DENOMINATIONAL BUDGET
Statement of the Treasurer, April 30, 1956

Receipts

\[
\text{April} \quad 7 \text{ mos.} \quad \text{Non-Budget} \quad 7 \text{ mos.}
\]

Balance, Apr. 1 $ 26.60
Adams Center 59.75 $ 552.25* $ 25
Albion 44.05 184.65 50
Alfred, 1st 215.66 2,004.98 95
Alfred, 2nd 419.40 169
Avoca, etc 359.50 58
Battle Creek 1,331.93 870
Berlin 20.42 324.93* 50
Boulder 49.22 336.31 69
Brookfield, 1st 30.00 150.00* 50
Brookfield, 2nd 219.93 32
Buffalo 45.00
Chicago 90.00 867.00* 100
Davenport Beach 92.05 348.80 20
Denver 59.70 338.25* 99
De Ruiter 47.00 566.50 60
Dodge Center 10.58 219.78 41
Edinboro 28.00 73.00* 3
Erie 40.00 213.00* 4
Erie 41.65
Friendship 25.25 20.00 100.25* 59
Hammond 28.00 75.00
Hodgdon, 1st 98.30 712.35* 25
Hodgdon, 2nd 24.00 346.00 25
Independence 44.00 195.00 44
Indo-people 1,105.00 1,105.00* 3
Irondequoit 250.00
Jackson Center 50.00
Kansas City 130.00
Little Rock 275.16
Los Angeles 25.00 502.93 118
Los Angeles, Chest's 50.00
Lover's Creek 215.00 1,194.91 130
Malden 211.56 112.50 18
Middleton 30.00 2,723.01 528
Milford 47.55 802.08 23
New Auburn 20.87 47.62
North Loomis 176.56 85
Northville 127.50 149.11* 50
Olean 346.11 2,275.00 259
Oberlin 56.00 148.60
Oneida 457.22 3,096.24* 257
Potsdam 92.12 72
Rochester 98.00 157.00* 72
Schoharie 10.00 104.00* 50
Sherrill 1,275.00 113
Syracuse 15.00 15.00
Troy 50.00
Utica 12.81 10
Twin Cities 22.11
Verona 146.10 649.41* 126
Wallingford 20.00 80.00
Washington 55.99 66.00
Waterford 205.50 79
White Cloud 68.99 443.85* 44

$1,507.14 $30,254.81 $5,051

Disbursements

Budget (Designated & Budget
undesignated)

Missions Society 265.44
Tract Society 363.52
School of Theology 323.52 60.00
Women's Society 124.80
Historical Society 55.04
Ministerial Retirement 425.38 186.64
S. D. B. Building 40.32
General Conference 439.36
World Fellowship and Service 10.88
Onedia Valley Natl.
Bank, service fees .15
Balance, Apr. 30 53.86

$3,254.01 $233.13

Comparative Figures

Receipts in April:

1956 1955

Budget $ 3,222.41 $ 4,141.03
Non-budget 283.13 1,619.73

Receipts in 7 months:

Budget 30,254.81 26,409.41
Non-budget 5,051.57 8,226.87

Current annual budget 74,113.50 70,750.00
Portion of budget raised to date 40.83% 37.3%

Olin C. Davis, Treasurer.

The Pennsylvania courts have decided that alcoholism is a self-inflicted injury. Judge Reno said, "The act of drinking consumes the intention to experience the effects of drink." The court decided that insurance companies are not obligated to pay for disabilities arising from self-inflicted injury.

"Divorce, desertion, and marital unhappiness seem to be increasing among couples married 20 years or more. Middle-aged and older women attend bingo games, race tracks, and movies. What is the church doing to give meaning to the last third of a woman's life?"

— Dr. Richard E. Lentz.

"O for a thousand tongues to sing My great Redeemer's praise," a volunteer choir like this one at Alfred, N. Y., helps a congregation to reach that goal of singing "The glories of my God and King, The triumphs of His grace."
LOST SPLENDOR OF SPRING

Springtime and fall in our northern climate are the time of change when God causes the trees to shed their leaves. The stage settings of nature will then be toned down to the solid green of summer or the dull gray of winter. These periods of change are dependent on weather conditions, which in turn vary so much within the distance that can be covered in one day on our modern highways that most of us long to travel just the right time to catch the highest beauty.

It has been your editor's privilege to see more than usual this year the coming of spring. The long trip to Colorado around the Easter season revealed the type of beauty which first appears as the white clothing of winter melts away and nature first begins to weave for its body a garment of many colors. Our trip through eastern states to the Ministers Conference in Wisconsin a few weeks later added but meager glimpses of color in the landscape, for the vernal season was slow in coming under the hovering clouds and in the face of chilling winds.

