

The Sabbath Recorder

ALBION, WIS. — Pastor Kenneth Smith brought to us of the Milton Junction and Albion churches an enthusiastic report of the Ministers' Conference at Alfred, N. Y.. He also attended the ordination service of O. B. Bond at Salem, W. Va.

Recently the Albion Church honored Milton J. Babcock for his fifty years of service as deacon. After appropriate remarks Pastor Smith presented Mr. Babcock with a certificate of appreciation. He responded in a reminiscent mood.

On May 23 the Milton Junction Church entertained the Albion Church in a joint Sabbath morning service, followed by dinner. In the afternoon the churches visited Camp Wakonda and later joined with the Milton young people to consider plans for camp. Junior Camp will be June 28-July 5, Senior Camp, July 5-July 12.

The ceiling of the Albion Church has been lowered. The ceiling fund committee had a home-talent show and candy sale. Some scrap metal has been sold. Other projects are being considered — Pearl C. Sheldon, Correspondent.

SOUTHEASTERN ASSOCIATION at Lost Creek, W. Va., June 26-28

David Beebe, a Salem College student serving as student pastor at Middle Island, is the association moderator this year. The timely theme taken from Esther 4: 4 is "For Such a Time as This." Among the ministers scheduled to appear on the program are: Loyal F. Hurley, Clifford Hansen, Paul Burdick, Paul Maxson, Ralph Coon, and Rex Zwiebel. This association is keenly aware of Christian education and evangelistic needs within its borders. Our readers will be looking for reports of advances along both lines of activity.

SABBATH SCHOOL LESSON for June 27, 1953

Paul's Joy in Christ

Basic Scripture: Philippians

Printed portion: Philippians 1: 12-27

Births

Churchward. — A daughter to Mr. and Mrs. Dale E. Churchward of Fontana, Calif., on April 24, 1953.

Grant. — A son to Mr. and Mrs. James Grant (Virginia Churchward) of Los Angeles, Calif., on May 21, 1953.

Accessions

Marlboro, N. J.

Baptism:

Mrs. Paul Buckley
Mrs. James Davis
Mrs. Edward Cook, Jr.
Harry Ansink
Mrs. Harry Ansink

Boulder, Colo.

Testimony:

Dan Jensen
Mrs. Dan Jensen

Obituaries

Carlisle. — Lillian Hall, daughter of Lewis and Losada Ayars Hall, was born in Shiloh, N. J., July 22, 1865, and passed from this life in the hospital at Bridgeton, N. J., on March 13, 1953.

She has been a long-time resident of Marlboro, and has been affiliated with the Marlboro Seventh Day Baptist Church since her childhood. She was married to Albert Carlisle on December 25, 1895. She is survived by a daughter, Losada, two sons, Henry and Albert, and a sister, Mrs. Marie Kaiser.

Funeral services were conducted from the Robert Garrison Funeral Home in Bridgeton by her pastor, Rev. Rex Burdick. Burial was in the Shiloh Cemetery. C. R. B.

Maxson. — Grace Jessie, wife of Edwin Russell Maxson, of Pomona Park, Fla., passed away May 27, 1953, in a Palatka, Fla., hospital following an illness of two months.

Mrs. Maxson was born in Poy Sippi, Wis., March 20, 1883, the daughter of Eli Crocker and Celestia Asenath Newell Eaglesfield. On October 7, 1902, she was married to Edwin Russell Maxson of Gentry, Ark., by Rev. James H. Hurley. She was a member of the Seventh Day Baptist Church of Milton, Wis., at the time of her death.

Surviving are her husband; four children: Mrs. (Fern) David Rench Cook of Pomona Park, Fla.; Earl, Glenn, and Milton all of Battle Creek, Mich.; seven grandchildren; three brothers: Guy Earl of Phoenix, Ariz.; Eli Ralph of Cleveland, Ohio; Perley Edgar of Fort Worth, Tex.; and one sister, Mrs. Tacy Kerr of Milton, Wis.

Funeral services were held at the Clayton Frank Funeral Home in Crescent City, Fla., May 30, 1953, with Rev. Mr. Bain officiating. Interment was made in the Eden Cemetery at Crescent City. — Mrs. David R. Cook.

Smalley. — Anna M., daughter of Mr. and Mrs. F. Stretch, was born July 19, 1878, at Hancock's Bridge, N. J., and passed away May 25, 1953.

Surviving are her husband, Leonard M. Smalley, a daughter, Mrs. Harold Smick, of Quinton, N. J., a grandson, and a great-granddaughter.

Funeral services were conducted at the Garrison Funeral Home in Bridgeton, N. J., by her pastor, Rev. Robert Lippincott. Interment was in the Shiloh Cemetery. R. P. L.



White Cloud, Mich., Church

This new picture shows how the exterior of the church has been changed from the old stucco. Read the historical sketch inside.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
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Seventh Day Baptist General Conference
BATTLE CREEK, MICH.,
AUGUST 18-23, 1953.

REFLECTIONS ON RELIGION IN ENGLAND

The coronation day is over and is fading out as a topic of conversation. Comment at this point may seem superfluous. To those with tender hearts there was something touching about the whole ceremony, especially the queen's part in it and the time-honored religious phrases used.

Young people coming to a minister to discuss wedding plans sometimes lightly speak of avoiding some of the words in the marriage vows. When Queen Elizabeth was married, she promised to obey her husband. When she was crowned, he knelt before her, taking her hands between his, and making solemn vows. When it was over, they appeared together with their children, a happy family. After such scenes, enacted before the eyes of the whole world, marriage ought to be more sacred than ever.

Queen Elizabeth asked for prayers on her coronation day; some of her church prelates asked for free beer and suggested a binge. Rev. W. G. Hargrave Thomas, vicar of Needham Market, said, "It is quite in order to have a binge once in a lifetime — and on an occasion like this. If a few of us take a little too much to drink it will not matter so very much." It must be said to their credit that many other religious leaders did not agree with him. There was drinking and other godless celebration. A godly, temperate young queen hears reverent oaths and a great cry in Westminster Abbey of "God save the Queen!" Then she retires early and tries to sleep while her subjects spend the night in drunken revels.

Is this a picture of religion in England? It is a sad picture of human nature in whatever country. We are reminded of the crowded trains of World War II. A besotted soldier spies the crosses on a chaplain's uniform. The chaplain is expecting to go overseas. His wife has crossed the continent to be with him a few days. The mushy-mouthed soldier explains that he is going home to see his wife and is celebrating the occasion. We wonder if he will get to the right house or be welcome if he does.

