

The Sabbath Recorder

In Pastor Wheeler's absence, William Rymer, of the Riverside County Sheriff's Department (son-in-law of your correspondent), occupied the pulpit, Sabbath, May 21. His sermon, "The Believer's Responsibility," was direct and soul-searching.

Pastor Wheeler returned according to schedule, somewhat tired in body, but much refreshed in spirit. At the Sabbath eve prayer service, May 27, he gave a thrilling account of his visit with some fifty-five families in the course of his two-thousand-mile trip. We were much heartened by the news that regular services are now being held in Oakland. The Rasmussens, of Livermore, are largely responsible for this new venture of faith.

"The Impending Threat of a Calendar Change" held our attention on the final Sabbath of the month. Pastor Wheeler pointed out the serious problems to sincere Christians that such a change would bring. We can thank God for the wise decision of our national leaders for whom in the Word we are admonished to pray. We are also admonished to "awake."

During May we began the study of the Book of Hebrews. Later, studies in the Old Testament will be resumed. These studies are conducted by the pastor on Sabbath eves and are enthusiastically attended. — Mrs. A. O. Ritz, correspondent.

OUR SERVICEMEN

Pfc. Re R. Baker, US51281916
Station Complement-Army Arctic Cen.
AOP 733
Seattle, Wash.

Obituaries

Prentice.—Dr. Harry W., the son of Rev. Asa B. and Marian Greene Prentice, was born Oct. 26, 1873, at Adams Center, N. Y., and died May 5, 1955.

His wife was Miss Alice I. Toop, who was head of the Music Department of Alfred University for several years before her marriage. She preceded Dr. Prentice in death twenty-five years ago. Surviving is his daughter, Eleanor (Mrs. J. Ramoth Anderson), Clark Township, N. J. His son, Donald T. Prentice, died two years ago. He also leaves nieces and nephews. Dr. Prentice was a devoted member, trustee, and deacon of the First Seventh Day Baptist Church of New York City.

Funeral services were held on May 9 at the Prall Funeral Home, Roselle, N. J., Rev. Harold

R. Crandall officiating. Interment was in Kensico Cemetery. H. R. C.

Andreas.—Elder George P., was born in southern Russia, July 29, 1885, and passed away in Los Angeles, Calif., March 15, 1955.

He came to this country in his youth and became very active in Christian work. In 1936 he joined the Los Angeles Seventh Day Baptist Church. When the church was without a regular pastor, Brother Andreas often led the worship services. He was ordained by another denomination but spent the greater portion of his life as a baker. His enthusiasm for Bible study and his ability to lead in this ministry was a special talent. He was a student of the Word.

He leaves his wife, Katherine, of Hollydale, Calif., and a daughter, Mrs. Barbara Luttig. Services were conducted in the Pierce Brothers South-Cities Chapel, South Gate, on March 19, by his pastor, Rev. Leon R. Lawton. Burial was in Inglewood Park Cemetery. L. R. L.

Davis.—Marie Hills, daughter of Elder and Mrs. George W. Hills, was born Oct. 28, 1898, in Nortonville, Kan., and died April 9, 1955, at Los Angeles, Calif.

Her childhood was spent in Nortonville, Kan., and Salem, W. Va., where her father was pastor of the Seventh Day Baptist Churches. When he became pastor of the Los Angeles Church in 1913 she transferred her membership to that church. Her life was spent in helping others. As a teacher of home economics at Belvedere Junior High School, where she taught for 26 years, her particular joy was to work with problem youth. During the years she was one of the leaders in the Los Angeles Church, serving as church clerk for many years.

She leaves her husband, Herbert H., of San Gabriel, Calif.; two daughters: Adelaide Gregory, of Arcadia, and Winifred Wheelock, of San Bernardino; her mother, Mrs. George W. Hills, of Los Angeles; and six grandchildren.

