

Births

Davis. — A daughter, Janice Marie, to S. Kenneth and Jean (Bailey) Davis of Alfred, New York, on January 6, 1960.

Obituaries

Bond. — Carrie Truman, daughter of Mr. and Mrs. Alvin Truman, and widow of the late Samuel B. Bond, was born in the Town of Alfred September 17, 1871, and died at a nursing home in Fort Lauderdale, Fla., December 1, 1959, following a long illness.

She was graduated from Alfred University in the class of 1893.

Mrs. Bond joined the First Seventh Day Baptist Church of Alfred by letter on July 6, 1918.

She is survived by a son, Dwight T. Bond, of Fort Lauderdale, Fla.; a nephew, DeForest W. Truman, of Alfred, N. Y.; and a sister-in-law, Mrs. Mary W. Truman, of Greenlawn, L. I., N. Y.

Interment was at Lakeland, Fla., where she had been a resident.

— H.S.W.

Brown. — Lea E., daughter of Mr. and Mrs. Clarence Searle, was born Feb. 19, 1891, near Brookfield, N. Y., and died at a Waterville, N. Y., nursing home Dec. 3, 1959.

Her husband, Arthur Brown, died August 30, 1952. She was a member of the Seventh Day Baptist Church at Leonardsville, N. Y.

Surviving are: a daughter, Mrs. Elinor Davis, of Unadilla Forks; a son, Paul Brown, of Leonardsville; four grandchildren; and two great-grandchildren.

Farewell services were conducted at Edmeston with her pastor, the Rev. Addison A. Appel, officiating.

— A.A.A.

Crandall. — Samuel, son of Isaac and Mary Jane (Kenyon) Crandall, was born October 19, 1868, at Rockville, R. I., and died February 6, 1960, at the State Infirmary.

He was a life-long resident of Rockville and a member of the Seventh Day Baptist Church. He is survived by four nephews: Ellsworth, Erwood, Lavoy, and Ahvern Crandall, and two nieces, Mrs. Leora Hoxsie and Verice Crandall. The funeral service was conducted at the Avery Funeral Home, Hope Valley, by his pastor, the Rev. Neal B. Mills. Burial was in the Rockville Cemetery.

— N.D.M.

Davis. — Willis E., son of Laverne W. and Ruth Sholtz Davis, was born at Oneida, N. Y., January 23, 1938, and died in an automobile accident in Oneida, December 4, 1959. He had been a member of the Verona Seventh Day Baptist Church since August 5, 1950.

Surviving are his parents; four brothers: Olin, of Oneida; Rev. Duane, Lost Creek, W.

Va.; Roger and Kenneth, both of Verona; also several aunts, uncles, and cousins.

The memorial service was conducted at the Verona Seventh Day Baptist Church by his pastor, the Rev. C. Rex Burdick, and burial was at the New Union Cemetery, Verona Mills.

— C.R.B.

Lathrop. — Thelma Wilcox, daughter of Jay J. and Ethel Witter Wilcox, was born in Alfred, N. Y., June 15, 1912, and died in Wellsville, N. Y., November 25, 1959.

She was married to Edward C. Lathrop on December 25, 1931.

She was baptized on March 14, 1925, and united with the First Seventh Day Baptist Church of Alfred. Mrs. Lathrop joined the Christian Temple, Wellsville, April 13, 1952.

Besides her husband and parents, she is survived by three children: Mrs. V. S. Grover, Stannards, N. Y., Mrs. Dean Ellis, Lockport, N. Y., and Edward C. Lathrop, Jr., at home; four grandchildren; two brothers and two sisters: Keith, Bay Shore, Long Island, N. Y., Richard M., and Mrs. Cecil Hurd, Wellsville, and Mrs. Robert Shoenborn, Kenmore, N. Y.

Memorial services were held at the Mulholland Funeral Home, Wellsville, on Sabbath afternoon, November 28, with her pastor, the Rev. O. B. Hill, officiating. Burial was in Woodlawn Cemetery, Wellsville.

— H.S.W.

McClain. — Tressie Grace Randolph, daughter of Alvan F. and Lucy Sherwood Randolph, was born in Doddridge County, W. Va., December 21, 1881, and died at her home in New Milton, W. Va., December 17, 1959.

On April 10, 1901, she was married to James D. McClain, who preceded her in death March 12, 1936. Surviving is one daughter, Mrs. Blonda Groah, of Blandville, W. Va. Her entire life was spent in the Blandville-New Milton community. She was a member of the Middle Island Seventh Day Baptist Church.

Funeral services were conducted in the Middle Island Church by her pastor, the Rev. Donald E. Richards. Burial was in the Sugar Camp Cemetery.

— D. E. R.

Polan. — Manville Orlando, son of John A. and Emily Davis Polan, was born June 5, 1869, in Doddridge County, W. Va., and died January 25, 1960, after an extended illness.

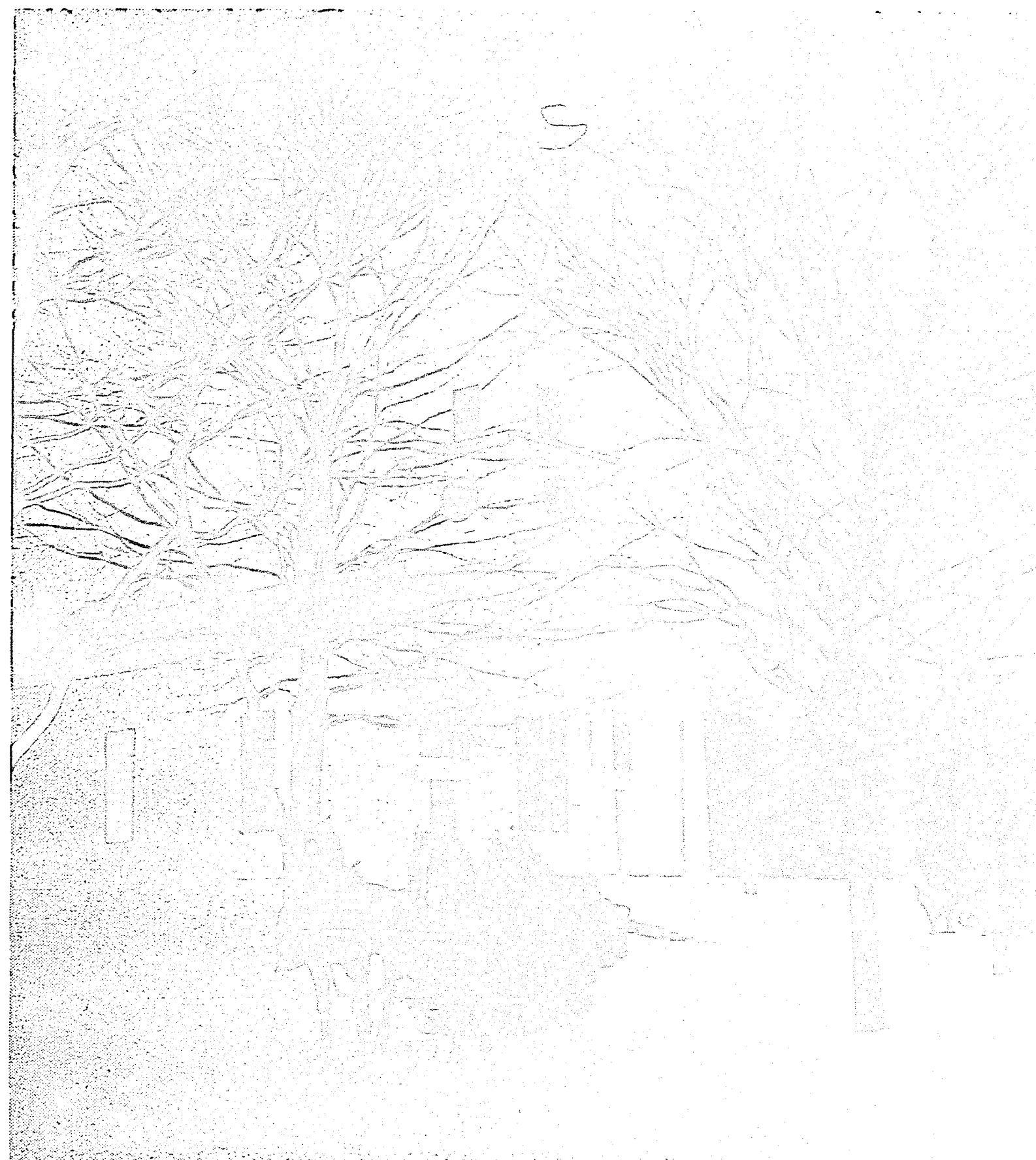
On May 5, 1894, he was united in marriage to Experence Davis, who died December 20, 1909. On July 19, 1922, he married Dove Cole, who also preceded him in death on September 24, 1950. Mr. Polan was a faithful member of the Middle Island Seventh Day Baptist Church for 74 years.

