

The Sabbath Recorder

Association of Evangelicals in Indianapolis and the Ministers' Conference in Milton. He is scheduled to return for the Sabbath services on May 20. — Mrs. Raymond M. Kenyon, Jr., Correspondent.

ALBION, WIS. — A men's civic club has been organized in Albion. Sixty-four men met, March 20, in the Seventh Day Baptist Church parlors. The purpose of the club is to promote the social and civic life of the community. The constitution adopted at this meeting was drawn up by the planning committee: Willard Babcock, Attorney Claude Stout, Howard Richardson, Clinton Green, and Leonard Carlson.

Rev. Kenneth Van Horn was elected temporary chairman and Charles Williams, temporary secretary. Officers will be elected at the May meeting. A program and refreshments followed the business meeting.

A mother-daughter supper was held at the Seventh Day Baptist Church April 3. Over seventy-five attended. Those on the program were: Mrs. Clair Slagg, Mrs. Kenneth Van Horn, Mrs. Hattie Saunders, Miss Joan Saunders, Miss Connie Gaines, Miss Bernice Todd, Milton, and Miss Betty Daland, Milton. Miss Daland also entertained the guests before supper with much-appreciated organ music.

The serving committee was: Charles Williams, general chairman; Rev. Kenneth Van Horn, Clinton Green, Clair Slagg, Robert Gaines, Clarence Lawton, Willard Babcock, Norman Whitford, Charles Saunders, and Raymond Saunders.

The evening closed with motion pictures shown by Mr. and Mrs. Junghans of Fort Atkinson.

The electric organ dedication and concert were given at the Seventh Day Baptist Church, April 23, 1950.

Two groups of selections were given by the guest organist, Edward Rood, Milton, two groups were given by the guest harpist, Mrs. Margaret Cooper, Madison, and two groups by the guest vocalist, Kenneth Babcock, Milton. Also there were two selections by organ and harp and two by organ, harp, and voice. A very pleasing and varied program closed with "The Lord's Prayer" by organ, harp, and voice.

During the program the dedication ceremony was led by Rev. Kenneth Van Horn. After statement of purpose, the call to dedication, in responsive manner, was given by pastor and people.

After the prayer of dedication by Pastor Van Horn, the organ was presented by Willard Babcock, Church moderator. In spite of a snappy thunderstorm, which lasted for several hours, the Church was filled with people from Madison, Waukesha, Walworth, Milton, Milton Junction, Edgerton, and the Albion community. — Pearl C. Sheldon, Correspondent.

Thanks, Dear Lord

When my tasks on earth are done
And as I face the setting sun,
Thanks for the path o'er which I've run,
Dear Lord.

The fondled care of Mother and Dad,
None sweeter could a child have had
And for all this I'm so glad,
Dear Lord.

There are those so close o'kin
Who have warmed my heart, when they
came in,
It's a joy to live, where I've been,
Dear Lord.

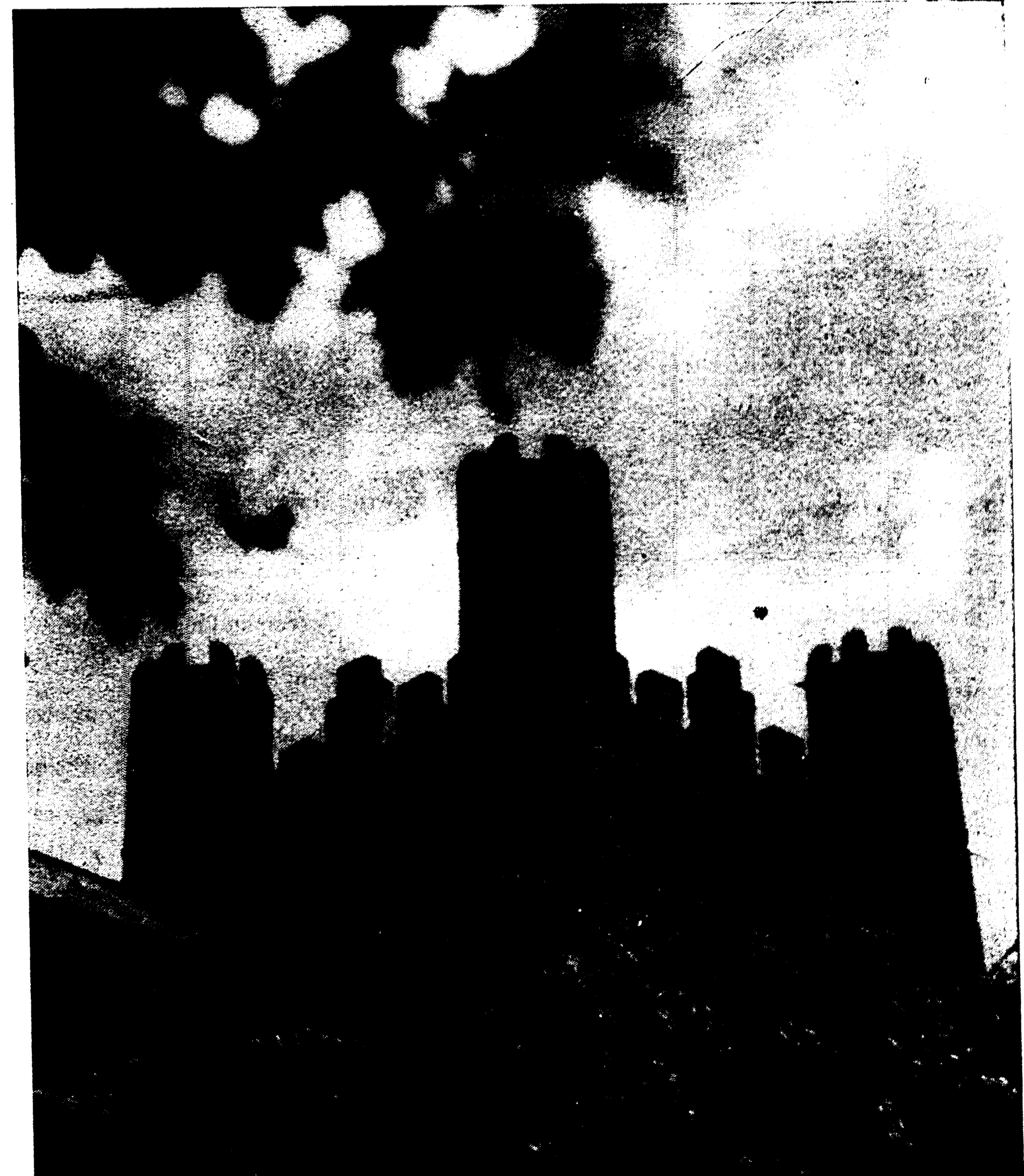
Those about me so kind and true —
Oh! What friends and neighbors too,
Just to stick so close to you,
Dear Lord.