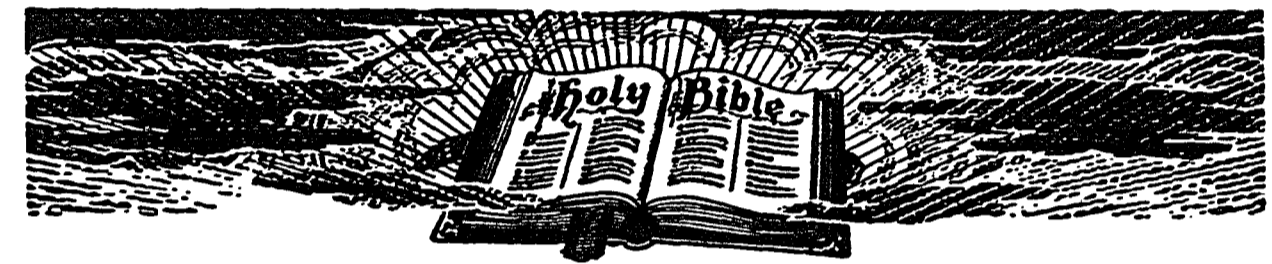
Funeral services were conducted by her pastor, Rev. Leon R. Lawton, at the "Little Stone Church" of Turner, Stevens & Turner, Alhambra, Calif., on April 13, 1955. Interment was in Forest Lawn Memorial Park. L. R. L.

Owen.—Leanna Satterlee, daughter of William H. and Alice Livermoore Satterlee, was born Sept. 1, 1889, at Alfred, N. Y., and died in Los Angeles, Calif., Jan. 17, 1955.

Her early life was spent in the East. She came to California in 1904 with her parents, one of the early pioneer families in the Monrovia area. Her husband, C. Carol Owen, died in September, 1953. Their home was in South Pasadena.

She is survived by her parents of 815 California St., Monrovia; and two brothers: William L., of Alhambra, and L. Fred, of Oakland, Calif. Funeral services were conducted in Temple Mortuary Chapel in Monrovia by Rev. Leon R. Lawton. Burial was in Live Oak Memorial Park. L. R. L.

WANTED — Partner or partners for a corporation to put a radically improved school desk on the market. D. Alva Crandall, Rockville, R. I.



"The Bible has become again the source-book of theology, and the question now asked about the latest theological publication is not whether it meets the demands of the modern mind, but whether it does justice to the biblical data. It is the Bible and the whole Bible that matters. The practice of treating the Old and New Testaments as two books of different importance and value is now dropped." — A. M. Chirgwin in *The Bible in World Evangelism*.



The Sabbath Recorder

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Member of the Associated Church Press

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GENERAL CONFERENCE

Mount Sequoyah
Fayetteville, Arkansas
August 15 - 20, 1955

WE GO TO ASSOCIATION

June is a special month not only in Cumberland County, N. J., where the Eastern Association was held, but all over the nation. It is the time of weddings; it is the time of graduations in most states; it is the beginning of summer. Thus most of us find that when we are able to drop our work and travel a bit to attend the weekend meetings of an association, there is already some sentimental preparation for the rich experiences which these meetings can afford.

Throughout the East, in June, Nature's brown body is well clothed in her richest green. The faces of our young people seem to bloom with a little more radiance. The faces of parents, too, drawn a little with the stress of life, relax and mellow, and the memories of bygone days crowd the mind when the cares of the world are laid aside to attend, for instance, the Eastern Association of Seventh Day Baptist churches.

Eastern Association is one of the oldest, and happens to have the largest number of churches in its 350-mile coastal territory. This year the meetings were held with the Marlboro Church, one of the two strong churches of South Jersey, from Friday evening, June 10, to Sunday noon, June 12. The gathering drew a larger and more representative attendance than last year — an attendance that taxed the capacity of this rural church throughout the weekend.