Surviving are three daughters: Mrs. Harry (Lena) Willis of New Milton, Mrs. A. A. (Gertie) Snider of Blandville, and Mrs. Larent (Gladys) Snider of Clarksburg; one son Oral J. Polan of Salem, all in West Virginia; 26 grandchildren and 46 great-grandchildren.

Funeral services were held in the Middle Island Church by his pastor, the Rev. Donald E. Richards. Burial was in the Sugar Camp Cemetery.

— D.E.R.

The Sabbath Recorder



The Church Was There

The Sabbath Recorder

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Are We Adding or Losing Horsepower?

No matter how great are the advances of science in the production and utilization of energy we do not get away from the old familiar farm terminology of horsepower. Whether the motor is electric, gasoline, steam, diesel, rocket, or atom-driven its thrust or work capacity is measured in horsepower. And, although the work horse may be disappearing from the plow and harrow, the horse is making a great comeback wearing a saddle or pulling the sulky in harness racing.

R. G. Le Tourneau, the world's foremost Christian inventor and builder of earthmoving equipment, has recently described the capabilities of some of his newer machines that employ the principle of having a powerful motor within each giant wheel. These motors get their electricity from diesel-powered motors mounted on the machines. The manufacturer points out that 746 watts equal one horsepower, and that a big machine might move at a rate of one mile an hour with a 50 horsepower machine carrying 50 tons of earth. He goes on to say that more speed requires more horsepower which, in his design, can be obtained by mounting one, two, or three more diesel engines on the frame to produce more electricity.

In the old days of horsedrawn circuses the wagons sometimes got stuck on muddy or mountainous roads. How did they proceed? By taking the horses from other wagons and adding horses until they had power enough to move over the difficult places.

The early church had amazing power as it moved from country to country, continent to continent. Jewish leaders at Thessalonica came face to face with a force that was completely lacking in their synagogue. They stirred up the city against Paul and Silas and brought this accusation against them, "These that have turned the world upside down are come hither also" (Acts 17:6). The terminology was not that of the mid-twentieth century calling to mind the wiping out of a tiny island with an atomic blast. It was the terminology of the plowman whose horses strain in the harness to turn over the sod of the open field.

Horsepower! The apostles had more

than enough for the farmer's field. They had drawn on horsepower that was sufficient to turn the surface of the world upside down. Never was a greater compliment paid to a preacher of righteousness, though it was intended to halt his preaching by stirring up the enmity of the ageless adherents of the status quo.

What is the situation today as the Christian Church attempts to plow the field of the world? As we begin a new decade we wonder whether the complicated machinery to which we have been adding part after part with our inventive genius has the one thing it needs for the task ahead — more horsepower? It is useless for us who are committed to the task of turning the world upside down to stand off at the side and criticize the bogged-down machinery that bears the high-sounding name "Ecumenical." If horsepower is lacking at denominational and interdenominational levels it is partly because it is lacking at the congregational and personal levels. At the very place where we could do something about it there seems to be, generally speaking, insufficient power to move the earth at the speed required in this modern age. We may be tempted to put the blame on someone else, perhaps remarking that there are too many one-horse preachers. That, perhaps, cannot be denied, but let's face the real issue as laymen with a commission. How many of us in terms of watts of Spirit-power are far below the 746 needed for one horsepower?

We are beginning to realize in the physical world that the power available is unlimited for those who put forth the effort to appropriate it. We can, and we must, recapture that tremendous earthmoving power of the Apostle Paul in Thessalonica and in every community. Let's add more horses according to the promise of our risen Lord in Acts 1: 8.

MEMORY TEXT

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Isaiah 41: 10.

FEBRUARY 29, 1960

Why Has Church Attendance Levelled Off in 1959?

Reliable statistics indicate that church attendance in the United States, which had been steadily increasing for a number of years and reached a record high of 49 per cent of the adult population on an average week of 1957, dropped back to 47 per cent in 1959. These figures were reported to Religion in American Life by the Gallup Poll. They were the result of surveys of average attendance samplings in selected weeks during the last three months of the year. They do not include people in institutions. The percentage gain since 1940, when it was about 33 per cent, has been great.

It is easier to ask why average adult attendance at Protestant, Catholic, and Jewish places of worship has ceased to climb than to answer that question with authority. Perhaps a thorough sampling by another poll may be undertaken and its results compiled. We might hope for that to be done. A doctor cannot prescribe medicine until he has a proper diagnosis of the case.

There are many variables in this national situation that have to be taken into account. There are three major faiths whose attendance incentives differ. It is claimed by some that the percentage of Roman Catholics (with their obligation to attend mass) is increasing. Jewish interest in the synagogue in our large eastern cities has increased but is still very low. We might well expect a leveling off of their religious interest even though greater public tolerance has encouraged their leaders to become much more vocal on the rights of minority religious groups.

Mention has been made of Religion in American Life, which has conducted a tremendous campaign to get people to go to church and synagogue. If this organization has been responsible for much of this increase in attendance, which probably cannot be denied, why has the rise halted? Does it mean that the mass advertising is losing its effectiveness, that the law of diminishing returns is beginning to take effect? Possibly so. We may well ask

what sort of people can be expected to respond to giant display ads and constant urgings of radio and television when this advertising must of necessity leave out all the doctrinal motivation of the three faiths? Is it not reasonable to assume that such appeals move a much higher percentage of members than non-members and that its momentum is bound to diminish? The disturbing factor in the present situation is not that a level has been reached — that could be expected — it is rather that a 2 per cent decline is shown. That probably cannot be charged to RIAL. Of course, we are neither sure that present figures are right nor that they will be repeated again in 1960. However, we must act upon them and check any downward trend in our own local situations by every Spirit-inspired means at our disposal.

