the sustained devotion of those who contribute in every way to its completion, and for the safety of those who labor and for the witness in our community of the work and the workers; because we know that except the Lord build the house, they labor in vain who build it.

### Special Services

in Hammond, Metairie, and Walker

The Rev. Leland Davis and wife of Battle Creek, Michigan, and the Rev. Marion C. Van Horn and family were in the southern Louisiana area May 21 to 26 making many calls and holding special services in the churches. On Friday night Mr. Davis spoke in the Walker Church, and Mr. Van Horn in the Metairie Church. Sabbath morning Mr. Van Horn preached at Metairie; and Sabbath afternoon Mr. Davis gave the message at Hammond. Also Sabbath afternoon there was a special young people's program at Hammond in which Mr. Davis gave a special message.

Pastor Davis was present to consider the joint call of the Hammond Seventh Day Baptist Church and the Missionary Board to serve as shepherding pastor of this area and to help in evangelistic services. Recent word has been received that he has declined the call to serve as shepherding pastor.

The Hammond Church had called Earl DeLand to be a deacon. The service of ordination was held Sunday night in the

Metairie Church. After a devotional service and special music by five of the young people of the Metairie Church a council of ordination was formed. Churches represented were Metairie, Walker, Hammond, Fouke, Texarkana, Little Rock, and Battle Creek. Mr. Van Horn was elected as chairman of the council and Mrs. Leland Davis was selected as secretary. The proceedings were in full accordance with recognized Seventh Day Baptist procedure with all ordained persons taking part. It was an inspiring service for every one present and a most fitting climax for the special meetings held in the area during the previous days.

### Giving — Duty or Privilege?

(By a writer who has experienced much in the matter of giving but who prefers to remain anonymous.)

Attitudes mold this world of ours. Nations have risen and fallen because of wrong ideals and attitudes. Nations also have been blessed because of their attitudes when centered around God's will.

Our attitude in giving to OWM usually can be classed as either a duty (a feeling of obligation, something we know is right and force ourselves into) or a privilege (something in which we consider it an honor to participate).

In these days as one reads of OWM budget slipping behind one might wonder if many are not harboring attitudes of duty. And then it is quite easy to forget and lessen our support to those we have sent to be our representatives.

The Bible tells us we are to have certain attitudes in giving. Psalm 100: 2 says, "Serve the Lord with gladness." This is best accomplished with an attitude that it is a privilege to serve. "God loveth a cheerful giver," 2 Corinthians 9: 7 tells us. How can one help but be cheerful in giving if he considers his giving a privilege.

Many of us give strongest on projects that give us returns that we can see, hear, and feel and give quite reservedly to projects that we may never see or feel. The Bible has something to say about this. Christ in Luke 6: 32, 33, and 34 tells us

to love those that will not return the love, do good to them that can not return the act, and give to those who can not return the gift. It seems quite clear that the correct attitude is to give happily to those who cannot return the gift and where we receive no material compensation.

How then is this privilege attitude attained? Jesus said, "Ask, and it shall be given unto you." The Bible says, "Where your treasure is there will your heart be also." This is true if we bother ourselves to find out where our treasure is and what it is doing. Do you know?

It has been the experience of my wife and of me to enjoy an attitude of eagerness and joy in giving because we knew exactly where our money was going, to whom it went, and what he did with it. His troubles and problems were ours. We were prayer partners. We exchanged Christmas and birthday gifts. We loved him.

I would not advocate doing away with united giving. We can change our attitudes and arrive in God's will by corresponding with our missionaries as a church, Sabbath School, or as individuals. We can have pictures of them and those they are helping. We can keep in touch with their needs, learn their duties, pray with them, pray for them. We can boost their morale with Christmas and birthday gifts — gifts to make their walk a bit easier. We can write to native pastors and students through the missionaries.

If your interest is in some other field such as ministerial retirement, Tract Board, etc., then acquaint yourself with these people; visit and support them.