It was more than editorial duty which drew the editor and his wife to the largely Seventh Day Baptist community of Shiloh-Marlboro at the close of a busy day at the Recorder office. Shiloh was our first church and longest pastorate. Though it has been for us exactly one generation since we began that ministry, the church and community ties have remained strong. For us it was also an easy after-supper drive to the Marlboro Church. For others, coming from the New England and the Berlin and Schenectady Churches, it was much longer. We did not hear it expressed in the testimony meeting, but surely the large number of delegates arriving ahead of us from those places must have been thankful that the greatest traffic barrier between New England and South Jersey (the metropolis of New York) has largely been removed by the many limited-access highways.

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The smoothing out of many highway problems enables families to think more easily of destinations. Does that also carry over into our religious experience? We hope so. At any rate the people at Eastern Association that evening were not so burdened with the problems of present living that they could not easily turn to considerations of destiny in the testimony meeting. The cemetery with its white slabs of marble is just across the drive from the church. It was almost obscured from view by the emergency parking of many cars on two sides of it. Death had recently taken one of the deacons of the Marlboro Church, and others in such a composite congregation certainly had similar losses fresh in memory, but the Christian does not connect closely the terms "destiny" and "cemetery." For him destiny is farther on, and glory lies ahead.

The speaker of the evening, Rev. Edgar Wheeler, delegate from the recently held Central Association, was not present at the beginning of the meeting and did not arrive until the service had closed. He had phoned ahead that he was being delayed by a slight accident with a boy on a bicycle. The delay gave opportunity for more of such spirited congregational singing as seems only to be found in churches like Marlboro and Shiloh. The clearing voices surrounded and lifted us.

Those who planned the program would not have considered omitting the sermon and listing only a testimony meeting, but it is our opinion that under the enthusiastic leadership of Brother Carlton Wilson of Philadelphia the congregation felt that they had received a rich blessing even without a sermon. (Mr. Wheeler gave his sermon Sabbath morning in the Shiloh Church to an overflow audience of 68 — a service announced only by telephone and the ringing of the bell.)

Apostle's Creed of Horse Racing

The Apostles' Creed, found in almost every hymnbook, read or reverently recited in the morning worship of thousands upon thousands of Protestant churches of many denominations, is a venerable little document of thirteen clauses. Though very old, there is no evidence to connect it with the

apostles. However, there is no part of it in its original form which was not taught by the apostles. When Marcellus, Bishop of Ancyra, left Rome in the year 340 he left behind this now well-known statement of his belief. (Bettenson: Documents of the Christian Church, page 34.)

An item closely akin to blasphemy — if not identical with it — appeared in a full page of political advertising in the Westerly (R. I.) Sun on June 5. We believe the editor would take as sharp issue with it as we are impelled to do. Our nation-wide magazine cannot devote much space to their local race track issue which was decided by referendum on June 9. (The promoters were defeated 2-1.) What caught our attention was the gaudy, blackface heading over a two-column article, "One Apostle's Creed." Evidently it was a cheap attempt to associate horse racing with something religious, Christian.

We mention this because the article is lifted from a book by Joe Palmer, ranked by some, at his death in 1952, as America's best-known racing writer. Perhaps in its book context the article would not appear so blasphemous. (We are not about to buy the book to see.) Reading the article in the paid ad we are at a loss to understand how the title fits the article. Was this an "apostle" of horse racing? Is the so-called "apostle's creed" that of the stable manager, the jockey, or the author? We cannot be sure.

This seems to be the most pertinent sentence: "There is a humorous fatalism among professional racing people, best expressed perhaps by the riding instructions given to a steeplechase jockey some years ago by the stable foreman: 'Don't be skeered of dyin'; just let him run.'"

No Christian church, no Christian creed, teaches any such fatalism. To link it with the Apostles' Creed by association is profanity — perhaps such profanity as may be expected at the race track where the greatest emphasis is on "filthy lucre." We don't use the Apostles' Creed regularly in our churches but the apostles were holy men, Christlike men. This degradation is revolting. Let us avoid any similar loose use of terms that have long been held sacred.

More Evidence Against Smoking

The American Cancer Society has recently held another annual meeting at Atlantic City. It has now added materially to the mounting evidence of the relation between tobacco smoking and lung cancer which was announced a year ago. It may well be expected that the continuing study of 190,000 men, aged 50 to 70, will more strongly confirm the findings which have already extended over a period of 32 months.

