

# The Sabbath Recorder

under the direction of Mrs. Donald Clement, assistant director. Special parts were sung as solos by Jeneane Brennick and Mrs. Menzo Fuller, and also by a quartet, Rev. and Mrs. Francis Saunders, and Mr. and Mrs. George Cox.

The prelude and offertory, played by Jeneane Brennick, were special Christmas selections. — M. T. B., Correspondent.

VERONA, N. Y. — The following named Sabbath school officers were elected for the ensuing year: Superintendent, Allison Smith; assistant superintendent, Burton Crandall; secretary, Roger Davis; corresponding secretary, Miss Jean Stone; treasurer, Kenneth Davis; chorister, Granton Jewett; organist, Louise Hyde; pianist, Twila Sholtz; superintendent of temperance, Mrs. George Stone; cradle roll, Mrs. Alden Vierow; home department, Mrs. Carrie Smith; children, Mrs. Garth Warner; and missionary superintendent, Mrs. Craig Sholtz.

The Father and Son banquet was held December 9 in the Church parlors. Principal Thompson of Verona High School was guest speaker.

The Helpers Sabbath School Class held its December meeting on the evening of December 16 at the home of Mr. and Mrs. Maurice Warner. The Oneida County Youth Council met at the Rome Ladies' Home, Sunday, December 17, and sang Christmas carols.

Kenneth Davis is president of the Town of Verona Youth Council.

Our annual Church and society meeting was held in the Church, December 3. A new constitution was adopted combining the two organizations. Rev. Herbert L. Polan was given a call to serve as pastor of the Church another year. Some Church and Sabbath school officers and committees were elected.

The Booster Class held its monthly meeting with Mr. and Mrs. Alden Vierow. The worship program was conducted by Mr. and Mrs. Orville Williams after which the class officers were elected.

The Pearl Seekers Sabbath School Class was entertained at the home of Mrs. Vie Warner and family for their December meeting. Mrs. Orlo Perry led the devotions and read an interesting selection by Rev. Norman Vincent Peale. The class

## Lova Simpson Davis

Lova Simpson Davis, daughter of William and Sylvia (Maxson) Simpson, was born at Jackson Center, Ohio, February 16, 1868, and died at New Enterprise, Pa., December 14, 1950.

She was married on October 22, 1900, to William L. Davis at Jackson Center, Ohio. Mr. Davis preceded her in death four years ago. He became an ordained minister of the Seventh Day Baptist denomination, and served Churches in Pennsylvania, New York, West Virginia, Arkansas, and Ohio. In all of his labors for nearly 47 years, she was his faithful helpmeet.

Surviving are two daughters: Mrs. J. Carleton Lawson of Clarksburg, W. Va., and Mrs. Jacob Ebersole of Salemville (New Enterprise, Pa.), in whose home Mrs. Davis had been cared for since the death of her husband. Also surviving are seven grandchildren, four great-grandchildren, and a brother, Huffman Simpson, of Alfred, N. Y.

She was a member of the Jackson Center Seventh Day Baptist Church. Funeral services were conducted by Rev. Paul S. Burdick, and burial took place at the cemetery in Salemville. P. S. B.

## Obituaries

**Davis.** — Lova Simpson, February 16, 1868 - December 14, 1950. A more extended sketch appears elsewhere in this issue.

**Bonnell.** — Charles Berkley, son of John and Philothata Davis Bonnell, was born February 16, 1866, at John Town, Doddridge County, W. Va., and died at the home of his son, Ray Bonnell, in Berea, W. Va., on December 23, 1950.

He was married to Sarah Catherin Van Horn November 2, 1885. To this union were born five children: Morata (Retta) Meeks of Parkersburg, W. Va.; Emery Curtis of Elizabeth, W. Va.; Charles Wesley of Salem, W. Va.; Ray of Berea, W. Va.; and a son, Orvil, who preceded him in death. He is survived by his wife, four of his five children, nine grandchildren, and fifteen great-grandchildren.

He was a faithful member of the Ritchie Seventh Day Baptist Church. Farewell services and interment were at Pine Grove, conducted by his pastor, Rev. John F. Randolph. J. F. R.

voted to accept the invitation of Mr. and Mrs. O. H. Perry to meet with them in January. — Press Committee.



Seventh Day Baptist Church, Berea, W. Va.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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## 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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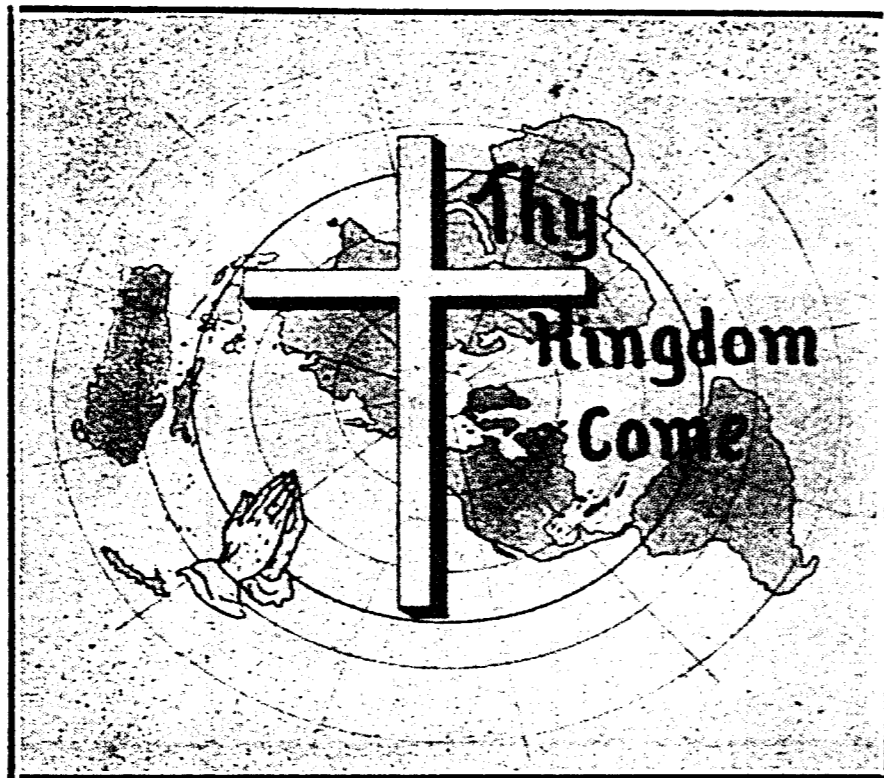
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Design chosen by President Alton L. Wheeler to portray this year's Conference theme.

