

The Sabbath Recorder

used to carry the teenagers to Rocky Mountain Camp in Colorado and later to take the pre-teens to River View Camp on the Elery King place near the North Loup River.

We have enjoyed visits of a number of friends and relatives from both East and West.

Plans are being made at the time of writing for a Sabbath School float and for the stand for Pop Corn Days, September 13 - 15.

Also, we are looking forward to Mid-Continent Association which is to be held here early in October with Wayne Babcock as president. We ask your prayers for that meeting, that the time may be profitably spent.

A joint meeting of the Dr. Grace and the Woman's Missionary Society was held the last Tuesday in August when reports from Young Adult Pre-Con and Conference were given by Mrs. Audrey Fuller and Mrs. Soper. "A Sabbath Call to Worship" and "Hold Thou My Hand," submitted to the music contest by one of the members, were given by Mrs. Phyllis Clement and Mrs. Soper.

We feel that some progress has been made during the past year in the "Program for Advance" and that many have felt a new sense of responsibility. We also hope for more "Advance" in the year ahead.—Correspondent.

Births

Owens. — A daughter, Heather, to Mr. and Mrs. Robert Owens of Bradford, R. I., on June 3, 1960.

Magnusson. — A daughter, Kimberly Bond, to Mr. and Mrs. Eric Magnusson of Bradford, R. I., on August 6, 1960.

Obituaries

Rogers. — Helen Wells, wife of the late D. Harold Rogers, died in Westerly, R. I., July 18, 1960.

Funeral services were conducted by her pastor, the Rev. Earl Cruzan, assisted by the Rev. Elmer C. Pedrick of Weekapaug, from the Harvey W. Buckler Funeral Home on July 21, 1960. Interment was in River Bend Cemetery.

—E. C.

Curry. — Edith Claire Board, daughter of Joseph D. and Mary E. Campbell Board, was born May 2, 1890, in Wilford, W. Va., and died in the Stonewall Jackson Memorial Hospital, Weston, W. Va., August 23, 1960.

She was united in marriage with A. Lee Curry on December 10, 1912. Two years later she became a member of the Lost Creek Seventh Day Baptist Church and remained a member until her death.

She is survived by one daughter, Willa, (Mrs. John Presley Ware) of Browns Mills, N.J.; one sister, Mrs. James W. Trout, of Galipolis, Ohio; 3 brothers, Fred P. Board, Paco, W. Va.; Edwin R., S. Charleston, W. Va., and James D., Webster Springs, W. Va., and one half-sister, Mrs. W. W. Rader of Clendenin, W. Va.; one grandson, and several nieces and nephews.

Farewell services were conducted at Jane Lew, W. Va., by a nephew, the Rev. Joseph W. Board of McMechin, W. Va., and her pastor, the Rev. Duane L. Davis, with burial in the church cemetery at Lost Creek. —D.L.D.

Jolly. — Kate Burdick, wife of the late James Jolly died in Westerly, R. I., April 29, 1960.

Funeral services were conducted by her pastor, the Rev. Earl Cruzan, from the Harvey W. Buckler Funeral Home on May 2, 1960. Interment was in River Bend Cemetery. —E.C.

Browning. — Mabel L. Stillman, wife of the late William H. Browning, died in Pittsfield, Mass., May 26, 1960.

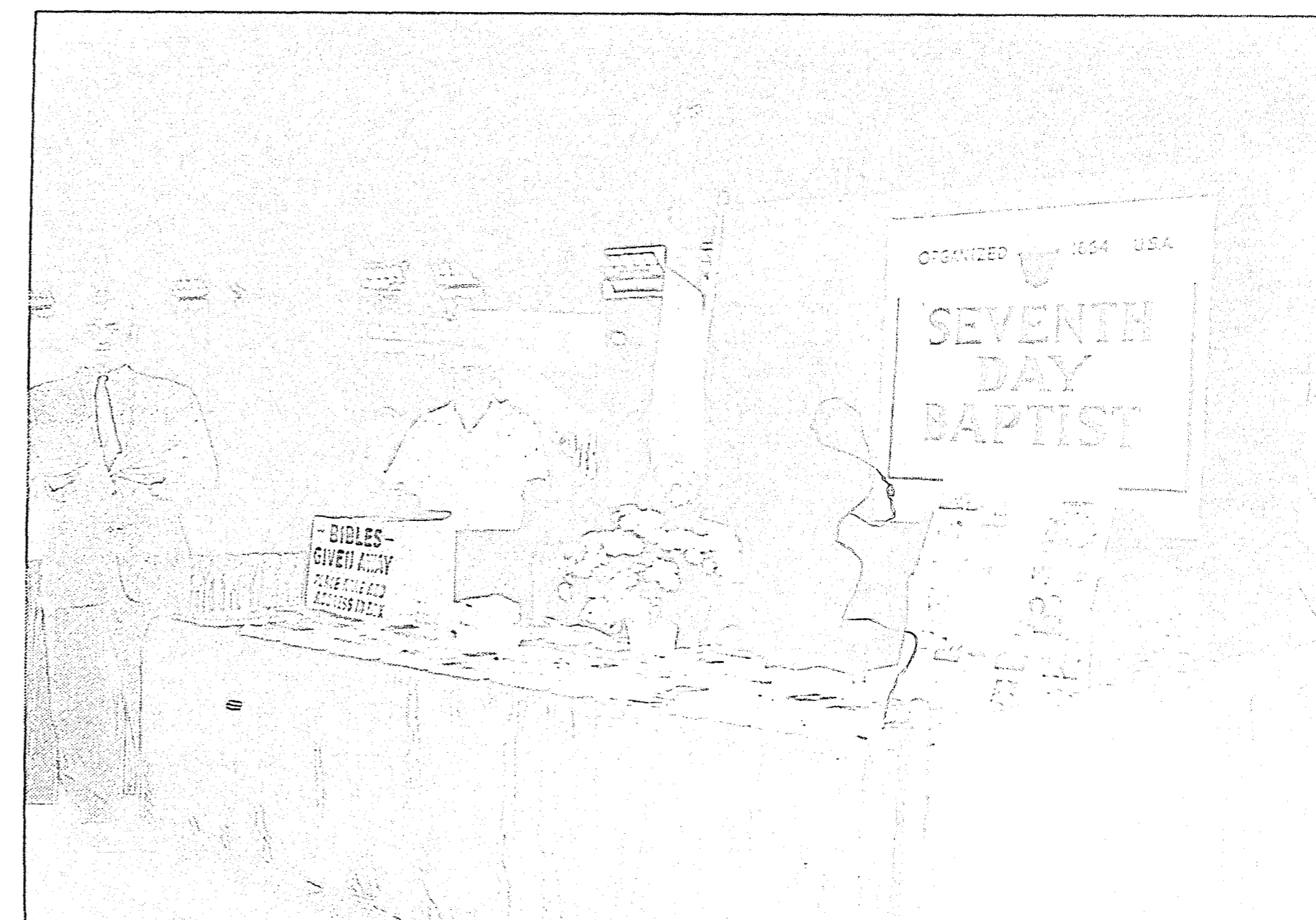
Funeral services were conducted on May 28 from the Pawcatuck Seventh Day Baptist Church by her pastor, the Rev. Earl Cruzan, assisted by the Rev. Harold R. Crandall. Interment was in River Bend Cemetery. —E.C.

Saunders. — Charles W., son of the late William and Wealthy Crandall Saunders, was born in Richburg, N.Y. May 24, 1881, and died at the Jones Memorial Hospital, Wellsville, N. Y., August 29, 1960.

