HOW DO YOU COUNT?

1 2 3 4 5

"6 days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter..."

Exodus 20: 9, 10

"And they (the Pharisees challenging Jesus Christ for healing a man's withered hand in the synagogue on the Sabbath) asked him, saying, IS IT LAWFUL TO HEAL ON THE SABBATH DAYS?"

Matthew 12: 10

JESUS CHRIST PUT THE DYNAMIC FOR COMMANDMENT-KEEPING — for life itself — BEYOND LAWFULNESS, YET WITHIN THE EXPRESS COMMANDS OF GOD... "If ye love me, keep my commandments."

John 14: 15

More than 30,000 people attended an early-morning religious and patriotic service where evangelist Billy Graham delivered a patriotic address on the steps of the Lincoln Memorial during the HONOR AMERICA celebration, on America's 194th birthday, July 4.

Evangelist Graham asked America to fulfill the dreams of their forefathers. "This dream was rooted in a book called the Bible. Their goal must be our goal and we must pursue it," Graham proclaimed. "Their vision must be our vision and we must pursue it."

"We are not only here today to honor America but we have come as citizens to renew our dedication and allegiance to the principles and institutions that made her great. Lately our institutions have been under attack: the Supreme Court, the Congress, the Presidency, the flag, the home, the educational system, and even the church — but we are here to say with loud voices that in spite of their faults and failures we believe in these institutions!"

"No nation is ever taller than when on its knees. I submit that we can best honor America by rededicating ourselves to God and the American dream."
Church Growth in Mission Countries

There is a single local church in Canada that reports supporting over 200 missionaries and expects to be able to increase that number. The life of that church is its strong missionary emphasis. On the other hand, the American Baptist Foreign Mission Society has in our own publication included a quarter of a million missionaries and is estimated to have supported a total of 276 missionaries. The news release says that since publication the number has dropped to 271 and is expected to go down to 250 by the end of 1970. The reason for the shrinkage is said to be budgetary.

The Baptists point out that the work in foreign fields is not necessarily in relation to the number of foreign missionaries presently on the field. There is no indication that there are 13,490 national church workers to whom they are directly related, as well as 3,286 Baptist pastors in Europe. Attention is called also to the fact that although the Burma missionaries have to be brought in. There has been no mention of the missionaries in Burma, the churches of that country reported 9,460 Baptists last year.

Are we to conclude that it is God's will for us to taper off our foreign mission work? We had better take a second look at that conclusion. True, the Baptist mission is said to seem a pretty well even though missionaries have been excluded. Furthermore, it was not until after the Socialist Government of Burma banned missionary work that the Seventh Day Baptist Churches and Conference sprang up. This is far from saying that the gospel will make its way into new countries without representatives from countries like the United States. Bibles and tracts will do their work, but Christ, the Saviour of the world, must be present. It is just as bad or worse to be unorthodox (usually through mission schools) they have to be brought in. The Bible does not condone wrong doctrine. At least we can do it.

Accentuate the Positive

(The following unsigned article from Indus­teries) Churches in the United States for a general audience is written about it. The Peale topped the bestseller list with books written about it. Dale Carnegie made a lifetime out of it. Rev. Norman Vincent Peale will make its way into new countries without representatives from countries like the United States. Bibles and tracts will do their work, but Christ, the Saviour of the world, must be present. It is just as bad or worse to be unorthodox (usually through mission schools) they have to be brought in. The Bible does not condone wrong doctrine. At least we can do it.

The question is more cutting than correct. One is expected to admit that it is just as bad or worse to be unortho­dox in behavior as in belief. May we suggest, however, that none of us has been given the authority to answer the question categorically. Who is going to say which is worse? The only person who has a definitive answer is God. Let us leave it to Him at the judgment or as He speaks to our conscience day by day. Further­more, moral and biblical belief are both wrong and call for repentance. The Bible does not condone either one, and neither should we, especially in our world which is suffering so much. Perhaps we can do more about unchristian behavior than wrong doctrine. At least we can do it.

subject: Cambodia, free love, pollution, student power, people power. Destroy the institutions.