The little tots have been my joy;
A prissy girl or tousled boy,
Not very much, did they annoy,
Dear Lord.

My days on earth have been so sweet,
Every one so good to meet,
Thanks for the path of Thy feet,
Dear Lord.

Cousin O. B. Bond.

(These few lines were written as an expression of love to a dear, sweet cousin, Velma Davis, whose life has been so beautiful and appreciative of everything that everyone has done for her. The prayer she lived.)



The Sabbath Recorder

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DIRECTORY OF ASSOCIATIONS

Northern Association

The spring semiannual session of the Northern Association will be held with the Church at Jackson Center, Ohio, beginning Friday evening, May 26, at 8 p.m., and closing Sunday morning, May 28. Theme: "The Sabbath in Christian Experience."

If you have any idea of attending, please send your name in as soon as possible to Mrs. Belle Hughes or to me at Jackson Center, Ohio.

Trevah R. Sutton,
Pastor.

Central Association

The Central Association will convene with the Church at Verona, N. Y., June 2-4, 1950. Theme: Faith in Our Times.

Miss Bernice Rogers,
Corresponding Secretary.

Eastern Association

The Eastern Association will convene with the Seventh Day Baptist Church of Christ at Plainfield, N. J., June 9-11, 1950. Theme: Our Church and the Community.

If you plan to attend, please inform your pastor or write direct to Mrs. L. Harrison North, chairman of the hospitality committee, 739 Huntington Avenue, Plainfield, N. J.

Miss Esther Burdick,
Corresponding Secretary.

Western Association

The Western Association will convene with the Seventh Day Baptist Church at Independence, N. Y., June 17, 18, 1950.

Mrs. F. J. Pierce,
Corresponding Secretary.
Alfred Station, N. Y.

Front Cover Picture

The Willow, the Tower, and the Sky

Tower of Administration Building,
Salem College, Salem, W. Va.

Photograph by Chester Israel,
Class of 1940.

THE SABBATH RECORDER

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TAKE A GOOD LOOK!

Let us take a good look at the report of D. N. Inglis, acting treasurer of the Denominational Budget, which appears on the back cover of this issue of the Sabbath Recorder.

It is interesting to notice the increasing commitment on the part of Churches and individuals which will eventuate in the Denominational Budget's being raised in full, God willing. Of course He is willing. Why not? Is it not His work?

God, we believe, is more concerned about our catching the vision of the task that He has committed to Seventh Day Baptists than He is in our raising a certain amount of money over a given period. Once we catch the vision, there will be little question about the money.

However, in giving evidence of our love for God and in progressively accepting His revealed plan for us as a people, a goal becomes necessary. It is a means to an end, not an end in itself.

The Commission formulated and the General Conference adopted a working budget of \$34,250 for the present fiscal year. To this was added an amount of \$3,000 which, if raised, will practically retire the indebtedness incurred in 1947-48.

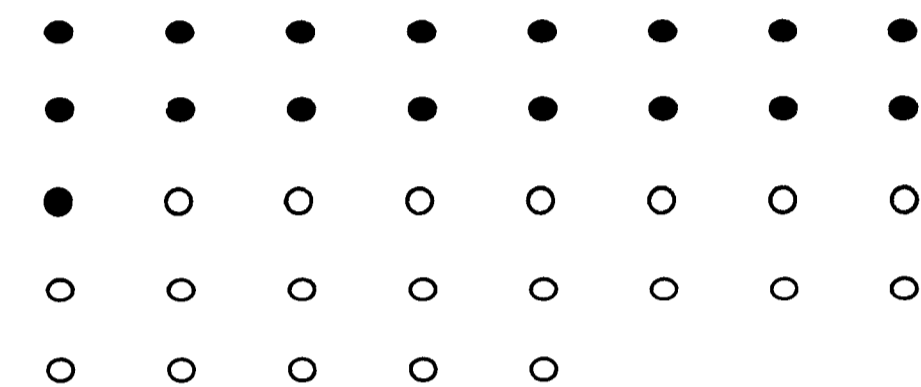
If someone should come up to you and remark, "Why, Seventh Day Baptists cannot support a denominational program which requires an annual budget of \$37,250. There are not enough of them interested in raising the budget. Those who are interested simply do not have that much money." What would you say?

In common parlance, friends, those are "fighting words." "Fighting words" — because we have to fight back the temptation to buy something that we may want quite strongly, without which we could well get along, which would place God's work second rather than first. "Fighting words" — because we know that God has a right to expect the first fruits of our labor, a tithe at least. "Fighting words" — because we know that we can raise the Denominational Budget in full if we will. "Fighting words" — because today is our opportunity, not tomorrow. Did not Jesus say, "We must work the works of him

who sent me, while it is day; night comes, when no one can work"? John 9: 4 (R. S. V.) "Fighting words" — because we know, when we pause to think about it, that God's work will suffer if we fail to do our part.

The Denominational Budget report on the back cover speaks for itself. Let us take a good look at it.

COUNT THE SPOTS!



Each black spot represents \$1,000 of the Denominational Budget already raised, exclusive of specials.

Each blank spot (circle) represents \$1,000 of the Denominational Budget yet to be raised.

Seven months gone! Five months to go! Let us turn the blank spots (circles) to black ones.

SPECIAL DIVIDEND

National Service Life Insurance

Joseph F. O'Hern, manager of the New Jersey Veterans Administration regional office, enumerated recently several factors connected with the payment of the Special National Service Life Insurance Dividend both to veterans as well as the beneficiaries of deceased veterans.

Many veterans are wondering why they have not received their dividend checks even though they have a relatively low serial number.

Mr. O'Hern explained that each serial number group will come up for payment several times. Those veterans not paid the first time the group was reached, will be paid in the second, third, or fourth phases. All the low numbers therefore, have not yet been paid. Any particular number may be reached again and again

as each separate group is completely processed.

Mr. O'Hern further pointed out that there were further possible exceptions to the general rule. Last names of more than fifteen letters or unusually long addresses cannot be handled by the machines employed and therefore must be hand processed at a later date.

Furthermore, former officers and enlisted men are not separated, but are grouped together. The use of the last three digits of the serial number eliminated any possibility of having all the enlisted men in one group and all the officers in another.

It was stated that numbers on the acknowledgment cards were only a filing device. The number to the left of the "A" represents the batch of 100 applications into which the applications fell. The number to the right of "A", the million, up to A-19. A-20 and above represent special groups. For instance, A-23 represents all applications which were incomplete. Most of them lacked service or serial numbers and had to be sent to the master index files to obtain the necessary information.

