

The Sabbath Recorder

ember and January for Lay Development workshops.

The annual business meeting was held Sunday afternoon, February 7, following a fellowship dinner at noon.

Our pastor, the Rev. A. Addison Appel, supplied in the Leonardsville Methodist Church from January to June, 1959, attended Ministers Conference and two Central New York Association meetings; was a delegate to Eastern Association; gave an address to the graduating class at Leonardsville; took part in evangelistic services in Stonefort, Ill.; attended General Conference; took summer school work at the University of Southern Illinois; taught one year in the Leonardsville school system in addition to serving as pastor of the Leonardsville and Brookfield churches.

The Youth Fellowship meets twice a month. They made and sold candy at Christmas time to help send young people to Pre-Con.

The Junior Society also meets twice monthly and has had several suppers and parties. They have shown an active interest in mission work.

Mrs. Addison Appel has given time and effort from her busy schedule to working with our young people's mixed choir, which adds an inspiring note to our weekly worship service. — Correspondent.

NORTONVILLE, KANS. — Our business meeting followed a New Year's dinner on January 3. A time was set to begin the workshops of the Lay Development Program revised to fit our group. These workshops are now completed. Leaders were Pastor Lippincott, Nannie Greeley, Zella Babcock, and Edwin Johnson.

The Barbecue Committee has purchased two beef animals which are being wintered at Winston Wheeler's. As soon as weather permits, a wood-cutting bee will be held to get more wood for the pit.

A Lord's Acre program is planned. On February 27 Our World Mission Committee presented its quarterly program with the theme "The World Is Calling."

At a special church meeting, Edwin Johnson and Lloyd August were called as deacons and June Johnson and Edna Wheeler as deaconesses.

Bible School plans are under way, and we are looking forward to a visit from the Pearsons this spring or early summer and to a busy and fruitful year.

— Correspondent.

Anglican Group Warns of Drift Towards Rome

Eight hundred clergymen belonging to the evangelical wing of the Church of England (Anglican) have signed a protest against an alleged movement in the Church towards Roman Catholic practices.

It said that it is to be "regretted" that through revision of the canons, there seems to be a move to impose upon the Church "that very form of religion which had driven so many to other denominations or to cease worshipping altogether."

The protest appealed for a return to the simplicity of worship and Scriptural doctrine which it said has been characteristic of the Anglican Church since the Reformation. A recommendation urged that the Bible again be established "as the final and supreme authority in all matters of faith and doctrine." — EPS, Geneva.

Obituaries

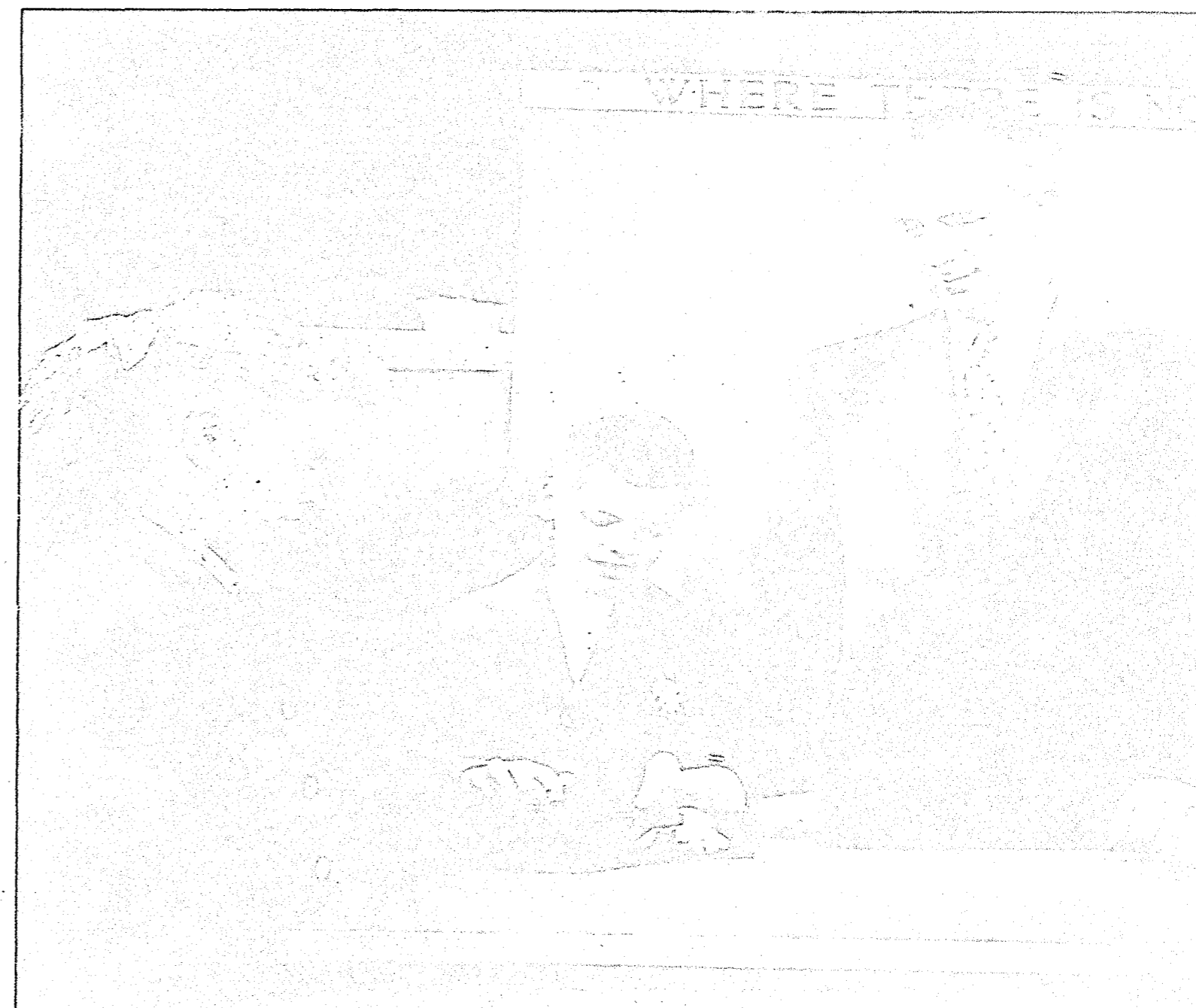
Kern. — Otto H., of 83 Derwent Ave., Verona, N. J., was born Sept. 12, 1902, and died March 5, 1960. He was a member of the German Seventh Day Baptist Church of Irvington, N. J.

Surviving are: his widow, Helene Lehmann Kern of Verona; his mother, Amelia Kern Schmaelzle; a brother, Karl; two sisters, Emily Schneider and Gertrude Hildenbrandt, all of Germany. — J.S.

Davis. — Leon L., 58, son of Lavern and Kate Schenck Davis, was born at Shiloh, N. J., and died suddenly at the same place March 3, 1960.

He was a carpenter by trade and was a member of the Shiloh Seventh Day Baptist Church.

