

The Sabbath Recorder

This was all deeply inspiring. Several of our colored brothers and sisters of Paint Rock had expressed desire to see this program to which we extended to them a welcome. This whole service gave evidence that, if the principles of Christian love controlled every heart, there would be no race problems — and this in the "Deep South"! The fact is verified more and more that the love of Jesus Christ, only, can rightly change the existing pattern, and not legal statutes or political force. When we attempt to take God's work into our hands without guidance of His Spirit we only bemuddle the whole situation.

James Edward Butler Memorial,
A Paint Rock Church publication.

ASHAWAY, R. I. — The members of the Ashaway Church have been busy the past several months redecorating a part of the parsonage. New floors were laid, the stairs and woodwork refinished, and new wallpaper put on in three rooms and the front hall. A new rug was bought for the living room and draperies made for the study. Several projects are yet to be completed but the Wheelers are starting to get settled again.

One Sabbath each month has been devoted to the "lay development program." After the morning service members eat dinner together at the parish house and meet again in the afternoon for informal discussion on different aspects of lay development. The booklet "My Spiritual Inventory" was used at our last meeting.

A visitation program was held one evening the week before our pre-Easter services. The deacons and other church members visited homes in the community. Services were held Tuesday through Friday evening of Easter week with the pastor as speaker and the Rev. Earl Cruzan as guest speaker one evening. These services helped to make our observance of Easter much more meaningful.

The young people of the church now have a recreational director, Louis Savy. Different projects are under way to earn money. This will be used to do over the second floor of the parish house so that the young people will have their own recreational center.

— Correspondent.

Accessions

Battle Creek, Mich.

By Testimony:

Mrs. LaVaune Woody

By Transfer:

Mrs. Helen Louise (Lou Bond) Maxson
Alfred, N. Y.

By Baptism:

Louise Ann Clare
Susan Jean Davis
Elizabeth Eleanor Nida
Shelley Katherine Potter
Robert Fitz Randolph
Roger B. Van Horn

By Profession of Faith:

Willem Lodewyk Benjamins
Edwin Frederika Swens Benjamins
(Mrs. Willem)
Deborah Jolene Hitchcock

Obituaries

Breeman. — Mrs. Leonard (Glaser), was born in Holland, Aug. 22, 1879, and died at Lancaster, N. Y., April 22, 1960.

At the age of 16 she was baptized and joined the Harlem, Holland, Seventh Day Baptist Church under the pastorate of Elder Gerard Velthuysen. She later came to this country.

She is survived by her husband and three children: Mrs. R. W. Robbins of Lancaster, N. Y., Mrs. D. W. Luke of Frenchtown, N. J., and Leonard, Jr., of Kona, N. C. Also surviving are eight grandchildren and six great-grandchildren.

— L. Breeman.

Burdick. — Harold M., son of Silas Greenman Burdick and Hannah Hull Burdick, was born September 28, 1875, at Lima, Wis., and died at Riverside, Calif., April 15, 1960.

(See another page for more extended obituary of Deacon Hal Burdick.)

Mayhew. — Berneice Ayars, daughter of Levi and Sarah Ayres Ayars, was born in Marlboro, N. J., in 1880 and died in the Memorial Hospital, Woodbury, N. J., April 16, 1960.

Mrs. Mayhew and her husband, the late Linwood Mayhew, lived at Shiloh, N. J., until 1949 when they moved to Mantua. She was a member of the Shiloh Church.

Surviving are two nephews and a niece: Rex Ayars, Shiloh, N. J.; Philip Hughes, Courtland, Mich.; and Mrs. William Priestley, Montgomery, Alabama.

Funeral services were held in the Garrison Funeral Home in Bridgeton with her pastor, the Rev. Charles H. Bond, officiating. Burial was made in the Fernwood Cemetery.

— C. H. B.



"LATE ON THE SABBATH DAY"

Ahva J. C. Bond

Slowly passed the silent moments
Of the holy Sabbath day,
As the women, lone and grieving,
Sadly whiled the hours away.
From afar they'd stood, beholding
Gray Golgotha's gloomy height,
Drawing near as noise and rabble
Faded with the falling night.

Thankful that the wealth of Joseph
Had secured a decent grave,
And that timid Nicodemus
Had become a bit more brave,
They had witnessed the entombment,
Saw just how the body lay;
Then, with grief too deep for weeping,
Tearless, went their homeward way.

Meager means, but love unbounded,
Spices for the body bought.
Not forgetting the commandment,
Sabbath quiet then they sought.
So unlike the "Preparation,"
Loud with hate and hectic rush,
Sabbath peace the place enveloped
With a sweet and holy hush.

Love can not go unrewarded;
Love is its own true reward.
Love is not dead! Lo, there cometh
In the way their living Lord!
Mortals only spent that Sabbath
Thrilled in doubt and darkest gloom;
Jesus spent it with His Father
In the quiet "Upper Room."

The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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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

A Meter of Land

Being realistic about the distant future is preached by every faithful minister, as it was by Christ Himself. There is a little question, however, whether talking about the population of the earth 600 years hence on the basis of the rate of increase which prevails at the moment is as realistic as talking about heaven or "the end of the world."

Dr. Richard M. Fagley, an eminent authority addressing a recent World Council of Churches meeting, made the following statement regarding planned parenthood:

"The UN demographers tell us that 600 years of the present rate of growth would leave one square meter of land per person, a density roughly twenty times as great as that of New York City. Even if chemistry could provide nutriment for such a human mass only the fanatic could regard the prospect as either tolerable or possible."

Who knows but that this generation, if it is not cut off by nuclear warfare, will see a repetition of the low birth rate that goes with an economic depression? Who knows, except on statisticians' paper, that the Lord will not take direct control of this earth long before 600 years have expired? How life could exist if the face of the earth was covered with people at a concentration of one per square yard is indeed incomprehensible, but there is a God in heaven and not everything is in the hands of bungling men.

Some have suggested that before earth reaches such a saturation point as mentioned above we could devise ways of air-lifting the surplus population through space to colonize another star. This is a bit fantastic, says Dr. Fagley, since the journey might take 350 rather unpleasant years. The Christian, however, has been talking in terms of colonizing heaven for 2000 years. The journey is timeless and pleasant. We are told that all are invited, that there is room for all in the many abiding places, and that the glory of that land with its incomparably sweet fellowship is beyond all comprehension.

We must indeed plan ahead as best we can for our children and our children's children. It is also possible that our Lord

may yet tarry long, although scientists now talk more about eschatology than do theologians. Nevertheless it becomes increasingly apparent that the life of faith in this complicated age is the only life that is really satisfying. Let us commit our ways unto the Lord.