Suppose that we have reached a plateau in Protestant church attendance, what is our look into the future? In the next five or ten years, barring catastrophe, many more young people than usual will become adults, with or without an inclination to attend church regularly. That constitutes a challenge. Will they have the background that their elders had which will make it possible for attendance appeals to reach them if they become careless in these matters? Is the church really supplying what RIAL lacks as a motivating force? How deeply has well-founded evangelism touched their minds, hearts, and wills? What are the prospects for instilling an unwavering faith?

The task before us is not just saving the high school generation. When only 47 per cent of the adult population attends church (except at Easter when it rises to 59 per cent), there is much work to be done. If we have reached a level of those who are interested then evangelism of adults is far more necessary now than mere attendance. Furthermore, the task is even greater when we realize that part of the 47 per cent attending are unconverted. The number includes the best prospects for new members. We must devise ways of reaching those who do not come under the weekly preaching program of the church.

Bringing these questions to bear on our own churches, we become aware that personal evangelism and Bible studies with individuals and small groups must be fostered to a far greater extent than last year if we are to fulfill our mission. As a matter of fact, we are not as far ahead of other denominations in church growth as the uniqueness and strength of our Biblical position should put us.

EDITORIAL NOTES

Bible Reading News

When people buy new versions of the Bible or the New Testament, the initial sales volume may be partly determined by curiosity and the effectiveness of the sales promotion. When, however, there continues to be a strong demand it is an indication that readers have been helped by the distinctive approach which the new version or translation emphasizes. The latter seems to be true of *The Amplified New Testament* which was in its 12th printing within 20 months in February, 1960, and had reached a sale of about half a million. This is phenomenal.

The Berkeley Version of the whole Bible is said to be growing in popularity. It first appeared in April of 1959 and is now in its fourth printing, with a total of 75,000 copies in print.

Other new translations, either literal or expanded are selling well. At the same time the King James Version and the Revised Standard Version continue to meet popular approval. The familiar "Biblical language" of the former, which has so strongly influenced our praying and singing vocabulary, is doubtless here to stay. Sales continue to break records.

OUR COVER PICTURE

Attempting to preserve a New England village as it was a hundred or more years ago involves more than well matched horses pulling heavy sleighs over crisp, new fallen snow as here in Old Sturbridge Village, Mass. Central in every such village was the gleaming white church building. It lacked modern heating equipment, but the church was there, and its ministry was felt. What kind of church influence in the community are we handing down to succeeding generations?

The Light of the Ages

By Leroy C. Bass

Pastor of the Paint Rock, Ala., Seventh Day Baptist Church

The people that walked in darkness have seen a great light: They that dwell in the land of the shadow of death, upon them hath the light shined.

— Isaiah 9: 2.

The prophet Isaiah is here permitted, in vision, to look down 750 years, to the time of the advent of the Messiah. How much Isaiah would have liked to see the day of Jesus Christ. In speaking to His disciples Jesus said, "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10: 24). Isaiah saw in this glorious event the "true Light, which lighteth every man that cometh into the world."

What conditions there must have existed in Isaiah's time to call forth a statement like this one. Oppression, wickedness, and idolatry existed everywhere.

Isaiah had seen the holiness and majesty of God, and the certainty of awful judgment upon the wicked. And with a burning in his soul he pressed the battle of righteousness into every sphere of national life. For long centuries, spiritual darkness covered the earth. The Hebrews were living in a land of shadowy types. Their sacrifices and temple services were not the real thing, but were types of and pointed forward to Christ. The glorious Gospel of Christ and His intercessory work were the real thing. Their services were a "shadow of things to come."

"They that dwell in the land of the shadow of death." The Old Testament sacrificial dispensation was a dispensation of death, for the law condemned them. The people were under the old covenant, and the keeping of the old covenant could not make them perfect. (See Hebrews 10: 10.) They needed the dispensation of the Spirit, which is of righteousness, that the condemnation of the law might fade away. They needed to be free from the bondage of sin.

Then the true Light came into the world, first to His chosen race, the Hebrews. Would they accept the Light, or would they reject Him? "He came unto his own, and his own received him not" (John 1: 11). Satan led the Jews to reject Christ while they professed to honor His Father's law. The priests and the elders cried, "Away with him! Crucify him!" The Christian world is today under a similar deception — in professing to accept Christ while rejecting God's law, and many professed Christian teachers cry, "Away with the law! Away with the Sabbath!"

In the haste of the professed Christian world to get away from the condemnation of the law, they try to get away from the law itself, too. Satan has pushed us too far the other way. Can you wonder long at the anarchy in this lawless world today?

But the glorious Light of the world, Jesus Christ, was to bring salvation to "every nation, kindred, tongue and people." In heathen lands there were many who were longing for the light of truth. Christ was to come for the Gentiles also.

It is a light thing that thou shouldest be my servant and to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee (the Messiah) for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth (Isa. 49:6).

Now listen to the words of the angel to the shepherds over Bethlehem, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2: 10). And as the light of the Gospel shone out, thousands from the

lands of the Gentiles flocked to the "brightness of its rising."

Isaiah's visions were not restricted to his own country and times. He spoke for all nations and for all times. You remember that at the dedication of the babe Jesus, Simeon had prophesied of Him as "a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32).

Let us change the picture now and view it from a different perspective. Let us imagine ourselves looking out upon the universe from its center. We see star after star, suns innumerable, world after world, all aglow with light. On them all as far as we can see, life is perfect and harmonious. There is no bloodshed, no war, no death. The people on the other worlds are worshipers of the living God; they are living forever.

But look! Over there! There seems to be something wrong. There is a dark world. The people have sinned against God and against themselves. They are at war — with God — and with themselves much of the time. And we peer down millions of light-years of space. The angels look down; and also the men of the other perfect worlds look down upon this strangely rebellious world called Earth. And recorded in 1 Corinthians 4: 9 we have the words of Paul,

For we have become a spectacle to the whole universe, angels as well as men (Goodspeed's translation).

As the angels of God and the people of the unfallen worlds look down onto the sin-darkened world they see little jets of light dotted here and there over the earth. These are the Christians, the salt of the earth, who let their light shine — people who have been born again, born into God's kingdom of grace. These are the most normal people that inhabit the earth — for they are in more complete harmony with God and the rest of the universe than is the majority of the people. God's people are often thought of as peculiar and are not understood. In 1 John 3: 1 we read, "The world knoweth us not, because it knew him not."

The apostle Matthew shows the fulfill-

ment of Isaiah 9: 1, 2 in his Gospel, 4th chapter, verses 12-16:

... that it might be fulfilled which was spoken by Esaias the prophet. . . . The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Jesus went to Capernaum, which is in the borders of Zabulon and Naphtali. Now just notice the next verse: "From that time Jesus began to preach. . . ." This made all the difference between light and darkness, life and death. "In him was life; and the life was the light of men" (John 1: 4).

Although this world was lost in sin and darkness, God wanted to save it. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3: 17). It was God's plan that all people should accept the fulness of the blessings of the Gospel. Yet, men will be lost. Why will the majority choose darkness rather than to be born into the kingdom of light? Why will many be condemned in the end of the world? I believe we find the basic answer in John 3: 19:

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

We cannot make ourselves worthy by our works no matter how hard we try. We are absolutely helpless in ourselves. Our only hope is to cast ourselves at the foot of the cross and freely take of the grace that Jesus so willingly offers. We are unworthy mortals — fallen in sin, but we can be saved, we can live forever.

