Bible School plans are under way, and we are looking forward to a visit from the Pearsons this spring or early summer and to a busy and fruitful year.

Our busi-
Correspondent.
Leon Otto
C.H.B.

Anglican Group Warn of
B rift Versus Reformation
Eight hundred clergymen belonging to the evangelical wing of the Church of England (Anglican) have signed a protest against an alleged movement in the Church towards Roman Catholic practices.

It said that it is to be "regretted" that through revision of the canons, there seems to be a move to impose upon the Church "that very form of religion which had driven so many to other denominations or to cease worshipping altogether."

The protest appealed for a return to the simplicity of worship and Scriptural doctrine which it said has been characteristic of the Anglican Church since the Reformation. A recommendation urged that the Bible again be established "as the final and supreme authority in all matters of faith and doctrine."

How Shall They Hear?
Thousands of people in many lands have never learned to read. For them the Bible, if it exists in their language, will remain a closed book until education reaches them. These, too, must hear and can hear when portions of the Word on records in their own language come to them by way of the tiny "Finger-Fono" being demonstrated here by a child under the supervision of a secretary of the American Bible Society. We can have a part in such a provision — especially for Nyasaland.
Let’s Be Fair About It

Money is an interesting subject. If you have no interest in it turn the page quickly. You cannot do that because as a Christian you believe that your earnings are held by you in sacred trust and that you have an obligation to support the Lord’s work according to your ability.

It is the back page of this issue which makes your editor use the expression, “Let’s be fair about it” — meaning the support of missionary work as well as the local ministry of the church. Are we being quite fair to you in sacred trust that on the foreign field or the home field when we fail month after month either to give to the larger work or to faithfully send in that which has been given (if we have accepted the treasurer’s responsibility)?

It appears that many church members either forgot or were unable to give much during February. Why was it?

February is usually a low month in Our World Mission giving but we hope each year that our people have caught a new vision and our giving will be higher in this low month. Thus we feel a twinge of disappointment when we observe that last year the treasurer reported $6,786 and this year we are way behind the goal.

Perhaps it is far from the highest motivation to say, “Let’s be fair about it.” We must give consistently, not out of fairness to our fellow men whom we have called into full-time service but out of love for our Lord who gave the last measure of love to save us from our sins. But it is still disturbing to wonder why our overall giving is so much below the need in one particular month. If there was no diminution of our love and concern during the month just past we wonder why our giving was less because sickness or because winter weather kept us away from church services, then we can confidently expect that the giving of the next month will show a marked increase. “It is required of stewards that a man be found faithful” (1 Cor. 4: 2).

Relief of Suffering

We are not worthy to be called Seventh Day Baptists to be called Christians if we steel our hearts to the suffering of men, women, and children or fail to respond intelligently through proper channels to the appeals for relief from various parts of the world. Our response must be one of loving concern and not just something born of a desire to have our names included with the list of those supporting a cause that has become much publicized.

What we do must be done with as much balance as we can achieve, and this is not always easy. To neglect the needy at our very door to provide costly relief to those at a great distance would not be good stewardship. From insurance companies we do well to accept and apply the principle of making adequate preparations to meet disaster wherever it occurs. From statistics we know that suffering will probably come again in some other area and perhaps at a time when our love is in a position to help. It would be folly to put all of our resources without reserve into one locality and to be unable to help when the need next comes our way.

Let us never advise caution in the relief of suffering if that caution leads us into selfishness or stinginess. It is probable that proportionately few people give too liberally to the appeals by which our love is called to do its part in helping those who are in need.

One thing we can do to help. It would be folly to put all of our reserves into one locality and be unable to help when the need next comes our way. Let us never advise caution in the relief of suffering if that caution leads us into selfishness or stinginess. It is probable that proportionately few people give too liberally to the appeals by which our love is called to do its part in helping those who are in need.

Let us be fair about it, that we may give as much as is possible to help those who are in need. Let us not be deterred by the thought of giving too much or too little. Let us be guided by the love of our Lord and His command to love our neighbors as ourselves.

Sunday Spectaculars

The Gospel of Thomas


In April of this year a nationally distributed Sunday newspaper supplement published a spectacular story about the “discovery” of a “lost fifth Gospel.” A proposed Gospel of Thomas appeared in its pages which contained sayings of Jesus that were heretofore unknown. The article was based on a manuscript found in Egypt in 1945 and published by a French professor, Peuch.

