

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, August 31, 1950

Receipts	August	11 months
Adams Center	\$ 50.30	\$ 306.84
Albion	40.31	166.31
Alfred, First	253.80	2,107.45
Alfred, Second		466.59
Andover	9.00	9.00
Associations and groups	657.70	1,023.46
Battle Creek	220.50	1,621.34
Berlin	27.00	267.74
Boulder	30.63	279.37
Brookfield, First	45.00	190.00
Brookfield, Second	24.25	237.15
Chicago	70.00	607.00
Daytona Beach	75.06	320.84
Denver	37.67	344.59
De Ruyter	30.00	345.23
Des Moines		10.00
Dinuba		28.37
Dodge Center	67.54	354.66
Edinburg	11.00	84.26
Farina	179.00	541.90
Fouke		163.95
Friendship		37.85
Gentry	2.00	38.25
Hammond	63.86	143.86
Healdsburg-Ukiah	5.00	45.00
Hebron, First	18.50	148.25
Hopkinton, First		497.47
Hopkinton, Second	3.71	24.71
Independence	234.00	460.00
Individuals	120.00	1,765.00
Irvington	25.00	125.00
Little Genesee		408.28
Little Prairie		7.00
Los Angeles	59.54	311.50
Lost Creek	121.71	518.85
Marlboro	169.31	827.31
Middle Island		67.43
Milton	508.88	4,384.61
Milton Junction	107.20	873.67
New Auburn	16.00	141.01
New York City, First	95.48	280.70
North Loup		553.81

Nortonville	41.45	208.82
Pawcatuck		2,426.67
Piscataway		161.25
Plainfield	202.79	2,093.97
Richburg		227.00
Ritchie		55.00
Riverside	259.11	2,231.80
Roanoke		26.00
Rochester		30.00
Rockville	17.95	101.88
Salem	15.00	717.66
Salemville	46.00	124.56
Shiloh	144.91	1,771.38
Stone Fort	20.00	45.00
Syracuse		50.00
Verona		426.55
Walworth	43.90	117.10
Washington, People's	60.00	110.00
Waterford	13.77	212.62
White Cloud	54.83	256.56
Totals	\$4,298.66	\$32,529.43

Disbursements		
	Budget	Specials
Missionary Society	\$1,152.79	\$ 92.50
Tract Society	833.44	
Board of		
Christian Education	638.69	
Women's Society	21.37	
Historical Society	99.19	
Ministerial Retirement	324.59	85.81
S. D. B. Building	117.34	
World Fellowship and Service	30.24	
General Conference	489.90	41.45
Relief Appeals		46.76
Debt Reduction:		
Miss. Society	\$121.07	
Tract Society	141.52	
Board of		
Christian Ed.	37.65	
S. D. B. Building	24.35	
	324.59	
Totals	\$4,032.14	\$ 266.52

**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%
Receipts for June	2,559.33 6.87%	3,104.16 8 1/3%
Receipts for July	2,297.05 6.11%	3,104.16 8 1/3%
Receipts for August	4,032.14 10.82%	3,104.16 8 1/3%
Totals	\$28,144.65 75.44%	\$34,145.76 91 2/3%
Special gifts, designated:		
October to July	\$4,118.26	
August	266.52	
Total	\$4,384.78	

Milton, Wis.

D. Nelson Inglis,  
Acting Treasurer.

# The Sabbath Recorder



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor  
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WILLIAM L. BURDICK, D.D., Emeritus  
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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.

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## IN THIS ISSUE

Editorial: The Goodly Company of Those Who Pray .....187  
Features: Sabbath Observance .....186  
Salvation: Earned or Experienced? .....188  
World Friendship Among Children .....191  
Sources of Strength: "Our Father" .....195  
Salvation and the Sabbath .....199  
Children's Page: Making Others Happy .....190

Front Cover Picture  
"Christ and the Little Ones"  
RNS Photo.

## SABBATH OBSERVANCE

(Given at Riverside, Calif., May 27, 1950.)

By Patricia Henry Keyser

"And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." Mark 2: 27, 28.

My Sabbath training was derived the easiest way possible — I never knew differently. On Sabbath we all went to Church. There was never any question as to who wanted to go; our whole family went. As we grew up and left home we each had to decide for ourselves if we were going to continue in our Sabbath observance. That is really an odd statement, because we didn't stop to say, "Now that I am away from my parents' control, shall I kill? shall I lie? shall I steal?" and make a decision. Yet we feel we have the privilege to decide whether or not we want to keep the Sabbath, or to transgress this one of the Ten Commandments.

David, a man after God's own heart said, "I love thy commandments." Jesus said, "If ye love me keep my commandments." You cannot distinguish between LOVE and OBEDIENCE. If we love Him, we will obey. The depth of our love is evident by the degree of our obedience. 1 John 2: 4 reads, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

If we do not abide by the Ten Commandments, we are transgressors, and the Scripture says, "The way of the transgressor is hard."

Our choice is not, Shall I keep the Sabbath day holy? but Shall I choose for my life BLESSING or CURSING? "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord. . . and a curse, if ye will not obey the commandments of the Lord your God. . . ." Deuteronomy 11: 26-28.

How much better if we are willing to choose the blessing "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." Proverbs 3: 1, 2.

## Seventh Day Baptist General Conference

ALFRED, N. Y., AUGUST 14-19, 1951

## Editorials

### THE GOODLY COMPANY OF THOSE WHO PRAY

Most people believe in prayer. Some pray only in an emergency. Others find in prayer their "vital breath."

Those who pray only in an emergency regard prayer, for some strange reason, as a garment of protection and deliverance to be put on and off as the need may arise. They fail to understand and appreciate the prayer experience and its value. They do not know what they are missing in joy, assurance, and power.

Those who find prayer to be their "vital breath" know what it means to "pray without ceasing" and not only are increasingly blessed themselves but also become a blessing to others.

Several years ago we read a discussion of "Intercessory Prayer — Its Reasonableness and Efficacy" by Dr. James S. McEwen, which appeared in a summer number of Religion in Life. The writer made certain observations toward the conclusion of his discussion.