## EDITORIAL COMMENT

The readers of the Sabbath Recorder will be greatly interested in the article entitled, "Challenge to You and Your Church: A Call to Study," which appears on the next page of this issue. Truly, "the first three months of 1951 can usher in one of the most significant movements among Seventh Day Baptist Churches and agencies of the twentieth century."

"Where there is a will, there is a way." This is so true when the will is God's, and we are seeking to walk in His way.

This "Call to Study" should further electrify us to action for Christ and the Sabbath.

The Committee on Study of Proposed Plans for Reorganization is persuaded "that a thorough educational and study program is absolutely essential on a denomination-wide scale" and "that now is the time to initiate such a 'Call to Study' Program."

"The special committee promoting the CALL TO STUDY (by Commission direction) is under the chairmanship of the Commission chairman, Rev. Elmo Fitz Randolph. The personnel of the committee is: Mrs. Herbert C. Van Horn, D. Nelson Inglis, Victor Hurley, Kenneth A. Babcock, Edward J. Rood, and Dr. Forrest M. Branch. All committee members reside in Milton, Wis. Any correspondence relative to the study project may be addressed to the chairman at Milton."

## Challenge to You and Your Church: A Call to Study

"The first three months of 1951 can usher in one of the most significant movements among Seventh Day Baptist Churches and agencies of the twentieth century." This is the statement of the special committee appointed by the Commission to lead our denomination in a study of our present structure and our possible need for denominational reorganization.

The occasion for the above statement was the mailing by the committee of a CALL TO STUDY to every Seventh Day Baptist Church in the United States, asking that the weeks preceding Easter be used by every Church and Fellowship as a period for study and discussion of our denominational administrative structure as it relates to our present and future as a people.

A CALL TO STUDY, as presented to our Churches by the special committee, is the result of a growing concern that our denomination must discover and use the most effective administrative system and methods if we are to achieve satisfactory results in kingdom work with our potential personnel, talent, and resources. Conference presidents, Commission members, executives and members of our major boards and societies, ministers of our Churches, and informed laymen throughout the denomination have been registering this concern over a period of years. Even now we are witnessing an increasing interest in our denominational policies and administrative "setup." We as Seventh Day Baptists are looking for ways to improve our system so that we may obtain maximum results in promoting the Gospel of Jesus Christ and in fulfilling our mission as bearers of the Sabbath truth.

Now, on recommendation of General Conference to the Commission, a denomination-wide study of our possible need for reorganization is being called for during the next three months. To stimulate interest in the study project and to provide information relative to the "study," the special committee is preparing material to

be sent to each Church through its pastor and clerk. It is not the intention of the committee to offer specific plans or proposals for reorganization, but rather to provide basic information that will lead our Churches into constructive study of the total problem.

It is the hope of the Commission and committee that Churches will set down their reactions and findings growing out of discussion and study so that there may be a pooling and sharing of results. It is further hoped that our Ministers' Conference will provide a place in its post-Easter meeting for consideration of the CALL TO STUDY project. In this way our ministers could bring together the reactions and ideas coming out of individual Church discussions and studies.

The committee urges each Church to give attention to the best means of conducting the "study" in its own situation. It is suggested that a special CALL TO STUDY COMMITTEE in each Church might propose and promote a plan for the project. Sabbath school classes, senior youth groups, official boards, women's and men's organizations, and open Church forum discussion groups are urged to take up the CALL TO STUDY. (Several of our Churches have already considered the question of reorganization and related problems and will profit by their experience in continuing the program.) News of the project will be carried from time to time in the Sabbath Recorder.

Let every Seventh Day Baptist constitute himself a committee to see that his Church participates actively and effectively in the CALL TO STUDY. So may the beginning of the second half of the twentieth century be marked by a united movement among us as Seventh Day Baptists to discover God's will for us to find the best means of fulfilling our mission. Then, with our Conference president, we may say, "Thy Kingdom Come!" in deeds even as in words.

Committee on Study of  
 Proposed Plans for Reorganization.

### Rev. Lester G. Osborn Accepts First Hopkinton Call

Upon the completion of eleven years as pastor of the Seventh Day Baptist Church at Shiloh, N. J., Rev. and Mrs. Lester G. Osborn and family will move, about the middle of May, to Ashaway, R. I., where he will serve as pastor of the First Seventh Day Baptist Church of Hopkinton.

Rev. Mr. Osborn went to the Shiloh Church following a pastorate of seven and one half years at Nortonville, Kan. Prior to Nortonville, he was engaged in evangelistic work in California for two years.

Mr. Osborn began his Christian ministry as pastor of the Friendship Church at Nile, N. Y., where he served two years, during one of which he attended the Theological Seminary (now School of Theology), Alfred University, Alfred, N. Y. He was pastor of the Verona, N. Y., Church for four years before going to California.

When he goes to Ashaway next May, Mr. Osborn will have completed twenty-six and one half years of service in the Seventh Day Baptist ministry.

### Seventieth Anniversary Advance of Christian Endeavor

A radio service over the network of the Columbia Broadcasting System will be a feature of the 70th Anniversary Advance of the Christian Endeavor Movement.

Dr. Ernest R. Bryan, president of the International Society, will speak on the program to be broadcast Sunday, February 4, at 10 a.m. (EST).

More than 75 stations with a listening audience of over 1,000,000 people will carry the service which will originate in Station WTOP in the nation's capital, according to an announcement made by Dr. Gene Stone, general secretary of International Christian Endeavor. The choir of the National City Christian Church, Washington, D. C., will sing.

The broadcast will be part of numerous services and activities to be conducted during Christian Endeavor Week, January 28 - February 4. This will mark the beginning of the 70th Anniversary Advance

of the youth organization founded February 2, 1881, in Portland, Me., by Dr. Francis E. Clark.

Rev. B. McClain Cochran, associate president, is chairman of the 70th Anniversary Advance Committee which is planning activities for the year of 1951. Aims in the advance program include 70,000 enrolled in the advance committing themselves to new or renewed endeavors for Christ, 70,000 new Christian voters, 7,000 new pledged members in societies, 7,000 new Quiet Hour comrades, 7,000 new members of the Tenth Legion, 700 new Christian Endeavor societies, and 700 Life Work Recruits. — Release.

### Vice-President for Salem College

Cecil H. Underwood, of Sistersville, W. Va., a graduate of Salem College, Salem, W. Va., in 1943, has been named to fill the new office of vice-president which was created at the college over the holiday period. President S. O. Bond explained, "This position was created to develop an extensive public relations program which will embrace publicity, alumni organizations, and high school relations."