What of religion in England? Is it virile and strong, or is the established church which once produced the best of

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Christian scholarship now devoid of spiritual strength? We cannot answer such a big question in a few words. We would refer those who are interested to an article written by John E. Owen in the May 27 Christian Century. It is remarkably objective, which is usually true of this generally liberal magazine.

Mr. Owen discusses the acute shortage of clergy, the alienation of the working class from the church, the obstacles to separating church and state, the power of Anglo-Catholicism, the eclipse of theological liberalism, and some bases for hope in the generally sad situation.

Figures show that of England's population one out of sixteen is a voting member of the Church of England and fewer than one tenth of these members attend church regularly.

The Free Churches seem to be faring better than the established church. Methodism appears to be gaining ground; Baptists and Congregationalists are on the decline.

This statement by the author is rather significant:

"On the theological front there is general recognition that the day of liberal modernism is over and has been succeeded by a return to Biblical theology and conservative orthodoxy." He further points out that there is a new interest in religious topics, especially among the intellectuals. "At Oxford and Cambridge," he says, "religion has almost come to rival politics as a topic of undergraduate discussion."

Europe for two centuries has been the mold and matrix of American theological thinking. Whether we have now come into our own right is a question for future historians. But with the present revulsion against the Marxian materialism which lies back of modern Biblical criticism, and with England seeking stronger moorings there may be a gradual improvement not only in the religion of England but also a snowballing of orthodoxy in America.

In the coronation some saw a call to prayer and an opportunity for a religious awakening. Others saw mockery and wine. We see what we want to see; we read what we want to read. None of us should be too sure that we see with the prophet's

MEMORY TEXT

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Corinthians 8: 9.

SHALL WE RETRACT?

We have blamed the Post Office Department for Recorders being late. Now we pick up the Riverside Church bulletin which went to press on June 1 and find a reprint of "Barrar Visits Churches" taken from the Recorder of June 1. How can we answer this Samson riddle? The June 1 Recorder would not be expected to reach California before June 5 or 6.

If this is a Samson riddle, shall we not ask Samson to explain it? "And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle." (Read the story back of Judges 14: 18.)

We suspect that Rev. Denton Lee had seen Mrs. Maltby's Sabbath Recorder. For the past two months the editor has been sending the Recorder by air mail to his wife in Riverside. It reaches her not later than the publication date. It probably is not feasible to extend that air mail service to every minister. We wish it were. As a matter of fact, the air mail Recorder to Riverside has now been discontinued, because the family will be together (most of it) after June 20 at the Tract Board house, 750 Hillside Avenue, Plainfield.

The Post Office Department does pretty well most of the time. We understand that they, too (like the Recorder), couldn't operate without a subsidy.

eye. However, the writer sees reason to believe that destructive criticism of the Bible is surely waning in power and will be gradually destroyed in America as well as in England by the sheer weight of sane scholarship and the crying need for sin-sick souls.

Truth is not new; truth is time-honored. Truth though trodden down will rise again. Ultimately nothing will be truer than this, "Thy Word is truth."

WHITE CLOUD, MICH., CHURCH

In comparison with many Seventh Day Baptist churches the one at White Cloud, Mich., is still youthful, having been organized as such in September, 1917.

The beginnings of the church go back to April 16, 1884, when four brothers and their families, Mortimer A., Charles R., Erastus G., and Adelbert Branch came from Van Buren County to live. Joining with other Sabbathkeeping families already in the vicinity they began meeting each week in homes and lumber camps for services. As time went by others from the home area came to join with them and on January 1, 1893, a church building constructed at a site two miles northwest of White Cloud was dedicated.

Later, through a fellowship which grew up between members of the congregation and members of the Battle Creek Seventh Day Baptist Church, there came a vote in September of 1917 to affiliate with the Seventh Day Baptist Conference.

Finding it more advantageous to meet in the village the congregation met for some time in a Congregational Church until that building was sold, after which they met in the Mission Covenant Church until the present building was completed and dedicated in the fall of 1921. In the new building were installed the pews and the bell from the Congregational Church which had since disbanded.

Those serving the church as pastors since 1921 have been Mortimer A. Branch, Dr. John C. Branch, L. J. Branch, Rev. Edgar D. Van Horn, Rev. Robert W. Wing (who served two separate pastorates), and Rev. James H. Hurley, all of whom are deceased. Rev. Leon M. Maltby is now the only living former pastor. The present pastor, Rev. Orville W. Babcock, came in June, 1948. Able lay leadership has been provided by many. Among these have been Adelbert and E. G. Branch, John Blake, Nathan Branch, and others.

Two of the brothers who settled here and were instrumental in organizing the first church and have been active through the years are E. G. and Adelbert Branch. The latter having passed his 91st birthday in February wrote a story of the church and its people called "The Backward Look." It is upon this story that this

sketch is largely dependent for its information.

Occupations of the People

In the early days it was the cutover timberland which attracted the settlers to the area. Combined with their farming operations was work provided for a few years in the timber industry, cutting of the virgin pine forests. Much of the land later became unproductive and the membership along with others of the area turned to other sources of livelihood. At present there is no member of the congregation dependent on agriculture. The majority of the members are engaged in the professions or occupations as follows: schoolteachers, building contractors, carpenters, factory and office workers, real estate, highway department employment, and social workers.

Since it is the only church of the denomination in this area there are frequent inquiries concerning the nature of the church and its beliefs. Through the years there have been those whose first interest has led them into the fellowship of this church from their former affiliations because of matters of conscience.

A member of the Northern Association of Seventh Day Baptists, the church also enjoys friendly relations with other churches of the community in Vacation Bible School work, and in seasonal union services. For several years young people have availed themselves of the opportunity to share in the camping program at Camp Holston near Battle Creek.

Recent projects include the redecoration of the interior of the church, and a little over a year ago the stucco siding of the church was replaced with stained cedar shingles. With about the usual organizations as are common to most churches, there is a continuing endeavor to serve not only the people of this church but the whole community.

Orville W. Babcock.

I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong. — Abraham Lincoln.

A BUDGET MESSAGE

"All things come from Thee, O Lord, and of Thine own have we given Thee." How often have we listened to these words, either from the choir or from the minister, at the time of the morning offertory? Have we really thought of their meaning — that we are but giving to God what is already His, what we have received from Him? Two weeks ago in the budget message the question was asked: "How much can we afford to hold back from God?"

Government statistics indicate that our national income is up 102% in ten years; consumer prices up 62%. This leaves a wider margin for giving than existed ten years ago. But Seventh Day Baptist statistics reveal that denominational giving during the same period is up 72%. Not all of us have shared fully in the increase in income, others have probably received more than the 102%. Most of us have had to meet the increase in living costs, and probably in denominational giving, but there still remains a wide discrepancy between increased income and increased giving.