The whole thing was obviously a strained effort to make a spectacular modern feature out of one of the numerous items of literary drifter which, in the early centuries of the Christian era, gathered around the inspired writings. Since we have no very high regard for the scholarship or general reliability of Sunday magazine supplements anyway, we shrugged it off.

Gaston D. Coggdell, minister of the Walnut Hills Church of Christ (non-instrument), Cincinnati, Ohio, was not shrugging. He was gathering information to refute the article and was asking for a retraction of its false statements and misleading implications. Two paragraphs of his material are especially noteworthy.

“Robert, in his Ecumenical History, Book III, Chapter 25, name four
President's Message

Why We Should Study Our Basic Beliefs

The Church, as we understand it, is a fellowship of Christian people, dedicated to God and to loving service to all. This fellowship is dependent upon the Holy Spirit living in the lives and labors and hopes and dreams of the people of God. Humanly speaking, this fellowship is dependent upon the faithfulness of each believer. Each believer has dedicated himself, under God, to a search for truth, and, to a large degree, the strength of the Church's witness depends upon the truth of the beliefs for which it stands and the knowledge conviction with which its members regard them.

During the quarter of 1960 beginning on April 1, our adult Sabbath School Quarterly, The Helping Hand, will present a series of lessons on the basic beliefs of Seventh-day Baptists. These lessons are designed to help each of us, carrying forward the work of Our World Mission. Progress and tangible results are evident in many areas in spite of some unsolved problems. The presentation of ideas, problems, and plans for mutual consideration by all present gave opportunity for the sharing of effort in some phases of already completed tasks and to coordinate and avoid the overlapping of future plans in various areas of the OWM program.

The Rev. Victor Skaggs, Conference president, outlined his plans for the coming August sessions of General Conference. It was possible to discuss in some detail what responsibilities the various boards will have in the over-all Conference program.

Secretaries Rex Zwiebel and Leon Maltby had recently attended a meeting of the Baptist Jubilee Advance Committee in Washington, D.C., and Mr. Skaggs had been present at a meeting at Green Lake, Washington, of the American Baptist Planning Committee. These were able to bring stimulating ideas and suggestions from these meetings that were helpful in the planning of our own Program for Advance for the next two years. These plans will be submitted to the Commission for consideration and recommendation and for presentation to the General Conference for final approval.

Those attending the meeting were each asked to speak on work in his particular field to those present at a joint Friday evening service of the Shiloh and Marlboro Churches. Loren Osborn, a member of the Commission, was present at this meeting and spoke very briefly also.

Mr. Zwiebel brought the Sabbath morning message in the Shiloh Church and Mr. Skaggs spoke in the Marlboro Church.

On Sunday morning there was some time given to special "sub-committee" meetings and some attended committee meetings of the Tract Board. All participants were present at the regular morning meeting of the Tract Board which met Sunday afternoon.

The Planning Committee's next meeting is scheduled for immediately preceding the August sessions of General Conference in Siloam Springs, Arkansas.

Pacific Coast Association

The spring meeting of the Pacific Coast Association will be held with the Riverside, California, Baptist Church, April 15, 16, 17, emphasizing the theme of "Victory Through Christ," according to the committee arranging the program.

The Sabbath eve service will be held in the Fellowship Hall and will feature a communion service around the tables.

The Rev. David Pearson, Nyanzaland missionary currently visiting the churches of the Association, is scheduled to be at the Association and to speak on Sabbath morning on the theme, "Victory Through Christ."

The young people will present the afternoon program, and in the evening Mr. and Mrs. Pearson will give information about missionary work in Nyanzaland.

"Definite Goals for Progress on the West Coast" were written and on Sunday morning under the leadership of Pastor Francis Saunders of Los Angeles.

MARCH 28, 1960
SABBATH SCHOOL TEXT
for April 9, 1960
Lesson II — God
(Taken from Statement of Belief)
According to the Bible,
We must accept the Lamb or prepare to face the Lion.
Consider carefully this Gospel message on

The Lamb of Calvary,
The Lion of Judgment

By a pastor who loves his flock

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven seals and seven eyes, which are the seven Spirits of God sent forth into all the earth.

— Revelation 5:5-6.

In our text we are told that one of the elders called Him "The Lion of the tribe of Juda." John goes on to speak of Him as he saw Him as "a Lamb as it had been slain.

It was a perfectly natural thing for them to want to know who was able to break the seal and to open the book and that was their first question. Then one of the elders called Him the Lion of the tribe of Juda. Jesus was of the house and lineage of David.