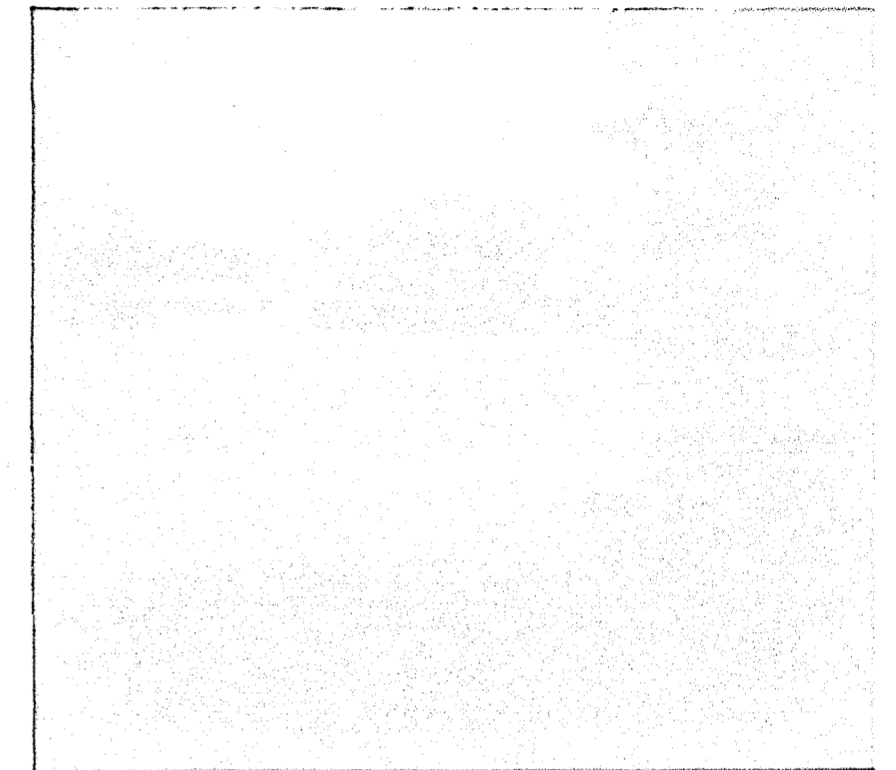
If you will try this out for six months or more you will soon love those you are supporting as brothers and sisters in Christ and you won't begrudge paying tithes and offerings to the Lord. Instead, you will be given an attitude of eagerness and count it a privilege to give.

It is our duty to give but the privilege attitude is so much more enjoyable.

The blood of Christ is the metaphor of the Cross.

### Church-Owned Camps

Is your church strong enough to own its own camp? Happy (and busy) the church so situated! Is your church work challenging enough so that it needs an assistant pastor during the summer? Again, happy the church so aware of its com-



Looking across at the Shiloh camp site

munity responsibility! The church with a camp often needs an assistant pastor because of its greater opportunities for youth evangelism.

If the camp is not too far away the owning of a church camp may have another benefit. Take, for instance, Holston Camp near Battle Creek. For several years our church in that city has felt the need of a summer assistant and has looked to our School of Theology for someone to help. This year another young man, Ernest Bee (with his bride), takes up the work. Where will they make their residence? At Holston Camp.

Several other churches are now considering camp sites. In one case at least the lake-side property is close enough so that, when developed, it could provide suitable living quarters for an assistant during the months when the camp is open for occupancy and when it is desirable to have someone on the grounds.

Money and energy are wisely invested if comparable planning of program makes the camp a valuable means of evangelism and training in Christian living.

## The Psychological and Spiritual Values of Sabbath Observance

By Jerome Malino, D.D.

(Continued from last week)

I think that unless we have a specific pattern of activity, we cannot adequately convey the Sabbath concept. That was really my purpose yesterday in going through as I did the entire gamut of Sabbath practices in Jewish life, for the reason that it was the doing of these things that convey the Sabbath mood. It was not saying to ourselves over and over again, "This is the Sabbath day; this is the Sabbath day; this is the Sabbath day. This is the day which the Lord hath made. Let us be glad and rejoice in it." We must find some concrete way of being glad and rejoicing.

Now, I must confess that I am not as familiar with the practices of the Seventh Day Baptist group as I might be. I have been concerned about the Sabbatarian movement. I have known for many years, for example, about the two million Sabbatarians called the Sabbatniki who are living in Russia that have been in existence for many generations. I am aware of the twenty thousand or so that are living in Transylvania and of Sabbatarian Christians in the United States. As far as the details of Sabbath observance by Christians are concerned, I do not know as much as I would like, but I have never had the impression that there is in Christian observance of the Sabbath the attention to detail, the concern with the setting of the table, the recitation of prayers, the fellowship — the insertion of real dramatic devices for the expression of the Sabbath idea. I have never felt that these things were in the Christian observance of the Sabbath to the extent that they were in the Jewish observance.