During the same ten-year period, our government costs increased 83%, and our taxes have generally consumed at least one fifth of our individual incomes. To be sure we have no choice but to pay out that fifth of our income for costs of government, but when it is suggested that we return to God half that amount, many of us regard the request as entirely unreasonable. Yet when we compare what God has given us with what our temporal governments give us, how can such a request be so regarded.

In order to meet President Randolph's request that we bring our budget giving up to date this month, it will be necessary for us to give \$8,548 to the Denominational Budget this month. Eight months of the Conference year have produced less than half the required year's amount, so a very special effort is necessary this month to catch up on the lag we have allowed to grow. Let us give less grudgingly to God of His own. — A. Burdet Crofoot.

TO CONFERENCE VISITORS

Tho' some of our houses are big and some small,
To our visiting friends we will open them all;
We'll all be too busy for feathers or fuss,
So each for the time must be just "one of us."
And then there are cabins and motels galore,
The hotels in the city can care for some more.
So please write to Audrey* without much delay,
Her committee will find you the right place to stay.

E. M. — Publicity.

*The address is: Mrs. J. E. Cornish, 492 Emmet St. Phone 2-7028.

LETTER FROM INDIANAPOLIS

Dear Readers:

I take the Sabbath Recorder and I think it is a very valuable little paper. I enjoy every article. I have attended one Conference — at Denver, Colo., last August — and I enjoyed it very much. I enjoyed meeting the people, and mostly I enjoyed what the Seventh Day Baptist Church stands for.

We have a small group attending here in Indianapolis. As we look out over this vast city and countryside we see a great missionary field; we are in need of more ambassadors of Christ, to work and spread the Gospel here.

This is a large city with all kinds of factories and industries where people can find work. Apartments and houses are available. We would like to see several Seventh Day Baptist families move here and worship with us.

If it is needed we have plenty of room to build our own apartment house on our church lot for our own people. Indianapolis is a grand place to live. So, all you Seventh Day Baptists who want to make a change come to Indianapolis. You won't go wrong. God is here and He needs you in this field.

Your sincerely in Jesus' name,
Mrs. May Henke.

3135 South Roena St.
June 5, 1953.

A STATEMENT OF FAITH

Clifford W. P. Hansen

Mine is a simple faith, the basic principles of which are these:

I believe in God — one God, a Spirit, sovereign and present throughout the universe — a universe which is the product of His will, His plan, His building. I believe that God holds within Himself all the resources of infinite wisdom, infinite strength, infinite goodness. Above all, I believe Him to hold within Himself all the essential elements of personality.

Personality, it seems to me, is the highest value which I can comprehend, combining the powers of self-knowledge, self-will, and self-direction, on the one hand, with those powers of appreciation, understanding, communication, and love toward other persons, on the other hand.

To me, true religion is, first of all, a matter of personal relationships between God and men, and then a matter of personal relationships between men themselves.

I believe that human life, as designed by God, is purposeful and good — completely good; but that its purpose, its possibilities, and its goodness have never yet been fully realized by men because men, created in the likeness of God, with individuality and wills of their own, have not yet come to fully know and appreciate God, His goodness, and His plan; have not yet chosen to enter into those wholesome personal relationships with God and their fellow men which alone can produce the kind of life God has willed for this world.

I believe that God, nevertheless, is active in this world, overruling the ignorance and rebellion of men; in a thousand ways speaking to men, revealing Himself, making His true nature and purposes known to men. Through nature, through human nature, through personal experience and the events and trends of history, through conscience — in all these ways God has ever been revealing Himself and making known His purpose for human life. But these are not sufficient. They only begin the story. And when they have given their word, I still do not know God as the person He really is. I still do not

love Him so much as I love myself, nor His ways so much as my own ways.

Then, I look to Jesus who is called the Christ. In Him I find the bread and drink that satisfies the hunger and thirst of my soul. In Him I see perfected personal goodness. In Him I see selfless outgoing love. And my soul tells me, God is like that! It tells me, moreover, that humanity can be like that!

I believe in Jesus as the supreme revelation to men of the personal nature of God. I also believe in Jesus as the supreme revelation of the potentialities within man, the supreme revelation of God's ultimate purpose for men.

In Jesus, I believe I know what God is like, what His will upholds, and what His will condemns. In Jesus, I believe I know what man is like, essentially; what he can be like when he enters into a loving, co-operative relationship with his Maker.

Finding, then, in Jesus, an adequate revelation of the personality of God, and potentialities within myself, I therefore accept the spirit of Jesus as Lord, Master, and Guide of my life. I believe that in so doing, I enter into the kind of life God intended for all men.

I believe, moreover, that in His providence, God is bringing human beings into that wholesome, loving co-operative relationship with Himself, and with one another that He designed in the beginning. I believe that ultimately, through Jesus Christ, God will eliminate all rebellion, and all that is evil, from His universe; and that His loving, intelligent purpose will ultimately control all human life — not by methods of force or threat or fear, but wholly and completely by the voluntary and permanent willing co-operation of men who, enlightened by God's love and goodness, as revealed in Jesus the Christ, will have committed themselves to that same pattern of personal relationships.

Such is my faith! Such is the Gospel I attempt to preach.

I am aware that it has long been customary, more so in the past than at present, for church members and, particularly, for ministers, to commit themselves to various creeds, dogmas, doctrines, and disciplines that have prevailed within the Christian

Church. For myself, I find such commitment unnecessary.

Indeed, as I examine the history of the Christian Church, and as I consider my own experience and observations, I find that such commitments have often been the cause of considerable division and strife between Christians. Such a commitment has been the cause of persecution by Christians. It has frequently led Christian people to close their minds, and oppose the dawning of deeper understanding. It has actually led them to support gross evils. It has promoted pride and the spirit of judging, faultfinding, unjust criticism, lack of confidence in, and the condemnation of fellow children of God.

I find, as I examine some of the many doctrines propounded, that for the most part they but express the philosophic structures of the human mind by which it seeks to unify in an orderly way the mysteries with which it finds itself surrounded; and the structures by which the mind seeks to relate itself to those mysteries. Most worthy dogmas, or doctrines, as you may call them, are, in reality, explanations; explanations attempting to answer the why, the when, the where, or the how of some greater affirmations of faith; explanations that satisfied the minds of those who formulated them.