Oh, "what manner of love the Father hath bestowed upon us, that we should be called the children of God." What a privilege is ours.

If there is one here today who has never given his heart fully and completely to Jesus Christ, do it today. Ask God to give you a new heart, to help you come into harmony with His universe, that you may inherit the kingdom and eternal life.

One night recently as I looked up at the vast expanse of the starry heavens and saw the lights — out in the universe — shining at God's command, the impelling

Church Visitation in Milton

By Marjorie Burdick

The full moon shone brighter on those six- and eight-foot drifts and piles of snow as we left the church on the night after the Sabbath. The low clouds in the southeast stood like mammoth banks of pure white snow in the moonlight. It all declared the glory of God, and our hearts were singing with joy.

Seventeen teams had reported on their visits in the homes of church members and friends. Again and again we heard the statement that the team spent a very rewarding afternoon. All felt that they had been helped. Many of those visited said we should visit more often, whereby it was suggested that it be done again with other teams to be used.

Constructive criticisms and suggestions were offered as the work and plans of the church were talked over. Many signed and returned the Personal Growth Covenants. As we consider the points on these cards we realize there are many untapped resources in our lives. There is spiritual power hidden in many a life, ready to be used in Christ's Kingdom cause.

Pausing now to remember the purpose of our church, our hearts are warmed as we feel the prayers of the worshipers. Many of these are present at the Sabbath Vespers, more in Sabbath morning worship, but these are joined by those at home whose sincere prayers are with the group at the throne of grace.

"Blest be the tie that binds our hearts in Christian love."

thought came to my mind: O how much God wants to lift us up, and shine out in obedience to Him to lighten this dark old world for the saving of some. And when sinners around the world see the lights of many Christians shining for God, in an anti-God world, then many will accept Jesus as their Savior, and as the light of their life.

"Ye are the light of the world."

May God bless you and help you let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

ECUMENICAL NEWS

Christianity's Color Is Not Grey

News releases from Buenos Aires while the Executive Committee of the World Council of Churches was meeting there in February indicated some progress in the solution of the problems taken up by that body. Results of the discussions and pronouncements will be featured in many periodicals in the weeks to come. Pleas for unity come from representatives of the older churches but with more urgency from the newer churches in Africa, for instance. The Rev. Peter K. Dagadu, secretary of the Ghana Christian Council, asked for continuation of the help given to the Christian forces in Africa to demonstrate unity.

Dr. Franklin Clark Fry, New York chairman of the Central and Executive Committees of the World Council of Churches, told the group that the World Council believes that the New Testament taught that the Church is one.

Our Lord Jesus Christ calls on us for unity and for truth; we must exhibit both in our lives, said Dr. Fry, who is president of the United Lutheran Church in America and the Lutheran World Federation.

The World Council of Churches stresses the importance of truth and rejects "reducing all the different colors of the Christian faith to a common grey," he said. "The World Council is not a dilution into a solution," he added.

Eventual Church Union

Dr. Douglas Horton, former dean of Harvard Divinity School, in an address before the annual meeting of the Wisconsin Council of Churches proposed a merger of all Protestant denominations in such a way as would "preserve the traditions and present forms of worship of the individual denominations. He said the type of union he proposed might be effected "within one, two, or three hundred years or more."

INTERESTING PICTURE NEXT WEEK

Thinking about Conference next August? The first view of the spacious campus of John Brown University at Siloam Springs, Ark., where our General Conference will be held Aug. 15-20, will appear in the Recorder next week.

Turning Our Feet Away from the Sabbath

By Harold A. Harris*

The subject of proper Sabbathkeeping is an important and actual one. Our times are notorious for widespread Sabbath desecration. The impact of this widespread sin can be observed in the lives of many Christian people today. They are increasingly taking liberties with God's holy day, and, as a consequence, the Sabbath has in our day become indeed secularized, commercialized, and this among Christian people. That is the situation that Bible believers face today in the keeping of the scriptural Sabbath.

In Isaiah 58: 13-14 the prophet calls attention to the proper observance of the Sabbath. The Jews in Isaiah's day were in need of being admonished to keep the Sabbath properly. Sabbath observance among them needed both spiritualizing and increased strictness. In both, the people of Isaiah's day were defective. God's people today also are greatly in need of being admonished to keep the Sabbath properly. They are slipping, very much so, in keeping God's day. It seems to me, that Sabbathkeeping churches are far too happy with the day of small things! We must under God bring to our national life a new

*The Rev. Harold A. Harris is a native of South Carolina. Converted at the age of 12, he united with the Friends German Reformed Church. A graduate of the University of South Carolina, he received his seminary training at Chandler School of Theology and Mission House Seminary. He has also done postgraduate work at Northern Theological Seminary in Chicago and at the University of Frankfurt, Germany.

Mr. Harris has served the German Reformed churches in Chicago, Ill., and Shepherdstown, W. Va., and is presently the pastor of St. John's Reformed Church in Jersey City, N. J.

During the summers of 1955 and 1958 he served as a guest preacher in Europe.

His convictions in regard to the seventh-day Sabbath are relatively recent. He is now in close touch with church leaders at Plainfield, is a subscriber to the Sabbath Recorder, and chose the Sabbath as the subject of his first Recorder article at the suggestion of the editor. Two other articles may be expected soon.

awareness of the Sabbath and its proper observance.

Notice, the negative way in which the Sabbath must be kept: "If thou turn away thy foot from the sabbath." That means, do not walk over God's Sabbath, do not trample it under foot, by treating God's day irreverently, and by disregarding its meaning and purpose, but turn your foot away from it! This turning away our feet from the Sabbath, according to our text, includes three things, negatively.

1. We are not to do our own ways on that day. That is, on that day we are not to follow our ordinary pursuits of life. We are not to attend to our ordinary business, however good and lawful otherwise. We are not to buy or sell, work, or make others work. We must refrain from all unnecessary work on Sabbath.

In the light of this command regarding proper Sabbathkeeping, consider such practices as these today: buying and selling gasoline on Sabbath; eating in restaurants when not absolutely necessary; business trips and business conferences; doing one's work, even schoolwork on Sabbath, etc. What about these? Are not these and similar practices doing our own ways on God's Sabbath?

2. "Nor finding thine own pleasure" — that is, we are not to do on the Sabbath as we please, without paying attention to the purpose of the day.

Consider in the light of this injunction such practices as the following, increasingly indulged in by many of our people:

Vacation traveling on Sabbath — attending a worship service perhaps in the morning, and afterwards traveling a few hundred miles in the afternoon to get back in time for an evening service, and calling this Sabbath observance! Boating, fishing, swimming, or picnicking on Sabbath. Skipping church services, while resorting or vacationing. Staying home from church because visitors or guests must be entertained.

Finding our own pleasures on God's holy day! Don't you think there is some of this among us today?

3. "Nor speaking thine own words" — that is, we are not to engage in worldly speech or talk. Literally we read, "to speak words." Of course that does not forbid speech. But it refers to the quality and kind of speech. Our Sabbath conversation should be in harmony with the spirit and purpose of the day, to worship God, and to meditate on His Word. We should as much as possible refrain from conversation about business, buying or selling, jobs and wages, etc.