God marks off His time by Sabbaths. We, too, in most of our occupations are tied to one locality during the regular working days of the week. Shop and office we scarcely appreciate the beauties that come as spring moves in to surround us. Called upon to visit a shop or office we often become so absorbed in the interest of Tract Society work, it was our privilege recently to start out in the darkness of an early Sabbath morn and be led in the darkness our flowering shrubs and the tender new life of spring, we saw a dozen well-trimmed trees clothed in a green so fresh that it was beyond description.

Long before these poorly penned words appear on the printed page, that glory will be lost, merged into a landscape that no longer holds its contrasts.

Perhaps we should not be sentimental about these individual specimens of nature. The growing trees are incapable of thought. There is no moral character to their beauty or their drabness. The crowning act of creation was not mountains nor yet green leaves; it was man. If we are to be discouraged about anything, let it be the lack of beauty in the lives of men. This we can do something about. We, through the power of the Holy Spirit, may not only make our lives beautiful to the all-seeing eye of God but we can also implant the transforming radiance of a new hope in the hearts of others. This is our task. This is our joy!

ROBBER IDENTIFIED BY BIBLE

There are implications which we do not like to face in the news story of a 21-year-old robber from Mt. Clare, W. Va., who broke into a garage in South Charleston, W. Va., on May 2 and stole $24. Entrance to the garage was gained through a rear window. Below the window on the inside of the building, officers found a draft card of Russell Pernell, which led to his arrest and written confession.

We do not like to hear that a young man who would habitually carry a Bible or Testament in their pocket would be engaged in robbery or would be involved in check forgeries as this man has been. People who love the Bible enough to always carry it with them can reasonably be expected to live by its moral precepts.

What was wrong here?

If it were possible we would like to interview Russell Pernell, who was released on $100 bond. We can make some guesses as to his attitude toward the Bible. Perhaps he regarded it only as a convenient book to protect his draft
card which he knew he must always carry with him. But that is hardly an adequate explanation. Possibly it was like a talisman or amulet or some sort of superstition.

We once knew a soldier, whom we recall as being Jewish, who wore both a Catholic and an Episcopal ecclesiastical rochet. He was going overseas and wanted all the protection that was available. We can imagine that the young roberman had sometime earlier been taught that he ought to have the Bible with him. Possibly it was the gift of a loving, yearning mother who had exacted a promise from him that he would always carry it.

Whatever the story behind this incident may be, we may rest assured of two things: (1) that the message of the Bible in his pocket had not really gotten into his heart, and (2) that the Bible does not fail man in his hour of need. There comes vividly to mind an experience of finding an Indian stiff and unyielding to the thought of finding an Indian stiff and unyielding to the thought of  

As he began to regain consciousness he fumbled in his pocket for a Testament which contained a paper explaining that he was not drunk but was an epileptic. On the strength of his possession of a Testament, we did not part with his sentimental treasure. We may well hope that he will find occasion to read it in such a way that it will speak to him. He is already aware of one truth from its pages, "Be sure your sins will find you out." As he has time to read and ponder, one may hope that he will find the answer to the sin question. Reading the New Testament record of the saving work of Christ, he, like so many others, may experience the importance of collecting records, and failure alike, for both successes and failures of the past can give us guidance. With that in mind the Seventh Day Baptist Historical Society was organized and incorporated forty years ago. The success of the society's work, however, depends upon the support and co-operation of everyone. The budget would be finally lost or scattered. What once was the gift of a loving, yearning mother who had exacted a promise from him that he would always carry it.

May I stress, therefore, how necessary it is for each minister and leader to sense the importance of collecting records, and how necessary it is that he endeavor to develop a growing appreciation of this in the minds of those he serves. In every congregation there are those who treasure the records in the annals, periodicals, programs, mementos, and record books that are definitely historical in value. As one grows, one gets a great deal of pleasure, I know, from looking these over, reminiscing about them, etc. It is a sad fact, but true nevertheless, that these valuable mementos of our heritage may be finally lost or scattered. What once seemed so precious to the owner can very easily be destroyed as rubbish by those who have made no provision to keep it.

The content of this message will be coming soon, it is evident that something drastic must be done if only 80% of the budget is to be raised.