The Sin of Inattention

Inattention is the overwhelming factor which figures in 85 percent of our death crashes. A lapse of attention to the road ahead, a heavy foot on the gas pedal, an unnecessary gamble to save a few seconds that cost an eternity — these are the ways in which the man behind the wheel failed.

The above is part of an editorial on "Traffic Safety" suggested for use in daily papers. Motorists need to read such material, and editors feel that they have performed a public service when they put it in their columns.

In a closely comparable situation, countless other crashes of a less spectacular nature occurring every year are also caused by inattention. One does not have to be in a motor vehicle to fail to give attention to the road ahead. Future happiness, marital bliss, social acceptance, and, finally, eternal life itself may be lost when we fail to heed the laws of God or neglect to give attention to the words of life from the Lord Jesus. How merrily, how blindly the vast majority travel life's highway, thinking occasionally of possible sickness and early death but seldom if ever thinking of life beyond death or of judgment to come.

Who is going to call sinners to repent of this inattention caused by paying too much heed to the pleasures of this material life? Where are the editors reaching vast numbers of readers who will feel that they are rendering a public service by doing what the Apostle Paul did when he stood before Felix and "reasoned of righteousness, temperance, and judgment to come" and caused that pleasure-seeking, insecure governor to tremble?

If we cannot afford to let motorists be inattentive (through drink or other

causes) lest they take others to premature death, how can we, again in the words of Scripture, "escape if we neglect so great salvation"? We must not rest in our safety (eternal safety) campaign until we have rid the church and society of the idea that physical life is a thing of great concern and that eternal life is of less importance.

"Let him know," we read in James 5:20, "that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

High Living — Low Giving

Is it perhaps true that we Americans do a much better job of analyzing the past than changing the future? Church people, who have a different outlook on life from non-Christians, ought not to be guilty of that. If our profession of Christ's lordship over our lives is as real as we claim it is, do we have a right to merely shrug off our failures in the past month or year and make no changes that will affect the future?

The questions just posed are to be applied in the realm of missionary giving in the larger sense of Our World Mission giving and are prompted by looking at the totals reported by the treasurer and printed on the back page of this issue. There are certainly bright spots in the giving of our people, and some churches have done remarkably well this last month in comparison with others or with their own record. But, medically speaking, bright spots on the body are not a sign of good health. What the doctor wants to see is good color tone of the whole face. That cannot be seen in our denominational face when the month of April shows not much more than half the flow of money needed at this time to keep our God-given work from having that anemic look.

Perhaps none of us can qualify as doctors to analyze the symptoms that show in the Seventh Day Baptist body or prescribe the kind of tonic that will make us twice as healthy in the next few months as we were last month. The writer wonders if our trouble cannot be pretty well summed

up by too high living and too low giving. There are some, of course, to whom this does not apply, and God knows better than we ourselves to which ones it does apply. We would all protest that our levels of living and giving can be justified by circumstances perhaps not known to others. But how honest are we, the average givers, in this attempted justification?

Pondering this subject I open my morning mail and glance at the May number of CWA News, the official journal of the Communication Workers of America. One page is filled with an article under this title "Installment Debt Soars; Family Bankruptcies Steadily Increase." The title is enough to start honest Christians thinking. Can it be that our desire for comfortable living, fanned by burning by salesmen who have the same desire, has caused us to bargain away our ability to support the Lord's work and has brought us to the verge of family bankruptcy via the installment plan? Have we listened so willingly to the salesman or looked so longingly at the window displays or the TV demonstrations that we are forced later to turn a deaf ear to the appeals of the promoters of Christ's Kingdom?

How carelessly many of us buy our groceries. Can we say that we buy only what we need for bodily health and leave the high-priced meats for those who can really afford them? How does our weekly grocery bill compare with our contributions to the Lord's work? Is there something wrong with our standard of living when we can have rummage sales once or twice a year to get rid of good clothing purchased at high prices? Can we feel really virtuous when we think of what we needlessly spent on ourselves as compared with the monetary value of the rummage?

Space for more illustrations is lacking. Readers are urged to add the ones that fit themselves rather than the ones applying to other members of the church. We need to think these things over. Why do so many of us not have money to give in amounts comparable to the standard of living which we maintain? The perennial answer is bound to come to our (perhaps unwilling) consciousness that we do not

really put first things first. Let us determine that regardless of every clever sales device that creates some kind of hunger for things we need not, that we will determine first of all to give at least one tenth to the Lord. Such a plan would prevent most family bankruptcies and would give us untold joy in having an adequate share in Our World Mission.

GUEST EDITORIAL

Better Than Nothing

The Civil Rights Bill of 1960 has given rise at best to lukewarm praise and at worst to outright disillusionment and vehement denunciations of the bill as a fraud. The latter reaction we regard as excessive even though we share the view that the bill has been skillfully (and cynically) emasculated and clogged with technicalities. The wonder is that after all the political maneuvering, wrangling, and compromises, something should have remained that can be deemed better than nothing, that can be construed, indeed, as edging toward the goal of equality. If nothing else, the bill does mark a symbolic advance. For the second time Congress has accepted the responsibility laid on it ninety years ago by the Fifteenth Amendment, which forbade any state to deny the vote to a U. S. citizen "on account of race or color," and specifically gave Congress "power to enforce this article by appropriate legislation," . . .

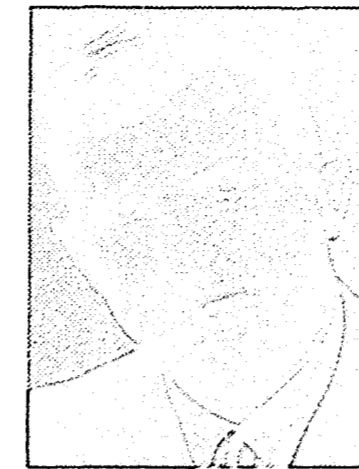
While the success of the voting referee plan appears to be dubious, its enactment, as we have suggested, does give ground for encouragement. . . .

Finally, the bill, whatever its merits, will boost the morale of civil rights groups that for so many decades have had to carry on the fight without hope of Congressional action. The bill has provided the most important stimulus for popular action — the prospect of legislative success.

— Congress Bi-Weekly.

I have no light to illuminate the pathway of the future save that which falls over my shoulder from the past.

— Patrick Henry.



What Do These Stones Mean to You?