Since his graduation from college, Mr. Underwood has completed graduate work at West Virginia University. He is well known in West Virginia politics, representing his native Tyler, in the House of Delegates since his first election in 1942 at the age of 22. He is now attending the 1951 sessions of the legislature in Charleston, returning to Salem on weekends. — The Salem Herald.

### RURAL CHURCH NOTES

Pastors' wives as a group are the best educated women in the community and receive the least for their work. Four fifths of them have attended college. One third of them are trained teachers. One out of five are trained in the field of religious education. The average pastor's wife lives 32 years in a house she does not own and for which she does not pay rent. So she does not complain if it is inconvenient.

The kitchen sink is inadequate in one parsonage out of six. Many parsonages

were built years ago. In one third of them there is not adequate storage space.

The pastor's wife may sing in the choir, teach a class in the Sabbath school, go calling with her husband in the afternoon, and sit in the front seat at the evening service. The people appreciate all she does and sometimes almost tell her so. But the next morning, on washday, in 61 per cent of the parsonages she must lift the old wooden or galvanized iron tubs, because the parsonage does not have stationary tubs connected with hot and cold water.

When the old parsonage was built, clothes closets were not common in the bedrooms. But many parsonages have not yet been modernized. In 31 per cent of them the bedrooms are still without clothes closets.

The Rural Church Department at Drew Seminary, Madison, N. J., has just completed an interdenominational study of 1,171 parsonages or manses or rectories located in 47 different states. The printed report covers 112 pages, contains 70 photographs, and is being distributed on a non-profit basis for 40 cents a copy.

The report lists the standard equipment a parsonage needs and indicates that which should be provided by the Church and that which the pastor usually provides. — Release.

### PROTESTANT CHURCHES BEGIN INTENSIVE EVANGELIZATION CAMPAIGN

September marked the beginning of an unprecedented campaign by a group of major Protestant denominations to challenge Church members on the sincerity of their commitment to Christ. According to S. Franklin Mack, of the Presbyterian Board of Foreign Missions, . . . the program is designed to awaken Church people to the danger of becoming so wrapped up in the details of living, so engrossed in achieving "success," as to lose the vital and contagious element of their Christian faith.

The campaign was spearheaded by the intensive use of a specially made motion picture, "Second Chance," . . . produced by the Protestant Film Commission, official interdenominational production agency. . . . Beginning January 1, the film will be re-

leased through the Religious Film Association for use by Churches on a rental basis.

"Second Chance" faithfully tells the all-too-true-to-life story of a couple who had started their married life with a vital interest in Christian ideals and all else that their Church stood for, but who, upon reaching middle age, suddenly discovered that somehow an exaggerated sense of home and social responsibilities had robbed them of security in the Christian faith. As the wife awaits a doctor's appointment, convinced that she is afflicted with a fatal illness, she bitterly reviews her failures. When, after her examination, she discovers that she is all right she breathes a prayer of gratitude, "Thank you, Father, for a second chance." The film runs an hours and fifteen minutes, will rent for \$15, and may be secured from The Religious Film Association, 45 Astor Place, New York 3, N. Y. — Release.

### The World's Greatest Criminal

I am the greatest criminal in history.

I have killed more men than have fallen in all the wars of the world.

I have turned men into brutes.

I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

I ensnare the innocent.

The abandoned wife knows me; the hungry children know me; the parents whose child has bowed their gray heads in sorrow know me.

I have ruined millions and shall try to ruin millions more.

I AM ALCOHOL.

—The American Issue.

### QUARTERLY MEETING

The Southern Wisconsin and Chicago Quarterly Meeting sessions will be held at Milton, Wis., January 19, 20, 1951.

Lillian Campbell, Secretary.

## TOM PAINE AND THE MILL YARD CHURCH

By Dr. Corliss F. Randolph  
President and Librarian,  
Seventh Day Baptist Historical Society

Doubtless readers of the Sabbath Recorder will be surprised to learn that the noted atheistic Tom Paine was ever connected with Seventh Day Baptists. It will be remembered that he was an Englishman who, at the age of 37, came to this country in 1774 with a letter of introduction from Benjamin Franklin, then in London. He soon became identified with the Colonial struggle against Great Britain, served in the Continental Army, and wrote his famous pamphlet, entitled "Common Sense," which did much to prepare the way for American independence. Subsequently, he published his all but atheistic "Age of Reason."

While yet in England, he had supported himself, for a time, as a teacher. At least a part of this time was spent in the school of Elder Daniel Noble, at Mill Yard, at that time pastor of Mill Yard Church. This fact, with the implication that he may also have preached there, is set forth in a letter found in the Literary Supplement of the London Times, May 31, 1947, by Rev. Ernest A. Payne, now senior tutor and secretary of Regent's Park College, Oxford, England. He has recently been elected general secretary of the Baptist Union of Great Britain and Ireland. He is a Baptist historian of note, with a sympathetic attitude toward Seventh Day Baptists. His letter, with its heading, follows:

### Tom Paine: Preacher

Sir, — In his recent book, "Tom Paine: America's Godfather," W. E. Woodward speaks of Mr. Noble, in whose academy young Paine taught for some months in 1766, as "as dim in outline as the staymaker Gudgeon" (p. 33), and apparently dismisses the tradition that Paine was for a short time "an itinerant preacher" (p. 36). There is no reason to doubt that for twelve months or so, between his spells as an excise man, Paine supported himself by teaching. His earliest biographer, his contemporary, Francis Oldys, though unsympathetic, gives a circumstantial account of this episode, and, as Sir Leslie Stephen once remarked, "his statements of verifiable fact seem to be correct." Oldys speaks of "Mr. Noble, who kept the great Academy in Leman Street, Goodman's Fields."

Though the many who have written on Paine, including Moncure Conway, seem so far to have missed the fact, this clearly identifies Noble with Daniel Noble (1729-83), elder and minister of the Sabbath-keeping Baptist Church at Mill Yard, Leman Street, Goodman's Fields, who, in addition to his duties as a preacher, had a school in the village of Peckham, to the south of the river, and another close to his chapel and the manse in Leman Street, where he lived. Noble was an interesting figure and Paine's association with him may well have been of some importance for the young man's intellectual and spiritual development. Moreover, it makes more likely the suggestion that Paine did some preaching in 1766-67, as he had done earlier in Sandwich, according to Oldys. Noble had been educated at the Kendal Academy under Caleb Rotherham (the friend of Joseph Priestly), and at Glasgow University. He belonged to a group of Baptists who added Arian sympathies to their Arminian and Sabbath-keeping views. A number of facts regarding the Mill Yard community have appeared in "Notes and Queries"; Nichols ("Literary Anecdotes" III, p. 639) notes the sale of the library of "the Rev. Mr. Daniel Noble" in 1786. Further details regarding him will be found in the Baptist Quarterly I, pp. 135 f. Moncure Conway repeats Oldys's story that Paine sought from Noble an introduction to the Bishop of London with a view to ordination. The identification with Daniel Noble may throw some light on this episode also. Part of the endowment of the Mill Yard Conventicle, left it by Joseph Davis in 1707, consisted of the advowson of a Church of England living — that of Little Maplestead in Essex.