He asked:

May it not be the expression in the realm of prayer, of a fact which seems to appear in every sphere of human activity — the fact that we are "bound together in one bundle of life"; so that one can bless many, and (conversely) the innocent must suffer with and for the guilty?

How often we have heard a person comment on the suffering of a loved one: "I don't understand why the innocent must suffer so."

Is not the writer's observation at least a partial answer to the mystery? In prayer, we truly "are bound together in one bundle of life"; so that we can bless many, and (conversely) the innocent must suffer with and for the guilty."

Dr. McEwen continues:

Thus, at the physical level, the very factors which make it possible for parents to pass on to their children healthy minds and bodies,

also make possible inherited disease and weakness.

At the social level, every citizen is dependent for his food, comfort, and security on a whole army of fellow citizens, who in turn are in a measure dependent on him. Through the social organism, one great man may benefit thousands; but through the very same mechanism a bad or foolish man may bring to thousands misery and disaster.

At the mental level, we find that knowledge is in a sense a communal possession. Of the ideas "in the head" of the wisest man, only a fraction can be his own; the man's body is drawn from countless past and present sources. A great thinker can produce good mental furniture not for his own use only, but for succeeding generations. But a bad or stupid thinker may poison the wells of knowledge and bring unhappiness to many.

Thus being unactionable, true in their other spheres of human activity and experience, there does not appear to be any reason to deny that it may also be true of our spiritual life and of our prayer life, that it is not merely an individual that we stand before God, but in a prayerful company in which the individual is dependent for his blessing on the prayer of all.

Dr. McEwen emphasizes that if, because of laziness or indifference, we fail to pray with and for others in harmony with God's will, we not only lose our own blessing but do a wrong to others by cutting them off from their blessing.

If members of the Christian Church could catch the full significance of this fact and were completely caught by it, the peoples of the earth would turn to Christ in so great numbers that the churches of Churches would be inadequate to accommodate at one time the throngs that would come.

When prayer is so essential, so vital, why do we allow anything else whatever ever to crowd it out?

Prayer is the highest privilege and most important function of the Christian ex-



perience. Upon a vital prayer life depends the attitudes, words, and deeds of those who would do the whole will of God.

How else can we know the whole will of God, save through prayer?

Of course, Bible study, right thinking, right speaking, right acting, an ever-growing appreciation of the universe in which God has placed us and a clearer understanding of our relationship to those about us — these, and more, positively contribute to a knowledge of the will of God. But

these factors cannot operate apart from prayer.

The Apostle Paul admonished, "Pray constantly." 1 Thessalonians 5: 17 (RSV).

Do you know the whole will of God for your life?

If not, are you willing to patiently pray that God may reveal His will to you as wholly as He sees fit to do?

Will you begin to "pray constantly" today? for yourself? for others? for the coming of God's kingdom upon earth?

Will you?

## Salvation: Earned or Experienced?

By DEACON FREDERIK J. BAKKER

(An exposition of Ephesians 2, based on Weymouth's translation of the New Testament. Given at a gospel service in the Seventh Day Baptist Church of Christ, Plainfield, N. J., August 12, 1950.)

### Nature of Salvation

Verses 1 and 2, "To you Gentiles also, who were dead through your offenses and sins, which were once habitual to you while you walked in the ways of this world and obeyed the Prince of the powers of the air, the spirits that are now at work in the hearts of the sons of disobedience — to you God has given life."

In Acts 4: 12 we read: "And in no other is the great salvation to be found; for, in fact, there is no second name under Heaven that has been given among men through which we are to be saved." In John 5: 24 we note: "In most solemn truth I tell you that he who listens to my teaching and believes Him who sent me, has the Life of the Ages, and does not come under judgement, but has passed over out of death into Life." The nature of salvation is a belief on the Lord Jesus Christ as our Saviour.

Verse 3: "Among them all of us also formerly passed our lives, governed by the inclinations of our lower natures, indulging the cravings of those natures and of our own thoughts, and were in our original state deserving of anger like all others."

In Psalm 51: 5 we read: "Behold I was shapen in iniquity; and in sin did my mother conceive me." We must remember that we came under the curse of sin through Adam.

### From What Are We Saved?

Verses 4-7: "But God, being rich in mercy, because of the intense love which He bestowed on us, caused us, dead though we were through our offenses, to live with Christ — it is by grace that you have been saved — raised us with Him from the dead, and enthroned us with Him in the heavenly realms as being in Christ Jesus, in order that, by His goodness to us in Christ Jesus, He might display in the Ages to come the transcendent riches of His grace." In Romans 10: 12, 13 we read: "Jew and Gentile are on precisely the same footing; for the same Lord is Lord over all, . . ." rich in blessing to all who call upon Him. "For **Every one, without exception, who calls on the name of the Lord shall be saved.**" Joel 2: 32. Because of God's intense love toward us He saved us from eternal damnation because of our sins.

Verses 8-10: "For it is by grace that you have been saved through faith; and that not of yourselves. It is God's gift, and is not on the ground of merit — so that it may be impossible for any one to boast." In Romans 3: 20, Paul makes the

following statement: "For on the ground of obedience to Law no man living will be declared righteous before Him." Law simply brings a knowledge of sin. The element of love must be present in our hearts in order for one to be saved. Our being saved from our sins is purely a gift and is not earned. Therefore it is experienced, to answer our question. For we are God's handiwork, created in Christ Jesus for good works which He has predestined us to practice.

### To What Are We Saved?

Verses 11-18: "Therefore, do not forget that formerly you were Gentiles as to your bodily condition. You were called the Uncircumcision by those who style themselves the Circumcised . . ." a circumcision in the body made by hands. "At that time you were living apart from Christ, estranged from the Commonwealth of Israel, with no share by birth in the Covenants which are based on the Promises, and you had no hope and no God, in all the world." In John 10: 16, John writes: "I have also other sheep — which do not belong to this fold. Those also I must bring, and they will listen to my voice; and they shall become one flock under one Shepherd." But now in Christ Jesus you who once were so far away have been brought near through the death of Christ. Paul in writing to the Galatians in 3: 28 states that there cannot be Jew and Greek, "slave and free man, male and female . . . : you are all one in Christ Jesus." For He is our peace — He who has made Jew and Gentile one, and in His own human nature has broken the hostile dividing wall by setting aside the Law with its commandments, expressed, as they were, in definite decrees.