Any veteran who has received an acknowledgment of his application for the NSLI dividend will be paid by June 30, 1950. These veterans are urged not to write to the VA, as their inquiries would only delay the over-all process. Veterans who have applied but have not received an acknowledgment within four weeks from the date of application should obtain another application from a Veterans Administration office or post office, fill it out carefully, write "Duplicate" across the front, and mail it to the Veterans Administration, Washington, D. C. Any veteran who moves from the address shown on his application before he receives his check should be sure to leave a forwarding address at his local post office.

In death cases where the insurance was in force when the insured died, the Special Dividend will be paid to the beneficiary or beneficiaries currently receiving death benefits. If the death benefits have been completely paid to such beneficiary, the dividend will be paid to the last to receive

such benefits by the Veterans Administration and without the necessity for further claim upon the part of such beneficiary.

If the insurance lapsed prior to the death of the veteran to whom it was issued, the Special Dividend will be paid to the estate of the veteran through his executor or administrator. If no administrator has been or will be appointed, payment will be made directly to those persons entitled to the personal estate of the veteran under the laws of descent and distribution, of the state of which he died a legal resident.

A claim will be required for the Special Dividend in these cases, and such forms will be sent by the Veterans Administration to those persons determined to be entitled to all, or a share of the veteran's dividends. — Release.

THEOLOGY STUDENTS PARTICIPATE IN UNIVERSITY DRAMA

A good illustration of the extracurricular advantages open to School of Theology students through the university at Alfred was provided by the drama department's production of "Doctor Faustus," May 13 and 14. Under the talented direction of C. Duryea Smith, four seminary students and one professor took parts in the all-campus production of the classic Elizabethan play.

"The Tragical History of Doctor Faustus" was written by Christopher Marlowe near the end of the sixteenth century and reflects in its often quoted lines the transition from medieval to Protestant concepts that was still in process in England at that period. The story is of the legendary Faustus who sells his soul to the Devil for a twenty-four-year gift of omniscience, and the play portrays vividly the vain spiritual struggle of Faustus to justify his overpowering lust for knowledge. Participation in the play was an experience in understanding the play itself with its insights into human nature, in the art of play production, and in speech training.

Melvin Nida and Don Sanford appeared as friars, Duane Davis played the part of a scholar, Theodore Hibbard portrayed a vintner, and Wayne Rood took the role of Mephistopheles. — Contributed.

FROM THE EDITOR'S MAILBOX

Dear Editor:

I was much pleased with your editorial in the March 6th Sabbath Recorder concerning the H-bomb. I know it took courage to say what you did. In a way it would have been easier for you to have kept still, and ignored the grave implications of a nation developing such a dreadful weapon. I am afraid the Christian Church has kept silent so many times when it should have spoken up that now it hardly hears the voice of conscience.

I would like in a very humble manner to share a few of the thoughts that have come to me within the last few weeks.

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand.

I heard this old familiar hymn one morning as I sat eating breakfast. For several days the radio commentators had been telling of the H-bomb that our country no doubt would soon be making. I felt a surge of thankfulness pass over me, that in this unsteady world there was something to stand on that **would not fall**. But I know from experience that Christ is more than a solid rock on which to stand or a haven of rest to shelter and save a weary soul. Christ is the Way of Life and we must follow His way if we want to be growing Christians. He must be the Master of our lives if we want to be dedicated Christians.

The H-bomb is indeed the "fruits" of our misguided faith. Christians and non-Christians alike have put their greatest faith in the material and military forces of the universe. Now this faith has come to an awful head, and we shudder at what we have done.

We often hear it said that Russia knows no language but that of force, so we must talk to her with her own language. Thus it seems to be our only choice to build more and more bombs for our protection, and prepare in many ways for another war. The devil uses the force of evil and hate to advance his work. Should God then take up the tools of the devil and lay aside His own tools, the force of

love and goodness? I am not implying that Russia stands for the devil and the United States for God, but I am asserting that we still call ourselves a Christian nation, which should carry grave responsibilities. What we need in our country is more God-fearing and less Russia-fearing people. I can say that and still be very much aware of the dangers of Russian Communism.

I believe with all my heart that there is a spiritual force far stronger than any manifestation of material force in the world. God has that spiritual power and force, and He has promised to share that power with those who believe in Him. Christ received that power when He spent forty days in the wilderness. Maybe we would gain spiritual wisdom, too, if we spent that much time thinking things through with God. We might be ready then to put our own house in order, individually and nationally.

I am not ashamed of what I believe, but I am ashamed of what little I do for my Lord.

There was a lot of good reading in the March special issue of the Recorder. I liked especially well the article by Rev. C. Harmon Dickinson, and the one by Dr. Russell L. Dicks.

Yours in Christian Service,
Clara Loofboro.

New Auburn, Wis.,
March 16, 1950.

Dear Hurley:

Just a note to let me tell you what a grand editorial you had in the new Recorder — "H Stands for Hereafter." The quotations you gave were good, but the editorial itself was better. I wish it could have a much wider reading than it will get in the Recorder.

There were a lot of other good things too: I was especially glad to see the article by Harmon Dickinson.

Yours,
Clifford A. Beebe.

Gentry, Ark.

Seventh Day Baptist General Conference
SALEM, W. VA., AUGUST 22-27, 1950

Statement of CHRISTIAN EXPERIENCE and BELIEF

By Rev. Leland E. Davis

Pastor, Seventh Day Baptist Church
of Boulder, Colo.

(Given at his ordination to the Christian
ministry on Sabbath day, October 8, 1949.)

Christian Experience

With a deep sense of humility I wish to relate my Christian experience and give my Statement of Belief. I was born September 22, 1920, on what is commonly known as the "Isle of Patmos" farm near Jackson Center, Ohio, where my father was a dairy farmer. Grandfather and Grandmother Davis were stanch Seventh



Rev. Leland E. Davis

Day Baptists but our family seldom went to Church. Through the friendship and influence of Curtis Groves and his daughter, Pauline, I began to attend Church regularly. Under the kind and sympathetic direction of Rev. W. L. Davis I saw my need of the Saviour and was instructed in the way of salvation. At the age of eighteen I accepted Christ as my personal Saviour, was baptized in the river near Port Jefferson, Ohio, and joined the Church. While serving as teacher of the young people's class I began to find joy in Bible study.

During high school I was an active leader in vocational agriculture. Upon being graduated from high school my ambition was to become a vocational agricultural teacher. Due to my father's illness it was necessary for me to remain at home and do the farm work. Four years behind the plow changed my whole aspect of thinking, for God was speaking to me. He showed me that my vocation was not to make farmers but to win souls for Christ.

In the fall of 1941, I enrolled at Salem College, Salem, W. Va., to equip myself for the gospel ministry. While there I made the acquaintance of the girl whom God had chosen to be my life partner in Christian service, as well as many other fine friends. The following summer I was sent by the Navy to Bethany College, Bethany, W. Va., to prepare for the chaplaincy. After receiving my A.B. degree from Bethany I was given a furlough at which time I married Gertrude Dickinson. The Navy then sent me to Yale Divinity School. While on interim in New York City, opportunities were given me to serve in a hospital, on a prison island, and other places where I saw men in desperate need of the Saviour. More and more I was coming to the realization of the responsibility of my God-given task. I saw the need for a thorough grounding in the Word of God.