It has been suggested that word be sent once to Rev. Wardner FitzRandolph to curtail work at Maiden Hall. It is the board's policy to give payment of salaries workers the right-of-way over payment for expansion such as the Maiden Hall project. It is also the board's policy not to borrow money to pay salaries. One of the things which will probably result from an 80% -raised budget will be a delay in receiving salaries.

What is our answer to be to Secretary Harris, the Missionary Board, and especially to all of the beloved workers in the field? We can't let them or God's Kingdom down, can we? There are 4 or 5 more months to act!
**THE SABBATH RECORDER**

Baptist Historical Society on their mailing lists. A number of churches put out a news quarterly as well as a weekly bulletin. If your church has such a publication, and the Historical Society is not on your mailing list, will you put us there? Let each minister and leader feel responsible to check whether the society receiving minutes of his association, etc. on your mailing list, will you put us there?

Remember June Meetings of Several Associations

Central Association at Leonardville, N. Y., June 1-3.

Eastern Association at Ashaway, R. I., June 8-10.

Western Association at Independence, N. Y., June 16-17.

Southeastern Association at Berea, W. Va., June 29-July 1.

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**WHAT THE SABBATH MEANS TO ME**

By George A. Main

(A brief message given by the author in the Daytona Beach, Fla., Seventh Day Baptist Church on Sabbath Rally Day, May 19, 1956.)

Preface:

As a preface, I would have you especially note three well-established facts:

- The Bible is the only authentic Word of God.
- Its religion is the only authoritative one, and
- Its weekly seventh day is God-ordained, and the only Sabbath of most of the one hundred sixty ancient and modern languages (over one hundred of the 160).

The "Introduction" to the Scriptures

This is obviously found in Genesis 1: 1 to 2: 3. Significantly, it is devoted solely to the origin, sanctity, and importance of the week and its Sabbath, and to the institution of the family.

The foregoing basic facts, and the following related ones, indicate what the Sabbath means to me.

The Rest Day of Creation

The seventh day was the one original day of rest, else it would not have been designated as "Sabbath."

The Creator's Sabbath

The seventh day was the one day of the week hallowed by the Creator, and called "Sabbath," both through His commandments and His proclamations. Being the Sabbath of Jehovah the Lord, it is therefore the true "Lord's Day."

The "Memorial" of Creation

The seventh day is the only day that can be "recommemorated" and should be increasingly revered as science unfolds new wonders of nature.

The Sabbath should indeed be our weekly reminder of the Creator and of His wondrous works.

May 28, 1956

The God-ordained "Key" to World Betterment

The Sabbath provides the specific and uniform time for studying the application of God's Ten-Commandment Law to man's multiplying problems. Christ illustrated this use of the Sabbath in that greatest of all Sabbath sermons, the Sermon on the Mount. Thus, the Sabbath becomes the true "key" to world-betterment.

Marvelous Miracles Confirm the "Sanctity" of the Seventh Day

When the change was made from the one original language to many, such that the people could not 'understand' one another, the words "Sabbath" were retained so nearly like "Sabbath" that there could be no doubt as to when the Sabbath came, obviously revealing the hand of God therein.

Again, when Jehovah revealed, through Moses, that the miracle of the manna was a "Sanctification of the Sabbath-observance, the sanctity of the Sabbath was re-emphasized.

The perpetuation of the Sabbath was a definite part of God's plan.

The "Christian" Sabbath

Since Christianity is the perfect religion, it necessarily follows that the few years that its Founder spent on earth, about His "Father's business," were the most important of all history, and that His teachings during those momentous years must take precedence over any and all human utterances.

Listen to them: "Think not that I came to destroy the law; Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." 

"No good man enter into the kingdom of heaven, but he that doeth the will of my Father."

"Keep the commandments," was Christ's reply, when asked how to attain eternal life. "Thy will be done," necessarily includes an expression of hope that the Sabbath of God's recorded will may be universally observed (whether so intended by the suppliant, or not).

Christ's entire life was an exaltation of His Father, and of His commandments.

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**ATTRACTIVE SLOGAN CONTEST**

The American Sabbath Tract Society is anxious to enlist the help of all Seventh Day Baptists everywhere in preparing posters for use in the churches and in choosing the best possible slogan for Sabbath and Gospel tract distribution. To this end the Board of Trustees is initiating a national contest and is offering prizes totaling $150 in government savings bonds.