In a footnote in the Weymouth translation we find the following statement: "The hostile dividing wall, the literal reference is to the stone wall in the Temple beyond which no Gentile might advance into the inner court. Josephus speaks of pillars upon this wall, bearing notices in Greek and Latin prohibiting entrance to non-Jews on pain of death. One of these inscriptions was discovered in 1871. In less than ten years after Paul saw that this barrier has already been done away

with in Christ, in whom there cannot be Jew and Gentile, it was actually razed forever by the armies of Rome."

"His design was to unite the two sections of humanity in Himself, so as to form one new man, thus effecting peace, and to reconcile Jew and Gentile in one body to God, by means of His cross — slaying by it their mutual enmity." Romans 6: 6, 7: "This we know — that our old self was nailed to the cross with Him, in order that our sinful nature might be neutralized, so that we should no longer be slaves of sin; for he who died is absolved from his sin." "So He came and proclaimed the gospel of peace to you who were so far away, and peace to those who were near; because it is through Him that Jew and Gentile alike have access through one Spirit to the Father." (The word "access" can also be translated "our introduction.")

We note here in the foregoing passage the fact that Jesus had to die for our sins as He was the only one without blemish. We recall under the Old Testament requirement for sacrifice, the animal had to be without spot and blemish.

### What Is the Final Gift?

Verses 19-22: "You are therefore no longer mere foreigners or persons excluded from civil rights. On the contrary you share citizenship with God's people and are members of His family. You are a building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole fabric, fitted and closely joined together, is growing so as to form a holy sanctuary in the Lord; in whom you also are being built up together to become a fixed abode for God through the Spirit." John 17: 23, 24 states: "And the glory which Thou hast given me I have given them, that they may be one, just as we are one, I in them and Thou in me, that they may stand perfected in one; that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me."

## Children's Page

Dear Recorder Children:

The following story is written from memory from a legend I read many years ago. A legend is like a fairy story, you know.

Yours in Christian love,  
Mizpah S. Greene.

### MAKING OTHERS HAPPY

Listen closely now, my children,  
And I will a tale unfold:  
You will find for you a lesson  
In this legend very old.

Once upon time, in the long, long ago, a dear little bright-eyed girl lay under a big oak tree near her cabin home, dreaming a very rosy daydream.

"When I grow up," she whispered, shutting her eyes so that she could not see her patched, faded dress, "I'm going to be rich and beautiful, and I'm going all over the world doing lovely things to make people happy. Oh! I'll go around with a pleasant smile, and a purse full of money, and do all I can to make the whole world better."

Years went by and our little girl, a large girl now, still dreamed of blessing the world. Although it seemed as if her dream would never all come true, for she was neither rich nor very beautiful, yet she was always trying to help those around her. She was so cheery and kind that she was a blessing to all who knew her.

She grew to womanhood and married a man as poor as she was. A little cottage became their home, and loving, unselfish hearts made it a home of happiness. A dear little boy came to fill their lives brimful of joy. The little woman was so busy and so happy that she had little time for daydreams, though unconsciously she was doing all she could to make her beautiful dream come true.

One day there was great excitement in the little village in which she lived. A marvelous golden ball was let down from heaven and hung just above the heads of the people. The story spread far and wide that whoever touched this wonderful ball would bring joy and blessing to himself and everyone around him.

A great crowd gathered. All began pushing and crowding in their eagerness to reach the golden ball, thinking more about getting a blessing for themselves than of blessing others; but no one could quite reach it. At last, to their great dismay, they suddenly discovered that the ball was gradually rising farther and farther beyond their reach. "Alas!" they cried sorrowfully, "No one will ever be able to touch it."

Then our little dreamer of beautiful dreams worked her way to the edge of the crowd. Holding her baby above her head, she cried, "Let us build a human pyramid and hold on high my baby boy. His little hands will touch the ball for us."

With shouts of joy the people stopped their pushing and crowding, and did as she had suggested. As they lifted the babe high above their heads, he raised his dimpled hands and softly touched the wondrous ball.

Immediately every heart was filled with joy, and blessing came to all the people because a little child had been lifted heavenward.

What a wonderful world this would be if everyone tried every day and in every way to bring happiness and blessing to others! That is the Jesus way. We are taught, "Do unto others as you would have them do unto you."

A tender smile, a kind word spoken,  
A friendly deed in true love given,  
Will make the world, as Jesus taught us,  
A better, happier place to live in.

### YEARLY MEETING Eastern New York and New Jersey Churches

The Yearly Meeting of the Eastern New York and New Jersey Seventh Day Baptist Churches will be held on October 13, 14, 1950, at Berlin, N. Y. The theme will be John 14: 27.

The Friday evening service will begin at 7:30 o'clock.

Arlie L. Greene,  
Church Clerk.