Of necessity, the creed writers used the terminology of their day. Their product expressed the best insight they knew, and it was therefore valid, useful, helpful to them. Time, however, has a way of changing the vocabularies and thinking habits of society. The old words and formulas no longer carry the same significance or meaning. When a new generation, therefore, commits itself to a creed or set of dogmas, it runs the great risk (and usually, I think, succumbs to the risk), of subscribing chiefly to a worded, magical formula rather than partaking of the essential experience that produced the creed, or understanding the essential underlying conviction which the formula originally expressed. This historic treatment of creeds and doctrines by the Christian Church is well expressed in this short poem by our own beloved Ahva J. C. Bond, dean of Alfred School of Theology:

"The saints of old devoutly sought

To state what they themselves believed;
They wrote by deep experience taught,

And tried the truths they had received.
"The life they lived their faith confirms;

Beliefs bore fruit in holy deeds.

We lip our faith in worn-out terms,

And lock our life in outgrown creeds."

We should also recognize, I believe, that all human knowledge is partial—religious knowledge as well as secular. Any worded expression of dogma must of necessity, therefore, be incomplete and imperfect. There are always other possible viewpoints. There is always the possibility that the knowledge of additional facts might properly alter the statement of the dogma. It is true, as the Apostle Paul pointed out, "whether there be prophecies, they shall fail; . . . whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part."

To me, the insistent assertion that one has found an infallible creed or doctrine, beyond those great assertions of historic Judaic-Christian faith which I have already outlined, may well give way to a more humble attitude, whereby one confesses freely that he knows little of the "how" of God's workings, and attempts to keep his mind alert and open to such deeper insights as God's providence may open up to him as time goes on. To me, this humbler attitude, the realization of how imperfect and incomplete man's knowledge is, is the basis of worship. In worship, man contemplates the wonder of the Divine, which knows and understands what man does not know or understand.

In general, the same principles may apply, I think, to most of the routine, ecclesiastical disciplines required by certain religious groups. Children frequently find, for instance, that the religious disciplines of their forbears do not carry the meanings for them that they did for an older generation.

I believe that disciplines do have value in a person's life, but I believe that they should be self-imposed; and, for the most part, are not, in themselves, moral issues; and that they should be significant to those who observe them.

It therefore behooves the church, if it proposes to conserve a particular mode of

SUPT. WARDNER FITZRANDOLPH VISITS BONA VENTURA

On Sabbath day, May 2, 1953, Mr. Trotman and I went to visit the church at Bona Ventura, in Pomeroun. Friday had been a day of severe rains. It seemed as though the very heavens had opened up to pour out the rains. But Sabbath was a bright and sunny day.

We left Charity early in the morning by launch and journeyed down the Pomeroun River for hours. The Pomeroun is a very large river. Unlike the Essequibo which is seven or more miles across, it is half a mile across and is bordered by mangrove trees standing high in the air, resting upon roots not larger than a man's arm. But there are hundreds of them supporting each tree. These roots are very picturesque as they reach from above into the water making a forest of roots that a man could never penetrate without chopping his way through.

We arrived at the church at ten minutes till 12 noon to find the church filled with people waiting for us. As we motored to the boat landing they came pouring out to meet us and gave us a hearty welcome.

When I visited the church last, it stood plainly visible from the river but today I found it half hidden by shrubbery and blossoming plants. The church building was also in better repair than on my last visit. Old decayed boards had been removed and replaced by new lumber, new pews had been built and stained, certain parts of the interior had been painted to increase the natural beauty, and the place generally looked like a well-loved and cared-for building. Looking out of the windows to the east one sees a beautiful garden of brilliant flowers. Many varieties of hibiscus, and croton of every shade of green, yellow, and red, together with

belief or discipline, to train its membership and its children to appreciate the values therein.

[The remainder of the statement containing a fresh approach to the Sabbath question will be published at a later date. Ed.]

variegated colors — combinations of green, yellow, and red. In it all could be seen a beauty which God alone can provide when assisted by His children.

Before we had finished greeting the people, some sisters came with a basket and set a table on the platform in the front of the church with a very sumptuous meal. We drew chairs to the table, offered thanks, and ate hungrily after the hours on the river. The people were very considerate and did not appear to be watching us devour their food. (Smile)

After the meal we proceeded to the business of the day. Three babies were consecrated by Pastor Trotman. Then we went to Sabbath worship service. Rev. Mr. Trotman conducted the service and your superintendent presented the message. The message dealt with what constituted a God-pleasing Church. The congregation listened attentively, glancing occasionally at one another and nodding their heads.

I also told them that I was not satisfied with coming only for part of a day. I said I wanted to know them as I knew Parika, Wakenaam, and Vergenoegen and I could only do that by coming and living with them for a time. I told them that they must make preparation for me to spend a week or more with them next year.

After service they flocked around me to make certain requests. This one wanted a Bible. They would like six "Service hymnals." They reminded me that I had not kept my promise to get them an organ for their church. I recalled to their minds that I had promised only to try to get an organ for them. They said that they did not ask for a church organ; a small one would do. I promised to help them get a portable organ — one that Mr. Trotman could use not only there but could use as he worked up and down the Essequibo Coast. This is a most urgent need for the work there. It not only assists in the church worship but it is an attraction to the young people everywhere, and by the use of it programs can be prepared that will bring in money to carry on the work. One hundred dollars sent for this purpose will aid the work here more than in any other way it can be spent.

After four hours with the brethren we departed for Charity with the launch and

arrived without incident about 8 P.M., in time for late tea and bed. I slept well for I was fatigued.

Sunday morning, 9 o'clock, found us traveling by bus through the Essequibo Coast returned to Wakenaam. We reached Suddie in plenty of time to catch the 12 o'clock launch to Wakenaam. The launch was filled with East Indians and before we reached Wakenaam a woman brought to me a sick baby saying, "Father, we have a sick baby and would like to have you pray for it." I took the poor little thing to the Heavenly Father asking Him to bless the little one and its parents and to restore the little one to health if it were His will. We reached home weary but thanking God for His protection through the perils of land and water.

ORDINATION OF PASTOR TYRRELL

A Service of Ordination was held at Peter's Memorial Church, British Guiana, for Pastor Joseph Alexander Tyrrell on May 9, 1953, while Rev. Wardner T. Fitzrandolph was present as superintendent of the Seventh Day Baptist churches in the American Tropics.

Delegates were present from the following groups and churches: Georgetown, Berry Memorial, Uitvlugt, Auchland Memorial, Dartmouth, and Bona Ventura. Supervisor Fitzrandolph presided in the office of moderator of the ordination council and Rev. Alexander B. Trotman served as secretary of the occasion.

Pastor Tyrrell gave a satisfactory statement of his Christian experience, call to the ministry, and his Christian beliefs, and the Council proceeded to ordain.