A Memorial Day Sermon

By Don Sanford

Thomas Fuller once said, "Things said to be ever done, will prove to be never done, unless sometimes solemnly done." We have seen this sentiment expressed many times as we think of the value of such holidays as Thanksgiving, Christmas, and Easter. Some say that they can give thanks every day of the year, or remember the coming of Jesus or His sacrifice throughout the whole year. Others, who have no set time for worship, say that they can find God anytime — out in the fields, in the shop, or wherever they might be. But we know that things said to be ever done, will prove to be never done, unless sometimes solemnly done.

Certainly this is true of Memorial Day. We can honor our soldiers every day of the year. We can remember their sacrifice and the principles for which they were called to give of their lives. But we do not so honor them unless we set aside a solemn time to draw our attention to their deeds.

Centuries ago in ancient Israel, a whole nation crossed over the Jordan River into the Promised Land. It was the culmination of many years of wandering in the desert after the Exodus from Egypt. Those families who had made the journey would be able to remember this day for years. But what about their children and their children's children for generations to come? Could they remember what this meant to the nation? Would they appreciate what had been done for them?

To mark this occasion Joshua commanded that each of the twelve tribes should select one man to stop in the river Jordan and pick up a stone and carry it over with him to lay up a monument for the event. He then told them: "When your children

ask in time to come, 'What do those stones mean to you?' Then you shall tell them that the waters of the Jordan were cut off before the ark of the covenant of the Lord. . . . So these stones shall be to the people of Israel a memorial for ever" (Joshua 4: 6-7).

As we this year join in the celebration of Memorial Day, we find our experiences not too different from those of ancient Israel. We, too, need reminders of things which have happened in our past. We need things which will cause us to ask of our parents, or which will cause our own children to ask of us, "What happened here? What is the meaning of this memorial?" Ideas and events are often rather abstract and vague, but when we link these same events and ideas with something concrete, they take on new meaning for us.

Our Wealth of National Traditions

Much of the basic wealth of any nation is found within its traditions and its great ideals rather than in its mineral resources or capital assets. A small rude bridge which arches a lazy country stream near Concord, Mass., may mean far more to America than the huge structure of steel and concrete which recently spanned the Mackinac Straits and linked the two sections of the State of Michigan. A log cabin can mean more to us than a whole forest. Our nation would be greatly impoverished if we had no Bunker Hill, Valley Forge, the Alamo, or any of the other shrines of historical importance. We have these as memorials by which to recall to our minds the heroes and events of the past.

To stand quietly within the portico of Lincoln Memorial in Washington and look up at the statue of Lincoln and read some of the immortal words which he spoke at the dedication of the battlefield at Gettysburg does more for one's patriotism than all of the loyalty oaths that can be demanded by any senatorial committee.

We can read of the hopes of mankind for a better world; we can listen to orators shouting out the values of freedom and liberty, but it will not mean half as much to us as it does to stand before the tomb of the unknown soldier and remember all of the countless men and women who have given their all for those same principles.

As one drives through the battlefield at Gettysburg, he sees the silent reminders of the grim three days' battle and asks the question, "Why do such struggles have to take place? Is there no peaceful solution to men's differences?"

Housed in a rather unimpressive building in Philadelphia is a large bell. It is not as large as many bells which hang in church steeples throughout the nation. In fact, the bell is not in very good condition, for it is cracked and hasn't been rung for generations. Yet thousands of Americans travel miles just to look at it. Why so much attention given this one old, cracked bell? Certainly not because of any beauty of physical attraction, but rather because of its symbolism. It is the Liberty Bell which, according to tradition, rang out the message of freedom.

The same observation might be made of a large rock found on the shore in Massachusetts. Those who have traveled in New England know that there is nothing very romantic or aesthetic about a rock — the fields are full of them. Yet this particular rock is different: it is Plymouth Rock and signifies the spot where the Pilgrims first touched American soil. Whether it is the original stone on which they stepped, we do not know, but for purposes of a memorial it matters little. It serves as a reminder of what that band of brave men and women of God stood for.

Individual Memorials

What is true of our national life is true also of our individual life. Go through your desk or dresser drawers sometime and notice the number of little memorials that you have collected through the years: the high school and college athletic letters won, the ribbon from a corsage given you by your best beau on your first high school prom, the tassel from your graduation cap, the lock of hair, or the first tooth that reminds you of your babyhood. As you pick up these and other souvenirs, memories come back allowing you to relive those days gone by. It is of great value to have memories and objects which will stimulate them.

But nowhere is this value more clearly shown than in the field of religion. In the experience of Joshua and the children of Israel, a pile of stones served as a memorial to God's deliverance from the land of Egypt and their entrance into the Promised Land. It symbolized the point where the Ark of the Covenant, the law of God, took possession of the land.

A few centuries before that experience Jacob rested his head on a stone and in his sleep, dreamed of a ladder from earth to heaven. When he awoke, he set that stone up and said, "This stone which I have set up for a pillar shall be God's house." For centuries thereafter, Bethel was known as a holy place in Israel.

Our Christian Memorials

In the Christian Church we have many memorials and signs which have been able to focus our attention and direct our worship upon the solemn occasions and ideals of great spiritual value. The communion table has become a memorial of the sacrifice of Jesus, and in its various traditions and practices, draws men to an experience of rich spiritual value.

The cross has become the principal memorial of the Christian faith. Prior to that one act of love, the cross was merely seen as an instrument of torture and death. But with a new antecedent in Calvary, it was transformed into a holy memorial.

Even the church itself in a community stands as a symbol of a way of life and an influence to both thought and action which affects all. It is thus a memorial of extreme importance even to those who may not claim membership within it.

We have been thinking primarily of material memorials — of stones and statues, of battlefields and national relics, of acts and symbols and institutions. But Memorial Day is a time. It is no different from any other day in length and division of sunlight. For many it is merely a holiday offering rest from the normal work of the world. Yet this day holds significance for us because it is the one solemn time when we do that which we should do every day — give remembrance to those who have left a precious heritage to us. It is a memorial in time rather than an object, but its value, like all memorials, depends upon the use which we make of it. What is it that we remember on this day? Do we remember sacrifices and love, or are we concerned with selfish pride and hate? Do we celebrate it as a time of consecration, or is it a time of secularization? Is it a time for the spirit of devotion and patriotism, or is it a time dominated by the flow of more liquid spirits?

Whether a memorial be that of stone or time, its value depends upon the antecedent which precedes it. The twelve stones set up by Joshua had meaning to the Israelites only because they were taught its meaning. In years to come when their children asked the meaning of that memorial, they were able to tell them, for they themselves knew its meaning.

