

The Sabbath Recorder

nounced. So while the seats were out we "jumped off the deep end" and took on a complete face-lifting job. Through the untiring efforts of the men of the church working days and many nights, this has been done and new siding has been put on. Work on this and the waxing of floors and fixing of storm windows was contributed by men outside of our church, for which we are most grateful.

This work was completed so we were able to hold services June 18, the last Sabbath before our pastor and family left for his summer school stretch in Illinois.

We used our new hymnals for the first time at this service. These were much needed but we had been reluctant in ordering when there were so many other expenses. However, "nothing ventured, nothing gained" proved so true. We have the books all paid for by individuals in and outside of our church either in memory of loved ones or as outright gifts.

By the time you read this I can safely say that all this is already paid for and we hope another project is in the offing.

I recently heard Dr. Peale say in a radio sermon that "Hope is used in the Bible 120 times. We are nothing without Hope. Instead of saying "While there's life, there's Hope" we should say, "While there's Hope, there's life."

Many of the readers of this Sabbath Recorder can recall the work done by our fathers and grandfathers for this very church. How? "Rejoicing in Hope, patient in tribulation, continuing instant in Prayer."

—Elsie L. Croop, Secretary.

Western Association Fall Meeting

The semiannual meeting of the Western Association will be held with the Richburg, N. Y., Seventh Day Baptist Church Sabbath morning and afternoon, October 29. S. Kenneth Davis, assistant pastor of the Alfred church will speak at the 10:30 worship service. Details of the afternoon service at 1:30 are yet to be announced.

An Association-wide meeting for adults will be held at Alfred on Sabbath eve preceding the Richburg services. Our information source speaks of the probability of a youth meeting at Camp Harley at the same time.

Marriages

Wood - Cranmore. — Samuel Wood and Ruth Cranmore, both of Battle Creek, Mich., were united in marriage May 7, 1960, in the Seventh Day Baptist church by the groom's pastor, the Rev. Leland E. Davis.

Davis - Johanson. — Owen Davis, son of Mr. and Mrs. Arnold Davis of Battle Creek, Mich., and Ruth Johanson, daughter of Dr. and Mrs. Ellis C. Johanson of Battle Creek, were united in marriage by their pastor, the Rev. Leland E. Davis on June 19, 1960, in the Seventh Day Baptist church. (Owen is presently in the Armed Forces serving his country.)

Obituaries

Hurley. — Addie B., daughter of Preston and Lavancia Bond of Nortonville, Kan., was born in Garwin, Iowa, April 13, 1879, and died October 1, 1960, in Redlands, Calif., at the home of Mr. and Mrs. Robert Hurley where she resided.

During the years of her youth, she accepted the Lord as Father, and Christ as personal Savior, and was baptized into the Christian faith. During the past decade she has been an active and faithful member of the Riverside Seventh Day Baptist Church.

She is survived by a brother, Bert Bond of Effingham, Kan., a sister, Rose Brandon of Topeka, Kan., and by several nieces and nephews.

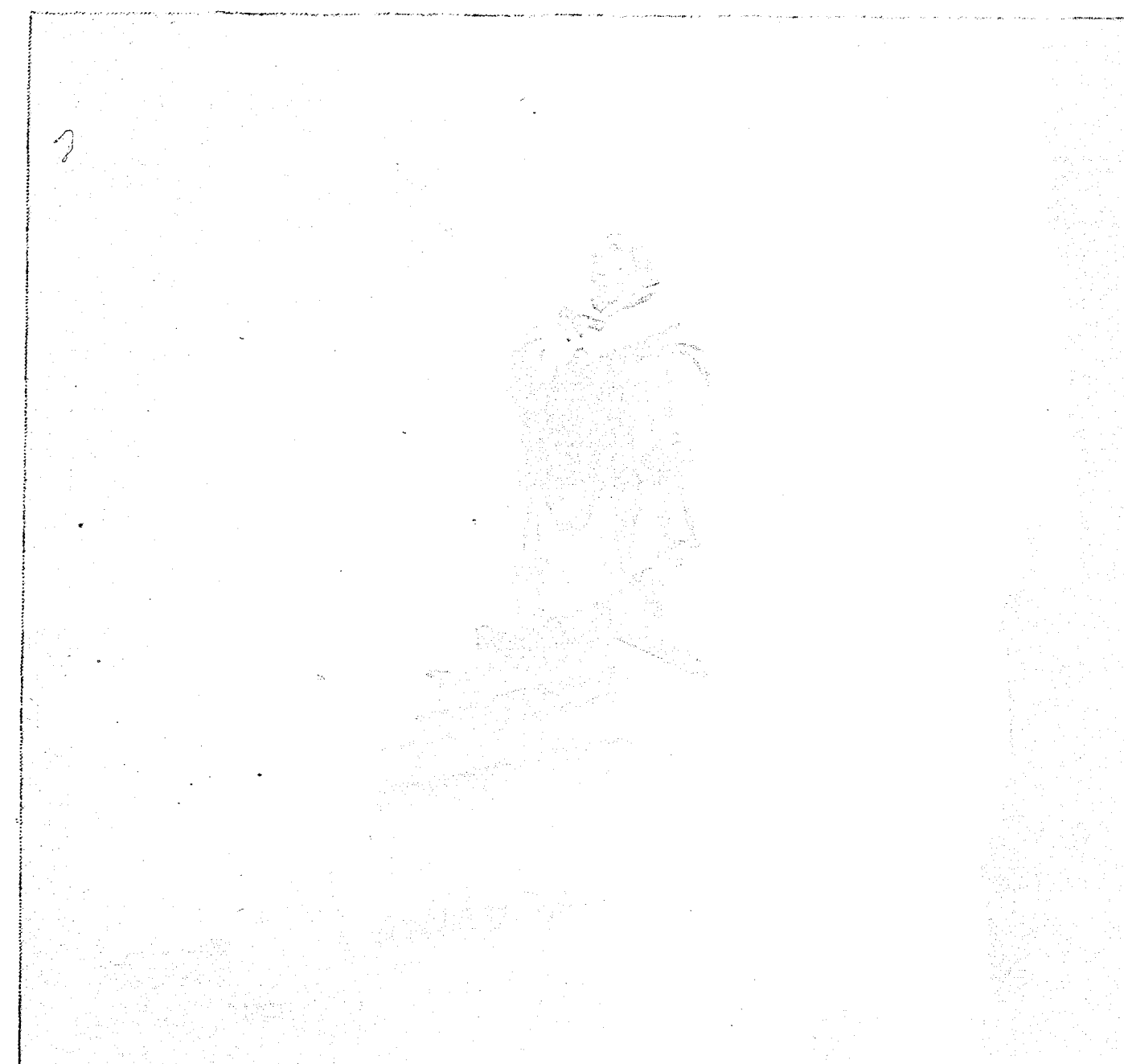
Funeral services were conducted October 3 by Pastor Alton L. Wheeler, and interment was at the Olivewood Cemetery in Riverside, Calif. — A. L. W.

Sutton. — Bertha A., daughter of Augustus A. and Lucinda Maxson Davis, was born July 11, 1873, at Jackson Center, Ohio, and died April 22, 1960, at Battle Creek, Mich.

On June 1, 1899, she was united in marriage with Charles W. Sutton by the Rev. A. G. Crofoot. In 1919 they came to Battle Creek where they made their home. In her early years, Mrs. Sutton was a private music teacher and later was employed for twelve years at the Battle Creek Sanitarium. At an early age, she became a Christian and joined the Seventh Day Baptist Church. While unable to attend church in later years due to ill health, she supported it with her money and prayers and looked forward each Sabbath to hearing a recording of the service. She found inspiration and strength for her daily life by reading the Bible.

