

The Sabbath Recorder

SPECIAL NOTICE

At the session of General Conference in Riverside, Calif., last August, a committee was appointed to study the matter of some changes in Articles VI and VII of the Statement of Seventh Day Baptist Beliefs. The committee reported a slight change in Article VII in both title and wording, which is given in the Year Book for 1949. This was for study during the present Conference year, with possible action at the session in 1950.

Will those desiring other changes, please write the entire article in the exact form they would like to have it, and mail at once to Dr. Wayne R. Rood, Box 937, Alfred, N. Y., that the committee may have them for consideration in making their report at the coming session of Conference in Salem, W. Va. If you have suggestions concerning the rewording of Article VI, write it as you would like to have it.

For the Committee,
Erlo E. Sutton,
Chairman.

Note: Since Dr. Rood has been assigned to military duty as a chaplain for thirty days following June 25, he urges that these statements be in his hands by mid-June if possible, and by June 20 at the latest, so that he can prepare them for distribution before he leaves Alfred.

Conference Ensemble and Orchestra

The Music Committee for the General Conference to be held in Salem, W. Va., August 22-27, is anxious that all persons attending Conference who can play musical instruments bring their instruments with them in order that we may have ensemble and small orchestra participation in the Conference program. This request comes through Clarence Rogers, Salem, W. Va., chairman of the Conference Music Committee.

Alberta D. Batson,
Publicity Chairman.
1612 Lawrence Street,
Parkersburg, W. Va.

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.

Southwestern Association

Gentry, Ark.
June 29 - July 2, 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.

LEWIS CAMP
Ashaway, R. I.
July 18-27, 1950
Ages 12-18

CAMP HOLSTON
Battle Creek, Mich.
1950
Intermediates — July 23-30
Juniors — July 31 - August 2

PRE-CONFERENCE RETREAT
Camp Caesar, W. Va.
August 17-20, 1950

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

Sanctuary



SEVENTH DAY BAPTIST CHURCH
Milton, Wisconsin

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
RONALD I. HARGIS Christian Education
HARLEY SUTTON, Emeritus
(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.

Terms of Subscription

Per Year \$3.00 Six months \$1.50
Student rate \$1.00 per college year
Retired Seventh Day Baptist ministers
and their widows \$1.00 per year
Monthly Special Issues 15 cents per copy
(The first issue of each month)
Regular Issues 10 cents per copy
Postage to Canada and foreign countries 50 cents
per year additional. Subscriptions will be discon-
tinued at date of expiration when so requested. All
subscriptions will be discontinued one year after date
to which payment is made unless expressly renewed.

Published weekly (except August when it is published biweekly) by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JUNE 19, 1950
Vol. 148, No. 25 Whole No. 5,397

IN THIS ISSUE

Editorials: Late, But in Time.—“Money Talks.”—Our Responsibility	419
Some Highlights	420
Features: Practical Lesson No. 49	418
Reactions on Ministers' Conference.—Senior Organ Recital.—From the Editor's Mailbox	421
Do We Want Church Union?	423
Missions: Statement of Christian Experience and Belief	424
Woman's Work: All This Is Evangelism	427
Christian Education: Religious Education.—News Notes	428
Children's Page	429
Church News.—Resolution.—Marriages	430
Obituaries.—Camp Directory	431
Denominational Budget	Back Cover

PRACTICAL LESSON No. 49

It's numbered “49” because there are probably at least 48 other urgent needs for your attention, your moral and financial support. But it's A-1 Priority! It's King's Business!

It may be No. 49, but the illustration of good work being done is characteristic of Seventh Day Baptist leaders. It is just like hardy Seventh Day Baptists to go ahead despite tremendous obstacles from without and from within our Christian fellowship. It sounds like any early American story of pioneer work, but the frontiers are no longer American, or geographical, or even social. In hard-to-face facts, our frontiers are actually (and perhaps solely) moral and devotional, both social and individual.

That puts hard-to-bear duties on Seventh Day Baptist ministers, . . . and remember: every Christian is a minister, even as Christ Himself “came not to be ministered unto, but to minister,” and to give His life. Mark 10: 45.

So maybe it's Lesson No. 49, but it's A-1 Priority.

It's the story of men all over this globe who go by a common group allegiance and distinctive disciplines. These men and women work hard at developing “islands of light” in a dark world — in their own immediate worlds. They are not perfect, or is their will power made of impregnable steel. They have big problems and oftentimes very meager resources to solve them. They and their families depend on much help from their own local organizations, but through their larger allegiance and common disciplines they depend for the crucial “top-half” of their subsistence upon our Conference. It's the story of pastors, missionaries, editors and executives, teachers supported by our Denominational Budget through the various boards.

It's A-1 Priority that you study your 1949 Seventh Day Baptist Year Book this Budget Sabbath, June 24, to know what all our boards are doing. It's A-1 Priority that you give proportionately to the local and denominational program of that Church of yours — and of Jesus the Christ!

David S. Clarke,
For the Committee on
Budget Promotion.

LATE, BUT IN TIME

“Late News” states the single-column four-inch item in the Plainfield, N. J., Courier-News for Tuesday, June 6, 1950. Right from Washington, too! The item features Representative Charles A. Eaton's joining an “appeal for disarmament talks.”

The Associated News dispatch reads:

Seven senators and four representatives proposed today that the United Nations call an immediate disarmament conference. The eleven lawmakers offered a resolution which would pledge the United States to turn over to the UN for peace developments the funds that would be saved in the next five years by any workable disarmament agreement. Asserting “the prospect of the hydrogen bomb propels the peoples of the earth into danger above and beyond anything heretofore conceived by man,” the resolution asked for a peace crusade.

Signers included Senator Hendrickson . . . and Representative Charles A. Eaton . . . , both of New Jersey.

One reason Mr. Eaton's stand is headlined is that his beautiful country home is located in Watchung, N. J., a borough adjoining North Plainfield, which town adjoins Plainfield.

What an impact would be made upon our international thinking and planning if in the newspapers across the United States of America there should appear the names of senators and representatives from all the states and congressional districts as joining this “appeal for disarmament talks.”

“Late News,” but in time if positive, Christian action is taken.