Surviving are a brother, Irving Davis, of Shiloh, and three sisters: Katherine F. Davis, Mrs. Ida LaTourette, both of Shiloh, and Mrs. Vernon Leeds, of Laurel Springs, N. J. Funeral services were held at the Garrison Funeral Home, Bridgeton, with the Rev. Charles H. Bond officiating. Burial was in the Seventh Day Baptist Cemetery, Shiloh. — C.H.B.



How Shall They Hear?

Thousands of people in many lands have never learned to read. For them the Bible, if it exists in their language, will remain a closed book until education reaches them. These, too, must hear and can hear when portions of the Word on records in their own language come to them by way of the tiny "Finger-Fono" being demonstrated here by a child under the supervision of a secretary of the American Bible Society. We can have a part in such a provision — especially for Nyasaland.

The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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Our World Mission Back Cover

Let's Be Fair About It

Money is an interesting subject. If you have no interest in it turn the page quickly. You cannot do that because as a Christian you believe that your earnings are held by you in sacred trust and that you have an obligation to support the Lord's work according to your ability.

It is the back page of this issue which makes your editor use the expression, "Let's be fair about it" — meaning the support of missionary work as well as the local ministry of the church. Are we being quite fair to those we have called to serve on the foreign field or the home field when we fail month after month either to give to the larger work or to faithfully send in that which has been given (if we have accepted the treasurer's responsibility)? It appears that many church members either forgot or were unable to give much during February. Which was it?

February is usually a low month in Our World Mission giving but we hope each year that our people have caught a new vision and that our contributions will be higher in this low month. Thus we feel a twinge of disappointment when we observe that last year the treasurer reported \$6,786 and this year only \$5,504. With the goal higher the falling short is more noticeable. Of the 57 churches and fellowships that have sent money to the OWM treasurer during the first five months of the Conference year, 22 failed to do so in February. On the brighter side, three new or small churches had contributions to send in for the first time.

Perhaps it is far from the highest motivation to say, "Let's be fair about it." We must give consistently, not out of fairness to our fellow men whom we have called into full-time service but out of love for our Lord who gave the last measure of love to save us from our sins. But it is still disturbing to wonder why our overall giving is so much below the need in one particular month. If there was no diminution of our love and concern during the month just past and our offerings were less because sickness or because winter weather kept us away from church services, then we can confidently expect that the giving of the current month — will show a marked increase. "It is required of stewards that a man be found faithful" (1 Cor. 4: 2).

Relief of Suffering

We are not worthy to be called Seventh Day Baptists, not worthy to be called Christians if we steel our hearts to the suffering of men, women, and children or fail to respond intelligently through proper agencies to the appeals for relief from various parts of the world. Our response must be one of loving concern and not just something born of a desire to have our individual or corporate names included with the list of those supporting a cause that has become much publicized.

What we do must be done with as much balance as we can achieve, and this is not always easy. To neglect the needy at our very door to provide costly relief to those at a great distance would not be good stewardship. From insurance companies we do well to accept and apply the principle of making adequate preparation to meet disaster wherever it occurs. From statistics we know that suffering will probably come again in some other area and perhaps at a place where we alone are in a position to help. It would be folly to put all of our resources without reserve into one locality and to be unable to help when the next urgent appeal comes our way.

Let us never advise caution in the relief of suffering if that caution leads us into selfishness or stinginess. It is probable that proportionately few people give too liberally to the appeals that are nationally publicized, but these few should be encouraged to think before they give, just as countless others should be urged to think before they buy on credit — and have nothing left to give.

Again a word of caution. Let's not get our values mixed. Improving the lot of the homeless or refugee is good. Ministering to physical needs is commendable. Praying for bodily healing is fine. But to live and act as if the relief of these kinds of suffering comprised the whole duty of the Christian would amount to almost denying the Christ who taught us such compassion. He who came to save a sinful world commissioned us to heal soul sickness, to relieve the distress of being eternally lost, and "to bind up the broken-hearted." The dying soldier needs some-

one at his side who is able to tell him of the One who died for him. Thousands upon thousands who may or may not be suffering from malnutrition or other physical distress are spiritually starved and are in anguish of soul. We have the Gospel that can save and restore them. Shall we be so unbalanced in our giving to worthy causes that we fail to give adequately to the most worthy cause? God forbid.

Christians will ever lead in the relief of suffering around the world, for their hearts are made tender by the love of Christ, but they alone must bear the burden of saving the lost. By the same token there is a work committed to our own church and denomination which cannot be done by others who have not caught the vision. Let us be faithful to the task.

Sunday Spectaculars, The Gospel of Thomas

Guest Editorial from

Christian Standard of July 20, 1957.

In April of this year a nationally distributed Sunday newspaper supplement published a spectacular story about the "discovery" of a "lost fifth Gospel," supposedly written by the Apostle Thomas and containing sayings of Jesus that were heretofore unknown. The article was based on a manuscript found in Egypt in 1945 and published by a French professor, Peuch.

The whole thing was obviously a strained effort to make a spectacular modern feature out of one of the numerous items of literary driftage which, in the early centuries of the Christian era, gathered around the inspired writings. Since we have no very high regard for the scholarship or general reliability of Sunday magazine supplements anyway, we shrugged it off.

Gaston D. Cogdell, minister of the Walnut Hills Church of Christ (non-instrument), Cincinnati, Ohio, was not shrugging. He was gathering information to refute the article, and he was asking for a retraction of its false statements and misleading implications. Two paragraphs of his material are especially noteworthy.

Eusebius (A.D. 264-340), in his Ecclesiastical History, Book III, Chapter 25, names four

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classes of books: (1) Those universally accepted and recognized to be divinely inspired. (2) Those whose inspiration was disputed. (3) The spurious, or counterfeit, books. (4) The outright forgeries, known to have been written by deceivers, using the names of apostles; and he includes in this list of forgeries "Gospels, such as those of Peter, and Thomas, and Mathias, and some others besides these."

Eusebius observes that even the "character of the phraseology" of these forgeries is at variance with the apostolic style, and that both the thought and the purpose of what is related in them is in discord with the truth. He says then, concerning the Gospel of Thomas, and the other forgeries which are in the same category — "They ought, therefore to be placed not even among spurious works, but should be shunned as altogether absurd and impious."

Upon being queried by Mr. Cogdell, Professor Peuch readily replied,

To the question which you put to me, I willingly answer that, for me, the Gospel according to Thomas is without any doubt apocryphal in the double sense of the word . . . it is extracanonical (outside the accepted list of books) and pseudepigraphical (a mild term for "forgery"), whose attribution to the Apostle Thomas is fictitious.

Christians will gain two significant ideas from this correspondence. First, the Word of God still stands; the "new" sources of disturbance are not even new. Second, the wise reader will allow for a good deal of shrinkage in the spectacular features in the secular press, especially when they deal with subjects as thoroughly foreign to the editors' field of knowledge as is the study of Bible texts.