Mr. Saunders was a member of the Richburg Seventh Day Baptist Church which he had joined at an early age. He faithfully served his church and took positions of leadership as Sabbath School superintendent, treasurer, and trustee. Mr. Saunders was preceded in death in 1940 by his wife, Eva (Cartwright).

Surviving are two daughters, Mrs. Genevieve Stohr, and Miss Onnalee Saunders, Richburg; three grandsons, L. Maurice McCrea and D. Wesley McCrea, both of Richburg; and C. Robert Stohr, Niagara Falls; two great granddaughters, a brother, Floyd W., of Richburg; and four sisters, Mrs. Faith Saunders, Mrs. Leona Kenyon, both of Richburg, Mrs. Edna Pierce and Mrs. Lelia Pierce, both of Alfred Station.

A memorial service was held at the Richburg Seventh Day Baptist Church, with the Rev. Melvin G. Nida officiating, assisted by Ernest K. Bee. Burial was in the Richburg Cemetery. —M.G.N.



LITERATURE BOOTH AT NEW YORK STATE FAIR

Uncounted thousands took notice of the Seventh Day Baptist booth at the Syracuse Fair. This bold venture, started by the Central N. Y. Association, with the co-operation of the Tract Board, two other Associations, and other boards, was under the direction of LaVerne Davis, farmer of Verona, N. Y., (standing behind the counter). Rev. Lester G. Osborn (left) was one of 40 who assisted in meeting people and distributing thousands of assorted tracts and Sabbath Recorders.

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

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

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IN THIS ISSUE

Editorials:

A Word from St. James About a Faith that Is Dead	2
The Machinery Gets in the Way (Guest)	3
Airlines Now Have Clergy Bureau	4
Editorial Notes	4

Features:

President's Message	5
New President of Tract Society	5
The Freedom That Is Ours	8
Full Attendance at Tract Board Meetings	10
Religious Census at Alfred	11
Our Daughters	12
Our Appeal to Scriptures	14

Missions:

The Lord's Table	6
Commission Members to Visit Churches	6
Alerting Men For World Missions	7
Pearsons Return to Nyasaland	7

Christian Education:

A True World View	11
-------------------------	----

News from the Churches	15
------------------------------	----

Our World Mission	Back Cover
-------------------------	------------

A Word from St. James

About a Faith that Is Dead

The Apostle Paul is often quoted in regard to dead works. Nothing could be more true in that area of theology which is called Soteriology (salvation). None can be saved by works alone or by a Tower of Babel built with blocks of faith and works. Heaven cannot be earned. But the Apostle James also speaks by inspiration when he says that faith without works is dead, being alone. He is not writing in opposition to the soteriology of Paul. He is pointing out quite sharply the sins of professing Christians — those who affirm their faith in words but deny it in deeds. It is unthinkable, he affirms, that one should claim to have faith and then make no application of it in works. Faith does not clothe the naked or feed the hungry. Can the Christian say to the destitute, "I have faith that you will be warmed and filled," while refusing to give him anything? "No," writes James. "Show me thy faith without thy works (pretty hard to see), and I will show you my faith by my works" (James 2: 18).

It is to be observed that the apostle is talking about giving — about giving to known needs. In his days, when local poverty was acute, communication was slow, and foreign mission work was not so extensive as now, the expression of faith by works was largely by helping the local poor. We know that James coupled faith and works together in similar situations, so that whatever was done was in the name of Christ and was designed to bring salvation as well as relief.

How does the second chapter of James apply to us, the readers of these pages? The back page of this issue tells the story of the works of a people in August and for eleven months. We have been talking about faith and have given consideration to revising a very central portion of our statement of faith, *Eternal Life*. The figures would seem to indicate some improvement in applying our faith. The total gifts coming from individuals, churches, and organizations are fairly large, but are far below the need and considerably below our capacity. We have not given in full measure "such as I have," as James would say. If we look closely to see what brought the totals up to a much higher

percentage of the budget, we cannot be sure that it was greater devotion or giving a higher percentage of income during August. Perhaps it is useless to try to speculate about the financial condition of some other individual or church. Neither can we justify ourselves by pointing out that the faith of someone else is not properly expressed by his deeds.

Let's face up to the message of James, "Faith without works is dead." Do I have faith? Let me show it by my works — by what I do now and keep on doing through the channels of giving which I have approved by my representative vote. Our people have a world mission. Let us give freely to Our World Mission Budget.

The Machinery Gets in the Way

Guest Editorial

Automation has come to the church. If you doubt it, consider the example of some folks in Massachusetts who have equipped their new chapel with a push-button worship service. Enter and pause to pray. Before you is a lettered keyboard on which, simply by pressing a button, you can make your choice from 150 selected prayers, hymns, sermonettes, and devotional readings. The sound system, which has been installed by a professional engineer, is at your disposal.

Who can deny that the quality of such a prerecorded service will probably be better than the "live" program in which there are bound to be errors? But we confess we view this development with grave misgivings. The production may be professional, and surely it can be tailor-made for individual needs; but is this not just another example of the preplanned, predigested, prefabricated, do-it-yourself religion that appears so attractive to this generation?

From a push-button worship service it is only a short step to substituting many mechanical means for a personal experience of God. Nowadays it is so convenient to be religious. If you are rushed at the time of your morning devotions, don't worry; you can simply lift the receiver of your telephone and dial a prayer. Are you troubled about a nagging problem? There is a gadget that will get you

MEMORY TEXT

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Malachi 3: 16.

the right Scripture verse for your special need in only a few seconds. Are you concerned about world conditions? Then for a few dollars you can buy a chart of the ages showing the dispensations that range from creation to the end of the world. If you need a theology, there are some simple catechisms that state your questions as well as supply the neat answers.

The tragedy is that modern man, surrounded by all kinds of religious machinery, can still be hopelessly lost. Every labor-saving device that is offered to make faith more easy for the busy believer only seems to remove him one step farther away from the source of eternal life he so desperately needs.

Do you remember reading in the Old Testament about a prophet of God who was so clever an operator he could prove that Jehovah was superior to Baal? Working against great odds, he set up the terms of a difficult contest and succeeded in producing the exact results he wanted. We doubt if Elijah needed any prerecorded sound effects or push-button controls for his demonstration on Mount Carmel, but he was certainly in command of the situation from the opening curtain. You don't need Mendelssohn's music, though it helps to remind you how dramatically he made his case for the claims of his God.

But Elijah, like so many good showmen, was the victim of his own cleverness. And not until in his fright and loneliness he fled to the holy mountain at Horeb did he discover who he was and what kind of God he served. How disillusioning it must have been for Elijah, that successful master of stage-effects, to push the buttons calling for a great strong wind, and after the wind an earthquake, and after the earthquake a fire — only to realize that God was in none of them. Then, at last, when nothing else was left, when the but-

tons were exhausted, when all the schemes had been blasted, when all the plans had been dashed — in that awful loneliness there came a still small voice. Not in the spectacle, not in the staging, not in the rumbling of the mountains but in the humble silence, God spoke at last to His servant and sent him on his way. So He speaks today.

Church of the Brethren
Gospel Messenger.

Airlines Now Have Clergy Bureau

The air traffic industry now is prepared to embrace the reduced-rate clergy program by the establishment of the Airlines Clergy Bureau, which received recognition by the Civil Aeronautics Board on September 1, 1960, and was sponsored by Northeast Airlines. The Air Travel reduced rate is 50% of regular one-way first-class or coach fare.

Complete service is now available from New England to Florida and Bahamas, with negotiation in progress to cover six central states, and all the western states from Alaska to Arizona before the first of the year.