She was preceded in death by an infant son, two brothers, and two sisters. Aside from her husband, she is survived by a daughter, Mrs. Georgia D. Arnold of Plainwell, Mich.; a son, Charles F. of Springfield, Ill.; two cousins, Huffman Simpson of Alfred, N. Y., and Arthur Davis of Marathon, Fla.; and several nieces and nephews.

Funeral services were conducted by her pastor, the Rev. Leland E. Davis. Interment was at the Memorial Park Cemetery in Battle Creek Township. — L. E. D.



A MAN WHO WAS WILLING TO STAND ALONE

Later generations pedestal on stone those pioneers of faith who in their day were willing to stand alone. Martin Luther was such a man, credited with starting the Protestant Reformation 443 years ago. Feeling that he belongs to the Protestant Church as a whole, the photographer sought an angle that cast his figure against the heavens to which his face is lifted rather than forcing it into the shadows of the Lutheran Church in Washington, D. C., before which this imposing monument stands.

The Sabbath Recorder

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God's Word Into English

Many thoughtful students of the Bible who have not had the opportunity of becoming familiar with the original languages of the Bible (Hebrew and Greek) have felt pretty much at a disadvantage in evaluating the various modern versions of the New Testament or the whole Bible. Amid claims and counterclaims as to the number of errors or archaisms in the King James Version and the need for new translations, they may have often wished that someone would write about the problems in words that they could understand and from a point of view that was manifestly unbiased and trustworthy.

That wish has now come true in the 1960 book by Dewey M. Beegle, associate professor of Hebrew and Old Testament at the Biblical Seminary in New York. Dr. Beegle by denomination is a Free Methodist. His 178-page book published by Harper & Brothers (\$3.50) is deep enough to stimulate theologically trained readers and simple enough to be very helpful to those who are not. It gives clear, convincing answers to such common and important questions as these:

Why do we have new translations?

Why do translations differ?

What makes some versions better than others?

How do scholars decide on translating doubtful passages?

How do ancient documents help?

What should we look for when buying a modern version of the Bible?

Your editor feels that it is one of the most satisfying books of this type that has come to his attention. One of its values is that it is strictly up to date and that it carefully evaluates the contribution that important recent archaeological discoveries make to clearing up doubtful passages that have long troubled Bible translators and interpreters.

At the conclusion of the author's chapter on the New Testament text, he comments on what Dr. Hort said years ago about the "Received Text" (the Greek from which the King James Version was translated). Dr. Hort wrote these reassuring words:

The proportion of words virtually accepted on all hands as raised above doubt is very great; not less, on a rough computation, than seven-eighths of the whole. The remaining eighth, therefore, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism. . . . we find that, setting aside differences of orthography (spelling), the words in our opinion still subject to doubt only make up about one-sixtieth of the whole New Testament . . . what can in any sense be called substantial variation is but a fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text.

The present author adds:

"The only reason Hort or any modern translators revised the 'Received Text' is because the recent manuscript discoveries reproduce more accurately the original wording in the very important 'thousandth part' of the New Testament. The King James Version and the 'Received Text' have served us well. We leave the 'good' only because of something 'better'."

Many of the translator's problems in the Old Testament were without solution until recently when new archaeological discoveries made it possible to compare Hebrew texts that are about 1,000 years older than what was before available. The author points out in easy-to-understand language a number of cases where we can now understand better what the original writers meant.

Much of the questionable guesswork of the translator has been removed. He tells what has been changed and why in some of the modern translations. The net result is not to cast doubt on the Bible but to show how relatively few errors there are. His approach to the Bible is not to prove how few or how many variations there are, but to examine without bias in the light of the best scholarship those that do exist. The Bible does not become less trusted, but more trusted as our rule of faith and practice when so examined.

The editor is glad to add his humble approval to the commendation which more qualified Bible students have given to this recent book.

Let's quit trying to use God and ask God to use us. — R. G. LeTourneau.

OCTOBER 24, 1960

OWM Budget Observations

On the back page of this issue the figures of the treasurer of Our World Mission tell their story of receipts and expenditures for the budget year that ended on September 30. Let us study the figures carefully to see what sort of story they tell.

We have been looking over those statistics month by month, each one of us according to his interest and knowledge. Our primary interest this time is to see whether or not our giving in the last month of the Conference year brought us close to our goal for the year. Did my personal giving affect the total as much as I hoped it would? Or, to take another viewpoint, did people in other churches come through with sizable contributions sufficient to make up for what I was unable or unwilling to give? What do you think of those figures as related to the church or churches in which you have the greatest interest?

First of all, almost every local treasurer forwarded the money that had been collected during September in time to have it counted in the total. Such faithfulness is to be commended and encouraged in the early months of this new year, remembering that we now have a new OWM treasurer, George E. Parrish, 205 Dogwood Trail, Battle Creek, Michigan. In the second place, the people seem to have given well, perhaps sacrificially, during this last month. Although the total recorded is not as great as in August it appears that actual contributions for the OWM budget as such were two or three thousand dollars more than in August, if your editor's interpretation of the August figures is correct. At any rate, the giving reported was considerably above average and we ended the year with the budget 92.74 per cent raised.

The fact that we did not reach the goal that was considered a minimum goal a year ago is disappointing but it is not tragic. We understand that paid workers at home and abroad received their all-too-small salaries in full. It may have been accomplished in some cases by depleting reserves and jeopardizing the program for the next few months. Some boards and agencies were able to get through the year

without serious deficit because personnel was not available to initiate the planned-for work as soon as anticipated, and a few projects were not undertaken. One board, which saw that it had not used the full amount of its budget, contributed the surplus early enough to help the other agencies.

As pointed out by the Conference president in a recent widely-read article, we must focus our attention now on the future and not on the past. Of course, if any of us had pledges that we failed to fulfill we may want to square ourselves, but in general we must start supporting loyalty and consistently the outreach work of our denomination. Many of us feel that there is a new or renewed loyalty to the cause of Christ beginning to show among us. If we are right in this feeling it will show in our giving. It needs to show in that area, for our good achievement during September is not good enough for October, November, and the months to come. Our 1960-61 OWM plans call for better stewardship—much better.

EDITORIAL NOTES

Catholic Church Gets News Space

It is not strange that the Roman Catholic Church gets much news space — particularly at a time when there is so much speculation as to the possible benefits the church might expect if one of its members should be elected to the presidency. It might be considered strange, however, that a paper like the Wall Street Journal would give its staff reporter in Rome, Ray Vicker, five full columns in the edition of Thursday, October 6, to describe how the Roman Church manages its vast religious, social, and diplomatic complex. The writer in his last column and a half discusses such subjects as how the church decides on a course of action and the probability that there would be no conflict of obligations between church and state if a Catholic held the highest office of the land.

Mr. Vicker's opening paragraph describes the church in accurate terms that would make one wonder if its power would always be used according to the

MEMORY TEXT

But that no man is justified by the law in the sight of God, it is evident: for, "The just shall live by faith."

Is the law then against the promises of God? God forbid. Gal. 3: 11, 21a.

goal claimed by one churchman later in the article:

"From the standpoint of Wall Street, I suppose the Church's finances are in a mess. But our goal isn't to grow rich; it is to save souls."

The opening paragraph referred to follows:

"VATICAN CITY — A spiritual force shepherding the consciences of about 528 million people, or more than 18 per cent of the world's population. A government having diplomatic relations with 52 countries. A social force operating over 190,000 schools and welfare institutions. An economic entity with world-wide interests.