### Suggestions for Sabbath Observance

I would like to suggest to you that in approaching this whole problem of Sabbath observance (if you will forgive the implied presumption in my suggesting anything to you about your observance

of the Sabbath) — I would like to suggest that there be a freedom of approach that would enable one to use almost anything that comes into his hands as a means for conveying the concept of Sabbath observance. Man cannot live in the rarefied atmosphere of an abstraction no matter how noble, no matter how logically compelling, that abstraction may be.

What are the general areas in which we might express Sabbath observance? Here I am going to draw from the only source that I know well, the source of Judaism for my suggestions regarding the methods for implementing the concept of the Sabbath.

The first of these, of course, is prayer, but rich and meaningful prayer. The kind of prayer that has its feet on the ground although its head may be in the clouds. The kind of prayer that is exalting in a literary way, that not only communicates sentiment but conveys sense. You are free, as Jews are not because we follow a liturgy, to draw from almost anywhere for the prayers you will use for the Sabbath. The prayer experience must be shared. We welcome the Sabbath with the hymn, "Come, beloved, to meet the bride, the Sabbath princess let us greet." When we sing that, the whole congregation joins together in the response with the reading of the service injecting stanza after stanza and the refrain being sung with enthusiasm by the choir and the congregation. There has to be this active participation of the congregation in prayer.

I remember the story of a rabbi who walked off the altar after the rather lengthy period of silent prayer which appears in the traditional service. He went to one of the members of his congregation and said the Hebrew word which means, "Peace be unto you," and that's the greeting you say to someone who has been away or is coming to see you. The man said, "Why are you saying that to me, I've been here all the time." The rabbi said, "Oh, no you weren't. You've been standing here, but you haven't been here. You were doing business. I could see from the look in your eyes, the expression on your

face. You've been traveling to far places, you've been arguing with people. The one thing you haven't been doing is praying here."

It is very difficult to maintain the discipline of silent prayer or any kind of prayer for any length of time. There has to be that activity, that sense of participation in the prayer experience.

Another element in Sabbath observance which I think ought to be encouraged, and I repeat, I am drawing this out of the rich Jewish tradition, is the element of the sermon.

There was a time when people recognized that to be religious one had to be informed. Hillel, who lived one hundred years before Jesus, said that a boor cannot be a pious person. I think that is true. Each according to his own level of intelligence must be informed. There must be an exchange of ideas.

The old Jewish custom of spending two hours in study before the Sabbath prayers were even begun, is one which ought to be emulated. Now, this is done in the synagogue today to a certain extent. The sermon in the synagogue is not so much a sermon in the Christian sense, as it is a lecture in the academic sense. Sometimes my Christian colleagues chide me because they detect from notices in the paper or from their presence in the synagogue that I seem to be lecturing from the pulpit and not preaching. I don't feel that it is necessary always to exhort my people, that frequently through the communication of a stimulating idea, I can evoke from them the same type of emotional participation in what I have in mind as I can with exhortation. As a matter of fact, exhortation is sometimes self-defeating.

I think that sometimes we exhort in inverse proportion to our confidence in what we are trying to say and maybe we ought to concentrate more on the communication of information. I know that sometimes the simple narrative of events in Jewish history has done more for the meaningful observance of a religious festival than all of the exhorting or sermonizing that I could have put into a twenty- or twenty-five-minute sermon.

### Element of Fellowship

Worshiping on a Sabbath morning it is a little harder to carry through than it is for us who worship now mostly on Friday evening. But there is never a service of worship in my synagogue which is not followed by an hour of refreshment and fellowship. On Friday evening we have what is called Sabbath delight — the words come from the 58th chapter of the Book of Isaiah. After our service is over — it lasts about an hour or an hour and ten minutes depending on how long-winded the rabbi is that evening — we adjourn to what we call our Fellowship Room. This is an interesting way of conveying constantly the concept of the Sabbath as a delight. We have a system of hosts. There is a table beautifully set with candles and with cookies and there will be tea. Sometimes there will be some food on the table, sometimes some nuts, depending on the mood of the hosts. The congregation will come in and over the tea exchange Sabbath greetings. When we move from the mood of worship to our Fellowship Room we have a Sabbath fellowship which I know for me is a kind of decompression chamber which enables me to calm down enough to be able to translate the lofty concepts of the prayer service and the ideas that I have tried to express in the sermon into the more causal conversation of day-to-day life.