“MONEY TALKS”

The other morning we talked with a young man who, along with four other young men, was headed for a “hitch” in the navy.

Very soon, between words which have no place even in so-called debased circles, we learned that they had whiskey with them when they boarded the train the night before.

When the young men mentioned the matter to the porter, he remarked, “If you are old enough to fight for your country, you are old enough to stand on your own. Go ahead. Mix your drinks.”

The young man concluded, “We tipped the porter about five dollars among us. That makes some difference.”

“Yes,” we replied, “money does talk.”

OUR RESPONSIBILITY

The foregoing incident set us to thinking.

There are four phases of this experience to which we would refer briefly.

Where did these young men get this much money to throw around?

This we cannot answer.

Why did the porter flout the law?

In the first place possibly the law applies to him only when he cannot get by. His background and early training no doubt are partly accountable. He seems like an efficient porter. At least he has the comfort of the passengers in mind, he is courteous, and does his work well. No doubt the lavish tip influenced him.

The next phase of this incident concerns the young men themselves. From what kind of homes do they come? If good homes, why less restraint in their present behavior? Have they no regard for the feelings and wishes of their parents? Have they no family integrity and honor? Is the pull of the crowd too great? Have they no thought about where this will lead?

The fourth and last phase of this experience concerns our responsibility in this situation. The matter has come to our attention. We are responsible for doing something about it.

Shall we write to the Pullman Company?

Certainly we can talk with the young man who blurtingly told the story. Whether or not he will give heed to counsel remains to be seen.

One thing “for sure” — we will not get anywhere if we condemn him. We must approach him with a depth of understanding, a height of concern, and a breadth of love that will touch him as a potential Christian.

We have a responsibility. May God give us grace to discharge it to His name's honor and glory.

Seventh Day Baptist General Conference

SALEM, W. VA., AUGUST 22-27, 1950

SOME HIGHLIGHTS OF THE MINISTERS' CONFERENCE

(Continued from June 12)

It is no small task to provide for the physical needs of forty-five men under the most favorable conditions even for a short time. So often we take for granted the many hidden services at conferences which make us comfortable and which make possible greater concentration on the spiritual objectives of the gatherings.

Indian Trails Camp

The Seventh Day Baptist Church of Milton, Wis., was host to the Ministers' Conference held at Indian Trails Camp, May 15-18.

By virtue of Rev. Elmo F. Randolph's being actively engaged in the work of the Boy Scout Council of the area, and through the generosity of the Milton Church, the facilities of Indian Trails Boy Scout Camp on the Rock River near Milton, Wis., were made available for the annual Ministers' Conference. Pastor Randolph and Assistant Pastor Kenneth E. Smith had opened the camp prior to the arrival of retreatants which made possible the sharing of a real camp experience. We are deeply indebted to the Milton Church and her pastors for these accommodations and courtesies.

Meals

Arrangements had been made with Mrs. J. Dwight Clarke of Milton, an expert cook and caterer, whose list of camp services rendered is most impressive, to do the cooking for the conference.

Volunteers from among those present provided help both in the kitchen and dining room. After each meal the dishes were promptly cared for in the same way. The meals were excellent. The closing meal of the conference was a delicious chicken dinner. Mrs. Elmo F. Randolph assisted Mrs. Clarke in preparing it. We marvel at their being able to provide the meals at two dollars per day. Much credit for this accomplishment is due Mrs. Clarke, Rev. Elmo F. Randolph who did much of the buying, and no doubt to several grocers from whom provisions were bought.

Bedding

Those who attended the conference were asked to take their own bed linen.

Some who went by auto took their own covers. However, pillows, quilts, blankets, and sleeping bags were furnished in quantity by Milton and other friends. Sleeping comfort was made possible by their generosity.

The Conference in Bible Study

The Bible is the textbook of Christianity. For one hour each morning Rev. Erlo E. Sutton who, for many years has edited and still edits the Helping Hand for Bible School Work, presented Bible studies, highly inspirational in nature, sound in theology, stirring in appeal, and broad in outreach. The subjects for the three successive mornings under the general subject of Sources of Strength were: Our Father, Our Saviour, and Our Consolation. Brother Sutton is now in the process of condensing his three addresses which he has consented to have appear in special issues of the Sabbath Recorder.

The Conference at Retreat

Provision was made for a forty-five minute retreat experience each morning following the Bible study. Rev. Wayne R. Rood had arranged with Rev. Loyal F. Hurley, who conducted a workshop in private devotions each afternoon, to orient us in the techniques and possibilities of the retreat as "a time for personal renewal." Brother Hurley had provided mimeographed copies of suggestions under the headings of "Relaxation," "Stimulation," and "Imagination." These were most helpful in the retreat and opened new areas of spiritual experience.

Viewpoints and Experiences

Upon assembling after the retreat period, Rev. Erlo E. Sutton conducted a discussion which was called "Viewpoints and Experiences." During this hour those present engaged in a free and helpful exchange of comment based on the "Sources of Strength" presentations.

Certain detached comments follow:

All are children of a common Father.

To those who come asking how they may know that they are children of God, these three affirmations can be made: (1) You know whether or not you have honestly gone to God and said, "I take Jesus as my Saviour"; (2) Only the saved person thinks of God as Father — you

know that God seems to you like a father, and not just a judge; (3) We all know the group to which we belong.

The Christian life is a crisis and a process.

Twenty-two Seventh Day Baptist young men have come into the ministry in the last ten years.

Becoming a Christian is becoming a child of God.

To have freedom of belief implies that we must have freedom to differ in our opinions.

Faith in the young men has been expressed by the older men. Are the young men going to let God and the older men down? (By one of the young men.)

Our primary task is to make Christians. Our next task is to make Seventh Day Baptist Christians.

(To be continued)

REACTIONS ON THE MINISTERS' CONFERENCE

I hardly know how to express the richness of the experience which was ours at the Ministers' Conference. The program was varied and so helpful. The main features were so filled with a spiritual depth that it was like taking a refresher course at seminary. This coupled with the opportunity for renewed fellowship and the sharing of experiences and ideas made it three of the most worth-while days of the whole year. Thought stimulation that came through this conference will enrich my ministry for many months.