In studying the smoking habits of 8,000 men who have died of various causes, the Cancer Society finds that the cancer death rate for men who had quit smoking was only half that of those who continued to smoke.

Of course the chairman of the Tobacco Industry Research Committee is doing his best to discredit these unbiased scientific findings which are so damaging to the industry. We wonder, however, if there will not be a good many older executives in the tobacco industry who will themselves quietly taper off their smoking habits. There is a good deal of bluster and loud denial but their actions and their advertising belie their words. For months the leading cigarette manufacturers seem to have spent far more radio and TV time extolling the effectiveness of their filters than their "fine tobacco." They admit that there is necessity for convincing the scared smoker that their brand does a better job of filtering out the nicotine and tars. There has not been time enough for a scientific study of the relation between filtered smoke and lung cancer. We hold to the opinion that when the smoke is sufficiently filtered to be relatively safe, few smokers will desire it. In other words, we believe the filtering is just enough to keep the sales up and not enough to protect the user.

Tobacco manufacturers cannot say, "Light up and live." The inspired prophets of Old Testament times were not speaking directly about self-inflicted lung cancer resulting from smoking but the words could be applied. In Ezekiel 18: 31, 32 we read: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart

President's Column

Register for Conference Now! Please

Registrations for General Conference are coming in very slowly. If they are not made soon it will be difficult for the president's program to have the effectiveness that it should have. Even if you are not yet sure about attendance at Conference you are urged to register now and your fee will be refunded to you should you be unable to attend. In the meantime you will begin to receive such information from the workshop or committee chairman as will better enable you to understand denominational problems and will equip you to deal more effectively with those problems whether in your local church or at the General Conference.

Special rates for lodging have been made available for a limited number of persons. Two large buildings known as the Women's Lodge and the Men's Lodge, each taking care of about 35 persons, will be available on the following basis: adults per night, 75 cents; children under 15 years of age, 50 cents per night. This is being done to make it possible for those who feel that the charges of \$1.00 per night is more than they can afford. Under this arrangement it will be necessary to separate the men and boys from the women and girls. Accommodations in these two buildings are not quite so nice as in the smaller cottages. If you desire these accommodations please make it known on your registration blank.

Don't Wait!

Make a Date

for General Conference Now!

This Includes Pre-Con Camp, Too!

Registrar:

Mrs. A. G. Fisher
Route 4, Box 202
Conway, Ark.

and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

Secretary's Column

A Shocking Shortage

Did you know that one of our major denominational boards is having to borrow from the bank this month in order to meet its current financial obligations? How the other boards are faring in regard to ability to meet salary and other current requirements, the secretary does not know at the moment this is being written.

A glance at the monthly report of the budget treasurer will reveal instantly part of the reason why this action is necessary. Total giving for the month of May was \$2,647.91 — less than half of the regular monthly requirements of our various denominational agencies — about 45 per cent, to be precise. How we can expect our agencies to function as they should on less than half of their financial requirements is difficult to fathom.

A look over the monthly report reveals a shocking amount of blank space in the column reporting giving in May. A count reveals that 30 (out of 65) churches failed to get their May giving in to the treasurer in time for his monthly distribution — some of them among our larger givers. It is recognized that some of our churches habitually send in their contributions only every second or third month. This practice in itself makes it a bit more difficult for our agency treasurers to pay their bills as regularly as they might desire. But when these churches are joined by some of those from whom our treasurers habitually expect contributions, it makes their task particularly painful.

If your church is one of the 30, it might be desirable to inquire of your church treasurer whether it is possible for more regular and prompt transmittal of your contribution. Or it may be that we should ask ourselves whether we are giving as generously as we ought. Perhaps the treasurer didn't have any money to send in last month.

As it is, we are way behind, and Conference is only two months away. Let's "make the grade" in time for Conference.

— A. Burdet Crofoot.

MEMORY TEXT

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. Matthew 10: 37.