INVITES YOU TO SHARE YOUR GIFTS  
WITH THE BOYS AND GIRLS OF THE WORLD  
**Merry Christmas!**



An Austrian boy enjoying some World Christmas Festival gifts sent to him from a boy in U.S.A. through:

*World Friendship Among Children*

214 East 21st Street  
New York 10, N. Y.



Let the Candles  
Shine Once Again  
All Over the World

at the

**SIXTH ANNIVERSARY**

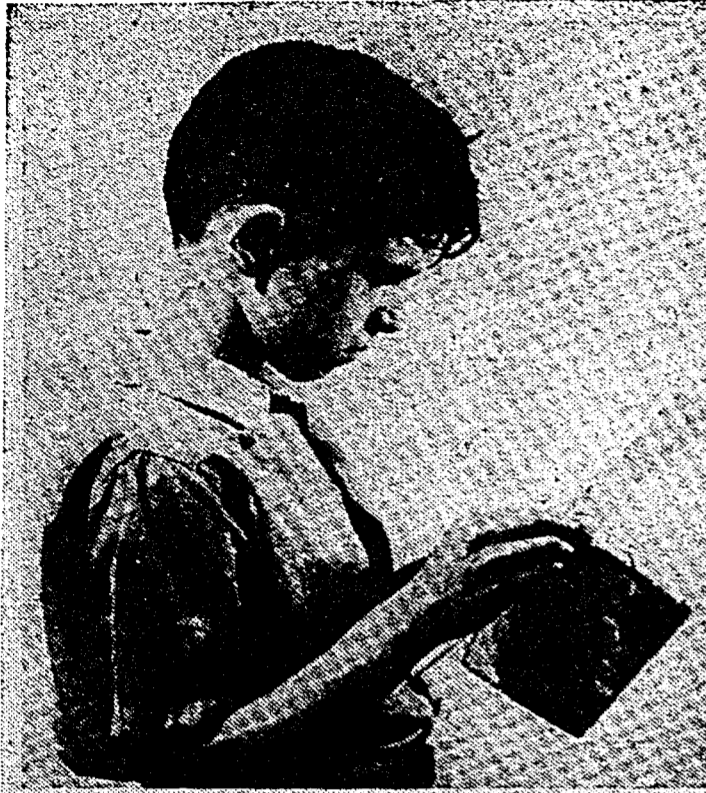
of the

**WORLD CHRISTMAS**

and

**CHANUKAH FESTIVAL**





It is exciting to get a letter from the boy overseas who received my present.



# World Christmas Festival

WORLD CHANUKAH AND NEW YEAR FESTIVAL — DECEMBER 15, 1950



Nearly two million individual presents have in the past five years been sent overseas through the wonderful cooperation of America's boys and girls, their teachers and friends.

These beautiful gifts have brought unbelievable joy and happiness wherever they have been distributed at World Christmas and Chanukah Festivals, which have already been celebrated in countless places in eighteen countries.

The European children are most anxious to start correspondence with American boys and girls. We therefore believe that wherever there was a name and an address written clearly and attached safely to a present, the recipient has tried to send a thank-you letter. Hundreds of thousands of letters are flowing back and forth and many new friendships have been born.

This year we are again calling on you to help make the World Christmas Festival an even greater success than in the past.

The size and the cost of your gifts are not important, but let it be a real Christmas present such as you yourself would like to have.

Wherever a World Christmas Festival is celebrated boys and girls of all races and creeds will be invited and all donated presents will be distributed without discrimination.

To show that they not only wanted to receive, but also to give, the European boys and girls started to send hand-painted World Friendship Greeting Cards, which have been distributed to boys and girls in this country who wanted to correspond with children overseas. More than two hundred thousand hand-painted World Friendship Greeting Cards have been received up to now and distributed in this country and abroad.

The Christmas and Chanukah Gifts are not relief but tokens of friendship. Countless American boys and girls who started a friendship by sending a Christmas or Chanukah Gift overseas are now corresponding and exchanging gifts directly with their new friends as are their sisters and brothers.



The two million World Christmas and Chanukah gifts that American boys and girls have donated to boys and girls overseas, have brought unbelievable joy and happiness.

## Share Your Christmas

### HOW TO DO IT:

1. Start immediately among your friends, neighbors, church, school and youth groups to collect, pack and send World Christmas and Chanukah presents for children overseas. To be practical and thrifty, pack your own and your friends' individual presents together and send them by Railway Express or Parcel Post to the Committee on WORLD FRIENDSHIP AMONG CHILDREN, 214 East 21st Street, New York 10, N. Y. and we shall ship them overseas.
2. You do not need to mark your gift for a special country as we divide all incoming World Christmas and Chanukah gifts so that each country to which we are shipping gets a fair share. But if you wish, you may earmark your gift for one of the following countries: Norway, Denmark, Finland, England, Holland, Belgium, France, Luxembourg, Italy, Germany, Austria, Yugoslavia, Czechoslovakia, Greece, Israel, India, Japan, Switzerland. If you are earmarking your gifts, then pack all gifts going to *one country in one box* and put the name of the country on the *outside* of the box. Please follow this rule — otherwise we cannot guarantee that the gifts will reach their destination.
3. Pack and wrap your gifts securely. If possible, use colored wrapping paper. Attach a tag to each of your individual gifts. On one side of the tag write your name, street, city, state and country very clearly, as many answers were lost in the past because of incomplete addresses. On the other side write the age of the child for whom your present is meant and whether it is for a boy or a girl.

Print in ink like this on the one side of the tag:

From ANNE JONES  
2428 WEST POST ROAD  
Dallas, Texas, U.S.A.

And like this on the other side:

FOR A BOY  
12 YEARS OF AGE

**PLEASE** do not overlook these rules: If you do not follow them the people overseas have to look into each present, to avoid, for instance, a fifteen-year-old girl receiving a gift meant for a seven-year-old boy and, therefore, by opening the present, the beautiful wrapping is spoiled. Moreover, to the people over there, our addresses are difficult so please type or print your address. Churches, organizations, schools and youth groups may put their names on World Christmas and Chanukah presents collected by them. Teachers are welcome to send Christmas gifts to other teachers overseas. Please mark clearly on the label: "Gift for teacher" and indicate whether for a man or for a woman.

4. As crating and shipping costs are high and Christmas gifts are not relief but tokens of friendship, World Christmas packages prepared by young children should be inspected by their teachers, parent or group leader to prevent the shipment of inappropriate gifts. (Used clothes will not be sent as Christmas gifts but will be shipped over by Church World Service as general relief.)
5. **DATES:** WORLD CHRISTMAS FESTIVAL gifts to be sent to our warehouse.  
**IF SENT BEFORE** OCTOBER 1st. — Gifts will definitely arrive overseas before December 15th.  
NOVEMBER 1st. — Gifts will probably arrive overseas before December 15th.  
**PACK EARLY** — Mail your boxes before the Christmas rush starts. Our Warehouse can this year receive earmarked gift parcels up to December 1st and for general distribution up to December 10th only.
6. **IMPORTANT:** Everybody, young and old, knows that it costs money to crate and ship parcels overseas. We therefore ask you to send at least 10¢ for every pound of your parcel's weight to our office: otherwise we cannot guarantee to ship your gifts.