"This only partly describes the Roman Catholic Church."

Planning Committee

Advance planning is necessary in the Lord's work just as in any other work. The three board secretaries, the president of the Women's Board, and the executive secretary of General Conference, constituting the denominational Planning Committee, chose Alfred, N. Y., as the place for their fall meeting October 17 and 18. A story of that meeting will be printed in an early issue of the Recorder. It followed by two weeks the Washington, D. C., meeting of the Baptist Jubilee Advance committee meeting which was attended by two of the secretaries. Our denominational advance program for the next three years is somewhat similar to that which the other Baptist conferences of North America are working out together and publicizing separately.

A Baptist pastor has remarked, "Too many Baptists who sing 'Standing on the Promises' are in fact merely sitting on the premises."

A Date to Remember

By Evalois St. John,
Librarian of the Seventh Day
Baptist Historical Society

" . . . Am anxious to have correct date of John James' execution. Will you please send it by return mail? Nearly everyone knows Martin Luther's Reformation Day, October 31, 1517. Why should we Seventh Day Baptists keep our light under a bushel? John James kept the Bible Sabbath. Luther rejected it." Thus wrote one of our correspondents recently.

Yes, in churches over the land Sunday, October 30th, will be observed as Reformation Sunday. Inspiration is perhaps the most common reason for looking to the past. Perhaps Seventh Day Baptists would do well to review more often the experiences, the sufferings, and particularly the dedication of our fathers to the one truth which distinguishes us—The Sabbath.

John James preaching to a small congregation on Sabbath Day, October 19, 1661, was dragged from his pulpit, imprisoned, tried, and on November 26, 1661 was executed for refusal to conform to the Established Church. Let us recall some of his words on that fateful day.

To his accusers he said, "I do own the title of a Baptized Believer . . . I do own the Commandments of God . . . as they are expressed in the 20th of Exodus . . . I do own the Lord's Holy Sabbath, the seventh day of the week to be the Lord's Sabbath; you know the Commandment, Remember that thou keep holy the Seventh Day."

To those who associated with him he said, "And now dear Friends, for Jesus Christ's sake, be exhorted in the fear of God, not only to stick to those Ordinances and Commandments of God, wherein you are enlightened, but take the good word of God in 1 Chron. 28:8—it was David's advice to Solomon—'Solomon, my son, keep and seek for all the commandments of the Lord your God; . . . and do not content yourself with what you do already know, but endeavor in the fear of the Lord to be seeking after more.'"

To the spectators he said, ". . . I would further charge every one of the People of the Lord, to have a care of defiling themselves with any Idolatry, with any Superstition, by treading in by-paths that may not suit the mind of God, however it may be accepted in the Land. . . ."

Thus spoke John James moments before his death.

May the memory of John James speak to us this day in the further words of King David to his son. "Take heed now, for the Lord hath chosen thee to build a house for the sanctuary; be strong, and do it."

Our Religious Heritage

By Harley D. Bond

(Continued from last week)

In 1947 the present church was gutted by fire, and was rededicated in 1949, the price of reconstruction amounting to \$42,000.

Briefly we have attempted to trace the origin of the Salem church from England through Newport, Westerly, Shrewsbury, and finally to Salem. Typical of its mother churches and of the denomination, a missionary zeal has characterized its action.

Up to the close of the 19th century, this missionary zeal has resulted in steady growth in churches and numbers of denominational communicants, until a peak was reached. Since that time we have gradually but steadily decreased both in number of churches and in number of communicants. Why?

This brings me to the text of this discourse, found in Jeremiah 30: 3—"I will cause them to return to the land I gave their fathers and they shall possess it."

Are we Seventh Day Baptists because of tradition or because of conviction? We have an enviable heritage in history. Like a genealogy, we can trace our roots back to the dawn of a Judaic-Christian Monotheism, but isn't that tradition? We believe in freedom—freedom in Biblical interpretation, freedom to worship according to the dictates of our conscience, freedom in church polity—but is that license?

By "the land I gave their fathers," I do

not mean the Salem watershed. Man and nature combined have played havoc with virgin territory until it is impossible to be restored to the condition it once knew. Let us rather consider the spirit with which men like John Trask, Peter Mumford, and Jacob Davis, believing in the heritage which was theirs, charted courses which led where they might; the spirit with which homes were hewn out of the wilderness and God-loving families were reared; the spirit of open-mindedness and willingness to recognize and embrace the truth, wherever it might lead; the spirit of fair play, recognizing and respecting the freedom of others and holding it as dearly as our own; the spirit of co-operation without which churches could not be established or Christian fellowship made possible.

Today we live a pretty easy life—at a very rapid pace. Perhaps we have failed to analyze the factors which made our heritage possible. We may take our freedoms too easily, and may be too prone to consider them as license to act regardless of others.

Let us stop and take stock. If we consider the "land" in the context of spirit represented by our heritage, I believe we may see the truth in the statement, "I will cause them to return to the land which I gave their fathers and they shall possess it."

His Cross and Mine

Stanley C. Page

Open my eyes that I may see
Jesus my Lord who died for me
That I might live eternally.
He paid a price that this could be,
He hung upon a rugged tree.
Hands pierced and wounded in His side
To God He cried and thus He died.

What can you give that I gave thee?
Take up thy cross and follow Me.
What is the cross that I can bear,
A little of Thy pain to share?
Just simply this, as I did mine,
Upon My Father's arm recline.
His will you know; trust and obey.
Lo, I am with you all the way.

MISSIONS — Sec. Everett T. Harris

Nyasaland Conference

Our president, Mrs. Victor Burdick, opened our conference meeting Tuesday evening, July 12, 1960, at Makapwa Mission. The theme, "To Obey Him," was followed out in a series of messages brought by pastors and laymen — "To Obey Him — in Pure Living, in Forgiving One Another, in Witnessing, in Fellowship, in Sabbathkeeping." The conference song, a Chinyanja translation of "Cleanse Me, O Lord," was well learned and enjoyed by the delegates.

Following early morning prayer service each day, there were two preaching services in the morning, one afternoon service, and one evening service. Our hospital staff entertained us Wednesday afternoon with humorous skits showing how patients receive thorough and effective care at our clinic.

Friday morning after a business session and report of yearly totals of tithes and offerings received from each individual church, our Mission Pastor Kawere spoke effectively on the subject, "To Obey Him — in Tithing and Stewardship." Perhaps more than expected, the highlights of Sabbath day brought the conference to a stirring climax. These highlights were the dedication of the new mission church and baptism.

New Church Dedicated

We gathered for the Sabbath morning worship service (July 16, 1960) for the first time in the new mission church building to open and dedicate it officially. Although the church is not yet complete, the time was best so that most of our people might participate. Seated on a few benches and mats on the floor (for there are as yet no pews), over 730 people gathered for this service.

The bell occupied a place near the rostrum for all to see and to hear. Our Holland Seventh Day Baptist brethren kindly supplied this for us. Its inscription, in Chinyanja, is from Hebrews 2:12, "In the midst of the church will I sing praise unto thee."

Behind the pulpit in an arched recess hangs our beautiful heart-shaped plaque upon which the Ten Commandments have

been inscribed in Chinyanja. One of our Northern Province pastors, Pastor Shadrack Mzumara, spent a month at the mission before conference, making this plaque and the lectern. The material is a local, light-colored, furniture hardwood, quite difficult to cut and to work, but yielding a choice grain pattern, and taking a high polish.