The prayer of invocation was offered by Rev. Benjamin O. Berry, the Scripture lesson was read by Rev. Wardner Fitzrandolph, and the ordination sermon preached by Rev. A. B. Trotman. Mrs. Geraldine Scipio sang, "God will take care of you."

Quoting from the record of the ordination council: "It was pleasant to hear Sister Tyrrell (Martha) express her willingness to labor with her husband for the advancement of the Kingdom. This could hardly be questioned in view of the record

of the past, for who can deny the sacrificial service our sister rendered in season and out of season in the many years even to this day.

"Rev. Fitzrandolph then indicated to Pastor Tyrrell, upon whose head while kneeling the hand of each ordained deacon and elder was placed, and a solemn dedication prayer by the Superintendent ascended up to the Mercy Seat; and so Pastor Tyrrell was set apart to the service of the Eternal Kingdom.

"Rev. C. C. Belgrave in very appropriate words gave to the ordained the 'charge.' That to the church was given by the Rev. B. O. Berry who commented extensively on co-operation, referring to the incident of the walls of Jerusalem as is recorded in Nehemiah being rebuilt because 'the people had a mind to work.'

"The closing hymn was "O Master, let me walk with Thee," after which the Rev. Joseph A. Tyrrell pronounced the benediction and so brought a happy and solemn season to its end."

(Signed)

"Alexander B. Trotman."

E. T. H.

"God's guidance is sought as earnestly and His leadership followed as honestly by us as by any group anywhere."

H. R. C.

The directions of an experienced secretary to missionaries about to go to their field of service were: "Expect the best. Be prepared for the worst. And be ready for anything."

H. R. C.

Working Together

All have a share in the beauty,
All have a part in the plan.
What does it matter what duty
Falls to the lot of man?
Someone has blended the plaster,
And someone has carried the stone;
Neither the man nor the master
Ever has builded alone.
Making a roof from the weather,
Or building a house for the king,
Only by working together
Have men accomplished a thing.
— Salem Herald.

I ASK MYSELF — A MEDITATION

(Presented in the devotional period of a recent meeting of the Women's Board by Mrs. Russell Maxson and published by request.)

There comes a time when we are compelled from within to search our own hearts to see just where we stand and how much we have grown in spirit. We ask your forbearance for the first person used here, for it seemed I must ask myself — as a Christian, a woman, a homemaker, and a member of this board —

Do I have a closer relationship to God than I had last year?

Is my trust in Him a source of strength to me, so much so that it is evident to my family?

"They that wait upon the Lord shall renew their strength." (Isaiah 40: 31.)

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11: 28.)

How often am I proud instead of humble? I do not know where this saying comes from, but it fits me: "The forgiven man does not strut."

Am I willing to say, "Thy will be done"? Do I really mean it?

"Seek ye first the kingdom of God."

To say this is so much easier than to do!

If any ability has been intrusted to me, do I humbly offer it to Him?

Do I empty myself and ask for His leading, or do I rush on, thinking my own thoughts?

"And therefore will the Lord wait, that he may be gracious unto you, . . . blessed are all they that wait for him." "Wait on the Lord, and keep his way." (Isaiah 30: 18; Ps. 37: 34.)

Do I respect the opinions of others when it seems to me they are wrong?

"And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (Matt. 23: 12.)

Do I feel the responsibility placed on me as a member of this board to seek out what God wants us to do in His plan for the world today?

Can I, with others, sincerely pray that we may be given understanding to know where He would have us serve? Let Habakkuk speak:

I will take my stand to watch, and station myself on the tower, and look forth

to see what he will say to me, and what I will answer concerning my complaint. And the Lord answered me: "Write the vision; make it plain upon tablets, so he may run who reads it. For still the vision awaits its time; it hastens to the end — it will not lie. If it seem slow, wait for it; it will surely come, it will not delay. Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith." (Hab. 2: 1-4 RSV.)

Dear Father, accept us as we are and make us what we could be. Search our hearts and take away all that is unworthy. Open our eyes to what Thou wouldst have us do, and lead us in Thy way. Amen.

LETTER TO THE EDITOR

Your editorial in the June 1 Recorder "Pastors Indicted or Churches?" reminded me of another article I had just read in the book, "Words to Live By," edited by William Nichols. On page 35 is the article "Enemies" by Hodding Carter, Mississippi editor and Pulitzer prize winner. He quotes an old Chinese proverb: "Just as tall trees are known by their shadows, so are good men known by their enemies."

Then he comments on this proverb giving an illustration of a southern lawyer hated for his stand for truth, equal rights, racial and religious minorities, and decency in public office.

As I heard our brother minister at Alfred speak of the criticism our ministers are engendering the following thought flitted through my mind, "Excellent! all but two of our ministers are making good."

We remember that Christ Himself was crucified by the established Hebrew Church of His day. As we lead out for new, but God-designed, applications of God's truth we are most sure to arouse antagonism.

I have been enjoying the recent numbers of the Sabbath Recorder very much.

Sincerely,

Elizabeth F. Randolph.

[We are glad to publish this letter. It is one way of answering our question, "Shall we conclude that there are only two Seventh Day Baptist ministers who are entirely above reproach . . . ?" Ed.]

Children's Page

Dear Mrs. Greene:

I am eleven years old, and at school I am in the fourth grade. Today I am going to my grandmother's.

We are in C. E. right now. I like C. E. very much because we are taught about God. And we love God very much and I know you love Him very much.

I have two brothers and one sister and with me, there are of course two girls.

Love,

Rose Marie De Leon.

Edinburg, Tex.

Dear Rose Marie:

I am glad indeed to add you to my list of Recorder children and do hope you will write often.

What a blessing it is that God whom we love and who loves us is watching over us. It makes our lives worth living.

Yesterday afternoon I went with two others to Alfred and listened to plans for Camp Harley, the children's camp. Then, with representatives from the other churches in this association, we went out to Camp Harley for a picnic supper. Perhaps you know that this camp is named in honor of Rev. Harley Sutton, our inspiration, who worked so devotedly in the cause of children's activities.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am writing these few lines to say hello, and to tell you that we are all fine. We are having C. E. I like C. E. because we hear Bible stories. This is the fourth time I have come to the Seventh Day Baptist church.

I have a brother. There are only we two children in the family. Rose Marie is my cousin. I am in the fourth grade.

Your new friend,

Edinburg, Tex.

Mary Bernal.

Dear Mary:

I was very happy to receive so many letters from Edinburg, and sorry I could not get them into the Recorder two weeks ago, but as it was my page overflowed.