Ernest A. Payne.

83 Jefferson Avenue,  
Maplewood, N. J.

## OUR SERVICEMEN Where They Are

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

Pvt. Lloyd M. McCrea, AF12360047  
3462nd Student Squadron  
Francis E. Warren A. F. B.  
Cheyenne, Wyo.

## Statement of CHRISTIAN EXPERIENCE and BELIEF

By Rev. Theodore J. Hibbard  
Pastor, Seventh Day Baptist Church,  
Hammond, La.

(Given at his ordination to the Christian ministry at the First Seventh Day Baptist Church of Alfred, Alfred, N. Y., on Sabbath day, July 15, 1950.)

(Continued from last week)

### Statement of Belief

This is my statement of belief. I do not claim that it is complete, nor do I say that others should believe as I do. I have only stated my convictions, but I may change if I gain any more light at any time. I wish to say here that I divide my theology into two parts: First, the beliefs which are necessary for my salvation and which bring me into a closer relationship to God, and are important because they affect my conduct and my daily living; second, those beliefs which I hold but if I should find they are actually the opposite of what I now believe, I would not live a bit differently than I do now. These are not vital issues as far as I am concerned. As far as possible in this statement I have tried to include the important issues and have omitted, with some exceptions, those beliefs that are secondary.

### God

I believe that God, being greater than either time or space, is greater than any definition that man can make of Him. God existed before time was, and will continue to exist after time runs into eternity, and the whole universe is within His being. God, the first cause, the last end of all things, and the eternal source of all that is temporal, is the one Supreme Being, self-existent; the infinite Sustainer and Ruler of the universe. The whole creation reflects His glory from the infinitesimal atom and the microscopic preciseness of the one-celled organisms to the magnitude of the heavens with the intricate balance of the constellations in their movements through immeasurable space. Obviously such a being must be omnipotent, omniscient, omnipresent, and per-

fectly good. Motivated by His holy love He has set into motion, by certain unchangeable laws, the universe and all its parts for the benefit of mankind whom He created in His own image.

God has revealed and is continually revealing Himself to man. Since, however, the finite mind cannot entirely comprehend the infinite, and, since each man's personality differs from every other man's, it is logical to assume that men may differ in their understanding of the revelation they have received from God. Therefore, I believe that each man's relationship to God is a personal matter and all men should have the freedom to formulate their own creeds, and to worship God according to their own conscience. On this basis I say that I know God as my own true, loving, spiritual Father; ever present with and within me, who is perfectly capable of all good things.

I say that I know God as my own Father because, even though He is the Father of all men, I must realize the personal relationship between God and myself and the personal relationship between God and others. "It is he that hath made us, and not we ourselves." Psalm 100: 3. Therefore, having brought us into existence by His love, He looks to us to return that love and to do His will.

I say that God is my true Father because only He knows all truth, and His loving nature is expressed by truth.

I say that God is my spiritual Father because "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4: 24.

I say that God is my loving Father because "God is love." 1 John 4: 8. He loves all men of His creation and seeks their fellowship. "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

I say that God is perfectly capable because He is omnipotent and omniscient; His power and knowledge are far beyond the comprehension of the finite mind, "for all things are possible with God." Mark 10: 27b.

I say that God is capable of all good things because God is a moral being and His very nature, namely, His perfect goodness and holiness, will not allow Him to do anything but good.

God is the alpha and omega, the beginning and end, the first and the last, and in Him I put my trust.

### Jesus Christ

I believe that God was incarnated in the flesh and became a man who dwelt among us in the person of Jesus Christ.

I believe Jesus, being born of a woman, had God for His Father. He was both the Son of God and Son of man.

As Son of man, He was as human as any other. He grew and developed from birth through a physically normal boyhood to manhood. His humanity is as God conceived of it for all men from the beginning: for Jesus "... was in all points tempted like as we are, yet without sin." Hebrews 4: 15. As a man He had the freedom of choice which is given to all men and He could have lived differently if He had so wished, but because of His incarnate nature He would not. As Son of man, Jesus set for all men the perfect exemplary pattern of life.

As the Son of God, Jesus had a divine nature which gave Him a unique relationship to God, for He was one with God. "I and my Father are one." John 10: 30. Because of this unique relationship, He was the supreme revelation of God; His character is the character of God, His love is God's love. "Jesus showed men what attitude of mind and heart God held toward them." — Clark.

I believe that Jesus is the greatest teacher the world has ever known. He taught a gospel of love: love to God and love to our neighbor, not by words alone but by living a life of love.

I believe that Jesus chose the way of the Cross, offering Himself as the supreme sacrifice for the sins of the world. As He had triumphed over sin in His life and death, He so triumphed over both death and sin by His resurrection from the grave as to give everlasting life to all who will believe in Him and practice His way of life.

I believe that it takes more than a verbal confession that Jesus is the Christ, to be saved. I believe that His sacrifice must be accepted in love and conscientious obedience given to His commandments.

In short I agree with the Seventh Day Baptist Statement of Belief\* as follows: "We believe in Jesus Christ, God manifest in the flesh, our Saviour, Teacher, and Guide, who draws to Himself all men who will come to Him in love and trustful obedience."

### The Holy Spirit

I believe that the Holy Spirit is God living and working in the hearts and minds and lives of men, accomplishing the results that were sought in the mission and the work of Christ. He "carries on to completion Christ's work on earth. He applies what Christ did, and makes the principles for which Christ lived and died, living and victorious. Christ made salvation possible; the Holy Spirit makes it actual." — Seventh Day Baptist Beliefs.

As Christ revealed God to men, so does the Holy Spirit reveal Jesus to men. John 16: 13-15; 15: 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15: 26.

One work of the Holy Spirit is to "reprove the world of sin, and of righteousness, and of judgment." John 16: 8. However, the work of the Holy Spirit is not that of reproof alone. The Holy Spirit also gives men the conviction of God's love and the assurance of comfort and peace bringing to mind the teachings of Jesus. John 14: 26, 27.

The Holy Spirit is the Inspirer of men — "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21. The Holy Spirit was the Inspirer of the prophets and inspired the men who wrote the Scriptures, both the Old and New Testaments.