Belief and Behavior

Some of the editors of Baptist papers were one of the ideas of the people who made a scene at the Convention about the Genesis Commentary published by the Christian Life Commission. Evidently there was some heat developed in the discussion. The Western Recorder, trying to rebuke those who were out of line in attitude and spirit asked, "What is the heresy, the heresy of belief or the heresy of behavior?" The question could be applied in any small situation, past or future. There have been times when someone might well have asked such a cutting question of Seventh Day Baptists. We trust that there will not be occasion for anything like that at Milton in August when we meet for our General Confer­ence.
more quickly. To drift into wrong interpretations of Scripture may take some time, and to correct our understanding may require patience and study, but to wilfully misinterpret the Bible may be very damaging to our destiny and the destiny of those we lead astray by so doing. 

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).

Let’s Grow Up

Some church members say that they do not understand theological terms. None of us thoroughly understand all of them. Every pastor should try to explain the eternal truths he is called to convey to his people in a form that his people can understand. However, some folks complaining about hard words but Biblical words are words commonly used by public speakers. We expect our children to increase their vocabulary with every grade, learning the new words with zest. The same ought to be true of Christians growing in the faith. So the Bible is a number of places.

The writer of Hebrews called his readers to grow in the grace and knowledge of our Lord and Savior Jesus Christ. If they do not understand theological terms, we do not understand theological terms. We need not be ashamed, rightly dividing the word of God, a workman that needeth not to be ashamed, as Paul tells us in 2 Timothy 2:20.

Dr. Lloyd D. Seager retired June 30 as professor and chairman of the department of pharmacology at the University of Arkansas Medical Center, Little Rock, Ark. He will continue there on active status as professor emeritus.

Dr. Seager was honored on his retirement with a department luncheon and a tea at the Students Union, having taught at the center since 1949. Born at Farina, Ill., he studied at Milton College, the University of Illinois, and St. Louis University where he earned the doctor’s degree in 1934. He was on the faculties of the University of Tennessee Medical School, Knoxville, Tenn., and Women’s Medical College, Philadelphia, Pa., before going to Little Rock.

Honoring his major research, colleagues gave Dr. Seager bound volumes of eighty-eight articles he has written in the fields of chemotherapy, cardiovascular studies and pulmonary edema. He was a pioneer in the development of oral penicillin in 1951.

Besides being one of the founders and a deacon of the Little Rock Seventh Day Baptist Church, Dr. Seager represented Seventh Day Baptists at the World Council of Churches assembly held at Amsterdam, Holland, in 1948. He was president of General Conference in 1950.

Mr. and Mrs. Seager, the former Oma Pierce, are parents of three children. His father was Rev. Lely D. Seager, pastor and evangelist.

—A. N. Rogers

India Story Unfolds

It may not be quite correct to say that the story of Seventh Day Baptist work in India is unfolding. There is much that we do not know or cannot comprehend from our sources of information. As yet none of our American leaders has been able to visit the work in Southeast India and tell the story of it in ways that we can fully understand. However, the correspondence with the Rev. B. John V. Rao and a few others has become voluminous in the files of the Tract Society. Reports and personal glimpses help to round out the picture and make us long for more information as to problems and spectacular accomplishments.

The Seventh Day Baptist Conference of India has been organized, replacing the former Telugu Seventh Day Baptist Mission. A new attractive letterhead has been printed and was used on the first letter that has come from the president, dated June 28. The letter reports the recent saddle-making work and tells of the personal sacrifices made by the founder of the mission and now secretary of the conference, Mr. Rao.