Earl Cruzan.

SENIOR ORGAN RECITAL

We are informed that Oscar Burdick, son of Mr. and Mrs. C. C. Burdick of Milton, Wis., and a recent graduate of Milton College, presented a graduate organ recital at the Milton Seventh Day Baptist Church on Tuesday evening, May 9.

The program to which the public was invited included:

Lobt Gott, Ihr Christen, Allzugleich (Let All Together Praise Our God), J. S. Bach; In Dir Ist Freude (In Thee Is Gladness), J. S. Bach; Finale to Sonata in F Minor, Rheinberger; Fantasia, Stainer; Sonata No. 1, Mendelssohn; Magnificat I,

Dupre; Vom Himmel Hoch (From Heaven Above to Earth I Come), Edmundson; Carillon, Roberts; Come, Thou Almighty King, McKinley; Ye Watchers and Ye Holy Ones, Hokanson; Ein Feste Burg (A Mighty Fortress), Luther-Whitford.

Mr. Burdick was presented in this recital by the Milton College School of Music, having studied organ with Mrs. Gladys Sutton Randolph, a member of the school's faculty.

During his senior year, besides his regular college work, he has served as choir director of the Milton Junction Seventh Day Baptist Church and organist of the First Presbyterian Church, Janesville, Wis.

Musical ability and experience are great assets to one entering the Christian ministry. Mr. Burdick plans to start his seminary work at the School of Theology, Alfred University, Alfred, N. Y., next fall.

FROM THE EDITOR'S MAILBOX

Dear Editor Warren:

If you can find room in the Recorder, would you publish my testimony which the Lord has put upon my heart to write you? I really believe that He will bless it to the heart of a reader somewhere.

The Lord has grown so precious to me, specially in the last year. I must speak for Him publicly! I accepted the Lord as my Saviour about eleven years ago but never since then has He become so real or has His Word meant so much to me as it does now. A small group of us here in Chicago have been studying personal work in the light of the Bible and with the help of Torrey's "How to Work for Christ." We have been definitely praying for God to lay upon our hearts the seriousness of our neglecting to tell the multitudes wandering in darkness about the saving grace of Jesus. We praise Him that this prayer is being answered as He lays upon our hearts the challenge that is every Christian's duty when he is born from above. Will not you, Christian, take this message with which Jesus has entrusted you and go, too, helping the Lord of the harvest? The fields are ripe unto harvest, but the laborers are so few!

If you seek a deeper experience with the Lord, try spending much time in secret communion with Him in prayer and with His Word. He has promised: "They that wait upon the Lord shall renew their strength. . . ." Isaiah 40: 31.

If you, reader, have never had an experience with the Lord, wouldn't you give just anything at all to have the hope of life with Christ? Not one of us has the assurance of a tomorrow, so do not put off your decision! Jesus said, "Except a man be born again, he cannot see the kingdom of God," (John 3: 3b); also in John 12: 48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." He has promised however that "Him that cometh to me I will in no wise cast out." John 6: 37.

If you are living with hopes that doing the best YOU can will carry you to Glory, you are on very dangerous ground and with NO Biblical basis. His Word says in Ephesians 2: 8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

If you are a murderer, adulterer, and thief, the Lord says in 1 John 1: 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Does this mean anything to you?

If you do or hold to none of these previously mentioned sins, you still are the greatest of sinners in God's sight because Matthew 22: 37, 38 says that the FIRST and GREAT commandment is this: "Thou shalt love the Lord thy God . . ." If you love Him, you will not reject Him. If you love Him, you will keep His commandments. John 14: 15.

Friends, this is serious business and concerns your own soul. If He has been speaking to your heart, do not reject Him for there is joy unspeakable in knowing Him and living for Him.

In Christian service,
Marie Becker Lippincott.
3304 W. Maypole,
Chicago 24, Ill.,
May 13, 1950.

Sabbath Recorder:

Find enclosed my check for renewal of my subscription to the Recorder. I prize it very much, and would not care to have it stopped. Thanks.

Yours,
Adelbert Branch.
White Cloud, Mich.

Dear Editor Warren:

Please renew my subscription to the Recorder. I am enclosing a money order. . . . It would be hard for our family to get along without the Recorder.

R. 1, Box 78, Sincerely,
Texarkana, Ark. Lura Crow.

Dear Recorder Folks:

. . . Enclosed is my check for \$3 to advance my subscription another year. I can't do much more but I can't lose my touch with our work; it is growing in so many ways. His blessing seems to be with us in unusual ways. . . .

Mary Case Fairchild.
Oxford, N. Y.

To the Editor of the Recorder:

I see my subscription is about to expire so am sending money to pay for another six months. I don't want to be without it and wish it every success. . . .

Mrs. Jennie Davis.
Lincoln, Neb.

The Sabbath Recorder:

I am enclosing a money order to pay for the Sabbath Recorder. I for one do not know how to get along without it. There is very little extra reading I do besides the Sabbath Recorder and my Bible.

Mrs. Grace A. Ladd.
Adams Center, N. Y.

The Sabbath Recorder:

Please change the address of our Recorder to 903 E. Tower Road, Ithaca, N. Y.

We don't want to miss an issue of our wonderful paper. Thank you.

Mrs. Warren F. Brannon.
Dryden, N. Y.

DO WE WANT CHURCH UNION?

By Rev. Lester G. Osborn

The matter of our membership in the Federal Council of Churches has been discussed pro and con. We have been officially represented in the plans for the World Council. Two years ago we appointed delegates to sit in a conference on Church union. Now we are faced with the question as to whether we will unite in the big merger of eight interdenominational agencies under the name of "The National Council of the Churches of Christ in the U.S.A." The issue is the same, for the new organization will carry on under the same leadership, with the same underlying purpose: to unite all denominations and agencies into one powerful, ecclesiastical organization. Let us see if that union is desirable.

We might ask, first, if unification be so desirable, why it should not work in the industrial world? But we do not find one great concern for the manufacture of automobiles, or any other commodity. We do find antitrust laws on our statute books to prevent that very thing. Are they not evidence to the fact that our government has seen the danger of merging into large combines? Is the principle different in religious organizations?