This contest grows out of a request of the General Conference through one of its committees. The Tract Society was requested: "To formulate a tense, yet wide-envisioning slogan to unify and enthuse the churches in the matter of Sabbath and Gospel tract distribution." The officers of the board and the members of the Distribution Committee have not been able to settle on the wording of such a slogan. It was therefore agreed that if members in all the churches could be enlisted in a slogan contest a double purpose would be achieved. The best of the slogans will be used on a series of posters to be prepared during the 1956-57 Conference year. Letters have been sent out to church and fellowship leaders to enlist the support of the churches. Here is the outline of the contest as drawn up by the Committee on Distribution of Literature.

1. Kickoff letters to church and fellowship clerks announcing the contest and suggesting that local contests might be held with the best two entries sent in to the national contest.

2. Continuing publicity in the "Sabbath Recorder" to encourage maximum participation.

3. Prizes:
   - Overall Slogan - $50 Savings Bond
   - Poster Slogans - $25 Savings Bond each


6. Winners announced at the 1956 General Conference.
Is it any wonder that the would-be destroyers of the seventh-day Sabbath, and advocates of first-day observance, never attempt to defend what they call the "life and teachings of Christ, the Lord," whom they profess to follow? The seventh day is thereby re-confirmed as the only true Lord's Day.

The Sabbath of the "Apologists"

"I had not known Him, except through the law," wrote the Apostle Paul to the erring Romans. And James taught that the early Christians that death was chosen rather than to renounce the true Sabbath for the sun-day of ancient paganism.

Sabbath Rights: Constitutionally Guaranteed, Legislatively Denied

We should be grateful that the United States Constitution prohibits Congress from enacting religious laws; that it binds every official of the entire nation — legislative, executive, and judicial to support it; that Congress by rejecting some 150 proposed Sunday laws as religious, has steadfastly refused to violate the Constitution, and its oaths to support it; and that the constitutions of the states also guarantee religious freedom.

In spite of the religious-freedom guarantees of both the Federal and State Governments, many states have increased the penalties for Sunday-law violations; Florida, from a recent $25 fine, to $250, for either working or selling on Sunday.

Nor is the dignity of Sunday enhanced by the fact that the seventh-day Sabbath portion of the American Constitution has been sold, by United States Supreme Court decisions, for less than the value of the Sunday laws. The Seventh Day Sabbath and the Day of the Lord are being deliberately outraged.

Responsibility for Spreading Sabbath-observing Christianity

It has been my privilege, for many years, to help spread the Sabbath-portion of Christ's Gospel both in print and by conversation and I expect to so continue as long as I am able. And I believe that my efforts through national and state contacts, have also helped to protect the rights of all to religious freedom.

This effort I have had the hearty cooperation, which has been highly appreciated, of many Sabbathkeeping friends of various denominations.

It is generally assumed that Sabbath-keeping denominations are very much like similarly named Sundaykeeping organizations, as to both beliefs and practices, except as to the day observed. It is therefore obvious that Sabbath-observing bodies can fulfill their intended mission only by shouldering the "responsibility" of continually magnifying the profound Sabbath truths entrusted to them.

The foregoing facts briefly record what the Sabbath means to me.

STUDIES FOR THE PREVENTION OF ALCOHOLISM

Since 1950 the National Committee for the Prevention of Alcoholism has conducted an Institute of Scientific Studies for the Prevention of Alcoholism each summer at Lorna Linda, Calif. Because of the location of the Institute in the West Coast, many in the eastern part of the United States and Canada, although interested in the program, have not been able to attend. Repeated requests have been made for opening a branch of the Institute in the East.

To meet this demand the National Committee, in cooperation with the Methodist Board of Temperance, has voted to launch an eastern section of the Institute to convene on the campus of the American University in Washington, D.C., from July 30 to August 10, 1956.

The course of study will give school administrators, teachers, physicians, clergymen, social workers, and others, an understanding of alcoholism — its causes, prevention and treatment — and it will develop methods which will build a more effective program of alcoholism prevention.

Those in the eastern part of the United States and Canada who are interested in attending this Institute may secure applications from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, Northwest, Washington 12, D.C.
the United Nations should be used as fully as possible.

III

In our time it is required not only of the Church but of individual Christians that they make certain choices and decisions in the light of the Gospel. The Christian must choose to wage peace and to deal with the problem of preventing war. But he must face the full implications of his decision. He must realize that national armament can never bring any permanent peace. It can do no more than buy time in which to wage peace by Christian methods, using every economic, moral, intellectual, and spiritual resource to that end.