But today, when our children ask us the meaning of our memorials, are we able to tell them? Perhaps we may know a little history, but do we speak of it with any sense of devotion? We may recite facts, but do we convey meanings and values to our children?

And what of this very day which we set apart for a memorial to the men of the armed services and others who have given us our precious heritage of freedom and liberty? Are you by word, deed, or thought conveying to others the depth of meaning which would make this a truly solemn occasion?

The Sabbath, A Time Memorial

We as Seventh Day Baptists also celebrate a weekly "memorial day": the Sabbath which God commanded us to remember to keep it holy. Its chief value also is found in its antecedents to which it calls our attention. It is a memorial to creation and a memorial to deliverance. It contains the same number of hours as any other day. Yet it is different from any other day because it has been established by God as a special time. And when our children ask us the meaning of this memorial are we equipped to tell them of its significance? Can we make this a solemn occasion in their lives as well as our own?

Yes, even today, those words of Thomas Fuller come back to us: "Things said to be ever done, will prove to be never done, unless sometimes solemnly done." We need the memorials of historic deeds in the nation. We need reminders of sacred things in our spiritual lives. We need times of memorial which turn our attention from the everyday occurrences in our lives. We need Memorial Days and we need the Sabbath. Without them our lives would become drab and that which we might propose to ever do, we would never do!

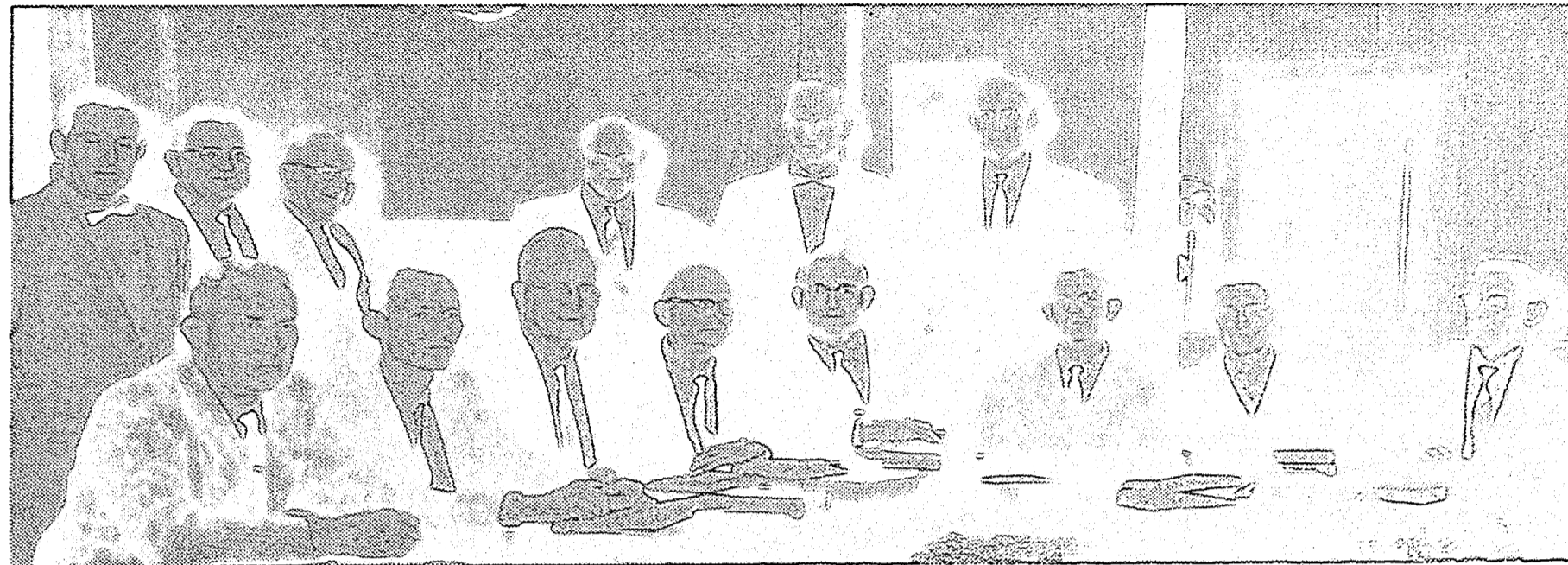
A Roman Catholic In the White House

A book with the above title by Episcopal Bishop James A. Pike is reviewed by Gabriel Tweet in the May Book News Letter of Augsburg Publishing House. The reviewer speaks of the rising blood pressures that come with any discussion of the subject. He then adds this rather pertinent remark:

"In their eagerness to avoid anti-Catholic bigotry many persons fly to the opposite extreme of denouncing as unwarranted any concern with the religious issue in Presidential elections. These are the anti-bigotry bigots."

The reviewer highly recommends the book to those who want to be well informed about the issues "real or otherwise on which so much depends." Your editor has not read the book.

Missionary Pastors' Institute Held at Westerly, R. I.,
May 2-5, 1960, In the Pawcatuck Seventh Day Baptist Church



Seated left to right: Pastor Kenneth Van Horn, New Auburn, Wis.; Pastor Leroy Bass, Paint Rock, Ala.; Pastor Herbert Polan, Daytona Beach, Fla.; Pastor Marion Van Horn, Fouke, Ark.; Pastor Harmon Dickinson, Plainfield, N. J.; Pastor Donald Richards, Berea, W. Va.; Pastor Elizabeth F. Randolph, Washington, D. C.; Pastor Theodore Hibbard, Walker, La. Standing: Pastor Earl Cruzan, Westerly, R. I.; Secretary Everett Harris, Westerly, R. I.; Martin Oates, Ashaway, R. I.; Pastor Neal Mills, Rockville, R. I.; President George V. Crandall, Wakefield, R. I.; Pastor Harold R. Crandall, Rockville, R. I.

Seven missionary pastors and twelve Missionary Board officers and Home Field Committee members met on Monday evening, May 2, in the vestry of the Pawcatuck Seventh Day Baptist Church for consideration of a more intensive and expanded program of Home Missions for Seventh Day Baptists. Pastor Earl Cruzan, chairman of the Home Field Committee, presided. Similar meetings were held on Tuesday and Wednesday evenings. At the closing session specific plans were drawn up for further consideration of the Missionary Board and Conference at some future date.

From Monday noon through Thursday noon (May 2-5) the seven missionary pastors met continuously for morning and afternoon sessions, meeting with the local New England pastors and the pastor of the Plainfield Church (who attended as a member of the Home Field Committee). Secretary E. T. Harris presided at these study and discussion meetings, centering these sharing experiences around a study of a new book published recently by

"Tidings," entitled, *A Year of Evangelism in the Local Church*.