Rabbi Malino concluded his lecture by actually re-enacting the Haudolo service (end of Sabbath) with the ministers in attendance.

Indicative of Rabbi Malino's spirit are his words in a letter that arrived from him a few days after conference, "May I say that I found the experience a most rewarding one and I feel strongly that my appreciation, even of my own Sabbath, was heightened by the opportunity that was afforded to me to talk to the men of your conference."

Be yourself. Quit posing as someone other than yourself. "Stir up the gift that is within you." Be natural. Only thus can you make your greatest contribution.

— Gaston Foote.

# Christ Spiritualizes The Orthodox Religion

By C. Rex Burdick\*

Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom spread from shore to shore  
Till moons shall wax and wane no more.  
— Isaac Watts.

That, I suppose is the genius of New Testament faith, for while the prophets may have envisioned — did envision — an outreach of faith that would make all men the servants of Jehovah, the rank and file of the Hebrew people never seemed to rise to this concept. Jehovah belonged especially and peculiarly to Abraham's children and Abraham's children had no compulsion, no interest, to share Him with others. On the contrary, the teaching of Jesus was that the love of God knows no boundaries, even those of race, and that it is the duty of the followers of God to make Him known throughout the whole earth.

But before we say more, let us return to our title, "Christ Spiritualizes the Orthodox Religion." The word "orthodox" is capable of a variety of interpretations. Etymologically, it means correct doctrine, and in that sense it is used by many today. More specifically, orthodox denotes a group of churches who with a few exceptions follow quite closely the doctrines and practices of the Roman Catholic Church. The word is also used to describe a branch of the Jewish faith whose religious practices today are kept quite close to the traditions of early Jewish religious life. Orthodox is often used to describe those of conservative Christian persuasion, and by others orthodoxy is equated with presuppositions held largely by tradition.

Now, precisely what the committee had in mind by "orthodox religion" we can't say, but for our purposes today we shall interpret it as that common body of faith held by the Old Testament Jewish people, a faith with its roots in the Pentateuch,

\*This message was given as a Bible study at Ministers Conference, Tuesday, April 14.

its hope in the prophets, and its devotional life in the other writings or Hagiographa. Like most movements, Old Testament Judaism had its high point and its ebb tide with a great deal of fluctuation between. Its best fell only a little short of the New Testament revelation; its worst was little better than the paganism which surrounded it. Perhaps its best was its vision of universal ethical monotheism recognizing a God of love. Its low point was that it often detached a way of life from a religious experience. Its common failure was that it dealt too much with externals. Its faith was peripheral, its morality often a tangent, both touching the circumference but neither probing the depths nor living and moving within the great circle of personal religious experience.

## Then Jesus Came

To this paradox of Jewish faith with its good and its bad, its high concepts and low practices Jesus was sent. Into this culture Jesus was born and within it He grew to maturity.

Martin Luther, we are told, never intended to withdraw from the Roman Catholic Church, nor did he intend that the flame which he lit would kindle an organically separated Protestant church. He only wanted to reform the existing body, stamp out the evil, and initiate thoughts and practices which would lead to a deeper spirituality. In similar vein of thought it is sometimes pondered, "Did Jesus intend to establish a new and different Christian religion, or was His purpose simply to reform Judaism?" The Scriptures indicate that neither is correct, but that His intention and purpose were something different from either one. In parable, Jesus told of patching an old garment with new cloth, or putting new wine in old wine skins, and He indicated the danger that the new cloth would tear away from the old and the new wine would burst out of the old wine skins. A casual interpretation of this is that Jesus

requires a new vessel to contain His teaching, a new religion to promote His truth. But if this were the case, then how are we to understand His words when He said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (Matthew 5: 17). A casual interpretation finds the two statements at odds, but there is no place for casual interpretation in Christianity, then or now.