Perhaps the most significant comment which Mr. Cogdell makes is this in his conclusion: "There is a vitally important principle involved here, for which someone must struggle — the principle of the all-importance of truth. If ever we become so inured to lies that we no longer have the will or the strength to fight against them, but in our inertia merely shrug our shoulders and say, 'Oh, well; what can we do?' our day of disintegration is surely at hand, for we shall no longer deserve the mercies of the Almighty."

"Men trained in intellect but not in religion and morals will become a menace to the country. — Theodore Roosevelt.

President's Message

Why We Should Study Our Basic Beliefs

The Church, as we understand it, is a fellowship of Christian people, dedicated to God and to loving service to all. This fellowship is dependent upon the Holy Spirit living in the lives and labors and hopes and dreams of the people of God. Humanly speaking, this fellowship is dependent upon the faith and the faithfulness of each believer. Each believer has dedicated himself, under God, to a search for truth, and, to a large degree, the strength of the Church's witness depends upon the truth of the beliefs for which it stands and the knowledgeable conviction with which its members regard them.

During the quarter of 1960 beginning on April 1, our adult Sabbath School Quarterly, *The Helping Hand*, will present a series of lessons on the basic beliefs of Seventh Day Baptists. These lessons are designed to help each of us think through our individual beliefs to that we may come to understand truth more completely and be more articulate in the things of faith. The editor of *The Helping Hand* has prepared a thorough, stimulating, thought-provoking, scholarly approach to thirteen basic beliefs. They are for our use.

The Sabbath School hour is just one of the times in which we may use these lessons to our own benefit. They may serve us in small study groups where more time can be given to meditation, comment, questioning, and research. They may prove especially valuable in demonstrating to adults newly come among us our Seventh Day Baptist approach to study. These lessons will do their best work and meet the challenge of today most fully only when we have so used them that we are first able to state clearly that which we believe and, second, are aware of the tremendous possibilities for study and growth in the knowledge of the truth that we have not yet made. The field of study is endless, but each new realization of truth brings with it blessing and assurance and power beyond that which we have known.

I commend to you *The Helping Hand* (April - June) filled with studies written for us Seventh Day Baptists, dedicated to the hope that we shall more fully know the truth that makes men free.

Planning Committee Meeting

By Mrs. R. T. Fetherston
Executive Secretary

The General Conference Planning Committee met in Shiloh, N. J., Thursday and Friday, March 10 and 11. All members and the president of General Conference were present at all sessions.

Detailed reports of present work and future plans were given by board representatives. These reports clearly indicated that there are challenges to be met and opportunities for services to be rendered in many more instances than present funds and personnel will permit. Much time and effort is continually being contributed by officers and committee members of all of our boards in planning and carrying forward the work of Our World Mission. Progress and tangible results are evident in many areas in spite of some unsolved problems. The presentation of ideas, problems, and plans for mutual consideration by all present gave opportunity for the sharing of effort in some phases of already planned work and a chance to coordinate and avoid the overlapping of future plans in various areas of the OWM program.

The Rev. Victor Skaggs, Conference president, outlined his plans for the coming August sessions of General Conference. It was possible to discuss in some detail what responsibility the various boards will have in the over-all Conference program.

Secretaries Rex Zwiebel and Leon Maltby had recently attended a meeting of the Baptist Jubilee Advance Committee in Washington, D. C., and Mr. Skaggs had been present at a meeting at Green Lake, Wisconsin, of the American Baptist Planning Committee. These three were able to bring stimulating ideas and suggestions from these meetings that were helpful in

the planning of our own Program for Advance for the next two years. These plans will be submitted to the Commission for consideration and modification and for presentation to the General Conference for final approval.

Those attending the meeting were each asked to speak concerning the work in his particular field to those present at a joint Friday evening service of the Shiloh and Marlboro Churches. Loren Osborn, a member of the Commission, was present at this meeting and spoke very briefly also.

Mr. Zwiebel brought the Sabbath morning message in the Shiloh Church and Mr. Skaggs spoke in the Marlboro Church.

On Sunday morning there was some time given to special "sub-committee" meetings and some attended committee meetings of the Tract Board. All participants were present at the regular quarterly meeting of the Tract Board which met Sunday afternoon.

The Planning Committee's next meeting is scheduled for immediately preceding the August sessions of General Conference in Siloam Springs, Arkansas.

Pacific Coast Association

The spring meeting of the Pacific Coast Association will be held with the Riverside, Calif., Seventh Day Baptist Church, April 15, 16, 17, emphasizing the theme "Victory Through Christ," according to the committee arranging the program.

The Sabbath eve service will be held in the Fellowship Hall and will feature a communion service around the tables.

The Rev. David Pearson, Nyasaland missionary currently visiting the churches of the denomination, is scheduled to be at the Association and to speak on Sabbath morning on the theme, "Victory Through Christ."

The young people will present the afternoon program, and in the evening Mr. and Mrs. Pearson will give information about missionary work in Nyasaland.

"Definite Goals for Progress on the West Coast" is the discussion topic for Sunday morning under the leadership of Pastor Francis Saunders of Los Angeles.

Activities of Berea Church

Pastor Donald Richards has written of the assistance given by the Rev. and Mrs. David Pearson at Berea, W. Va., in a series of meetings held February 7-13. Much appreciation for their fellowship and services is expressed. The severe stormy weather influenced attendance but even so the number present was fairly good.

Pastor Richards writes:

"They (the Pearsons) did not get out into the community as much as they had hoped to. One day was spent in Salem, another at the Pennsboro Grade School where one of our members teaches, and another day at the Grade School in New Milton. I'm sure all these contacts were most helpful. We had a grand time together on Sabbath day. A number of folks came from Salem. It was good to have young folks in the audience and taking part. Several came from Parkersburg and nearby towns for the special occasion. It snowed in the afternoon which made it difficult for some going home afterwards."

The Pearsons left on Monday, February 15, for Woodville, Ala., where they have been spending a few weeks with Mrs. Pearson's parents.

"The three workshops (of the Lay Development Plan)," he reports, "have been postponed until better weather will permit those from a greater distance to come. I'm asking some of the Parkersburg folks to take part in the leadership of these workshops."

"The Parkersburg Seventh Day Baptist Fellowship meeting for tonight (March 4) is also postponed. We are pretty well snowed in here. The next meeting is a key meeting because of the decisions to be made. A questionnaire has been sent out asking for specific suggestions in certain areas of thought and possible action. Mrs. Ronald Spaur was elected chairman of the group at the last meeting."

"Work in tract distribution has gone rather slowly. The new special issues of the Recorder will be sent out next week. I'm presently working on a plan for the

mass distribution of certain tracts." (This tract distribution plan [colporteur work] is under the joint sponsorship of the Tract and Missionary Boards.)

Miss Joan Clement Writes

(Miss Clement is serving as principal and teacher in Makapwa Mission School, Nyasaland, Africa.)

It has always made us feel rather badly to think that we as missionaries are privileged to live as comfortably as we do and we have a great desire to see those about us made more comfortable in their homes.