Progress is inevitable, nor is any guarantee of continuance of our prosperity to be found in the pattern of historical events. In endeavoring to make sure that the abundance we see about us does not prove a false dawn, Christians must choose and support methods of maintaining and increasing that abundance which are consistent with the Christian ideals. They cannot accept the idea that military expenditures are a necessary prop to our economy, but seek their reduction at the earliest time and to the greatest extent that is consistent with the safety of the free world. Christians should decide now to support constructive substitutes for military expenditures when the time comes, and to bring that time about. Besides additional overseas economic development programs, are the expansion of programs for the elimination of slums, the reclamation of blighted areas, and conservation of neighborhoods in American cities, for the building of hospitals and carrying forward a broad attack on disease, for the maintenance and construction of highways, and for the orderly development of natural resources.

The Christian conscience can no longer tolerate the neglect of our children's future and welfare of which we are at present guilty despite our increasing abundance. Confronted by our overburdened educational system, Christians must lead the way toward expanding the school facilities and providing adequate pay for the teachers, both of which we so desperately need.

The Christian confronts in our time other choices and duties which cannot be escaped. As organization develops in business, labor, agriculture, and among consuming classes it becomes the duty of the Christian member therein to regard his participation as a solemn responsibility of his Christian vocation. He must seek to make any group to which he belongs genuinely democratic in nature, so that it can fulfill its basic function of giving to everyone the opportunity and the participation that is a fundamental need of man. He must seek to bring the group to pursue policies making for the general public welfare, and not alone for its own members' gain.

There is no necessary contradiction between an economy of abundance and the principles of Christian living. But the Christian must always realize that an increase in the volume of goods and services does not necessarily contribute to the 'more abundant life.' As a consumer, the Christian has choices of profound importance to make. One of these is to spend his income on goods and services which promote human welfare rather than those which are useless or harmful to mankind. Another important choice and challenge is to avoid the sin of thoughtless waste and selfish dissipation of income and goods. The Christian cannot justify expenditures beyond his reasonable needs on the excuse that he is thereby supporting an abundant economy.

In many of our productive operations there is a special temptation to uncritical conformity with things as they are which the Christian must resist. The church itself faces this danger. In such a time as this there rests upon every Christian a supreme obligation to heed the call of St. Paul when he said: 'Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.'

IV

One of the gravest challenges facing the people of the United States is found in the question, 'Can we stand abundance?' If abundance makes us vain, boastful, possessive, or intolerant, our culture, in spite of our Christian inheritance, will go the way of many cultures of the past.

We notice that Christian churches are becoming increasingly aware of this challenge as well as of other challenges this age is bringing. The Church, as clergy and laity together — led by the Holy Spirit, has now the obligation to rediscover its nature and purpose and to adapt its functions and methods so that men and women in our time will be really confronted by Christ and the promise of the true abundance which He alone can bring.

In its teaching function the Church should relate to the workings of the economic order the great principles of respect for human dignity, protection of human freedom, securing of justice and good will in human relations. In their administrative functions and especially in their employment practices the churches should search their own consciences to the end that they may, to their own work, standards at least as high as those they commend to society at large. In its prophetic function the Church should lay its hand on the body politic and say, 'Thou art here and here.' In its counselling and healing functions it should minister to the integrity of the person and to the healthy unity of body and mind, in an age when life is becoming increasingly specialized and fragmented. In its evangelistic function the Church should seek the redemption of the whole man in all his relationships. In all these spheres the Christian church has a singular opportunity and responsibility.

Under God, this age of abundance, bringing a rich experience of interdependence to men and nations, can be an age of new and greater Christ Unity. It takes its task with new urgency. For it is pre-eminently the Church that is charged with pointing men to the supreme source of guidance and power in man, who said, 'I came to save the world.'

Speaking the truth in love may mean at times keeping silence. — Dean Willard Sperry of Harvard.

MAY 28, 1956

Publishing House News

The people at the denominational publishing house, both in office and shop, saw some big things going on recently in the narrow parking lot just outside the building. We refer to the delivery and unloading of a 6,000-gallon fuel oil tank, the first step in converting the publishing house furnace from coal to oil as authorized at the last Tract Society Board meeting.

The steel tank, manufactured by a local concern, is indeed a big thing compared with the men standing beside it. When rolled into place from the huge trailer truck, it took up the full space between the print shop and the adjoining apartment building. A few days later a power shovel was brought in to make the excavation. In half a day the workmen had dug a pit 15 feet deep, had hauled away 8 big truckloads of dirt, and had succeeded in lowering the big tank into place. The next day the oil was delivered just in case a big rain should come and float the tank before the ground was settled around it.