When the war was over the Lord led me to Faith Theological Seminary, Wilmington, Del., where I learned a lesson in discipline by struggling with Greek, Hebrew, and Systematic Theology. At Faith Seminary I had rich fellowship with instructors and students of "like precious faith" and a real opportunity to present the Sabbath to those preparing for the gospel ministry.

The practical experience which I have received is as valuable to me as my seminary training. I had never attended a Daily Vacation Bible School until one summer I was given opportunity to supervise the Shiloh school. I can never estimate the value of working with Rev. David S. Clarke for the Missionary Board, visiting and preaching in several of our Churches. It afforded me the opportunity of meeting Seventh Day Baptist folks and seeing

denominational needs. The summer I spent under Rev. Alton L. Wheeler as assistant pastor of the Battle Creek Church, I learned many techniques about teaching the Bible in the Church, the Bible school, and camp. While at Battle Creek I gained experience in personal evangelism which paved the way for my work on the Indianapolis field. In Indianapolis I learned many practical lessons in trust, how to plan and conduct an evangelistic crusade, and how to help organize a city Church and a community Bible school.

In May of this year I was graduated from Faith Seminary with the feeling that my schooling and practical experience were still not adequate for the tremendous task of saving souls. Even after three months of service for the Boulder Church I am still aware of my inability to fill the worthy office to which I have been called. I trust that all during the future years of service, I will grow in the love and knowledge of the Lord Jesus Christ and that through His strength I may be kept faithful to His precious cause.

Statement of Belief

The Bible

I believe that the Bible is the verbally inspired Word of God and is correct in its original documents. I believe the Bible is God-breathed. "Seeing that every scripture is God-breathed it is also profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3: 16, 17 translated from the Greek. I believe that all of the sixty-six books of the Bible are the Word of God because they are "Spirit-born." "Holy men of God spake as they were borne along by the Holy Spirit." 2 Peter 1: 21 translated from the Greek. I believe that every word is divinely inspired of God because Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

By inspiration I believe that the Holy Spirit so prepared the lives of those who wrote the Bible and so directed them as they wrote it, that they were kept free from error in fact, doctrine, and judgment. I believe that immediately as each book

was written it became a part of the canon and was accepted as such by the various Church councils.

I believe that God has spoken to mankind through the Bible. I do not believe that God has to speak to me concerning each verse before it becomes His Word. In other words, I do not have to experience it for it to become God's revelation. As it stands, written, read, or unread, the Bible is God's revelation to mankind.

I believe that the Bible is God's revelation of Himself and man. It reveals His holiness and righteousness and man's sinfulness.

The Bible is not primarily a book of science but a book concerning God's good news in Christ, the Saviour of the world. However, the theories of science agree with the Bible whenever they are proved to be facts.

I believe that the Bible alone contains the message that God is love. Through nature God has revealed His power but only in the Bible has He revealed His love for lost sinners. I believe that Christianity is the only true religion because it is the only revealed religion.

I believe that the Bible is my supreme and only authority for faith and practice. I do not accept any other book above it or alongside of it. I do not reject any portion of the Bible. I believe the miracles are supernatural acts of God. If I take away any portion of the Bible God will take away my name from the Lamb's Book of Life. Revelation 22: 18, 19.

God

I believe in the existence of God because "he that cometh to God must believe that he is." See Hebrews 11: 6. I believe that God is a Spirit because they that worship Him must worship Him in Spirit and in truth. See John 4: 24. As a Spirit, I believe God is infinite; not confined to time or space. As God, He is self-existent, absolutely independent of all other beings. He is the first and the last, and there is none else beside Him. See Isaiah 44: 6-8. As God, He is unchangeable in His being, knowledge, purposes, and promises. See James 1: 17. However, God may change His mode of action

or His attitude toward man. See 1 Samuel 15: 29, 35.

I believe that in the beginning God created the heaven and the earth. I believe that everything which God created was good. Genesis 1: 31. I believe that everything which God does is done without effort. He wills, and it is done. God said, "Let there be light: and there was light." Genesis 1: 3. I believe that God is not only the Creator but also the Sustainer of the universe. In Colossians 1: 17 we see that "by Him all things continue to be." I believe that everything is sustained by the word of His power. Nehemiah 9: 6 and Hebrews 1: 3.

I believe that God is love, and that the deepest expression of His love was the love gift of His precious Son who bore our sins in His own body on the tree. See 1 John 4: 8-10.

I believe that God is also holy, righteous, and just in all His dealings with man. Our God is righteous and demands our perfect obedience to His standard of righteousness, the moral law. Because all mankind fell short of this standard it was necessary for God to send His Son to earth that He, through His life on earth and sacrificial death upon the Cross, might meet all the demands of the moral law and thus satisfy the divine justice of Almighty God. Thus, "In Christ, God was reconciling the world to Himself, not counting their trespasses against the law. For God hath made Christ, who knew no sin, to be sin for us, that we might be made the righteousness of God in Christ." 2 Corinthians 5: 19, 21.

Jesus Christ

I believe that Jesus Christ is the eternal Son of God with power. John 1: 1, 2. He was proved to be the Son of God by His resurrection from among the dead. Romans 1: 4. I believe that Jesus Christ is equal with God in power and glory. Colossians 1: 15-19. I believe that Jesus Christ is God manifest in the flesh, conceived of the Holy Spirit, and born of the Virgin Mary. 1 Timothy 3: 16, John 1: 14, and Isaiah 7: 14. I believe that Jesus Christ of Nazareth is the Messiah, the Coming One, promised in the Old Testament, looked for by the Jews, unrecognized by

the majority of them, but confessed as such by the Gentiles. The Messiah who is the light of the Gentiles and the glory of Israel was looked for and finally seen by Simeon in the temple. See Luke 2: 25-32. When John the Baptist who was in prison heard the marvelous miracles of Christ, he sent his followers to inquire if Jesus was the Messiah. See Matthew 11: 3. Caiaphas, the high priest, did not recognize Jesus as the Messiah. But Jesus was confessed to be the Messiah by Peter, Nathanael, and others, and it was confirmed by Almighty God Himself when He raised Jesus Christ from the dead.

At His first coming Jesus did not come to restore the kingdom to Israel as the Jews expected. Acts 1: 6. I believe He came to save His people from their sins. Matthew 1: 21. However, the Jews rejected Him as their Saviour. He "came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20: 28. He "who did no sin, neither was guile found in his mouth" came to carry our sins in His own body on the cross. See 1 Peter 2: 24. "He came unto his own and his own received him not. But as many as received him, to them gave he the privilege to become the sons of God, even to them that believe on his name." See John 1: 11, 12. I believe that Jesus Christ is my Saviour from the penalty and the power of sin. I further believe that He is my Lord and that I am His servant. I believe that He is my teacher and my guide.