The Airlines Clergy Bureau is now ready to issue the 1961 identification card which is good through the entire year 1961, and will be honored by all participating airlines, hotels, and car rental agencies.

Applications may be obtained by writing direct to the Airlines Clergy Bureau, Municipal Airport, Sacramento, California.

EDITORIAL NOTES

Jewish Contribution to Church World Service

In these days in which Arab-Israel tension continues high it is refreshing to note the following.

"The American Council of Judaism Philanthropic Fund presented a check for \$3,000 this month to Church World Service, earmarked for aid to Palestine refugees in Jordan and Gaza. Asking that the check be forwarded to the revolving loan fund in the Near East Christian Council in Beirut, Henry S. Moyer, president of the fund, stated: 'We have long felt that it is important for Jews to help in the Arab problem.'"

It is to be remembered that this gift is to a Protestant-sponsored organization. Although the contribution is not large, it is felt to be significant. Jews and Christians have some areas in which they can co-operate and this touchy area is one of them.

Army Religious Lay Leadership

The Chief of Chaplains now recognizes that the religious program on Army posts is too large for chaplains to handle alone, and a program is now being introduced for the first time in history to sponsor the training of lay leadership at Army installations. A release from the Department of the Army, Office of the Chief of Chaplains, describes the program which was launched on September 17 in these words:

On that date, six-day training schools will be launched at Fort Leavenworth, Kansas, and Fort Lewis, Washington, for Protestant religious education workers. Thirty-one schools are scheduled for Army posts throughout the nation. A team of noted religious educators will conduct each school, providing an unparalleled opportunity for Army personnel to benefit from the best thinking of professional leaders in the field.

A schedule of where these civilian teams will be during October and November is included in the release. Unfortunately for Seventh Day Baptist Reserve Chaplains who might otherwise attend and receive benefit, all the workshops at the 31 forts and camps are scheduled for Sabbath days.

In New Testament times Peter's faith failed when he tried to walk on the rough waters of the Sea of Galilee. When Jesus took him by the hand he was able to return to the boat walking on the waves.

Far be it from any of us to make light of or make sport of the miracle of Jesus on this occasion. However, there is a new sport on the Lake of Galilee which is being publicized. Modern inventive genius has equipped bicycles with floats and paddle wheels so that a "bicycle built for two" can be propelled (on calm days, we suppose) on this beautiful lake — for pleasure.

President's Message

Look in the Mirror

Take a good long look at yourself in the mirror sometime soon. Make sure it's a well-lighted, clear mirror. Then say to yourself, "I'm the most loyal, conscientious Seventh Day Baptist in the world." Take another look and say it again, and this time look yourself right in the eye.

Well?

Sort of discouraging, isn't it?

That's just the way things are, though. Seventh Day Baptists rely, just as any other organization does, on individuals. The true worth of the group is the sum of the individuals composing it, and it can't be any better than that total, no matter how well organized it is or how high-sounding its aims are.

Because of the need for each individual, through personal consecration, to assume his proper share of responsibility, the theme for this year has been chosen. It's time for each layman to acknowledge the duty that he has, and then to do it!

"I must be about by Father's business" brings this thought straight home to me. Who else will do what is required of me to further the growth of God's Kingdom through Seventh Day Baptist endeavors? Where can the substitute come from that should replace me if I fail in my obligations? No one else can do these things for me. I can't avoid the responsibility. If I don't take my place, my job won't get done. So, go take another look in the mirror and see if the picture can't be cleared up a little. If I'm to be an active, effective Seventh Day Baptist in the world, then surely "I must be about my Father's business."

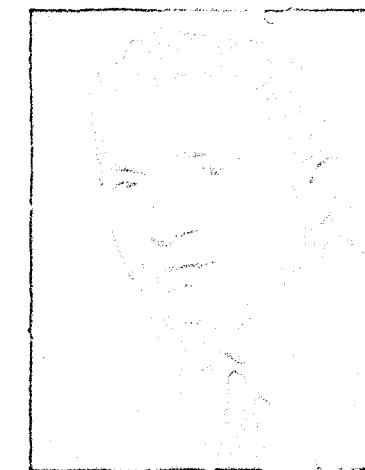
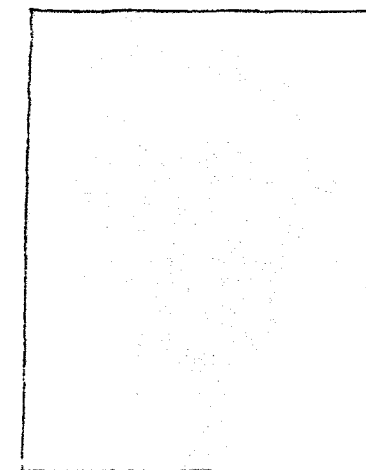
This Conference year will see added emphasis on Lay Development, especially in recruiting and training individuals for their places of leadership and work within the church. This is imperative if we are to be able to follow through with the third year of the Seventh Day Baptist Program for Advance — The Mission to the Unchurched. We can't hope to tell

the rest of the world of our faith unless we are well grounded in it ourselves.

Every mission venture must start with the individual, and there again we realize that "I must be about my Father's business."

New President of Tract Society

At the annual meeting of the American Sabbath Tract Society attended by about 30 members on September 18 at Plainfield, N. J., Franklin A. Langworthy (left) turned over the presidency to Charles F. Harris (right).



Mr. Langworthy (81), senior deacon of the Plainfield Seventh Day Baptist Church, has presided over the society and board meetings for the past 15 years and has taken the other heavy responsibilities of the president's office as the work of the board has increased. He holds the almost unbelievable record of never having to miss a meeting during his presidency. It was at his request that the Nominating Committee suggested another, and younger, man for the top office of the board and society. He was pleased, however, to be asked to serve during the coming year as first vice-president rather than to accept the honorary title of president emeritus. As he turned over the gavel he was given a rising ovation.

In welcoming the new president, Deacon Charles F. Harris of the Shiloh, N. J., church who is head of the Science Department of Bridgeton High School and a recent president of the Seventh Day Baptist General Conference, Mr. Langworthy made appropriate remarks. He spoke of how well-qualified the younger man was for the position and how well he had already served for a number of years on

the board. "I understand you consented to take this office for one year," he said as he shook hands with Mr. Harris. "Well, Charlie," he continued, "fifteen years ago I accepted this call with the same stipulation."

He went on to say: "You will have the fine co-operation of this group of trustees to this branch of our Lord's work, and and officers. It is through their devotion their loyalty to me, that I have been able to carry on for 15 years. This has been one of the most blessed experiences of my Christian life. If our work has prospered and we have come near reaching our goals it is due mostly to the loyalty of this group."

Mr. Harris, in response, remarked that he felt that the president should be located in Plainfield, adding that the work depended on the co-operation of the members, for which he asked. He then requested the retiring president to continue to preside over the organizational meeting of the new board which followed.

We Ought to Share

Rev. Dr. Henry Smith Leiper recently voiced the following revealing comparison. Assuming that the population of the world, in exact proportions, could be reduced to one town of 1,000 people, there would be 60 American residents. Yet these 60 would receive half of the income of the entire community, with its other 940 citizens dividing the other half. Some 330 in the town would be Christians, with fewer than 100 of them Protestants; 670 would not be Christians. Half of the population would never have heard of Jesus Christ, while more than half would be hearing about Karl Marx. The American families would be spending at least \$850 a year for military defense, but less than \$4 a year to share their Christian faith with the other members of their community. — Dateline.