We have no children in our Andover Church and very few grown people so

we are planning soon to close our church and attend service at the Independence Church where we have the same pastor, Rev. Don Sanford. There is a large group of children who attend the Independence Church, so they have a large children's choir, as well as other children too young to sing in the choir. I know we will all enjoy attending church there.

Please let me hear from you often.

Your in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene:

We learned a Bible verse this morning. We had a Rally Day program today. I am seven years old. I am in the first grade.

One of my sisters, Melva Jean, cut her foot.

Love,

Donna Lee Newton.

Edinburg, Tex.

Dear Donna:

When I was a tiny girl my dear grandma taught me to say, "The Lord is my Shepherd, I shall not want," and I was never satisfied until I was able to learn all of the Twenty-third Psalm. Have you learned it?

I do hope Melva Jean's foot is all well by this time. I was very sorry to hear that she had the misfortune to cut it.

I am expecting to hear from you often now that you have begun to write.

Yours in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene:

I am eleven years old. My birthday is February seventh.

There are twenty-four children in our grade. School closes May 29. We have our picnic May 28 and get our report cards May 29. I hope I pass.

This is all I can write now for it is time to go home. I am writing this in Sabbath school.

With love,

Thomas Scott Nagler.

Milton Junction, Wis.

Dear Thomas:

I see I am nearly to the end of my page so I must wait until next time to answer your letter.

Yours in Christian love,

Mizpah S. Greene.

CENTRAL ASSOCIATION

Rev. Earl Cruzan

The 114th annual session of the Central Association was called to order on Friday evening, June 5, by Moderator Wendell Burdick. In his opening remarks, he challenged those present with the questions of the couplet: Can the world see Jesus in me? Can the world see Jesus in you? Again and again we were brought face to face with this searching challenge in the inspiration of the association meetings.

"Christ Reflected in You" was the theme of the meetings. Secretary Everett T. Harris of the Missionary Board brought the opening message on "Christ Reflected in Your Brotherhood." In a very definite way he challenged the assembled delegates with the mission that is ours. We must reflect Christ's life. We must reflect it in the Sabbath, believing that we have a message. If we apologize for our Sabbath-keeping, he declared that he could see no great mission for us. We should have a conviction that we have something entrusted to us that we are commissioned to share with the world.

We should be praying for those behind the Bamboo Curtain. The 20% increase in membership in Jamaica last year is a challenge to all of us. We need to send a telegram to God: "Accept unreservedly. Use me where you can." As we were reminded of the needs of the home field, the action of General Conference of 1813, then convening in Brookfield, was recalled to us. It was at this time that the Conference urged churches who could, to send out ministers to help weak churches in the West. The West then was western New York.

Pastor Earl Cruzan conducted the conference meeting when a number made their witness for Christ — all witnessing as the service was closed by forming a circle and with joined hands singing "Blest Be the Tie that Binds."

On Sabbath morning, Pastor Lester G. Osborn, delegate from the Eastern Association again challenged us with thoughts on "Christ Reflected in Your Sabbathkeeping." The seventh day is God's holy day.

He sanctified it and set it apart. The seventh day is the Lord's day. Jesus said: "The Son of man is Lord of the sabbath day." The keeping of the Sabbath shows our attitude toward God. Do we do God's pleasure, God's work on the Sabbath and not our own?

The Sabbath is a moral obligation. God commanded its observance. The fourth commandment is on a par with the other nine. It is the easiest to forget, to break. The reason for its observance isn't quite as plain as the reason for the others. It is in obedience to God. One can come to the place where he can break the Sabbath without any qualm of conscience. Our attitude toward the Sabbath reflects our attitude toward God. We honor the Lord by obeying Him. Love is synonymous to obedience. Jesus has said: "If ye love me, keep my commandments."

We must have faith. God will enable us to keep the Sabbath holy. If you say it is necessary for you to work on the Sabbath, you are saying that God is unjust, that He has commanded you to do the impossible. To desecrate the Sabbath is to take a step downward.

On Sabbath afternoon we were led in a panel, "Christ, Reflected in Your Family Experiences," by Rev. Paul Burdick, delegate from the Southeastern Association. Rev. Lester Osborn spoke on "Meal-time Worship," Mrs. Doris Fetherston, representative of the Woman's Board, spoke on "The Family Altar" — a time and a place for the worship of God in the home. Mrs. Carol Crandall's topic was "In the Family Throughout the Sabbath." She likened the coming of the Sabbath as a guest, and our preparation as the preparation for an honored guest. It was suggested that sometimes the coming of the Sabbath is uncomfortable as its time encroaches upon us. If we approach the Sabbath as in preparation for the coming of a guest, might we not also approach its departure as the going of a guest from our home.

The Young People's program on the night after the Sabbath was in charge of Kenneth Davis of Verona. After a thoughtful worship service, Rev. Donald Benoit of Edmeston brought the message of the evening. He likened our age to

that of paper plate and plastic quality — an ease without endurance, an age that has become shallow. Whereas throughout our country we see on the hills surrounding our cities, towers which are used to reflect and boost the images from our television studios, we as Christians should be towers on small hills reflecting the image of Christ all about us. We should catch the message and pass it on. We ought to be building bridges to cross the spiritual chasms of our day. The foundation is Jesus Christ, but we must build upon these foundations.

The message on Sunday morning was brought by Rev. Loyal F. Hurley, professor of Bible at Alfred School of Theology, on "Christ Reflected in Your Character." He brought all present to a searching of self for those things which are hidden as the treasurers of our heart, whether they be good or whether they be bad. We need to periodically examine ourselves by the searching questions: Am I truthful? am I pure? am I honest? am I easily offended? am I selfish? am I consecrated?

Character is what a man is: not only what he does regularly, but also what he does occasionally and spasmodically. If it can be said of us that we are driving people out of the church, we are not truly reflecting Christ. In our decisions in life, who is it that has the last word, myself or the Lord?

The closing devotional service was conducted by Rev. Paul Burdick on Sunday afternoon with several participating. Miss Joyce Scholtz read several selected passages from the Psalms; Miss Esther Burdick sang "The King of Love My Shepherd Is," and "O Jesus, I Have Promised." Mrs. Margaret Bates read two poems depicting Jesus with us in our work and in our missionary outreach. Prayer was offered by Deacon Francis Palmer of the Brookfield Church.

Meetings were adjourned on Sunday afternoon to convene with the church at Adams Center, N. Y., the first weekend in June, 1954. Francis Palmer of Brookfield was elected moderator for next year; Mrs. Carrol Burdick of DeRuyter, corresponding secretary; Mrs. Margaret Bates of Adams Center, treasurer.