John speaks of Him as a Lamb as it had been slain. Jesus went down "as a lamb before his shearsers." "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a enser that He might redeem us from our sins.

(Heb. 10:5-7). John called Him the Lion of the tribe of Juda. His Gospel message on the Lamb as it had appeared on the scene affirmed His character and His work on earth. He accomplished the supreme price for our redemption. He accomplished His purpose and paid the supreme price for our redemption.

He has been almost two thousand years, and there is so much left to be done.

He Came as the Lamb of God to Save Sinners

This is what we find in 1 Timothy 1:15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." This is Paul speaking. I think if we stop and consider our ways, we could also say the same thing about ourselves as Paul was saying about himself.

Certainly it was not a pleasure trip for Christ. He came seeking men who were lost. He did not retain His heavenly nature, but took upon Himself the form of man and lived in the flesh. He came as a Lamb for the slaughter, to be sacrificed, to spill His precious blood, to atone for the sin of the world. In His first coming, He accomplished His purpose and paid the supreme price for our redemption. Yet, what have we done for Him? More important yet, what are we doing for Him right now? Are we helping others to seek out and find eternal life through Christ Jesus?

He Is Coming as a Lion in Judgment

At His next coming, He will catch away His waiting saints. The dead in Christ will be resurrected and all the righteous will be caught up in the air to receive their rewards. He will also bring the wicked to judgment by pouring out upon them the awful judgments and indignations as described in the Book of Revelation, finally bringing them before His judgment seat, then turning them into hell. In the judgment, He will have the nature of a lion, unmerciful, and terrible. I dread to think of the weeping and gnashing of teeth, the cries of pain and misery that will come when the unrepentant, and those who refuse to accept salvation from God through His Son, Christ Jesus.

The Contrast of a Lamb and a Lion

The lamb is the humblest of the humble, the most innocent of the innocent, submitting to suffering and death without a fight, nor even a whisper of complaint.

We must accept the Lamb or prepare to face the Lion.
Considering carefully this Gospel message on the Lamb of Calvary and the Lion of Judgment.

THE SABBATH RECORDER

MARCH 28, 1960

The word "Lamb" is something used in speaking of an innocent, gentle, much person.

The lion is referred to in the Bible as a strong beast. He is the most vicious, unmerciful enemy of man. He is the semblance of vengeance and judgment. The lion has never been tamed. Their great contrast makes these the important yet, what are we doing for Him right now? Are we helping others to seek out and find eternal life through Christ Jesus?
He Had His Life for Others

"For when we were yet without strength, in due time Christ died for the ungodly. Much more then, being justified freely by his blood, much more shall he magnify him that hath honored him in his life and in his death. For we are his workmen, though he made us to be, and to do good works, which God prepared before hand, that we should walk in them." (Rom. 4:25-26)

one worthy to loose the judgments of God upon the people. Only He who had suffered to redeem them was found worthy. As He took the book, the redeemed fell down before Him and began to sing.

The Wrath of God's Judgment

AS he opens the seals one by one, death and hell follow: famine, war, wild beasts, and the fiends from hell cover the earth. Such tribulation as the world has never seen.

The Only One Worthy to Loose the Seals

A diligent search was made in heaven, on earth, and under the earth, for some

WOMEN'S WORK — Mrs. A. Russell Haxton

Worship Service For April

By Miss Mary Thorngate

Dodge Center, Minn.

"INASMUCH . . ."

INasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Song: "Something for Thee"

Scripture: Matt. 25: 31-46

Meditation:

The Gospels are full of incidents where Christ ministered to the needs of people. We are told of His physical exhaustion at times yet He continued to help people because of His true compassion for them. In His heart of love He felt their needs and was ready to do as evidenced by His death on the cross. His matchless life of unselfish devotion to others led to the sacrifice by which we may have life.

We bear a responsibility. It is the work of the Christian Church to minister to the needs of others. To emulate our Master we too, have compassion for any who come to our Lord served only with the spirit of love. Can we serve acceptably with less? With love in our hearts, opportunities to serve come as pleasures and privileges rather than as duties and chores grudgingly accepted. It becomes a privilege to call the least of these our brothers. To be the friend of one whom Christ ministered to the needs of people. Such a bond of love is a blessing to both. It is an objective in His life, nor was any goal of His physical exhaustion.

The Lion has no mercy. On the day of judgment, the Lord will not listen to the cries of anyone. It will be too late. The rich and poor, the high and low, the learned and the unlearned will all be turned into hell to pray, they will cry, they will beg, but He will turn a deaf ear. He will not hear.