A more sober study shows that Jesus brought a new spiritual thrust in religious experience. The religion of Jesus Christ is so big, so great, so incomprehensible, that it cannot be limited to or comprehended within the boundaries of previous revelation, no matter how good that previous revelation may have been. The old becomes the root and stock out of which the new grows just as higher mathematics utilizes the elements of simple arithmetic. An imperfect analogy may be that the intent of Jesus is comparable to the thrust of the final stage of a multi-stage rocket. It does not change the course or direction but what the first was powerless to do, the last does when it puts the pay load into orbit. The Christian revelation does not take a different direction from that of the Old Testament, nor does it have a different intent, but rather it brings to reality, to consummation the redemptive purposes of God which were envisioned in the Old Testament. When Christ spiritualized orthodox religion, He gave it that final spiritual thrust which can "put the church in orbit."

## The Bible, A Unit

In keeping with this idea we find that the Bible is a single unit with a single message throughout. The warp and woof of the Old Testament and the New Testament are the same. The same thread and theme run through both. The difference is one of point of view and emphasis and in the measure of truth which the people were able to receive. If the Old Testament is more stern and demanding, then let us remember that a primitive people need a more severe discipline. Such passages as the great "Shema Israel" in Deuteronomy 6 show that even in the

severity of law, the true spiritual experience is one of love. While in the New Testament love and mercy predominate, still the judgment of God comes into clear view when we read such passages as the series of woes which Jesus pronounced against the Pharisees. See Luke 11.

Permeating the sacred Scriptures from the oldest to the newest there is evident the redemptive purpose of God in His purpose to restore the broken fellowship between man and God. At the very beginning of the Bible we read the record of God's perfect creation, of the fall of man and the entrance of sin into the world, and then of God's promise to send a deliverer to restore the broken fellowship. Personally, I believe that this is the record of a historic event, but the truth remains precisely the same if it is to be considered as allegorical or poetical or as a meaningful myth. Sin has broken the fellowship between God and man. God will send a saviour-deliverer who will restore the broken fellowship. This truth running throughout the whole Old Testament as a promise of what God will do comes to its consummation in the New Testament in what God has done. The Hill of Calvary may not be very high in feet of elevation, but it is the high point of all the sacred Scriptures. The Old Testament anticipates it; the New Testament commemorates it.

So much for general principles on our subject. Now let us turn to a few specifics. The possibilities of specific are almost unlimited, but we will group the ones which we intend to mention under three main ideas: (1) Personal religious experience; (2) The Fatherhood of God; (3) The Kingdom of God.

(To be continued)

The Board of Missions of the Methodist Church has appropriated a record amount, \$21,341,488, for missionary work in the United States, Hawaii, Puerto Rico, and 44 countries. The appropriations are for the fiscal year 1960, which will begin June 1, 1959. The amount is about \$800,000 greater than the previous record.

## Training New Churchmen

The following article is found in the May, 1959, issue of the "Church Chimes," the monthly publication of the Riverside, California, Seventh Day Baptist Church. Rev. Alton L. Wheeler and Mrs. Gleason Curtis are the editors. The article is titled "Do Your Best!"

Most of us have memorized 2 Timothy 2: 15: "Study to show thyself approved unto God . . ." as recorded in the King James Version of the Bible, yet we failed to appreciate the fuller scope of its challenge.

For all too many of us, this was interpreted from our childhood as an appeal to study our Bibles more if we should desire to be "workmen who need not be ashamed, rightly dividing the word of truth."

The word in the Greek translated "study," however, is SPOUDAZO which literally means "to use diligence," or "to make speed."

For that reason the Revised Standard Version reads, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

The challenge then to every Christian is that he "do his best," wasting no time, ever seeking with the help of the Lord, to "be at his best."

To this end, a course is being offered to those "young in the Christian faith or in the fellowship of the church."

The so-called "course for those who have accepted Christ or who have united with the church is more accurately a series of "disciplines," dedicated to the end that they may stimulate Christian study, prayer, growth, and service.

The 12-lesson series is now being distributed to some 40 persons. With one lesson sent every other week, it is designed to extend over a six-month period.

Each time, suggestions are made in each of the following areas: 1. Forming a conviction. 2. Studying the Bible. 3. Memorizing passages or facts. 4. Forming the prayer habit. 5. Cultivating fellowship. 6. Rendering service.