In the light of this injunction what do you think of such practices as these, followed by many on Sabbath? Having the newspaper in the home and steeping our minds with and in secular subjects. Allowing the radio or television to flood the home with the narration of sports and worldly shows. "Speaking thine own words" on God's holy day!

Much more could, and should be said about our negative duties involved in keeping the Sabbath. Space forbids us to do so. One word in conclusion.

Let no one think that the injunctions given us in this passage of Scripture belong to the Mosaic laws, to the legalistic rules which governed the Sabbath of the Jewish people, but no longer hold for Christians of our day. "The sabbath was made for man and not man for the sabbath," said Jesus. There are those who say that being under grace, we are not to keep the law. To such we say: Yes, it is true, we enjoy more Christian liberty than God's people in olden days. But that liberty does not mean license. It does not mean that we may do as we please on the Sabbath. The divine injunction holds for us today: "Remember the sabbath day, to keep it holy." Neither are these negative injunctions legalistic. They are divine injunctions to safeguard the spiritual character and purpose of God's Sabbath.

Let us confess to God our many sins of Sabbath desecration. Let us ask Him for grace to be more faithful in the proper observance of His holy day. Turn thy feet away from the Sabbath!

Northern Nigeria

Surprisingly Receptive to Scripture

Those who are at all familiar with the great country of Nigeria know that the vast northern part of the country is almost entirely Muslim. It would be strange indeed if many of these people or any of their leaders were to be receptive to the Scriptures or to the representatives of the Pocket Testament League who are working in that area distributing Gospels of John. But strange things happen in Nigeria.

The Rev. Gordon Rasmussen with his wife and their four children has recently gone to Jos, Nigeria, to begin a two-year term as a member of the PTL Africa Corps. A former FBI man and a language specialist in the Marine Corps, he was later a member of a PTL team in Japan.

How are such representatives received in Nigeria? In a land of surprises, they have encountered perhaps their greatest surprise in their current campaign in northern Nigeria. There they had anticipated heavy opposition from the Muslim population — certainly from their leaders. Instead there has been an astonishingly friendly reception and genuine interest. The teams have been invited to speak in schools and colleges, and government officials have not only permitted their families to attend PTL meetings but in many instances attended themselves. The PTL teams are not looking for an explanation of this unprecedented new attitude: they are grateful for the open doors and are taking full advantage of them.

The Bible and the Whalers

The Japan Bible Society recently started a one-year campaign to sell Scriptures in the harbor city of Yokohama. In the first seven weeks, besides the school and house to house sales of 34,000, there were 6,000 sold to the manager of a large whaling company for distribution among crews of outgoing boats. The news item does not state whether or not the copies sold were complete Bibles. If they were, these 6,000 whalers would have an opportunity to read the story of Jonah. Men who know the sea appreciate the miracles of the sea found in the writings of the prophets and in the Gospels.

Missionary Pastors' Institute

The Home Field Committee of the Seventh Day Baptist Missionary Board met Sunday, February 7, 1960, to lay plans for carrying out the vote of the board to sponsor a Missionary Pastors' Institute this spring. It was decided that it would be held May 2-5 (Monday noon through Thursday noon) at Westerly, R. I.

It is believed that such a four-day meeting will be valuable to members of the Missionary Board as well as to the missionary pastors. During the evening meetings under the direction of Pastor Earl Cruzan, chairman of the Home Field Committee, there will be a review of the present approach to Home Field expansion and consideration of other approaches, looking toward developing a forward-looking, more aggressive program of Home Field Evangelism for Seventh Day Baptists.

The daytime meetings will feature discussion periods led by the missionary pastors, centered around a new book, *A Year of Evangelism in the Local Church*, put out by Tidings (publishers of "The Upper Room"). The pastors will be asked to relate the suggestions to their own experiences. Two "brain-storming sessions" are being planned. An effort will be made to carry the daytime discussions and constructive ideas into the evening sessions when Home Field Committee members and board officers will be present, culminating, we hope and pray, in a stronger, more effective program of outreach for Seventh Day Baptists.

Lay Development Accomplishments

It is downright thrilling and a matter of encouragement to note the favorable reception being given the Lay Development Program in the churches of our land. From personal letters, church bulletins, and from the Sabbath Recorder we read of discussion groups being held and forward-looking plans being made.

One pastor has written, "We have been helped a great deal by the Advance, I think; apparently it has hit a spark of what we really need here."

Plans are already under way to launch the second year of the Lay Development Program at the next General Conference. Commission members have agreed to again assist in promoting the program in the churches as they return from Conference or soon after.

We understand that Conference President Victor Skaggs will include a review of actual accomplishments of the Lay Development Program in the churches as a part of Conference program. Pastor Alton Wheeler has been asked to have charge of this particular program. He will be sending a questionnaire to church leaders soon in order to gather information for preparing such a review.

Church leaders are urged to cooperate with Pastor Wheeler by furnishing the requested information. Such a sharing of plans and accomplishments should stimulate ideas for making the second year of the Lay Development Program even more productive and helpful than the first year.

Nyasaland Executive Committee

From recently received minutes of the Nyasaland Seventh Day Baptist Executive Committee meeting held January 5, 1960, we note the following action: In order that the membership of the Executive Committee might conform to Missionary Board requirements, "It was decided for Mrs. (Victor) Burdick to leave the committee membership and let the two new nurses (Miss Barbara Bivins and Miss Sarah Becker) be members."

Also from the minutes is the following: "It was explained that permission came to open a new school at Chikanda church and to up-grade Bali and Thembe Schools. Therefore, we opened Sub A & B at Chikanda and added Standard II at Bali. Standard I at Thembe will be opened October, 1960."

Inflation of desire afflicts churches as well as individuals for they are not immune to "hidden persuaders" of today's world. Deflation of unholy desire would go a long way to help our personal and church budgets.

— C. R. Daley in Western Recorder.

Spiritual Growing Objective No. 5

Objective No. 5 for all cooperating Baptists in 1960 is: "To alert each church to the demand of the Gospel for the continuous spiritual growth of all its members, especially the new converts."

It is impossible to set an absolute ratio between the amount of church time that should be used making new converts and the amount of time dedicated to "continuous spiritual growth." Spiritual growth makes new converts, and new converts need more spiritual growth.

All real, dedicated church work is evangelism. Growing spiritually is an important basis for true evangelism. A large segment of Christian education is dedicated to the nurture of those who have become church members through profession of belief in God through Jesus Christ.

When Jesus said: "Go ye therefore and teach all nations . . .," did He mean to just introduce a person to the Christian way of life and then forget him? No. In the same sentence His words indicate that continuous teaching is necessary: ". . . teaching them to observe all things whatsoever I have commanded you." Teaching should never stop for if one even approaches full understanding of the commands of Christ, and if one tries to make them a part of daily living, a full lifetime is used up.

The Gospel strongly urges that a child of God be taught not just until a talent is recognized, but that it be put to use for the Kingdom. The shepherd is interested to the point of great sacrifice to see that the lamb is brought to the fold. What becomes of it then? Is it forgotten? It is given the attention it needs along with the rest of the flock. One rescue doesn't mean necessarily that an obedient sheep will be the result.