This year some wonderful improvements have been made at the Boarding School. You may remember the blocks of boarding houses with grass roofs and tiny shutter windows. (These houses I am not criticizing for they were a marvelous improvement over the mud-and-pole houses of former years.) However, during the last long holiday the grass roofs were replaced by asbestos roofing which is both rain-proof and silent. The small shutters are still there but larger windows have been placed in east and west walls of all rooms and now the rooms are wonderfully light and airy. The earth floors have been replaced by cement.

We must never get so concerned with progress in material things that we forget the spiritual, but there must also be some real tangible evidence shown of a desire to make lives easier and more comfortable. Needless to say, this all contributes to the health and physical well-being of the people.

Especially in these days do we need to bend every effort possible to the sharing of our resources for their physical as well as spiritual benefit. There has also been an intensified program of school health, which has included school-wide immunization for smallpox, surveys of nearly all resident students for various parasite infections and tuberculosis and treatment for these conditions rendered free of charge. This is possible inasmuch as the govern-

ment supplies drugs free of charge for many of the above-mentioned diseases.

You can imagine our joy in seeing these improvements because it means stronger, healthier, and happier young people. These young people are a source of inspiration to us and we do praise the Lord for this continued ministry in education. Pray for the schools — Makapwa and staff, out-schools as well and for the students and staff.

In conclusion Miss Clement writes, "The students are all as 'children' to me. My 'family' is large indeed. I have received a tremendous amount of joy and satisfaction in working with and teaching these wonderful youngsters."

Human Relations Experiment Started at Salem College

"A Class in the Appraisal of the Self-concept" is the title of a unique human relations experiment presently being conducted by Salem College.

Two freshman groups have been selected by the study committee. The students in the first group have volunteered on a non-credit basis to meet every Monday night for discussion, testing, and study. Here the individual tries to understand himself as he really is. The second group doesn't know it has been selected for the study. After four years these two groups will be compared as to whether the meetings have had any effect on grades, attitudes, participation, and adjustments of the students.

Objective criteria for the assurance of a good cross section of the student body were established to include: home region, religion, attitudes, male and female ratio, personality types, and aptitudes.

Dr. Nelson Tully, now heading the Training Division of the Employee Relations Department of the DuPont Company, is the originator of this experiment. Dr. Tully is a native of Salem, a graduate of Salem College, and also a member of the Salem College Board of Directors.

Last July Salem's plan was taken to the "Conference on Research and Experimentation" in Stanford, California, for ap-

MEMORY TEXT

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Malachi 3: 10.

proval. This meeting was held at the Center for the Advanced Study in the Behavioral Sciences. Here, the project was analyzed and discussed by members of the Council for the Advancement of Small Colleges, who were invited to help conduct this study, and by research specialists.

The finalized outline was taken by Salem and 21 members of the Council for the Advancement of Small Colleges to conduct in their institutions.

K. Duane Hurley, president of Salem College, had this to say concerning the program: "Most of us have a false conception of what we really are. College students, especially, are often found imbued with a rather skewed self-conception. Here, an attempt is being made to reach maturity and to obtain sound judgment in an individual faster than in actual life. If he has this self-realization he may profit more from college."

"If this project proves as important as hoped, some means will be discovered to incorporate it into the freshman calendar."

Miss Elizabeth Whipple, dean of women at Salem, and Professor Clarence Rogers are advisors to the group this year. Dr. Tully and Sanford Randolph are acting as consultants.

The trouble with nuclear pacifism is that it presents the possibility of sacrificing millions of people to let the Soviet win a victory.

— Dr. Reinhold Niebuhr.

SABBATH SCHOOL TEXT

for April 9, 1960
Lesson II — God

(Taken from Statement of Belief)

According to the Bible,
We must accept the Lamb or prepare to face the Lion.
Consider carefully this Gospel message on

The Lamb of Calvary, The Lion of Judgment

By a pastor who loves his flock*

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

— Revelation 5: 5 - 6.

In our text we are told that one of the elders called Him "The Lion of the tribe of Juda." John goes on to speak of Him as he saw Him as "a Lamb as it had been slain."

It was a perfectly natural thing for them to want to know who was able to break the seal and to open the book and that was their first question. Then one of the elders called Him the Lion of the tribe of Juda. Jesus was of the house and lineage of David.

John speaks of Him as a Lamb as it had been slain. Jesus went down "as a lamb before his shearers." "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53: 7). John who lived during the life and the crucifixion of the Lord, looked upon Him as a slain Lamb. He was slain that He might redeem us from our sins. All people who will hear, heed, obey Him may have eternal life. He died for all men, whether they accept it or not. Truly He was slain that men might be redeemed from their sins. Therefore, we could say

*The Rev. Paul L. Maxson, pastor of the popular Seventh Day Baptist Church in the little eastern New York village of Berlin, has spent nearly all of his ministry in that one community. His preaching and pastoral work have been characterized by love, as evidenced by unusually good relations between pastor and people.

in the redemption, He indeed was and is the Lamb of God.

The elders saw Him as He was about to loose the seven seals and pour out upon the inhabitants of the earth the awful judgments of God. He will, therefore, be a Lion in judgment.

He Has Been Here and Is Coming Again

At the ascension there were two men in white apparel: "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11). Jesus finished His work on earth. He accomplished the task God sent Him to earth to accomplish — to die for the redemption of all men. Then and only then did He lead His disciples out from Jerusalem to Bethany. From there He returned to heaven. Yes, but He left word that He would come again; and the two heavenly visitors who appeared on the scene affirmed His words of His second coming to earth.

He has now returned to His Father and our Father. To be sure, He is coming again. In the meantime, He has given us a great, a tremendous task of telling others of His Gospel message — salvation for their souls. It took Christ about 30 years to accomplish His task. Certainly some of us are not doing all we can to complete this great task He has given us. We have

been almost two thousand years, and there is so much left to be done.

He Came as the Lamb of God to Save Sinners

This is what we find in 1 Timothy 1: 15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." This is Paul speaking. I think if we stop and consider our ways, we could also say the same thing about ourselves as Paul was saying about himself.

Certainly it was not a pleasure trip for Christ. He came seeking men who were lost. He did not retain His heavenly nature, but took upon Himself the form of man and lived in the flesh. He came as a Lamb for the slaughter, to be sacrificed, to spill His precious blood, to atone for the sin of the world. In His first coming, He accomplished His purpose and paid the supreme price for our redemption. Yet, what have we done for Him? More important yet, what are we doing for Him right now? Are we helping others to seek out and find eternal life through Christ Jesus?

He Is Coming as a Lion in Judgment

At His next coming, He will catch away His waiting saints. The dead in Christ will be resurrected and all the righteous will be caught up together to receive their rewards. He will also bring the wicked to judgment by pouring out upon them the awful judgments and indignations as described in the Book of Revelation, finally bringing them before His judgment seat, then turning them into hell. In the judgment, He will have the nature of a lion, unmerciful, and terrible. I dread to think of the weeping and gnashing of teeth, the cries of pain and misery that will come to the wicked, the unrepentant, and those who refuse to accept salvation from God through His Son, Christ Jesus.

The Contrast of a Lamb and a Lion

The lamb is the humblest of the humble, the most innocent of the innocent, submitting to suffering and death without a fight, nor even a whisper of complaint.