There was a time when Christendom was one all-inclusive, powerful, ecclesiastical organization. In history books that time is called "The Dark Ages." A visit to countries where there is one big Church, Protestant or Catholic, will show that the record is against Church union, for conditions are not bettered. There is something about worldly power, whether in Church or state, which ruins men. Just to be big, to be impressive, to wield a big stick, to reform society, is no basis for unity for God's people.

The history of the Protestant Church has shown that power has more often been achieved through division rather than through unification. Whenever a Church, through power or prestige, has been accepted either officially or unofficially as the State Church, it has lost its evangelistic fervor and its missionary zeal. The most serious reason for doubting the spiritual

efficacy of unification is that it has never increased missionary giving or interest. Statistics of the United Church of Canada, for example, prove that the missionary giving of the United Church has never equalled the combined amount given by the Methodist and Congregational Churches before unification.

There is a strong reason for this: Divisions are usually the result of strong convictions, convictions that are worth striving for even to the breaking of fellowships that have been most precious and desirable. Unification, on the other hand, is seldom the result of strong convictions, but is usually the result of willingness to sacrifice convictions for the sake of a false expediency.

And even if we did all get together, within a few years it would all have to be done over again. Free men are not going to stay in one superorganization. Dissenting groups will spring up as long as men have ideas of their own. Free men will not be coerced against their convictions.

The Seventh Day Baptist General Conference is a member of the Federal Council by a majority vote of delegates. This is against the honest convictions of a number of members of Seventh Day Baptist Churches. When the Federal Council takes action, it is officially speaking for all of our members, whether they, individually, approve of the action or not. This forces a person into a quandary. The only way to get out of the Federal Council is to get out of the denomination which is a member of the council. To remain in is to tacitly approve many things in which one does not believe, and to compromise conviction and conscience. To withdraw is to break ties which are dear to one's heart, and to cause deep pain and sorrow to oneself and to others. Truly a puzzling predicament!

We do not feel that the kind of Church union being promoted today is the kind which we want. The question will come before our General Conference in August. Would it not be well to sever our official connection with these movements until a careful study can be made of the matter,

BOUND TO FIGHT GOD'S BATTLE

One of the most recently employed native pastors in Jamaica was ordained on November 20, 1949, in Kingston. Rev. Vernon O. Burke tells here the story of his Christian experience and earnest call to preach the gospel as he gave it at the ordination. His statement of belief follows. Three deacons were ordained at the same Kingston Ordination Council.

The Jamaica Conference employed Mr. Burke three years ago without having additional funds from the United States. Since that time, another pastor has been put into evangelistic work without extra aid from the Missionary Society or American Churches. At the present time, fifty dollars is being sent for aid to several pastors each month. Rev. Mr. Burke has done much to open up new fields of service for our people, helping to organize Churches, and to bring his people to the Christ way. Our Jamaica work deserves your moral and financial support; that is what Rev. Mr. Burke's statement and his work seem to say pointedly. D. S. C.

Statement of CHRISTIAN EXPERIENCE and BELIEF

By Rev. Vernon O. Burke
Williams Field, Jamaica

I am thanking God for the privilege of being here on this solemn occasion. As I give my statement of Christian experience and call to the ministry, I am inviting the keen attention of all.

Christian Experience

In looking back into my early life I can remember that my parents told me that I was born in this Island of Jamaica, in

and the Churches given a chance to vote to ratify or disprove membership?

(Much of the above is quoted practically verbatim from a symposium by five men representing various segments of evangelical Christianity in the Moody Monthly for April, 1950, a series of articles well worth reading by everyone interested in this matter. L. G. O.)

the parish of St. Thomas, on the 18th day of March, 1920. I was schooled in a little seaport town called Morant Bay. My parents were Christians. They taught me to know and love the Lord. They were Anglicans and in their form of religion I was consecrated to the Lord. The time came when my father came to the knowledge of the Sabbath. He separated from the Anglican Church and became a member of the Seventh Day Adventist Church in Morant Bay.

From a little boy, I have always cherished the desire to enter the Christian ministry and at the time when I became a Sabbathkeeper, the desire became strong in me and I thought I ought to be doing something definite for the Lord. In March, 1940, I entered the West Indian Training College where I spent three years in preparing for the ministry. I left the W.I.T.C. in December, 1943, and went to the United States where I continued my preparation and then went out into the work. On September 15, 1944, I returned to Jamaica and continued my laboring, until experiences such as administration of Church policy and Christian belief caused the Seventh Day Adventists to force me out of the conference and every phase of their work.

My hopes were gone, my joys disappeared. I felt that I was shut out from God and eternal life. In my disappointment and discouragement, I went out in the world and away from God. I remember when I made a pledge with God. I said, "If God will spare my life, someday I will return and serve Him, but if not, let me perish." I wanted to have nothing to do with any Christians, any Church, any Bible, any prayers. I felt I was the most miserable man on earth, for I was without peace and contentment of soul. I was in a job and it was not long before I lost it.

It seems as though God was using circumstances to bring me to Him. Life became hard and I was planning to leave Jamaica. I met one Brother John Hamilton who told me he was a Seventh Day Baptist. I took him as my greatest enemy, but by insistence he gained my hearing. He told me of the Seventh Day Baptists, who they were, and what they were.

It was then I thought it best to become a Christian before I left Jamaica. I felt as David did when he said in the 84th Psalm, verse 2, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." I asked Mr. Hamilton if I could see the minister of his Church and he said yes.

He took me to Rev. W. T. Fitz Randolph and I asked Mr. Randolph many questions, was satisfied, and requested baptism. I was baptized and became a member of this Church. How I am still in Jamaica I cannot tell but as God led, I followed.

July 10-14, 1946, this Church delegated me to the Jamaica Conference at Bath. I have said it and will always say how grateful I am to have enjoyed the blessing of someone else. I was appointed by the Jamaica Conference to be a worker in the parish of St. Thomas. I labored for two years there and gained many valuable Christian experiences. July 14-18, at the last conference held at Font Hill in St. Thomas, I was transferred to Manchester where I have now labored for over a year.