A young man is given a talent of leadership. He is in full charge of it. He may use it for whatever he chooses up to the point of interference with his neighbor's rights. If the church does not lead him to a spiritual understanding of devoted abilities in the building of the Kingdom

of God, he may lose the talent altogether or use it to enrich the forces of evil.

If a person is brought into the church and left there with no challenge to grow spiritually, he can become most miserable and is apt to drop out of active participation. All of us need reminding over and over of the fact that God's righteousness has a real bearing on a person's life. Christian love cares enough to be concerned about the behavior of members.

We must care enough to assist each other, and especially the new members, to hear God's continuous direction as each decision in life is faced.

We will be obeying the Gospel injunction if we verbally present Jesus Christ as the living Lord, and lead His children to explore the effects of obedience to Him in each challenge that comes their way.

In an atmosphere of freedom, every child of God should be confronted by the message of God through the Church of Jesus Christ. He must be free to respond or reject. Freedom of choice heightens the necessity of full consecration of the church teachers. It forces thorough preparation to present the claims of Christ. The message must be prepared and delivered in the spirit of love in the hope and with the prayer that the seed planted will bear good fruit.

"The pattern of life found in Christ is not a rigid mold into which a man must be poured when he comes to take Christ as his Lord. A person does not become less himself when he becomes Christ's, but he becomes himself as he could not have been without Christ."¹ In essence he is a new man, but much of his old self is still present. The teaching of Christ's discipline to the best of our ability will make the difference whether he will grow spiritually as "the man with Christ" or will revert to "the man without Christ."

In sincere humility, filled with the compassionate love of Christ, let each church be on the alert, prayerfully leading by word and deed each other into the glorious fellowship of our Creator.

¹"Basic Presuppositions and Guiding Principles" adopted by the Board of Christian Education, Presbyterian Church in the United States, and the Board of Education, Reformed Church in America, page 11.

WORSHIP SERVICE FOR MARCH

Arranged by Mrs. Don A. Sanford
White Cloud, Mich.

We Are the Lord's

Call to Worship: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint."

Hymn: "Take My Life and Let It Be"

Scripture: Romans 14: 8, 12
1 Corinthians 6: 19-20

Meditation: "Whether you eat or drink, or whatever you do, do all to the glory of God."

"Whether you eat, . . . do all to the glory of God." Must I even scrutinize my eating? Jesus said, "Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven." I don't want to be little, let alone least, Lord. I don't want to be weighed in the balance and found wanting. Help me to use self-restraint that my body may be a strong tool in Thy service.

"Whether you drink, . . . do all to the glory of God." I have pledged my heart to Jesus, and yet when I think what I did at that party, and how much money I waste in eating and drinking only for appetite's sake. . . . Lord, I don't want to be different but I'll have to take a stand if I'm going to be Thine.

"Whatever you do, do all to the glory of God." That fit of temper I went into robbed You of glory, God. And that white lie — that idle gossip — more glory gone! Even those I love most I so often mistreat. Lord, help me to discipline my life with a firm hand. Help me to begin to give You glory.

Spiritual: "Rise, Shine, Give God Glory" or "Have Thine Own Way, Lord"

Scripture: Romans 12: 1-3

Prayer: O Thou who seest the secret sins of our hearts better than we ourselves, have mercy upon us. Cleanse Thou us

from hidden faults, help us to replace our unworthy thinking with thoughts of Thy praise and power, teach us to temper our unruly tongues, show us how to take a firm stand for the right. We confess, too, our sins of omission — the kind word, the positive thought, the generous deed are too often forgotten or deliberately suppressed.

Forgive us, Lord, and restore us once more to Thy favor. Often we would call upon Thee but we are weak and forgetful, engrossed in our own pleasures and pains. Pardon us, spare us, and grant us the power to withstand sin, for without Thy help we are enslaved, without Thy guidance we are lost. And to Thee we shall give the honor, the praise, and the glory forevermore; for Jesus' sake. Amen.

Hymn: "I Would Be True"

(Adapted from Worship Material in At Worship, A Hymnal for Young Churchmen, pub. Harper & Brothers, 1951.)

Attention, Musicians!

The Women's Board is sponsoring the Seventh Day Baptist Music Contest again this year and your entries are wanted. The five categories are: (1) Hymns, (2) Children's Songs, (3) Anthems, (4) Choral Responses, and (5) Gospel Songs.

Your church will soon have the detailed contest rules available for interested persons. If you are not located near a Seventh Day Baptist Church and would like to enter the contest, write to Mrs. Oscar Burdick, 7641 Terrace Drive, El Cerrito, California, for a copy of the rules.

Watch this column in future issues for further information and articles on church music prepared by Mrs. Oscar Burdick, chairman of the Music Contest.

The conscience of mankind needs to be reminded of the enormity of the evil which we are creating. Only a total renunciation of all forms of warfare can save us from extinction. It is time to bring the issue out into the open and discuss it frankly.

— American Friends Service Committee.

Christian Citizenship
Unlimited

A Christian Endeavor Day Talk
By Wayne Cruzan
Westerly, R. I.

Read Ephesians 3: 14-19.

Because we are Christians, we are citizens of Christ's kingdom. Just as an Englishman owes allegiance to the Queen or a citizen of Greece owes allegiance to his King, or as we in America owe allegiance to our government, we as Christian citizens owe our allegiance to our sovereign who is Christ.

Theodore Roosevelt has said:

"The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in his power lies, so that when death comes he may feel that mankind is in some degree better because he lived."

There are many fields and many ways in which our Christian citizenship shows.

In the Home

In the home is the best place to practice Christian citizenship. When we are around the ones we love best, our family, we are apt to let ourselves go and not be the kind of persons God wants us to be. Being cheerful around home helps to brighten any situation. If we do our share and do not worry whether or not the other members do their share, we will get along better. Doing more than our share, doing it unostentatiously, and without complaining is a good way to witness. We can conquer more people for Christ's kingdom by asking friends to join us in prayer at mealtime or at the family worship.

At Our Work

Our Christian citizenship shows in our school or at our work. Here we spend a good deal of our time; here people begin to know us, and actions often speak louder than words. By refusing to cheat or to

take an unfair advantage of someone might give another person the courage you have. By being kind to all and not judging a person from what other people say shows the true Christian spirit. A real Christian citizen shows respect for his teachers — not to the point of being obsequious but just plain being polite. A refusal to laugh at or repeat a filthy joke or story may give one the name of "goody-goody" but it may also make the teller of the joke feel ashamed or embarrassed. An act of this sort also witnesses for the kingdom of Christ.

Letting Our Convictions Be Known

Probably the best witness for Christ in school is to stand on our beliefs and convictions no matter what. We as Seventh Day Baptists have different beliefs in regard to our day of rest. Our attitude shouldn't be, "I can't go out on Friday night or Sabbath day" but, "I won't go out Friday night or Sabbath day." I know a boy who in his senior year of high school was elected captain of the football team. He was an outstanding player. He explained to the coach and the team that he was a Seventh Day Baptist and couldn't play on Sabbath afternoons. They accepted him, he said, but they didn't understand him. The newspapers carried quite a write-up about the situation. However, he still stood firm. It is hard to say how far this witness carried, but you can imagine that it made several people stop and think. If we begin to give in just a little, we soon begin to slip until finally we have no convictions to stand on. We are quite likely to be asked questions about our beliefs that may seem strange to some people, but this is good for it opens up a new chance to witness. A good guide for a Christian citizen anywhere, anytime is the golden rule, "Do unto others as you would have them do unto you."