Pastor Don Richards, of the Berea and Middle Island Seventh Day Baptist Churches, led a study and meeting on the theme, "How to Motivate the Local Church for Evangelism." He stressed the need for a more dedicated pastorate as the beginning point for a stronger program of evangelism in the local church.

Pastor Ted Hibbard, of the Walker and Hammond Seventh Day Baptist Churches in Louisiana, led the group thinking on the theme, "How to Extend an Invitation to Accept Christ as Lord and Savior." As an approach to winning such decisions for Christ, Pastor Hibbard urged that we use "leading questions" which will draw the answers from within the seeker for truth.

Pastor Marion Van Horn of Fouke, Ark., took as his theme, "The Task of the Church Toward Different Types of People" such as the complacent church member and the nominal church member.

Pastor Elizabeth F. Randolph of Washington, D. C., took as her theme, "Mass

Evangelism" or "Planning a Week of Intensive Evangelism in the Local Church." She told of the preparations being made by the Protestant ministers of Washington as they get ready for Billy Graham's Preaching Crusade in the coming weeks.

Pastor Kenneth Van Horn of New Auburn, Wis., developed the theme, "Evangelizing a Diminishing Community," applying it to the population shift from the country to the city and how to meet the resulting problems in our village or rural churches. The matter of cooperative Vacation Bible Schools and working together with other Christian churches was discussed, also whether the church should take some initiative in bringing new people into these communities as well as reaching those already there with a full church program.

Pastor Leroy Bass of Paint Rock, Ala., led on the theme, "The Use of the Bible and Other Evangelistic Literature" as we reach out to others. He said, "A thorough knowledge of the Bible permits one to speak with authority."

Pastor Herbert Polan, who has been supplying the Daytona Beach Church for four winters, led the study and discussion period on the theme, "How to Conduct an Effective Prayer Circle in the Home" or "Family-Life Evangelism." The strengthening of family life through daily devotions was emphasized. He said: "The home that prays together stays together."

On Tuesday forenoon, Karl Stillman, treasurer of the Missionary Society, addressed the group on the subject, "Sabbath Evangelism." On Wednesday, Secretary Harris led a discussion of board policies and relationship to home field churches. Both these meetings were followed by spirited question-and-answer periods.

The leader of the final meditation was the Rev. Harmon Dickinson of Plainfield, N. J., whose theme was "Inspiration to Do the Job." He closed this session with a prayer circle as all joined hands and offered prayers.

One of the most encouraging results of these meetings was a request for a round

robin letter to continue the deepened spiritual fellowship which was sensed by those in attendance at these meetings.

British Guiana Pastor Writes

Rev. Alexander B. Trotman, pastor of the Uitvlugt and Bona Ventura Seventh Day Baptist Churches in British Guiana, has written, "We have been engaged in planning and getting arrangements made for the usual series of Consecration Meetings which is conducted yearly around the Jewish Passover season. This is now over and God be praised we did have a wonderful time."

"Soon after this" he added, "we had planned to re-organize our General Conference and to begin work together as never we did before, God being our Helper. This also came off and I think we have had prayer answered and much reason for new hope, thanksgiving, and praise."

Special Issue News

The Recorder for May 9 was indeed a special issue. Advance orders were greater than ever before due to the vision of many individuals and churches in foreseeing its usefulness. Over 10,000 copies were printed, climaxing the extensive work that went into making this issue different from anything before published as an evangelistic tool of the churches.

There are still some copies available for distribution which can be ordered while they last. Many localities and some mission fields have received practically none. A blessing comes to those who provide copies for others to distribute, but a greater blessing cheers the hearts of those who actively participate in witnessing for Christ and our church with this particular piece of literature in hand. One distributor has ordered 300 copies of "Pro and Con," a Sabbath tract, to hand out with his \$42.50 order of Sabbath Recorders.

A MEDITATION

To Whom Much Is Forgiven

By Elman Mills Matson
White Cloud, Michigan

Her sins, which are many, are forgiven; for she loved much. — Luke 7: 47. Read verses 36-50.

This passage can scarcely be surpassed, in all the words of our Lord, for its clarity, its beauty, and its truth.

With the extravagant purchase for her act of kindness and humility the woman, bowed in tears of repentance, sought to loose the burden of her sin. With Jesus' words of compassion He not only cleansed her tortured conscience, but opened the doors of a new life for her. Jesus used the occasion, as He so often did, to defend His action, to utter a mild rebuke to those who criticized Him, and to teach a great lesson.

In human relationships those who need forgiveness suffer with those who need to forgive. Sometimes we must pardon without the knowledge or willingness of the offender. The act of forgiveness dispels the bitterness in our own hearts and opens the way for the estranged one. The wider the separation, the greater are the rewards of a complete reconciliation.

But forgiveness needs to be a continuing project. The offender needs to be reassured of his new-found relationship and strengthened by love and understanding. (The injured one needs frequently to be reminded that "To err is Human; to forgive, Divine.")

Prayer: Almighty Father, forgive us, who need forgiveness so often, our pride and hardness of heart. Forgive our failure to offer friendship and understanding when we have had the opportunity. Grant us the peace of true repentance combined with the sure knowledge of Thy forgiveness. Help us to show the way to those who know not Thy divine love and mercy. Amen.

The only people with whom you should try to get even, are those who have helped you.

Historical Volumes Needed

The two-volume history of the Seventh Day Baptist movement published by the American Sabbath Tract Society about 50 years ago is in very short supply and the sale of new copies has had to be discouraged. There are numerous requests—very valid requests — which could be met with used copies until such time as it seems possible to reprint these valuable books. For example, the library of a small college of another Sabbathkeeping denomination has no reliable history of Seventh Day Baptists and the students have no opportunity to get a true picture of the history of Sabbathkeeping in this country.

It would be a shame if unappreciated copies of this two-volume work were allowed to be discarded when others are earnestly calling for them. They are not often specifically mentioned in wills and their value might be overlooked by surviving members of families. Those who may know of copies that they would like to see put to good use are encouraged to communicate with the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J., or with the School of Theology at Alfred, N.Y.

Sacred Music Contest

Those of you who have contest entries be sure to mail them by June 1 to Mrs. Oscar Burdick, 7641 Terrace Drive, El Cerrito, Calif. The Women's Board is sponsoring this contest and it is hoped that there will be a good response.