When one is called to the ministry he has the earnest desire for souls. The hunger you suffer, the nakedness, the trials, the hatred, the persecution, cannot kill or steal that inward desire for souls. All these I have suffered. My daily song is as one writer says, "I am bound to fight God's battle in whatever way He might choose. Beaten down, lying, vanquished with no weapon in my hand, I am just the same a soldier as the bravest of the band." It is my desire to continue with God who will continue to choose the pathway for me to go.

Belief on Christian Doctrine

God the Father

I believe that God is eternal. He is, He was, and shall be. He is unchangeable, all-wise, all-holy, all-just. I believe that God is spiritual. John 4: 24, "God is a Spirit: and they that worship him must worship him in spirit and in truth." There are so many unspeakable proofs. There are the sun, moon, stars, all speaking of a far superior Being far above the thinking and working of men. David said in

Psalm 19: 1. "The heavens declare the glory of God; and the firmament sheweth his handywork."

God the Son

I believe in Christ as a persistent Being. John 1: 1, "In the beginning was the Word, and the Word was with God, and the Word was God," and verse 10, "He was in the world, and the world was made by him." Christ had a part in the creating of this world. Verse 3, "All things were made by him; and without him was not any thing made that was made." I also believe He is the second person of the Godhead. The time came when He came to this earth and took upon Himself human nature, suffered, and died to offer salvation to the sinful human race.

The Holy Spirit

I believe that the Holy Ghost is the third person of the Godhead, and He has been from the beginning. Genesis 1: 2, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Down through the ages the Holy Spirit did the work of representing God. 2 Peter 1: 21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." He has always been in the world to convict of sin, to inspire and teach men the will of God. John 16: 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak."

The Holy Scriptures

I believe in the Holy Scriptures (or Bible). It is the inspired Word of God. 2 Timothy 3: 16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, . . . that the man of God may be perfect." The Bible is the Book in which the character and standard of God is revealed to man.

The Law of God

I believe in the law of God. It is the standard upon which the government of God is set. It is within the law that God expressed His divine will to man.

Man

I believe that man was made in the image of God and man is the descendant of Adam and Eve. Genesis 1: 26, "And God said, Let us make man in our image," but as a result of the disobedience of Adam and Eve we have fallen from the perfect image of God; we have a sinful nature and are exposed to punishment.

Salvation

I believe that sin is the transgression of God's law, and one cannot receive salvation by keeping the law. Salvation is the gift of God, but to receive this gift of eternal life one must walk in the way of God's commandments. The sinner, when he accepts Christ, believes in the way of God and the good tidings of salvation which come through the death of Christ. The sinner believes by faith that his sins are forgiven through the blood of Christ and lives daily an overcoming life which bears evidence of salvation. I also believe that the gift of eternal life is extended to everyone in this life and regardless of the stage that the sinner has reached in his sins. God has never withdrawn the privilege of receiving the gift of eternal life from Him. The sinner has never reached the place in this life where God has completely left him. There is the daily evidence in man that God is with him. That is, he has the breath of life that proves that God has not completely left him. When man continues to reject God until he dies, then the possibility of receiving salvation has left him.

The Sabbath

I said before that the law of God is the place where one can see His divine will revealed to man. After one is willing to do the will of God, he is always willing to keep the law of God. The Sabbath is a part and an important part of God's law. In John 14: 15, Jesus says, "If ye love me, keep my commandments." God tells us to remember the Sabbath to keep it holy. A child of God is willing to obey Him, not because of what he receives from Him, but to prove that he loves God and appreciates the sacrifice of the Saviour. I keep the Sabbath because I love God and want to please Him by doing His will. Isaiah

66: 23, "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

Baptism

I believe that baptism is the immersion of a believer as an act of obedience to Christ's example and teaching. It also shows the public profession of your faith in Christ and your intention to put the old man of sin away, which means to be dead and buried with Christ in baptism and rise to live a new life with Him. I also believe one must be baptized in the name of the Father, the Son, and the Holy Ghost. Matthew 28: 19.

Christ's Second Coming

In closing I want to give you my blessed hope, and I think it's the blessed hope of everyone who follows Christ. That is the return of our Lord. John 14: 1-3, and in Hebrews 9: 28, "And unto them that look for him shall he appear the second time without sin unto salvation." I am expecting Him sometime whether soon or late and by His grace I will be ready to meet Him. I believe in the personal return of Christ in the same glorified body with which He ascended to heaven. Acts 1: 9-11, "And when he had spoken these things, while they beheld, he was taken up; . . . And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Someday His promise will be realized.

May God bless and keep you as you make ready to meet your Lord and Saviour.

SEMIANNUAL MEETING

The Dodge Center, Minn., and New Auburn, Wis., semiannual meeting will be held in the New Auburn Seventh Day Baptist Church, June 23-25. The theme is: "Weaving More Christianity Into Life's Web."

Mary Pederson,
Recording Secretary.

ALL THIS IS EVANGELISM!**Reflections for the Laity**

1. To keep one's heart full of love, one's face full of smiles, and to give the contagion of faith through every contact — this is evangelism.
2. To give a Christian directive to every conversation, and, when the opening comes, to bear positive witness for Christ — this is evangelism.
3. To help one's Church to be marked by the spirit of friendship, and to demonstrate the spirit of joy and victory in all our Christian fellowship — this is evangelism.
4. To have a good word to say for one's minister, and to invite the unchurched to come and receive the message — this is evangelism.
5. To have a concern that the children about one's Church are given a chance to fall in love with Jesus through attendance upon the services and membership in a Church school class — this is evangelism.
6. To have a deep love for children, and to teach them to know Jesus as their own Saviour and Lord, as teachers in the Church school — this is evangelism.
7. To make home life beautiful in the love of Christ, and to have a time for family worship of the type which is perfectly natural to such a family — this is evangelism.
8. To be perfectly sincere in Christian conduct that neighbors and workmates shall have a deep respect for one's Christian profession — this is evangelism.
9. To engage in friendly visitation upon the sick and the newcomers, and the people who have no Church affiliation — this is evangelism.
10. To be a visitor in a special period of such visitation, and to call in homes to commend Christ to every member of the family who is not a member of the Church — this is evangelism.
11. To cultivate a friend for Christian commitment through the art of letter writing, especially upon the occasion of an anniversary or a time of emergency in the family — this is evangelism.
12. To encourage one's pastor to keep the warm spirit of the gospel invitation in

every sermon that he preaches, and to give active support to him through special evangelistic periods — this is evangelism.