ADVANCE DEGREES GRANTED

On Tuesday, May 19, Northern Baptist Theological Seminary conferred upon Rev. David J. Williams the earned degree of Master of Theology.

On Sunday evening, May 31, at the baccalaureate service at Salem College President K. Duane Hurley conferred upon Rev. Orville B. Bond the honorary degree of Doctor of Pedagogy. This degree was awarded in behalf of Milton College, whose commencement occurred after the sailing of Mr. and Mrs. Bond. This is a type of co-operation thought to be unique in college history.

Duane L. Davis, pastor of the Nortonville, Kan., Church, preached in the First Alfred, N. Y., Church June 6, and received his B.D. degree from the Alfred School of Theology, June 8. He had taken most of his seminary work at Alfred and completed it in a midwestern seminary during the year.

Oscar Burdick, who has been studying this past year at the Pacific School of Religion, Berkeley, Calif., was also granted the B.D. degree from Alfred in absentia. Word has been received that he has been accepted for one year of graduate study at Berkeley. It will be remembered that Dr. Wayne R. Rood heads one of the departments of this seminary.

Sabbath

"The fourth commandment is the storm center around which this conflict (about the abolition of the law) has raged with the greatest fury. It seems to be that part of the Christian wall which is most vulnerable, and where the defense is being maintained with the fewest numbers and with the least courage. So far as my memory serves, it is the only commandment of the Decalogue that we have ever known to be cited in proof that the law has been abolished." — Mead, "Modern Outcry Against the Law," p. 121.

SABBATH SCHOOL LESSON

for July 4, 1953

The Righteousness and Justice of God.

Lesson Scripture: Romans 1: 8-17;
2: 1-2; 3: 21-22a.

NEVER SUCH A BOOK

Dr. Eugene A. Nida

A short time ago a Bible seller in Syria was dragged off to the local police court for selling what appeared to be highly inflammatory political propaganda. The judge examined these strange books carefully and then demanded, "Where is that man Paul who wrote this book to the Romans? Bring him into this court!"

The Bible seller did his best to explain to the judge that the Apostle Paul died almost two thousand years ago. The judge was slow to be convinced, but finally he said to the Bible seller, "Here, you sign a statement declaring that you will be personally responsible for everything written in this book to the Romans. This document is too contemporary and its significance too timely not to have someone personally responsible for its contents."

Few Christians have the insight of this Mohammedan judge. Of course, we revere the Bible, but too often we do not read it. We honor it with high-sounding praise, but too many of us do not believe it with our hearts. We quote it, but we do not live it.

Perhaps the Bible would take on new meaning for us if we realized that it is not only the best loved, but also the most hated book in the world. I have been in places where the Bible is called the "Book of the Devil."

There has never been such a book as the Bible, because there has never been such a message.

ITEMS OF INTEREST

Mr. Alfred A. Kunz, executive director of The Pocket Testament League, reports that demand for Scripture portions in Korea still exceeds the supply. However, Korean Gospels are still rolling off the presses in Japan, and The League plans to distribute 2 million Gospels in Korea by the end of 1953.

Servicemen taking part in atomic weapons tests in Nevada this spring felt such a need for prayer that they built their own chapel, remodeling it from a building formerly used as living quarters.

SABBATH SCHOOL REPORTS

The Board of Christian Education is making an earnest effort to compile a complete directory of the Sabbath schools of the denomination. To this end, the secretary has prepared a form to be filled out which provides a uniform method of reporting. This form with other enclosures and a stamped return envelope have been forwarded to every church so far as information is available in this office. If any Sabbath school has not received this request will you please notify the secretary at once.

Ben R. Crandall, Acting Secy.

The Sabbath Visitor has 30 individual subscribers, teachers, parents, and grandparents who want a Seventh Day Baptist publication for their children to read.

Every lone Sabbathkeeping family should have it. Every family with children who are not getting it at their church or Sabbath school should subscribe individually. The cost is \$1 per year or 7 cents per copy in bundles.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Featured on the front page of the Dodge Center Star-Record of June 4 was a picture of Ruby Tappan Clarke Polan with two other ladies of the 1903 graduating class. Rev. and Mrs. H. L. Polan had been visiting during the week at Milton. Mrs. C. S. Sayre, also well known to many Recorder readers accompanied them to the homecoming at Dodge Center. The Polans planned to visit Mr. Polan's daughter and son-in-law, Rev. and Mrs. David Clarke, at New Auburn, Wis., before returning to Milton and Battle Creek.

LOS ANGELES, CALIF., — On June 6 there were two missionary meetings. The World Missions Committee, with former missionary Sarah Becker as president, held a luncheon meeting at 1 o'clock at the church. In the evening the Rosa Palmberg Missionary Society, with Marie Hartman as president, met in Temple City.

Rev. and Mrs. Ralph H. Coon of Salem, W. Va., begin their summer's work with the church, the Vacation Bible School, and

Pacific Pines Camp about June 19. Their support is furnished by the local Missions fund. — Los Angeles Church Bulletin.

[Up until a few years ago this church was assisted by the Missionary Board. For several years now it has had an associate pastor for the summer. Ed.]

RIVERSIDE, CALIF. — In Prov. 29: 18 we read: "Where there is no vision the people perish."

We caught the vision and a thrilling meeting was held in our church, Sabbath afternoon, May 30. It could well be called a fitting Memorial Day service.

We had anticipated the coming of Rev. Ronald Barrar of Nyasaland for some time. Now it was a reality! We had enjoyed visiting with him in our homes, learning of his work and its needs. Sabbath morning he preached a splendid sermon on "The Christian's Duty." A large group stayed for lunch and the afternoon session. At the afternoon service Brother Barrar showed slides, explaining the pictures as he went along, thus giving us a better idea of how the work is carried on.

As we listened and realized the amount of hard labor expended in erecting the buildings by hand, the carrying of water in buckets from the river for all purposes, our hearts were stirred and we marveled that so much had been accomplished under such circumstances. Much interest was shown and many questions were asked.

A collection was taken amounting to \$157.75 towards his expenses.

Two Sabbath school classes paid for a secondhand car for him to drive across country. Another class gave \$25 for him to use where he thought best. Even the primary department gave their birthday pennies, which they had saved, for the Nyasaland boys and girls.

At the lunch hour Elmer Maddox and Paul Henry (young men with heavy family responsibilities) were discussing earnestly the need of a water-pumping system and power generator in our Nyasaland mission. A vision of a "little Boulder Dam" came to them, and Paul challenged, "Let's start a fund! I'll match what you give." Elmer wrote a check for \$200, Paul followed suit.