SABBATH SCHOOL LESSON

for October 8, 1960

The Adoration of God

Lesson Scripture: Psalm 24

MISSIONS — Soc. Evoroff T. Harris

The Lord's Table

World-Wide Communion

On the first Sabbath day of October, you and I and all other Seventh Day Baptists around the world should attend the World-Wide Communion Sabbath services of our churches. Around the Lord's table, let us dedicate ourselves anew to the work of His Church and the extension of His Kingdom on earth.

We would reflect that the Lord's table is an old table. For more than 1,900 years it has been in existence. Time has neither destroyed it nor weakened it. With the passing of the years it has gathered new meaning and significance.

We would reflect that it is a long table. Today it reaches around the world. Men of all nations and races are seated around it. Christ sits at His table with His followers about Him in a holy fellowship. There is room for all Christians, from the least to the greatest at His table: "Black and yellow, brown and white; all are precious in His sight."

We would reflect that it is a family table. Those about His table are members of His world family. Loved ones gone on before are there. Christ unites the generations in Himself. He loves us all and by His shed blood He cleanses and saves us all to be with Him forever.

We remember that Jesus said, as He took the cup, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Let us reflect upon this gracious, forward-looking promise as we gather around the Lord's table on this World-Wide Communion Sabbath and take new hope and courage.

A Commission Members to Visit Churches

To encourage all Seventh Day Baptist churches and fellowships to participate more fully in the Christian Advance Program of our denomination, the members of Commission (past and present) have consented to contact each church personally. The secretaries of the three major

boards who were appointed by Conference to represent the denomination on the Baptist Jubilee Advance Committee have also been asked to help in this.

As a Commission member or board secretary visits your church he may bring with him a set of slides showing pictures of the flip charts used by the Rev. Alton Wheeler and the Rev. Kenneth Smith at Conference. These two pastors reviewed at Conference the first year of the Lay Development and looked ahead to coming events in the Seventh Day Baptist Advance Program, using the charts to illustrate highlights of the program.

Four sets of these 26 clear and excellent slides (13 for each chart) are available to the Commission members for loan as they visit the churches. They may prefer to tell the story in their own words.

It is being suggested that the visiting Commission members and secretaries emphasize the following as a part of the Second Year Lay Development Program: (1) Church Retreat and Planning Conference in every church; (2) a Church Service Recruitment service to be held in every church, using the cards furnished for every church member to check the talents he is willing to use in the church program; (3) the eight workshops; (4) recheck of Spiritual Growth Inventory.

Alerting Men For World Missions

The third Sabbath of October (October 15, 1960) has been suggested to be observed among Seventh Day Baptists as Men and Missions Sabbath. And a suggested theme is: "Alerting Men for World Missions."

There are several phases to this matter of alerting men to the obligations and privileges of taking a more active part in the missionary program of our churches. We will note some of these emphases:

(1) Since this is a Laymen's Missionary Challenge let us offer the men of our churches an opportunity to express their ideas on these matters at the Sabbath morning worship service.

(2) Young men and boys should be equally interested in missions. Let us help them along with a "Father and Son banquet," requesting laymen speakers to bring

messages on the theme, "Alerting Men for World Missions," or some equally challenging subject.

(3) Since Seventh Day Baptists have a vital sector to hold in this world-wide missionary task, let us not fail to present the challenge of our own missionary opportunities, upholding in our prayers all those who are presently serving on mission fields and challenging our youth with the need for more workers.

Pearsons Return to Nyasaland

With a roar of powerful engines the BOAC airliner gathered speed down the runway at Idlewild, N.Y., was airborne and in a matter of minutes was a tiny speck on the far horizon. The Rev. and Mrs. David Pearson and daughter Deborah were on their way to Nyasaland, Africa, for a second five-year term of service, God willing.

This was Tuesday, September 20. Only the night before friends and loved ones had gathered at the Parish House of the First Hopkinton Seventh Day Baptist Church as the Ladies Aid Society of that church sponsored a farewell party for the Pearsons.

An enjoyable feature of the evening program was the presenting of slide pictures by Martin Oates of Ashaway. These were pictures of Conference at Siloam Springs and views along the route of travel to Arkansas and return.

The Rev. Harold R. Crandall expressed the loving concern and best wishes of those present as he spoke in behalf of the Missionary Society, assuring the Pearsons of our prayers and support. Pastor Edgar Wheeler presided during the evening program and Pastor William Kimshel of Middletown, Conn., brought special music.

It is anticipated that Pastor Pearson and family spent Sabbath day, September 24, with the Mill Yard Seventh Day Baptist Church, going on to Holland on Sunday in time to meet with the Dutch brethren on Sunday evening. After meeting with the German Seventh Day Baptist brethren it is expected that the Pearsons will arrive at Makapwa, Nyasaland, on Tuesday, October 4.

The Freedom That Is Ours

By Wayne C. Maxson*

In the year 1517 an event occurred which has a particular meaning for Protestants. In this year, Martin Luther summoned the courage to tack on the church at Wittenburg his challenge to the Roman Catholic Church. He, with others, was recoiling from the authoritarian policies of the Roman Church, which demanded for itself the right to determine for men, religious truth and moral rights, instead of allowing each man that right for himself. So far had the church invaded the precincts of men's minds to control thought, that Bruno had been burned and Galileo compelled to recant, though they did not attempt, deliberately, to interfere with religious truths. Yet they came too close to interfering with the authoritarian dogmas of the powerful Church.

Many rallied around Luther, and Protestantism flourished. It very soon became the symbol of freedom. Then difficulties arose. Unshackled from the suppression of private judgment by the Roman Church, the early Reformation leaders found that people were not always so willing to stop where they fixed the stop sign. Rejecting the authority of the Pope and the clergy was fine, but to reject the authority of the leaders themselves was bad taste. Freedom became freedom to believe as I do. Both Martin Luther and John Calvin would have nothing to do with other sects. Calvin let it be known he would not tolerate another sect in Geneva.

But the battle for private judgment continued; the impetus of the Reformation showed that not all was lost. Between the many sects in Europe warfare was common. All were staunch defenders of their own private judgment, but were not willing to admit the freedom of any other as fully as they desired freedom for them-

*Mr. Maxson, son of Mr. and Mrs. Russell Maxson of Battle Creek, is a student at the School of Theology, Alfred, N. Y., and has served the Farina, Illinois, Seventh Day Baptist Church as student pastor the past two summers. His article presents views which the author believes should be given voice in such a publication as this.

selves. Bickering and rivalry continued until it became clear that the only solution was religious toleration. It was now only one step to the recognition of freedom for all men to think and speak as they wished on religious matters. But a new authoritarianism arose to prohibit complete freedom from being a reality. Even today, we are fighting for the right to private judgment which is not bound by some authoritarian dogma.

The Protestant churches early recognized that if private judgment is carried to its final conclusion, it will lead but to schism within schism and heresy within heresy. To prevent this disruptive action, it seemed necessary to appeal to some authority which would not be liable to error. So the authoritarianism of the Roman Church was now replaced by the authority of the Bible. Instead of the church, the Bible was to be the sole authority for matters of faith and conduct. But as the historical records show, this new authoritarianism was perhaps more dangerous than that which had been recently rejected, because many were not even aware that they were under the influence of an authority.