As Dr. Burdick pointed out in his sermon, the thought for the plaque comes from Jeremiah 31: 33, reiterated in Hebrews 8:10, that under the New Covenant God writes His laws not upon stone, but upon the heart. But to use that thought for our plaque has an interesting story. One of our preachers, J. Comani, originated the idea, painting a heart with the Ten Commandments on the wall of the church he helped build near Balaka, Central Province. We borrowed the idea from him. Since then, unfortunately, that church building was lost to our people of Balaka when the owner of the land on which it stands withdrew his membership and closed the church building, because our people preached against his hoeing tobacco.

Sabbath afternoon was another greater highlight, as 26 candidates followed our Lord in baptism. Of these, 7 were school students, a living monument of our mission work, greater than a church building of brick and stone.

Our final conference program Sabbath night was our school commencement. As the students recited, class by class, conference delegates were able to visualize the growth in learning of their children, and the importance of this phase of evangelism. Certificates were presented to each student. The program and conference closed with "God be with you 'til we meet again."

Social Security Deadline for Ministers Extended

An amendment to the Social Security Act extends until April 15, 1962, the time in which members of the clergy may elect voluntary coverage. When Congress enacted legislation in 1954 in which the clergy were covered for the first time, the original cut-off date was Sept. 15, 1957.

Newport Pilgrimage

It was a beautiful Sabbath morning in New England when the Seventh Day Baptists of Rhode Island and Connecticut journeyed to Newport, R. I., on October 8, 1960, to attend a Sabbath morning worship service held in the beautiful and quaint old Newport church building. This was the occasion of the annual meeting of the New England churches. Once every five years this pilgrimage is made. This was the first meeting in ten years, however, as five years ago the threat of a hurricane made the last part of the trip by ferry impossible and cars were turned back to hold the meeting at Ashaway.

There were about 125 gathered, filling to capacity the downstairs of the white-walled chapel, many others sitting in the circular balcony. The Rev. Edgar Wheeler, pastor of the First Hopkinton church, conducted the worship service. Ira Murphy, soloist, sang "The Lord's Prayer," and Mrs. James Waite served as pianist for the occasion.

The Rev. Neal D. Mills, pastor of the Rockville Seventh Day Baptist Church, delivered a stirring sermon. Pastor Mills' message was appropriate to the historical setting and occasion. He called attention to the fact that the 300th anniversary of the martyrdom of Pastor John James, the Mill Yard Seventh Baptist Church, London, England, was to be observed in 1961. We who are Seventh Day Baptists are part of a fellowship of Christians who have dared to be different for conscience' sake.

It was a sacred moment to cherish when the old Communion cup of the Newport Church was passed and the Lord's Supper was observed. Officiating at the Communion table were the Rev. Paul Burdick, pastor of the Waterford Seventh Day Baptist Church and the Rev. Earl Cruzan, pastor of the Pawcatuck Seventh Day Baptist Church. The benediction was given by the Rev. Everett T. Harris, secretary of the Missionary Society.

SABBATH SCHOOL LESSON

for November 5, 1960

Confession and Forgiveness

Lesson Scripture: Psalm 32

Don't miss the moral of

The Story of Old Mystic

By Thelma Tarbox

Her eager face is tilted upward. She stands braced against a wind that sends her hair flying wildly behind her and whips and billows her long skirt. The dashing lady, originally built to adorn the prow of an adventuresome clipper, is now anchored securely to a pedestal at the entrance of the Mystic Seaport museum village in Connecticut.

The figurehead is one of many relics and restored buildings on display at Mystic. The forty-three points of interest extend from a Ropewalk to a Counting House. All were once bustling centers of activity, but have long since been supplanted by improved techniques and products. There is the adorable Boardman School with its stiff desks and board seats and only half a map of the United States. Dozing at dockside rests the huge old whaling ship, the Charles W. Morgan, boasting on its deck a slatted pen tucked beneath the carpenter's bench—last home of many a hapless pig and chicken. The Bringham Apothecary displays intriguing bottles of cure-alls—one guaranteed to end deafness within twenty-four hours. At the far side of the Apothecary hangs a long-tubed ear horn "to aid deafness."

Everything seems so quaint! In their day, of course, all these items served a purpose. Imagine my consternation when I enter the Aloha Meeting House and Navy Room and read these words: "This Building Was Originally Built For Seventh Day Baptists."

A Seventh Day Baptist church reclining among dust-gathering relics of the past which have outlasted their usefulness!! How did this happen?

Later investigation reveals a bit of information about this former Greenmanville Seventh Day Baptist Church. The three Greenman brothers, George Clark, and Thomas, were the successful ship builders responsible for the thriving Mystic (or Greenmanville) community. Originally members of the Pawcatuck Seventh Day Baptist Church, the brothers trans-

ferred their letters to the new Greenmanville Church in 1850. No one who visits the elegant, early-Victorian mansion built by Thomas Greenman can doubt that the brothers prospered.

Why did their church fail? Why, considering the fact that Seventh Day Baptists as a people, are outstandingly successful in their chosen fields of livelihood, has the denomination been steadily losing ground? Could worldly success breed spiritual weakness? Could it be that the normal need for recognition is sufficiently satisfied among most Seventh Day Baptists, that few need the really deep contacts with God that less successful people require? And in not seeking, could it be that there has been no receiving of spiritual springs deep and forceful enough to bubble over and touch the lives of non-Seventh Day Baptists? Or have Seventh Baptists always been enthusiastic missionaries in their own communities? Diminishing numbers being no fault of Seventh Day Baptists but merely the result of hard-headed, cold-hearted outsiders?

Whatever the mistakes of the past, if any, there is much to do now. My tour of Mystic Seaport took place en route home after attending, with relatives, the American Motors Automobile Show at Atlantic City, New Jersey. It had been a meeting bursting with success and enthusiastic plans for greater successes. Only a few years ago the company operated in the red. At that time company officials embarked upon a drive which was divided into four "campaigns," the first, of course, being survival. American Motors won the battle for survival and climbed spectacularly to the top to become one of the "Big Three" because of a superior product—the compact, reliable, durable Rambler—which has been widely advertised, and enthusiastically demonstrated by the dealers.

Seventh Day Baptists, too, have a superior product—a compact, reliable, durable version of the Gospel. What could be more compact than the Seventh Day

Baptist belief that Jesus came into the world to show mankind how the Father wants His commandments observed; that Christ died and lives again to empower believers with the spirit of love which makes possible the obedience that results in zestful living here and hereafter. This is a simple, easily understood message, whereas, other denominations have enlarged and changed the Gospel story.

What about reliability? One need only measure the Seventh Day Baptist doctrine by the Bible and try it out for oneself, to discover that it is reliable.

There is no question, to date, about the durability of the doctrine. There is strong historical evidence that, despite centuries of persecution, there have always been Bible readers who have found for themselves, the simple, compact doctrine held by Seventh Day Baptists. Even today groups of Seventh Day Baptists continue to spring up spontaneously without the aid of a mother church!

American Motors personnel realized that they must work harder than their competitors because, having reached rock bottom, it takes more energy to get started than it does to keep rolling. Is there a lesson for Seventh Day Baptists in this truth? Are Seventh Day Baptists willing to sacrifice more of time, talents, and money than members of other denominations?

A superior product is not enough. The public must be convinced that the Seventh Day Baptist doctrine can fulfill their needs better than any competing interpretation of the Bible—better than any non-Christian religion! Widespread, increased advertising is necessary. But won't the best advertisement proving a superior doctrine be enthusiastic, Christlike Seventh Day Baptists who, as the "dealers," demonstrate how this product performs!

