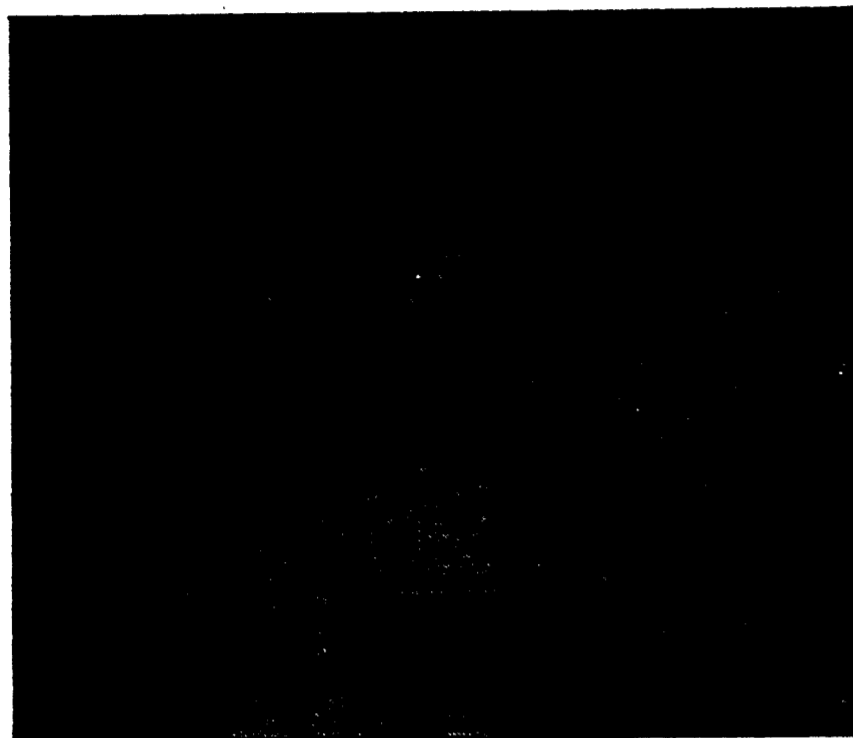


CHURCH WORLD SERVICE HELPS EXTEND SOAP CAMPAIGN

Miss Lois Stuber, a member of the United Christian Youth Movement, wears a big smile as she shows her father, Dr. Stanley I. Stuber (center), an executive



of Church World Service, and Wayland Zwyer, secretary for Europe of Church World Service, just how the CARE Soap Campaign works in getting that much-needed item overseas to aid children, hospitals, orphanages, and DP camps in their fight against dirt and disease. For every two Swan Soap wrappers turned in to CARE through Church World Service, one bar of soap will be turned over to that organization by CARE for distribution abroad. The entire drive is a part of the groups' over-all Contributed Supplies program. Headquarters for the soap campaign is Church World Service Soap Campaign, CARE, Boston 2, Mass. With leading religious organizations as Church World Service showing the way, the campaign has been so successful that CARE has extended its dead line from August 1 to December 31. — News from CARE.

(Continued from page 246)

The Japan International Christian University Foundation — which plans a great Christian University near Tokyo — reports that Japan's goal of 150 million yen towards the institution has been exceeded by two million yen, and that 99% of the contributors were non-Christian. The Emperor and Empress made gifts totaling 150,000 yen, and the governor of the Bank of Japan served as campaign chairman.

REPORT OF SPECIAL COMMITTEE TO CONSIDER REVISION OF STATEMENT OF BELIEF

(Adopted by General Conference at
Riverside, Calif., Friday morning,
August 19)

Your special committee appointed to consider some revisions of the statement of Seventh Day Baptist Beliefs have given the matter considerable consideration, and have conferred with a number of our ministers attending this session of the General Conference.

As our present statement of "Beliefs" as adopted at the session of General Conference held in Shiloh, N. J., in August, 1937, was the outgrowth of generations of Seventh Day Baptist beliefs and practices, we feel it would not be wise to make changes without further study. Therefore we suggest the appointment of a committee of three to conduct a further survey and study concerning changes in Articles VI and VII, which were referred to us for study at this session of General Conference, and that it report at the next annual session of General Conference.

Furthermore, we suggest for a possible change of title and of wording of Article VII the following, which we feel will meet the criticism of the article as it now reads:

VII. The Future Life

We believe that Jesus Christ rose from the dead and lives eternally with the Father, and that He will come in heavenly glory; and that because He lives, an immortal life, with spiritual and glorified bodies, will be the reward of the redeemed.

Erlo E. Sutton, Chairman,
Alton L. Wheeler,
Wayne R. Rood.

ENTIRELY SATISFIED? NEVER!

"Sad is the day for any man when he becomes absolutely satisfied with the life that he is living, the thoughts that he is thinking, and the deeds that he is doing; when there ceases to be forever beating at the doors of his soul a desire to do something larger which he feels and knows he was meant and intended to do." — Bulletin, The Evangelical Seventh Day Baptist Church, Washington, D. C.

OCTOBER 31, 1949

The Sabbath Recorder

Praise God, from whom all blessings flow;

Praise Him all creatures here below;

Praise Him above, ye heavenly host;

Praise Father, Son, and Holy Ghost. Amen.

— Thomas Ken, 1709

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE Missions

WILLIAM L. BURDICK, D.D., Emeritus

(MRS.) FRANCES DAVIS Woman's Work

HARLEY SUTTON Christian Education

(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, New Jersey.

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"FERVENT IN SPIRIT"

We continue to be amazed that so many of the people we meet have never heard of us. A recent letter from the editor of a Church paper asking for information about our denomination is striking demonstration that we have been hiding our light under a bushel.

A few years ago a Methodist minister said to me: "If you Seventh Day Baptists feel you have the truth about the Sabbath, you ought to be on fire with it."

We have a great cause to proclaim. Let us all go forward **Fervent in Spirit.**

Lloyd D. Seager,
Conference President.

Dr. Lloyd Seager,
4809 West 31st Street,
Little Rock, Ark.

Dear Dr. Seager:

A news item came to my desk recently announcing your election to the presidency of the General Conference of the Seventh Day Baptists.

As editor of a national Baptist paper, I ought to be acquainted with your body, but I am not. Have you any information you can send me about your people? I would greatly appreciate your interest in this matter.

Wishing you every success in your ministry in the Gospel of Christ,

Yours fraternally,

John W. Bradbury,
Editor.

23 East 26th Street,
New York 10, N. Y.,
September 30, 1949.

GERMAN MISSIONS EXPAND

Deep concern over the problem of training the increasing number of candidates for mission work has been expressed in a report on the work of the German mission societies.