From this and previous correspondence we learn that B. John V. Rao once was a very prominent and well-to-do Hindu. For the past twenty years he has been helping his people by expanding his money to evangelize the people of city and country. The Rev. T. Boyanna, pastor of the mission says that total of $650 has been expended for gospel work and for construction from the churches. In summary it shows a total of $650, about which was spent for gospel work and funds to pay for the education of his own children.

He is even considering moving to a distant city where he might get help from a friend in maintaining his family, says Mr. Boyanna.

The report of the finances of the conference for last year received some time ago detailed all the money sent for tracts and building purposes and the money raised from the churches. In summary it shows a total of $650, about which was spent for gospel work and funds to pay for the education of his own children.

The following list of gifts which were used on the first letterhead, shows a total of $650, about which was spent for gospel work and funds to pay for the education of his own children.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) Our new educational missionaries, Mr. and Mrs. Wayne Crandall, who are just now beginning to fit themselves into the Jamaican work and ways.

2) Missionaries John and Joyce Conrod whose experiences in Malawi bring to them and to us a challenge to greater devotion.

3) The secretary of the India Conference, the Rev. B. John V. Rao, whose friends have requested prayer for the burdens he bears and decisions he must make.

4) The great opportunities before us in all of our home churches this summer that will be missed if we let down in our evangelistic zeal and relax our Sabbath-keeping convictions or practices.
And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. — Acts 15:36

paid out in grants to churches, support of pastors, workers, office rent, printing, etc. adds up to $5,944 leaving a debit of $4,259, according to the report. It is which included advertising as well as tracts. With figures like these it is no wonder that in 1970 some of the plans for evangelism and support of newly recruited workers had to be cut back.

In spite of discouraging financial limitations there are recent reports of large scale evangelism both in the cities and in primitive forest areas. Three more of our familiar tracts have been printed (27,000) and largely distributed. The conference president reports that meetings were held from June 12-17 in Tirupate where 1,000 listened to the preaching of Mr. Rao and 160 accepted Christ as their Savior and accepted the seventh day as the true Sabbath. He reports fifty-one people healed through prayer.

Another big effort was made in Madras June 21-27. It is reported that 50,000 attended these meetings, which featured discussions with thirty-two ministers of other denominations who were unable to withstand the Bible teaching on the Sabbath. It is reported that six ministers accepted the Seventh Day Baptist statement of belief and that 281 persons were baptized at the close of the meetings. Seventy-two previously baptized people also united with the new church, it is said. The writer speaks of the effectiveness of a statement of belief, "Loyest Thou Me?" "When Church Membership Means" in winning souls.

There is another story of work in a forest area the previous month told by Brother Rao. The work is quite different from mass evangelism in the cities, but the evangelist feels that they too need the gospel, salvation and the healing of their many diseases. —Leon M. Matby

**THE SABBATH RECORDER**

**CHRISTIAN EDUCATION — Soc. Rex B. Zwickel**

**Certificate of Achievement**

**Requirements for earning the BRONZE CROSS Certificate of Achievement**

1. A total increase in average attendance over last year.
2. Fifty per cent of the teachers attend at least one session of a leadership training school — one sponsored by the church or by a district organization.
3. Teachers and staff attend four workers’ meetings a year.
4. Accurate records have been kept.

**Requirements for earning the SILVER CROSS Certificate of Achievement**

1. A total increase in membership of two per cent over last year.
2. A total increase in average attendance over last year.
3. Ninety per cent of the teachers attended at least one session of a Leadership Training School.
4. Teachers and staff attended nine workers’ meetings during the year.
5. Accurate records have been kept.

**Requirements for earning the GOLD CROSS Certificate of Achievement**

1. Total increase in membership of five per cent over last year.
2. Total increase in average attendance over last year.
3. Ninety per cent of the teachers and staff attended at least three sessions of a Leadership Training School — one sponsored by the church or by a district organization.
4. Its Christian Education Committee has held three training sessions.
5. Teachers’ or workers’ meetings have been held at least once.
6. Accurate records have been kept.