The judges of the music are the Rev. Delmer Van Horn, Irwin Randolph, and the Rev. Oscar Burdick, all specialists in their fields of music. Miss Zea Zinn, recently retired from the English Department of Milton College, will judge the original poetry. Results will be published in the Sabbath Recorder.

— Mrs. Oscar Burdick,
Non-voting chairman
Of the Music Contest.

Battle Creek Is Host
To Northern Association

By Mrs. Claire Merchant

"Witnessing to Our Beliefs" was the theme under which the meetings of the Northern Association carried forth at their sessions April 22 to 24 in Battle Creek, Michigan.

The Sabbath eve service was planned and led by the Youth Fellowship with the young people of the White Cloud and Battle Creek Churches participating in the worship service, entitled, "This I Believe." Pastor Don Sanford of White Cloud presented the message, "Knowing What We Believe," challenging all who attended. The closing chorus, "This I Believe," was the theme song for the state Christian Endeavor Convention and was directed by Miss Laurinne DeLand.

Sabbath morning dawned bright and beautiful as well as extremely warm. A large group gathered at 9:45 a. m. for the Sabbath School at which time "Our Belief in the Holy Spirit" was discussed and studied. Mrs. B. H. Bottoms led the opening exercises. Church services followed immediately at 11 o'clock with the guest minister, the Rev. Duane Davis, pastor of the Lost Creek, West Virginia, Church, bringing the message "We Witness to This Faith." Both of the Battle Creek choirs assisted in the service, the junior choir presenting "Beautiful Savior" under the direction of Mrs. LeRoy DeLand and the adult choir singing the very beautiful "Hallelujah" by Mozart under the direction of Dr. Ellis Johanson. Due to illness in the family of the Rev. Orville Babcock the children's sermonette was given by Pastor Leland Davis of Battle Creek. A lively group of youngsters learned much about "Beavers."

The Ladies' Aid of the Battle Creek Church served the fellowship dinner at noon in the well-filled social rooms of the church. All enjoyed the sociable hour of visiting. Dr. B. F. Johanson directed the men in group singing that was as much enjoyed by the men themselves as those who filled the pews to listen. There seems

to be a certain beauty in men's voices in a group that is equalled by no other.

Due to the 75th anniversary of the Michigan Council of Churches, the president could not be present to speak to the afternoon session, but his personal message to our Association, entitled "The Michigan Story," was recorded on tape and played. It told of a century of Protestant cooperative experience through this council.

Under the direction of Mrs. LeRoy DeLand, president of the Women's Board, stationed at present in Battle Creek, the women's meeting concerned itself with "Our Witness Through the Women's Board." Mrs. Elma Matson of White Cloud spoke of "Our Cooperative Witness Through the United Church Women." Mrs. Nettie Fowler, also of White Cloud, told of her experiences with the Lone-Sabbathkeeper project. Home Missions — the Bible School and camp project of the board — was discussed by Mrs. Herbert Bennett, chairman of that committee of the Women's Board, and the meeting closed with the singing of the Women's Rally Song, entitled, "A Call to Service," written by Mrs. W. D. Millar of Battle Creek.

Six-thirty found many again filling the social rooms for another fellowship meal provided by the Ladies' Aid. While there was no planned program for the adults, many enjoyed the chance to renew acquaintanceships unhampered by a rush of time. The Youth Fellowship provided entertainment for all young people, and a social time was planned for primary and junior-aged boys and girls at the church.

Sunday morning, following a devotional service, the work of the Northern Association was taken up at the business session. Among the matters considered was that of raising the dues of the Association to 25c per member as of June 30. It was voted to join the Michigan Council of Churches, the dues for each church to be paid by the churches themselves. The need for a stronger Youth Committee was much discussed with the hopes of definite action brought to the next session, which will be held in the fall at White Cloud. The Rev. Don Sanford spoke of his trip to the

Jackson Center, Ohio, area and the problems existing because of the small number remaining there. Those few are still faithful, however, and have accomplished surprising results. He mentioned the number of ministers and lay workers who called Jackson Center their home and wondered how many others of our churches could claim as many.

The Spirit of God surely was present and blessed all who attended the sessions. We pray He will remain with us all that we may continue our witness wherever He may lead us.

— Correspondent.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Young Adult Pre-Con Retreat

With the possible exception of an additional adult counselor, the last member of the staff of the Young Adult Pre-Con Retreat has agreed to serve. The latest addition is the Rev. Elmo F. Randolph, pastor of the Milton, Wis., Church. He will serve as recreation and campfire director. "Randy" is a veteran camper as are most of the members of the staff.

Waiting at John Brown University, Siloam Springs, Ark., August 10, will be Dr. Loyal F. Hurley, Dr. Melvin G. Nida, the Rev. and Mrs. David Pearson, the Rev. Francis Saunders, Mrs. Austa Coalwell, along with the Rev. Elmo Randolph and the director, Rex E. Zwiebel. From the evening of August 10 through the evening of August 14, we will face the challenges of Evangelism and Seventh Day Baptist Beliefs, of Seventh Day Baptist Oversea Missions, of Courtship and Marriage, of Making Good as Married Couples, of Christian Recreation, and not the least though listed last, of Worship and Music.

How important is this retreat? It will be as important as each retreator wants it to be. Nothing will be left undone to endeavor to see that the will of God is done in every activity. The leaders are equipped through experience, training, and consecration to lead you from experience to experience. There will be opportunity for private counseling and conversation. We want this retreat to be one of

the high points in the life of retreator and staff. Accommodations are more than adequate, the fee is only \$19, and insurance is included; so pack up your bed linens and set your sights for Siloam Springs. Details of program will be sent to the churches soon. Ask your pastor or church clerk for the information.

Church Mite Boxes

By now all of the churches and fellowships of our Seventh Day Baptist denomination have received through their pastor or Sabbath School superintendent little church mite boxes. The sending was authorized by the Denominational Planning Committee, and the work was done through the Board of Christian Education.

It is our hope that every member of the Sabbath School will take one of the boxes and make a special effort to fill it by June 25, OUR WORLD MISSION SABBATH. Of course, for many of the younger members of the Sabbath School that is impossible, but every penny will count toward raising Our World Mission budget in full. Anyone who has not received one, please see your Sabbath School superintendent and ask for one.

You might drop in a coin every meal, or a coin at the close of each day. You might give the money derived from investments that come in on the Sabbath. Your Sabbath School class might run an extra money-making project from May 21 to June 25. Has your class tried selling Seventh Day Baptist pins? There is profit in that as well as advertisement of our church. The pins can be ordered from the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. The Sabbath School could give that month's birthday offerings. The budget can be raised if we will use what God has given us to do it.