The report was published in connection with the meeting of the German Evangelical Missionary Assembly, a conference of all missionary associations in the country, which was held in Hermannsburg, July 23-27, in conjunction with a meeting of the German Evangelical Missionary Council. Many mission schools reported on their high enrollments and their plans for expansion. — Ecumenical Press Service, Geneva.

"BUILDING WITH GOD"

When folks build with God, they build for eternity. So much of building today is temporal. Only the power of the crucified, risen Saviour can redeem the building of men that it may be for eternity.

It was with the dominant note of building in time for eternity that the Yearly Meeting of the New Jersey and Eastern New York Seventh Day Baptist Churches developed three phases of the theme, "Building with God." The meeting was held with the Marlboro, N. J., Church on Friday evening, October 14, and all day Sabbath, October 15.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name,

sang the congregation as the service opened.

Rev. C. Rex Burdick, pastor of the entertaining Church, welcomed the delegates and visitors to the homes of the Church and community. All who were privileged to benefit from this hospitality recognized anew its genuineness. The amount of praying and planning and real work that go into the entertainment of the yearly meeting was in evidence on every hand.

"Building with God in the Home"

Rev. E. Wendell Stephan, pastor of the Plainfield, N. J., Church, preached the sermon which treated this phase of the theme. He used as the text Matthew 7: 9, 10, "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?"

Pastor Stephan stated that Jesus according to this Scripture assumed that men knew what was good for their children physically and proceeded to meet their needs. Do parents know what their children need spiritually, and are they willing to help supply this need?

By an exhibit of baby food, which included items for babies in the early stages of feeding as well as for babies a year old, the speaker stressed the fact that we have gone the limit in taking care of the physical needs of our children and have woefully neglected their spiritual

needs. Three reasons (or excuses) for this situation are: "I want my child to choose," "I am too busy," "It takes time to build with God in the home."

Further, Pastor Stephan pointed out that only as we parents build with God in the home will our homes become Christ-like.

A testimony service followed during which a representative number from among those who have been Christians for 60, 50, 40, 30, 20, 10, 5 years, and 1 year, took part.

Sabbath Morning

It seems to be a habit to go to Church early at Marlboro. At least every time we have been there it has been the case. By the hour of the Sabbath morning service the ushers had placed chairs in the two aisles and folks were standing in the vestibule. Conservative estimate placed the Sabbath morning congregation at at least 250.

The service was conducted by Rev. C. Rex Burdick and the sermon was preached by Rev. Kenneth A. Stickney, pastor of the Piscataway Church at New Market.

The junior message was given by Pastor Burdick who spoke about "Hearts and Humans." He displayed two paper hearts, one side of which was white and clean and on the other side of which was written the word, "Sin." Pastor Burdick showed that pure, clear water could not remove "Sin" from the paper hearts. Thus, by our own efforts we cannot overcome sin. "All we like sheep have gone astray." With red ink, representing the shed blood of Jesus Christ, he covered "Sin." Thus, he stated, "The blood of Jesus Christ cleanseth us from all sin."

"Building with God in the Church"

"It is not through any word of mine but rather through the Word of God that this message is brought," declared Rev. Kenneth A. Stickney, as he began to preach on "Building with God in the Church."

Pastor Stickney, basing his message on Ephesians 3, set forth "What the Church Is," "What the Church Stands For," and the "Function of the Church."

The speaker stated that the Church is an instrument to lead men to Jesus

Christ, not a means of salvation in itself. We come not as a charity organization or a lodge but we come as a fellowship in Christ to declare His message to a needy world.

Paul sees the Church primarily as an invisible body of believers.

We of the visible Church have a mission since our responsibility is for the message — "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 16, 17.

The visible Church is supposed to be the representation of the invisible. Some make a mistake at this point. We need to be careful lest we feel that upon entering the door of the Church and joining it, we are saved. We are only saved and enter into the kingdom of God as we place our faith in Jesus Christ and His work upon the Cross. We must come to realize our position before God.

We must understand "What the Church is," "What the Church stands for," and "The function of the Church."

The function of the Church is witnessing to the grace of God as found in Jesus Christ. "Ye are my witnesses." We are to present the Gospel of Jesus Christ, not fanciful lectures. Jesus gave the Great Commission that His Church might bear the gospel to a needy world. How we need His message today! It is the hope of the world.

God always has a plan by which to reach men. We may fail yet the world is needing the one true Gospel of Jesus Christ. Everything we have belongs to Him. Therefore, let us not fail. God needs today people who know how to pray and how to lead men to the living Christ.

When we deal with this sin business, we are assured that "him that cometh to me I will in no wise cast out."

How are we going to build with God in the Church? By presenting Jesus Christ to men and women who are in deep need. The way of Jesus is not easy. He called upon His followers to take up the Cross.

He sent them out as "sheep among wolves." No matter what storms arise there is a peace and joy to those who are hid with Christ in God.

He is not a dead Christ but a living Lord. Woe to them that neglect so great salvation. Joy to those who receive it. Let your light so shine before men. The world may see that our lives have been changed, that we are new creatures. "If any man be in Christ, he is a new creature."

"For other foundation can no man lay than that is laid, which is Jesus Christ." Have we built upon the solid rock, Jesus-Christ?

Music of the Yearly Meeting

The Marlboro choir, conducted by Mrs. Emma DuBois with Mrs. Marian Campbell at the piano, led the congregational singing Friday evening and Sabbath day. Anthems and solos were presented at these services. Mrs. Willard Hildreth of the Philadelphia Fellowship sang a solo Sabbath morning and the Hildreth sisters, Patsy and Jean, sang a duet Sabbath afternoon. The special numbers and the congregational singing contributed immeasurably to the spiritual tone of the yearly meeting.

Fellowship and Food

When Seventh Day Baptists get together, they try to catch up on their visiting between sessions. Opportunity for fellowship in this way was offered Sabbath between the morning and afternoon services both at the dinner table and in smaller or larger groups. A bountiful roast beef dinner was served by the ladies of the Marlboro Church at a nominal charge to at least two complete sittings at the tables, besides those who prepared the meal and waited on table.

"Building with God in the Community"

The afternoon meeting was in charge of Pastor Carlton W. Wilson of the Philadelphia Fellowship, who conducted the praise service, read the Scripture lesson and offered prayer.

Rev. Lester G. Osborn, pastor of the Shiloh Church, preached on the subject of "Building with God in the Community." He chose as the text Philippians 2:

16: "Holding forth the word of life." He asked at the outset, "Who is to do the building?" and replied "The Church is to do the building." Then inquired, "What impression does the Church make in the community?"

Referring to recent experiences by which he had been impressed, in keeping with the subject at hand, the speaker mentioned especially the recent Christian Endeavor Convention at Atlantic City, N. J., which had the motto, "Build with Christ," hung as a large banner across the front of the auditorium.