Now There is Mercy

I have tried to draw this picture as accurately and true as I know how. We are living in the day of mercy, when all people decide their own course. I would add that we are in the very last days and hours of mercy. There is great urgency for our decisions.

I do, however, want to impress upon your mind that Christ still possesses that lamb-like disposition. He invites the sinner to come to Him and be saved. The decision is still left with each individual. But on that day man will have no choice.

The Lion took the book and loosed the seals. But man began to be poured out upon the people punishment indescribable. That lamb-like disposition that He possessed in the redemption, was replaced with strength and the avenging disposition of a lion.

The Only One Worthy to Loose the Seals

A diligent search was made in heaven, on earth, and under the earth, for some

THE SABBATH RECORDER

MARCH 28, 1960

Any kindness we may show should reflect the love of Christ. It matters not the deed when we do it "unto Him."

It is said that when reference is made in the New Testament of "good" being done, spiritual good in the souls of men is meant. We are commissioned to be evangelists for Christ. However, without a personal faith and knowledge of salvation one cannot be a winning evangelist. Neither can one reach the heart of another unless he shall know the love of God and concern for his soul's spiritual need as the Master did. To bring another to a knowledge of Christ is to share with him all the good of this present life, plus the anticipation of eternity. Surely with such a wealth of blessing we will want to share it with others.

There is so much to be set right in the world today, so many to be led and helped and comforted. Shall we allow our personal goals of achievement, our mismanagement of time and means to hinder us from letting through to others the objectives of service to our fellow men? Let us be vigilant and desirous that we miss not one deed of thought or act whereby we pass by one of the least of these our brethren, withholding Christian love and service.

Christ has no hands but our hands To do His work today.

He has no feet but our feet To lead men to His way.

He has no tongue but our tongues To tell men how He died.

He has no heart but our help To bring men to His side.

Annie Johnson Flint.

Prayer:

Dear Father, we thank Thee for Thy great love toward us in desiring that we be Thy children and that Thou hast provided a way for us to enter into presence and abide with Thee there. Give us more love in our hearts for Thee and for Thy children everywhere. May Thy family be increased because Thou hast given us the privilege and blessing of laboring with Thee in a service of love. In Jesus name, Amen.

Song: "O Master, Let Me Walk with Thee"
The theme of my paper is, first of all, to trace the beginnings of the struggle for religious liberty in Connecticut, especially in New London. And to show the relationship of the two groups mentioned in the title, the Rogerens and the Seventh Day Baptists, to that struggle.

It is scarcely necessary to remind you that many of those who fled persecution in the Old World, soon became persecutors of those in the New who did not agree with the tenets and practices of the church which became established in Massachusetts and Connecticut. This was due to the fact that the lawmakers of that day truly felt that a form of theocratic government could be established by a close association of church and state, so that the laws of God would become the laws governing the conduct of man. This was truly a laudable attempt, but in actual fact, it is self-defeating, as it suppresses minorities who may have valuable truths to propagate. To such a government, the title "heretic" is applied indiscriminately to atheists, Unitarians, Quakers, and to those who practice re-baptizing of adults and the keeping of the Fourth and Seventh Days.

Let us remember that while the Rogers family was suffering persecution in New London, John Bunyan was writing "The Pilgrim's Progress" in Bedford jail. John Cotton came here soon after being released from jail in England. Quakers were being persecuted in Boston, and the Salem witchcraft delusion was to occur in 1692. Roger Williams was still in Rhode Island, writing pamphlets against the union of church and state, and was probably well known to those in Connecticut who were working for the same cause.

Our story, then, begins with James Rogers. We first hear of him as a resident of Stratford, in Connecticut, where he married Elizabeth Rowland. They moved to Milford, Conn., where his wife joined Mr. Prudden's church in 1643. James joined in 1652. The following children were born between 1652 and 1658: Samuel, Joseph, John, Bathsheba, James, Jonathan, and Elizabeth.

Soon another invitation came to James, the father. He was invited to come to the young settlement about New London, where John Winthrop, the younger, son of a one-time governor of Massachusetts, invited him to come and cast in his lot with the growing community. Mr. Rogers was a baker by trade, and also a miller, and the settlement could use his talents. Mr. Winthrop offered him a piece of land next to his own house, which was on Winthrop's Neck, just north of the Gold Star Bridge on the New London side. There also lived a busy life, James Rogers, the third son of James, Sr., became the founder of the sect called Rogerens, and is the subject of this paper.