The need is urgent if the work is accomplished which was pledged at General Conference last year.

SABBATH SCHOOL LESSON

for June 4, 1960

Lesson X — The Church (Pentecost)
(Taken from Statement of Belief)

Eternal Life

Incorruptibility

Immortality

By Dr. Loyal F. Hurley

(Continued from last week)

II. The Life of the Ages

Again, the average church member thinks of salvation largely in terms of being saved from "eternal fire and brimstone," and "going to heaven" when we die. With that, also, is the idea of "eternal life" in the glory. "Give me a little cabin in the glory land" is the theme of a song portraying this attitude. I have found songbooks in which 75 out of the first 100 songs referred to heaven. Now our blessed Lord surely promised us a life with Himself in the glory, but the popular idea is a perversion of that truth.

To understand the truth of "The Life of the Ages" one must try to put himself back into the thinking of the Jews and the early Christians. To them "this present evil age" was a time of vanity, that is, a period in which life was organized without reference to God. Read Ecclesiastes and compare Romans 8: 20, 21, which should be translated "For the creation was subjected to vanity, not willingly, but by reason of him who subjected it, in hope that the creation itself shall be delivered from the bondage of corruption into the freedom of the glory of the children of God." The Jews and early Christians knew that the will of God was not being done "in this present evil age," but they were sure that "in the ages to come" the will of God would be done perfectly throughout the universe. That "will" was already being done in the heavenly realm, so Jesus taught us to pray, "Thy will be done on earth as it is in heaven." Some of the truth and beauty and holiness of the heavenly realm, "the ages to come," broke through into this present evil age in the revelations given to the prophets. Early Christian belief was that the Life of the heavenly realm, "the Life of the Ages," came into this present evil age perfectly in the Life of Jesus Christ. He introduced and demonstrated this perfect life in the

midst of our degradation and sin. "And the Word was made flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth" (John 1: 14).

The only definition of "eternal life," so called, in the entire Bible, so far as I can find it clearly stated, is John 17: 3. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." That describes relationship, not duration; it signifies quality, not quantity. That is, the "eternal life," so called, the "eonian life," the "life of the ages," meant contact with the heavenly realm, "the ages to come," which our Lord introduced and demonstrated in this present evil age. To receive Jesus as Savior meant to receive the quality of life He had lived — in principle and essence here and now, and in perfection in "the ages to come." "We shall be like him, for we shall see him as he is" (1 John 3: 2). What are the characteristics of that "life of the ages"?

Quality, Not Quantity

About the most helpful description of the life that comes to a truly converted person is in the book "Discipleship" by Dr. Leslie D. Weatherhead of London. I shall not quote this British preacher, but rather paraphrase his ideas, since I want to add verses of Scripture which he does not include.

First, there comes to the truly converted person the sense of pardon or forgiveness. Whatever has been between the soul and its God is gone. It is not so much that a penalty is remitted as that a relationship is established. There is nothing now between a man's heart and his Maker. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8: 1).

Then there comes a new sense of power, especially over sin. One is enabled to be and do what was not possible before. He becomes increasingly victorious. "Sin shall not have dominion over you" (Rom. 6: 14).

He receives a new sense of peace, a peace that is not dependent on freedom from stress or strain, but on a quiet heart. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14: 27).

He finds also a new joy, a joy that does not depend on freedom from trouble, sorrow, or disappointment, but is a song within. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15: 11).

Most important of all, there comes to the truly converted heart a new quality of love. It is an outgoing kind of love, even to those who misunderstand, criticize, and misuse us. It is the kind of love Jesus had, the sort of love He brought out of the heavenly realm, out of the "ages to come." It is the gift of God, "because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5: 5).

This is quality, not quantity. This is the reality of a divine relationship, not mere continuance. This is the character of God bestowed upon His children, in essence in "this present evil age," and to be bestowed in perfection in "the ages to come." It is not merely life, but the life, as a correct translation of 1 John 5: 12 says: "He that hath the Son hath the life, and he that hath not the Son of God hath not the life." The definite article appears in both clauses in the Greek text. It is the "Life of the Ages." How tragic that truths like this are covered up by faulty translations!

Eternal Life, Incorruptibility, And Immortality

Now that we have considered the first of these three terms in our title, it seems expedient to clarify in some small degree the three terms in their relationship to each other. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the

twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15: 51-54).

We have shown that eternal life, so called, is a confusing term, incorrectly translated in English. The mistranslation came in through the Latin Vulgate Version which Wycliffe used in our first English translation. Jerome, in translating the Vulgate, used two different words for the Hebrew OLAM and the Greek AION and their adjective forms. One was SECULUM from which we get our word "secular," and the other was AETERNUS from which we get our word "eternal." The usage of these words in Hebrew and Greek shows that they do not mean unending, and John 17: 3 makes clear that "eternal life" does not mean duration, but relationship.

Some Suggested Definitions

Eternal Life, so called, pertains to relationship and quality.

Incorruptibility pertains to nature, moral and physical.

Immortality pertains to permanence of life.

Genuine Christian experience verifies the statement that "Eternal Life" pertains to relationship and quality. A Christian knows himself as a child of God. He knows that God is his Father. That is relationship. He experiences a new kind of life as a Christian, a life characterized by the sense of pardon, a recognition of new power over sin, a new peace, a new joy, an outgoing love for others. That is quality.

Humanity is corruptible, even Christian humanity. Paul wrote, "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is

MEMORIAL SERVICE

MEMORY TEXT

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. Proverbs 3: 13, 14.

MEMORIAL SERVICE

good I find not. For the good that I would I do not; but the evil that I would not, that I do" (Rom. 7: 18, 19). That is the testimony of one of the finest Christians who ever lived. And Paul contended that the only hope of not yielding to this corruptibility was a moment-by-moment life in the fellowship and power of the Holy Spirit. How many men have lived a gentle and friendly life all their days, and then have suddenly gone berserk and killed someone? On April 8, 1960, a fellow who had a spotless record for 26 years driving Brink's armored cars, suddenly grabbed \$30,000 and, leaving a quarter million behind, ran off to get drunk. How many cashiers have embezzled funds from a bank after years of honorable dealing? How many men and women after years of clean, moral living, suddenly find themselves in a sex scandal? How many people living truthfully for years suddenly succumb to false witness and perjury? Folks are corruptible! One of the finest benedictions in the Bible begins thus: "Now unto him who is able to keep you from falling. . . ." If we were not liable to fall, we would not need a Keeper.