In asking "What are we to build in the community?" Pastor Osborn drew for us a mental picture of the community. He quoted from the dictionary a definition of a community as follows: "A body of people living in the same place with the same laws." "But," said he, "the community is more than that." He inquired, "Is our Church making the impress on the community that it should?"

In preparing the message Mr. Osborn had asked some folks what we could be building in the community. Some said that the community should be vitally interested in a recreation center. Others stated that we should be building righteousness, good character, good citizenship, and high ideals in the community.

The Church must be more than an agency for human betterment. We need better morals. Righteousness is the result of Christian morals.

We are out as a Church to build a Christian social order. If we are to build a Christian social order, we must build with God.

The Church is the powerhouse. "It is God which worketh in you both to will and to do of his good pleasure." Philippians 2: 13.

If we are going to build with God in the community, we as Churches must build individuals into whatever we are doing in the community. There is no Brotherhood of Man outside the Fatherhood of God.

"Who is to do this building?" Pastor Osborn again inquired. "You and I are the members of the Church. There is enough talent in the Church to shake the community. In this regard I am afraid

that too many people try to separate the spiritual and the practical. The spiritual is the truly practical."

Our goal should be a Christian community, with God working in and through us. Let us go out into the community and build with God there.

Brief Business Meeting

On the evening after the Sabbath, Pastor C. Rex Burdick presided over a brief business meeting.

The report of the treasurer given by Miss Carolyn Davis indicated that \$55.79 was the amount of the Sabbath morning offering. After all bills were paid, there remained a balance of \$50.28 in the yearly meeting treasury.

At this session, it was voted to invite the Philadelphia Fellowship, meeting at the home of Mr. and Mrs. Carlton W. Wilson, 118 Ryers Avenue, Cheltenham, Pa., to become a part of the yearly meeting.

It was voted that the yearly meeting adjourn to convene with the Berlin, N. Y., Seventh Day Baptist Church, subject to the approval of that Church.

Also, it was voted that we extend a vote of thanks to the ladies of the Marlboro Church for the excellent dinner served at noon.

Young People's Program

The young people's program which followed immediately the business meeting was planned and conducted by the young people of the Shiloh Church. This program opened with two numbers by the orchestra under the direction of David Davis, with Nathalie Davis at the piano. Those playing instruments were as follows: Christine Davis and Sonny Ayars, violin; Johnny Harris, marimba; Jack Bowen, clarinet; and Carol Harris, cello.

Miss Ruth Ayars conducted the program. On the platform with her were Miss Marilyn Osborn and Miss Janice Davis, who assisted her. Marilyn gave a meditation on prayer following which prayers were offered by Barbara Biven, George Pettit, Nathalie Davis, and Marilyn. Scripture selections were read as follows: 1 Samuel 3: 1-10 by Everett Newkirk, Isaiah 6: 1-8 by Billy Trout.

Other members of the Shiloh young people's group sat in the choir chairs and on the front seats of the Church. The leader introduced each part on the program with appropriate Scripture or sentence or stanza. The responsive Scripture reading was Romans 12. Others who had part in the program were Arah Mae Davis who sang a solo, "It Was for Me That the Saviour Came," Shirley Frazer, who played a piano selection, "Near the Cross," Mary Lou Fogg who played on the piano the hymn, "O Master, Let Me Walk With Thee," the third stanza of which the leader asked us to make our prayer, Ann Newkirk who read a poem, "For the Master's Use," Janice Davis who read the poem, "The Gift," by Phillips Brooks, LeRoy Rainear and Howard Scull who sang, "My Lord Expects the Best of Me," with Mrs. Bert B. Sheppard accompanying at the piano, and Doris Garner who read the poem, "The Weaver."

In closing, the leader declared "This one thing counts, that we give of our best to the Master." The orchestra played the song, "Give of Your Best to the Master," which was sung by the congregation. Harold Fogg who announced the congregational numbers called for the singing of the Seventh Day Baptist Young People's Rally Song with Mrs. Elizabeth Fisher Davis, the author of the words and the composer of the music, at the piano.

Being entertained at the home of Mr. and Mrs. Luther S. Davis we were privileged to learn of the circumstances which led to the writing of the Young People's Rally Song.

It seems that Mrs. Davis had been asked to conduct the Young People's Hour of the Eastern Association, on Sabbath afternoon, May 25, which was held with the Shiloh, N. J., Church, May 23-26, 1918. While at home peeling potatoes and praying at the same time that the young people might have a program that they would remember, there "came down from above" the first stanza of the song. Mrs. Davis immediately put down her paring knife, went to the piano, and began to compose the music. The second stanza had come to her within an hour. The third stanza came to her in about a week.

As Rev. and Mrs. Erlo E. Sutton called

at the Davis home one day before the Eastern Association was held, Mrs. Davis asked the Suttons if they would like to hear the song to see if they thought it would be suitable for the young people's service. The Suttons were impressed. Afterwards they told Mrs. Davis that they were the first ones to hear the song.

This song has lived for over 31 years and becomes more meaningful to Seventh Day Baptist young people the world around. It will continue to live.

Pastor C. Rex Burdick dismissed the highly inspiring young people's service with prayer which closed the formal sessions of the yearly meeting.

Young People's Party

So that the young people might become better acquainted and have fun and fellowship, Mrs. Bert B. Sheppard and Charles F. Harris sponsored a party for them at the home of Mr. and Mrs. Bert B. Sheppard and their son Mark. From all reports this was a most enjoyable experience for all who were there.

EDINBURG, TEX., INVITATION

Dear Seventh Day Baptist friends,
in the cold and snowy Northland:

We of Edinburg are again inviting you to try Edinburg, Tex., for your winter home. Our climate is mild, not often getting cold enough to freeze. We have green vegetables all times of the year. Citrus fruit is a shorter crop than usual, but there is plenty to go around.

Rent is rather high, but we can arrange parking places for five or six trailers of Seventh Day Baptist families, rent free. All that it will cost you will be the connecting up with the city utilities, which include electricity, city water, and gas if you wish.

If interested write to Pastor C. B. Loofbourrow, or Mrs. Mary H. Boehler, Church clerk, both of Edinburg, Tex.

HEARD AT CONFERENCE —

A Wisconsin potato grower on being asked how his potatoes were, replied, "Nothing worth speaking about." Sometimes our religion is that way. — Rev. Edward S. Ballenger.

The Fundamental Need

By DR. AHVA J. C. BOND

Dean, School of Theology, Alfred University, Alfred, N. Y.
(Sermon preached before the Ministers' Conference in the Gothic Chapel, Tuesday evening, May 17, 1949.)

Text: Hebrews 10: 22-25.