In the discussion period after the slides were shown Paul came forward and broke the news to the group, telling them that \$400 had already been raised. This seemed to set the group on fire for Christ. Elder Ballenger promptly made a gift and added much enthusiasm to the project. Others quickly responded, and in a short time \$1,725 was raised in money and pledges. Brother Barrar had estimated the cost at \$3,000 for a hydro-electric generating plant (capacity, 25 horsepower) which would supply water (domestic and irrigation), electric lights, refrigeration, and electric power for many other things. The project is fully launched. May it bring a blessing to the mission.

What a happy day we had in Christian fellowship and giving! May God bless Brother Barrar in the work of spreading the Gospel, and may many souls be won to Christ is our prayer.

Let's open our eyes to see the needs
Of others all around;

And open our hearts to meet these needs
Wherever they are found.

Miss Rosemary Hare of Auckland, New Zealand, was another welcome guest at our church on May 30. She and her father have come to this country to visit relatives and to attend the General Conference at Battle Creek. We understand that the Hare family in New Zealand has been one of the staunch supporters of Ronald Barrar's work in Nyasaland. It was a happy occasion when these two people from Auckland had a chance to visit with each other in a church in California.

— N. M. S., Correspondent.

"The World Methodist Convocation of Evangelism," commemorating the 250th anniversary of the birth of John Wesley, founder of Methodism and one of the greatest evangelists produced by the English people, will be observed in Philadelphia, Pa., June 26, 27, and 28. It is expected that 60,000 persons will be present to hear an address on the life and influence of John Wesley, delivered by Dr. Maldwyn Edwards of Birmingham, England. He will attend a reception of 1,000 new members of the Methodist church.

DENOMINATIONAL BUDGET
Statement of Treasurer, May 31, 1953

Receipts		May	8 months
Balance on hand May 1 .. \$		81.77	
Adams Center		100.50	269.05
Albion			136.02
Alfred, First	221.14		1,496.83
Alfred, Second			434.90
Andover	17.50		27.50
Associations and groups ..			45.00
Battle Creek			2,635.50
Berlin	26.00		474.58
Boulder	38.18		284.32
Brookfield, First	35.00		135.00
Brookfield, Second	73.95		237.50
Chicago	163.00		606.81
Daytona Beach	59.10		368.35
Denver	54.70		448.79
De Ruyter			60.00
Dodge Center			125.00
Edinburg	15.65		31.59
Farina	15.00		216.60
Fouke	60.67		121.77
Friendship			5.00
Hammond			10.00
Hebron, First	32.50		136.54
Hopkinton, First			683.50
Hopkinton, Second			20.00
Independence	26.00		314.00
Indianapolis			47.15
Individuals			210.00
Irvington			200.00
Jackson Center	27.00		27.00
Little Genesee			259.47
Little Prairie	6.85		28.55
Los Angeles	37.50		336.50
Lost Creek	209.39		568.41
Marlboro			1,126.33
Middle Island	6.40		82.75
Milton	342.00		2,806.93
Milton Junction			921.98
New Auburn			100.85
New York	150.82		233.12
North Loup			320.52
Nortonville			195.00
Pawcatuck			2,237.15
Philadelphia	15.00		122.50
Piscataway	22.00		125.50
Plainfield	511.18		2,580.98
Richburg			148.56
Ritchie			30.00
Riverside			1,157.27
Roanoke	10.00		46.00
Rockville	10.41		66.00
Salem			378.80
Salemville			45.00
Schenectady			40.00
Shiloh			1,429.46
Stone Fort	50.00		50.00
Syracuse			100.00
Verona	198.86		663.64
Walworth	20.00		50.00
Washington	110.00		191.00
Waterford	14.00		131.18
Welton			10.00
White Cloud	23.00		261.67
Wilkes-Barre	25.00		25.00
Totals		\$2,810.07	\$26,678.42

Disbursements

	Budget	Specials
Missionary Society	\$ 664.02	\$ 465.40
Tract Society	259.98	
Board of Christian Education	360.15	25.00
Women's Society	47.67	20.00
Historical Society	79.80	
Ministerial Retirement	238.56	119.56
S. D. B. Building	66.78	
World Fellowship and Service	12.60	26.50
General Conference	370.44	15.00
Bank of Milton, service charge	1.20	
Balance on hand	37.41	
Totals	\$2,138.61	\$ 671.46

Comparative Figures

	1953	1952
Receipts in May:		
Budget	\$2,056.84	\$2,998.09
Specials	671.46	1,040.31
Receipts in 8-months:		
Budget	21,744.12	27,047.46
Specials	4,934.30	7,844.27
Annual Budget	46,635.00	43,825.00
Percentage of budget raised to date	46.6%	61.7%

L. M. Van Horn,
Treasurer.

Births

- Burdick.** — A son, Scott Cameron, to Mr. and Mrs. Wendell Burdick of DeRuyter, N. Y., on May 9, 1953.
- Burdick.** — A daughter, Barbara Jean, to Mr. and Mrs. Eugene Burdick of R. D. I, Truxton, N. Y., on May 10, 1953.
- Woods.** — A son, Thomas Paul, Jr., to Mr. and Mrs. Thomas Woods of Battle Creek, Mich., on January 3, 1953.
- Stewart.** — A daughter, Cathy Ann, to Mr. and Mrs. William Stewart of Battle Creek, Mich., on February 9, 1953.
- Hanke.** — A daughter, Linda Diana, to Sgt. and Mrs. Rolland Hanke of Battle Creek, Mich., on January 22, 1953.
- Maxson.** — A son, Gordon George, to Mr. and Mrs. James R. Maxson of Battle Creek, Mich., on February 23, 1953.
- Mann.** — Triplets, Donna Jeane, Deborah Kay, Daniel Bruce, to Mr. and Mrs. Harold Mann (Shirley Davis) of Hickory Corners, Mich., on March 31, 1953.
- Miknis.** — A son, Charles Claude, to Mr. and Mrs. Kasmir Miknis of Battle Creek, Mich., on April 4, 1953.
- Casler.** — A son, Donald Bruce, to Mr. and Mrs. Don Casler of Battle Creek, Mich., on June 5, 1953.

JUNE 29, 1953

The Sabbath Recorder

What Is a Church Budget?

The budget is not sums to me —

It is children's happy faces;
It is missionaries who tell of Christ
In near and far-off places.

It is the sanctuary to which we go
For worship and for prayer;
It is the folks we are glad to know
In love and friendship there.

It is the organ's majestic roll
In anthem quiet, inspiring;
It is the preacher's theme
Of a gospel that's untiring.

It is the Kingdom of our Lord
When evil has been turned to good.
It is the reigning of the Christ
In a world-wide brotherhood.

—Author unknown.