7. **TO THE TEACHERS:** Please print very clearly in *ink* name and address of sender on the gift boxes going to our warehouse. To avoid confusion and to help us get your receipts to you promptly please use *same name and address* on boxes as sender, in letters concerning gift parcels and on checks with shipping money.
7. Join in with the children of many lands and hold at least one World Christmas Festival in your community on December 15th.

Send your parcel and 10¢ for every pound of your parcel's weight to:

WORLD FRIENDSHIP AMONG CHILDREN  
214 East 21st Street, New York 10, N. Y.

### GIFT SUGGESTIONS

**FOR CHILDREN** up to twelve years of age:

Stuffed and wooden animals, dolls, toys, small Indian souvenirs; books; crayons, water-colors, plastic clay; scarves, caps, slippers, gloves, mittens, socks, sweaters; hard candy, gum.

**FOR TEEN-AGERS:**

Notebooks, diaries, stationery, scrap-books; pencils, fountain pens, pen-points, holders; caps, neckties, gloves, socks, stockings, belts, sweaters, scarves, slippers, handkerchiefs, swimming suits; chess sets, dominoes, table games; pocket books, wallets, combs; sewing-kits, embroidery patterns, wool and knitting needles, books, musical instruments, harmonicas; pocket-knives; wood-carving knives, tool-chests; sports equipment, footballs, handballs, baseballs, bats; costume accessories.

**HAND-MADE GIFTS:**

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# Sources of Strength: "Our Father"

(An Excerpt)

By REV. ERLO E. SUTTON

Pastor Emeritus, Seventh Day Baptist Church of Boulder, Colo.

(This is number one in a series of three addresses presented at Ministers' Conference, Milton, Wis., May 15-18, 1950. Numbers two and three will follow in consecutive special issues of the Sabbath Recorder.)

In the prayer Jesus taught His disciples, as recorded in Matthew 6: 9-13, we find it beginning with the words, "Our Father." In Romans 8: 15, Paul says, "Ye have received the spirit of adoption, whereby we cry, Abba, Father."

What sacred associations cluster around the word father! The very mention of his name carries us back to our childhood and our earliest recollections, when we learned our first lessons from the lips of our father or mother. Perhaps we think of the times, when, with the Holy Book before him, he read from its beautiful poetry, or from the touching story of the Cross. Perhaps we recall walks along the street or into the field with his hand holding ours. As we grew older, our confidence in him increased. He was counselor in doubt, our protector in danger, and our adviser in perplexity. Perhaps it was to him we ran to tell our joys as he returned from work, or to stand at his side to sob out our sorrows.

The thought of him was woven into all our youthful plans and early ambitions. Our highest happiness was in pleasing him, and it was a bitter grief when we felt we had wounded his affection. We knew little worldly care when beneath the sheltering roof he had provided, and we felt no fear when we held his loving hand, even when walking through the darkest woods at night. A true father is our best earthly friend while he lives, and after he has gone there gathers around his memory a sort of halo of glory borrowed from the heaven into which he has entered, and we name him with a feeling of reverence. Yes, all that is tender, true, and strong:

wise, generous, and noble is treasured up in the word, father, by a loving son.

But to the thoughtful religious soul the significance of the title "earthly father" is but a shadow of the significance of Heavenly Father. God has deigned that human fatherhood should be but a miniature of that relationship in which He stands to men, and of the love He has for them. In speaking of the relationship of God to man, as compared to the love of parents to the child, Robert Leighton, once Archbishop of Glasgow, said, "It is but as a drop to the ocean of fatherly love which is in Himself."

Because he yielded to sin, man lost his close spiritual relationship to his Creator. Still, however, the fatherly heart of God yearned over His lost child, and He diligently sought his return. To restore the broken relationship, God sent His divine and eternal Son into the world to take human nature into union with His own, and to offer Himself a sacrifice for human sin. The mission for which God's Son was sent into the world was successfully accomplished. Through Jesus Christ, God is able and willing to receive back into the embrace of His Fatherhood all who, by faith, return to Him. According to Scripture, as sinners, we were "children of wrath"; as believers in Jesus Christ, we became anew "the sons of God." It was as if Christ took us by the hand, and, leading us into the holiest place, taught us to say, "Our Father."

There is a loose sense in which God is the Father of all men. That is, He is the author of their existence, the preserver of their lives, the provider for their wants. But He is all these to the lower creatures as well. It is only when we take into account the elements of spiritual resemblance and mutual affection that we rise to the true and proper ideal of sonship on the one hand, and divine Father-

hood on the other. This relationship which was lost through sin, is graciously restored, according to a declaration in John 1: 12, to all who believe in Jesus Christ as Saviour. John said, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And in Galatians 3: 26 we read, "Ye are all children of God by faith in Christ Jesus." By creation we are creatures of God's hand, by being born again, we are children of God, and can truly call Him Father.

As faith in Jesus Christ is the means in the hands of the Holy Spirit by which men are saved, we see how it comes that Paul said, "(We) have received the spirit of adoption, whereby we cry, Abba, Father." Salvation through Jesus Christ restores in us the spiritual resemblance to our Father, which is the essence of sonship, but was lost through sin. Thus it is only through the new birth that we can re-enter into God's true family and call Him "Abba, Father."