It was intimated to me when I was asked to preach to this group of ministers that out of a long experience I might be able to bring some helpful suggestions to younger ministers charged with the responsibility of guiding their people in a richer religious experience. I have no feeling of fitness for that job. In the matter of methods and techniques I feel that our younger ministers are better equipped for successful pastoral work than I have been. Perhaps if experience has taught me anything that I would like to pass along to you at this time, it is rather in the field of objectives.

The fundamental need of our people is to know how to get into living touch and abiding fellowship with Jesus Christ. I have an increasing conviction that companionship with Christ is all we're needing. And I am going to mention three ways by which you may help your people to enjoy this companionship. You use them continuously, but we need to emphasize them repeatedly.

My first suggestion is that you keep in mind the importance of regular Church attendance and public worship. I mean what our fathers called "waiting upon the Lord in the sanctuary." Where men and women and young people forsake the assembling of themselves together, the living Christ is being denied points of contact with His own, doors are being closed against Him, and entrances to human hearts are being blocked up. He stands at these doors, frustrated and excluded, when people neglect public worship. As a teacher of homiletics, with the aim of sending out from Alfred good preachers, I am glad for the emphasis being placed upon worship.

Another teacher of homiletics has something arresting to say in a recent issue of the Christian Century. He says: "What has bruised me lately is Soren Kierke-

gaard's parable of the geese in the barnyard. The main plot is this:

Kierkegaard wrote that the Christians of his day were like a flock of geese living in a barnyard. Every seventh day they paraded to a corner of the yard, and their most eloquent orator got up and spoke of the wonders of geese. He told of the exploits of their forefathers, who dared to mount up on wings and fly all over the sky. He spoke of the mercy of the Creator who had given geese wings and the instinct to fly. This deeply impressed the geese, who nodded their heads solemnly. They applauded the eloquence of the preaching goose.

All this they did. One thing they did not do. They did not fly. They went back to their dinners. They did not fly; for the corn was good and the barnyard secure.

"Laugh that off, if you can," says Dr. Luecock. "If you say, 'Never touched me,' you are standing in the need of prayer. Those sentences bear down: 'One thing they did not do. They did not fly.' Thomas Hardy's play, 'The Dynasts,' has this note on the opening page: 'Intended for mental performance only.' Often we act as though the great words of the New Testament were 'intended for mental performance only.' We give them a marvelous mental performance. But deeds are a nuisance. The subtle feeling that comes over a person when he has talked eloquently, or at least volubly, on a subject, convincing him that he has somehow done something about it, is the devil's master stroke. Remember the geese!" — The Christian Century, May 11, 1949, used by permission.

What we need is both good preaching and a rich worship service. What I am emphasizing is the need of the people to be present in the sanctuary regularly. And this is no new cry. The author of the Letter to the Hebrews exhorted the early Christians to provoke to good works, not forsaking their own assembling together. I imagine those Christians might have said that they could read the sacred scroll at home, and that they could commune with God while walking on the

far side of the hills surrounding home. What they said then and what men say now of devotions at home, and the divine temple to be found in the fields and woods really does in a way, "hold water." Something may be said too, about getting away from the formalities of Church worship into the freer air where communion with God may be experienced, unhindered by the trappings of public worship. But let it be remembered that no such thing is known to man as life without form. To avoid formalism by destroying form is like trying to get rid of the sins of the flesh by committing suicide.

The author of Hebrews said to the Christians addressed, "Christ is ready to come to you, therefore, forsake not the assembling of yourselves together. Your religious life cannot be maintained except you meet for worship with other Christians." My friends, I am ready to admit about all anyone says about the possibility of worshipping God at home, or in the country, or anywhere outside the Church, so strongly do I believe in the presence of God in this world and His willingness to meet all who will give Him a chance in their lives anytime or anywhere. But I am constrained to say also, that I am ready to agree with the writer of the epistle who points out the fatal results of neglecting public worship. Elston Trueblood says that doubtless one might worship God while getting out of the rough at the seventeenth hole, but doubtless he doesn't.

Jesus Himself was very faithful in attending Church. It is true He loved the free air and the wide spaces of field and shore. He chose to frequent mountains and seashores.

"In God's temple, earth o'er-arched with sky,

God's heart to him might speak, His heart reply."

All this — yes, and on Sabbath days, too, perhaps. Doubtless some of His Sabbath ways would surprise certain legalistic Christians. I imagine those who betake themselves to the hills and fields on Sabbath in our day would on occasion meet Jesus there. He found this an enrichment of the Sabbath. I am sure, also, that as they met Him and went with

Him over the high white roads, or along beaten or unfrequented paths, they would find Him turning back from a morning stroll all too early in the day, as it would seem to them. And when they might ask Jesus why He turned back, He would say, "It is about time for worship in the synagogue. I must be there for the worship with my brethren."

Jesus once said, "If two shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." A special blessing comes to those who agree together and who ask in company. Again, He instructed His disciples to wait together — **together** — and He came to them.

If this promise be true for us today, what a blessed air begins to stir through this sanctuary, and in every Church when Christians meet together. Where two or three are gathered together, there is Christ in the midst. If we could keep that promise in our minds when we sing our hymns and close our eyes in prayer, how the presence of Christ would be felt as we worship in the house of God! Have you experienced it? Sometimes it comes while we worship when, as in the experience of Isaiah, the glory of the Lord fills the temple. Sometimes nothing seems to happen to prove His presence throughout the worship, but one little moment comes when the "still small voice" startles the soul, and we know Christ has spoken. Again, sometimes we go to Church, spend the hour in worship and come away and nothing has been gained as far as we can see. But later, it may be at night when we have gone to bed, or in the morning when we are called to our work, new comfort and new hope come and, we realize it comes like the fragrance of a bud opening, and we recognize the bud as one planted by the Holy Spirit while we worshiped in the sanctuary.

Let us be faithful in encouraging our people in regular Church attendance.

My second recommendation is that you promote that fellowship with Christ, which is all we're needing, by more faithful Bible study. I would not undertake to dictate times or methods. The custom once followed by young people who

pledged themselves to read a portion of Scripture daily is still followed by many with profit. On the other hand there are many who find ways of more systematic study which yield to them better results perhaps. What I want to do here is to bring to your attention again the place of the Bible in the Christian's life and experience.

The first settlers of our own country sought here a land where they could serve God according to the dictates of their own conscience. And they received their principles for their own personal life and for their new government from the Bible. It is a fact familiar to us all that Thomas Jefferson derived the principles of the Declaration of Independence from a little Church in Virginia. It is significant that these principles were not derived from the stronger Anglican Church of the colony, but from a Baptist Church which took the teaching of the Bible not only as its rule of faith and practice, but also as its basis of government. Four hundred years ago Coverdale translated the whole Bible into the English language. A hundred years from that time people everywhere throughout England were reading it. The full significance of the Scriptures began to be felt in the life of the English people.