We in the Protestant tradition must take a second look at what the "new authority" brought us. Hoping to escape the terrible purges of heresy within the Roman Church, such as the horrific Inquisition, the Protestant Church used as its foundation what they hoped would be an inviolable standard, the Bible. But anyone can vouch that there are many ways of reading the Bible. The heresy trial led by John Calvin, who unblushingly rejoiced at the burning of one of his critics, the trials in Salem, the banishment of Roger Williams and Ann Hutchinson, the "monkey trial" of not very long ago, and the heresy trials of the last decade should serve to remind us that we are not as far from suppressive measures as we might like to think. Heresy is bound to exist wherever there is an authority, for there are always those who will not give up their inherent right to be their own authority.

If we subscribe to an authority, no matter what the authority may be, we give

up the right to make decisions for ourselves. We relinquish an independent effort to determine what is true or false. We transfer this function to an institution which lays claim to be in a better position to exercise it. The method of authority is one which by its very nature cannot tolerate alternative opinion; criticism of the authority is not only not required but forbidden. To undertake independent inquiry would in all reality be questioning the opinions laid down by authority and implies the employment of an alternative method. The subject surrenders all decision-making to the authority; its decisions cannot and must not be questioned.

On the surface this may seem to be the necessary solution, since it bypasses the liability to error of the individual mind. But on closer scrutiny this solution has its difficulties. The major one is the most basic and deserves our close attention. If the human mind is subject to error, so much so that we must not put our confidence in our own private judgment, how can we be sure that in relinquishing this right we are not in error? For in subscribing to an authority to determine what is true and false, we demonstrate that we must make the decision ourselves. There is always some place where we make the decision, a decision which we believe to be right by our own judgment and no one else's. Some have tried to get around this by appealing to an authority that we should accept an authority. The logic in this should be evident.

Further, if the individual is capable of error, it does not follow that authority is incapable of error. But even if it were granted that authority is less frequently liable to error, what justification is there for not tolerating alternative inquiry? "If you are not willing to deny someone's authority, you have no right to accept it. You have just as little right to say yes . . . as you have to say no" (Runes).

Freedom, then, reserves the right of the individual to make any and all judgments according to private inclination. It is not possible to have freedom and authority together; one must give way to the other. This is as true of Catholic authoritarian-

ism as it is of Protestant biblical authoritarianism. If it were possible to have an authority and freedom of private judgment, we could retain biblical authority. But if we insist on freedom, we must give up the authority. Retaining the authority relinquishes the freedom. "Choose ye this day . . ."

In our Statement of Beliefs the following paragraph appears:

Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore they have no binding creed to which members must subscribe. They hold, however, that certain beliefs and practices, having the support of Scripture and adhered to by followers of Christ through the centuries, are binding upon all Christians. Among these are the following which they hold to be fundamental.

I could not conscientiously remain within this religious confessional group unless I felt that Seventh Day Baptists were committed to complete religious freedom by their very statement adopted by General Conference. This is a high and worthy ideal, but to be committed to this philosophy as a matter of statement is one thing, and to practice it as a matter of policy is quite another. For if we are to put into practice the principle of freedom of thought and expression among the members of our denomination, we must see that it is not restricted by building fences around our beliefs.

Any and all of our beliefs, including the right to freedom of thought and the right to express opinions, must be subject to open and frank discussion and critical appraisal, even those "certain beliefs and practices, having the support of Scripture and adhered to by followers of Christ through the centuries," and those "which [we] hold to be fundamental." If we retain the right to test only some beliefs and opinions, which shall they be? Who shall draw the line? The individual or some authority?

The implication of freedom, as opposed to toleration, grants to any man the right

(Continued on page 12)

Full Attendance

at Tract Board Meetings

When the Board of Trustees of the American Sabbath Tract Society met Sunday afternoon, September 18, in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J., the president, Franklin A. Langworthy, was gratified to observe that almost 100% of the 29 members were in attendance. One local resident was on vacation and two of those living 100 to 200 miles away were the only ones absent.

The two-hour quarterly meeting which preceded the annual meeting of the society received reports of officers, committees, and the editor of the Sabbath Recorder and acted favorably on the recommendations coming from the committees. A lively interest in the wide range of service rendered to the Seventh Day Baptist cause by the board was manifested. Tract orders were noted as being unusually high, due largely to a wide distribution from a booth at the New York State Fair, partly financed by this board. The total number of tracts sent out from the office during June, July, and August on 30 orders was 45,847, the secretary reported. Reprinting was necessarily high also for the quarter, with the treasurer's report showing 7 titles with a total of 40,000 billed to the board (000.00).

The Distribution Committee at a recent meeting had considered a 8-point Sabbath Recorder subscription campaign which it recommended for approval. This plan was devised to carry out the intent of the action taken by General Conference in adopting the recommendations of the Committee on Publishing Interests. The board had been asked to try to get the denominational weekly into every home.

Announcement was made of new editors engaged for the special issues of the Sabbath Recorder through November, 1961, the latest editor secured being Dr. Victor Burdick of Nyasaland who will be home on furlough in time to complete that project. The forthcoming November issue, to be edited by the newly appointed city evangelist, Paul Osborn, must be started

soon and must be ordered soon, it was noted.

The Audio-Visual Aids Committee was able to show one of the large cartons of Chinyanja Bible lesson records now ready to go to Nyasaland with the missionary shipment. The label in two languages identifies each lesson and shows in large letters that it is a project of the American Sabbath Tract Society, Plainfield, N. J. A portion of the first lesson was played for those present in order for them to hear the intonation that means so much in a well-spoken African language. Special gifts will be needed to provide a large number of hand-operated Finger-Fono machines to play these records in Nyasaland homes and villages.

The secretary-editor reported an unprecedented amount of travel during the quarter and some service rendered to the missionary cause of Seventh Day Baptists in two or three countries. He spent about 10 days in Kingston, Jamaica, and about 13 days in Brazil plus travel time — about 11,000 miles of foreign travel by plane and some 4,000 miles of official travel in this country by car and public conveyance. The board authorized the expenditure of \$200 in Brazil for printing tracts in Portuguese when the needs are known and evaluated. A sum of money was also tentatively authorized for tract publication in one or more Indian languages under the direction of the Rev. K. K. Samson of Poona, India.

Various other matters were considered by the board relating to the future of such committees as Sabbath Promotion and Radio and TV. It was evident that the chairman of the latter committee had expended a tremendous amount of time in handling the tape recording and public address work of the recently held General Conference. Copies of many portions of the program and business sessions have since been made for the use of churches and groups. It was estimated that well over 15 miles of high quality tape recording went through the machines he operated.

At the annual meeting of the Tract Society a 30-member Board of Trustees

was elected, with three new names, Owen Probasco and Jonathan Davis of Shiloh, and L. H. North of Plainfield. Ten consultant members from widely scattered areas were also elected. After 15 years as president of the board, Franklin A. Langworthy requested replacement. He was made first vice-president. Charles F. Harris of the Shiloh, N. J., church was elected president. See separate article.

Religious Census at Alfred

By Albert N. Rogers

Two afternoons of systematic calling by fifteen teams representing the Seventh Day Baptist and Union University churches in Alfred, N. Y., on Sabbath day and Sunday, September 10 and 11, netted 161 contacts, it was learned at the report meeting. This number represented the families which had moved into the community since the last census and were not known to have made a church affiliation.

The Rev. Albert N. Rogers, dean of the Alfred University School of Theology, and Judson Stearns, local businessman, served as co-chairmen of the survey with assistance from a joint steering committee. Plans were made in late July and timed to coincide with the opening of the various schools in Alfred. The Rev. Hurley S. Warren and the Rev. Richard V. Bergren, Jr., pastors of the sponsoring churches, aided in the work together with about thirty volunteer lay visitors. S. Kenneth Davis, student pastor of the Seventh Day Baptist church, will assist also in the follow-up at Saxon Heights where new families are just getting settled.