I believe that the world has never been without the influence of the Holy Spirit. "When we read in John 7: 39, 'for the Holy Spirit was not yet', it simply means that the Holy Spirit could not fulfill His

(Continued on page 63)

### THINK YOUR TAXES ARE HIGH?

You and I pay taxes to democratic governments whether local, state, or federal. We're allowed 15 per cent deductions for "charity gifts." In China now, according to our most recently returned missionaries, "They (the Communist party officials operating the People's Government) speak of the people's army, the people's bank, the people's government. Not at all! Chinese institutions are the possession of the Communist party. Chinese people thought nothing could be worse than the Nationalists. They have found they have traded their birthright of tolerance and freedom for a mess of spoiled pottage. They have exchanged their big freedoms for the small ones — walking in parades, waving paper flags, acting on little committees where they must invariably say 'yes.' Besides, they are being crushed with taxes; taxes that are almost inconceivable to us. Even beggars have to pay a tax. At the first levy, our mission land, about an acre and a half, was taxed about \$1,000 (US) for a half year; and the buildings about \$200 (US) for one quarter year. Churches and hospitals are not spared. Worst hit are small businesses and shops. I recall the case of the farmer who raised 60 piculs of rice, but whose rice tax was 75 piculs. This is a typical Communist tactic!"

Need we say more to urge Christian missions and stewardship on the part of Americans.

D. S. C.

### NEWS FROM AMERICAN MISSIONARY CHURCHES

The Nortonville, Kan., Seventh Day Baptist Church has assumed the full support of Pastor Verney A. Wilson, beginning January 1, 1951. This is the kind of move which much-blessed Americans ought to take more often in the face of requests for help from untouched areas of America and from overseas. "Our Church feels," wrote Alfred Wells, chairman of the trustees, "that now we can carry our own burden of expense without this aid (from the Missionary Society's home field funds), and that money can be diverted to other uses in carrying on God's work."

Nortonville's time of need for special outside help has passed. Thank God, the Church knows it and is willing to pass on salary aid to other Christian leaders. God-speed in ongoing Christian responsibilities, Nortonville Seventh Day Baptists!

"On the first Sabbath of the quarter (July-October)," wrote Pastor Wilson, "two were baptized and united with the Church. These had recently accepted the Sabbath."

In his "larger parish" of Hammond and Metairie, La., 60 miles apart, Rev. Theodore J. Hibbard has been doing extensive calling. One of the important phases of his work is giving Bible studies in the homes with the help of filmstrips and the Ledell Coalwell memorial projector. An-

### NEW ZEALAND COMMISSIONING SERVICE

On Tuesday night, February 6, at 7:30 p.m., in the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., Rev. and Mrs. Emmett H. Bottoms will be commissioned for their work in New Zealand. The members of our New England Churches are especially urged to attend, since we will be dedicating ourselves jointly with the Bottoms and all other Seventh Day Baptists to an urgent evangelistic project. We will express at this service the prayerful hope of our other American Seventh Day Baptists that our New Zealand Churches may receive divine power and enter through new doorways.

The Bottoms sail from New York City on the SS Queen Mary February 7 at midnight. Friends are urged to join the farewell if at all possible.

other important feature of his work is contacting handicapped persons in the New Orleans Home for Incurables, advising with them and giving Bible studies where possible.

Some Hammond Church members live at Alexandria, about 30 miles north of Hammond, and the possibility of formal services there is being canvassed. Rev. Mr. and Mrs. Hibbard have carried on much work despite the fact that their oldest son has been sick in bed most of the time since August, 1950. "All pastors of Hammond were made members of the Association of Commerce," reports Pastor Hibbard. "There have been united Church meetings among the Churches of Hammond from that association." He feels that our Church has made a contribution and has also won some recognition. "A new family has moved into town and the children have been attending Sabbath school regularly," he continues. The parents may be served by our Church and become servants of the kingdom through it.

"There seems to be unlimited possibilities here if I could only do the work that I should. The people here are wonderful. . . ."

So goes the hopeful and humble report of this newly ordained Seventh Day Baptist pastor, a Sabbath convert, and an Alfred School of Theology graduate.

At Gentry, in northwestern Arkansas, Rev. Clifford A. Beebe has carried regular duties of the Church plus extensive field work with the student evangelism team last summer and occasional trips to other points this past fall and winter. Many friends will be interested to know about Rev. Zack White whom Pastor Beebe visited late last summer. The Whites live near his parents (R.F.D., Rolla, Mo.), where Zack does carpentry, farming, and school bus driving. The way opens into future Seventh Day Baptist ministerial work, it is believed.

The Gentry Seventh Day Baptist Church entertained the union meeting of women's missionary societies of Gentry in October, and it is expected within the next few months to be the scene of an evangelistic campaign. Also, John H. McKay, Jr.,

licensed preacher from our Little Prairie Church on the other side of Arkansas, and Pastor Beebe are planning to hold special meetings at the Palatka Church in Florida this spring.

Rev. Leslie O. Greene of our Indianapolis Church reports that they have developed a Children's Bible Story Hour of 26 youngsters meeting each Sabbath afternoon. "The children range in age from 4 to 12 years and are divided into three classes, with Mr. Arbegust, Mrs. Greene, and Pastor Greene as teachers. The Greens "keep the pavements hot" and "the doorbells ringing" with a busy calling schedule. "We are sowing a lot of seed but only as God sees fit to cause it to grow and blossom will we be able to reap."

At Jackson Center, Ohio, Rev. Trevah R. Sutton has lost the services of two talented and loyal young people who have gone to Alfred and Salem respectively for college work — Joy Miars and Doyle Zwiebel.

Seven youngsters attended junior camp at Camp Holston near Battle Creek, Mich., where Rev. and Mrs. Trevah R. Sutton were on the staff.

Rev. Erlo E. Sutton, Pastor Sutton's father, conducted a preaching mission the last week in October in Jackson Center while en route to his work with the Lesson Committee of the International Council of Religious Education, now the Division of Christian Education in the National Council.

The Salemville Church in southern Pennsylvania is preparing for a preaching mission in April, 1951.

The Harold Pearson family of Amsterdam, N. Y., (Dave Pearson was on the Southwesterners' Gospel Team last summer) conducted special meetings of great benefit in the Fouke Seventh Day Baptist Church during the Christmas season. They did evangelistic work with other groups in the South also.

The Edinburg Church, almost on the Texas-Mexico border and close to the Gulf of Mexico, has been enjoying the services of their pastor, Rev. C. Burchard

Loofbourrow, now recovered from a serious car accident.