One can be a Christian citizen at recreation as well as at work. This type of person plays fair and clean, wins fair, and is a good loser. If we win fair and can lose without getting angry or upset, people will enjoy having us around. Otherwise we may find ourselves becoming unpopular. Here again the golden rule is applicable.

Citizenship Developed in Church

One place where a Christian citizen can develop and grow is in his church. But going to church does not make one a Christian anymore than going to the garage makes one a mechanic. In the church a Christian citizen has the opportunity to use his talents for the glory of God and to the best of his ability. We should not ask Christ for more talents if we are not already using the ones He has given us. We should not be afraid to take over a job in church work just because we feel someone else might do it better. More people get their feelings hurt in doing church work because they cannot or will not accept criticism. A Christian citizen should be willing to try someone else's ideas as well as depend on his own. No effective church outreach and witness can be possible until each church member devotes a measurable part of his life to furthering its existence.

Influence in the Community

An active Christian citizen witnesses greatly in the community whether or not he is aware of it. He doesn't turn his back on evils in the community but speaks out against them. A man can no more be a Christian without facing evil and conquering it, than he can be a soldier without going to battle and encountering the enemy on the field. The Christian citizen helps support worthy causes of the community.

He lets his neighbor know what the Christian spirit can do for him by showing his neighbor what it did in his own life. A Christian citizen is haunted by an ideal life because within him is the possibility for such a life. In his community a Christian citizen is indulgent to society but doesn't let society rule his life. He is tolerant toward his neighbors and is friendly. He realizes that the only way to have a friend is to be one.

To be a Christian citizen is not really difficult. One must believe in God and His Son, Jesus Christ, work for the glory of Christ's kingdom, and practice the ideals that Christ has set before him. Then the true Christian spirit becomes a part of this person and he truly witnesses for the kingdom of Christ.

Meal of Sharing

The consistent sponsoring of "a meal of sharing" has been more effective (in dollars given) at the Milton, Wis., Seventh Day Baptist Church than in any other church in the denomination. Another such meal on February 13 brought an offering of \$119 for the new Maiden Hall Vocational Secondary School in Jamaica, W. I.

A more austere menu is proposed for an interdenominational Youth Rally on March 5, sponsored by the Pasadena, Calif., Council of Churches. The "sacrificial meal" of black bread, broth, and water will be the occasion for collecting funds to aid the world's refugees.

SABBATH SCHOOL LESSON

for March 12, 1960

The Christian Witness to Civil Rulers
Lesson Scripture: Acts 26: 1, 19-32.

NEWS FROM THE CHURCHES

FOUKE, ARK. — The pastor has been ill and unable to attend services. On January 29 he was home from the hospital and giving some direction to the work of the church. On February 6 he was able to conduct services in both churches. He was particularly pleased with the way others carried on a special service in his absence. It was the time agreed upon for the dedication of the new hymnals recently purchased. Young people, children, and other members of the congregation took their parts very acceptably in a well-planned dedication service.

The new Texarkana Church has secured copies of the same hymnal by individual subscription, which will make it possible to have better joint services when occasion arises for the two churches to meet together.

FARINA, ILL. — We are very glad to have the Rev. and Mrs. Loyal Hurley with us for a few weeks. (They left for evangelistic work at Shiloh, N. J., on February 14.) For a while before their arrival our pulpit was supplied by the pastor of the Missionary Baptist Church in town.

On December 23, a Christmas program was given at the church with Mrs. Kathleen Crandall in charge of the Auxiliaries who sang Christmas songs and carols. Irene and Darla Crandall gave appropriate readings.

At our regular business meeting which followed a potluck dinner at the parish house, the following officers were elected: moderator, Glenn Wells; clerk, Miss Lena Wells; treasurer, Harry Coon; chorister, Arthur Burdick; trustee for three years, Kenneth Crandall.

BATTLE CREEK, MICH. — A newsheet enclosed with the weekly bulletin of the church tells of numerous college students spending a few days at home between semesters from Salem College, M.I.T. at Boston, Olivet, and Western Michigan University.

An advance in community witness and symbolic beauty is the recent installation of automatic lighting of the beautiful rose window of the church, which was a project of the young people. The location of the church in the city makes this lighting particularly effective. Countless passers-by may have their hearts lifted by the warm glow of this window and may be impelled to turn to this church for the satisfying of religious needs. — Ed.

NEW AUBURN, WIS. — I think the most of you know that the New Auburn Church experienced a change of pastors during August, Pastor Sanford leaving us August 6 and Pastor VanHorn arriving from Dodge Center September 4. Our members do enjoy and love our pastors generally. They differ, yes, as do we all. They have different leanings, different moods, different hobbies, and differ in their abilities in all of them. So do we all, and we hope they like all of us. In spite of our shortcomings we are all anxious to be helpful in the church needs and Christian conduct as they are made known to us.

We were visited during 1959 by the field co-ordinator of the North Central Association and the Rev. Victor Skaggs, president of General Conference, lay members from Milton and Milton Junction,

Wis., Harris and Dodge Center, Minn., and from Marlboro and Shiloh, N. J. We entertained the annual meeting of the Northern Wisconsin and Minnesota Churches in October.

Bible School was held jointly with the E.U.B. Church. Eleven teachers took charge of 61 pupils. Our pastor operates in quite an open field, there being no other resident pastor in the village. The members of all three churches mix and work well together. Our Ladies' Aid dinners are well patronized generally, and the organization finds many uses for its funds.

The Youth Fellowship and the Junior Youth Fellowship, organized in October, are working out well, and also the weekly prayer service. Each fellowship group has its own advisors and leaders.

The church, the Sabbath School, and the Ladies' Aid felt quite keenly the rather sudden death of Mrs. E. E. (Martha) Churchward in early November.

We are looking hopefully into the new year. During 1959 we paid 10% on our church debt, and at our annual meeting the Building Fund indicated we could pay another 10% on the larger of our two pledges. For two years we have used \$25 pledge cards and enough of these are used to materially help out the Building Fund. It was voted to again try the Lord's Acre project. The church will send the pastor to Conference.

Officers elected to serve the coming year show a few changes. They are: pastor, Rev. Kenneth VanHorn; president, Grace Loofboro; vice-president, Norris North; trustee for 3 years, Arden Pederson; clerk, Esther Claussen; pianist, LuVerna North; chorister, Genny Pederson.

Improvements since our 1959 annual meeting are the smoothing and seeding of our new church lawn, the painting of the parsonage (donated labor), a new gas furnace and gas tank at the parsonage, and a new oil burner in the church furnace. We are happy about all these.