Instructions were given to the visitors at a luncheon served by the Evangelical Society following the Sabbath service. Teams of visitors were made up of one member from each church. They reported back on Sunday evening and several indicated that they found their assignments so interesting they would be glad to continue this kind of Christian service.

The Gospel flows through hearts. All the mightiest forces are heart forces. — E. M. Bounds.

A True World View

(The following is the concluding statement of an address by Mr. Philip Potter before the delegates at the White House Conference on Children and Youth, March, 1960.)

Our President has in these days been visiting different countries and speaking generously of the determination of the United States to dedicate itself to the task of working for building "a world of free men living in peace." The fervent welcome he has received everywhere must not be interpreted as an approval of the present policies and practices of the United States. Rather it is an affirmation of and plea for humanity and decency in world affairs. It is an urgent appeal to the American people and to the other world powers to incarnate these qualities in the relation of nation with nation, of people with people, of person with person. This appeal to humanity, to look beyond our personal and national welfare to the welfare of mankind, cannot be artificially manufactured or tailored for export, or for polite or diplomatic presentation. It is something inner and transcendent. It finds its ground and authority in that which is beyond man — in God.

I want to state simply my belief that we cannot help our children and youth truly to adapt to the immense changes around them unless they are confronted with the living God, revealed in history as recorded in the Bible. Nor can we have a true world view unless we and they are committed to the Lord not of one nation only, but of all nations and peoples. Our admirable goals for the children and youth of our nation will remain as hollow platitudes unless they are given direction and life by our common Lord. For where there is no God, there is no man either. America as "God's own country" is a piece of nationalistic check. Americans, as responsible members of the covenant people of God, can be God's instruments for the peace and welfare of the world. And that is the kind of Americans we want our children and youth to be.

Our Daughters

By Leila Maxson

(This response was part of the program of the mother-daughter banquet, May 22, 1960, of the Milton, Wis., Seventh Day Baptist Church.)

God wanted mothers to have a beautiful gift so He gave them DAUGHTERS. Each daughter is a flower such as we see here on the table — to be cherished, loved, cultivated, and enjoyed forever.

When you take the eight letters in the word daughter, you can find eight traits that should be and are found in our daughters: duty, almsgiving, usefulness, grace, heart, truth, enjoyment, and religion.

Duty. A duty to do unto others as you would have others do unto you — this is one of the first things to be taught by a mother to her child, from the early beginnings of playing with other children in the homeyard to the day when she ventures further afield into the world.

Almsgiving. Whether it is to be a gift of dandelions on an early spring day or the coin she places in the collection box at junior church — our part is to be sure that she understands why she is giving and learns the true joy of giving.

Usefulness. Use your talents to help others. Give of yourself for your church and your community. A Brownie Scout soon learns this promise, to help other people, especially those at home.

Grace. You have a task to perform here on earth. God has willed it when He gave you life and breath. He alone can show you the path to go. He is your loving Guide and unseen Friend, and mothers must see to it that their children have the opportunity to learn this.

Heart. An educated heart is one that puts others first, a heart that cares about people and feels for them. The heart of a child needs to be developed if she is to grow into a warm, loving, womanly woman. It is only through guidance by a perceptive mother that a daughter translates her kind instincts into action.

Truth. As Polonius said in Hamlet, "To thine ownself be true and it shall follow as the day the night, thou canst not

then be false to any man." Truth is beauty, as the poet said, and one must live by truth.

Enjoyment. Enjoy life. Greet each new day as if something wonderful were going to happen. Cultivate a sense of humor. Get out into the world and see the beauty of nature — God's gift of creation is always around us, from the simple, divine sunset of a Sabbath day to the great chasms of beauty and the majestic mountains.

Religion. This should be the cornerstone of your life. If you have a background of faith and belief in God and His plan for salvation you can go anywhere in the world in quest of adventure and be safe and secure.

Reverence your womanhood. Keep a high standard. Hold yourself precious. Make such voluntary rules for your own life that others who are weaker may follow your example.

And so we are delighted in our daughters — whether they are ours by birth or by adoption through love and thoughtfulness. May they ever have educated hearts. Just one such daughter can transform a home, a classroom, an office. If we produce enough of them, they can change the world.

The Freedom That Is Ours

(Continued from page 9)

and the opportunity to believe as he wishes and to speak on issues that interest him openly and without fear of reprisal. This means that we in this denomination have a responsibility to see that all ideas are given a fair and just hearing, even those that are not from our traditional understanding. Ideas that challenge the structure of Christianity have as much right to be heard as ideas that defend it.

Wherever men gather there is quite likely to be both a majority and a minority view. The very basis of the democratic process, of which Baptists are proud, demands that both the majority and the minority have a chance to be heard. We must be willing to scrutinize our beliefs as objectively as possible. This can best

be accomplished by allowing both sides equal opportunity to express their views. Few men have claimed that their views were above criticism.

Let me be more specific. The real test of whether or not we are willing to practice our policy or philosophy of freedom is in the specific issues involved. Your imagination is as good as mine when it comes to the possibility of clashes in belief. We have been relatively free in allowing freedom of private judgment as long as one kept it to himself, and freedom of expression as long as it does not vary greatly from the accepted norm. But we have ideas within our denomination that do not fit in this narrow pen, and ideas that need to be exposed to critical appraisal by everyone. Would you be willing to see in print articles suggesting that the traditional beliefs, as they appear in our statement, are misleading and in need of revision and re-interpretation? At the risk of seeming to put myself in a position of declaring that this is unquestionably so, if we do not welcome discussion of our basic or fundamental beliefs, we are retreating to the position of authoritarianism, for it insists that such questions cannot be asked.

It is useless to build fences to keep out ideas that to us may seem false and vicious. The greatest fence builder is the one who wants to shut out ideas he is afraid of, and mark off the boundaries that limit the range of thinking. Any idea outside of the general view, the view of the majority, cannot be tolerated. Strangely enough, ideas often have a way of getting over fences, but sometimes only after grave damage has been done to those trying to get over the fence, either those trying to release the prisoners, or the prisoners attempting escape by their own initiative.

Undeniably, freedom for each man to believe as he wishes, to interpret as he wishes, will not result in a universal dogma. As long as each man has the right to believe as he pleases, no one can justifiably assert dogmatically that another person is unequivocally wrong. With several possible alternatives to questions, one can and must evaluate them in order to arrive at an understanding that seems best

to him. This is the hardest pill of all to swallow. Each man must search for himself, decide for himself, think for himself. Authoritarianism flourishes where people find it easier to accept a doctrine thought out for them; it flourishes where people are not willing to accept the dangers, the mental anguish, and the insecurity involved in reaching decisions for themselves. Men of note have suggested that one of modern man's difficulties is that he has not learned to accept and use effectively his newly acquired freedom.

So accustomed to an authority to determine the right and the wrong, man is groping wildly, like a fish out of water, to find a solid foundation. He has not recognized yet that it is himself that must be that foundation, and not some authority. This is the result of freedom; what will we do with it? Unless we use it, and quickly, we stand in great danger of losing it.

With freedom as one of the supports of democracy we have every reason to see that it flourishes in all avenues of our lives, not merely the political arena. What better bulwark to democracy than to accept the challenge of religious freedom carried to its fruition? What better way can we contribute to the structure of democracy than to be the leaders in developing our heritage of freedom to its highest end? We have within our denomination the philosophical heritage to be developed. This is the freedom that is ours. Will we recognize it in time?