The word "lamb" is something used in speaking of an innocent, gentle, meek person.

The lion is referred to in the Bible as a strong beast. He is the most vicious, unmerciful enemy of man. He is the semblance of vengeance and judgment. The lion has never been tamed. Their great contrast makes these two animals good illustrations of Christ in the redemption and in the judgment.

Jesus, the Lamb of God in Redemption

The lamb slain in Egypt and his blood put on the doorposts of the Israelite homes is a semblance of the Lamb of God slain for our deliverance from sin and bondage. Under the law, the lamb without blemish was slain for the sins of the people. The prophet Isaiah referred to our Redeemer as a Lamb. When He came, John called Him the Lamb of God, as Jesus walked towards him when he was baptizing in the River Jordan. Jesus stood as a lamb before His enemies and was led as a lamb to Calvary.

He Came in Humility

From the very beginning He was humble. He was born of the Virgin Mary. Mary and Joseph could not even find a room in which the Christ child could be born. He was born in the stable. Mary wrapped Him in swaddling clothes and laid Him in a manger. He lived in a little hill-city of Nazareth with poor, humble, yet loving parents. I am sure that you can see Jesus as He grows to manhood being taught and cared for by Mary and Joseph. Then after Joseph's death, Jesus must have helped His mother care for His younger brothers and sisters. Jesus left the carpenter's shop, being led by the Father's hand to go out and accomplish the mission He was sent to earth to do. Then the cruel mistrial took place. He was always kind, loving, and harmless toward friends and foes. He died without raising a finger in resistance to His executors. When they put the crown of thorns upon His head, when they spat upon Him, when they slapped Him, He resisted not, neither did He raise a hand against them, but prayed the Father to forgive them.

He Gave His Life for Others

"For when we were yet without strength, in due time Christ died for the ungodly. For scarce for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 6-8). We were ungodly and unfriendly to Him. We did not love Him and were enemies to righteousness, yet in our ungodliness and wickedness, He loved us and volunteered to die for our sins. Scarcely will a friend volunteer to die for a good man, but the love of God was so great that He commended His love toward us and gave His only begotten Son that we who were condemned might have life, and might have it more abundantly.

He Died as a Lamb at the Slaughter

You remember, I quoted Isaiah 53: 7 earlier in the sermon, but in case you have forgotten, here it is again: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." He was forced to walk from Pilate's judgment hall to Calvary. He was as silent as a lamb. He laid down upon the cross without resistance. He bore the pain of the nails being driven through His hands and His feet without complaining. He hung as a live victim upon the cross. He hung there until He died and never accused a single soul, but asked forgiveness for those who crucified Him.

He Will Be as a Lion in the Judgment

"The Lion of the tribe of Juda." The judgments of God were sealed in a book with seven seals. The Lion took the book and loosed the seals, then began to be poured out upon the people punishment indescribable. That lamb-like disposition that He possessed in the redemption, was replaced with strength and the avenging disposition of a lion.

The Only One Worthy to Loose the Seals

A diligent search was made in heaven, on earth, and under the earth, for some-

one worthy to loose the judgments of God upon the people. Only He who had suffered to redeem them was found worthy. As He took the book, the redeemed fell down before Him and began to sing.

The Wrath of God's Judgment Loosed by the Lion

As He opens the seals one by one, death and hell follow; famine, war, wild beasts, and the fiends from hell cover the earth. Stars fall from heaven, islands disappear, mountains are moved out of their place, the sun becomes as black as sackcloth of hair, and the moon turns into blood. Kings and the great and mighty men of the earth seek refuge under the rocks of the mountains. Such tribulation the world has never before seen.

He Will Have No Mercy

The lion has no mercy. On the day of judgment, the Lord will not listen to the cries of anyone. It will be too late. The rich and poor, the high and low, the learned and the unlearned will all be turned into hell together. They will pray, they will cry, they will beg, but He will turn a deaf ear. He will not hear.

Now There Is Mercy

I have tried to draw this picture as accurately and true as I know how. We are living in the day of mercy, when all people can decide their own course. I would add that we are in the very last days and hours of mercy. There is great urgency for our decisions.

I do, however, want to impress upon your mind that Christ still possesses that lamb-like disposition. He invites the sinner to come to Him and be saved. The decision is still left with each individual. But on that day, man will have no choice. He will stand in fear before the judgment seat of Him who has laid aside all mercy and pardon, and wait for his verdict of doom. So, now I urge you to say in your heart, Lord Jesus, come into my life to live and stay now and forever. Now is the time to make your decision, while you are still in the mercy area of God's disposition toward you.

WOMEN'S WORK — Mrs. A. Russell Maxson

Worship Service For April

By Miss Mary Thorngate
Dodge Center, Minn.

"INASMUCH . . ."

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Song: "Something for Thee"

Scripture: Matt. 25: 31-46

Meditation:

The Gospels are full of incidents where Christ ministered to the needs of people. We are told of His physical exhaustion at times yet He continued to help people because of His true compassion for them. In His heart of love He felt their needs and in a spirit of sincerity and willingness He ministered to each needy one. In His divine nature He could see beyond their physical needs into their more vital needs of heart and soul. Many times He supplied their needs that He might glorify God, His Father. Nothing was too small to bring out this objective in His life, nor was anything too large a favor to do as evidenced by His death on the cross. His matchless life of unselfish devotion to others led to the sacrifice by which we may have life.

We serve a risen Savior. It is the work of the Christian Church to minister to the needs of others. To emulate our Master must not we, too, have compassion for any needy one? Our Lord served only with the spirit of love. Can we serve acceptably with less? With love in our hearts, opportunities to serve come as pleasures and privileges rather than as duties and chores grudgingly accepted. It becomes a privilege to call on a sick member. Giving a cup of coffee to a tired individual is a blessing to both. It is an honor to be one to spread the Gospel in a prison or rest home. It is a joy to share food and clothing with those who do not have them. Cheering a discouraged one is a happy experience.

Along with the words "unto the least of these" are also "inasmuch . . . ye have done it unto me." We may claim glibly, as Peter did, to give our very lives to Him in service and decline to help the one next door.

Any kindness we may show should reflect the love of Christ. It matters not the deed when we do it "unto Him."

It is said that when reference is made in the New Testament of "good" being done, spiritual good in the souls of men is meant. We are commissioned to be evangelists by Christ. However, without a personal faith and knowledge of salvation one cannot be a winning evangelist. Neither can one reach the heart of another unless he approaches him with genuine love and concern for his soul's spiritual need as the Master did. To bring another to a knowledge of Christ is to share with him all the good of this present life, plus the anticipation of eternity. Surely with such a wealth of blessing we will want to share it with others.

There is so much to be set right in the world today, so many to be led and helped and comforted. Shall we allow our personal goals of achievement, our mismanagement of time and means to hinder us by letting them replace our greater objectives of service to our fellow men? Let us be vigilant and desirous that we miss not one deed or thought or act whereby we pass by one of the least of these our brethren, withholding Christian love and service.

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men to His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring men to His side.

Annie Johnson Flint.