May we all be "doers" and not "hearers" only!

## MONTANA CONTACTS

Do you know of any lone Sabbath-keepers in Montana? Readers are urged to send names to Montie Slusher, care of E. T. Slusher, Huntley, Mont., and to the Tract Board at Plainfield, N. J., for co-ordination.

Mr. Slusher, who has been attending college while serving the Jackson Center, Ohio, Church, is pursuing his education now in Montana and would like to start a fellowship if there are enough interested people. Economic reasons prompted him to leave Jackson Center and take his family back to his home state of Montana. He hopes to be through college by August of 1961.

## CENTRAL NEW YORK ASSOCIATION

(Continued from page 7)

available from the pastor of the church. It was indeed a thrilling story. This man who now plans to devote his life to arduous missionary work did not have the benefit of Christian up-bringing. He told his keenly attentive audience that belief in God was the farthest thing from his thinking in his earlier years. His experience in finding faith in Christ grew out of World War II and his feeling that some higher Being must indeed be keeping him from concentration camps and from death. In this period, at the age of 21, some Sabbathkeeping women befriended him and invited him to attend some religious meetings in Zurich in Switzerland. Quite contrary to his intentions he attended all of these meetings and as a result found Christ as his Savior. From that point on, his life was changed and he prepared himself for missionary service. The story of his coming to Montreal and becoming acquainted with Seventh Day Baptists through the Adams Center Church has been previously told.

The evening service was especially for young people with a message on "Youth Serves" by Addison Appel. This was followed by a social hour with an unusually large attendance. It became apparent that the adults also had an interest in the social. A surprise feature was the bringing in of a large cake and its presentation

to the Cruzan family who leave Adams Center to take up a new pastorate in Westerly, R. I., before the end of the month. A purse of money collected in the various churches of the Association was also presented to the Cruzans for their years of faithful service.

The Association showed a keen interest in both home and foreign mission work. On Sabbath morning the offering for Our World Mission was over \$130. A love gift was also collected at the dinner hour for Dr. Victor Burdick and his new bride, Beth Severe, as a wedding present. It was a substantial gift. Dr. Burdick has an Adams Center background, living in the parsonage for several years when his father was pastor of the church. The work of the Association includes local missionary work and Sabbath promotion. For this cause an offering was taken on Sunday morning which amounted to over \$40. In the business meeting it was voted to increase the per member dues to the Association from \$.65 to \$1 in order to carry on the work contemplated. This was the second increase within two years. It thus appears that this Association has felt the call to serve in more ways than one.

The principal officers elected for the coming year are as follows: moderator, Leslie Welch; assistant, Wayne Burdick; recording secretary, Mrs. Ruth S. Davis; corresponding secretary, Mrs. Wilma Langworthy; assistant, Mrs. Esther Swing; treasurer, Olin Davis. The next annual meeting will be with the Verona Church. Delegates and alternates to sister Associations were named.

Some denominations are finding that one of the causes of pastor shortages is the early retirement of older ministers. When income from government and church makes retirement possible or attractive, this situation is likely to exist to a certain extent in any denomination.

## SABBATH SCHOOL LESSON

for July 4, 1959

A Nation Under God

Lesson Scripture: Deut. 7: 6-11; 8: 17-19;

11: 1.

## NEWS FROM THE CHURCHES

PAINT ROCK, ALA. — A call was extended at the close of the message on Sabbath morning, June 6. It was an invitation for those who wanted to have the presence of Christ more fully in their lives. Ten Christians came forward and with them came two girls twelve and thirteen years of age. Much prayer had been offered for the conversion of these two girls and their Sabbath School teacher had been emphasizing the Light of the World. The service ended with much rejoicing and praising the Lord for answered prayer.

The interim pastor continues to be very busy. He reports five messages in five days, three on the Sabbath mentioned above, one over the radio, and one on the big mountain with a good attendance and a promise of more the next time. Pastor Wilson requests prayer for the coming revival. Some would say that the revival had already begun.

Mr. Wilson was engaged in a unique work with a secretary of the American Bible Society, June 8 and 9, helping him to secure recordings of Bible passages for some 25 records using the voice and talent of Mrs. Alice Siwundhla of Huntsville, Ala. The language is Chinyanga — the language spoken in that part of Nyasaland where our mission station is located. There will probably be a story about this great project both in the Sabbath Recorder and the Bible Society Record.