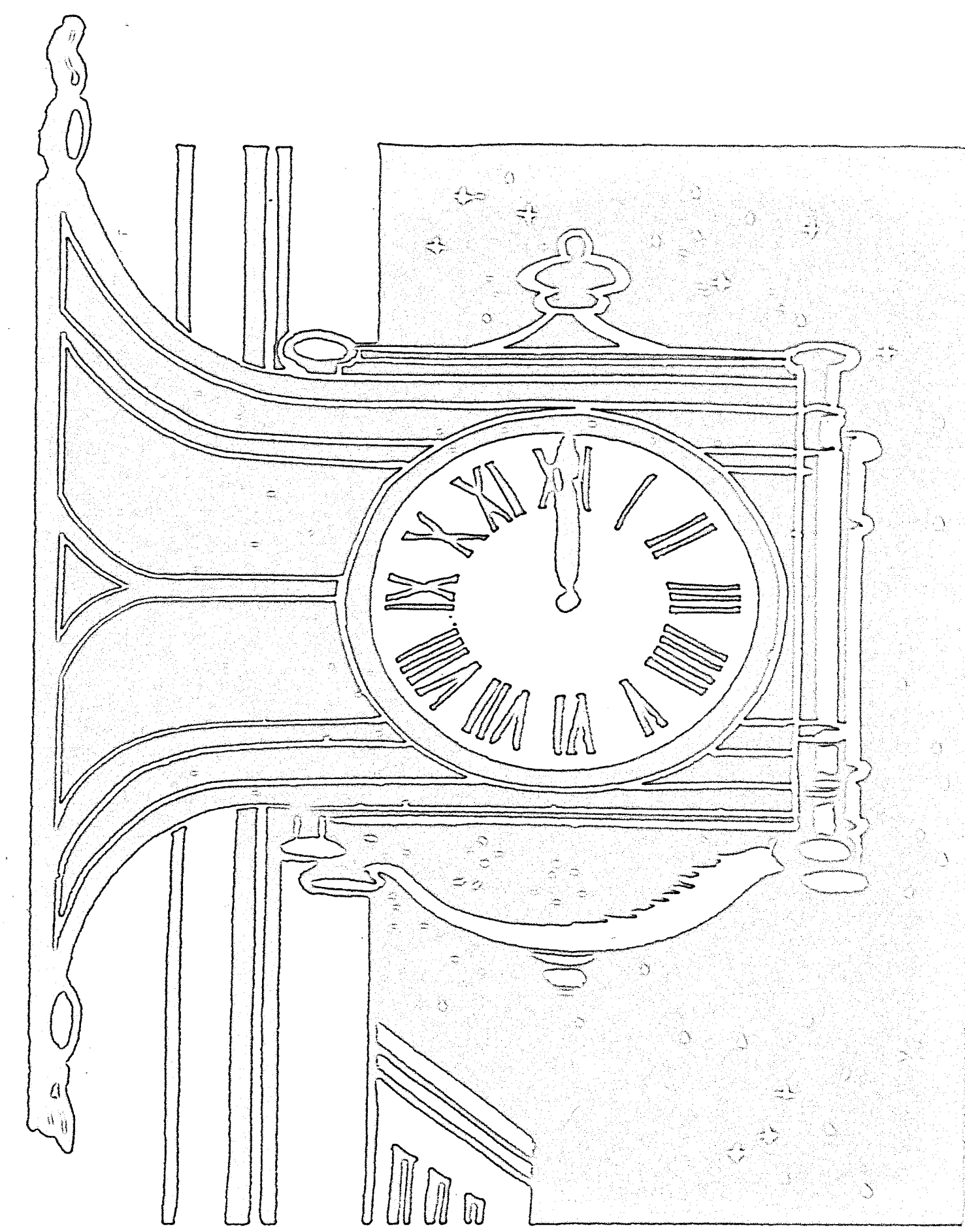
If you know of someone looking for a new Seventh Day Baptist community in which to locate, point them our way. Thank you. — Correspondent.

OUR WORLD MISSION

Statement of the Treasurer, January 31, 1960

BUDGET RECEIPTS					
	Treasurer's		Boards'		
	Jan.	4 Mos.	4 Mos.	Jan.	4 Mos.
Balance, January 1.. \$	5.73				
Adams Center	42.05	306.25			
Albion		202.39			
Alfred, 1st		1,116.00			
Alfred, 2nd		573.15			
Associations and Groups	20.00	151.26	380.00		
Battle Creek	577.00	2,997.41	10.00		
Berlin	210.92	333.70	63.00		
Boulder	45.70	220.75			
Brookfield, 1st	90.00	235.00	25.00		
Brookfield, 2nd		49.50			
Buffalo		50.00			
Chicago	274.00	533.00	80.00		
Daytona Beach		279.75			
Denver		294.18			
DeRuyter		85.00			
Dodge Center	146.32	341.09			
Edinburg		31.00			
Farina		56.75			
Fouke		25.00			
Hammond	12.17	32.17			
Hebron, 1st	40.96	118.96			
Hopkinton, 1st	156.75	573.20			
Hopkinton, 2nd	4.00	18.50			
Independence	227.00	472.00			
Individuals	235.00	2,422.00	194.88		
Irvington	130.00	430.00			
Jackson Center	15.00	15.00			
Little Genesee	63.52	229.58			
Little Rock	10.00	10.00			
Los Angeles	535.00	1,015.00	15.00		
Los Angeles, Christ's		125.00			
Lost Creek	123.50	628.30			
Marlboro	339.73	1,166.75			
Memorial Fund	1,359.30	1,359.30			
Middle Island	12.00	55.00			
Milton	662.60	1,883.57			
Milton Junction		361.40			
New Auburn		18.75			
North Loup		242.85			
Nortonville		330.50	20.00		
Old Stone Fort		40.00			
Paint Rock	30.00	80.00			
Pawcatuck	514.00	1,564.00	5.00		
Plainfield	780.29	1,703.57			
Richburg	81.00	304.15			
Ritchie	120.00	203.00			
Riverside	796.50	1,080.35			
Roanoke	12.00	68.00			
Rockville	15.67	189.06			
Salem		79.00			
Salemville	47.50	72.50	6.00		
Schenectady		47.00			
Shiloh	565.00	1,635.55			
Tract Society	700.00	700.00	76.50		
Verona	225.85	704.15			
Walworth	29.00	109.00			
Washington	19.00	69.52			
Washington, People's	6.09	21.00			
Waterford	116.58	415.70			
White Cloud	96.87	245.59			
				\$9,493.51	\$28,720.15 \$875.38

The Sabbath Recorder



TREASURER'S DISBURSEMENTS

	Budget Designated & Undesignated
Missionary Society	\$3,829.34
Board of Christian Education	667.36
Ministerial Training	2,198.42
Ministerial Retirement	694.50
Historical Society	141.91
Women's Society	181.06
General Conference	758.91
Tract Society	890.63
Trustees of General Conference	55.53
World Fellowship & Service	43.19
American Bible Society	24.50
	\$9,485.35
Balance, January 31	8.16

Non-Budget Gifts

January Receipts	\$96.32
January Disbursements:	
Missionary Society	\$84.32
Salem College	12.00
	\$96.32

SUMMARY

Current annual budget	\$108,022.00
Treasurer's budget receipts 4 mos.	28,720.15
Boards' budget receipts 4 mos.	875.38
	\$ 29,595.53
Remainder required in 8 months	\$ 78,426.47
Percentage of budget year elapsed	33.33%
Percentage of budget raised	27.40%

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

SEVENTH DAY BAPTIST GENERAL CONFERENCE

1960 Session — Siloam Springs, Ark. — August 15 - 20