Prayer:

Dear Father, we thank Thee for Thy great love toward us in desiring that we be Thy children and that Thou hast provided a way for us to come into Thy presence and abide with Thee there. Give us more love in our hearts for Thee and for Thy children everywhere. May Thy family be increased because Thou hast given us the privilege and blessing of laboring with Thee in a service of love. In Jesus name,
Amen.

Song: "O Master, Let Me Walk with Thee"

The ROGERENES, SEVENTH DAY BAPTISTS,
and the STRUGGLE for RELIGIOUS LIBERTY in CONNECTICUT

By Paul S. Burdick

The theme of my paper is, first of all, to trace the beginnings of the struggle for religious liberty in Connecticut, especially in New London, and to show the relationship of the two groups mentioned in the title, the Rogerenes and the Seventh Day Baptists, to that struggle.

It is scarcely necessary to remind you that many of those who fled persecution in the Old World, soon became persecutors of those in the New who did not agree with the tenets and practices of the church which became established in Massachusetts and Connecticut. This was due to the fact that the lawmakers of that day truly felt that a form of theocratic government could be established by a close association of church and state, so that the laws of God would become the laws governing the conduct of man. This was truly a laudable attempt, but in actual fact, it is self-defeating, as it suppresses minorities who may have valuable truths to propagate. To such a government, the title "heretick" is applied indiscriminately to atheists, Unitarians, Quakers, and to those who practice re-baptizing of adults and the keeping of another day than the "Puritan Sabbath."

Let us remember that while the Rogers family was suffering persecution in New London, John Bunyan was writing "The Pilgrims Progress" in Bedford jail. John Cotton came here soon after being released from jail in England. Quakers were being persecuted in Boston, and the Salem witchcraft delusion was to occur in 1692. Roger Williams was still in Rhode Island, writing pamphlets against the union of church and state, and was probably well known to those in Connecticut who were working for the same cause.

Our story, then, begins with James Rogers. We first hear of him as a resident of Stratford, in Connecticut, where he married Elizabeth Rowland. They moved

to Milford, Conn., where his wife joined Mr. Prudden's church in 1645. James joined in 1652. The following children were born to them between 1640 and 1658: Samuel, Joseph, John, Bathsheba, James, Jonathan, and Elizabeth.

Soon another invitation came to James, the father. He was invited to come to the young settlement about New London, where John Winthrop, the younger, son of a one-time governor of Massachusetts, invited him to come and cast in his lot with the growing community. Mr. Rogers was a baker by trade, and also a miller, and the settlement could use his talents. Mr. Winthrop offered him a piece of land next to his own house, which was on Winthrop's Neck, just north of the Gold Star Bridge on the New London side. There also a mill was built. Soon the settlers were bringing their corn for grinding into meal for johnny-cakes and brownbread. Mr. Rogers and his sons lived a busy life, not only with the mill, but they were also interested in the shipping and trading that went on at this port. In the bakery they produced biscuits of such a consistency that they could be safely carried by seamen and by the military without being affected by the elements. Many other forms of trade and investment brought them profit, so that between 1660 and 1670 there was no one else in the port who had a greater interest in the trade of the place.

Mr. Rogers had extensive land holdings, including several hundred acres on the Great Neck, comprising all the tract between Alewife Cove and Jordan Cove, where Harkness State Park and the Seaside Sanitarium now are standing. He also owned several houses in town, a large farm at about where Uncasville now stands, which he bought from the Indians, as well as tracts east of Groton.

Mr. Rogers and his wife, Elizabeth, joined the New London church, and were heavy contributors to the same. People were taxed for the support of the min-

ister according to their land holdings. At one time, Mr. Rogers's tax accounted for nearly one tenth of the minister's salary. The minister's salary being 80 pounds a year, of which Mr. Rogers paid £7 - 19s - 10d, which was twice that of any other payer, and three times the tax of the governor himself, whose tax was £2 - 14s for 1666.

The following is quoted from the book, "The Rogerenes," nearly verbatim:

Perhaps no one of the early settlers of New London numbers at the present day so great a throng of descendants. His five sons were the progenitors of as many distinct lines. His daughters were women of great energy of character. John Rogers, the third son of James, Sr., became the founder of the sect called later, Rogerenes, after the name of their founder.

Also, Miss Caulkins in her History of New London County says of him that he was a very circumspect man, highly regarded by his contemporaries. He maintained his connection with the church in New London, even though he came to disagree with them about the day of worship and other things.

His will reads in part as follows:

"What I have of this world I leave among you, desiring that you do not fall out about it; but let your love for one another appear more than to the estate I leave with you, which is but of this world. . . . I do know that my name is written in the Book of Life, therefore mourn not for me as they that are without hope."

Now it appears that in about 1674, two of the sons, John and James, Jr., in the course of trade, visited the Sabbathkeepers of Newport, Rhode Island, embraced the Sabbath, and were baptized by immersion. Jonathan followed in 1675, and James, Sr., his wife, and daughter, Bathsheba, in 1676. Jonathan also married one of the young ladies of the Newport church, Naomi, daughter of Robert Burdick, Sr. (who, by the way, is probably the ancestor of all the Burdicks of America).

And now begins the clashing of the members of this family with the ecclesiastical establishment of the time. Naomi, wishing to be baptized, now that she was

established as the wife of Jonathan, of New London, certain elders, Hubbard and Wilcox, were invited to come over from Newport to perform the rite. But the authorities interfered, on the ground that a noise and tumult might ensue. Whereupon Brother John offered to do the baptizing himself, and did so. Thereupon began a series of persecutions of the members of this family, lasting for many years.

Miss Caulkins, in her History of New London County, says that in 1676 the imprisonment of James Rogers and his sons for profanation of the (Puritan) Sabbath, commenced, although they did not disregard worship entirely, but met on the Seventh Day.

For neglect of the established worship, and for working upon the first day of the week, these men and some of their followers were usually arraigned at every session of the court for a long course of years. The fine was at first 5 shillings, then 10, then 15. At the June court in 1677 the following persons were arraigned and each fined £5:

"James Rogers, Sr., for high-handed profanation of the Sabbath by attending to his work; Elizabeth, his wife, for the same. Also James and Jonathan for the same. John Rogers, being examined, said he had been hard at work making shoes on the first day of the week, and he would have done the same had his shop been under the window of Mr. Wetherell's house, yea, under the window of the meetinghouse."

Again, 1677, the court ordered that John Rogers should be called to account and fined £5 each time for blaspheming against the Sabbath (Puritan, of course), calling it an idol, and for stigmatizing the reverend ministers as hirelings.

Soon thereafter, sitting in the stocks and whippings were added to the usual fines.

Town and county rates the Rogerses paid, but the minister's rate they abhorred, denouncing as unscriptural all interference of the civil power in the worship of God. Thus began a struggle in this colony that was to continue for 150 years, through colonial and state history.

(To be concluded next week.)

Sabbath Promotion

There are certain areas of Sabbath promotion which are the vital concern of the American Sabbath Tract Society that do not fall within the scope of the Committee on Distribution of Literature or the Committee on Publications. For example, the board feels that an annual denomination-wide Sabbath Rally Day is something that will help the members of our churches and is therefore a project that can well be supported and assigned to a Sabbath Promotion Committee.

In a day when Sunday legislation is being revived and strongly advocated by other religious organizations, there is need for some special group of people to head up religious liberty issues and to preserve the sanctity of the seventh-day Sabbath over a broad base. Here the above-mentioned committee attempts to fill the need.

Further, churches and Associations are not always able financially or otherwise to do the minimum amount of wide-area Sabbath advertising that is needed to keep the religious public aware of what the Bible teaches on this subject. A special committee renders advice and recommends the expenditure of funds according to adopted policy.

There are other specific programs involving the use of Tract Board funds which have been placed under the supervision of this committee. One of these is the partial support, at the present time, of colporteur work in the general area of the Southeastern Association.

These various phases of work are far-reaching, and the chairman of the committee, C. Harmon Dickinson, presented the accomplishments and the challenges in his report to the board at its March 13 meeting. He told of the direct and matching-fund advertising, of plans for the May 21 Sabbath Rally Day, of the colporteur work, and of the watchful eye being kept on Sunday legislation in various states. Like much of the committee work of any board the work of this one has been hampered by lack of time due to other responsibilities. Provision is now being made for some clerical assistance.

— L. M. Maltby.

Teen Talk

Pastor Urges Youth To Sign Tithing Pledges

The first weekly bulletin of the Paint Rock, Ala., Church appeared on February 20, 1960. The young pastor had preached a sermon on tithing the week before and wanted this first bulletin to have a special message for youth on the back page. Here is the way he presented the matter to the younger members of his congregation, most of whom have far less opportunity to earn money than the average youth of our churches.

All Juniors and Youths: I would encourage you to fill out the "My Tithing Decision" to the Lord God and place it in the box even if you do not earn a wage or have an allowance. By doing this now you signify your belief that the tithe is the Lord's. It will then be easier to be faithful to God when you earn your first dollar, and from that, to the livelihood of an adult.

Who knows? Even this summer you may want a job. With your tithing decision, God may open a better job to you than you would otherwise have. In any case, don't rob yourself of the joy of being "In Partnership With God," even with the little you start out with throughout the next twelve months. Note what Jesus says in Luke 16: 10 and 19: 17.

NEWS FROM THE CHURCHES

ASHAWAY, R. I. — Evangelistic and revival services are planned by the First Hopkinton Church at Ashaway from Tuesday, April 12, through Sabbath, April 16, according to an announcement in a recent bulletin. A variation from what other churches are doing in the Lay Development Program is also announced, with the meeting on March 26 laying special emphasis on "My Spiritual Inventory."

VERONA, N. Y. — Youth Week was observed on February 6. The Sabbath morning service was in charge of the Youth Fellowship with Barbara Crandall as organist. Those leading in the service up to the sermon time were: Gary Wil-

liams, Karen Van Dreason, Beverly Drummond, Melinda Mallison, Mrs. Herbert Catlin, and Nancy Mallison. Three messages on "What Does It Mean to Follow Jesus?" were given as follows:

"Following Jesus at Home" — Dick Williams; "Following Jesus at School" — Loren Sholtz; "Following Jesus in Our Social Lives" — Brandon Crandall. Louis Sholtz pronounced the benediction at the close of the profitable hour of worship.

The last of four workshops as a part of our Advance Program sponsored by the General Conference was held on Sabbath afternoon, March 5, following a fellowship dinner at the church. The program was opened with the showing of slides by Olin Davis of various churches and people connected with Our World Mission. At the close of the discussion period a final summing up of all four meetings was given. Suggestions made at this time were to be reported to the quarterly business meeting of the church on the following Sunday night.

At the business meeting the Missionary-Evangelism Committee reported having secured the services of the Rev. Paul B. Osborn of Marlboro, N. J., to conduct a series of special meetings beginning April 1. The workshop group on Communications recommended a new committee of six be formed. The Music Committee recommended the forming of a Junior Choir under the direction of the Music Committee of the church. It was also recommended that a study of the church covenant be made.

Plans for entertaining the Central Association in June were discussed and Marian Sholtz, Mayola Warner, and Orville Hyde were named as Entertainment Committee with Ruth Davis, Elmina Warner, and Jean Vierow in charge of meals. It was reported that a tape recorder in memory of Willis Davis would soon be purchased.

The men of the church have prepared the church vestibule for new plaster to be put on as soon as the weather moderates.

The ladies have served three meals outside of our church during the winter: on January 17, a supper for the Lutheran congregation at their church; on January 19,

a dinner for the annual meeting of dairymen at Oneida Castle; also for the G.L.F. at the same place on February 9. The proceeds of the latter were designated for repairs to the dining room ceiling.

— Correspondent.

NORTH LOUP, NEB. — Our community enjoyed a very mild, open fall. Our church dinner date was set for New Year's Day, as usual, with church meeting to be the following Sunday night. New Year's Eve we had our first real taste of winter with snow and some drifting so the dinner had to be postponed until Sunday. No church service was held on Sabbath. We did have a fair turn-out for the dinner and held the business meeting in the afternoon. So far in 1960 we have had much snow and bad road conditions, so attendance at church and other meetings has been smaller than usual, and some meetings postponed indefinitely.

"A practical first course in teacher training," Pastor Soper as instructor, has met with fair response, and has proved to be instructive and interesting. Several assistant teachers have taken a lesson at various times. The class will continue for a few weeks, or until spring work reduces attendance.

Several ladies from our Missionary Societies were privileged to attend the World Day of Prayer at the Scotia Methodist Church, March 4.

There has been quite a bit of illness, colds and some flu, in our midst, due no doubt partly to weather conditions. We are very grateful that we have not experienced some of the terrible storms that have hit other sections of the country, and our sympathy goes out to them wherever they are.

The Riverview Camp was the name chosen, by ballot, for the camp near the North Loup River on the Elery King place. There is more work to be done there as time and weather permit.

Pastor Soper plans to go to Boulder, Colo., April 1 for 10 days of special services with the Boulder Church. Let us remember these special services in our prayers, that God may richly bless them.

— Correspondent.