We need not fear open discussion and argument; rather the reverse: we need it. No democracy ever remained long without it. As Baptists, we ought to be proud and never ashamed that we harbor many different opinions. We should be equally proud that we have the opportunity to disagree. Through all the smoke and dust which will inevitably be raised, we will emerge, if we will, as the champions of uncompromised freedom.

"To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name" (Acts 10: 43, RSV).

OUR APPEAL TO SCRIPTURES

Baptist World Congress Message

(Excerpts from an Address by Dr. Ernest A. Payne, London, General Secretary, Baptist Union of Great Britain and Ireland.)

"Baptists turn to Scripture. Their appeal is to the Bible. It is there that they find their justification and authority, their source of power. Baptists are not, of course, alone in this. Appeal to the Scriptures was one of the great characteristics of the Reformation. It remains one of the basic tenets of all the churches which can rightly claim to be Protestant. William Chillingworth said that the duties of Christians were 'to believe the Scripture to be God's Word and to endeavor to live according to it.'

"Let us be clear, however, what it is we assert. We appeal to Scripture. We appeal to the Scriptures as a whole. We appeal to the living Word of God enshrined in and conveyed by the written word. We appeal to the living Word of God enshrined in Scripture and authenticated to us by the Holy Spirit at work within our own minds and hearts. We appeal to the Lord Jesus Christ Himself, made known to us in and through the Scriptures.

"We appeal to Scripture, to the writings gathered together by the early Church and recognized as authoritative. We appeal to them because we believe that the Christian faith is rooted and grounded in the particular happenings and events there recorded. It is a historical religion in a deeper and more essential sense than any other. Our faith and hope are centered in a Person born in Bethlehem and crucified outside Jerusalem. In the memorable words of President Gilmour of McMaster University, we 'regard the Church as the guardian and not the proprietor of Scripture, its servant and not its master, set to interpret and apply but not to supersede 'the Word.'"

"We appeal to the Scriptures as a whole. The Old Testament and the New Testament have been likened by Professor Emil Brunner to the two parts of a sentence, each essential to the understanding of its

message. We believe that the two Testaments, for all their diversity, belong so intimately together that the New Testament cannot be understood without the Old, nor the Old fully understood without the New. There is a dynamic unity about the Bible — a unity in diversity — but essentially a unity. We believe that there are many illustrations in the history of the Church of the dangers of separating the Testaments too rigidly, of discarding the Old Testament as some have done, of making selection of special parts, whether from the Old or from the New.

"We appeal to the living Word of God enshrined in and conveyed by the written word. The printed word, and the written word which it reproduces, are but the medium of something far more important. They are a channel of communication from God to man. We should indeed be foolish if we replaced the idolatry of those who bow to wood and stone images by bibliolatry, using the Bible as a talisman or some kind of automatic machine for securing our wants. We must not take a view of the Bible which 'petrifies' its living character and puts it in the place of the revelation to which it witnesses and which it records.

"Our appeal is really to the Lord Jesus Christ Himself, made known to us by the Holy Spirit in and through the Scriptures. He is 'the Word made flesh,' or as Balthasar Hubmaier said, 'the sent Word of God.' The central and controlling message of the Bible is that God Himself not only came into human history in the person of Jesus Christ, but comes. Jesus Christ is God Himself in action within history 'for us men and for our salvation.' Our appeal is to the Bible as a whole, interpreted from its center and by its Lord making Himself known to us as final succor and absolute demand."

In the rushing tides of politics that pull in and out, the only ship that safely rides is that one which swings on the Anchor of God's eternal law and purpose. Security is by reliance, not by alliance. — Expositors Bible.

ITEMS OF INTEREST

Relief Shipments Show 54% Gain

Overseas shipments of clothing, blankets, medicines, food and other supplies contributed by American churchgoers for distribution through Church World Service, relief agency of major Protestant and Eastern Orthodox churches, between January and June, 1960, have increased fifty-four per cent over shipments during the same period last year.

According to Dr. Wilson, executive director of CWS, the jump in contributions is partially attributable to the generous response of Protestants to appeals for help for the victims of earthquake and flood in Chile's spring catastrophe.

The Bible In Israel

"The Bible is read more than any other book in Israel," reports the American Bible Society. "Thirty per cent of the curriculum of the schools consists of Bible reading. More than eighty countries are represented in Israel's population, and although most are able to read in Hebrew, there is a great demand for Scriptures in other languages. Previously all Scriptures were imported from abroad, but in 1959 the complete Hebrew Bible was printed in Israel for the first time. At a reception given by President Isac Ben Zvi for church dignitaries, he was presented with the first two volumes bound in leather, one consisting of both the Old and New Testaments and the other of only the Old Testament. On the same day a similar presentation was made to Prime Minister Ben-Gurion. Since the Hebrew Bibles are now available, circulation should increase more rapidly and add substantially to the nine-year total of 136,000 copies.

Northern Association at White Cloud

The fall meeting of the Northern Association will meet with the White Cloud, Mich., church, October 7, 8, 9, using the general theme of Christian Citizenship. The Rev. Rex Zwiebel of the Board of Christian Education at Alfred will be the Sabbath morning speaker. Services begin at 8 p.m. on Friday evening, 10 o'clock Sabbath morning, and 2 in the afternoon.

We Do Have A Creed

By Deacon M. Wiley, Chicago, Ill.

It is a misnomer to state that we have no creed; since creed simply means, "I believe." When we set forth a statement of our beliefs we set forth a creed. Creed separates and distinguishes the believer from the unbeliever because the latter has no creed or belief. We would not accept into our fellowship an unbeliever or one who would not subscribe to certain beliefs which we deemed essential. There cannot be a Christian church without believers or those who subscribe to certain fundamental beliefs, which in themselves are a creed. Let us not confuse and repel people by the contradictory statement which says we have no creed.

NEWS FROM THE CHURCHES

NEW AUBURN, WIS. — Many things have taken place in our church this past year.

We considered it a great blessing when Pastor Kenneth Van Horn accepted our call a year ago. We are thankful for the many things he and his family are doing for our church. We are now having Prayer Meetings and Bible study every Sabbath eve which are an inspiration to all who attend. Each week the meetings are held in a different home. The Kum Dubl Klub has been reorganized. It is an organization of young married couples.

Our young people have organized a Seventh Day Baptist Youth Fellowship. We are very proud of our young people and the work they are doing in the church.

Our Ladies Aid continues to be very active. In July, the following women were elected to office: Mrs. Kenneth Van Horn as president; Mrs. Arden Pederson as vice-president; Mrs. Clayton Pederson as secretary, Mrs. Ivar Pederson as treasurer.

We combined our annual Sabbath School picnic with the Dodge Center church. It was held in Red Wing, Minn. It was a lovely day and everyone had a wonderful time.

We hope you will all pray for the speedy recovery of Mrs. Alton Churchward who is recovering from a broken hip. She would enjoy cards. Harmony Rest Home, R. 1, Barron, Wis.

— Correspondent.