Sabbath Schools that have met the requirements for one of the above certificates are urged to get their report of achievement to the Achievement Committee of Christian Education three weeks prior to General Conference. Recognition will be given at Conference.

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**MISSIONS — Leon R. Lawton**

**Wayne Crandalls**

**Arrive in Jamaica**

Word has been received that Mr. and Mrs. Wayne Crandall arrived safely at Kingston, Jamaica, on Wednesday afternoon, July 1, 1970. Mr. Crandall wrote, "We had a perfect flight to Kingston. We shared our seats (on the Air Jamaica Airline) with a very attractive young lady who is the assistant accountant in one of the branches of the Royal Bank of Canada. She was very helpful in answering questions we still had about Jamaica."

The Crandalls were bid farewell at the New York airport by the Rev. and Mrs. Leon R. Lawton and were met at the Kingston airport by the Rev. and Mrs. Crandall. In the welcoming party at Kingston were Mrs. Frankie Davis, Mrs. Olga Bennett and the Rev. and Mrs. Joe A. Samuels.

Mr. Crandall wrote, "We are staying with the Brissys who are doing everything to make us comfortable .... Mrs. Brissay spent considerable time last night explaining some of the problems we will be facing. We pray the Lord will give us wisdom and strength to meet this challenge."

It is noted that the Brissyes will close the school year at Crandall High School on July 9 and will return to their home at Laurel, Md., on July 12. —E. T. H.

**Assistant in Evangelism**

**Makes Her Report**

Our assistant in evangelism, Connie Coon, spent six weeks beginning May 1 in the Southwestern Association. Her brief report for this period follows: During the 4-month period, October 1968 - January 1969, one thousand converts baptized reached 702. There is only one ordained African minister among Baptists there.

He and Jorgen Larsen, a Danish missionary, baptized the 702 converts. On one Sunday alone, in Runyombi, the two men baptized 158 persons. Early the following month, they immersed another 60 converts.

In 1962, there were only 908 Baptists in Rwanda. Presently Baptists are estimated at 8,000. This has raised problems for new member training.

In addition, there are over 4,000 more who have made professions of faith in Christ, but will not be baptized until they complete a class of instruction in the faith. (EBPS)
SABBATH RE-CREATION

Book Review

By Victor W. Skaggs

"There is nothing in the Sabbath unless there is much more in it than either its friends or its enemies seem to apprehend," writes A. H. Lewis, the theme of a new book soon to be released. The Rev. Herbert E. Saunders, pastor of the Plainfield, N. J., Seventh Day Baptist Church of Christ, has authored a one hundred and twelve page study is soon to be available. Its price is $2.50 per copy.

Mr. Saunders has endeavored to move from his introduction to his conclusion by a series of steps which follow a logical pattern involving the reader to the question: "What does it mean to keep the Sabbath as Sabbath?" he proceeds in the rest of the book to answer the question in a Twentieth Century setting. Nevertheless, the Biblical background is not neglected, since the author demonstrates that we of this day must consider the Biblical background of the Sabbath if we are to come to grips with its meaning for contemporary man.

He sees the Sabbath in the Bible, Saunders begins, in the development of a "theology of the Sabbath." It is apparent that he is thoroughly convinced of the Sabbath's importance to the church and to mankind in the late Twentieth Century. He sees the Sabbath as the most precious symbol of man's fellowship with God, its essential and inescapable representation of true spiritual life. For the first time we see the development of the idea that the Sabbath is not only a memorial of creation, but also a memorial of re-creation, redemption and resurrection. The pressures of present-day living seem to have taken their toll on the man who is the author's mind, and he sees the Sabbath as an antidote to those pressures.

To ignore the Sabbath is to place ourselves at the disposal of a temporal universe rather than at the hands of an eternal God.

The author commits himself in a statement of faith:

The Sabbath could become the vehicle for the proclamation of the gospel of Jesus Christ.