The right of self-government and of the freedom of conscience which found expression under Cromwell and his comrades was but the natural fruit of a general knowledge on the part of the people of the Holy Scriptures. It was this faithfulness to the living Word that led men of that day to accept its teachings with regard to the Sabbath. These men could not be content with a partial acceptance of its principles, or with a divided loyalty, or with a hesitant obedience. Others might compromise with the Roman Church whose authority they claimed to have repudiated, and might refuse to follow where loyalty and their own logic should have led them. But Seventh Day Baptists of that day, under the leadership of the Bampfields and the Stennetts, Peter Chamberlen, John James, and many others of that noble line, followed where truth led them. With quiet strength and undaunted courage and fortitude, counting

not their own lives dear, they accepted the authority of the Bible. They practiced its precepts and practiced its teachings in the face of persecution and of martyrdom.

No Christian Church has a greater right to celebrate the printed English Bible than have Seventh Day Baptists, since our history is but the record of a people loyal to its teachings. The character of our present life and the increasing outreach and deepening character of our future depend upon our increasing loyalty to the Book. The atmosphere of our time seems murky and the way ahead uncertain and difficult. Perplexed and confused, men do not know just which way to turn for spiritual rest, intellectual stability, and soul assurance. The answer will be found as we turn for guidance to the Word of God; not with a superstitious reverence, but with a sane interpretation of its teachings and in a practical application of its truths to life as it must be lived in our modern world.

Several things might be mentioned which may account for the reverent attitude many people take toward our English Bible. First, the belief of Protestants that it is the Word of God, and as such is our authority in all matters of religion. Neither men nor institutions can displace in the mind and heart of Protestant Christians the authority of this Book. There is nothing material or tangible that can take its place. In the second place, it is pretty generally held by most enlightened members of our own generation that the influence of the English Bible for the last four hundred years has been far and away the greatest and best influence operating in our human life. In the third place, the Book can always be opened and read — and even studied. That is, while it may be kept lying on the table and held in superstitious regard by the unlettered, and even by those who lay claim to some culture, it does hold out the possibility always of more intelligent use, which will bring an ever richer experience of spiritual life and growth to the serious student. It is yours to promote this serious study.

I would not make light of one who holds this Book in reverent regard. I myself invariably write "Bible" with a

capital letter, and I always hesitate over the word "book" when the Bible is meant. I lay the Bible by itself on my desk, or place it on top of other books. I am not just sure why I do this. Certainly I do not worship the Bible. It may be a carry-over from my boyhood, the influence of father and mother, who revered the Book. They also read it. I have memories of waking of a Sabbath morning hearing Father read the Bible aloud to Mother while she prepared the breakfast, more leisurely than on weekdays, and of their often reading it silently and with thoughtful attitude. My personal attitude toward the Book may be due to a sense of its influence in human life, by which it has earned special consideration. Possibly, and this would be the most commendable reason of all, it may be because it is the book reached for oftenest, and the one which should be handiest always. It gives a sort of feeling that there is something abiding — that stays. Other books are read more diligently for a time, but their influence is of a temporary character, and they are soon laid aside. The Bible remains.

There is another reason why one is justified in looking upon the Book itself with some degree of reverence. The Bible in the book that has been the consolation of multitudes as they have left the shores of time for eternity. It has been said that Sir Walter Scott, on his deathbed, said to someone standing near, "Rax me the Book." The friend inquired, "What book?" To this, Sir Walter answered, "Why need you ask? There is but one book, the Bible." To say there is but one book seems like using a figure of speech, but under such circumstances it is not a figure of speech. At death there is no other book. When did one, as life's evening deepened into night, ever call for any other book? On the other hand, how many have been the times when men and women, like Scott, have called for the Bible, and have found light at eventide!

Let us lead our people to find a place for the regular reading of the Bible, and for some serious study of its teachings. We need it in our own Christian experience, and the Church will be stronger for its saving mission in the world as Chris-

tians know the Bible better and follow its teaching more closely and walk in the spirit of Christ who is its center.

My third recommendation is that all serious-minded and thoughtful people be led to reappraise the value of the Sabbath and to pledge themselves to a new loyalty to the Sabbath of their fathers, the Sabbath of the Bible and of the early Church — the Sabbath of Christ.

Evidence that people are longing for that which a properly kept Sabbath can give is not wholly wanting. I can easily imagine that Philip Curtiss, writer and novelist, is not alone in the sentiment which he expresses in the *Atlantic Monthly*. He says: "When this country at last falls into line and accepts the idea of a dictatorship, and when politicians, bankers, and economists finally throw up their hands and ask me to take sole charge of affairs, one of the first things I shall do will be to revive the old-fashioned Sunday."

Then he proceeds to justify this plan of procedure by saying that he has come increasingly to believe that "the old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fidgety world." I agree that the old-fashioned Sunday was a very valuable "social check valve," and that a Sunday observed as nearly as possible in that same spirit and manner today would have great moral value. The social and religious value of the Sunday, however, was due to the fact that people believed that there was a peculiar sacredness to the day, based somehow upon the authority of the Holy Scriptures. The old-fashioned Sunday for which Mr. Curtiss and doubtless many others long, had its origin in the Puritan movement and derived its sanctions from a false use of the Scriptures. Certain passages of Scripture were misapplied in order to give support to Sunday.

The fact is that unless a religious institution, however venerable, has something more than a superstition to support it, it is doomed when weakened by social unrest and assailed by materialism. The inevitable downfall of a falsely supported Sunday was hastened by the fact that the god, "prosperity," looked with favor upon

this ruthless disregard of all insubstantial holdovers of Puritanism.

In the absence of religious sanctions which no longer obtain, and which never again can be made to support the first day of the week, the old-fashioned Sunday for which pious souls increasingly long cannot be restored. Neither laws nor dictators can ever bring back to the people that for which their hearts yearn, if at the same time it is repudiated by their enlightened intelligence.

I am convinced, however, that while men will never witness a return to the old-fashioned Sunday there is a way whereby all may recapture that weekly experience of holy peace and of restored power for which men continue to hope. We must get back to religion, and find our life again in the things of the spirit. Since it was accepted Scriptural and religious sanctions alone that gave to New England and Scotland, and other parts of the world, that "sacred Sunday" for which nerve-frayed humanity is longing, it is

only upon a religious basis that we can hope to build in the future. And this divine call will be in harmony with common sense and sanity, and therefore cannot come through a false interpretation of Scripture, or through a superstitious regard for ancient tradition. This return to the Sabbath of Holy Writ must answer a present need, and find fruition in personal conduct and in character development. Our Sabbath and Sabbathkeeping must find their basis in Holy Writ if they are to answer present needs and find fruition in personal conduct and in character development, and in peace and joy in the Holy Spirit and in Christian fellowship.