If every Seventh Day Baptist believes he has the best, and he cares enough about others to want to share this best with them, there is hope that the present number of Seventh Day Baptist churches and many new ones will continue to fulfill their original purpose—temples for the worship of God.

Memorial Board Elects

By L. H. North

At the annual meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund held in the Seventh Day Baptist Building on Sunday, October 9, the following officers were elected to serve for the year 1960-1961: President, B. Colwell Davis, Jr.; vice-presidents, George M. Clarke and L. Harrison North; secretary, L. Harrison North; assistant, C. Harmon Dickinson; and treasurer, Adelbert A. Whitford. Preceding the annual meeting the business of the regular quarterly meeting was transacted.

This included reports from officers and committees, the voting of discretionary funds, the reading of letters from a church, inquiring if there are funds to help out in a building program; from two colleges, one sending in a list of twelve Seventh Day Baptist students entitled to grants-in-aid for the current semester; a request that the bell from the old Piscataway Church be recovered if possible; a letter from the investment counsel setting forth the value of the Maxson Trust Fund as of July 1, 1959, and a suggestion from the auditors that the bonds in this fund entered on the books at par value of \$62,000 be written down to \$51,340, the market value when received by the Board; a letter from the Board of Christian Education asking for further interpretation of the Maxson Trust Fund as it relates to the disposition of the principal of the fund (to be distributed within 30 to 40 years), etc.

Of interest to Seventh Day Baptist individuals who are blind is the fact that there is a Nathan E. Lewis Fund of \$5,000, the income from which may be used to purchase tapes or records of portions of the Bible or other recordings, or used in other ways to help the blind keep in touch with world affairs.

If you know of any blind individual who would appreciate help, please write to any officer of the Board at 510 Watchung Ave., Plainfield, N. J.

When it comes to doing for others, some people will stop at nothing.

—Industrial Press Service.

Teaching Primary Children

(This article was given as a Children's Day talk by Mrs. Wm. Saunders, teacher in the Boulder Seventh Day Baptist Sabbath School.)

Children of primary age are starting to ask such questions as "Why?" "Is it really true?" or "How could that be?"

There have been many times when they have questioned the parables, such as the "Good Samaritan," saying "Did it really happen?" The answer, of course, is, "No. It's a story Jesus told as an example of what a good neighbor is or should be!"

Then, someone will ask, "But it could happen, couldn't it?" And, of course, it could.

Then you might ask the question, "Who is your neighbor?" and get an answer such as I did: "Everyone in the whole world!" Or you ask them: "For what purpose was olive oil used in the story of the Good Samaritan? Someone might say, "To use on the man's sores." And then you ask: "Why don't we use it today for medicine like they did in Bible times?" And the answer you get is, "Because we have doctors now."

Sometimes their questions will even stump the teacher. This should make the teacher eager to look up the answer for her own benefit, as well as for the child's.

Being a primary teacher puts you on a level with the children and gives you an opportunity to learn Bible verses and Bible stories right along with them. Jesus loved little children and said that except we are converted "and become as little children, we cannot enter the kingdom of heaven" (Matt. 18:3)

I have felt blessed in working with these children, and I am continually learning with them. May we as teachers and parents have the humbleness of spirit, the simple faith, and the eagerness for learning which our children have.

A Book to Buy

The International Lesson Annual for 1961 may be purchased from the Board of Christian Education, Box 15, Alfred Station, N. Y., now. We have a limited number of copies on hand at \$2.50 each.

The International Lesson Annual contains material for each of the International Sabbath School lessons during 1961. The Scripture for each lesson is printed both in the King James Version and the Revised Standard Version; thus you may have a verse-by-verse comparison on the same page.

Some Sabbath School classes purchase one for their teacher. It is a valuable aid for study along with the Helping Hand. As a part of your "depth Bible study for 1961," buy materials which give you various interpretations of the study passage, think deeply and conscientiously, and gain a deeper faith.

Youth Project

The Colorado Seventh Day Baptist Youth Fellowships from Boulder and Denver have what I suppose is the first project of its kind ever to be used in our denomination—they are buying and offering for sale white T-shirts and sweat-shirts with a Seventh Day Baptist emblem on the front. As the ad says, "You can see quickly the value of these fine shirts to draw us together as youth 'proud of our name,' and also draw the interest of outsiders to our cause."

Orders may be placed with Bucky Wells, Rt. 2, Box 383, Boulder, Colo. The Byron collar sweatshirt costs \$2.25, and the T-shirt is priced at 80 cents. If you are under 14, order by age; over 14 order by size. See your advisor for further information.

Editor's Note: We believe that the youth of the Metairie, La., church should have the credit for starting such a project well over a year ago.

Youth Work Committee

Tells of Recent Actions

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education held its first meeting of the new year on Wednesday, October 5, at the School of Theology in Alfred. Nine committee members were present, including these new members: Misses Sherry Butts and Audrey Hunt, Mrs. A. N. Rogers, and Dr. Melvin Nida. Mrs. Helena Aldrich was elected secretary of the committee.

The committee's annual report, the recommendations from the Conference Young People's Committee, and the new budget were reviewed.

Sherry Butts was selected circulation manager of the Beacon, succeeding Luan Sutton. She will be assisted by the Alfred SDBYF. It was voted to purchase a special stapler for the Beacons, since we must either assume the job of gathering and stapling or pay a higher price to the printer. The committee approved the establishing of a subscription rate for the Beacon, and agreed to mail it individually to each subscriber. All members of the national SDBYF will receive copies as a part of their membership. Others wishing to receive the publication will pay a subscription fee of \$1.00 per year. (Note: This decision means that, in the future, the address of each SDBYF member must be sent with the dues to the Youth Committee.)

The committee approved August 9-13 as dates for the 1961 Pre-Conference retreats. Persons were selected to be asked to fill the following positions in 1961: directors of the Pre-Conference retreats and summer field workers with youth. Due to the increased budget allotment, it is expected that two field workers can be hired instead of the one which we have had the past two years. Luan Sutton agreed to prepare a questionnaire to be sent to those who attended the 1960 Youth Pre-Con.

The chairman reported that there are 247 members of the National SDBYF this year. Dues received during the rest of 1960 will be credited for 1961.

The committee's next meeting will be November 2.

— J. P. G.

Recorder Comment

Wisconsin — "You have no idea of how eagerly I wait for its coming every week — and I am 'lost to the world' until I have at least scanned it through. News of our overseas missionaries I look for first, then read more thoroughly.

"I am within eight miles of my home church but never since two years ago yesterday have I been to church. Pray for me."

Church-owned Camps Find Many Uses

It is most interesting to see how many times a readily accessible church-owned camp can be used in addition to the youth training periods which were uppermost in the minds of those who contributed so much to the original construction or later expansion. Church retreats, planning conferences and the like are relatively new concepts that are proving highly valuable. Sometimes rented facilities are available but church-owned buildings and grounds are seen to provide a double advantage, especially when so located that several churches can make use of them. They represent the consecrated work of many laymen and thus provide a good backdrop, so to speak, for consideration of other aspects of the work laymen can do in the church.

On October 9 the Alfred Station, N. Y., church held an all-day retreat at near-by Camp Harley to review and to launch anew the Lay Development Program. The Los Angeles church reported a whole weekend of successful planning conducted at Pacific Pines Camp September 23-25. The Shiloh, N. J., church announced a Sabbath retreat and planning conference at Jersey Oaks for October 15. From other churches comes news of similar plans.