In the fifth chapter, entitled "The Sabbath: Day of Delight," the central concern of the book is brought to a point. Here the author speaks to contemporary Christians regarding Sabbath. Mr. Saunders draws together the several approaches to the Sabbath which have been significant in the past. He sees it as a day of "rest"; its spiritual nature is predominant:

"The Sabbath brings one into the relationship of life that allows one to emerge out of selfish concerns into the heart of God. He sees it as the base for moral and spiritual renewal:

On the Sabbath one meets God gaining courage to face the moral social order with confidence and integrity.

He sees it as the expression of God's will for man and man's loyalty to God:

The Sabbath, then, as part of God's will for man, becomes a symbol of our acceptance of God's love and is a response, in kind, to that love.

The Sabbath becomes a spiritual vehicle through which life for God is expressed and life is made meaningful and vital.

He sees it as the base for service to others and the inspiration of social concern:

Sabbath: Day of Delight,

The author concludes that the Sabbath within us, is seen as a, for life and practice. He suggests that the Christian may find it to be the vehicle through which he may express his faith and his concern for the needs of the Twentieth Century. He has found much of worth in the Sabbath for the Twentieth Century.

In the Sabbath is to be found:

the peace and comfort and joy that come from God.

the reality of spiritual fellowship with the Father and with Jesus Christ.

all the symbolism that brings men to a saving knowledge of God and an awareness of God's goodness and love.

the experience which men become dedicated Christians committed to service and love in the world of men.

As this review hints, The Sabbath: Symbol of Creation and Re-Creation is filled both with affirmations of faith and challenges to long-held presuppositions. It is a thought-provoking presentation of Sabbathkeeping and its meaning to the Christian, to the church, and to the world in the present day. Its theme, drawn from Dr. Lewis, is borne out in the author's development of the need for Sabbathkeeping:

"There is nothing in the Sabbath unless there is much more in it than either its friends or its enemies seem to apprehend."

Studies on Giving

Do you know why church people don't give as generously as they might to religious causes? Probably no one person has the full answer. Dean Kirkwood, western U. S. representative for the American Baptist Foreign Mission Society, has just published a leaflet (which we have not yet seen) entitled "Why They Don't Give: Clues for the Concerned". The second part of the title indicates that denominational leaders promoting missionary and other gifts ought to look into the causes and cures of diminished giving on the part of supposedly loyal members.

Among other causes of withheld support suggested by Mr. Kirkwood are negative remarks by leaders about the organization or its members. A little of this goes a long way. For instance, a luncheon speech in a Southern pulpits may say something about the church being irrelevant. If just a few of the leaders are known well enough that the church is irrelevant, it dries up the giving of the people. If the leaders are not enthusiastic about the present mission and program, why should the writer assume that they will officially support the work? After all, there are other things to do with the money. The writer mentions other forms of reduced giving such as discouragement over power struggles, other bids for support, and involvement - fatigue, which could be elaborated upon.

(Continued on page 12)
Christian Education, a Place To Start

By Wesley McCrea

It is a generally known fact that one of the major boards in our denomination is the Board of Christian Education. Certainly Christian education is a vital function of any organization which would claim to guide others in living a Christian life. It is unfortunate that we too frequently consider the matter of Christian education well attended to by our board and immediately direct our attention elsewhere. I will endeavor to express my personal view as I see the nitty-gritty of Christian education. I would not seek to limit the scope of Christian education; rather I am confident that by starting at the core of the job, ever widening horizons will naturally follow.

We are thankful for the work done by the board in furnishing helps, advice and communications throughout our denomination. These services have the potential of tremendous service to the local churches and Sabbath Schools. The use of the term potential is significant in that the best organization in the world with the very best helps and programs available does not insure the best in education; indeed, perhaps the organization just described does not educate at all. The basis of education is the ability of churches and Sabbath schools. The use of the term potential is significant in that the best organization in the world with the very best helps and programs available does not insure the best in education; indeed, perhaps the organization just described does not educate at all. The basis of education is the ability of churches and Sabbath schools.