Reflections for the Ministry

1. To keep one's own Christian experience fresh and eager through daily contact with Christ through the Word and prayer — this is evangelism.
2. To know that evangelism means telling of the good news, and so to keep one's outlook on life bright and hopeful, and to be a bringer of good cheer in Christ everywhere — this is evangelism.
3. To be always responsive to the righteous pressure of the Holy Spirit, and to learn to rely upon His guidance for the right contacts — this is evangelism.
4. To become acquainted with people through home visitation and unhurried contacts in the occasional ways of life, always by the attitude and positive conversation commending Christ as Saviour and Friend — this is evangelism.
5. To be alert in times of crisis and perplexity, and in those days when a word for the Master will go deeply into the heart — this is evangelism.
6. To know personally the children in the Church school, and to talk with them in their homes, always representing the Christian life as the natural life for a child — this is evangelism.
7. To keep carefully the roll of baptized children, and to use it as the basis of evangelism when the children become of proper age for uniting with the Church — this is evangelism.
8. To form a class of children for the purpose of making clear the beauty and responsibility of the Christian life, and the mission of the Christian Church, and to receive such children into the Church with a thrilling service of consecration — this is evangelism.
9. To be always building a "Responsibility List" of persons to be won for Christ and the Church, and to be in constant touch with such persons by way of revealing the friendship of the Master — this is evangelism.
10. To take the time to select and train a group of visitors, so that they will engage in the task of visitation for Christian com-

(Continued on page 429)

RELIGIOUS EDUCATION — ITS PURPOSES AND METHODS

Religious education is not a special kind of education. It is education in the ordinary sense of the word concentrating on the field of religion, much as legal and medical education do in their respective fields. Religious education attempts to employ the finest and most effective educational methods known to secular education.

The reason why religious education has quite suddenly become a matter of major interest to Christians and to Christian Churches is the spreading realization that the growing generation of Protestants is almost completely ignorant of Christian history and philosophy. In all sincerity, we Protestants can admire the success of our Catholic and of our Jewish friends in educating their children in the faith of their fathers, and as we admire we are ashamed that our own religious education shows up so badly in respect to thoroughness of method and number of students. Unless the Protestant Christian Churches multiply their efforts and rebuild their educational organization, the future of Protestantism is not very bright.

Rote memorization, whether of catechism or of verse, has very slight educational value. It has small influence on building Christian character and less on producing knowledge of the basic principles of Christianity. Christian education, to fit modern times and to meet modern needs, must proceed along two other lines.

The first of these is social introduction into the high art of Christian living. Small children can, in actual social situations be taught to be considerate of others, to be tolerant, and generally hopeful and good-tempered. To the casual glance the games and occupations in which young children are engaged in a modern Church school may seem to be unrelated to the major purposes of the Christian Church but, in fact, they are learning extremely important lessons in the most effective ways.

To young children, abstract ideas are meaningless. But ability to think in terms of principles comes with growth. Therefore, older children should be introduced to the basic ideas of the Christian philosophy, simply stated. This means study

of the life of Jesus and of the history of Christianity. It means an introduction to the Christian philosophy of life. And it involves presenting the beginnings of knowledge concerning other religions than Christianity, other cultures than the American; some discussions of national social problems and of international problems. All of this, of course, must be presented to children in terms which they can understand, a truly difficult task.

A Church school must have teachers on whose skill and devotion the school rests. These teachers must be trained and led by a person of professional competence. No matter how great their good will or how good their intentions, they must also have knowledge and wisdom.

The Church school cannot possibly succeed in its work unless it has the whole-hearted support of the minister. Just as much does it need sympathetic, "all out" support of the whole congregation, and especially the parents. The Church school has no authority as do the secular schools and as, in lesser measure, do the Catholic and Jewish schools. The only semblance of authority it has must come from the parents who genuinely desire that their children shall be Christian and, moreover, intelligent in their Christianity. — (Article by George Ross Wells, Dean, Hartford School of Religious Education, in the Lantern, alumni paper, March, 1950.)

R. I. H.

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Ronald I. Hargis
Executive Secretary, Seventh Day Baptist
Board of Christian Education

◆ A Religious Education Training Workshop will be held in conjunction with Conference this year with study, discussion, and demonstration periods. We hope as many Sabbath school superintendents, teachers, and interested parents will come as possible.

◆ The 7th International Workshop of Audio-Visual Education is to be held at Green Lake, Wis., August 28 - September 2, 1950. Any who can attend will find it very worth while. This is a new field in religious education with great possibilities.

Children's Page

TARDY SPRING

By Irene Hulett

A song to Spring I fain would sing,
Despite her willful loitering,
Which made our hearts to be oppressed.

We knew she'd come, she always had;
We knew she couldn't be always bad;
And so with gloom, by faith allayed,
For her to hasten greatly prayed.

Now pictured through my window frame
I glimpse her dancing down the lane,
Dispelling weariness and pain,
Compelling thoughts, cheerful and sane.

Daintily tripping in delight
She is a lovely, lovely sight.
My flowering crab tree she espies
And gracefully she curtsies.

Violets blue and tulip cups
From the green sod shoot gaily up;
Forsythia and daffodils
Among the rest, our joy fulfill.

So on and on, through sunny hours,
Will come the pageant of the flowers,
And hearts from sadness rallying
Forgive Spring's willful dillydallying.

Quite vocal here the birds become
'Neath the warm influence of the sun;
So let us all rejoice together,
Old folks and young, this fine spring weather.

Dear Mrs. Hulett:

Thank you sincerely for the springtime poem. I'm sure the children and others will enjoy it as I have. Spring has been long in coming here, too, and the air is still quite cool. There isn't a cloud to be seen in the sky today and of course the sun is wonderfully bright and will warm things up.

Lilacs, apple blossoms, etc., were never more beautiful; as to the green grass, alas! it grows almost too fast, but the landscape is beautiful.