The manager of the publishing house, L. H. North, explains that one reason for buying such a large tank was that there was a saving of 3 cents per gallon on deliveries of 3,000 gallons. The other obvious reason is that it takes a large amount of fuel to heat a building of this size. When both the Seventh Day Baptist Building and the publishing house were burning coal, the bin under the print shop was filled with 100 tons.

It will be recalled that the smaller furnaces serving the printing plant were converted to oil last year without any actual cost to the General Conference which owns it. The present project is, of course, taken care of from funds derived from the income of the tract. It will remove the problem of hiring extra janitorial service for the care of the furnaces and will give the cafeteria the luxury of automatic control of temperatures. Also, the coal room will now be available for added storage space, which is much needed.
Fallen Monarch
Elizabeth Fisher Davis

At the close of the Pacific Coast Association in 1947, Rev. and Mrs. Leon Maltby (the former pastor of the Riverside, Calif., Church) took their guests, Rev. Harley Sutton of New York State and Mr. and Mrs. Luther S. Davis of the Matlhorn, N. J., Church, to the site of the Pacific Pines Camp. We stood in reverence under those great, tall pine trees, which three of us could scarcely encircle. Between those giant trees lay "fallen monarchs" prostrate on the ground.

We had recently visited the famed Knott's Berry Farm in Southern California where a copy of the following poem was secured. It hung above the fireplace as a monument to the memory of a fallen monarch of our denomination. May God grant "that saplings rise where fallen monarchs lie."

FALLEN MONARCHS

Tho' the trees may fall — the forest does not die.

Age is a storm that cannot be defied,

And tall trees crash upon the mountain side;

But saplings rise, where fallen monarchs lie.

Men pass away, but mankind struggles on,

And, like the forest, climbs the mountain slope:

Old trails must end — but men with youth and hope

Will blaze new trails before their strength is done.

Death is a part of immortality,

The winter that must pass before the spring;

There comes a greater thing than dying,

But life goes onward for eternity.

Author Unknown.

Frequently our belief in prayer is greater than our action in the use of it.

— J. H. Chitwood.

OLD CHURCH WITH YOUNG IDEAS
Rev. Edgar F. Wheeler

About to celebrate its one hundred fiftieth anniversary in the fall, the De Ruyter Church recently took two actions which convince us that the passing of years in the life of a church does not necessarily mean the diminishing of vision and vigor.

With a view to providing more adequately for the pastor's financial needs in the face of rising living costs, thus freeing him to better perform his pastoral functions, it was voted at a recent church business meeting to increase the previously offered salary by nearly one-third. Because the membership of the church is relatively small, the contested mammoths or tyrannosaurus without going to Africa or Asia? Of course, it would have taken a great deal more courage to hunt those giant wild elephants with arrows and spears instead of big rifles.

The only place you can hunt them now is in some museum like the Museum of Natural History in Denver, Colo. That would be perfectly safe, for the skeletons of those mammoths turned to stone many, many years ago. Hunting elephants imbedded in solid rock could be fun too. The scientists who discover them and put the bones back together are always learning new things.

For a long time we have known that there once were elephants and other huge tropical beasts roaming all over this North American Continent. But up until a few years ago it was only possible to prove that there were men and boys here at the same time with courage enough to try to kill those animals with spears. We thought that the Ice Age and the age in which the mammoths lived here was long before the age of man. In the museum at Denver, Colo., there is a great skeleton of a mammoth which was found imbedded in solid rock near Angus, Nebraska. In the throat of that elephant was found a carefully fashioned spear point, showing that the animal had been hunted by a man or a very strong boy. That particular mammoth apparently had arthritis and couldn't move very fast.

Probably the best and safest place to hunt the great wild animals is in a museum where everything has been reproduced as nearly as possible just like the places where those animals live or once lived.

When we see the animals in the museums and the weapons with which some of those prehistoric creatures were killed, we wonder if they were really quite as prehistoric as people used to think. We are also reminded of what the Bible says about man and the animals at creation. In Genesis 1:28 we read that God told man to subdue the earth and to "have dominion over the fish of the sea, and over every fowl of the air, and over every living thing that moveth upon the earth."

The dream of hunting elephants is not new, it is something that was planted in the heart of man by God way back in the beginning of things. Another thing we ought to be dreaming about is loving and serving God; for that, too, was what God has expected of young people since the very beginning.

Patience and Procrastination

Patience: "Calm and uncomplaining endurance as under pain; calmness in waiting." When we think of patience we think of the patience of Job. Going on to perfection, we think of the patience of the Perfect One, our Lord Jesus Christ. De Ruyter Church was conversant with the work of the ministry. He had numerous occasions filled the pulpit at De Ruyter during the absence of a regular minister. The De Ruyter Church is to be heartily commended for these forward steps, and may well have set the pace for other Seventh Day Baptist churches facing similar problems.