Two of the most effective and thorough jobs, Seventh Day Baptists as individuals must take this responsibility for the home, the school, the office, the store, the social club and in any other place where there are people who may be seeking understanding and purposeful direction to life. Our board's most significant contribution to the strengthening of our witness may well be in the form of a training program for you and me as teachers. Secondly, what should Christian education be all about? What is it that we should attempt to communicate; the Sabbath, moral living, ethical living, the concern for starving people in remote parts of the world, the concern for all the concerns of the Christian, but what takes the priority? What does the church have that would make a unique contribution to those to whom we communicate?

We live in a world where people are looking for help. In my short lifetime, there has never been such a level of frustration. Never has there been an approach to everyday living been so prevalent. It is good and right that people should reflect their accepted way of life; their ethical and moral standards; the wisdom of our religious and political leadership; weigh the values assigned to our individual goals. However, I approach at this time that all the attention is directed at finding what is wrong. Allowing this negative aspect of the analysis to completely cover up and obscure the positive side of the analysis leads to distrust, disillusionment, frustration and discouragement. The real challenge for our Christian education today is to give these people the spirit, the confidence and the will to live in expectation which will lead to a search for things which are true, and just, and God willed.

LOVE is an important element in the life of this recreated man who seeks truth, justice and righteousness. It is the quality of life that is centered in God. This relationship between God and love is clearly stated in 1 John 4:8-12, where we are told that God who is love, and that he who knows God because God is love. This love must encompass our relationship to God and our relationship to man (1 John 4:21).

Love is a popular word today. Many causes use the term to add dignity and decency to otherwise unseemly movements. A distinction is made in 1 John 2:15-16 between love of the world and Christian love which is from God. Indeed love of the world and material goods is contradictory and is diametrically opposed to Christian love in many cases. The love of which I speak pertains to our relationship to those things which are spiritual and our relationship to our neighbors.

The love of God involves a commitment to a philosophy of life. A philosophy which seeks to seek good (Rom. 12:9), to deal justly with his neighbor (Rom. 13:10), to build up rather than puff up (1 Cor. 8:1-2), and to seek ended horizons through the unselfish commitment to the good of man (John 15:12-13). The love which makes life a quality experience.

This love is sincere and transcends families, races, nations and ideology. This is the love which will end nuclear bombs, Vietnams, riots, crime and immoral living. Let me emphasize that this love does not come easily. It is not something which we can put on and start wearing instantly like a new hat. This love requires work, patience, compassion, and commitment. That this love involves rigorous discipline can be seen in 1 John 3:16-18 where we are charged with the responsibility of concern for our neighbor if we would claim to love God. This love cannot be taught. As with any discipline it must grow within the individual and to achieve any level of this love requires honest and rigorous effort on the part of the individual.

It seems that another basic quality supports and enhances the growth of Christian love within the individual. This quality must develop before or simultaneously with our attitude of love. I would call this personal quality hope. We are faced with frustrations and appointments, our desire to love can be bolstered by the confidence that a new day will come; a day when the personal qualities in Galatians 5:22-23 will prevail and the unselfish commitment to our neighbors and to God will seem natural and the essence of the good life.

Until that day arrives, we must have hope. The commissioning of the disciples and the inspired writings of the Bible were for the purpose that we indeed might have hope (Rom. 15:4). Yet Paul points out that we have more than ordinary hope which relates to our immediate, material and physical world. Indeed if our hope in Christ is only for this life we are of all men most to be pitied (1 Cor. 15:19-20). The Christian not only has hope for this life but through Christ's triumph over death the Christian has a greater hope which sustains his hope in this life and makes his hope really meaningful. Then with hope as his armor, man is ready to start reaching the world in Christian love and his efforts will be directed at bringing other men's aspirations and values above those things which tarnish and rust away to those things which last and endure.