Finish to Begin

Mrs. Hugh Whitford, North Loup, Neb.

This is the time of year when students over the land are closing the doors of the schoolrooms behind them. Graduates will not open these same doors again but other doors on broader vistas of learning.

My class, more than 50 years ago, chose for its motto, "Not Finished; Just Begun," which the principal said was ambiguous. This year's class, same school, chose the motto, "Not Evening, but Dawn." The eighth grade put it still more succinctly, "Finish to Begin." Each class, I suppose, thought the idea original, and perhaps it was, but the idea is as old as creation itself. God finished each day's work, saw that it was good, rested a bit, and began a new day. After six days He rested on the seventh and sanctified it.

The Great Teacher of all times taught in high places — on the mountaintops; in low places — by the seaside; in the synagogues — to the lowly; to little children. When the multitudes pressed Him, He sat apart across the water and taught. The multitudes across the waters are still calling for teachers. Many cannot go, but can send others and pray for them.

The world rotates. If Seventh Day Baptists do not wish to be crushed they must move outward and upward. The budget must be met. New doors of life are before us. Which do we enter? Can we do a little bit more, "Finish to Begin"? When we have done our best with life we may close our eyes in rest, to open them to a new and better life.

Some cities and states have ruled that it is unconstitutional to force drivers of automobiles involved in accidents to submit to drunk-o-meter tests. We hear that the State of New York avoids this by obtaining consent to such tests at the time one applies for an operator's license.

THE LIVING WORD

Dr. Luther A. Weigle

Words that have acquired worse meanings

A number of words were used by the King James Version in a good or at least harmless or neutral sense, which now have acquired worse or more violent meanings. "Base" simply meant "lowly" or "humble" — "I, Paul, who in presence am base among you" (2 Corinthians 10: 1). "Vile" was no worse — "our vile body" (Philippians 3: 21) is rendered by the Revised Standard Version "our lowly body;" and the poor man's "vile raiment" (James 2: 2) is "shabby clothing."

When we read concerning John the Baptist that "the soldiers demanded of him, saying, And what shall we do?" (Luke 3: 14), we get an impression of peremptoriness that did not belong to the word "demand" in 1611, when it simply meant "ask." "Riot" and "rioting" referred then to revelry and loose living rather than to turbulence and violence.

"Addicted" was then employed in a good sense but now is generally used of bad habits. The KJ rendering "they have addicted themselves to the ministry of the saints" has been changed in RSV to read, "they have devoted themselves to the service of the saints" (1 Corinthians 16: 15). The word "unspeakable" tends to be applied now to bad rather than to good things; the Revised Standard Version therefore has "Thanks be to God for his inexpressible gift!" (2 Corinthians 9: 15), and "rejoice with unutterable joy" (1 Peter 1: 8).

The word "covet" was used for earnest desire and zeal for the higher things of life, as well as for inordinate passion for its more material comforts (1 Corinthians 12: 31). The word "convenient" was applied to what is fitting and proper instead of to what suits one's personal ease or comfort or lies near at hand (Ephesians 5: 4). To "tempt" was sometimes used in the sense of try or test, without the present implication of seeking to lead into evil (Mark 12: 15).

The "barbarous" were simply people who did not know the Greek language or share in the Greek culture (Acts 28: 2).

THE MISSION OF HUMANICS

By Richard Batchelder of Westerly, R. I.

(Talk given on Salem College Day at Salemville, Pa.)

Too often in today's society, the thoughts of men center on the techniques of science with little or no thought given to the human equation. We are rightly concerned with matters of science, government, or economics, but err when we commit to the background the sphere of human relations.

The American Humanics Foundation was organized in the belief that consecrated, intelligent, and well-trained leadership is a must for our youth if we are to insure the safety of our American way of life. At this particular period in history our attention is focused on the youth of our land. We stand firm on our belief that our young men and women must not only be trained to defend America, but must be trained to understand one another.

We have confidence in our proven youth movements but we know that their success or failure lies in their professional leadership. We hold this leadership to be a sacred trust. The American Humanics Foundation, in training men and women of character into social programs of worth and value, translates its objectives into actions.

The importance of such a dedicated program as this to a college like Salem is obvious. For example, in the curriculum alone there are offered to the student such practical courses as Social Psychology, Theory and Techniques of Counseling, Community Organization, Ethics, Man and His Spiritual World, The Field of Social Work, or The Administration and Supervision of Social Agencies, to name but a few.

However, the curriculum is not all. The student of humanics has offered for his

The "feeble-minded" were not mentally deficient, but simply faint-hearted (1 Thessalonians 5: 14). The "Libertines" who appear just once in the Bible (Acts 6: 9) were not loose livers, but respectable freedmen, who had a synagogue in Jerusalem.

training, humanics seminars where he can gain a fund of information and practical knowledge about his chosen career. There are field trips, on which he can become a participating part of social work. There is the faculty, carefully chosen from only the most highly qualified and dedicated teachers, offering the student a close and personalized relationship which greatly enhances the value of the knowledge imparted.

Salem College became a part of the American Humanics Foundation when, in 1953, it closed its contract and set up its Department in Human Relations. It was the second college in the world to do so. Last year saw the work of the Humanics Program in the hands of but five students. This year there are seventeen, comprising one of the finest, most loyal groups of students a college could wish to have. March 14, 1955, was indeed a history-making day, for on that day the campus and community of Salem, W. Va., saw the first annual A. H. F. Convocation.

Probably the feelings of local students and residents can best be summed up in the first sentences of Salem's own "Green and White." As the paper went to press on that day for a very special edition, the editor wrote: "Today is undoubtedly the biggest day that has ever 'hit' the campus of Salem College. There have been many milestones in the history of this institution, but not one that compares in its bigness to this, of the Convocation of the American Humanics Foundation."

Almost four hundred visiting dignitaries from all walks of professional life arrived at Salem, coming from all sections of the United States, to meet the students and faculty, view the town and campus of Salem, and find out more about Salem's unique program.

There are almost unlimited opportunities in the vast and important field of youth leadership. The demand for trained personnel on the part of all of our great youth movements has always far exceeded the available number of people capable of fulfilling these responsibilities. Those who complete the humanics course and receive their degree in Human Relations will be ready to take their place as

qualified, professional workers in the agencies of their choice. Those who become a part of the Humanics Program, become a part of an organization whose goals and whose work stem from its belief that:

"What we have done for ourselves alone, dies with us;
What we have done for others and the world remains, and is immortal."

Seminary News Notes

Albert N. Rogers, acting dean

Darrell D. Barber, pastor of the Seventh Day Baptist Church at Schenectady, N. Y., received his bachelor of divinity degree at the Alfred University commencement exercises, June 5, having completed his course in the School of Theology over a period of three and a half years.

Mr. Barber began his work at Schenectady a few months ago having done most of his student work in residence at Alfred, and serving the Seventh Day Baptist churches at Hebron and Hebron Center, Pa., for a part of that time. He is a graduate of Salem College and a native of North Loup, Neb.

Rev. Ernest W. Bittner, Presbyterian pastor at Nunda, N. Y., was also graduated from the School of Theology after a course of study covering a number of years.

The School of Theology offices are being moved this month to 58 South Main Street, the former Seventh Day Baptist parsonage in Alfred.

Professor Melvin G. Nida is attending a meeting of the American Theological Library Association being held June 14 to 16 at Union Theological Seminary, New York City.

Professor Loyal F. Hurley is in evangelistic service as reported earlier.

"In the field of medicine, the atom has saved more lives than were lost by the atomic explosions at Hiroshima and Nagasaki." — John Jay Hopkins, chairman and president, General Dynamics Corp.

Missions

Who Will Go For Us?

We believe our whole missionary enterprise, whether at home or abroad, rests on the foundation of a divine revelation. Jesus Christ, the greatest missionary of all, said, "As my Father hath sent me, even so send I you." This is the basis and foundation upon which we rest all our soul-winning efforts. We have received a divine revelation. We are called and commissioned by the Lord to be "fishers of men."

The great commission to "Go into all the world and preach the gospel" was not just good advice nor a pious suggestion. It was a ringing, ageless command. Let every sincere follower of Christ make his peace with it. There is an old salty saying in New England, "Either fish or cut bait." Do you know what this means? I think you do. How shall we apply it to this matter of being fishers of men?

The Missionary Board voted at the last meeting as follows: "That again we go on record as favoring the sending of a full-time mission worker, preferably a married couple, to the British Guiana Mission field as soon as financial support is assured and the workers can be found, referring this to the Budget Committee of the board to determine the amount necessary for salary, rental allowance, and travel expense to and on the field." Have you made your peace with this urgent need and challenging opportunity?

Your heart would have been touched if you could have witnessed the pleading of the group from Dartmouth for help to build a church, or the group at Uitvlugt who told how they wept every Sabbath day because they thought Seventh Day Baptists had forgotten them.

Who will go for us to British Guiana, building up a Seventh Day Baptist Church in Georgetown? Who will give leadership to our consecrated pastors who have pled for a missionary leader for many years? — E. T. H.

If the world is not evangelized in our generation, it will be for lack of prayer. — Stephen E. Slocum.

Personal Glimpses from Nyasaland

Excerpts from letters from Joan and Beth received by friends on the West Coast.

The following quotes are from letters from Joan during the period from November 16, 1954, through April 6, 1955.

"Today we had a bit of trouble. The Pearsons' furniture, 24 bags of cement, and a drum of paraffin (probably kerosene oil) were to be sent here to the mission from Blantyre by lorry (truck) and it could have been brought within a quarter of a mile of the mission. Our furniture came that way. The lorry company said they would send the same driver because he knew the way, since it is quite hard to find. Well, they sent someone else and everything was taken to Sandama. The reason we got a truck instead of shipping on the train is this: A new and rigid law went into effect regarding walking on the railway line. They are soon installing fast new coaches on the line and since there are some long bridges which must be crossed by walking on the ties, they have now forbidden any walking on the line, under penalty of heavy fine, jail, or both. Since the rains have begun, we cannot cross the river with loads and so cannot use the path on the other side. What to do? We didn't want to send the lorry back. (We since found out that the lorry broke down on the way.) They left Blantyre last Friday and today is Tuesday — 45 miles. We let Standards V and VI out so that they and the other boarding students could go to see if they would be allowed to carry the things up on the line. It was quite a predicament. But everything arrived all right.

"Tonight we are sitting here writing letters and the flying ants are giving us quite a time. They come up early in the rainy season, all sizes of them. Tonight we have the big ones. They have bodies about one inch long, are very fat, and have four huge wings, and they are just everywhere. We keep brushing them off the table and feeding them to our cats and the dog. The Africans fry them in fat and eat them. Sounds lovely, doesn't it?"

"Last evening about five-thirty when Beth and I were coming up from the playground after the boys' games, we found

a great crowd of people at the dispensary. They had brought a man who was stripping the bark of a tree to make string and his knife slipped and went into his thigh. It happened at noon and they had carried him ten miles. We sewed him up and kept him here for the night. We haven't seen him yet but we trust that he is all right this morning. It was not a long cut but the Africans say it is about three inches deep. We were unable to tell for there was a very large clot of blood that had filled the hole. We just pray he didn't hit a large blood vessel."

* * *

"We are certainly having blessings this week. There is a man (an Australian) who is chief engineer at the tile factory in Portuguese East Africa, just four miles from here, and we asked if he could come help us install the electric wires in the school so the students would be able to study. He came Sunday night bringing two helpers, and what a job he's doing. The classrooms and church are done, the Pearsons' house, our house — he's set up new poles and done it all properly. Because our house is on the other side of a gorge from all the other buildings we didn't expect electricity for another year or so, but the poles and wires are up and we ate by electric lights again."