Also, Miss Caulkins in her History of New London County says that in 1676 the imprisonment of James Rogers and his sons for profanation of the (Puritan) Sabbath, commenced, although they did not disregard worship entirely, but met on the Seventh Day.

For neglect of the established worship, and for working upon the first day of the week, these men and some of their followers were usually arraigned at every session of the court for a long course of years. The fine was at first 5 shillings, then 10, then 15. At the June court in 1677 the following persons were arraigned and each fined 2s:

James Rogers, Sr., for high-handed profanity of the Sabbath, by attending to his work; Elizabeth, his wife, for the same. Also James and Jonathan for the same. John Rogers, being examined, said he had been required at work making shoes on the first day of the week, and he would have done the same had his Lord given him leisure. The court fined the three in the works of Wetherell's house, ya, under the window of the meetinghouse.

Again, 1677, the court ordered that John Rogers, Jr., and his wife, Elizabeth, be called to account and fined 2s each time for blaspheming against the Sabbath (Puritan, of course), calling it an idol, and for stigmatizing the reverend ministers as hirelings.

Soon thereafter, sitting in the stocks and whippings were added to the usual fines. Town and county rates the Rogerens paid, but the minister's rate they abhorred, denouncing as unscriptural all interference of the civil power in the worship of God. Thus began a struggle in this colony that was to continue for 150 years, through colonial and state history.

(The to be concluded next week)

THE SABBATH RECORDER

MARCH 28, 1960

By Paul S. Burdick

The Rogerens, Seventh Day Baptists, and the Struggle for Religious Liberty in Connecticut

12
Sabbath Promotion

There are certain areas of Sabbath promotion which are the vital concern of the American Sabbath Tract Society that do not fall within the scope of the Committee on Distribution of Literature or the Committee on Publications. For example, the board feels that an annual denominational work is something that will help the members of our churches and is therefore a project that can well be supported and assigned to a Sabbath Promotion Committee.

In a day when Sunday legislation is being revived and strongly advocated by other religious organizations, there is need for some special group of people to head up religious liberty issues and to preserve the sanctity of the seventh-day Sabbath over the roads already there. The above-mentioned committee attempts to fill the need.

Further, churches and Associations are not always able financially or otherwise to do the minimum amount of wide-area Sabbath advertising that is needed to keep the religious public aware of what the Bible teaches on this subject. A special committee renders advice and recommends the expenditure of funds according to adopted policy.

There are other specific programs involving the use of Tract Board funds which have been placed under the supervision of this committee. One of these is the partial support, at the present time, of colporteur work in the general area of the Southern States.

These various phases of work are far-reaching, and the chairman of the committee, C. Harmon Dickinson, presented the accomplishments and the challenges in his report at the meeting in March 15 meeting. He told of the direct and matching-fund advertising, of plans for the May 21 Sabbath Rally Day, of the colporteur work, and of the watchful eye being kept on Sunday legislation in various states. Like much of the committee work of any board the work of this one has been hampered by lack of time due to other responsibilities. Provision is now being made for some clerical assistance.

— L. M. Maltby.

News from the Churches

ASHAWAY, R. I. — Evangeline and revival services are planned by the First Hopkinton Church at Ashaway from Tuesday, April 12, through Sabbath, April 16, according to an announcement in a recent bulletin. A variation from what other churches are doing is the Lay Development Program, where the meeting on March 26 laying special emphasis on “My Spiritual Inventory.”

VERONA, N. Y. — Youth Week was observed on February 13. The Sabbath morning service was in charge of the Youth Fellowship with Barbara Crandall as organist. Those leading in the service up to the sermon time were: Gary Wil-...
### BUDGET RECEIPTS

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<tbody>
<tr>
<td>February Disbursements:</td>
<td>Salem College</td>
</tr>
</tbody>
</table>

### Summary

| Current annual budget | $108,022.00 |
| Treasurer's budget receipts 5 mos. | 34,216.74 |
| Boards' budget receipts 5 mos. | 1,110.58 |
| Remainder required in 7 months | $35,327.32 |
| Percentage of budget year elapsed | 41.67% |
| Percentage of budget raised | 32.70% |

### Seventh Day Baptist General Conference

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

[Upper picture: The Siloam Junior and youth choir which sang Sabbath morning. Lower picture: Three of the charter members of the Siloam Church who were present at the close of the afternoon service.]