Rev. Jay W. Crofoot and his wife have provided very helpful leadership for the Daytona Beach Church, and are enjoying better health than last year.

At Berea, W. Va., Rev. John F. Randolph brought his brother into the community for special meetings in December which proved so valuable that it is hoped to recall him for further evangelistic work in the spring. Rev. Wardner T. F. Randolph, on furlough from the Jamaica Mission, attracted increasing numbers of Berea folks in the short preaching mission.

He is now visiting other Churches and also attending the School for Missionaries at Cornell University, January 3-27, sponsored at the latter by the Central and Western Association Churches. He will have contacted Berea, Middle Island, Salem, and Lost Creek in West Virginia; Alfred Station, Little Genesee, Western Association Laymen's Fellowship, De Ruyter, Brookfield, Leonardsville, Verona in New York; Plainfield, Shiloh, and Marlboro in New Jersey; and the Philadelphia, Pa., Fellowship before returning to his family in Texarkana, Ark., about February 12.

Working jointly for the Tract and the Missionary Societies (with Tract Society funds), Rev. Earl Cruzan visited Seventh Day Baptists in Iowa during October, 1950. Driving some 1,200 miles, he visited 13 different homes in 8 towns during 5 days' work. Two other calls made proved fruitless due to wrong addresses. About 30 persons were reached in these calls to revitalize Seventh Day Baptist loyalties and concern. Several of these families participate in other Protestant Churches locally but are members of such Seventh Day Baptist Churches as Lost Creek, Milton, and North Loup. The Sabbath Recorder in most of these homes was symbolic of continuing and informed interest in our denominational work in the world. Rev. Mr. Cruzan's calls were much appreciated and it is certain that he did much to inspire these people to good Christian witness and service. D. S. C.

## TOUCHING HANDS AROUND THE WORLD

By Florence Gordon  
(An excerpt)

Two little Indian boys in New Mexico hurried to school in starched white shirts; this was an important day. Fourteen women braved the swollen waters of Cranks Creek, Ky., to get to the community center. Sunset Gap, Tenn., had icy roads, but a congregation gathered to "touch hands around the rolling world." At Tucson, Ariz., there were representatives of seventeen Indian tribes, besides Spanish-speaking people and "Anglos." Among the Navajo Indians at Ganado, a speaking choir of children had practiced for three weeks to take part in the service. Up in Alaska, cottage prayer meetings went on at Sitka from six in the morning until midnight; at Haines, a former opera singer came over from Port Chilkoot to sing Malotte's, "The Lord's Prayer," and a friend sent a blossoming plant.

### A Unifying Force Among Christians

It was the World Day of Prayer. To millions the first Friday in Lent has come to have one connotation: the World Day of Prayer. Traditionally, on the first Friday in Lent, Christians the world around unite in prayer for home and foreign missions. They keep the day in the heart of Africa, in the frozen reaches of Baffin Land, in the bustling port cities of Latin America, in isolated villages of the Orient, as well as in thousands of communities in the United States and Canada.

The service for the day of prayer finds its way into the walls of institutions; the sick, the aged, the blind, the residents in leper camps, and tuberculosis sanatoriums — all share in the observance. Children join the chorus of praise and petition; business women set their noon hour apart for corporate worship; groups of young people meet at night to pray together. There is no barrier of language, of distance, of color, of creed; all make a common approach to the Father. Over the years the World Day of Prayer has come to be perhaps the greatest single

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

unifying force among all Christian women everywhere. — (Reprinted from The Messenger of the Evangelical and Reformed Church by the United Council of Church Women.)

### WORLD DAY OF PRAYER

1951 Theme: "Perfect love casts out fear."  
1 John 4: 18.

#### Origin

For centuries women have prayed for a better world individually and in groups. The regular annual observance began in 1887 when Mrs. Darwin R. James, president of the Woman's Board of Home Missions of the Presbyterian Church in the U.S.A., called on all Presbyterian women in the United States to gather in their own communities on a specified date to pray for home missions. The response was so great that a day was set apart annually. In the early nineties, under the leadership of two outstanding Baptist women, Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery, a day was designated for united prayer for foreign missions. For many years home and foreign mission groups observed days of prayer separately, but in 1919 they came together. In 1920 the women of Canada joined them. The first Friday in Lent was chosen as the day of prayer for missions, home and foreign.

Missionaries spread the idea of a day of prayer and at the request of many friends in other lands, it became a World Day of Prayer in 1927. Today the program is sent by request in advance to ninety-two countries.

There has been uninterrupted growth in the movement from its inception, and there are now approximately 15,000 observances in the United States alone. Prayer girdles the globe. Services begin in New Zealand and the Fiji Islands, west of the date line, and continue throughout the day, closing with the observances in Alaska, and on the Tonga Islands, where Queen Salote leads her devout subjects in prayer.

**Seventh Day Baptist General Conference**  
ALFRED, N. Y., AUGUST 14-19, 1951

### PRAYER IS PERFUME

Prayer is the perfume of everything a man does for God. Did you ever smell artificial flowers? You just smell the flowers on your wife's hat sometime, then you will get an exact idea of what Christian work is without prayer — it has no perfume. I have seen flowers that looked mighty good on a hat, but they are no good for perfume. I have heard sermons that were mighty good as lectures, but were no good in getting a man converted to Jesus Christ.

My mother is a lover of flowers. She still raises them although she is eighty years old. When I was a boy at home she used to go out in the yard in the morning and cut an armful of roses while they were still wet with dew. She would bring them in and get a big two-quart fruit can, all stained with varnish or something, because she wouldn't use the clean ones. Then she put the roses in it and set them in the house, and in a little while the whole house would be filled with their fragrance. While they were in a homely old vase I want to tell you it didn't hurt their perfume.

You can be the homeliest old vase for God in this world. You may be all marked up. You may be no better looking than I am, but if you will pray, God will give you a perfume.

We can put into our lives something by prayer that we can't get any other way in this world. Are you getting just a bit discouraged about your work? Follow it up with prayer. — Salem, W. Va., Church Bulletin.

### NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Dr. Robert A. Millikan, world-renowned physicist and former head of the California Institute of Technology, and Mrs. Harper Sibley, well-known leader of the Protestant Episcopal Church women and of interdenominational agencies, have been named co-chairmen of the sponsoring committee for the proposed Japan International Christian University for which funds are now being raised in American Churches and communities. The committee has on its membership 150 of the leading men and women of the United States and Canada.



### OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

I am assuming you can read Barbara's letter just as she has printed it, so I will not copy it. She has enjoyed doing it.