"Let us draw near with a true heart in all assurance of faith, . . .

Let us hold fast the profession of our faith without wavering; . . .

Let us consider one another . . . not forsaking the assembling of ourselves together. . . ."

DON SANFORD BEGINS SEMINARY COURSE

By Dr. Wayne R. Rood

Don Sanford, who is beginning his seminary course at Alfred this year, comes to the School of Theology as a product of Seventh Day Baptist heritage and training. The son of parents who were missionary teachers at the Fouke Academy, baptized as a boy by Rev. Harley Sutton at Little Genesee where he became a member of the Seventh Day Baptist Church, a graduate of Milton College, it seemed almost natural that his experience would lead him into the Seventh Day Baptist ministry. He clearly remembers the advice given him by one of the denomination's leading pastors: "Don, don't go into the ministry if you can stay out of it." The counsel was well given, for Don has been aware of a constantly recurring demand to enter professional religious service.

It was at a valley farm near Little Genesee, N. Y., that he was born and raised. He attended the public schools at Bolivar, where he graduated from high school in 1943 as valedictorian of his class. This was wartime, and for two and a half

years after completing his high school classes, Don worked with his father, Mark R. Sanford, on the Little Genesee farm while his older brother was in military service. During this period he was active in the Church, in Boy Scout leadership, and was a member of the denominational Board of Christian Education.

In January of 1946, Don resumed his education as a scholarship student at Milton College, where he played basketball, sang in the College Glee Club, and for two years was president of the Student Christian Association. In 1947 Don was awarded one of the six regional prizes in the national Parshad Scholarship Contest sponsored by the United Christian Youth Movement, and in his senior year was one of three Milton students selected to represent the college in the "Who's Who of American Universities and Colleges." Don specialized in history and social sciences during his academic course, and in June, 1949, was graduated with the highest scholastic honors that can be bestowed by a collegiate institution.

Don brings with him to the "East Apartment" at the Gothic his wife and baby daughter. Mrs. Sanford went to Milton College as Ilou Miars from Jackson Center, Ohio, where she was a member of the Seventh Day Baptist Church.

THE TRUE MISSIONARY SPIRIT

By the late Rev. S. S. Powell
(Sent in by Helen Powell Meinsinger)

"Do the work of an evangelist," Paul said to Timothy. These words apply to all true Christians. These belong to that universal priesthood of believers, which does not supersede, indeed, the special priesthood of the ministry, but which, at every point, ought to prove a leavening influence in the world for good. The command: "Go ye into all the world and make disciples of all nations," just because it is the command of Christ, can never grow obsolete. Men are just as much in need of the old gospel as they ever were and they are hungering for it. It is the old, yet ever new gospel, that is still the power of God unto salvation, and it will continue to be.

There are far too many who never think, speak, or pray for God's cause in behalf of the lost. But we are not our own. We ought to be the light of the world. If one fourth of the Christians of this age should consecrate themselves and their money as did the Christians of the apostolic age, this generation would not pass away until the blessed Saviour would come in power if not in person.

How shall we bring this about for ourselves? We cannot move the world all at once, but we can move ourselves. We can go to work with a right good will and, if nobody else moves, we shall receive our full reward just as if all Christendom had moved. Brother, take your light from under the bushel and depend upon it, those who are about you will see and walk in the beautiful light. Move as if alone, and you will not have to move alone.

Many there are, not only in other lands but all about us, who are in bondage because they do not know the truth. Their souls are precious in God's sight. Ought they not to be in ours? We must learn in the true sense to think of others and to devote time and thought and loving

personal influence to bring them to Christ. One has said that this is the sum and substance of the Master's work for us. All other forms of Church work are subsidiary. This is the missionary spirit which every true child of God should feel when he thinks of the unsaved. The divine command and the love of Christ compel His followers to desire, above all else, the spread of the gospel. Unless we are imbued with such a desire, with love for the perishing,

We are but organs mute until a master touches the keys,

Verily vessels of earth into which God poureth the wine.

Harps are we, silent harps that have hung on the willow trees,

Dumb until our heartstrings swell and break with a pulse divine.

The master passion of our lives ought to be a love for souls. As surely as we go out in the right spirit, in Christian work for the lost and perishing, God will bless us. If we move out, in the right way, in obedience to the Great Commission, the Holy Spirit will accompany our efforts and confer upon us added power. It is His own work and He blesses us, unworthy as we are, when, with purified hearts and right motives, we give ourselves to it.

The more active we are in missionary work, the deeper we go into it, the more glorious and rewardful it becomes to our souls. The splendor of the conception of proclaiming the redemptive love of Almighty God far surpasses in grandeur the warrior's far-reaching plan, the statesman's endeavor for national conquest, the poet's dream of human brotherhood, the philosopher's theory of universal linguistic unity. The soul that truly takes Christ's sublime thought and command for the redemption of humanity is in turn taken control of by the command, every impulse and power sweetened, broadened, vivified, and energized.

A Christian must be a missionary. There is no option or release in this holy war. God's message to the Church is not a call for volunteers, but an order to soldiers to march. The grand army of the world's evangelization is always to be on a war footing. Each Christian must

WORSHIP PROGRAM FOR NOVEMBER

By Agnes (Mrs. A. J. C.) Bond
Alfred, N. Y.

Read: John 14: 27, Psalm 121.

Peace is a goal toward which the weary of the earth turn longing eyes. People are troubled, it seems, in every aspect of life — from the international threats of war and economic distress to the household level of the cost of eggs. In this situation, we as individual women tend to feel the unrest, perhaps the fear and insecurity, along with a feeling of inability to improve conditions. But there is one front in which we can work effectively and constantly — our own hearts and minds. Who knows how far the influence of such efforts may reach!

In John 14: 27 we have Jesus' promise of peace which will not fail if we do our part in accepting it. Those whose minds are "stayed on Him" shall find that perfect peace, we are told. How then shall we keep our minds stayed on Him? Certainly not by dwelling on the faults of our neighbors, the injustice meted out to us, or counting our disappointments and sorrows. That would be hiding ourselves in shadowed valleys and keeping our eyes on the ground.

So many of us, over this wide country of ours, do live in physical valleys, and have learned early the joy of climbing to the top of our surrounding hills, feasting our eyes on the far views, and stretching our arms to the freer air of those summits. Something of the same quiet and strength comes to us as we sit by a quiet lake or the seaside. These sources of physical refreshment and mental stimulus are God-given helps not only to our bodies but to our spirits — for they are symbols of the spiritual resources avail-

able from creation but are made clearer to us in the life and promise of our Saviour, Jesus Christ.