Now, it would seem that everything is quite complete. We have the essence of the philosophy of mankind. Yet hope and love are not enough. Hope cannot sustain itself. Hoping on hope is the adventure of the fool. Quite obviously there must be another basic quality that sustains this hope. I have alluded to this basic ingredient yet I have not given it the emphasis it deserves. This final quality undergirds the hope of man just as hope supports our attempts to live in Christian love. This quality is faith. It appears to me that somehow the basic idea of faith is not being communicated through the church and I would suggest that the communication of faith is a basic and vital part of Christian education. Paul in 1 Timothy 1:5, tells us that sincere faith is a stone upon which Christian living rests. It seems to me that from faith springs hope and from hope springs love and in love we find God and things which put life in its proper perspective. In 1 Thessalonians 1:2-3, Paul acknowledges the interrelationship of these qualities in Christian activity.

(Continued next week)
Denominational Negatives

Albert McClellan, incisive in his analysis of denominational achievements and failures, is program planning chairman for the Southern Baptist Executing Committee. A review of gains and losses between 1910 and 1970 dwelt on the negatives as well as the positives. Three among a number listed might be as applicable to Seventh Day Baptists as to Southern Baptists. At least they are worth pondering. Dr. McClellan thinks that the following negative aspects are beginning to be scraped away:

1. Preoccupation with the mechanics of "relevancy" at the expense of the "ageless character of our mission."

2. Timidity in asserting the claims of the Christian faith as vital in an age of science and materialism.

3. Inclination to mistake Christian dialogue with the world as surrender to the world.

Studies on Giving

(Continued from page 9)

How can support be encouraged?

Kirkwood says people don’t give just one type of support such as money; they give out of a sense of goodwill and identification, which must be carefully cultivated. Support is not automatic in a voluntary association. People want a positive approach, and they want to see progress — although not too much at a time. They test things by their relationship to what is already familiar to them. They don’t expect unanimity among members and leaders, but they want differences to be harmonious, with provision for flexibility and creativity. If there are channels for airing grievances and there is an assurance that they are being heard seriously, people can maintain buildings to assure compliance with the law. The PEARL statement adds: "Gov. Rockefeller’s bill provides for direct financial aid to religious schools and therefore violates the State and Federal Constitutions. It represents a powerful attack on the principles that public funds may be given only to public institutions."

SABBATH SCHOOL LESSON

For August 1, 1970

THE FRUIT OF HATE

Scripture Lesson: Genesis 4:1-15

On June 27 our congregation met with the Albion church for a worship and communion service. There was a fellowship dinner at noon and a Jamaica mission emphasis with filmstrips in the afternoon.

We attended the quarterly meeting of the Southern Wisconsin and Chicago Churches at Camp Wakonda July 4. Alan Crouch, serving as assistant pastor at Milton for the summer, brought the morning message.

WASHINGTON, D.C. — A need has been felt for secretarial service to relieve the pastor for more spiritual work. An appeal was circulated. Bernard Keown of North Loop, Neb., accepted the invitation of the church to do secretarial work this summer on a dedicated service basis. He arrived on June 24 and has begun his work.

The Sabbath morning services on the last weekend of June and the first weekend of July were at association and camp in West Virginia. Services were conducted by Deacons Chroniger and Dickinson. Phil Hazen and the Chronigers took charge of the Singspiration and the Bible studies on the two Sabbath evenings.

WATERFORD, CONN. — We are looking forward with a sense of joy to the approaching merger of two of our congregation. Mr. S. D. Appel and his wife the last of August, Dale Rood is the son of Mrs. Edward Rood of Milton, Wis., and Althea is the daughter of Mrs. Arlie Greene of Center Berlin, N. Y.

We have been fortunate to secure an apartment for them near the church. Our church building has been receiving improvements, including better lighting, a study in the upstairs room, and other improvements.