OUR WORLD MISSION

Statement of the Treasurer, August 31, 1960

BUDGET RECEIPTS

	Treasurer's		Boards'			Treasurer's		Boards'	
	Aug.	11 Mos.	11 Mos.			Aug.	11 Mos.	11 Mos.	
Balance, August 1.	.83				Lost Creek	302.54	1,645.83		
Adams Center	61.81	702.31	20.00		Marlboro	366.97	3,547.11	182.75	
Albion	77.26	744.55			Memorial Fund		1,571.18	50.70	
Alfred, 1st	533.65	4,885.39	4.00		Middle Island	30.00	176.00		
Alfred, 2nd	400.55	1,830.05			Milton	844.68	6,518.80	120.00	
Associations and					Milton Junction	170.00	1,371.36		
Groups	1,624.69	2,149.36	3,544.66		New Auburn	49.55	237.45	35.61	
Battle Creek	757.74	7,128.62	146.20		North Loup	290.22	1,048.27		
Bay Area			50.00		Nortonville	162.87	1,527.34	60.00	
Berlin	58.07	680.64	259.00		Ohio Valley		20.25		
Boulder	50.20	659.75	60.00		Old Stone Fort	14.00	139.00		
Brookfield, 1st	34.25	653.75	64.45		Paint Rock	35.28	222.28		
Brookfield, 2nd	38.75	329.35			Pawcatuck	278.80	4,351.25	152.14	
Buffalo		200.00			Plainfield		3,988.28	479.10	
Chicago	185.00	1,408.00	550.00		Richburg	47.00	946.39		
Daytona Beach	53.00	1,559.25	81.30		Ritchie	48.55	365.53	81.34	
Denver		353.59	50.00		Riverside	1,264.65	3,741.28		
DeRuyter	124.10	684.75	15.75		Roanoke	12.00	154.00		
Dodge Center	46.39	861.43			Rockville	81.79	425.87		
Edinburg		146.50			Salem	221.25	1,361.75		
Farina	110.13	308.65			Salemville	59.00	230.83	40.00	
Fouke	23.20	204.90			Schenectady	46.00	194.00	21.00	
Hammond	38.60	97.82	10.00		Shiloh	443.77	4,522.67	290.00	
Hebron, 1st	23.02	327.42			Texarkana	10.00	40.00		
Hopkinton, 1st	94.85	1,832.75	5.75		Tract Society	700.00	2,800.00	229.50	
Hopkinton, 2nd	36.20	90.20			Twin Cities		310.58		
Houston		110.75	25.00		Verona	318.21	1,735.81		
Independence	131.00	1,145.00	75.00		Walker			10.00	
Individuals	25.00	3,600.20	2,512.68		Walworth	22.60	402.16	35.00	
Irvington	40.00	770.00	350.00		Washington	25.00	302.45		
Jackson Center		15.00			Washington, People's	15.00	97.65		
Little Genesee		620.32	15.00		Waterford	150.65	1,097.46	10.00	
Little Rock	23.75	72.25	5.00		White Cloud	74.01	754.62		
Los Angeles		1,960.00	30.00		Yonah Mountain		15.00		
Los Angeles, Christ's	5.00	145.00							
						\$10,681.43	\$82,140.00	\$9,670.93	

TREASURER'S DISBURSEMENTS

	Budget Designated & Undesignated
Missionary Society	\$4,573.23
Board of Christian Education	1,056.84
Ministerial Training	1,324.28
Ministerial Retirement	553.25
Historical Society	224.79
Women's Society	202.14
General Conference	1,197.79
Tract Society	1,376.97
Trustees of General Conference	88.57
World Fellowship & Service	74.11
	\$10,671.97
Balance, August 31	9.46

Non-Budget Gifts

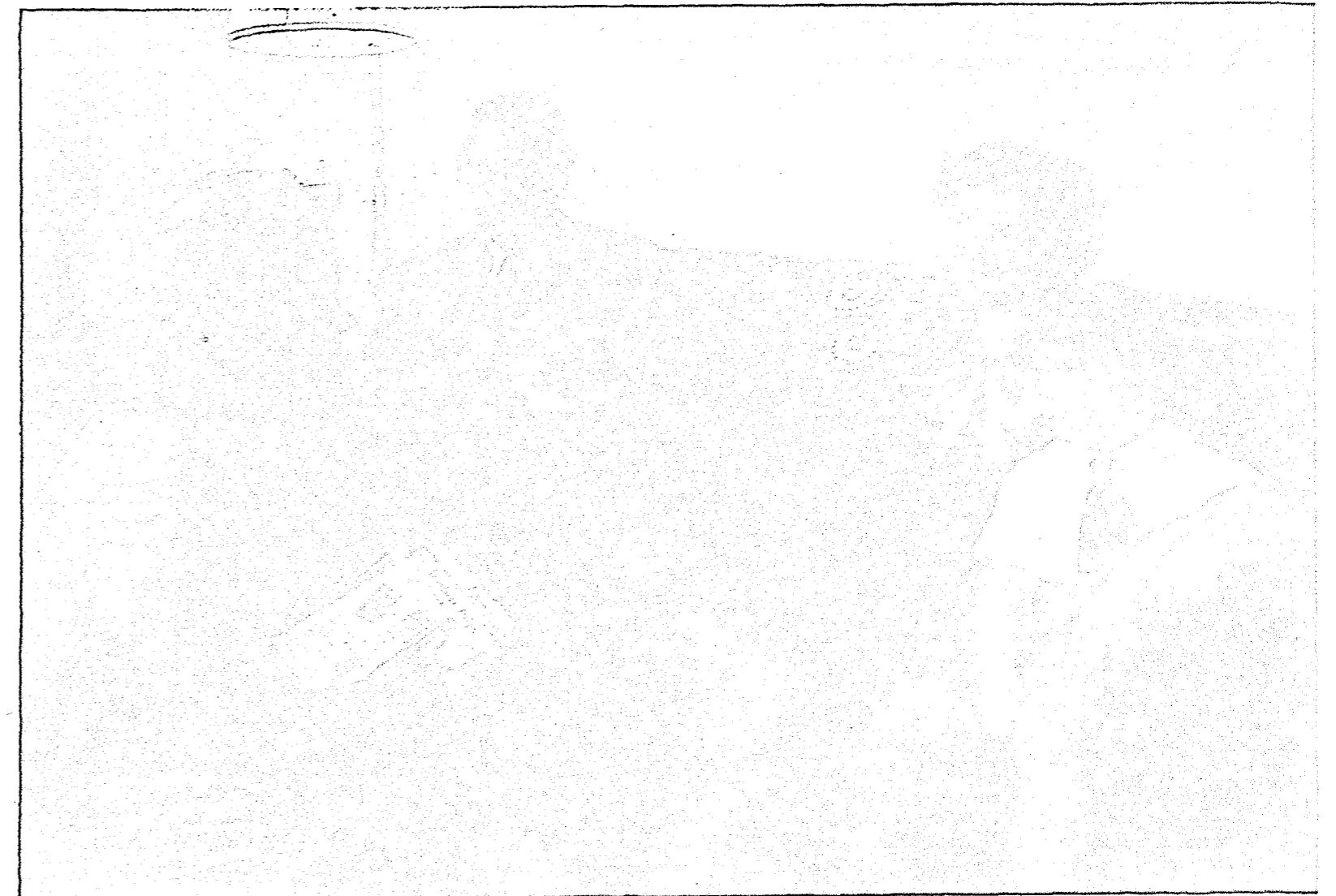
August Receipts	\$6.00
August Disbursements:	
Salem College	\$6.00

SUMMARY

Current annual budget	\$108,022.00
Treasurer's budget receipts 11 mos.	\$ 82,140.00
Boards' budget receipts 11 mos.	9,670.93
	\$ 91,810.93
Remainder required in 1 month	\$ 16,211.07
Percentage of budget year elapsed	91.67%
Percentage of budget raised	84.99%

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

The Sabbath Recorder



SABBATH SCHOOL TEACHER IN THE HOME

Not all families are fully united in the Christian training that is the joint responsibility of parents and church. In such situations the Sabbath School teacher may have a better opportunity than any other church representative to enlist the enthusiastic participation of both father and mother. The wise visitor brings a careful selection of Christian literature.