We are not only corruptible morally; we are corruptible physically. Generations of ministers have committed corpses to the ground with the words: "Earth to earth, ashes to ashes, dust to dust." Our flesh disintegrates and decays. Humanity is corruptible, both morally and physically.

(To be continued)

It is far better to get one hundred men to do the work than to do it one's self. Only when the rank and file of the Christian churches are enlisted in active service for Christ will His Kingdom advance as it should.

— D. L. Moody.

Central New York

Association Announced

The 121st annual session of the Central New York Association will be held with the Verona Seventh Day Baptist Church, June 3, 4, and 5. The general theme of the meetings will be Obedience Brings Blessing.

The Rev. Neal D. Mills, delegate from the Eastern Association, will bring the message the evening beginning the Sabbath.

Sabbath day will be given over to the Rev. and Mrs. David Pearson, our missionaries home on furlough.

The young people of the Association will be in charge of the program on the evening after the Sabbath. Sunday is Layman's Day. Sunday morning Deacon Francis W. Palmer of the Brookfield Church will be in charge. In the afternoon the forward look into the Lay Development Program will be presented by the moderator, Leslie A. Welch.

NEWS FROM THE CHURCHES

BOULDER, COLO. — Prayer meetings are not usually mentioned by church correspondents — perhaps because they are too regular and common to be considered newsworthy. It is newsworthy, but should not be surprising, to notice in the April 23 church bulletin the scheduling of three prayer meetings a week. The men are invited to the parsonage Wednesday evening, the women meet Thursday at 3 p. m., the whole church is called together for Bible study on Sabbath eve. The church was preparing for evangelistic meetings.

The bulletin for April 16 gives the following report of the evangelistic meetings held from April 1 to 10:

"Solid sermons, many extra calls, 4 decisions for Christ, 7 re-commitments, definite 'revival' of awareness and dedication on part of many more. Pastor Mynor Soper's work of preaching, visiting and counselling was of high caliber and we thank his church greatly, just as many of us thanked him in person.

"One hundred twenty-seven persons attended services, 100 of them Boulderites. Average attendance 52." — Ed.

OUR WORLD MISSION

Statement of the Treasurer, April 30, 1960

BUDGET RECEIPTS

	Treasurer's		Boards'			Treasurer's		Boards'	
	April	7 Mos.	7 Mos.			April	7 Mos.	7 Mos.	
Balance, April 102				Lost Creek	5.00	918.38		
Adams Center	79.35	463.40			Marlboro.....	400.79	2,169.34		
Albion	54.63	367.90			Memorial Fund.....	98.38	1,457.68	23.54	
Alfred, 1st	473.76	2,952.56			Middle Island.....	13.00	88.00		
Alfred, 2nd	199.35	985.45			Milton.....	561.51	3,817.98	60.00	
Associations and					Milton Junction.....	257.00	857.25		
Groups		171.26	518.00		New Auburn.....	10.00	61.75	35.61	
Battle Creek		4,045.59	116.20		North Loup.....		516.05		
Bay Area			50.00		Nortonville.....	172.50	755.50	40.00	
Berlin	72.84	489.99	63.00		Old Stone Fort.....		80.00		
Boulder	59.70	399.35	35.00		Paint Rock.....		150.00		
Brookfield, 1st		311.00	25.00		Pawcatuck.....	367.50	2,919.50	55.00	
Brookfield, 2nd	88.85	205.85			Plainfield.....	638.96	2,824.15	160.00	
Buffalo	50.00	150.00			Richburg.....	21.00	428.65		
Chicago	57.00	771.00	160.00		Ritchie.....	68.48	290.48		
Daytona Beach	85.50	507.25			Riverside.....		1,457.15		
Denver		353.59	25.00		Roanoke.....	20.00	110.00		
DeRuyter	190.00	275.00			Rockville.....	33.41	278.17		
Dodge Center	82.69	500.27			Salem.....	150.00	261.00		
Edinburg	35.00	115.50			Salemville.....		111.66	6.00	
Farina	77.60	187.60			Schenectady.....	20.00	112.00	21.00	
Fouke		75.57			Shiloh.....	2.00	2,273.55	50.00	
Hammond		32.17			Texarkana		30.00		
Hebron, 1st	34.24	217.68			Tract Society.....		1,400.00	76.50	
Hopkinton, 1st	329.80	1,286.45			Twin Cities		100.00		
Hopkinton, 2nd	3.50	35.00			Verona.....	114.35	1,054.20		
Houston	89.50	89.50			Walworth.....	54.00	223.00		
Independence		586.00			Washington.....	60.00	189.95		
Individuals	464.00	2,989.00	294.88		Washington,				
Irvington		730.00			People's.....	5.00	36.00		
Jackson Center		15.00			Waterford.....	98.50	689.22		
Little Genesee	72.50	395.08	5.00		White Cloud.....	52.74	464.16		
Little Rock	6.00	16.00	5.00		Yonah Mountain		10.00		
Los Angeles		1,420.00	15.00						
Los Angeles,									
Christ's		140.00							
						\$5,829.95	\$47,414.78	\$1,839.73	

TREASURER'S DISBURSEMENTS

	Budget	Designated & Undesignated
Missionary Society	\$2,251.40	
Board of Christian Education	546.48	
Ministerial Training	791.54	
Ministerial Retirement	533.47	
Historical Society	116.38	
Women's Society	126.08	
General Conference	622.38	
Tract Society	728.34	
Trustees of General Conference	45.54	
World Fellowship & Service	66.07	
	\$5,827.68	
Balance, April 30	2.27	

Non-Budget Gifts

April Receipts	\$96.80
April Disbursements:	
Missionary Society	\$82.80
Salem College	14.00
	\$96.80

SUMMARY

Current annual budget	\$108,022.00
Treasurer's budget receipts 7 mos.	47,414.78
Boards' budget receipts 7 mos.	1,839.73
	\$49,254.51
Remainder required in 5 mos.	\$58,767.49
Percentage of budget year elapsed	58.33%
Percentage of budget raised	45.60%

Eldred H. Batson,
Treasurer.

1612 Lawrence St.,
Parkersburg, W. Va.

SEVENTH DAY BAPTIST GENERAL CONFERENCE
1960 Session — Siloam Springs, Ark. — August 15 - 20

The Sabbath Recorder



Is your church ready to capture the interest of boys and girls when the schools close? Is your summer program of Bible instruction one that will change young lives and make faces glow? This God-given opportunity which should not be lost requires consecration on the part of well trained leaders.