She is a dear little girl. (Leave it to a doting old grandmother to say so.) We have 21 grandchildren and 5 great-grandchildren. We wonder how her first letter was lost but I guess it didn't leave "Rhody."

Sincerely,  
Evangeline Kenyon.  
(Mrs. Walter D.)

Dear Mrs. Kenyon:

I'm sorry Barbara's first letter was lost but happy that she was not too discouraged to write again, and such a nice letter!

You certainly are blest in having so many grandchildren. I am very proud of my five.

Thank you so much for helping Barbara write to me. How I do enjoy the letters from my Recorder children.

Sincerely yours,  
Mizpah S. Greene.

Dear Mrs. Greene:

I will be seven next April. I am in Grade 1 A in Ashaway School. My brother, Bobby Kenyon, Jr., is in kindergarten. He will be six in March. I have a brother Bruce. He will be three on January 15.

I have two kittens and one cat. Santa gave us nice toys. I received a doll house and a typewriter, a doll's suitcase, socks, and a coloring book.

I like the Children's Page.

My "Great-grandma" Kenyon helped me write this letter.

We go to Sabbath school at the Second Hopkinton Church.

Goodbye,  
Barbara Jean Kenyon.  
Ashaway, R. I.

Dear Barbara:

If you were my grandchild I could call you my birthday present for my birthday is also in April. It is April 15. What day of the month is yours?

When I was a little girl kitties were my favorite pets, so I am sure you are fond of yours. I used to try to teach one of my cats tricks. The only thing I could teach him to do was to jump through a hoop, even when it was quite high.

I am glad you received such nice Christmas presents. Don't you suppose you can soon write letters to me on your Christmas typewriter?

Your true friend,  
Mizpah S. Greene.

### Jeanie's New Plaything

"I am tired of all my playthings," said little Jeanie Brown. "I wish I could have a dollie that could walk about and come when it is called."

Jeanie's brother laughed when he heard her say this. "That would be very funny, but it just couldn't happen."

"No," replied Jeanie, "all the toys stand still. I want one that can run about." Then her brother John clapped his hands and cried, "I know something you'll like much better than the nicest toy. Frank, my chum, says his mother has some kittens to give away. I'm sure she will give you one. But we must ask mother first."

"Oh, Mother, may we have a kitten?" said Jeanie and Frank together as they rushed into the kitchen where their mother was hurrying to get supper.

"Yes, if you are sure you will take good care of it."

"Oh, we will," said the children happily.

"All right," said their mother. "If I see you taking good care of it, you may keep it, but if you neglect it, I'll give it to someone who will take good care of it."

"See," said Frank, "you have what you wanted, a plaything that can run about."

"And not only a plaything," said their mother, "but a pet which will grow fond of you if you are kind to her, and she will be a faithful pet."

Mizpah S. Greene.

## CHURCH NEWS

**MARLBORO, N. J.** — It is with a great deal of pleasure we give a report on the growth of our Church during the past six months.

In August, seven people were baptized at Rhodo Lake by Pastor Burdick; six of whom joined the Church. We are trusting the seventh person will join with us later.

Six young people attended Lewis Camp, in Rhode Island, of which our pastor was director.

The Marlboro Voice is enjoyed by all members. It is published quarterly and edited by Pastor Burdick. The Ladies' Aid is responsible for mailing the bulletins to our nonresident members.

The Ladies' Aid gave "mites" amounting to \$9.15 to the Denominational Budget, not including \$50, during the year. All during the winter months the aid society meetings are held in the Church basement where dinners are served for a small sum. The society is divided into three sections with about fifteen ladies in each section.

Clothing and \$36 in money have been sent to the Irvington, N. J., Church to be distributed to German Relief. Sprays were sent to families bereaved by death and sunshine baskets to shut-ins at Christmas.

We were pleased to have a former pastor, Rev. Francis Saunders and his wife and three boys with us during the week after Conference at Salem, W. Va. Pastor Saunders was guest speaker and we enjoyed a duet by "Fran and Lila" during the worship hour. The next week we had dedication service conducted by our pastor when we returned upstairs after weeks of having held our worship services in the basement. It was indeed a day to be remembered. So many had worked and planned for so long to bring this to pass — a newly redecorated sanctuary. The walls are of a pastel shade of green, the rugs, rose, seats, off-white, and floor, sand color, with "welcome" mats at each door entrance from the vestibule.

September 30 marked our Harvest Home Festival — an all-day meeting and dinner at the Church. The theme was, "Hitherto hath the Lord been good to us."

1 Samuel 7: 12. About 135 were present at this meeting. Guests were with us from Philadelphia, Pitman, Haddonfield, Shiloh, Alloway, and elsewhere.

Prayer meetings are attended with an average of 25 present.

A fellowship supper was held with 60 or 65 present. Slides of camp and Conference were shown and James Davis showed nature pictures.

Fred Ayars has an interesting Junior C. E. program, a project of finger painting for the girls and soap carving for the boys.

Miss Florence Harris as chairman of the decorating committee at Christmas used her art talent, and the Church looked beautiful with the lighted tree, poinsettias in baskets of evergreen, etc. Candles and bells with "Merry Christmas" added to the joyful spirit.

Christmas carols were sung by the congregation on Friday night before Christmas at the Church and the 4H Club orchestra gave everyone an added treat with their music.

The young people sang carols to shut-ins on Christmas Eve.

This year has been successful both spiritually and financially by everyone co-operating willingly and prayerfully. May 1951 bring peace and happiness to all nations and individuals. — Ella T. Dolbow, Press Committee.

**INDEPENDENCE, N. Y.** — The Farm Bureau of Independence presented a beautiful handmade United Nations flag, to be hung beside the United States flag in the Seventh Day Baptist Church parish house. This attractive flag was made by three of the members: Mrs. Robert Clarke, Mrs. Gilbert Cornish, and Mrs. Milford Crandall. It was presented at a formal program prepared by Mrs. M. Crandall and carried out by the young people of the community at the annual Home Bureau Christmas social. — Correspondent.

**DODGE CENTER, MINN.** — We were pleased to have a number of visitors during the holiday season. Pvt. Ronald Daggett was here a few days from Lowry Field at Denver, Colo., and Mr. and Mrs. Robert Wills from Marquette, Mich.,

visited relatives and friends a few days. Ruth Bennett and son, Alton, are visiting her parents, the Harry Birds, and Myra Thorngate Barber from North Loup, Neb., is visiting at the Thorngate home. Mary Thorngate is also home for Christmas vacation. We do miss Bob and Lorna Austin and family who are stationed at Camp Carson, Colo., and the Walter Churchwards who are wintering in Florida. Also, Arthur and Eva Payne who are visiting their daughters Lorna, at Colorado Springs, Colo., and Dorothea, who lives at Riverside, Calif., are missed.