Lovingly yours,
Mizpah S. Greene.

Jimmy's Sacrifice

Jimmy lived far away in cold Alaska. He had plenty of warm clothes to wear. But he was unhappy for he knew other children were suffering with the cold because their clothes were scanty, worn, and thin.

Jimmy had a warm coat which was his pride and joy because down the front were many beautiful, shining buttons. Many of his playmates admired his coat and envied him.

One day he had a very bright and generous thought. Of course he hated to part with his beautiful buttons, but he did so want to help those poor children who were suffering with the cold. First he gave some of his own clothing, then he went to his playmates who had clothing they could spare. With one boy he exchanged one of his beloved buttons for a coat; with another, for warm underwear, with others, for warm stockings and comfortable shoes. He kept on until he had given all his beautiful buttons away.

Of course he missed his beloved buttons. But he was a very happy little boy when he took all this warm clothing and distributed it among the poor children who needed it so badly.

"Aren't you unhappy to lose all the beautiful buttons you were so proud of?" asked his mother.

"I thought so, at first," said Jimmy with a smile, "but when I saw the happy faces of those children, I was happy, too."

Mizpah S. Greene.

(Continued from page 427)

mitments with a thrill of adventure, albeit they start with fear and trembling — this is evangelism.

11. To cultivate lovingly and persuasively the inactive members of one's Church, trusting in the Holy Spirit to speak to their hearts about forgotten responsibilities — this is evangelism.

12. To strike the notes of urgency and decision and confession in every sermon, and not to miss making real the claims of Christ in any service — this is evangelism.

Written by Ernest A. Mathres, Secretary, Board of Evangelism, Genesee Conference. From the Missionary Reporter, January-March, 1950.

CHURCH NEWS

NORTH LOUP, NEB. — Mother's Day was beautifully and appropriately observed on Sabbath, May 13. The prelude of old hymns was played by the organist, Mrs. Harlan Brennick, before the last bell was rung. During the service Jeneane Brennick sang, "Wonderful Mother of Mine," accompanied by Delores Cox. The anthem was, "I Am Wearing a Flower for You, Mother Dear," with George Cox, soloist. The music for the day was under the direction of Dell Barber.

About 25 children and babies were consecrated by the pastor. The children were accompanied to the front of the Church, where several bouquets were placed, by their parents. After a few words and prayer by Pastor Ehret, each mother was given a white carnation.

Mrs. Carrie Green, a great-great-grandmother, and Mrs. Anna Tappan, the oldest mother present, were presented with pink carnations, and Mrs. Claire Barber was given a white carnation for being the youngest mother present.

At the close of the sermon, "Behold Thy Mother," fourteen persons were baptized. They were: Elery King, Mrs. Claire Barber, Mr. and Mrs. Udell Williams, Mr. and Mrs. Horace Williams, Mr. and Mrs. Melvin Williams, Jeanette Williams, Katherine Severance, Phyllis Christensen, Carol Van Horn, Gary Cox, and Nicholas Smith. Homer Brannon was to have been one of this number but was unable to be present because of sickness.

Rev. Francis Saunders of Denver, Rev. Leland Davis and Deacon Jerome Landrum of Boulder, Colo., were guests Sunday evening of Rev. and Mrs. A. Clyde Ehret. Monday morning the three visitors and Pastor Ehret left for Milton, Wis., for the Ministers' Conference. Deacon Landrum planned to visit in Salem, W. Va., and Washington, D. C.

A farewell gathering for Rev. and Mrs. A. Clyde Ehret and son, Jimmie, was held on the evening of May 22 in the Seventh Day Baptist Church parlors. Plans were made by Mrs. Cora Hemphill for a covered dish supper with a program following.

The Ehrets left North Loup on Monday, May 29, for their new home in De Ruyter, N. Y. — Myra T. Barber, Correspondent.

LITTLE GENESEE, N. Y. — On May 20 the Little Genesee Church held a service for the dedication of a Wurlitzer (series 50) electric organ.

It was through the efforts of our chorister, Mrs. Leta DeGroff, and friends of the Church that funds were pledged for the purchase of the organ. Many gifts were received from friends in the larger surrounding communities. May 12 the organ was installed. Carl Colman, demonstrator for the Wurlitzer company, played for the morning worship service May 13. He returned to Little Genesee to play at the service of dedication. The dedication was in honor of Rev. Harley Sutton, a former pastor. During his pastorate, he especially emphasized music as a mode of worship. Mr. Colman will return to present a public concert in June.

The community was especially invited to attend Sunday evening services during Lent. During this season we began to hold cottage prayer meetings at homes in the community and still continue to do so.

At present we are making a survey study of various books of the Bible. — Miss Anna Clark, Correspondent.

RESOLUTION

Whereas God, in His infinite wisdom, has called our dear friend and sister, Marjorie Bliven, to the heavenly home; therefore be it

Resolved, That we extend our sincere sympathy to her family and that a copy of this resolution be sent to the family. Also, that one copy be sent to the Sabbath Recorder, and one placed on the records of the Home Benefit Society of the Albion, Wis., Seventh Day Baptist Church.

Respectfully submitted,
Resolutions Committee,
Mrs. Hattie Saunders,
Mrs. Cora Hurley.

Marriages

Bond - Edison. — On the evening of April 28, 1950, at Kenyon, Minn., Ormond Bond, son of Mr. and Mrs. Henry Bond of Dodge Center, and Rosamond Yvonne Edison, daughter of Mr. and Mrs. M. C. Edison,

PACIFIC PINES CAMP

Crestline, Calif.

1950

Young People — June 18-25

Children — June 25 - July 2

Adults — July 2-9

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.

LEWIS CAMP

Ashaway, R. I.

July 18-27, 1950

Ages 12-18

CAMP HOLSTON

Battle Creek, Mich.

1950

Intermediates — July 23-30

Juniors — July 31 - August 2

PRE-CONFERENCE RETREAT

Camp Caesar, W. Va.

August 17-20, 1950

were united in marriage. The new home is in Mantorville, Minn. The post office address is Box 131, Kasson, Minn.