At Camp Wakonda, near Milton, Wis., there are numerous community and church activities throughout the year. The college freshmen had an outing there. All Seventh Day Baptist students (and there are more this year) were invited to the camp for a weekend beginning September 9. There were 15 present besides leaders. The church Men's Fellowship held a mid-week supper and meeting there on September 21. Another Sabbath School class met there for a Sunday evening supper on the 18th of the same month. And so it goes.

Jersey Oaks Camp was recently used for an adult camping experience for Sabbath School classes from three churches. In a more unusual activity it was counted as a suitable place for a wedding reception for a young couple from the Marlboro church. Scheduled also for October 25 was a Shiloh Deer Club supper. (Before

the development of the new camp the Deer Club allowed the churches to use their lodge in the deer hunting area of the state as a campsite.)

Construction work continues during the fall months at Camp Holston, Pacific Pines, and some other camps. Meanwhile other churches, seeing the great usefulness of the camps that are now serving youth and adults have appointed committees to look into the possibilities of acquiring or building something that would meet their needs. Where a strong youth evangelism and training program is in view the church camp, if properly handled, can certainly be a great help. Like everything else worth while it calls for continuing dedicated labor. It is by no means the only thing for a local church to think about. Its relation to the foreign mission program of the church, for example, is indirect but possibly close. Parents should remember that in building a camp they are providing a place where their young people may feel the call to go out into the mission fields. That they should consider and pray for rather than fear.

— The Editor.

Painting The Face of Christ

It is said that at the time Leonardo da Vinci began to paint "The Last Supper," he had an enemy. Da Vinci said to himself, "I'll get even with that man. In my picture I'll paint Judas to look just like him."

When the painter finished Judas, the likeness to da Vinci's enemy was so close that few onlookers would miss the point.

Next day, da Vinci began to paint the face of Christ. But he couldn't get Christ's face to look the way he wanted it. He started again and again. At last he said, "It was wrong for me to try to get even with my enemy." So he went to the home of his enemy, asked forgiveness, and the two were again friends.

The next day when da Vinci began painting the face of Christ, every line and every color went on just the way he had dreamed. Resentment gone, he could again do his best work, and his efforts brought honor to the name of Christ.

—by Grace V. Watkins

A FAMILY AFFAIR

By James Franklin Martin*

What will be the nature of Satan's master deception in the last days of this age? What infallible signs indicate to the elect the right road? What is the "more sure word of prophecy" spoken of in 2 Peter 1: 19?

We know that our Lord Jesus Christ often quoted Scripture, but we should also remember that Satan, in the temptation in the wilderness, quoted Scripture as well. It is surely an over-simplification to say the Bible is our guide, when we see such great variety of interpretations.

If our Adversary is cunning, we may be sure his supreme effort to corrupt us will affirm, rather than deny, the authority of Holy Writ; and we do well to suspect that the enemy of our souls will also promote unquestioning acceptance of the authority of established institutions such as schools, churches, hospitals, the press, radio and TV, and the governments of this world. The oldest institution of all, the home and family, will be supplanted by these other institutions.

Fallen Lucifer's strategy is to weaken mankind by dividing us, and to achieve that end, he makes it appear that what he offers will unite us in the purity of fundamental faith. Our desire for security and peace of mind is not evil. The wickedness lies in our readiness to accept one book, one organization, or one man as a way of solving our problems automatically, without having to use our God-given minds.

Just as God created this world in six days of labor, and only then rested, we must use our minds before they can rest. There is deep symbolism in the fact that the majority of Christendom sanctify the first day of the week rather than the seventh, for here is betrayed our innate laziness, of desiring rest before we have labored. However, those who observe Saturday in defiance of accepted custom

*Comments on this article should be sent to the editor to be passed on to the author, who is on this occasion using a pen name.

usually do so in the spirit of legalism, not as a serene acceptance of the finished work of God, nor yet as a sign that they have been mentally exercised prior to the entrance of faith into their hearts.

Followers of the Master are associated in what might be called large families, or denominations, and many men have attempted to abolish those families; but each such effort has resulted in the formation of new denominational families. Whether for good or ill, the family of faith is divided; and our hesitancy to recognize variances of opinion and speak concerning differing practices actually operates to keep us apart.

The Lord's Supper

Of all observances designed to unite the household of faith, the manner of partaking of the Lord's Supper is probably the sorest point, one which sends us scurrying into our mental foxholes. At best we have only an armed neutrality, and at worst we are fighting each other instead of the powers of darkness.

There seems to be suspicious unanimity, however, in that young children are excluded from participation. Whereas infant baptism is the rule in many communions, the Eucharist is not administered in any of those groups until after there has been a period of instruction, climaxed by a ceremony known as Confirmation.

Where freedom to differ is recognized, and when variety actually exists, we can be reasonably certain that the God of Truth is working in the hearts of men. The Creator does not mass-produce, and takes loving care in personal shaping of each snowflake, even as He delights in developing infinite richness of new combinations in each human soul.

The mark of the beast is uniformity. The mark of the Church is unity so strong it can encompass great diversity. To achieve that unity requires continuous work, not in whittling down square pegs to fit round holes, but in patient searching until each finds his own God-appointed niche in the Body of Christ.

A brief review of differences in observance of the Lord's Supper shows that some

partake daily, as do priests in the Roman Church; some Protestants make it a weekly commemoration, some every three months, and a few continue the Jewish tradition of annual celebration; while Quakers, Christian Scientists, and others emphasize spiritual significance and eliminate the physical rite altogether.

The beauty of the Lord's Supper lies in its outward simplicity, which can be grasped by any child who is able to feed himself. An intellectual religion, lacking in physical symbols, neglects the very young just as much as a system which makes the positive decree that children below a certain age are to be denied basic spiritual nourishment — or given some man-made substitute. The unity of the human family is thus disrupted, and the unity of fellowship in Christ, the head of our larger family, likewise suffers.

Once when our family was visiting the services of a group who celebrate communion each week, our two-year-old son took matters into his own hands in a way which set me thinking. The bread was passed, and each of his parents took a morsel. When the tray of individual glasses of grape juice came within reach, his little hand darted out, the fluid was spilled over his clothing, and the entire glass was popped into his greedy mouth.

Are we not told that we should hunger and thirst after righteousness? Did not Christ Himself say that unless we become as little children, we cannot enter the Kingdom? The Passover, which was the Old Covenant, was a family affair. The Israelites were instructed that, when the natural curiosity of their children was aroused concerning the observance in which they were already sharing, they were to recognize that the children were ready to be taught its meaning; and since the Passover was a recurring event, not a once-in-a-lifetime experience, there was no point in delaying participation with the rest of the family in the outward observance.

Surely even the adults in Israel did not understand, as we can understand on this side of Calvary, the significance of the Passover. The longer one lives in knowl-

edge of the truth, the more he comes to feel that he is only beginning to learn. Is it not presumptuous for us to exclude others from partaking of this solemn feast of the New Covenant because we consider them unworthy?

Our son, young though he was, indicated he had been thinking for himself. We did not reprove him for questioning the established practice. As he grew older, we tried to encourage him to express his doubts to us, and have done what we could to satisfy his inquiring mind; for it is only as we attempt to teach our children the way of righteousness that we ourselves begin to learn. Parents who delegate that responsibility to others not only defraud their children, but also deny themselves a rich blessing.

Family Instruction in Righteousness

Most of us are aware that Satan is attempting to destroy the human race by making the physical marriage relationship seem dirty and degrading. We are alarmed, and rightly so, by the rising rate of divorce. Salacious literature and erotic movies distort one's perspective, and prudish evasion of such topics is just as bad as an unwholesome dwelling on the theme of physical love. Unless we understand love on the lower levels, we cannot progress as God intended. We cannot grasp the meaning of spiritual love.