Obviously the De Ruyter Church, though old in years, has plenty of young ideas.
Christian Citizens Build Harmony in Inter-Group Relations

By Mary Spain

(One of the talks given at the First Alfred Seventh Day Baptist Church on March 10 when the young people had charge of the morning worship service.)

I was in the group led by Robert Brill. To begin with, we had a get-acquainted game which was lots of fun trying to remember the names of other delegates. There were delegates from small towns like ours and also from large cities. They divided our large group into two groups, the freshmen and sophomores in one and the juniors and seniors in the other. Our leader was a Japanese-American named Joseph Sakuruma whom we called Joe. He was loads of fun and knew a lot about this subject, as he had been kept in a concentration camp from the age of fourteen to seventeen. He told us of his experiences in the camp and referred to his name of other delegates.

After this we got down to work. Two of the questions we discussed were: 1. How can we promote our community to have better group relations, in religious, racial, and cultural groups? 2. How can we make our community more Christian? We discussed these in our big group and then broke up into several little groups of six or seven.

Weekday Religious Education Conference

To help chart the future course of the weekday church school movement and to provide an opportunity for communities to exchange experiences in this field, the first National Conference on Weekday Religious Education is scheduled to be held June 23-28, at Oberlin College, Oberlin, Ohio.

The conference has been called by the Weekday Religious Education Committee of the National Council of Churches. Rev. John S. Groenfeldt, Bethlehem, Pa., general secretary of the Board of Christian Education and Evangelism of the Moravian Church in America, Northern Province, the chairman, stated:

"With legal and constitutional obstacles out of the way and with programs carried on long enough to develop experience, curricula, and leadership, weekday religious education is ready now, we believe, for a new great development and expansion. To this end we are bringing together outstanding leaders for what we anticipate will be a great conference."

THE SABBATH RECORDER

MAY 28, 1956

SABBATH SCHOOL LESSON

for June 9, 1956

The Gospel Overcomes Paganism


ITEMS OF INTEREST

Christian Endeavor News

A Christian Endeavor Convocation for youth will be held in Washington, D.C., June 29- July 1, according to an announcement recently made by Robert C. Reid, director of the International Society of Christian Endeavor.

Winners in the fifth annual Citizenship Award Contest being conducted by the Council for Youth and Student Movement will be honored at the meetings in June. The two winning youths in the United States and Canada will receive awards of $200 in cash plus the trip to the meeting in Washington.

The Southern Baptist Foreign Mission Board reported recently the results of revivals in two widely separated places. In Mexico, 607 persons accepted Christ in one campaign, and in Nigeria, 888 were saved during a revival at Ogbomosho. This location is about 250 miles from the little cluster of Seventh Day Baptist groups.

Delegates to the Quadrennial General Conference of the Methodist Church held the first week of May, overwhelmingly approved a statement of policy barring racial discrimination or "enforced segregation" within the church. Charles C. Parlin, New York, was chairman of the committee on the state of the church which drafted the policy statement adopted by the conference calling for racial integration throughout the church.

The statement on policy said, "There must be no place in the Methodist Church for racial discrimination or "enforced segregation." Recognizing that we have not attained this goal, yet rejoicing in the progress made, we recommend that discrimination or segregation by any method or practice, whether by conference structure or otherwise, in the Methodist Church be abolished with reasonable speed. The spirit of brotherhood throughout the church strengthens our confidence that under the leadership of the Holy Spirit, we will continue to go forward.

Actions taken by the recent General Conference of the Methodist Church, meeting in Minneapolis, included: approving the raising of $48,000,000 to strengthen Methodism's 116 colleges and universities, and approving the increase of the church's home and overseas missionary budget from $30,000,000 to $49,000,000 per year.

Another action of the Conference was to grant full clergy rights to women. The Presbyterian Church in the U.S.A. recently took similar action.

NEWS FROM THE CHURCHES

NEW AUBURN, WIS. — It is high time to tell our friends something about our efforts and progress toward building a new church. We have our plans made and they have been "approved" by our State Industrial Commission. So we are ready to start digging.

We remedied the parsonage last fall and modernized it with an electric range, electric hot water heater, and oil space heater, put congleum down in the re-modeled kitchen and in the new porch which is now glassed in. This expense is almost met while, at the same time, our members have been paying into the building fund.