OUR WORLD MISSION
Statement of the Treasurer, February 29, 1960

	BUDGET RECEIPTS				BUDGET RECEIPTS		
	Treasurer's Feb.	Boards' 5 Mos.	5 Mos.		Treasurer's Feb.	Boards' 5 Mos.	5 Mos.
Balance, February 1 \$	8.16			Marlboro.....	298.40	1,465.15	
Adams Center		306.25		Memorial Fund.....		1,359.30	
Albion	84.75	287.14		Middle Island.....		55.00	
Alfred, 1st	774.80	1,890.80		Milton.....	833.47	2,717.04	
Alfred, 2nd		573.15		Milton Junction.....	125.80	487.20	
Associations and Groups		151.26	380.00	New Auburn.....		18.75	
Battle Creek	515.75	3,513.16	96.20	North Loup.....		242.85	
Berlin	57.05	390.75	63.00	Nortonville.....	76.50	407.00	20.00
Boulder	65.20	285.95	25.00	Old Stone Fort.....	20.00	60.00	
Brookfield, 1st	45.00	280.00	25.00	Paint Rock.....		80.00	
Brookfield, 2nd	67.50	117.00		Pawcatuck.....	350.00	1,914.00	5.00
Buffalo		50.00		Plainfield.....	155.60	1,859.17	
Chicago	45.00	578.00	80.00	Richburg.....	26.00	330.15	
Daytona Beach	142.00	421.75		Ritchie.....		203.00	
Denver		294.18	25.00	Riverside.....		1,080.35	
DeRuyter		85.00		Roanoke.....	12.00	80.00	
Dodge Center	35.81	376.90		Rockville.....	25.88	214.94	
Edinburg	49.50	80.50		Salem.....		79.00	
Farina	32.00	88.75		Salemville.....	39.16	111.66	6.00
Fouke		25.00		Schenectady.....		47.00	
Hammond		32.17		Shiloh.....		1,635.55	
Hebron, 1st	27.24	146.20		Texarkana	25.00	25.00	
Hopkinton, 1st	249.10	822.30		Tract Society.....	700.00	1,400.00	76.50
Hopkinton, 2nd	8.00	26.50		Twin Cities	50.00	50.00	
Independence	63.00	535.00		Verona.....	135.50	839.65	
Individuals	73.00	2,495.00	283.88	Walworth.....	30.00	139.00	
Irvington		430.00		Washington.....		69.52	
Jackson Center		15.00		Washington, People's.....	5.00	26.00	
Little Genesee		229.58	5.00	Waterford.....	90.90	506.60	
Little Rock		10.00	5.00	White Cloud.....		245.59	
Los Angeles		1,015.00	15.00	Yonah Mountain	10.00	10.00	
Los Angeles, Christ's		125.00					
Lost Creek	152.68	780.98					
					\$5,504.75	\$34,216.74	\$1,110.58

TREASURER'S DISBURSEMENTS

	Budget	Designated & Undesignated
Missionary Society	\$2,368.15	
Board of Christian Education	520.48	
Ministerial Training	709.16	
Ministerial Retirement	314.29	
Historical Society	110.63	
Women's Society	140.58	
General Conference	591.63	
Tract Society	668.59	
Trustees of General Conference	43.29	
World Fellowship & Service	33.67	
	\$5,500.47	
Balance, February 29	4.28	

Non-Budget Gifts

February Receipts	\$10.00
February Disbursements:	
Salem College	\$10.00

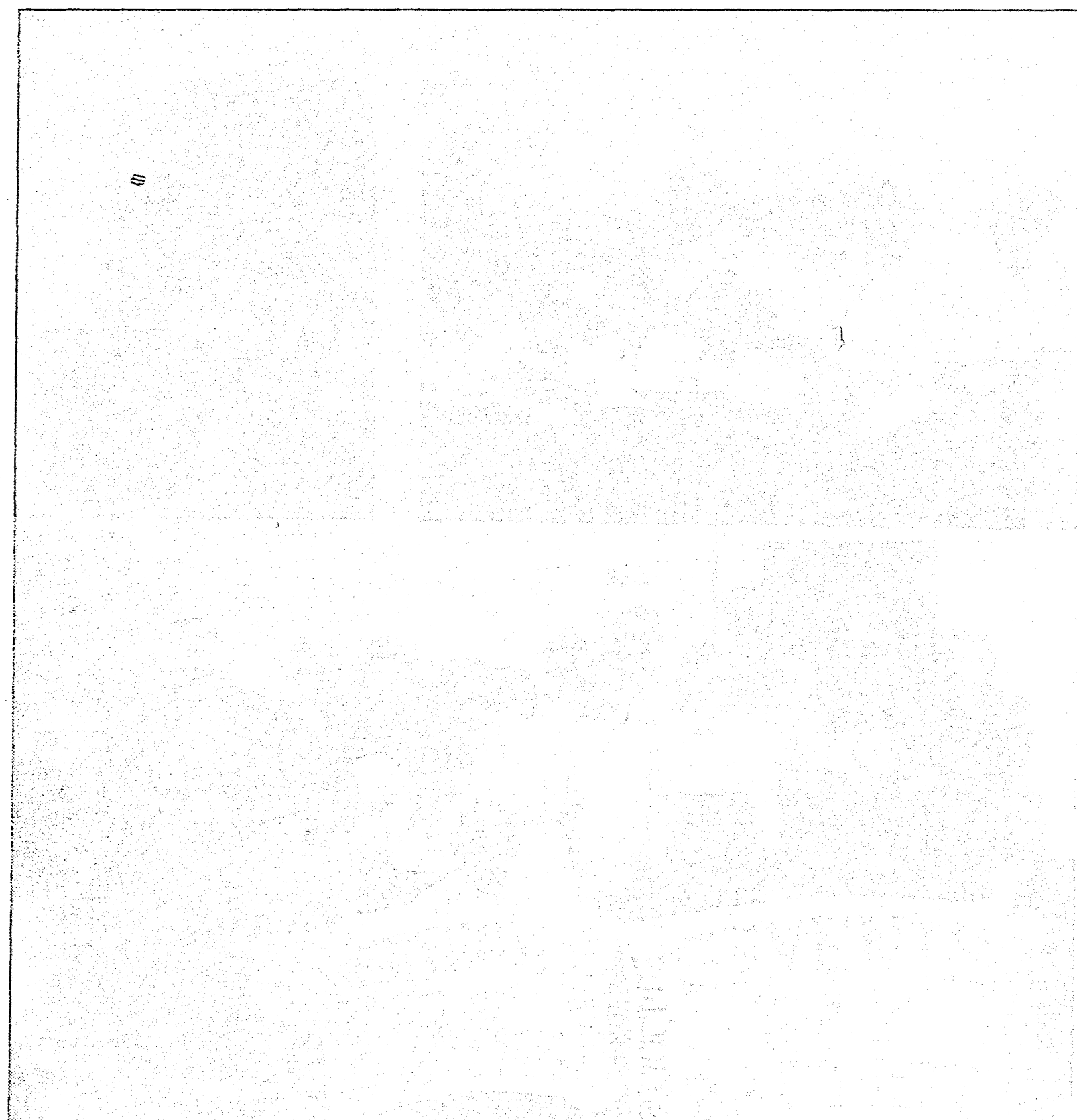
SUMMARY

Current annual budget	\$108,022.00
Treasurer's budget receipts 5 mos.....	34,216.74
Boards' budget receipts 5 mos.	1,110.58
	\$ 35,327.32
Remainder required in 7 months	\$ 72,694.68
Percentage of budget year elapsed	41.67%
Percentage of budget raised	32.70%

Eldred H. Batson,
Treasurer.

1612 Lawrence St.,
Parkersburg, W. Va.

The Sabbath Recorder



Upper picture: The Metairie junior and youth choir which sang Sabbath morning.
Lower picture: These of the charter members of the Metairie Church who were present at the close of the afternoon service.