That wholeness of life cannot be taught in the large group, or in the group which has been artificially segregated according to age or sex. When the family attends a worship service, it is only proper that identity of the individual be recognized, but that end is best accomplished by preserving the identity of the family which produced the individual according to God's holy ordinance of marriage.

Specially slanted children's sermons? By all means, let's have more of them, but let them be given before the parents as well. Not only is it possible that the parents will grasp important truth more readily in a simple presentation, but it is valuable for parents to know exactly what influences are being brought to bear on their offspring. How else can they under-

stand their reactions and answer their questions in the days which follow?

Neither should there be a separation made between sacred and secular instruction — for whether we eat or drink, till the soil, keep books in a bank, or assemble machines in a factory; whether we hold public office, vote in an election, or do no more than pay our taxes — all is to be done to the glory of God. Inasmuch as our system of government requires separation of church and state, it is hard to see how we can expect our children to be taught anything but materialism in the public schools.

There is a growing tendency for state officials to usurp parental authority, and break up homes which foster nonconformist attitudes; so one need not expect to find it easy to be the instructor of his own child. Especially is this true in the solving of behavior problems which are part of the growing-up processes of each normal child. Public school administrators and juvenile officers are calling in psychologists and psychiatrists with increasing frequency. Few of those mental specialists regard belief in a personal God as anything but abnormality.

Others must make their own decisions about these weighty matters of how to avoid Satan's pitfalls. As for me and my house, we will consider growth in grace and in the knowledge of our Lord and Savior as a family affair.

Let's Think It Over

In a criticism of the "built-in materialism" of many U. S. churches, the Rev. Dr. Jon L. Regier declared: "Let us not make our churches so sound-proofed that we cannot hear the cries of the lonely, the hungry, and those discriminated against."

Dr. Regier is executive secretary of the Division of Home Missions of the NCC and was speaking to 500 delegates at a conference on the Christian World Mission at Silver Bay, N. Y. He accused the churches of putting too much emphasis on "our chrome-plated, gadget-filled Gardens of Eden."

WOMEN'S WORK — Mrs. A. Russell Maxson

World Community Day

November 4, 1960

Theme: Christian Action For Freedom

This year, as in each year since the war years when world community was only a wistful dream, women of all churches will unite on the first Friday of November in a program of study, action, and worship that gives expression to their continuing concern. They have been conscious of the needs of children and the family wherever they may be. Joining hands with people in every part of the world, they have built a closer comradeship and understanding among people of all nations.

Each year love gifts of material things have been made to ease the extreme needs of families in different parts of the world. This year the gifts will be: (1) those for healing—home medical kits for those in other lands, who lack simple, basic health aids; (2) children's nightgowns, made of new or used strong material, preferably cotton flannel in white or pastel shades, size 2-10 years; (3) good used children's clothing; (4) piece goods; (5) offering of money, which will be used to help train women of Africa, Asia, and South America in nutrition, child welfare, or social work in their own countries. These women have indicated their desire to enter this training but lack means to carry it on.

Bring your gifts to the women's society of your church or to the World Community Day observance in your town, where all gifts will be dedicated with the prayer that they may be used in the name of Him who came to lift the burden of those in need.

These gifts are the tangible expression of our love and concern. Sharing them, we need also to study into **Christian Action For Freedom**, the theme for study and exploration this year. The booklet, **Peace, Policy and People In a Changing World**, presents some of the problems of today's world and discusses how we as individuals can help shape U. S. and UN policies to deal with them. A quotation from the book puts it before us.

"Each individual as citizen and as Christian has many opportunities to work through the local church, denominational and interdenominational groups, and responsible community organizations. Many avenues of Christian statesmanship are open to those who take this part of their Christian responsibility seriously. The Hon. Charles Malik, president of the Thirteenth General Assembly of the United Nations, outstanding Christian world leader from Lebanon, listed seven basic responsibilities of Christians on a changing planet:

1. Study and know the facts as deeply as possible.
2. Feel profound concern for the state of the world.
3. Be in close touch with situations.
4. Pray several times daily.
5. Witness to Jesus Christ amidst every change.
6. Remain faithful to our faith.

"This revolutionary, nuclear space age cries out for more Christian citizenship. What are we doing to increase the Christian witness through constructive participation in national and international affairs."

Read this book. It has ideas for further study and discussion. Order from P. and D. Dept., National Council of Churches, 475 Riverside Drive, New York 27, N. Y. Ask for **Peace, Policy and People In a Changing World**, by Esther W. Hymer; price 30 cents.

OTHER FOLDS AND FIELDS

Merger of three general boards of the Methodist Church into a new Board of Christian Social Concerns has been approved by the denomination's General Conference. The new board will unite the present boards of temperance, world peace, and social and economic relations. Headquarters will be established in Washington, D. C., where the Board of Temperance has been located for many years. The other two boards are presently located in Chicago. The three "divisions" of the new board will be: Division of Temperance and General Welfare, Division of Peace and World Order, Division of Human Relations and Economic Affairs.