We secured for our new building the windows, doors, jams and casings, and the maple flooring from the basement of the Congregational Church in Eau Claire, which is to be replaced by a new church. We also purchased from that church the two toilets and the furnace with all the modernization which is to be replaced by a new church.

By the clock, we have our plans made and the home in the Attic and Front Porch have been modernized with an electric range, electric hot water heater, and oil space heater. The space heater will be replaced by a new church. We also purchased from that church the two toilets and the furnace with all the modernization which is to be replaced by a new church.

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SALEM, W. VA. — During the past weekend we had an opportunity to get a full picture of Seventh Day Baptist world missions. At the invitation of the local Missionary-Evangelism Committee, Rev. Everett T. Harris, corresponding secretary of our Missionary Society, came to us to present the present conditions, challenges, and needs of our mission fields. In the presentation of our missionary interests, Rev. and Mrs. O. B. Bond, recently returned from Jamaica, Rev. Clifford Hansen who is deeply interested in Nigerian opportunities, and Rev. Ralph Coon, chairman of the local committee, were used to present various phases of our mission work.

Other churches of West Virginia joined with us for the occasion as it was also the Semiannual meeting of the West Virginia Churches. Certainly we now have a new appreciation for our own mission work.

Secretary Harris urged two things that the people of the denomination may do to best help in the field of total Seventh Day Baptist world missions.

1. Pray earnestly and consistently. He said that our missionaries are continually requesting the prayers of Seventh Day Baptists at home.

2. Raise the Denominational Budget in full. This will enable all of our agencies to go forward with the work that they have planned. — Salem Mid-Month Mail.

Obituaries


On September 8, 1885, she was married to Merton Brown who preceded her in death in 1931. She had been a resident of Leonardville for 56 years and was the oldest member of the First Seventh Day Baptist Church of Brookfield (Leonardville) as well as a member of its Women's Society.

Surviving are: one daughter, Mrs. Elsie Groop, with whom she lived; two grandchildren, Paul Groop, of Lions and Mrs. Elizabeth Talbutt, of Leonardville, and four great-grandchildren.

The funeral was held in the Leonardville Church with Rev. Howard Wadell of the Methodist Church officiating because of the illness of her pastor. Burial was in the Leonardville Cemetery.

Rogers. — Elizabeth West Whitford, daughter of Richard and Ruth Dare West, was born in Shiloh, N. J., May 9, 1867, and died at Bethesda Hospital, North Hornell, N. Y., Nov. 21, 1955.

She united with the First Seventh Day Baptist Church of Alfred in 1885, in which village she has lived for the past seventy years. She was married to Frank Samuel Whitford in 1898. Mr. Whitford died in 1908. In 1918 she was married to Daniel Herbert Rogers, who preceeded her in death in 1928.

Survivors include: a daughter, Mrs. Willis C. Russell (Ruth) of Alfred; a sister, Mrs. Frank A. Crumb of Pittsford; several stepchildren, stepgrandchildren and great-grandchildren, and nieces and nephews. A son, Alfred W. Whitford of Watsontown, Pa., died Jan. 8, 1956.

Memorial services were conducted Nov. 23, by Rev. Hurley S. Warren. Committal services for both mother and son were held Sabbath afternoon, May 5, 1956, at Alfred Rural Cemetery.

H. S. W.

Rose. — Maud Ethalyn, daughter of Nathan and Nancy Greene Rose, was born Mar. 15, 1874, in Rock River community, Milton, Wis., and died May 4, 1956, in the Beecher Home, Janesville, Wis.

She is the last of six children who grew up on a farm near Rock River and were part of a large and influential family in that community and the Rock River Seventh Day Baptist Church, now extinct. She always lived near her old home, spending some late winters with her nieces, Ruth Hamele, in Portage, Wis. Other surviving nieces and nephews are: Mamie Thomas, Alfred, N. Y.; Gladys Bead and Walter Rogers, Milwaukee, Wis.; Lawrence Rose, Pocoma, Calif.; Ben Vincent, Janesville, and Willis Vincent, Milton Junction, Wis.

Miss Rose often expressed herself in verse at family or community events, and several of her poems were used in the farewell service conducted by Rev. John F. Randolph. Interment was in Rock River Cemetery.

The Sabbath Recorder

June 4, 1956

Children's Day

Universal in its appeal is the annual celebration of Children's Day in the churches. On this occasion we must joyfully recognize the achievement, the growth in understanding, in spiritual knowledge, in faith, and in sheer loveliness of all the children of the church. We remember again the words of the Savior: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven>