

The Sabbath Recorder

NEWS FROM THE CHURCHES

DENVER, COLO. — A young people's camp sponsored by the four churches of the Mid-Continent Association was held at the Rocky Mountain Camp above Boulder, June 30 - July 8, Pastor Francis Saunders, director, with an attendance of 30. The Junior Rocky Mountain Camp sponsored by the Denver and Boulder Churches with Pastor Leland Davis, director, had an attendance of 20. The adult weekend retreat was held again this year with 40 in attendance. Having outgrown our camp capacity, a new building is under way consisting of a chapel and classrooms on the main floor with sleeping quarters above.

At the last quarterly meeting of the Denver and Boulder Churches, July 25, there were three baptisms, all joining the Denver Church. Another joined by letter.

There were 13 delegates attending the General Conference at Battle Creek, Mich.

We are now looking forward to the observance of the 25th anniversary of our church and the ordination of two deacons on November 7 at our regular quarterly meeting.—Susa Patterson, Correspondent.

SHILOH, N. J. — There were twelve delegates from Shiloh who attended Conference in Battle Creek. Reports were given on the first Friday evening after their return.

The Junior Choir has again begun its year of music. The first practice was held in September at the home of their leader, Mrs. Elden Hitchner. A covered-dish supper preceded rehearsal.

The second baptism of the summer was held at Rhodo Lake with five candidates. It was, indeed, an inspirational Sabbath afternoon. The names appear under "Accessions" with the exception of Elsa Nimitzek who has not yet united with the church. The candidates were all of teen age and had attended retreat camp in August. These young people have the prayers of the church.

Three of our young people have gone to college: Nathalie Davis to Lebanon Valley College in Pennsylvania, Carol Harris to Salem, W. Va., and James Ayars to Bullis School, Silver Spring, Md.

Owen Probasco and Walter Burlingame have entered the Armed Forces. Owen

is at Camp Kilmer and Walter is in Texas.

The semiannual joint Communion of the Shiloh and Marlboro Churches was held in Shiloh October 3 with Rev. C. Rex Burdick of Marlboro speaking on the theme, "When Love Stoops to Serve." — Mrs. Percy C. Davis, Correspondent.

Accessions

Shiloh, N. J.

Baptism:

David Ayars
George Cruzan
Allen Davis
Edwin Harris, Jr.
James Moncrief
David La Tourette
Earl Robinson, Jr.
(Mrs.) Mildred Robinson

These were baptized August 15 and received into the church August 30. The following were received into the church Sept. 26, having been baptized the previous Sabbath:

Maryann Tomlinson
Edith Nieu Kirk
Bill Nieu Kirk
Fred Davis

Births

Spells. — A son, Richard Edward, to Mr. and Mrs. Errol Spells of Battle Creek, Mich., on July 28, 1953.

Croy. — A son, Brock Cleon, to Mr. and Mrs. Robert Croy of Battle Creek, Mich., on August 3, 1953.

Kuchta. — A son, Gregory Lane, to Mr. and Mrs. Walter Kuchta of Battle Creek, Mich., on August 7, 1953.

Fetherston. — A son, Richard Scott, to Mr. and Mrs. Robert Fetherston of Presque Isle, Me., on September 2, 1953.

Stonestreet. — A son, Dana Lawton, to Mr. and Mrs. Denzil Stonestreet of Charleston, W. Va., on September 22, 1953.

Henry. — A son, Paul Jacobi, Jr., to Mr. and Mrs. Paul Henry of Fontana, Calif., (Riverside Church) on July 11, 1953.

Watchmaker Wanted

Dodge Center, Minn., needs an apprentice jeweler and watch repairman according to word received from the chairman of the Vocational Committee. Those interested may contact D. C. Lippincott at Dodge Center.

The Vocational Committee tries to find positions for Seventh Day Baptists in Sabbathkeeping communities, and desires the co-operation of all concerned so that churches and individuals may receive benefit.



Faculty of Crandall High School, Kingston, Jamaica, B. W. I., at the beginning of the fall term, 1953.

Left to right: O. B. Bond, new principal; Mrs. O. B. Bond, teacher of music and other subjects; Wardner T. Fitzrandolph, superintendent of the Jamaica and British Guiana Missions; Miss Zaedie, a new teacher; Miss Mildred Rankine, a 1950 graduate of Crandall High; and Socrates Thompson, who received special training in this country. See the Missions Department for a story of the work. The address of the school is 29 Charles St.

The Sabbath Recorder

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Preaching too frequently suffers with
"the paralysis of analysis" according to
Paul Robinson, a Brethren minister.

CHURCH GROWTH RECIPE

We are sometimes concerned about the retarded growth of our seemingly well-nourished children. The procedure for getting them to grow is not quite comparable to what one would do in his garden or potato patch. There are some intangibles.

It is so with the church, for it is made up of people involved in spiritual experiences. Advertising statistics have a wide margin of error when applied to religious responses. Some of us have suffered great disappointment in discovering that fact.

Is there a perfect recipe for church growth? There may be. No doubt there are many ingredients which ought to be mentioned. Here we mention only one and we mention it because there has been a tendency among some of our religious leaders to deny its importance. We have heard that the secret of a good cake is in the stirring. Some have said you must drop it three times on the table just before popping it in the oven if you want it to turn out right. We fear that such trust in mechanical procedures is doomed to early disappointment. Any well-stirred church growth scheme will fall in the baking if it lacks the raising ingredient of missionary impetus.

Hillyer H. Stratton, pastor of a Baptist church in Boston, Mass., has written a significant article entitled "Missions from My Pulpit." He takes issue with the hard-headed businessmen on how to make a church grow. In our opinion he has the facts, figures, and testimonies all on his side. He pleads for personalized missionary giving within the denominational structure.

When Mr. Stratton was approached to become pastor of his present church, he knew the church had been in a period of doldrums. He told the committee he would not come unless the church would make every effort to treble its missionary giving. When they got their minds off themselves onto others they prospered. Here we quote him:

"It is a firm conviction of this pastor, which has been proved valid again and again in actual situations, that the way to insure sufficient income for the local needs of a church is to keep alive the call and

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command of Christ to go into all the world and preach the Gospel to every creature. Sometimes it is difficult to get hardheaded businessmen to see this."

We could cite the case of another very famous Boston church, the historic church of Jonathan Edwards, which is now financially strong largely because of its missionary emphasis. The figures are almost astronomical. It seems to be an undeniable principle of growth that God abundantly blesses and increases the church that unselfishly gives to missions. Perhaps it is not so mysterious. It is just unthinkable that the men who give money to build churches where they do not reside will let the church down where they do reside.

GUEST EDITORIAL

Ideally, the pastor of a local church should be concerned primarily with the spiritual needs of his congregation; in practice, however, the local pastor must be a combination of preacher, janitor, song leader, administrator, Sabbath school teacher, lawyer, church clerk, secretary, personnel director, interior decorator, and sheer genius.

This article is not meant to be a plea for a lessening of the duties and responsibilities of the pastor, but a means of showing how the church members can ease the duties and activities of the pastor so that he can put more time and effort into his primary interest and responsibility, viz., the spiritual health and well-being of the group of the Lord's people that has called him to be their leader. One of the ways in which the people of the church can do this is to participate eagerly and thoroughly in the committee work throughout the year.

As members of the Church of Jesus Christ, we have never been promised an easy, non-sacrificial life. Indeed, the local church becomes a vital organism rather than an organization only when the individual members give themselves sacrificially to it. The main task and purpose of the local church is to put forth to the surrounding neighborhood and community a testimony to the glory of the Lord Jesus Christ, presented in such a manner as to

reach lost souls and bring them to Him. Any other activity of the church is secondary to this main task. When the local church no longer keeps the importance of its activities in this order, it had better close its doors, for it then ceases to be anything other than a social organization. **The Church of Jesus Christ is a supernatural organism, not a natural organization.**

In the light of this obvious statement then, is it too much to ask that the members of a local church give one extra night each month to committee work? But is the committee work that important? Yes, it is: It makes the individual church member, especially in a group as small as ours, a vital part of the local church program. Is it too much to ask? To many of you who read this editorial, our church is hardly more than a social fellowship, meeting once each week. Is that the extent of your love for your Saviour? How much you love Him will be demonstrated by how much you give Him of your time, your talents, your possessions, and yourself! "If any man will come after me, let him deny himself, take up his cross, and follow me." — Alfred R. Keller, in the Chicago Call.

PRESENT-TENSE PREACHING

"Good news demands present-tense verbs" is the heading of a stirring little article by W. W. Reid in the Alabama Christian Advocate.

It is pointed out that in Charles A. Lindbergh's story of his flight to Paris, which appeared serially in the Saturday Evening Post and now in book form, much of its reader interest is achieved by its constant use of the present tense to describe experiences of a quarter of a century ago. He is undoubtedly right. The book is as fascinating as the coronation of a queen.

Why are some of the smaller sects of Christianity growing so much more rapidly than the established churches? Dr. Reid suggests that it may be on account of their action preaching, their present-tense sermons. He says people will stay awake in church if the sermon has action in it.

"OF MAKING MANY BOOKS . . ."

Publishers are constantly verifying the words of "the preacher" in Eccl. 12: 12. There is no end to the steady stream of religious books.

People will soon realize that they have been waiting fifty years for a book that will probably be available at Wm. B. Eerdmans Publishing Company in Grand Rapids, Mich., in November. It is a one-volume Bible commentary called "The New Bible Commentary." Wilbur M. Smith after evaluating all the significant one-volume commentaries of the past fifty years makes this preliminary statement from the advance proofs of the book:

"This new one-volume commentary is in every way the most satisfying one-volume commentary on the Bible that has yet appeared in our language and I would count it as an absolutely indispensable tool for every serious student of the Word of God."

Dr. Smith with his 15,000-book library should be beyond surprise, but he says this book truly surprises him with its wealth of material, freshness of approach, genuine scholarship, and real reverence for the Scriptures as the inspired Word of God. There is nothing so frequently called for by laymen as a commentary that covers the whole Bible in one volume. If this one really meets the need it will be a great boon to Bible study and permanent help for Sabbath school teachers.

Why not check that in our listening or in our sermon preparation?

Some years ago Secretary Van Horn used to emphasize "preaching for a verdict." A sermon that falls short of calling on people to do something, falls short. We fear that too many of the sermons of our comfortable pulpits, if they have any aim, are aimed at inducing a feeling of well-being and comfortable sleep. The old colored preacher had something in his sermon structure; it was that portion at the end which he called "the rousement." We need it and the preacher himself needs it. Let us have more action verbs in the present tense.

MEMORY TEXT

"And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight." 1 John 3: 22.

MORE BUDGET DISCUSSION

There was general discussion of the new Denominational Budget on Sunday afternoon of General Conference. We are reproducing below the remarks of Alfred L. Davis relative to an amendment which would have added \$1,500 to the Missionary Society's share in the budget. The significance of these remarks lies in the fact that they clearly point out the amount of new money which the Commission proposed to leave in the budget for home missionary purposes. Lloyd Seager had asked for an increase to be used for home missions. Paul S. Burdick made the amendment that \$1,500 be added to the proposed budget. The amendment did not carry. Alfred L. Davis was the acting chairman of Commission. Here is what he said (with a few sentences smoothed out a little):

"Everett Harris and Albert Rogers have been so awfully nice this afternoon in going along with almost all these programs that I hate to be a thorn in the flesh on some budget items. You can obviously see that sometimes even among Commission, though we sing on the platform in harmonious session, we don't always agree; and apparently there is a very real split in Commission here, at least as to this home field.

"The impression has been left that Commission did not permit any, or at least only a very modest, increase in an appropriation for the home field. I would like to bring to your attention — and I agree with everything that Lloyd Seager says as to the importance — that this last year, or for this coming year, the Missionary Society asked for \$6,290 of new money for the home field. Six thousand, two hundred and ninety dollars! Commission did not feel that in all honesty and sincerity we could raise that much money for the home field. But the Commission did approve for the home field over \$3,000 of new

**A Pastoral Letter
to Nonattending, Resident Members**

Dear Church Member:

I've just been wondering about you —

I have been studying the membership list of the . . . church, and I've been wondering about you. I have prayerfully considered each name on the list. I've

money — about 50% of what the Missionary Society was asking. Now that \$3,000 distributes itself in this way: About \$2,000 was approved by the Commission for this across-the-board increase for our pastors in the home mission churches; \$300 was suggested and approved to provide extra secretarial help in the secretary's office so that he in turn could do some of this home missionary work; and \$850 was approved of new money to permit a summer Gospel team program.

"Now this ties in with the suggestion which Mr. Paul Burdick has made. He is calling for \$1,500. Commission has already approved \$850 for the Missionary Society; Commission has also approved \$500 for the Women's Society, a total of \$1,350. I think it would be rank folly to add another \$1,500 on top of that. Now I may be crazy, but it just doesn't make sense to me."

Professor Inglis, whose words are always well weighed, spoke of the danger of increasing the budget for one board thus bringing the whole budget beyond what could be raised. He pointed out that any failure to raise the full amount would mean that those agencies which did not get an increase would get squeezed a little tighter, "because it decreases the percentage of participation of the other."

Secretary Harris also spoke, saying that he had promised to go along with the Commission's proposed cut in their asking for a full-time worker. He had agreed on the condition that Commission would consider it again next year. He concluded:

"This full-time field worker is due someday; if not this year, then next year, or sometime, I hope. We'll bear it in mind; we'll work toward that. If you can't have the whole loaf, I'm willing to take a piece of it."

taken time to consider each person and it really made me wonder about you.

When Jesus was crucified on Calvary most of His followers were not there. I suppose each one had an excuse that seemed to him a good reason. In any case, though they claimed to love Him they were not there when He needed them most. Sometimes we think that if we had been one of the Twelve we would have been there, but would we? I'm just wondering.

Sometime ago we accepted that same Christ and joined ourselves with His followers. We became a part of His Body. That is the reason for this wondering of mine as I study the membership list — a list of His followers today.

The church has missed you lately, but that is not the real issue. You have missed something which the world cannot give. The Word of God has been read; the sacrament of the Lord's Supper has been shared; the Word has been preached; the great hymns have been sung, and the church has been at worship. When we join together in God's house on God's day we are always blessed. That is why it makes all the difference in the world whether or not you are there.

The Church of Jesus Christ is His mystical Body and the gates of Hell shall not prevail against it. There are always human frailties in the local church which indicate that it is not perfect. However, the church is not to be compared with lodges, clubs, and societies. It is the Church of Jesus Christ. Therefore it must expect a great deal of its members. The minimum expectation is attendance at her services for everyone within reasonable distance who is not a shut-in.

I guess that's why I've been wondering about you. The church needs you, and you need the church!

This is a personal appeal to you that you be one with us in reality as well as in theory. Attend church. Give God a chance in your life and in your home. That is a challenge!

Yours in Christian Love,
Your Pastor.

[One of our young pastors wrote this. Names of pastor and church are deleted to make it fit every church. Ed.]

STATEMENT OF BELIEF

Rev. Paul B. Osborn

(Ordained to the ministry, Aug. 29, 1953)

Bible

I believe the Bible to be inspired of God and infallible. I accept it unreservedly as authoritative. To me it is inconsistent with the Baptist principle of liberty of conscience not to believe that the Bible is God's own Word to man. If liberty of conscience means that one is free to believe the Bible or not, as one pleases, we have no check on the conscience of sinful man. I define "liberty of conscience" as the right to interpret the Bible, not the right to deny it.

By the term "inspired of God" I mean that the writers of the Bible were guided by the Holy Spirit to write the thoughts that God wanted man to read. In this manner, God is the true author of the Bible. God's inspiration did not dictate the words, but must have kept them free from error, otherwise, God would not be supreme, able to overcome man's weakness (2 Pet. 1: 20, 21; 2 Tim. 3: 16).

In accepting the Bible as God's Word I am accepting not just a book, but a God revealed by the Book. The God of the Bible is not the imagination of ignorant people, but a God who loves us, and reveals Himself to us.

God

I believe in God, the one personal, infinite Spirit, the Creator, Sustainer, and Redeemer of the universe, who is perfect and complete in all His acts and personality.

Man's personality, though marred by sin, is proof of the personality of God, for man is made in the image of God (Gen. 1: 26, 27).

We cannot conceive of God in any way except as infinite without damaging our faith in His immutability. God is omnipotent (Matt. 19: 26), omniscient (Psa. 139), and omnipresent (Acts 17: 27, 28). To be these He must be limitless in time and space. If God is limited, He must of necessity change His acts and character to adapt to the changes of man and the universe.

God is a Spirit (John 4: 24) and I

believe that any further attempt to classify His form of being is pure conjecture and entirely unnecessary in the light of the spiritual nature of man (Rom. 8: 16).

That God created the universe and all within it is indisputable (Gen. 1 and 2). To assume that He does not sustain it is to deny His sovereignty (Job 28: 7-11, 23-28).

God as Redeemer deals with man with justice and mercy. His justice is shown in His laws and judgments (Exo. 20: 1-17; Matt. 19: 17; Rom. 2: 2, 16), and His mercy is manifested by His forgiving love and grace (John 3: 16; Rom. 5: 8; Titus 2: 11).

Trinity

I believe in the Trinity — not three Gods, but one God manifest in three manners. The fact of the Trinity is unexplainable because of the finiteness of the human mind, but it is the most intelligible explanation possible of the workings of God toward man.

Jesus Christ

I believe in Jesus Christ, one who was pre-existent with God, manifest in the flesh, the substitutionary sacrifice given for our atonement, victor over sin and death, and the coming King.

To consider Christ as pre-existent with God is to make Him one with God, a definite part of the Trinity. In fact, it is to make Him God (John 1: 1-3; 10: 30). Christ as God manifest in the flesh means that Christ as God, surrendered, not His deity, but His glory and majesty to be made in fashion as a man (Phil. 2: 6, 7). How He became the Son of man as well as the Son of God is a mystery of God as recorded in the Gospel accounts of the miraculous conception and virgin birth (Matt. 1: 18-25; Luke 1: 26-38; John 1: 14). I say it is a mystery because human knowledge alone could never explain or reveal it.

As the substitutionary sacrifice for our atonement, Jesus Christ was more than a sinless man who lived and loved as God would that all men should live and love (Heb. 4: 15; 1 Peter 2: 22; 2 Cor. 5: 21). He is the spotless Lamb of God, wounded for our transgressions and bruised for our

iniquities (Isa. 53: 4-6; John 1: 29; Phil. 2: 8; Heb. 9: 14, 15; 13: 12; 1 Peter 1: 18, 19; 2: 24; 3: 18; Rev. 1: 5).

I believe in the resurrection of Jesus Christ. The accounts in the Gospels and references to the resurrection in the epistles leave no doubt in my mind but that Jesus rose bodily as well as in spirit (Matt. 28: 5-15; Luke 24: 3, 12, 38-43; John 20: 27; Rom. 8: 11; 1 Cor. 15: 4-8).

The whole Christian program is built around the fact that Jesus Christ will come to earth again ((Rev. 19: 11-16). His Spirit is now present to lead us, but we look for the time when He will personally return to receive us unto Himself (Acts 1: 10, 11; Phil. 3: 20, 21; Col. 3: 4; 1 Thess. 1: 9, 10; 4: 16-18).

Holy Spirit

I believe in the Holy Spirit, Third Person of the Trinity, the One who testifies of Christ, and who is God's effective agent working in the lives of men.

The Holy Spirit enters the life of the individual when he is born again, that is, when he becomes a Christian (John 3: 3-8; Rom. 5: 5). Christians are exhorted to walk in the Spirit, to walk after the Spirit (Rom. 8: 1-17; Gal. 5: 16-26). Christians may grieve the Spirit (Eph. 4: 30) or even quench the Spirit (1 Thess. 5: 18). In the lives of those born again there is a struggle between the old nature and the new nature. The old nature will invariably win out, unless the Christian keeps himself in complete subjection to the Holy Spirit, which dwells in him.

Man

I believe that God created man in His own image (Gen. 1: 26, 27). By this I do not mean physical likeness, but spiritual likeness. Man is composed of two essential parts: the body in which he lives, and his spirit, which is the man. I also believe that God created male and female of the human species in a perfect form. A perfect God would not create imperfection. Savage tribes are not on the way up, but on the way down, unless reached by Christianity.

Sin

I believe that sin was alien to man as created perfect by God, and that sin

entered into the spiritual nature of man when Adam disobeyed the revealed will of God (Gen. 3: 6, 7; Rom. 5: 12-14). The results of this sin were spiritual death, and the curse which affects "the whole creation" (Rom. 8: 22, 23). As naturally born today, man is estranged from God because of this sin. No one is exempt. Though some may not be as bad as others, all are under the law, and all fail to live up to the standards which they know are right (Rom. 1: 18-32; 3: 9-20).

Salvation

Sin has separated God and man, and in his sinful condition man is unable to go back to God (Eph. 2: 8, 9). This made it necessary for God to work out His foreordained plan (Eph. 1: 3-5). God wants man's fellowship, but does not want a man to fellowship with Him or serve Him unwillingly, so He made the plan of salvation available to whosoever will (John 3: 16; Rev. 22: 17). I believe that the salvation which God provided for man is the vicarious death of Christ on the Cross of Calvary. As for man's part, I believe in the A-B-C steps: Acknowledge our need of salvation, and our inability to save ourselves. Believe that God has provided the means of our salvation in the death of Christ. Confess Christ before our fellow man (Rom. 10: 9-11). All three steps must be taken. One will not be enough, nor two. God does not leave off with mere forgiveness of sins, but includes the new birth, and the gift of the Holy Spirit to enable us to live in newness of life.

Eternal Life

I believe eternal life is the gift of God to those who accept His salvation. It is a free gift, and can be earned in no way (Rom. 6: 23). To me eternal life is more than everlasting. It is a quality of life which we possess because we are born again (John 17: 2, 3; 1 John 2: 25; 5: 11-13).

The Church

I believe the Church of Christ is built on the fact that Jesus is the Christ, the Son of God, and that all those who are born again, are members of it (Matt. 16:

16-18; Acts 2: 47). Christ is the Head of the Church, having loved it, and sanctified it (Eph. 5: 25-27; Col. 1: 18). The local church is but a part of the body of Christ: a group of believers who commune on earth in order to have fellowship with and serve God, and proclaim the Gospel as they see it.

The Sacraments

I believe in baptism by immersion. To me it is a fitting testimony of repentance of sins, and a sign of the new life in Christ (Rom. 6: 3, 4).

I believe that the Lord's Supper is a means of remembering and testifying of the Lord's death (1 Cor. 11: 23-29).

The Sabbath

The fact that the Bible teaches that the seventh day is the Sabbath of the Lord is plain to me. Instituted at creation and included in the commandments, it is a clear part of God's will for mankind. Christ in no way changed the will of God, since He is God. Believing this, I must observe and teach the Sabbath, or I am committing willful sin. As a Christian, my sole desire is to please God, so I keep the Sabbath gladly, to show Him my love. True Sabbath observance means putting all our cares and works aside, and worshiping and serving the Lord.

Although the Sabbath truth is plain to me, others, through what I call prejudice or ignorant interpretation of the Bible, do not believe it is God's will. Their disregard of the Sabbath I believe is sin, but is not willful on their part, and I believe that sins of ignorance are atoned for on the cross for those who trust in Christ.

Evangelism

I believe evangelism is the personal duty of each Christian. It is the carrying out of the Great Commission, "Go ye into all the world and preach the gospel to every creature" (Mark 16: 15). The world begins where we live.

When you have nothing left but God, then for the first time you become aware that God is enough. — Selected.

YOUNG PEOPLE BAPTIZED

These five people from Shiloh, N. J., were baptized recently at Rhodo Lake.



From left to right they are: Fred Davis, Mary Ann Tomlinson, Elsa Nimetzek, Edith Nieukirk, William Nieukirk, Jr.

All are members of the Sabbath school class of Deacon Charles F. Harris, younger brother of Rev. E. T. Harris. Four of them made their decisions at the "deer woods retreat" mentioned in last week's Shiloh news; the other, present at the retreat, accepted Christ later. It should be noted that Charles Harris led the afternoon meeting at which the decisions were made and gave the invitation. Here is another instance of the tremendous influence that a Sabbath school teacher may have in molding the lives of the pupils and bringing them into the full fellowship of the church. It should encourage all teachers to keep their aims high.

What's in a name? There is something in it when you are a Japanese and choose an English name for yourself. Peter Baptist Ishigami, a young Japanese Catholic priest, was pictured recently in the *Westerly Sun*. He was shown with American glasses, a hair-line moustache, a long square beard, and a friar's cowl. How he became a Catholic is not explained. One wonders whether this World War II soldier calling himself Peter Baptist knew what he was doing when he took the name or when he took the vows. Ed.

DID YOU KNOW?

Did you know that the monthly payroll of the Missionary Society for salaries alone is approximately \$1,725? In addition an average of over \$150 a month is required to meet commitments which include Division of Foreign Missions payments and office rent. Expenses for supplies or for new projects and undertaking new work may vary, but the Board of Managers of the society undertakes to pay commitments in full each month.

Did you realize that approximately thirty different heads of families look to the Missionary Society monthly pay check for their support either in part or in whole? Did you realize that these folks expect to be paid in full each month whether the Denominational Budget has been raised in full or not? E.T.H.

Special Meetings Encouraged

Encouragement has been given to pastors and churches to hold special evangelistic meetings during the coming months. A suggested exchange of pastors and pulpits within each association has been worked out and sent to active pastors and to church clerks. It was emphasized in all letters that these were not assignments but were specific only in the interest of getting the matter before the churches for consideration. "The end sought is that every one of our churches shall bestir themselves and make an effort to accomplish that purpose which our Lord intended when He said, 'Upon this rock I will found my church and the gates of hell shall not prevail against it.' It is your church which holds the keys to the kingdom of heaven for many souls in your community today."

Churches and groups not having an active pastor were left out of the suggested exchange. However, it was hoped that in each association plans would be made to match resources with needs. At the last Conference a requested amount of \$100 per each association to assist the Missionary Board in carrying on this project was deleted. It was suggested by the Commission that the associations and churches should help finance it. Accordingly word was sent to each Asso-

ciational Missions Committee chairman, where known, requesting their help both in promoting the plan and in helping to bear the cost.

The objectives of the type of evangelistic services named "Preaching Missions" were restated with the acknowledgment that there are many other ways to increase faith and to win souls. However, attention was called to this particular type of special services because the Missionary Society stands ready to assist on the travel expense of the "Preaching Missioner" if the church requests it.

These objectives as originally stated by the late Secretary William L. Burdick several years ago are:

"To strengthen the foundations of Christian faith on the part of every member of the local congregation and to stress anew the meaning of what it means to be a Christian.

"To reawaken and reinterest the 'marginal members' of the local congregation and to enlist them in active Christian service.

"To make new disciples for Jesus Christ, our Lord, and to enlist them in the working fellowship of the church. The preacher will preach for conversions and seek to add new members to the church.

"To bring into active fellowship of the local congregations all those who have been members of the congregation in other communities, but who have neglected to transfer their membership by letter.

"To send forth Christians into the world with a zeal for the redemption of every area of life." E.T.H.

WAKE UP OR BLOW UP

(Gleanings from Frank Laubach's book, "Wake Up or Blow Up," contributed by Mrs. Clarence Crandall, Potter Hill, R. I.)

There is less than one missionary — either Catholic or Protestant — for every 100,000 illiterate non-Christians in the world.

Nearly 2,000 years ago our Lord walked the shores of Galilee and the hills of Judea, yet four fifths of the world's population now live in poverty, illiteracy, filth, and squalor. We Christians expect them to be satisfied with old clothes,

loans of money, and our surplus food. (Sometimes we even destroy this to maintain our economy.) But they will not remain subdued. They demand a better standard of living and it is up to us Christians to see that it is provided through every possible channel: united church movements; international organizations such as Red Cross, Y.M.C.A., international educational groups, government agencies, United Nations agencies, etc.; and our own denominational missionary endeavors.

You who are citizens of the United States are compelled to give 25% to 75% of your income for military preparations. Yet, the United Stewardship Council says the average American Protestant member's giving for foreign missions is about 9/100 of 1% of his income.

"What we hold we lose, what we lose for others is ours forever."

Missionary Fitzrandolph Reports

An encouraging report from Missionary Wardner Fitzrandolph tells of special evangelistic efforts being made at White Hall Avenue in Kingston and Accompong in St. Elizabeth. (See article in Sabbath Recorder issue of March 30, 1953.) He states that a church was organized here with thirteen members and that "a baptismal service planned for Oct. 11 will probably double this number."

In a review of mission activities Brother Fitzrandolph states: "Our work is to evangelize the island and to make Seventh Day Baptists known everywhere. There are still three parishes* out of the fourteen where there are no Seventh Day Baptist churches. We invaded a new parish this year and a few years more should make us known throughout the Island of Jamaica."

As pastor of the Kingston Church, Brother Fitzrandolph tells of "the whole-hearted manner in which everyone co-operated" in entertaining the Jamaican Conference at Kingston, July 14-19. This was proved by "the happy faces and joyful manners of everyone during the five days of conference." E.T.H.

* [Parish is here used in a civil rather than ecclesiastical sense. Ed.]

CRANDALL HIGH OPENS

On the front cover of this issue of the Sabbath Recorder is a picture of the faculty of Crandall High School, Kingston, Jamaica. Principal O. B. Bond writes of the school beginning regular sessions on Sept. 7, 1953, with sixty-six students enrolled, of which number sixty are regular day students.

He writes that an additional teacher has been added to the faculty "as a faith project and to provide more time for me to give attention to supervision of instruction."

Principal Bond writes also of his efforts to set up the school on a four-year high school basis which would lead to qualifications for college and university entrance examinations as well as for the Cambridge (as at present). A diploma from Crandall High is presently granted after the required years of satisfactory study at the school.

In a former letter Mr. Bond wrote: "The greatest contributions that individuals and churches can make is toward the expense of educating worthy, capable students in the respective church communities here in the island, children whose parents can pay for but little of the expense — board, room, and tuition.

"The tuition for a carefully selected student will amount to from \$40 to \$50. The board and room for one pupil will amount to \$34 per term or \$102 per year.

"We really believe the greatest and most lasting investment the people of the United States can make in the Jamaican Mission is to invest in the carefully selected youth who come from our respective church communities and are educated in Crandall High School." E.T.H.

The New Jersey Council of Christian Churches through its special Anti-Legalized Gambling Committee" has come out strongly against the bingo-legalizing amendment that will appear on the November 3 ballot. They say in part: "Gambling to support churches and charity is a travesty against both charity and the church."

YOKED FOR LIFE IN CHRIST

Excerpts from a talk by Mrs. H. Eugene Davis, retired China missionary, given on the Women's Hour program at General Conference.

On the Midwestern plains, at least in earlier days, it was not unusual to see a team of bullocks or oxen hitched together under a wooden yoke laid at their necks and across their backs, as they drew the plow or harrow through the fields. An added fact has been given me by one who lived there sixty years ago. One ox, he says, was often stronger than the other, bore more of the load than his companion, and really directed the course of both.

Jesus, we know, in His parables often used figures of speech with which His hearers were familiar — fisher and farmer folk, for example. So He said, in effect:

"Come to Me, all you people who labor and carry heavy loads. Take My kind of yoke upon you — for My yoke is easy to wear, My load light." What an invitation! But what made it easy? Evidently it was His very close and intimate connection with His Father — their togetherness, their oneness — also, because He accepted the assignment with the wisdom and strength to do the impossible. And finally, Jesus obeyed implicitly, carrying out His Father's directions revealed to Him.

And now may I share with you a few of my collected stories from real life?

An insurance man in California came to know God in an utterly new way. After a time, he felt sure that the Heavenly Father wanted him to take all the money he possessed, put it into traveler's checks, and start out around the world, sharing with many new friends his new understanding of God and His plan.

The man obeyed.

One day after he had been a year and a half in China and had used up all his funds, my husband went to see him off for the Philippines. The friend said:

"I may not be going on this ship, but I am very sure God wants me to."

Just then a man came up and handed him an envelope containing what he needed to make possible the next lap of his journey.

This dependence upon God reaches down to the children in his home, as we have recently heard. When their little six-year-old hears people say, "I don't know what to do."

Little Faye Marie asks: "Why don't you ask Jesus?"

Once an American bank in Shanghai failed. We had put money into it for safekeeping. Some of it was toward Miss Miriam Shaw's ticket to America; some was for the purchase price of a cow, sorely needed for fresh milk for our little girl.

The next morning, a friend called up, and asked, "Did you lose any money in that bank failure?"

"Yes. Why?"

"God seemed to be telling me to ask you. How much was it?"

He was told.

"Come to my office this morning and get the check I shall leave for you there."

Dr. S. K. Zau, a well-trained, practicing physician, had two wives, as was the old custom in China. He was often thrown with some Chinese Christians, one of them a fellow doctor. One day these friends were together, and they shared with Dr. Zau their Christian understanding that God wanted him to have only one wife. For a long time he thought this over. How could he so humble himself — so "lose face"? But in the end, the Lord triumphed in his mind and heart. Dr. Zau put away his first wife, who was not a Christian, and, providing for her for life, gave her her freedom. The second wife, their children, and he started a happy Christian home which proved to be a center of influence for Christ.

When our first grandchild was born, we were hoping for the announcement as early as possible. Four weeks is a long time to wait for such news. Then a telegram came, but we couldn't decipher it. Our mission used a different code. We mentioned this concern to a friend who said,

"Why worry? God will show you what to do."

When we reached home, we called a friend and inquired if he knew of anyone in the city who had an American Telegraph Company code book.

He didn't, then, —

"But why not inquire at the Bank of America?"

We did, but the first answer there was negative. Then . . . "Let me think. I believe there is just one man in Shanghai who has such a book." (The telegraph office, except for receiving and sending messages, was closed because of a current war)

The bank clerk called his acquaintance, read him the message he had been given, and in two minutes we knew that all was well, that we had a little granddaughter.

These stories are true, though simple ones, of everyday life of ordinary people. They are based on the practice of listening to and obeying the Holy Spirit. An Oriental proverb says:

"Man has one mouth but two ears." Would that mean we are to listen to God twice as much as we talk to Him? God waits for His followers to give Him first, their spiritual attention, and then their sacrificial obedience.

In my reading of "When Man Listens" by Cecil Rose I found these challenging ideas: The method of the Christian Revolution is simple, unreserved obedience to our God, but we Christians do not go far enough. If we did, it would make Communism look pale and anemic. A surrendered, guided, shared, and used life: to this we are called. Nothing less will release the full power of God into the life of our chaotic times. God needs people who are liberated from every control but His.

Children's Page

HOW ROBERTA WAS CURED

It wasn't measles that she had, or whooping cough, but it was, if anything, harder to cure. She had been troubled with it for a long time, but it seemed to grow worse instead of better. No, they hadn't called a doctor. You see, Roberta's trouble was one that medicine couldn't cure. But it wasn't so hopeless after all, because Roberta herself could have cured it if she had only taken the trouble. She resolved about it, over and over, but

resolutions don't count for much all by themselves — there has to be a strong will to keep them from breaking.

It was this way. When Mother, who had no one else to run errands, sent Roberta to the store and told her to hurry, Roberta made a brand-new resolution to obey. But she was sure to meet someone she knew that she just must stop to talk to, or else there was something new to be seen that made her entirely forget that Mother was waiting for sugar to finish the pudding for dinner. Before she knew it there wouldn't be a bit of her resolution left. Once she set a dozen eggs on the curbstone while the fire engine dashed up the street. By the time she had found out where the fire was, and whether anybody was hurt, and why the hook and ladder went up one street and the hose-cart another, she had quite forgotten everything else. So the family had to do without their favorite sponge cake for lunch.

Mother had reasoned and scolded and punished, in vain, but when the little girl left sick Freddie's milk setting on Mrs. Brown's front gatepost while she went with Tommy Brown to see about an injured cat in a vacant lot — left it there till Freddie cried himself into a fever waiting for it — Mother felt that the time had come to take severe measures.

Up the street, in a great lovely house, lived Mrs. Clinton. From her gate, where stone lions stood guard, a long graveled drive stretched up to the front porch which was always filled in summer with gay young people. Roberta loved to go there. As Mother and Mrs. Clinton were fast friends there was often a message to carry, and while she waited for an answer there was sure to be chocolates or peppermints to pass the time away, and pleasant words from the young people sitting about. Besides this, there was Patsy, the cook, who was a great friend of Roberta's, and seldom failed to produce a bag of cookies or an apple turnover to be carried home for tea parties.

But alas! there was always the same story to tell. Whatever time she was allowed to stay was forgotten, and often only approaching dusk reminded her.

One lovely afternoon, two days after the last resolution had been broken, Mother called to Roberta, "Put on your pink chambray, Roberta. I want you to go to Mrs. Clinton's with a note. She has special company today, so look your neatest. When you are ready, come to me." Roberta danced away, anticipating all sorts of pleasure, even forgetting to resolve this time. When she was dressed Mother said, "You mustn't stay at all today, Roberta, because you might be in the way. You know it is not polite for an uninvited guest to remain among invited ones. But, Daughter — Mother hates to say it — you cannot be trusted to remember, so I must see that you carry a reminder with you. I shall pin this on your back and you are to wear it to Mrs. Clinton's and home." Mother held up a square piece of white paper on which she had written in very plain black letters, "Please send Roberta home at once."

The little girl begged to be given one more trial, but Mother was firm. So the piece of paper was securely pinned between her shoulders, though Mother kissed her with tears of pity in her eyes.

The merry crowd on the big front porch held no attraction for Roberta. The refreshments being passed about might have been ashes and chips for all she knew. Her whole mind was centered on getting her mother's note into Mrs. Clinton's hands without letting anybody see the square white patch on her back. Mrs. Clinton was very kind, invited her to stay a while, and pressed ice cream and cake upon her, but to no avail.

Her errand done, the little girl backed steadily off the porch, down the steps, and, slowly but surely, down the long gravelly drive, keeping her sturdy self between observing eyes and the dreadful patch. It cured her — it really did, for after that Mother had but to suggest what Roberta called her "sign" to ensure prompt attention to errands of any kind.

Elizabeth Price.

"Keep your face to the sunshine, and you cannot see the shadow." — Helen Keller.

EVANGELISTIC MEETINGS

Salem, W. Va.

The president of Conference, Rev. L. G. Osborn of Ashaway, R. I., will be the speaker for the annual Religious Emphasis Week at Salem College and the speaker for the youth evangelistic meetings to be held the same week. He will be in Salem, W. Va., from Oct. 13 to 26. During that time he will contact all the Seventh Day Baptist churches of the area, speaking at Salem Oct. 17 and at Lost Creek Oct. 24.

Los Angeles, Calif.

The Los Angeles, Calif., Church has announced an evangelistic campaign beginning Oct. 18. Rev. Wayne Marona, a member of the church, is the evangelist. He has become well known throughout the denomination and particularly in the Southwestern Association where he has conducted extensive campaigns.

The churches, pastors, and evangelists ask for the prayers of our people in these efforts.

Indianapolis, Ind.

Rev. Kenneth A. Stickney of Holland, Mich., conducted weekend evangelistic meetings at Indianapolis on Oct. 9 and 10. The local church leaders were hopeful that his coming would be "the means of reviving and touching certain hearts of our members as well as new ones." The news item states, "We must wait on the Lord, watch and pray." Recorder readers are asked to pray for the struggling, pastorless church at Indianapolis.

MORE ABOUT FALL MEETINGS

The fall meeting of the Central Association held at Leonardsville, N. Y., Oct. 10, failed to get mention on the back page of the Oct. 5 Recorder. The theme was "Stepping Out in Faith." (Heb. 11: 8-10.) Edgar Wheeler, the new pastor at De-Ruyter, N. Y., was the morning speaker. Ronald H. F. Barrar (via a tape recording) was scheduled to preach his Conference sermon in the afternoon.

Neal D. Mills and A. Burdet Crofoot participated in the North Central Association at Dodge Center, Minn., on Oct.

2, 3, and 4, as part of a secretarial field trip.

The theme of the Pacific Coast Association, to be held at the Los Angeles Church, Oct. 24, is "Be Ready, Always." (1 Pet. 3: 15.)

The quarterly meeting of the Southern Wisconsin churches will be held with the Albion Church Oct. 23 and 24.

The Western Association meets for a one-day session with the Hebron, Pa., Church, Nov. 7. Action will be taken at this meeting on the proposal of the executive committee to undertake a full quarter of radio broadcasting of the Seventh Day Baptist message.

The next quarterly meeting of the Boulder and Denver, Colo., Churches is scheduled for Nov. 7.

Remember the Yearly Meeting of the New Jersey Churches Oct. 17 and 18 as previously announced and the Yearly Meeting of the New England Churches at Rockville, R. I., on Nov. 7.

ECUMENICAL CONTRIBUTIONS

One of our ministers remarked at Conference that our contributions to the National Council of Churches and other ecumenical movements was pitifully small. He was referring to the \$275 given by the General Conference (which in the new budget has been reduced to \$250). A member of Commission has brought together the various board and other contributions for 1952-53 in the following list:

General Conference	\$ 275.00
Missionary Board:	
Division of Foreign Missions,	
NCC	200.00
(Far East and China)	
Executive, public relations	
and literacy and Research	
Commission	250.00
Board of Christian Education	165.00
	<hr/>
	\$ 890.00
Church contributions to	
Church World Service	194.72
One Great Hour of Sharing	311.59
	<hr/>
	\$1,396.31

PASTORAL NEWS

The Riverside, Calif., Church welcomes Alton Wheeler and family Oct. 17. Los Angeles members also were invited to share in the reception on the evening after the Sabbath.

T. Denton Lee, who, according to all reports, has served very acceptably as interim pastor at Riverside since March, is available for some other Seventh Day Baptist field as the Lord may lead.

Leland E. Davis of Boulder, Colo., has recently accepted a call to Battle Creek, Mich., effective Jan. 1. There have been some notable conversions and reconsecrations at Boulder during his relatively short pastorate there.

Ralph Soper is reportedly making plans to return to Paint Rock, Ala., in the near future.

David Pearson moves early in November from a brief pastorate at Paint Rock, Ala., to Berea, W. Va. He takes with him a bride, the former Bettie Butler.

Clifford Beebe has resigned from the pastorate of the Putnam Co. Church at Carraway, Fla.

The wife of Rex Zwiebel of Lost Creek, W. Va., underwent major surgery at the Maryland Memorial Hospital in Baltimore on Oct. 1. She was recovering satisfactorily according to the report in "Sabbatarian Echoes."

Chaplain David Williams is located on an island in the Carribean Sea and is reportedly feeling a burden for the souls of the military personnel and the natives.

Former Chaplain Kenneth Stickney is seeking reappointment to continue his military service which was interrupted by ill health.

Emmett Bottoms has been located at Jackson Center, Ohio, for nearly two months.

E. Wendell Stephan and family moved from the Plainfield, N. J., parsonage to an apartment in Mount Vernon, N. Y. He is studying under a fellowship to become a chaplain counsellor. His first three months of "affiliation" were spent at Greystone State Hospital near Plainfield. He is now working at the detention center

in New York City. The Plainfield Church has not yet secured a new pastor.

A. Addison Appel, a licensed minister who has been serving the Stonefort, Ill., Church is now serving as pastor of the Farina, Ill., Church which has been pastorless since the death of Claude L. Hill.

NEWS FROM THE CHURCHES

SALEM, W. VA. — The annual Homecoming of the Salem Seventh Day Baptist Church was observed Oct. 3 and 4, beginning with the regular Sabbath worship and the observance of Worldwide Communion on Sabbath morning. A choir of about twenty voices beautifully sang the anthem, "Remember now Thy Creator."

Pastor Clifford W. P. Hansen used Luke 22: 20 as a basis for his sermon, "The New Covenant." "The Biblical concept of covenant," he said, "is nothing more or less than a conviction of faith that God responds in a direct personal way to man's actions and manner of life. The difference between the Old Testament covenant and the New is this: In Old Testament times, man trusted to self-discipline for the favor of God. This never proved adequate for the attainment of inner moral purity. Jesus, by His life and death, begot within man a response to the motive power of selfless outgoing love. This is the only force that has demonstrated its ability to conquer man's inherent affinity for wrongdoing and give him a deep-seated love for the pure righteousness of God. This new, wholehearted, loving relationship to God, is the new covenant relationship for which Jesus died."

Following a very enjoyable luncheon, Clarence Rogers led the group in a song fest, after which Pastor Hansen gave a screen-illustrated talk on Biblical archaeologists.

On Sunday morning at 10:30, a worship service was held when, again, the choir, under the direction of Clarence Rogers, ably sang the anthem, "Cast Thy Burden upon the Lord." Pastor Hansen's sermon, "Experience with God and Mission-Imperatives of the Covenant Relationship" was a complement to the sermon of the previous day.