As soon as one believes in the Lord Jesus Christ, and accepts Him as Saviour, and sees the Father revealed through His Son, he becomes a true child of God, and, as among the earliest utterances of the infant, you hear the parents' names, so the first word of the believer is, "Abba," and the beginning of his prayer, "Our Father." Well may we pause and examine whether we have this faith? Do we believe in Jesus Christ as the revelation of God to us? Have we received as true His testimony concerning God as our Father? Have we been born again? Have we had restored to us, by the Holy Spirit, the likeness of the divine image in "knowledge, righteousness, and holiness"? Can we, taught by the Holy Spirit, call God our Father?

If we can answer these questions in the affirmative, how great the feeling that we are related to the King Eternal! It is a high honor to be connected as a child to the Supreme Creator. To be heirs to all the treasures the word "Father" signifies, a name dignified and glorified, to have our names identified with the Lord of heaven and earth — it seems to me there is nothing so exalting, nothing so transporting as that, nothing that carries

us so near to the gates of heaven as that — and those whose portion is this may truly say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

If we lose consciousness of the Fatherhood of God and think of Him only as a just judge, an impartial arbiter of men, what terror comes into the heart, and how do "fear and trembling get hold upon us"! I have the feeling that much of our lack of enjoyment in prayer, and much of the lifelessness and artificialness in our devotions generally, may be traced to the fact that we have not thoroughly received the spirit of adoption, and have somewhat lost the idea of God's Fatherhood. Why should we be in terror of a true father? What liberty our own children enjoy! If we have been out in the car without them, hardly before it stops at the curb or before the gate, they are bounding out, feeling that we will be interested in what they have been doing and in what they have to say, and in their problems.

Is it different with God? Should He not be as real to us as the earthly father to the child? Let us remember that however ready a father on earth is to hear and help his children in their perplexities, the Lord is infinitely more so. Let us think that whatever love our human parents lavish upon us, God regards us with infinitely more love and sympathy. Even as in the days of our childhood we went quickly, and with confidence to our father's side, we may go with delight and enjoyment to God's throne of grace.

The same thing is true as regards our worship music and songs of praise. In the happy home what pleasure children have in playing or singing when parents or grandparents are present! There is no thought of weariness or indifference, but every effort is put forth to give pleasure. With what pleasure have my wife and I listened to our grandchildren sing together, and how eagerly we open the package when they mail us a record, and with trembling hands and fluttering hearts we put it on the reproducer in our home. It does not take much imagination to see them standing by their mother at the organ or piano

in Milton, Wis., singing for grandparents to hear in Boulder, Colo. If this is the case with parents and grandparents on earth, what must be the joy in heaven when God's children sing His praises together on earth.

Let us recognize that God is our Father, and that He is listening to our songs, either of the heart or of the lips, then our hymns of praise will be no longer dull and lifeless things, but will become animated and earnest; the words more than rhyming lines; they will become living poetry of warm and loving hearts. The music we sing will be not alone the light songs of revivalism, but the great hymns of the Church. Our hymns will not be cold and chilling, but heart-stirring and ennobling in their strains, and in our praise we will rival David, when he cried, "My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake up, my glory; awake, psaltery and harp: I myself will awake early" (Psalm 57: 7, 8). For such singing we need a fresh baptism of the spirit of adoption that will make us feel God is truly our Father. We need the hearts of sons and daughters of God, glowing with ardent love for our divine Father, and to be able to utter the words, in all their length and breadth and height of meaning, "Our Father." Then with filial confidence filling our souls, "hosannas" will not languish on our tongues, nor prayers come faltering from our lips.

I would like to have you observe with me that when we can truly and intelligently call God "our Father," new joy is given to the discharge of duty. Duty, considered simply as such, is a cold, stern thing, and needs love to inspire it before it can become a joy. Duty has its eye upon the work to be done, and fear is often the motive that drives one to complete the task; there is likely to be the fear that the work may not be well done, or that some part may be omitted. Love gives a joyful energy to the heart and expresses itself in appropriate actions. As a duty, we may say, "Now my work is done, all that is required." But love is never content; it is always finding new ways of manifesting its unselfish devotion. What a difference between the paid nurse,

simply working for wages, who attends to your needs when you are ill, and the loving wife or daughter who sits by your bedside and gives you every attention of a loving heart. When wives, daughters, or neighbors serve in the Spirit of Christ, true sisters of mercy they are, although they have taken no vows and wear no uniform. Jesus will at last say to them, "I was sick, and you nursed me: inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

Service rendered unto God must be in the spirit of love. Until we realize that God is "our Father," and our hearts glow with affection toward Him, every attempt which we make to do His will must be simply and only an effort to do our duty. What we attempt will be work, and we will be cold and stern in the doing of it. There will be no spring or elasticity of soul about us while we are engaged in it. But when, through faith in Jesus Christ, we get to know and love God as "our Father," when, as Paul puts it, the spirit of adoption is received by us, then all this is changed. Duty is transmuted into delight. What we should do becomes identical with what we wish to do, the work is many times better done, and we are a thousand times happier in doing it. Heaven's own sunshine will illuminate our pathway, if every morning we go forth to do our Father's business: the driest and most uninteresting things of life will acquire new importance in our eyes, and will be done with gladness, if we feel we are doing them for "our Father," and the glory of love will halo for us all common things with its celestial radiance, and duty will merge into delight.

As soon as we learn to look upon God as "our Father," the glory of heaven to us consists in the presence there of the Lord, and of our great elder brother, Jesus Christ. The attractions of home, even upon this earth, are to persons, not to places or possessions. If one is to know how true this is, let him, after several years absence, return to the place of his birth, and he will find the house where he once knew the highest happiness has become to him a solitude from which he will seek to hasten away. Late in the fall of 1949, I visited the community where I grew to



manhood. I had not been there for some six years, during which time my mother had passed away. I could not attend the funeral, which fixes so indelibly upon our minds the passing of our loved ones. As the auto in which I was riding stopped before the house, it seemed to me my mother and father should be coming to the door, but the shades were drawn, and the door did not open. We had a key, and opened the door and went inside. The furniture, the stoves, the tables, the beds, were much as mother had left them, for she went suddenly. I passed silently, and may I say reverently, from room to room, the living room, the dining room, the bedrooms, and lastly to the kitchen. All was cold and silent, for father was making his home with my oldest brother and the house was closed. The gray-haired son was moving silently about the house, but there was no white-haired mother to clasp him in her loving arms and welcome him home. I was to select a dish, which I quickly did, and left the house, for it seemed so cold and chill, a dead thing, without a soul.