STONEFORT, ILL. — Our correspondent from Stonefort regrets that she has been unable to write for a considerable length of time. Now she reports two men uniting with the church by testimony.

Another suggestion comes from the correspondent in this small church, which has recently paid off the last of its indebtedness. She thinks that the Conference theme, "The sabbath was made for man" — "By their fruits ye shall know them," ought to be publicized more in this periodical. She further suggests that all the denomination through the Sabbath Recorder be asked to pray that Our World Mission Budget be raised in full. (Good suggestions.)



OUR WORLD MISSION  
Statement of the Treasurer, May 31, 1959

BUDGET RECEIPTS

	Treasurer's		Boards'	Treasurer's		Boards'
	May	8 months		8 months	May	
Balance, May 1..\$	7.36					
Adams Center ..		641.58				
Albion ..	50.12	422.99		308.35	2,259.22	44.00
Alfred, 1st ..		2,414.74	5.00	16.00	137.50	
Alfred, 2nd ..	225.68	1,363.27	39.00	760.27	4,202.90	85.00
Associations						
& Groups ...		159.31	247.04		119.00	
Battle Creek ...		3,724.08	54.39	90.00	529.80	
Bay Area ..			50.00	124.50	1,107.80	40.00
Berlin ..	30.59	559.73	146.00		75.00	10.00
Boulder ..	61.30	445.81	25.00		150.00	
Brookfield 1st ..	31.00	450.75	45.00	350.00	2,921.16	77.14
Brookfield, 2nd..	51.50	318.55		283.28	2,425.64	310.00
Buffalo ..	50.00	150.00		22.00	626.25	
Chicago ..	83.75	691.75	240.00	30.00	190.00	
Daytona Beach ..	171.00	513.50		166.25	2,435.85	
Denver ..		345.36		30.00	114.00	
DeRuyter ..	282.77	415.77		67.65	255.75	
Dodge Center ..	61.62	835.93	700.00	100.00	1,204.00	
Edinburg ..	31.00	105.00		22.00	81.20	
Farina ..	44.90	168.05		40.00	138.00	
Fouke ..	21.90	121.90		519.20	3,390.97	35.00
Hebron, 1st ..		165.67			23.00	
Hopkinton, 1st..	170.60	1,349.30		1,000.00	3,000.00	226.50
Hopkinton, 2nd	14.00	46.00			100.00	
Independence ..	115.00	809.00		214.26	1,243.24	
Individuals ..		2,654.00	374.06	27.00	243.50	
Irvington ..		800.00			264.00	
Jackson Center ..		10.00		5.00	25.00	
Little Genesee ..		302.26	15.00	92.30	717.67	
Los Angeles ..		1,345.00		31.80	352.21	
L. A., Christ's ..		125.00				
				\$5,902.70	\$51,555.98	\$2,768.13

TREASURER'S DISBURSEMENTS

	Budget (Designated & Undesig.)
Missionary Society ..	\$2,454.40
Board of Christian Education ..	567.72
Ministerial Training ..	732.62
Ministerial Retirement ..	416.90
Historical Society ..	124.89
Women's Society ..	137.31
General Conference ..	597.30
Tract Society ..	775.06
Trustees of General Conference ..	54.30
World Fellowship and Service ..	37.15
	\$5,897.65
Balance on hand, May 31 ..	5.05

NON-BUDGET GIFTS

May Receipts ..	\$1,190.83
May Disbursements:	
Missionary Society ..	\$1,175.83
American Bible Society ..	15.00
	\$1,190.83