Several of our young people attended Lewis Camp and enjoyed the experience there.
Need To Bring Giving Level Up

The denominational giving level dropped considerably between May and June according to the figures released by the treasurer this week. He reports receiving only $6,738 in June as compared with $11,779 in May. The picture does not change much when you note that several larger churches failed to get their money in soon enough to be counted, for there were a few other churches that had failed to get theirs recorded by May. Also some smaller churches sent in substantial amounts for the first time. The general level was down as a comparison of figures will show. In fact, there were 29 churches that gave less in June than in May. We wonder why. There have been efforts to keep our denominational budget needs before the people. Didn't we do a good job of it? Whatever the explanation for the slump, the task ahead is to correct the situation in the months to come. It can be done, it must be done.

Failure to keep up our giving can be explained quite simply by saying we did not remember. It is so easy to let regular monthly bills go by; it is no wonder that we forget to give to the church and missions. But if the mill bill or the garbage bill aren't paid, the men involved do not forget. If we were unpaid missionaries on the field we would not forget that the people back home had neglected to pay their tithes; we would have debts or hunger to remind us. Let us try to get that picture. The least we can do is to be faithful in holding the ropes for those who are scaling the cliffs in the Lord's work.

SDB Church Signs

Available at Conference

The Dodge Center adult group which sponsored the large metal church signs now used by a number of Seventh Day Baptist churches announces that more of these signs will again be available at Conference at Milton, Wis. The price is $9.00. Come prepared to take home what your church needs for better advertising.

Claston Bond

THE SABBATH RECORDER

OUR WORLD MISSION

OWM Budget Receipts for June 1970

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<th>Treasurer's June 6 mos.</th>
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Non-Budget

Total to Disburse $6,738.70

JUNE DISBURSEMENTS

| Board of Christian Education | $483.24 |
| Historical Society | 4.00 |
| Ministerial Education | 475.12 |
| Ministerial Retirement | 546.32 |
| Missionary Society | 2,264.70 |
| Tract Society | 749.64 |
| Trustees of General Conference | 40.61 |
| World Fellowship & Service | 248.15 |
| General Conference | 1,945.83 |
| SDB World Federation | 80.00 |

| Total | 6,738.70 |

S U M M A R Y

1970 Budget $140,833.00

Receipts for 6 months:
OWM Treasurer $56,646.83
Boards $6,006.68
OWM Treasurer $62,653.1

Amount due in 6 months $78,179.49

Percentage of year elapsed 50%

Percentage of budget raised 44.5%

Gordon L. Sanford
OWM Treasurer
June 30, 1970
THE SABBATH:
Symbol of Creation and Re-Creation

By Herbert E. Saunders
(Publication date August 1, 1970)

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This book reviews the Sabbath from its institution by God to the present day, evaluating the meaning of the Sabbath to meet man's spiritual needs and moral relationships.

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510 WATCHUNG AVENUE, BOX 868
PLAINFIELD, NEW JERSEY 07061

"YOU MUST FACE THE FACT: THE FINAL AGE OF THIS WORLD IS TO BE A TIME OF TROUBLES. MEN WILL LOVE NOTHING BUT MONEY AND SELF; THEY WILL BE ARROGANT, BOASTFUL AND ABUSIVE; WITH NO RESPECT FOR PARENTS, NO GRATITUDE, NO PIETY, NO NATURAL AFFECTION; THEY WILL BE IMPLACABLE IN THEIR HATRED, SCANDAL-MONGERS, INTEMPERATE AND FIERCE, STRANGERS TO ALL GOODNESS, TRAITORS, ADVENTURERS, SWOLLEN WITH SELF-IMPORTANCE. THEY WILL BE MEN WHO PUT PLEASURE IN THE PLACE OF GOD. MEN WHO PRESERVE THE OUTWARD FORM OF RELIGION, BUT ARE A STANDING DENIAL OF ITS REALITY."

2 TIM. 3:1-5
(NEW ENG BIBLE)