Our living souls can truly love only living persons. Thus we can see how important it is to have a right conception of the persons who constitute the glory and charm of heaven. We can have no real and absorbing attraction to heaven until we love the persons there, and we never truly love them until we can call God "our Father" and Jesus Christ our Brother and Saviour.

This helps us, at least in part, to understand how, when Jesus desired to lift the thoughts of His followers to the glory that was before them, and sought to give them a sure anchorage in the storm of trial that was about to break upon them, He said, "In my Father's house are many abiding places; if it were not so, I would have told you. I go to prepare a place for you." Home is the center of the heart, and so, by enabling us to call God "our Father," and heaven our home, Jesus centers our hearts there. Like Paul, it may be better for us to remain here for a while, but we may, like him, anticipate being "at home with the Lord." Where "our Father" and Jesus Christ are, there is heaven.

#### VIA WESTERN UNION

Annual Meeting Board of Christian Education 2 p.m., October 8, at the Gothic, Alfred, N. Y.

Albert N. Rogers,  
President.

#### NORTH CENTRAL ASSOCIATION

The North Central Association will meet with the Old Stone Fort Seventh Day Baptist Church, Stonefort, Ill., October 6-8, 1950, starting Friday, October 6, at 7 p.m.

A. Addison Appel,  
Pastor.

#### SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

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#### MID-CONTINENT ASSOCIATION

The Mid-Continent Association will meet with the Nortonville, Kan., Seventh Day Baptist Church October 13-15. The theme of the meeting is "The Challenge of the Cross."

Willard Wells of Boulder, Colo., is president of the association.

(Miss) Nannie Greeley,  
Secretary-Treasurer.

#### CENTRAL ASSOCIATION

The Central Association will hold its annual Fall Meeting at Brookfield, N. Y., on October 7, 1950. The morning service will begin at 10:30 o'clock.

Bernice D. Rogers,  
Corresponding Secretary.

**Prayer** — "Prayer is not a means to force something out of God's hand, but a channel to find out what the will of God is." — Shiloh, N. J., Church Bulletin.

## Salvation and the Sabbath

By REV. KENNETH A. STICKNEY

Pastor, Rockville and Second Hopkinton, R. I.,  
Seventh Day Baptist Church

(Course given at Lewis Camp  
near Ashaway, R. I., July 18-27, 1950.)

### I. The Creation

The story of creation is a very important part of our Bible, yet so little attention is given to it because it is so often taken for granted, and thought of as secondary. This should not be, however, for there is no such thing as a secondary part of the Bible. It is all one book, with one message for the world, and without the story of creation our Bible would be most incomplete. All the doctrines that the Church has loved through the ages can have no meaning without the creation as found in our Bible.

The creation story is more than just a story of how everything was created, for there were other peoples who had ideas as to how everything was created. Too often we have the idea that the only ones who had been given this idea of the origin of things were the Jews, as it had been given to Moses and is recorded in our Bible. This is not so. Other people had been thinking about this matter very seriously. Many of these stories are very similar to what we have in Genesis. They were written before Moses, but they all lack something. They fall far short of anything that we have in the Bible because God chose to reveal Himself through a chosen people of His own, whom He would call out from the other nations to witness to the whole world of the one true and living God, giving to man a written revelation of Himself. The things of His creation were not a sufficient revelation, for after man fell from righteousness he began to worship the creation rather than the Creator. Man saw the beautiful things that God created and set them up as gods.

The thing that makes our Bible so superior to any of the other accounts is that it begins with God. Genesis 1:1. It is the most logical of anything that has ever

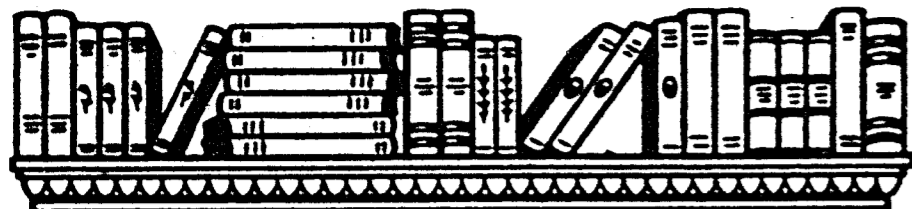
been written because it was given to Moses by God Himself through divine inspiration. Moses did not think all that up by himself, for he was a man just as these other people were, and without God's help our Bible would be just another book of religious ideas. God, the Holy Spirit, however, is the true author of this Book of all books and every page gives testimony to Him. No other book has changed the lives of so many people as has our Bible.

Now, I said previously that creation as recorded in the Bible is more than just a story of how things came into being or existence. The central truth is that of redemption which means to buy back. It is the picture of the slave who has run away from his master and is now being sold in a slave market. His master finds him there and has pity on him for the slave has realized that the former master was most kind to him, but ingratitude caused him to run away and now he regrets his mistake. He would like to come back with all his heart, but he realizes that only the goodness of his master's heart can make that possible, for there is nothing that he can do of himself to get back into his master's good graces for he has wronged his master. In spite of the wrong he has done to him, his master loved him.

His master sees on him the branding that he placed on his forehead for identification. His love goes out toward him when he sees his own mark and he pays the highest price to buy back what was originally his own property. The slave is ever so happy to be back with his master and he serves him the rest of his days, not out of duty but out of true love and thankfulness to his master.

That is what man did to God, and likewise what God did for man when He sent Jesus Christ His only Son to die on the cross for his sins. He paid the price of redemption not with silver or gold, but





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with His own precious blood. In other words, He gave His own life for us that we might have life from above, for the blood represents life. Our physical bodies could not live without blood, and neither can we have spiritual life without the shedding of blood to impart it to us.