It is impossible to record the number of lives which have been touched by this specialized ministry of over five years. Having distinguished himself in the pastorates of Nile and Little Genesee, N. Y., and Lost Creek, W. Va., in youth work, leadership education, worship, and stewardship, he brought to his larger field mature experience and consecration. He accepted the work as a partnership service with his wife, and his family life as well as his own integrity have been a testi-

able from creation but are made clearer to us in the life and promise of our Saviour, Jesus Christ.

Psalm 121, and especially its first verse, has always lifted my spirit. You remember its use in the World Day of Prayer program of this year. Perhaps added meaning and inspiration has come to you as well as to me. The effort of committing it to memory is richly rewarded, in the closer identification of self in its prayerful and thankful acceptance of God's promises. May we read again Psalm 121, or repeat it from memory, and resolve anew to live in trust and peace, in glad obedience of service for our Christ.

Prayer

Let us pray: Our Father, from our hearts we thank Thee for the beauty of the earth, the glory of the skies, for Thy goodness in creating the moon, the stars, the sun, and a fruitful earth. We thank Thee most of all for Jesus Christ who shows us the way, in which we, erring children, may learn to find the love and guidance in worthy sonship to a loving Father. Lift our hearts and lives into the purer, freer atmosphere to be found in the upward look, and the upward striving of spiritual hilltop living. In Jesus' name we pray. Amen.

AN APPRECIATION

Rev. Harley Sutton entered the employ of the Seventh Day Baptist Board of Christian Education, as its executive secretary, June 1, 1944, prior to which he had served on a part-time basis as acting secretary. Because of ill health he has been released at his own request as of October 16, 1949.

It is impossible to record the number of lives which have been touched by this specialized ministry of over five years. Having distinguished himself in the pastorates of Nile and Little Genesee, N. Y., and Lost Creek, W. Va., in youth work, leadership education, worship, and stewardship, he brought to his larger field mature experience and consecration. He accepted the work as a partnership service with his wife, and his family life as well as his own integrity have been a testi-

mony of the things he taught. The loyal support of his family in the later months of his work has written indelibly the measure of their sharing in a common noble task.

Perhaps Mr. Sutton's outstanding service has been in the personal contacts he established across the Seventh Day Baptist denomination. Particularly in youth camps and in the homes he visited on field trips to the Southwest and to the California Churches, he made Christian friendship and understanding a fine art so that hundreds rise up now to speak of his visits. Camping, hunting, and fishing, which he enjoyed, were also used in his work.

Organization has ever been used by him to foster character and he has never promoted a plan for its own sake, but always for the living values he saw in it. He has represented the board and denomination as a Christian gentleman on the International Council of Religious Education, and on the Committee on Marriage and the Home of the Federal Council of the Churches of Christ in America. Readers of the Sabbath Recorder have come to look forward to his choice observations. During the last year he was an active member of the Conference Committee on Budget Promotion. Recently he remarked that his illness and being confined to his home had helped him to see better the needs of the whole denomination.

Whereas, This service has been rendered generously at a modest salary and frequently beyond the limits of bodily strength, inspiring each of those who has worked with him, and setting a high standard for those who shall succeed to the office, therefore be it

Resolved: That the Seventh Day Baptist Board of Christian Education expresses to Mr. and Mrs. Sutton, and their family, its profound sense of gratitude, and witnesses throughout the denomination to the resources of the Christian faith which make possible such full service.

Unanimously adopted,

October 16, 1949.

Albert N. Rogers,
Ahva J. C. Bond,
J. Nelson Norwood,
Committee.

Children's Page

Thoughtful Sally

There were once two little sisters, Sally and Dolly, who are now quite grown up and have little girls of their own.

Sally was ten years old at the time of our story. Dolly was only six but they always played happily together even when Sally had playmates of her own age, for Sally was a very thoughtful little girl and loved her little sister dearly.

One summer Sally was an unusually happy little girl because her Uncle Harry had made her a present of a cunning little pet dog. Both little girls loved to play with him. Sally let Dolly choose a name for him. She named him Prince, for, said she, "Daddy says he is a prince of a dog."

Sally spent a good deal of time teaching Prince tricks. Dolly never grew tired of watching and admiring the performance. I am sure Sally trained the bright little dog more to please her little sister than for her own pleasure.

She taught him to jump over a broomstick and over her arm; to beg, standing on his hind legs; to lie on his back and pretend to be asleep; and many other cunning tricks. Nearly every morning Dolly would say, "O sister, are you going to teach Prince a new trick today?"

One night Dolly caught cold playing in the wet grass while mother was visiting a neighbor. In the middle of the night she coughed and coughed and was in a good deal of pain. So, the doctor had to come and give her some medicine.

In the morning she was feeling much better, but the doctor said she must stay in bed that day. This made her cross and naughty. She kept saying over and over, "I want to get up and play. I want to watch Prince do tricks."

Sally tried to comfort her but she would not be pleased with anything. She just fretted and cried which of course didn't help her to get well.

This worried her mother very much and she said, "If my little girl keeps on fretting she will make herself sick again!"

Sally stood beside her fretful little sister with a sober look in her eyes. Then she smiled her sunny smile and bending over little Dolly she whispered, "Please

be good and don't fret so much and then you'll soon be well. When you are well again I'm going to give you Prince for your very own dog."

Dolly was so surprised and pleased that she stopped crying and really smiled as she cried, "Oh, Sally, do you really mean that I can have Prince for my very own doggie? But will you keep on teaching him new tricks?"

Sally smiled and said "yes" to both questions, but mother noticed that there was a tear in her eye.

Now, did you ever hear of a kinder sister than that in all your life?

Dear Recorder Children:

My father told me this story when I was just a little girl, just about the age of Sally, and my brother Clare was a little older than Dolly. I have tried to tell it as I have remembered it all these years. I often thought of it when I was tempted to be cross with my little brother because I had to give up to him something I prized, when he was sick and fretful. I said to myself, "I'll try to be like Sally who was the best sister in all the world." But I'm afraid there was apt to be a tear in my eye, too. What do you think?

A little neighbor boy comes to call upon me quite often. When his older brother or sister comes after him, and says, "Come on home, Duggie," (his real name is Douglas) he will answer, "I can't." When I ask him what he means by "I can't," he will answer, "I don't want to."

Sally's way was a much better way, don't you think so? So when any boy or girl is tempted to be selfish with others it is well to think, "I'll try to be more like Sally."

Now, how about letters? I do hope very soon our page will be a real "Letter Exchange."

Yours in Christian love,
Mizpah S. Greene.

BIRTHS

Hickman. — A son, Alpha Key, to Mr. and Mrs. Joseph K. Hickman of the Evangelical Seventh Day Baptist Church, Washington, D. C., September 4, 1949.