The Holy Spirit

I believe that the Holy Spirit is the third person of the Godhead. I believe that He is equal with the Father and the Son in power and glory. Although the work of creation was primarily the work of God, I believe the Holy Spirit was also active in creation. "By the word of the Lord were the heavens made; and all the host of them by the Spirit of His mouth." Psalm 33: 6. I believe that the Holy Spirit is now active in sustaining life. See Psalm 104: 30. I further believe that the Father and the Son sent the Holy Spirit to apply the work of the Son effectively to the heart. I believe that in Old Testament times the Holy Spirit came upon men

and then would leave them, but that in New Testament times He came upon men and indwelt in their hearts permanently. Although the Holy Spirit was already in existence before the Cross, He was not fully active until after the death of Christ. At Pentecost the promise of the Holy Spirit was fulfilled. See Joel 2: 28-32, John 14: 6, and Acts 2.

I believe that the Holy Spirit was sent to convict men of sin and to show them their need of a Saviour. John 16: 7-12. I believe He was sent to quicken those who are dead in trespasses and sin and give them eternal life. See John 6: 63. He was sent to guide us into all truth. John 16: 13. He was sent to empower us for service that our work for Christ might be effective. Acts 1: 8. He was also sent to comfort sad and despondent Christians. Going through all of the formality of water baptism will not save anyone unless the Holy Spirit is present in the life of the believer. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Man

I believe that man is the supreme and final work of God in creation. I believe that man was created by God in God's own image and after His similitude. See Genesis 1: 26, 27 and James 3: 9. I believe that man was made like God, spiritually and morally. He was created with perfect knowledge, righteousness, and holiness. He was created with a free mind to think, to will, and to act. He was given the freedom to mark his own moral choices, whether good or bad. I believe that man was created by a specific act of God. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." See Genesis 2: 7. God made man a unique being from the other creatures. God gave man pre-eminence over the rest of the created beings. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind." James 3: 7. God gave man dominion and power over the natural world. All things were placed under his feet. Psalm 8: 6.

I believe that God created man for intimate fellowship. They walked and they talked together in the garden. I believe that Adam was permitted to be in the presence of God because he was a perfect man walking out of free choice in conformity to perfect law and order. However, when Satan tempted Adam to eat of the forbidden fruit, man made his first wrong choice. He willfully chose to disobey God and obey the leading of Satan. As a result of his disobedience, Adam came under God's condemnation and wrath. "By the offense of Adam, condemnation came upon all men." See Romans 5: 18. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men." Romans 5: 12. I believe that this death which came as a result of sin is spiritual and physical.

Sin

I believe that sin is more than transgression of the law of God. 1 John 3: 4. I believe that sin is any attitude of indifference, unbelief, or disobedience to the will of God as expressed in the law or revealed in His Son. It is free choice going cross-grain to the will of God. Further, I believe that the penalty for sin is death. Romans 6: 23. By virtue of his sin, man is spiritually dead and out of operation. Ephesians 2: 1, 2. By nature man is a child of Satan and of wrath. Ephesians 2: 3. As a result of sin I believe that every faculty of man's mind is corrupt and full of sin. Ephesians 4: 17, 18. Especially is the mind of sinful man darkened toward the gospel. 1 Corinthians 2: 14. By nature man is an enemy of God and a lover of self. See Romans 5: 10 and 2 Timothy 3: 2. His throat is an open sepulcher. With his tongue he has used deceit. His mouth is full of bitterness and cursing. His feet are swift to shed innocent blood. There is no fear of God before his eyes. Paul concludes that the whole world lieth in the lap of the Wicked One. The whole world is subject to the judgment of God. See Romans 3. The wrath of God is against all such ungodliness. See Romans 1: 18-32. The psalmist pictures God as peering down out of the windows of heaven to see if there were any that did understand, and did seek

COATS AND CUSHIONS

Among the pleasantries of a missionary secretary's work are those inadvertent mistakes that keep one's ego properly deflated — like the lost overcoat and the wayward parlor cushion.

At Milton in early February, I presented to a Sabbath afternoon forum a local program in the United Evangelistic Advance. We had had a friendly supper hour afterward in the social rooms, and I was one of the last to leave the hall. My hosts in Milton, my wife's uncle and aunt, Guy and Norma Polan, had gone to visit friends. I had plans for a visit with Socrates Thompson of Jamaica. What should appear in the Church cloakroom but one lone coat for me — and not my familiar navy one either. It was a nice-appearing brown overcoat and just about my size. Lou Babcock the sexton agreed he would negotiate between my coat's wearer and me.

Next morning, I came downstairs and pulled out my "new coat" to show off to Uncle Guy. As soon as I opened my mouth to brag about the new trade, he began to laugh. He had traded coats with someone at the Church and was waiting until Sunday to straighten it out since he could not reach Mr. Babcock the night before.

And, then, there's the time I played Good Samaritan when I had my car in Plainfield. Mrs. E. Wendell Stephan had relayed a message to me at the Recorder Press that they wanted to send a package to Rockville's new pastor, Kenneth Stickney. I assumed it was a piece of household equipment the Stickneys had overlooked at their Dunellen parsonage and that a friend had brought it over to the Stepans. The package was to be left in the front door so I could pick it up even though the Stepans were away. When I left the Co-ordination Council sessions for home, I picked up a slightly questionable "package" in the form of an unwrapped seat cushion. Thinking myself

Him. To His sorrow God finds: "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Psalm 14: 3.

(To be continued.)

so gallant, I delivered the package to the Stickneys a couple of days later.

But soon appeared another note from Mrs. Stephan signed: "Desperately yours." Instead of a knight, I had been the knave. The cushion was from the Church parlors, placed in the parsonage front door for the dry cleaner by that untiring Bible kindergarten teacher, Miss Lucy Whitford.

Let this be a reminder to anyone who thinks that the life of Christian service is one without dangers, hardships, delays, and the need for patience — and without lots of spice.

(P. S. Miss Whitford's "package" was returned by mail and so were Stickneys' baby bib and bottles. Just think how we increased Uncle Sam's mail revenue!)

D. S. C.

LEWIS CAMP

Ashaway, R. I.

July 18-27, 1950

Ages 12-18

PRE-CONFERENCE RETREAT

Camp Caesar, W. Va.

August 17-20, 1950

CAMP MILES

On Irons Fork
in the Ouachita Mountains

near Mena, Ark.

June 21-27, 1950

CAMP JOY

at Camp Caesar, W. Va.

June 25 - July 2, 1950

Only those not yet freshmen in
high school are eligible.

THE ECUMENICAL REGISTER

What Is It?

The Ecumenical Register of Church Women is a listing, by names, addresses, and denominations, of the Protestant women in this country who want to "stand up and be counted" for their interest in the ecumenical movement — the movement for Christian unity in the whole world. Ecumenical is a word derived from the Greek word for household, meaning in Christian usage, the "whole household of God, all nations and all branches of the Church."

How Did It Start?

"The Ecumenical Register" was born at the National Board Meeting of the United Council of Church Women in Los Angeles, Calif. Responsible representatives of local and state councils, of denominations, and of home and foreign missions boards had just taken the decision to move together into the new opportunities for Christian unity opened to the council in the now-forming National Council of Churches.

Discussion brought out the statement that there are "10 million Protestant Church women connected with the United Council," and the question was asked — "Who are they, and can they be counted?" It was agreed to find at least a million women who would care enough to sign their names and contribute a dollar to back the united work of Protestant Churches, rejoicing in this forward movement, and giving thanks for the ever-increasing and effective place of women in the Church.

What Is the Goal?

The goal is to register at least a million Church women and to bring a full registration to the National Assembly, which will meet in Cincinnati, Ohio, November 13-16, 1950. Into the new phase of Christian unity, women can bring "not bishops nor buildings" but themselves.

How to Register?

Each woman who desires to be listed on the Ecumenical Register of Church Women will sign her name, address, and denomination on the envelope provided by her local or denominational representative.

The prayer card attached to the envelope is hers to keep as her record of registration. The envelope, with a dollar enclosed, is given back to the registration representative, who will forward it to her state council president. The state president will forward the registration to the United Council office, where it will be recorded.

(Note: Many Seventh Day Baptist women will forward their dollars through Mrs. J. L. Skaggs, 110 Randolph Street, Salem, W. Va., our denominational representative. F. D.)

How Will the Money Be Used?

These dedicated dollars will be ready for use — in projects postponed before for lack of funds; in providing leadership and help for the states, to enable their councils to grow in Christian usefulness; in enlarging the sphere of women's work in the Church; in promoting an understanding of the Ecumenical Church; in participation in the World Council of Churches through the Commission for Women's Work; and in readiness for the unexpected opportunities that will arise under God's guidance as we work together in our new unity. — Information Folder, the United Council of Church Women.

WORSHIP PROGRAM

By Elsie M. (Brissey) Robinson

Scripture: Proverbs 3: 5, 6.

Hymn: "I Would Be True."

At the beginning of a new year we often make new decisions, yet I think it may be they are not always so new but repeated decisions. After all they are needful if we are to advance. We should ask ourselves often the questions: Are we trusting in the Lord? Do we acknowledge Him?

I like the poem, "A Song of Trust," by Gertrude Benedict Custis.

A Song of Trust

I cannot always see the way that leads

To heights above;

I sometimes quite forget He leads me on

With hand of love;

But yet I know the path must lead me to

Immanuel's Land;

And when I reach life's summit I shall know

And understand.

(Continued on page 362)

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Albert N. Rogers

President, Seventh Day Baptist Board of
Christian Education

◆ Seven hundred men in San Quentin, one of California's state prisons, have chosen and completed one or more standard leadership training courses taught by the prison chaplain and other qualified ministers and accredited by the International Council of Religious Education. Doubtless many of them wish they had had such an opportunity before they drifted into crime.

◆ Francis M. Sutton died recently at Berea, W. Va., at the age of 93. He was the father of Rev. Erlo E. Sutton, editor of the Helping Hand, and grandfather of Rev. T. R. Sutton of Jackson Center, Ohio.

◆ Rev. Leland E. Davis, pastor of our Church at Boulder, Colo., is editing a quarterly Church news bulletin entitled, Flatiron Nuggets. We appreciate getting a copy. "Flatirons" are a mountainous formation in the shape of flatirons overlooking Boulder we are told. Apparently "nuggets" are little boulders.

◆ Two requests have already been received for the Broadman Press textbooks we have recommended for Vacation Bible Schools. We have one more set and several other texts ready to loan if anyone needs them. Tell us your needs.

◆ This week begins the work of Rev. Ronald I. Hargis as executive secretary of the Seventh Day Baptist Board of Christian Education. His address is either Route 2, Coudersport, Pa., or Alfred, N. Y. He will be glad to hear from you.

Talk not of wasted affection; Affection was never wasted;

If it enrich not the heart of another, its waters returning,

Back to their springs, like the rain, shall fill them full of refreshment;

That which the fountain sends forth returns again to the fountain.

—Longfellow.

USING SLIDES IN RELIGIOUS EDUCATION

By Rev. Albert N. Rogers

Modern precision equipment has largely taken the place of the old stereopticon and "magic lantern" but the anticipation of looking at pictures has not changed. From various sources, including some bitter experience, I have set down a few suggestions about the use of slides in religious education.

1. Always preview your slides and make sure they are arranged in proper order. Prepare the group before the showing, preferably in their classrooms if possible. Read the Bible story or any passages referred to for information, and also for the reverent and receptive mood they create. Suggest one or two things to look for or ask a question to be answered after the showing. If you plan to read a script or comment on the pictures as they are shown, ask someone else to operate the projector and give your assistant a copy of the script or outline so that slides can be changed without use of an audible signal.

2. Use a long, narrow room or rope off a section of seats in the Church. It is especially important to have your group seated directly in front of a beaded screen.

3. Have the room darkened as the group enters, preferably with an introductory picture already focused on the screen. Quiet music from a record player is sometimes helpful in sustaining the interest by shutting out distractions.

4. If possible, have the projector placed so that its beam is over the heads of the group. A stepladder can be used if you have no regular stand or tripod. Make sure electric cords are so placed that no one will trip over them.

5. Allow time for each picture to make its own impression.

6. Turn up the lights slowly at the close of the series, perhaps only at the rear of the room or by the door. Return to the classroom for discussion and evaluation of the pictures. Use the picture study guide here if you have one. At a later session it might be well to "play out" some of the scenes.

(Continued on page 361)



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene:

I am a little girl six years old and am in the first grade. I'll be seven on July 29.

I live on a farm near North Loup and I go to Church and Sabbath school at North Loup. After Church my daddy and mother and I usually go to my Grandpa and Grandma Stillman's home for dinner.

I haven't any brothers or sisters to play with, so I love to play with my cousins, Sharolyn and Harold Dean King. We have lots of fun together.

Mrs. Gladys Christensen is Sharolyn's and my Sabbath school teacher. There are seven in our class.

I like the letters and the stories in the Sabbath Recorder.

Your new friend,
Ardith June King.

North Loup, Neb.

Dear Ardith:

A hearty welcome to you, my new Recorder friend. The more Recorder children I gain, the happier I am. You see, as many of my Recorder family grow older they begin to think they are too old to write, and I surely need new ones.

I know from experience how much you enjoy playing with your cousins. When I was your age I, too, lived on a farm and enjoyed playing with my cousins, Grace, Beulah, and Flora Burdick, who lived just a half mile from my home, though I had a younger brother to play with right at home.

I am glad you enjoy the letters and stories in the Recorder, and I hope you will often help to make them interesting by doing your share.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I thought you would like to hear from a member of the Seventh Day Baptist Church of Auckland, New Zealand.

We enjoy the Sabbath Recorder very much. Although we are separated by leagues of ocean, distance does not mean so much by air mail, and when we receive

the Recorder telling of your movements in America we just seem part of your big family.

I am enclosing a little poem written by a lady who is a member of our Church. She sends them to me and I thought you might like this one for the Children's Page.

With loving Christian greetings to the girls and boys over there, I am

Sincerely your friend,

Rosemary Hare.

Paeroa, N. Z.

Dear Rosemary:

Thank you so much for your letter. I am always glad to hear from New Zealand and am pleased to gain a new friend there. Thank you, too, for sending Ada Fountain's poem. I am sure the children and others will enjoy it.

Your Christian friend,
Mizpah S. Greene.

(Editor's Note: Due to lack of space the poem mentioned above will appear in the next issue of the Recorder.)

THE SOWER BOOKSTORE

The Sabbath Recorder has been informed recently that The Sower Bookstore is now located at 406 W. Gilman Street, Madison, Wis. As readers of the Sabbath Recorder will recall, Gerald C. Bond, proprietor, ran a paid advertisement in the Recorder for some months a while back.

All orders for books and business correspondence should be sent to the new address.

(Continued from page 360)

One final word. Consider the age of your group. A single slide is probably all the kindergarten people can comprehend. Too many ideas, too rapid action, and advanced vocabulary are confusing for beginners and primary children. Plan separate showings for your various age groups so that each can have a religious experience. Don't suppose that everyone is going to "enjoy" the slides just because you have gone to the trouble of getting them. Pictures are very real, but they are not as real as life yet.

MILO DeWITT GREEN

Milo DeWitt Green was the fifth in a family of seven children born to George W. and Susan Phelps Green. Both parents, of English descent, came from western New York State to southern Wisconsin where all the children were born. They first settled near Madison in Dane County, removing in a few years to Adams County where towns were few and far away but where wolves and deer were plentiful and near at hand.

The father died early, leaving the mother and family of children to all the struggles, privations, and hardships common to people in a pioneer country.

Milo grew up in the country, attending the district school, where in later years he was a member of the school board.

His mother early taught him of God and things of the Spirit. He was always a student of the Bible, reading it more than all other literature combined. Through study of the Word of God he became con-

(Continued from page 359)

I cannot always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake,
Illumined with God's light of love: and so
I onward go
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuses me till I quite forget He knows
And sees,
And that in all details with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning with His help to solve
Them one by one;
And when I cannot understand, to say:
"Thy will be done!"
Prayer: "Thy will be done!"

vinced of the truth of the Sabbath, was baptized by Rev. L. A. Platts, and united with the Rockhouse Prairie, Wis., Seventh Day Baptist Church in April, 1910. This Church was later moved to the village and became known as the Grand Marsh Church.

He was a man simple in his tastes, quiet in disposition, gentle, kindly, and helpful in spirit. The mother in later years became an almost helpless invalid, and Milo earned the gratitude of all the family and much praise from his mother by the way he took care of her, leaving the others free to carry on the work of the farm. Most of his life was spent on the farm, first in Wisconsin, then in southern Illinois. He was chiefly engaged in dairying, beekeeping, and in late years spent much time in gardening.

In 1914, he was married to Cora Lewis, daughter of Rev. Robert and Minerva Oshel Lewis.

While living in Wisconsin, he and his wife took into their home a motherless boy and later his little sister. They kept these children, providing for them as for their own, until the remarriage of the children's father several years later.

Mr. and Mrs. Green lived a few years in Battle Creek and Detroit, Mich, before coming back to southern Illinois to live 25 years ago. Here Mr. Green united with the Old Stone Fort Church where his wife was a member. He was made a deacon in that Church some years later, and held various offices in the Sabbath school, performing conscientiously and painstakingly the tasks in whatever position he was placed.

He died on May 14, 1949.

He is survived by his wife, a brother, Hiram E., other relatives, and many friends.

Funeral services were held in the Old Stone Fort Church conducted by Rev. C. L. Hill of Farina, Ill., assisted by Brother A. Addison Appel, pastor of the local Church, and burial was in the Jayner Cemetery.

We are not like those who have no hope for we believe that those who are asleep in Jesus will He bring with Him when He comes.

Mrs. Milo D. Green.

Obituaries

Green. — Milo DeWitt, son of George W. and Susan Phelps Green, died May 14, 1949. (See extended sketch elsewhere in this issue.)

Davis. — Launa, was born in Doddridge County, W. Va., January 13, 1877, a daughter of Albert A. and Virginia Kelly Davis. She departed this life at Salem, W. Va., January 6, 1950.

Surviving are four sons, Rush A., Earl S., Rollo C., and Glenn F. Davis; three daughters, Madeline V., Lagretta A. Davis, and Mrs. Adalene S. Gaines; eleven grandchildren and seven great-grandchildren.

In girlhood Mrs. Davis was converted and united with the Salem Seventh Day Baptist Church. Her many friends testified to her devoted Christian life and sincere faith in her Lord.

Funeral services were held at the Salem Seventh Day Baptist Church January 8, 1950, conducted by her pastor, Rev. Loyal F. Hurley. Burial was in the Odd Fellows Cemetery of Salem. L. F. H.

Zinn. — F. B. Zinn passed away at Salem, W. Va., April 4, 1950. He was born in Ritchie County October 7, 1871, a son of Granville and Elizabeth Sheckart Zinn.

On March 17, 1892, he was married to Lula Kelly, who survives. Besides his widow he is survived by three sons, Cecil, of Tyler, Tex., Russell P., of Baltimore, Md., and Chester B., of Salem; two daughters, Mrs. Edna Davis, of Salem, and Mrs. Wilma Myers, of Big Stone Gap, Va.; two brothers, Felix, of Plymouth, Ind., and Ernest, of Pullman, W. Va.; two sisters, Mrs. Docia Mitchell, of Mount Clare, W. Va., and Mrs. Bessie Isner, of Pullman, W. Va.; a half brother, Reed Zinn, of Oxford, W. Va.; twenty grandchildren, and six great-grandchildren.

Mr. Zinn was converted to the Sabbath largely by his own study of the Bible, and has been a faithful member of the Salem Seventh Day Baptist Church for many years.

Funeral services were held in the Salem Church on April 6, 1950, with the pastor, Rev. Loyal F. Hurley, and Rev. James L. Skaggs, officiating. Burial was in the I.O.O.F. Cemetery, Salem. L. F. H.

Davis. — Belle, was born in Doddridge County, W. Va., August 17, 1900, and died in a Clarksburg hospital April 10, 1950.

She was the daughter of Sherry and Asenath Davis. She is survived by her father, Sherry Davis; one brother, Orva A. Davis, of Salem; three sisters, Mrs. Eva Sheets, of Salem, Mrs. Jetta Reed, of Parkersburg, W. Va., and Mrs. Jessie Heflin, of Miletus, W. Va.

Miss Davis was a member of the Salem Seventh Day Baptist Church, and a deeply interested student of the Bible. Her last weeks of sickness and suffering were characterized by a radiant faith and deep gratitude for every kindness which she received.

Rev. Buren Dowdy of the Baptist Church assisted her pastor, Rev. Loyal F. Hurley, in the funeral service held in the Salem Seventh Day Baptist Church April 12, 1950. The interment was in the Seventh Day Baptist Cemetery on Greenbrier. L. F. H.

Babcock. — Lepha, daughter of DeA. Porter and Eliza Greene was born near Adams Center, N. Y., on August 5, 1875, and died March 13, 1950, in the House of the Good Samaritan in Watertown, N. Y.

In early life she united with the Seventh Day Baptist Church of Adams Center to which she remained loyal throughout her life. She was deeply interested in all of the activities of the Church and denomination at home and in foreign fields.

She was united in marriage to Arthur Hovey in 1894. To this union were born three children: Ethel, the first wife of Samuel Dibble, who died in 1921, DeAlton, a veteran of World War I, now confined to a veterans' hospital in Buffalo, and Mrs. Eudora House of Watertown. Also surviving are two sisters, Mrs. Eunice Maxson, and (Lora) Mrs. Samuel Dibble of Adams Center, eight grandchildren, and eight great-grandchildren.

Mr. Hovey died in 1925.

On July 9, 1927, she was married to Fred H. Babcock who died in March, 1932. Since Mr. Babcock's death she had made her home with her daughter, Mrs. House, in Watertown.

Funeral services were conducted on March 16, at 2:30 p.m., in the Church at Adams Center by her pastor. The body was placed in the vault in the Adams Center Union Cemetery to await burial in the spring. E. H. B.

Cottrell. — Eldon, son of Thomas and Lorena Burdick Cottrell, was born December 22, 1870, on a farm one mile north of Milton Junction, Wis., and died Sabbath day, April 29, 1950, at the Rock County Home, where he had been living for several years since failing health made it necessary for him to give up farming.

He never married, and his only surviving relatives are nephews and nieces, among whom are Harry B. Crandall, Alfred A. Crandall, Mrs. Lester Hull, Roger Burdick, and their families, all of Milton.

He made a public profession of his religious ideas and purposes and was baptized by Rev. Nathan Wardner December 4, 1886, and became a member of the Milton Junction Seventh Day Baptist Church for the remainder of his mortal life.

Farewell services were held Monday, May 1, 1950, conducted by Rev. Edwin Ben Shaw and Rev. Kenneth Van Horn, and interment was in the Milton Junction Cemetery. E. B. S.

The Sabbath Recorder

DENOMINATIONAL BUDGET Statement of Treasurer, April 30, 1950

Receipts					
	April	7 months			
Albion	\$ 22.00	\$ 101.00	Pawcatuck	1,926.67	
Alfred, First	378.61	1,178.65	Piscataway	27.50	127.75
Alfred, Second		300.46	Plainfield	216.53	1,327.43
Associations and groups		252.16	Richburg		154.00
Battle Creek	255.00	847.17	Ritchie	20.00	50.00
Berlin	9.65	223.74	Riverside	682.84	1,494.16
Boulder	23.57	164.34	Roanoke		16.00
Brookfield, First		50.00	Rochester		30.00
Brookfield, Second		153.35	Rockville		62.71
Chicago	70.00	367.00	Salem		539.51
Daytona Beach	37.87	212.53	Salemville		48.02
Denver	13.10	196.73	Shiloh	171.00	1,272.47
De Ruyter		69.73	Verona		426.55
Des Moines		10.00	Walworth		73.20
Dodge Center	125.88	181.70	Washington, People's		50.00
Edinburg	14.75	64.18	Waterford	13.87	145.40
Farina	15.00	275.05	White Cloud	36.27	150.66
Fouke		131.43	Totals	\$3,193.85	\$19,282.57
Friendship		37.85	Disbursements		
Gentry		16.88		Budget	Specials
Hammond	5.00	65.00	Missionary Society	\$ 817.16	\$ 43.12
Healdsburg-Ukiah	10.00	40.00	Tract Society	590.79	3.00
Hebron, First	23.62	95.91	Board of		
Hopkinton, First	103.07	280.87	Christian Education	452.74	
Hopkinton, Second		21.00	Women's Society	15.15	10.00
Independence		175.00	Historical Society	70.31	
Individuals	35.00	661.00	Ministerial Retirement	230.09	112.32
Irvington		100.00	S. D. B. Building	83.17	
Little Genesee	12.75	318.22	World Fellowship		
Los Angeles	22.00	137.96	and Service	21.44	
Lost Creek		229.58	General Conference	347.27	
Marlboro	72.00	432.00	Relief Appeals		167.20
Middle Island	7.90	49.52	Debt Reduction:		
Milton	398.93	2,650.00	Miss. Society	\$ 85.82	
Milton Junction	116.33	562.39	Tract Society	100.32	
New Auburn	11.00	100.84	Board of		
New York City, First		185.22	Christian Ed.	26.69	
North Loup	209.81	362.83	S. D. B. Building	17.26	
Nortonville	33.00	86.75	Totals	\$2,858.21	\$ 335.64

Comparative Figures

	Total Budget			Normal	
Total Budget	\$37,250.00				
Receipts for October	\$1,489.99	4.00%	\$3,104.16	8 1/3%	
Receipts for November	1,508.67	4.00%	3,104.16	8 1/3%	
Receipts for December	3,841.75	10.30%	3,104.16	8 1/3%	
Receipts for January	2,000.14	5.37%	3,104.16	8 1/3%	
Receipts for February	2,049.91	5.50%	3,104.16	8 1/3%	
Receipts for March	3,284.59	8.80%	3,104.16	8 1/3%	
Receipts for first six months	\$14,175.05	37.97%	\$18,624.96	50%	
Receipts for April	2,858.21	7.67%	3,104.16	8 1/3%	

Special gifts, designated:

October	\$ 348.19
November	120.00
December	506.09
January	165.50
February	293.61
March	480.28
April	335.64
Total	\$2,249.31

Milton, Wis.

D. N. Inglis,
Acting Treasurer.



Photo: Courtesy of George W. Inco.

ENTRANCE TO CAMPUS
Alfred University, Alfred, N. Y.