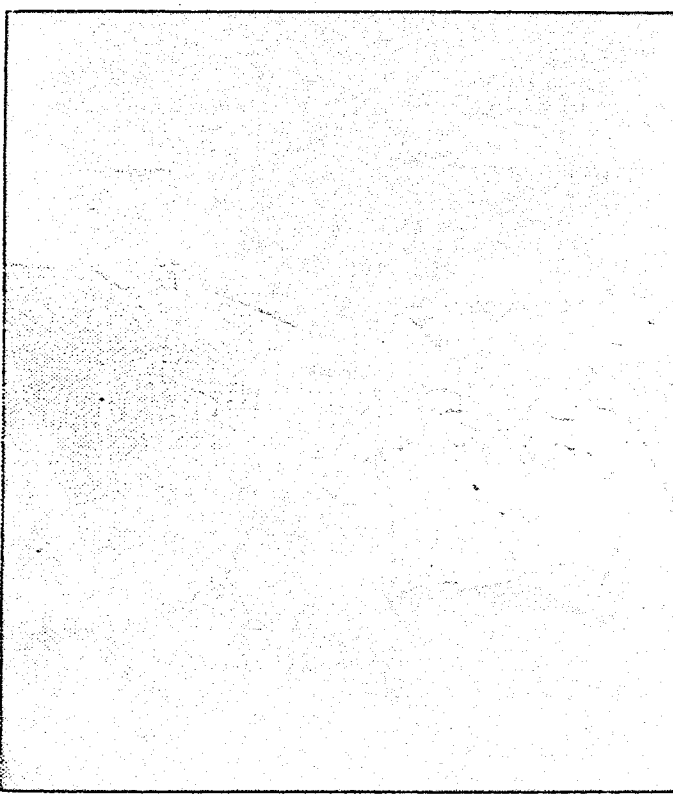
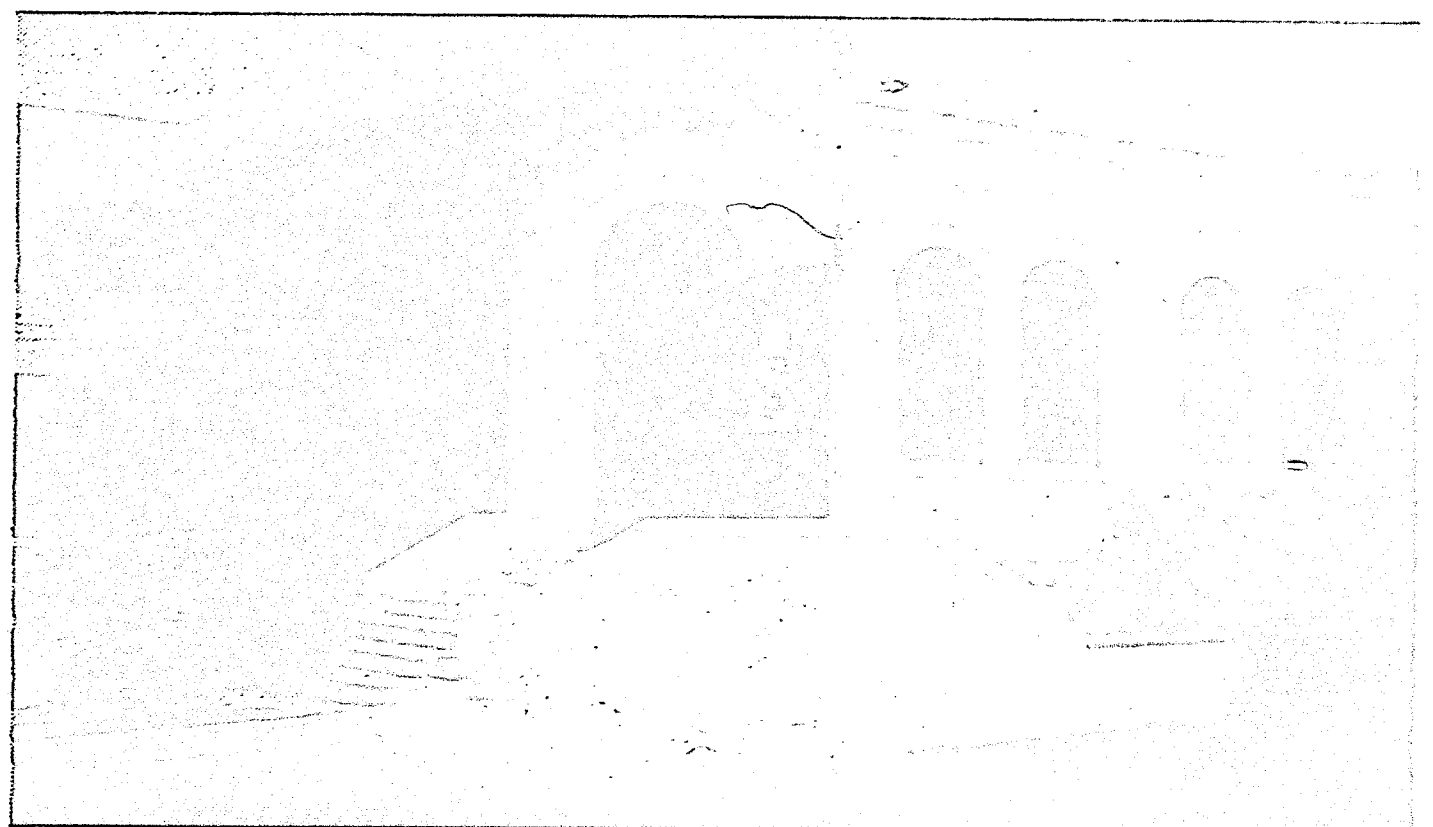
OUR WORLD MISSION

Statement of the Treasurer, September 30, 1960

BUDGET RECEIPTS

	Treasurer's		Boards'			Treasurer's		Boards'	
	Sept.	12 Mos.	12 Mos.			Sept.	12 Mos.	12 Mos.	
Balance, Sept. 1.....\$	9.46				Lost Creek	224.50	1,870.33		
Adams Center		702.31	20.00		Marlboro.....	445.70	3,992.81	182.75	
Albion	63.62	808.17			Memorial Fund.....		1,571.18	50.70	
Alfred, 1st	676.29	5,561.68	4.00		Middle Island.....	36.00	212.00		
Alfred, 2nd	621.64	2,451.69			Milton.....	644.64	7,163.44	120.00	
Associations and					Milton Junction.....	313.64	1,685.00		
Groups	203.85	2,353.21	3,544.66		New Auburn.....		237.45	35.61	
Battle Creek	903.76	8,032.38	156.20		North Loup.....	233.20	1,281.47		
Bay Area			50.00		Nortonville.....	99.00	1,626.34	60.00	
Berlin	16.69	697.33	326.50		Ohio Valley.....	24.00	44.25		
Boulder	39.10	698.85	60.00		Old Stone Fort.....	35.00	174.00		
Brookfield, 1st	95.00	748.75	64.45		Paint Rock.....		222.28		
Brookfield, 2nd	46.00	375.35			Pawcatuck.....	362.50	4,713.75	152.14	
Buffalo	25.00	225.00			Plainfield.....	411.10	4,399.38	479.10	
Chicago	150.00	1,558.00	550.00		Richburg.....	77.50	1,023.89		
Daytona Beach		1,559.25	81.30		Ritchie.....	20.00	385.53	81.34	
Denver		353.59	50.00		Riverside.....	224.57	3,965.85		
DeRuyter		684.75	15.75		Roanoke.....	75.45	229.45		
Dodge Center	109.18	970.61			Rockville.....	32.25	458.12		
Edinburg	31.00	177.50			Salem.....	585.00	1,946.75		
Farina	10.00	318.65			Salemville.....		230.83	40.00	
Fouke	18.50	223.40			Schenectady.....		194.00	21.00	
Hammond		97.82	10.00		Shiloh.....	390.00	4,912.67	290.00	
Hebron, 1st	54.48	381.90	50.00		Texarkana		40.00		
Hopkinton, 1st	147.87	1,980.62	5.75		Tract Society.....		2,800.00	229.50	
Hopkinton, 2nd	36.55	126.75			Twin Cities		310.58		
Houston		110.75	25.00		Verona	95.00	1,830.81		
Independence	30.00	1,175.00	75.00		Walker			10.00	
Individuals	56.00	3,656.20	2,524.68		Walworth.....	64.50	466.66	35.00	
Irvington		770.00	350.00		Washington.....	5.00	307.45		
Jackson Center	100.00	115.00			Washington, People's.....	5.00	102.65		
Little Genesee	156.25	776.57	25.00		Waterford.....	70.15	1,167.61	10.00	
Little Rock		72.25	5.00		White Cloud.....	59.06	813.68		
Los Angeles		1,960.00	30.00		Yonah Mountain		15.00		
Los Angeles, Christ's	100.00	245.00							
						\$8,233.00	\$90,363.54	\$9,820.43	

The Sabbath Recorder



CHRIST'S CHURCH
264 W. 42nd Street
Los Angeles 37, Calif.



Pastor and Mrs. Henry C. Lewis
660 W. 121st Street
Los Angeles 44, Calif.

TREASURER'S DISBURSEMENTS

	Budget Designated & Undesignated
Missionary Society	\$3,101.86
Board of Christian Education	762.08
Ministerial Training	1,129.66
Ministerial Retirement	926.36
Historical Society	162.29
Women's Society	154.01
General Conference	872.93
Tract Society	1,005.91
Trustees of General Conference	63.51
World Fellowship & Service	54.39
	\$8,233.00
Balance, September 30	0.00

SUMMARY

Current annual budget	\$108,022.00
Treasurer's budget receipts 12 mos. ...	\$ 90,363.54
Boards' budget receipts 12 mos.	9,820.43
	\$100,183.97
Percentage of budget raised	92.74%
Amount of budget not raised	\$ 7,838.03
Percentage of budget not raised	7.26%

Eldred H. Batson,
Treasurer.

Parkersburg, W. Va.