Chroniger. — A son, Kenneth David, to Mr. and Mrs. Pratt Chroniger of the Evangelical Seventh Day Baptist Church, Washington, D. C., September 8, 1949.
W. A. B.

Accessions

Salemville, Pa.

By Baptism:

The following were baptized and taken into membership of the Salemville Seventh Day Baptist Church by the pastor, Rev. Paul S. Burdick on October 1, 1949:

Mr. James Alfred Gracey of Altoona, Pa.,
Miss Norma Ebersole, daughter of Mr. and
Mrs. Jacob Ebersole of New Enterprise, Pa.,
Miss Barbara Robinette, daughter of Mrs.
Mildred Robinette of New Enterprise, Pa.
P. S. B.

Marriages

Skelly - Brooks. — Eleanor Brooks, daughter of Mr. and Mrs. Albert Brooks, and Cornelius Skelly, Jr., son of Mr. and Mrs. Cornelius Skelly of Albany, N. Y., were married at Waterford, Conn., September 6, 1949. Their address is Shore Road, Waterford, Conn.

Kagarise - Leach. — On September 18, 1949, occurred the wedding of Robert Kagarise, son of Mr. and Mrs. Ray Kagarise of New Enterprise, Pa., and Edna Leach, daughter of Mrs. Huldah Leach of Bakers Summit, Pa. It took place at the home of the officiating clergyman, Rev. A. Emmert Frederick of Roaring Spring, Pa.

Obituaries

Blough. — N. Orlo, of New Enterprise, Pa., died at his home on October 8, 1949. He was born February 2, 1886, at New Enterprise, a son of Noah B. and Leannah Kagarise Blough.

He was married to Verna Detweiler on June 17, 1906, at Stoystown, Somerset County. He was educated in the local school, and was school director for 22 years. He was a member of the Salemville Seventh Day Baptist Church, and a moderator of that Church for many years.

Surviving are his wife and two children, Mrs. John Kagarise of New Enterprise, and Jesse Blough of Roaring Spring; also seven grandchildren and one half brother, Gideon K. Burket of Florida. One son, W. Blair, preceded him in death.

Farewell services were held in the Brick Seventh Day Baptist Church in Salemville, conducted by Rev. Paul S. Burdick, and Rev. Frank R. King, a lifelong friend. Burial was in the local cemetery.
P. S. B.

DENOMINATIONAL BUDGET

Statement of Treasurer, September 30, 1949

Receipts			
September	12 months		
Balance on hand Sept. 1 \$	29.47		
Adams Center	214.00		
Albion	85.00	230.00	
Alfred, First	291.31	2,339.43	
Alfred, Second	133.40	609.15	
Andover		5.00	
Associations and groups	8.05	2,459.16	
Battle Creek	139.14	2,855.86	
Berlin	28.00	199.09	
Boulder	64.10	349.78	
Brookfield, First	15.00	170.00	
Brookfield, Second		329.83	
Chicago	125.00	404.00	
Dayton Beach	13.00	181.39	
Denver	51.96	635.79	
De Ruyter	115.00	335.00	
Des Moines		10.00	
Dodge Center		332.39	
Edinburg	3.87	51.94	
Farina	90.00	544.30	
Fouke	4.02	48.99	
Friendship		35.00	
Gentry	3.05	69.53	
Hammond		112.50	
Healdsburg-Ukiah	10.00	91.00	
Hebron, First	10.67	212.53	
Hebron Center		95.00	
Hopkinton, First	91.80	855.20	
Hopkinton, Second	10.00	30.10	
Independence		358.00	
Individuals	995.99	5,641.63	
Irvington		75.00	
Little Genesee	31.82	481.23	
Little Prairie		20.00	
Los Angeles		202.00	
Los Angeles, Christ's		28.00	
Lost Creek	146.08	452.45	
Marlboro		893.50	
Middle Island	6.50	98.79	
Milton	500.72	4,676.45	
Milton Junction	82.73	1,042.26	
New Auburn	33.00	118.00	
New York	82.50	239.40	
North Loup	112.00	797.00	
Nortonville		259.73	
Oakdale	50.00	100.00	
Pawcatuck	350.00	2,875.30	
Piscataway		169.75	
Plainfield	313.90	2,144.00	
Richburg		167.00	
Ritchie		50.00	
Riverside	247.98	1,431.01	
Roanoke		81.00	
Rochester	23.00	68.75	
Rockville		126.82	
Salem		637.50	
Salemville	44.16	76.16	
Shiloh	40.00	1,532.61	
Stone Fort		40.00	
Syracuse	22.49	112.49	
Verona		603.75	
Walworth	12.00	107.00	
Washington, People's		30.00	
Waterford	12.97	217.54	
White Cloud	24.80	205.07	
Totals	\$4,454.48	\$39,965.15	

Disbursements

	Budget	Specials
Missionary Society	\$1,195.13	\$ 32.49
Tract Society	717.15	22.95
Board of Christian Education	711.65	33.00
Women's Society	22.79	85.00
Historical Society	92.69	
Ministerial Retirement	341.69	141.48
S. D. B. Building	73.06	
General Conference	398.25	51.00
World Fellowship and Service	28.27	
Committee on Relief Appeals		131.62
Debt repayment:		
Missionary Society	127.45	
Tract Society	148.87	
Board of Christian Education	39.74	
S. D. B. Building	30.73	
Totals	\$3,927.47	\$ 497.54
Balance on hand Sept. 30	\$ 29.47	

Comparative Figures

	1949	1948
Receipts in September:		
Budget	\$3,927.47	\$2,710.83
Specials	497.54	396.79
Receipts in 12 months:		
Budget	33,164.69	26,646.22
Specials	6,800.44	9,785.75
Annual budget	34,500.00	31,500.00
Amount raised in 12 months	33,164.69	26,646.22
Per cent raised in 12 months	96.13%	84.59%

D. N. Inglis,
Acting Treasurer.

Milton, Wis.

AS WE GO TO PRESS

COLLEGE CHOIR ON NETWORK

Milton College is happy to announce the broadcast of a half-hour program by the Milton College Choir on the Mutual Network Sunday, November 6, 1949, from 11-11:30 a.m. C.S.T.; 12-12:30 midday E.S.T.; 10-10:30 a.m. M.S.T.; 9-9:30 a.m. P.S.T.

HEARD AT CONFERENCE —

It is indeed with pleasure that I am here since I cannot be in China. . . . The doors in China are not closed, the work is going on. . . . The greatest service that we can render is to pray for the protection and faithfulness of the Chinese Christians. . . . Let us hold up our Chinese brothers and sisters to God in prayer. We cannot, we must not fail them in this hour. — Miss Sarah Becker.

The Sabbath Recorder