Following luncheon in the basement of the church, a goodly group attended the annual church business meeting in the church auditorium. A substantial amount was added to the already heavy church budget for the work of the denomination, in keeping with the new Denominational Budget set up at the General Conference this year. Also included in the budget were amounts to be paid monthly to Salem College and to Alfred Theological Seminary. — Public Relations Committee.

VERONA, N. Y. — The Young People's Social Club held its September meeting with Mr. and Mrs. Kenneth Davis. The program was in charge of Twila Sholtz and Louise Hyde. Games were enjoyed and light refreshments served. The annual Harvest Supper sponsored by the Boosters and Helpers Sabbath school classes was served in our church dining room Sept. 23 with a good attendance. The proceeds go toward the Building Fund. The finance planning committee of the church met Sept. 20 at the home of the chairman, Maurice Warner.

At the closing service of the Billy Graham evangelistic meetings held in Syracuse, in September, 32 of our congregation sat in the front section especially reserved for them and, before some six thousand people, were recognized by song leader Cliff Barrows, as a group of Seventh Day Baptists from Verona. Five decisions and commitments recorded from our church were among the 25,000 decisions made for Christ. Thousands of Central New Yorkers were uplifted and felt a definite revival.

The winner of the 10 weeks' contest in her Junior Sabbath school class is Carolyn Davis, age 11, daughter of Mr. and Mrs. George Davis of Rome, N. Y. One reward was a party given in her honor by her teacher, Mrs. Garth Warner. The contest included points for daily Bible reading, readiness in finding Scripture passages, giving out of children's tracts, witnessing, and memorizing Scripture verses. Definite prayers and prayer lists were used. This contest, the second of the same nature, proved most worth while. — Correspondent.

DENOMINATIONAL BUDGET
Statement of Treasurer, September 30, 1953

Receipts		September	12 months
Balance on hand Sept. 1 . \$		59.19	
Adams Center	42.50	419.30	
Albion		250.03	
Alfred, First	892.82	3,078.85	
Alfred, Second	336.15	995.65	
Andover		27.50	
Associations and groups		1,316.93	
Battle Creek	715.64	4,484.08	
Berlin	42.00	569.58	
Boulder	55.31	555.19	
Brookfield, First	34.60	219.60	
Brookfield, Second	5.40	325.25	
Buffalo		60.00	
Chicago	153.50	997.31	
Daytona Beach	91.50	588.10	
Denver	165.87	765.69	
De Ruyter		337.50	
Dodge Center		253.95	
Edinburg	6.49	196.99	
Farina	15.00	276.60	
Fouke		121.77	
Friendship	20.35	72.35	
Gentry		10.00	
Hammond		40.00	
Hebron, First	8.25	181.49	
Hopkinton, First	122.29	1,210.59	
Hopkinton, Second		75.00	
Independence	29.00	457.00	
Indianapolis	8.80	58.95	
Individuals	110.00	2,334.41	
Irvington		325.00	
Jackson Center		27.00	
Little Genesee	50.75	553.22	
Little Prairie	6.35	41.60	
Los Angeles		533.50	
Lost Creek		693.41	
Marlboro	46.64	1,771.85	
Middle Island	12.61	125.92	
Milton	1,048.55	5,102.87	
Milton Junction	167.31	1,568.45	
New Auburn	72.92	173.77	
New York	86.00	381.69	
North Loup	56.09	700.53	
Nortonville	146.00	466.47	
Pawcatuck	947.91	3,798.09	
Philadelphia	15.00	152.50	
Piscataway		178.00	
Plainfield	313.00	3,834.75	
Putnam County	20.00	20.00	
Richburg	10.50	361.06	
Ritchie		103.00	
Riverside	617.08	2,505.60	
Roanoke		67.00	
Rockville	11.24	95.04	
Salem	244.23	753.23	
Salemville	38.59	188.32	
Schenectady		40.00	
Shiloh	281.99	2,519.76	
Stone Fort		60.00	
Syracuse		100.00	
Verona	313.11	1,120.75	
Walworth	5.00	90.00	
Washington		191.00	
Waterford	14.27	212.76	

Welton		10.00
White Cloud	100.71	529.67
Wilkes-Barre		25.00
Totals	\$7,540.51	\$49,700.47

Disbursements		
	Budget	Specials
Missionary Society	\$1,947.78	\$ 642.13
Tract Society	762.60	
Board of Christian Education	1,056.44	125.00
Women's Society	139.83	70.00
Historical Society	234.08	
Ministerial Retirement	699.77	448.41
S. D. B. Building	195.89	
World Fellowship and Service	36.96	
General Conference	1,086.62	
Memorial Fund		95.00
Totals	\$6,159.97	\$1,380.54

Comparative Figures		
	1953	1952
Receipts in September:		
Budget	\$6,100.78	\$5,207.38
Specials	1,380.54	948.49
Receipts in 12 months:		
Budget	40,269.68	41,519.49
Specials	9,430.79	10,072.44
Annual Budget	46,635.00	43,825.00
Percentage of budget raised	86.35%	94.74%

L. M. Van Horn,
Milton, Wis. Treasurer.

SABBATH SCHOOL LESSON

for October 31, 1953

God's Plan for the Home

Lesson Scripture: Deut. 6: 4-9;
Eph. 5: 21-6: 4.

Contributed by C. Rex Burdick

"On what part of the Mosaic Law, we would ask, can one place the stethoscope without hearing the strong, life-giving pulsations of the heart of Christ? Is 'Bear ye one another's burdens' any more truly a law of Christ than is the Mosaic Law, 'Thou shalt not steal?'" — Willis W. Mead, "The Modern Outcry Against the Law," p. 109.

Births

North. — A daughter, Kathleen Marie, to Mr. and Mrs. Douglas North of New Auburn, Wis., on Sept. 25, 1953.

Turnbull. — A daughter, Cheryl Lynn, to Robert and Patricia Crofoot Turnbull of Alfred, N. Y., on June 14, 1953.

Dominguez. — A daughter, Janet Louise, to Mr. and Mrs. Sam Dominguez of Chicago, Ill., on August 29, 1953.

OCTOBER 26, 1953

The Sabbath Recorder

A Last Prayer

Helen Hunt Jackson

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls Thy leaders gave.

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

In outskirts of Thy kingdoms vast,
Father, the humblest spot give me;
Set me the lowliest task Thou hast;
Let me repentant work for Thee!

"Meditate upon these things; give thyself wholly unto them;
that thy profiting may appear to all." — 1 Timothy 4: 15.