This is best illustrated in what we do when we give a blood transfusion. This is done when there has been a loss of blood or some lack in the blood which if not taken care of will cause the patient to die. We then appeal for someone or ones who have the same type of blood to give his or her blood in order to save the life of the patient. The blood is imparted and the life is spared.

Well, Jesus in shedding His blood on the cross imparts spiritual life to all those who will accept His work of redemption on the cross by believing in Him personally with their whole hearts.

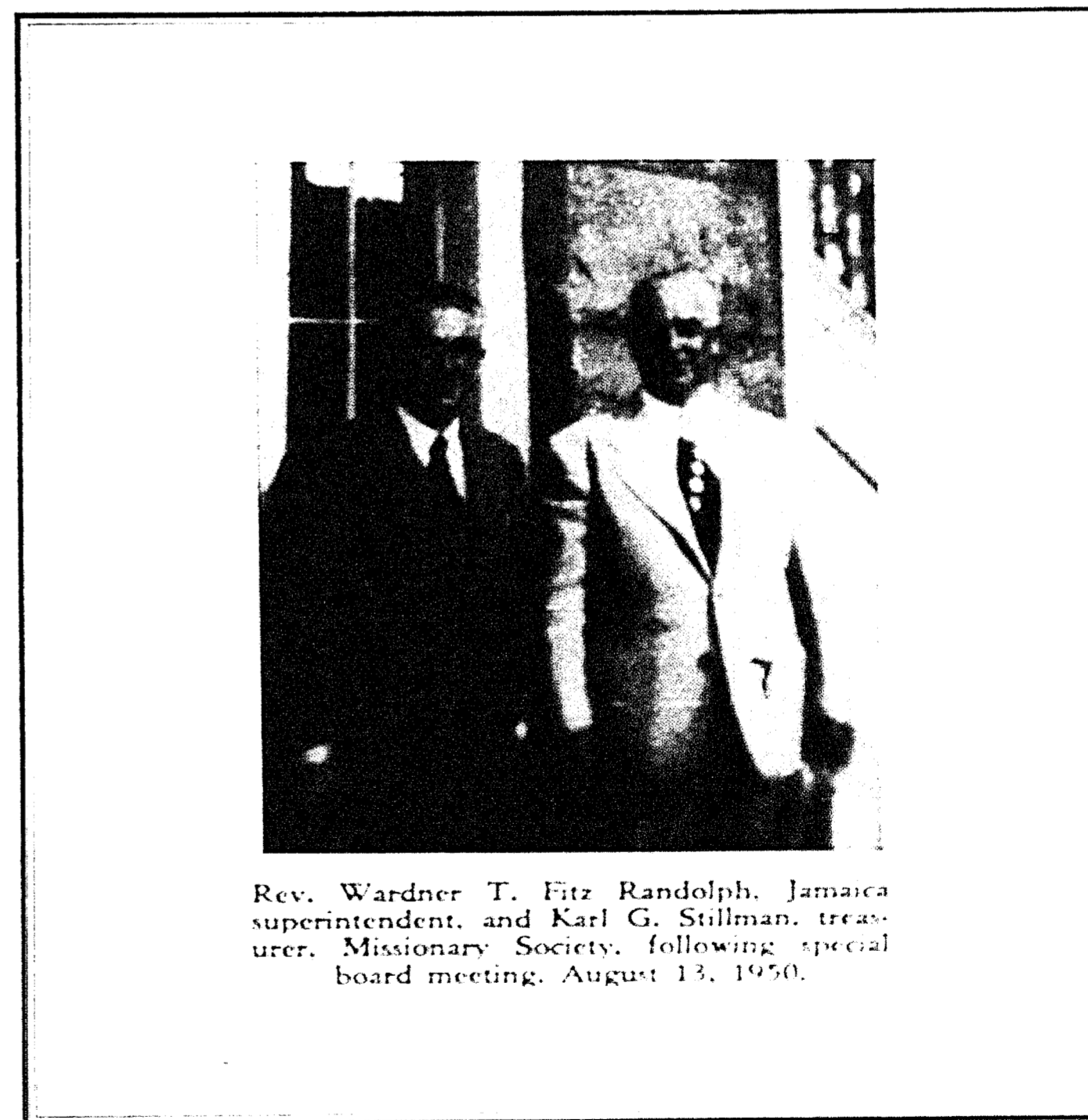
Now, suppose the slave refused to go back with his master or the patient would be so foolish as not to allow the blood to be transfused, then the slave would be no longer the property of the owner, and would have to suffer the consequences and would miss out in all the blessings that would be his in serving his good master, and the patient would die a natural death. So the Bible says that we must come back to our former owner, God, who loved us so much when He saw His own image in us which is our mark of identification with Him that He came in the form of man, the Son of God, and paid the price for our redemption even though man was disobe-

dient and fell into sin. We either have to accept what He has done for us and live spiritually, or die in our sins. This is called "spiritual death" and is far worse than physical death. Eternal life is given to those who accept Him.

Now what has all this to do with creation. It may seem that we are not on the subject at hand, namely, "Salvation and the Sabbath" under the subtitle "Creation." But this is just why this part of our Bible is neglected by the majority of Christian people. When I began my lecture I said the story of creation was most important, yet many consider it only secondary. The reason that it is considered thus is because they do not see any relationship between that story and redemption, the central truth in the Bible. It is merely taken for granted by the so-called fundamentalist, and denied by the modernist. In each case they have missed the spiritual truth of the account given in the Bible and they have looked only at the physical features, making them the basis of argumentation especially in regard to man coming from a lower form of animal. Now, I do not believe in this unscriptural idea in the least, but what I am saying is this, that whether you believe what the Bible has to say about how things were created or not, if that is all one looks for in either accepting or rejecting the Biblical account, that one has missed the spiritual element if he sees only the physical features of it.

(To be continued)

# The Sabbath Recorder



Rev. Wardner T. Fitz Randolph, Jamaica superintendent, and Karl G. Stillman, treasurer, Missionary Society, following special board meeting, August 13, 1950.