At our annual business meeting, December 31, 1950, we voted to continue our Lord's Acre Project for another year, applying the proceeds on the Memorial Board loan. We are thankful to say that our project netted \$690 the past year! During the election of officers, Donald Payne was re-elected moderator for 1951, Mrs. Clara Greene, clerk, and Arthur Payne, treasurer. Pastor Cruzan received a unanimous call for another year. We also voted to send our pastor to Conference this year and to have full participation in the Ministerial Retirement program. — Ardith Greene, Reporter.

(Continued from page 56)

peculiar office as Revealer of Christ until the atoning work of Christ should be accomplished." — Strong.

I "believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service." — Seventh Day Baptist Beliefs.

### General Comment

Though I have dealt with God, Jesus Christ, and the Holy Spirit separately, I believe that they are all one God as a triunity and that it is the same God recognized and worshiped by other religions. As Dr. David W. Soper has so well explained, God is "Love Above Us"; Jesus Christ is "Love With Us"; and the Holy Spirit is "Love Within Us." It is all the same God, all the same love. We as Christians are distinct because we accept

the crucified Christ, "Love With Us," as our Saviour and the atonement for our sins.

### The Bible

I believe that the Bible is the inspired record of God's will for men. It is a progressive revelation by God Himself, interpreted by Himself as Jesus Christ, written by men inspired by Him as the Holy Spirit; that it is our final authority in matters of faith and our guide in matters of conduct.

I believe that the spiritual truths of the Bible are deeper and beyond the literal meaning of the words. To take everything in the Bible literally is to do it an injustice because men were writing of spiritual concepts in material similes, metaphors, and illustrations. Jesus Himself used such means to expound spiritual truths.

As to the inspiration of the Bible, I believe "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The Holy Spirit did not dictate each word to those who wrote but inspired their whole lives so that they might have light and understanding, better able to know the will of God and to express that will in words.

The purpose of the Bible is not only to reveal the nature of God, but also to show what man should be and how man may reach the fulfillment of his life by the grace of God. It teaches men what to know and what to believe, and instructs us in all truth necessary to salvation — not salvation in the sense of going to heaven after death, but salvation of men here and now — "that we may have life and have it more abundantly." This is the gospel; it is the good news.

(To be continued)

## BIRTHS

**Creaghe.** — A son, Colin Stanton, to Mr. and Mrs. John Creaghe of Denver, Colo., November 20, 1950.

**LeBlanc.** — A daughter, Cynthia Marie, to Fred and Rolleesa LeBlanc, Hammond, La., on December 17, 1950.



# The Sabbath Recorder

## DENOMINATIONAL BUDGET Statement of Treasurer, December 31, 1950

	December	3 months		
Receipts				
Alfred, First .....	\$ 213.00		New Auburn .....	12.00 22.00
Alfred, Second .....	188.40		New York City, First .....	32.50
Andover .....	24.00		Nortonville .....	70.00 122.50
Associations and groups .....	36.80		Pawcatuck .....	560.00 560.00
Battle Creek .....	128.00 364.87		Piscataway .....	60.00 80.00
Berlin .....	79.54 79.54		Plainfield .....	185.85 482.28
Boulder .....	42.16		Philadelphia .....	27.25
Brookfield, First .....	48.00 48.00		Richburg .....	138.00
Brookfield, Second .....	30.25 63.00		Riverside .....	497.60 597.84
Chicago .....	70.00		Rockville .....	4.00 10.22
Daytona Beach .....	26.00 100.85		Shiloh .....	266.00 645.00
Denver .....	19.68 90.06		Walworth .....	27.60
De Ruyter .....	142.94		Waterford .....	15.40 41.21
Dodge Center .....	49.94		White Cloud .....	38.59 95.95
Edinburg .....	9.96 19.03		Totals .....	\$2,956.91 \$6,483.56
Farina .....	45.00		Disbursements	
Fouke .....	17.35 17.35		Missionary Society .....	Budget \$ 872.71 Specials \$ 210.61
Friendship .....	20.00		N. D. Mills .....	50.00
Gentry .....	5.57 10.92		Tract Society .....	417.73 1.00
Healdsburg-Ukiah .....	3.51		Board of	
Hebron, First .....	39.33		Christian Education .....	487.51
Hopkinton, First .....	92.60 92.60		Women's Society .....	12.82 25.00
Independence .....	72.00 85.00		Historical Society .....	41.06
Individuals .....	100.00 116.50		Ministerial Retirement .....	192.73 212.44
Irvington .....	100.00 100.00		S. D. B. Building .....	76.43
Little Genesee .....	13.77 13.77		General Conference .....	254.91
Little Prairie .....	20.00		World Fellowship	
Los Angeles .....	33.00 45.00		and Service .....	17.56
Lost Creek .....	116.09		Committee on	
Marlboro .....	65.00 210.00		Relief Appeals .....	71.43
Middle Island .....	7.66		Mighty Oak Print Shop .....	11.44
Milton .....	326.27 918.84		Bank of Milton	
Milton Junction .....	80.48 207.05		service charge .....	1.53
			Totals .....	\$2,386.43 \$ 570.48

### Comparative Figures

Total Budget .....	\$37,000			
Receipts for October .....	\$1,557.18	4.20%	\$3,083.33	8 1/3%
Receipts for November .....	1,558.98	4.20%	3,083.33	8 1/3%
Receipts for December .....	2,386.43	6.45%	3,083.34	8 1/3%
Totals .....	\$5,502.59	14.85%	\$9,250.00	25%

### Special gifts, designated:

October .....	\$ 150.39
November .....	260.10
December .....	570.48

Total .....

Milton, Wis.

D. Nelson Inglis,  
Acting Treasurer.

## BUDGET PROMOTION POSTERS

The posters sent out to all Seventh Day Baptist Church treasurers were prepared according to committee plans to make it possible for each Church to become aware of the current condition of denominational giving. The bar graph at the upper right of the poster allows you to record each month's giving to all Conference agencies while the Denominational Budget Church with its 365 squares (one year's denominational work divided into \$102 daily cost

units) allows you to record either each month's giving to all agencies or to record the amounts which each agency receives monthly. The bar at the bottom is to record your Will Endeavor decision and the payments as they are made to the Denominational Budget treasurer. Bill Knowles, high school senior and Westerly Seventh Day Baptist Church member, designed the Denominational Budget Church this year, calculating the proportions for each wing of our united building.

D. S. C.



Seventh Day Baptist Church  
Jackson Center, Ohio