Obituaries

Brooks. — Cordelia, daughter of Ephraim R. and Harriet M. Brooks, was born at Waterford, Conn., May 31, 1874, and passed away at Spokane, Wash., May 4, 1950.

She spent her childhood and the earlier years of her adult life at Waterford and united with the Seventh Day Baptist Church there, November 12, 1892.

Early in 1912 she moved to Spokane, Wash., to make her home with an older sister. With the exception of two return visits to Connecticut, one in 1921 and another in 1929, the balance of her life was spent in Spokane.

Being interested in art generally, and especially in painting, she was active in the art department of the Spokane Women's Club for many years. This organization voted her an honorary life membership some eight years ago. Though she had never entered the field professionally, several of her paintings were granted awards.

She was the last of five children and is survived by a cousin, Royce C. Gibson of Spokane, several other cousins in New England and New York State, and a nephew in Maine.

Her last services were held at 2:30 p.m. Monday, May 8, from the Smith Funeral Home in Spokane. Dr. Theron Maxson conducted the services there and at Riverside Park Cemetery where interment was made.

Waterford, Conn. Helen Maxson,
Church Clerk.

Fatato. — Louis, was born March 8, 1901, at Ravena, N. Y., and passed away at the Ellis Hospital in Schenectady, N. Y., on May 15, 1950. He was the son of the late Reafael Cornell and Peter Fatato.

He is survived by his wife, Marie Antoinette; two sons, Ralph John and Peter Nicholas; two daughters, Esther Naomi and Anna Marie Henesec. Also surviving are three brothers, Nicholas, Lawrence, and Frank Fatato, all of Schenectady. He has one granddaughter, Margaret Rose Fatato.

Farewell services were conducted at Schenectady, and burial was at View Land. Rev. Paul L. Maxson, pastor of the Seventh Day Baptist Church, Berlin, N. Y., and of the Mission at Schenectady, officiated. P. L. M.

Langworthy. — Adelbert N., son of Joseph and Mary Burdick Langworthy was born near Dodge Center, Minn., on May 22, 1866, and passed from this life on February 18, 1950.

On November 14, 1888, he was united in marriage with Eva J. Tappan who survives him. Since childhood, he has been associated with the Seventh Day Baptist Church of Dodge Center, and although never a member he was faithful in attendance at the services of the Church as long as he was able to be out.

Funeral services were conducted by Pastors C. W. Thorngate and Earl Cruzan. Burial was at Riverside Cemetery. E. C.

Southwestern Association

Gentry, Ark.

June 29 - July 2, 1950

The Sabbath Recorder

WAR or PEACE

Something has gone wrong with our nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history. . . . What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated for by politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful. . . .

Our greatest need is to regain confidence in our spiritual heritage. . . . There is no use having more and louder Voices of America unless we have something to say that is more persuasive than anything yet said.

John Foster Dulles,
From "War or Peace."

The Macmillan Company, publishers.
Used by permission of Federal Council Bulletin, June, 1950

DENOMINATIONAL BUDGET

Statement of Treasurer, May 31, 1950

Receipts		May	8 months		
Albion			\$ 101.00		
Adams Center	150.00		150.00		
Alfred, First	400.08		1,578.73		
Alfred, Second			300.46		
Associations and groups			252.16		
Battle Creek	251.02		1,098.19		
Berlin			223.74		
Boulder	21.77		186.11		
Brookfield, First	55.00		105.00		
Brookfield, Second	34.30		187.65		
Chicago			367.00		
Daytona Beach			212.53		
Denver	55.08		251.81		
De Ruyter			69.73		
Des Moines			10.00		
Dodge Center			181.70		
Edinburg			64.18		
Farina	57.85		332.90		
Fouke	3.13		134.56		
Friendship			37.85		
Gentry			16.88		
Hammond			65.00		
Healdsburg-Ukiah			40.00		
Hebron, First	16.29		112.20		
Hopkinton, First	216.60		497.47		
Hopkinton, Second			21.00		
Independence	51.00		226.00		
Individuals	10.00		671.00		
Irvington			100.00		
Little Genesee			318.22		
Little Prairie	7.00		7.00		
Los Angeles	114.00		251.96		
Lost Creek			229.58		
Marlboro	72.00		504.00		
Middle Island	7.64		57.16		
Milton	341.00		2,991.00		
Milton Junction	61.52		623.91		
New Auburn	5.00		105.84		
New York City, First			185.22		
North Loup				362.83	
Nortonville				86.75	
Pawcatuck				1,926.67	
Piscataway				127.75	
Plainfield		354.40		1,681.83	
Richburg				154.00	
Ritchie				50.00	
Riverside				1,494.16	
Roanoke				16.00	
Rochester				30.00	
Rockville		2.91		65.62	
Salem				539.51	
Salemville				48.02	
Shiloh				1,272.47	
Verona				426.55	
Walworth				73.20	
Washington, People's				50.00	
Waterford		12.63		158.03	
White Cloud				150.66	
Totals			\$2,300.22	\$21,582.79	

Disbursements

	Budget	Specials
Missionary Society	\$ 635.52	\$ 1.00
Tract Society	459.47	
Board of		
Christian Education	352.10	
Women's Society	11.78	
Historical Society	54.68	
Ministerial Retirement	178.94	56.35
S. D. B. Building	64.69	
World Fellowship and Service	16.67	
General Conference	270.08	
Relief Appeals		20.00
Debt Reduction:		
Miss. Society	\$66.74	
Tract Society	78.02	
Board of		
Christian Ed.	20.76	
S. D. B. Building	13.42	
	178.94	
Totals	\$2,222.87	\$ 77.35

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 April	2,858.21	7.67%	3,104.16	8 1/3%
Receipts for May	2,222.87	6.00%	3,104.16	8 1/3%

Totals	\$19,256.13	51.64%	\$24,833.28	66 2/3%
--------	-------------	--------	-------------	---------

Special gifts, designated:

October	\$ 348.19
November	120.00
December	506.09
January	165.50
February	293.61
March	480.28
April	335.64
May	77.35

Total \$2,326.66

D. N. Inglis,
Acting Treasurer.

Milton, Wis.

THIRD BUDGET SABBATH
JUNE 24, 1950