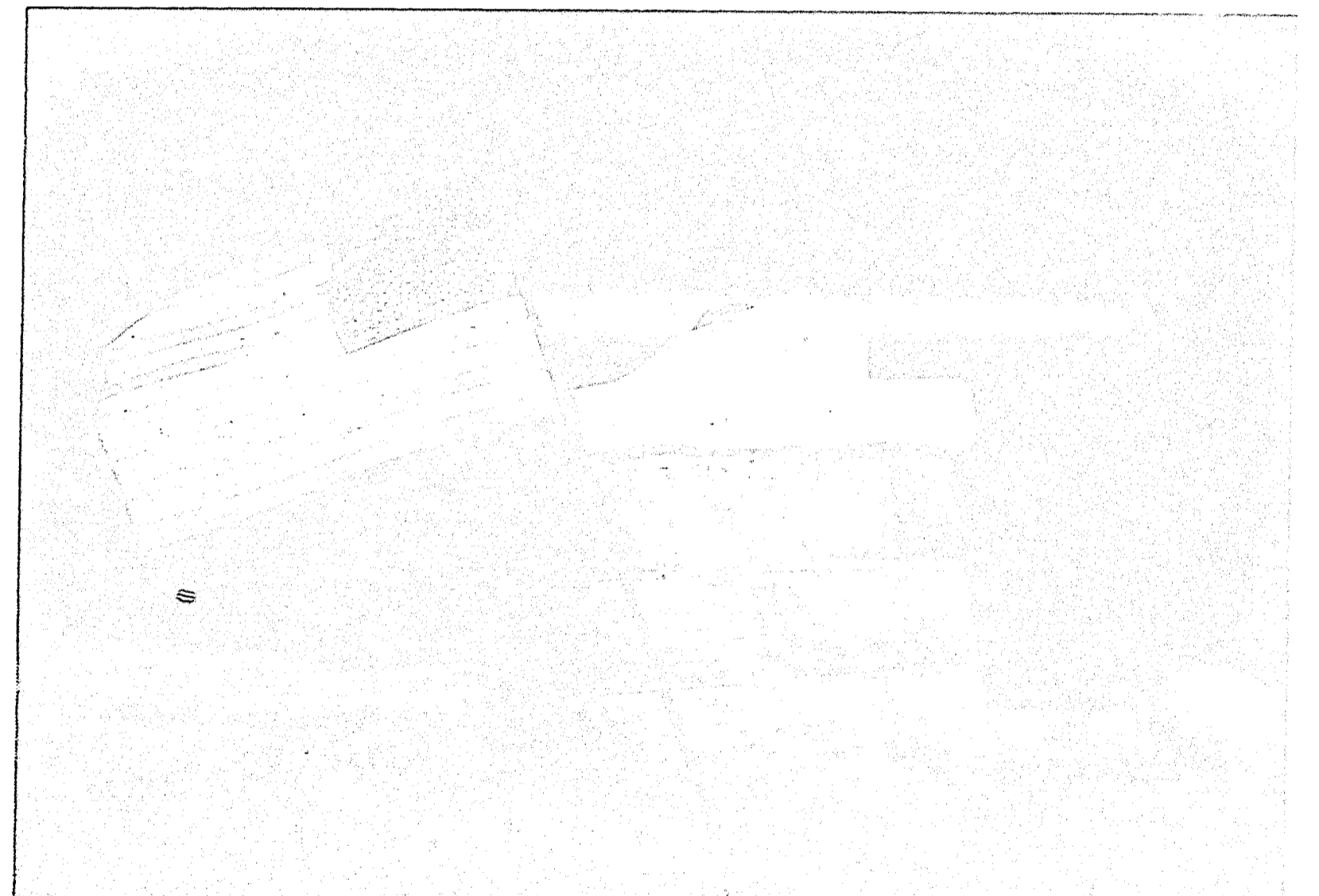
SUMMARY

Current annual budget ..	\$99,735.00
Treasurer's budget receipts 8 mos. ..	\$51,555.98
Boards' budget receipts 8 mos. ..	2,768.13
	\$54,324.11
Remainder required in 4 months ..	\$45,410.89
Percentage of budget year elapsed ..	66.67%
Percentage of budget raised ..	54.47%

1612 Lawrence Street,  
Parkersburg, W. Va.  
Eldred H. Batson,  
Treasurer.

# The Sabbath Recorder

*Independence Day 1959*



CLOTH AND IRON

A new flag unfurls in a gentle breeze and displays its forty-nine stars. It is but a piece of cloth on a staff of wood but it symbolizes the unity of a mighty nation under God — a nation that now extends the privileges of statehood to the people of Alaska. In the background of the flag is the iron of antique cannon. This iron symbolizes a part of our brief history. On this day let us remember the greater history by which came freedom from sin and hope for eternity through the sacrifice of Christ.