* * *

"The Lord has surely blessed us here. We are so grateful for the boy who works in the dispensary. He had three years' training in government hospitals and his wife does the girls' and women's classes in handcraft, homemaking, and hygiene. We pray they will be happy and stay here — they are a precious two! Also, Nehemiah, the boy who is prefect in the boys' boarding school, takes tons off our shoulders."

* * *

"My birthday was on a Sabbath, and the day before, Beth and I were called to Sandama to see the wife of one of the Indian shopkeepers who was sick following the birth of a baby. The railway gave us a trolley (hand push-cart), came after us and brought us back, gave us tea and cold orangeade. It was quite a treat, for neither of us had been to Sandama since last September.

"The railway ordinance prohibits anyone from walking the railway line, our only means of getting to the station, etc. They have been very good to us in allowing us to send a boy three days a week in order to post our letters and bring us what we need. They have also been kind in bringing some things up the line for us. Yesterday they stopped a whole train just to let off a box of groceries. Once a month the pay train coming down from Blantyre stops here and lets off anything we may have consigned. The other day we got a ton of cement and three 40-gallon drums of oil."

A Letter from Beth

Under date of May 11, 1955, Beth wrote:

"Our weather is getting cooler now. We usually have a fire in the fireplace in the evening and we enjoy it very much. In a house now, and with a fireplace, I don't think it will be as bad as last year, for the house stays much warmer.

"Only two more weeks of school and the year will be finished. We are very anxious to see what the Standard VI students will do on the government exam — Joan has really worked hard in teaching them.

"We dug our first sweet potatoes the other day. They aren't too large yet, but we enjoyed them. They are really like our yams back home, though not as sweet. Yesterday one of the schoolboys brought oranges to sell — four large ones for a penny. We bought four dozen (14c) and they are the sweetest ones we have ever had in this country. You appreciate things more when you don't have them so often.

"Last Thursday we were called to Sandama to see an old Indian man who was sick. He had a temperature of 104.2 We gave him an Atabrine injection and by the next day his fever was gone.

"The District Commissioner payed us a visit a few days back. He is a new one and seems to be very nice. He seemed happy with what he saw, and was pleased about our starting a maternity work."

Nothing can be great which is not right. — Samuel Johnson.

In Memoriam — John R. Mott 1866 - 1955

(Taken from minutes of the Division of Foreign Missions, March 9, 1955)

No organization, on this continent or elsewhere in the world, owes a greater debt to John R. Mott than does our Division of Foreign Missions. Yet several other ecumenical bodies could truthfully make the same statement. To the YMCA, to the World Student Christian Federation, to the International Missionary Council, and to the World Council of Churches he contributed such Christian statesmanship, such a persuasive call to evangelism and world vision as to lay them under similar obligation. They and many National Councils of Church, his own Methodist Church and its Board of Missions, and scores of so-called secular organizations are joining in world-wide expression of gratitude to God for what Dr. Mott did, and, even more, for what he was.

"Christian statesman," "organizational genius," "evangelist," "prophet," these and other titles belong to him by common consent. Granted several honorary academic degrees, he was also the recipient of decorations from governments. The list of such citations shows that fifteen countries thus honored him. This list includes the Nobel Peace Prize, granted in 1946.

(For further details see Sabbath Recorder, issue of February 23, 1955.)

The Power of God

In making remarks as he was introduced as the newly elected president of NCCC at Boston, Dr. Eugene Carson Blake said, among other things:

"I am sure that of all the things we ought to do, there are none so important as a renewed grasp of the available power of God and a new dedication to the Cross as Jesus' way. Otherwise the demons of our world, and the men who look to us to cast them out will find us helpless and embarrassed — for 'This kind cannot be driven out by anything but prayer.'"

"Money! There is plenty of it in this world and none needed in the next." — A Friend of Missions.

WORSHIP THOUGHT FOR JULY

Theme: Live for Peace

Scripture: Romans 12: 17-21; 1 Peter 3: 11

A Meditation:

The Bond of Peace and All Virtues

That we love is one of the illusions we moderns most cherish about ourselves. We will admit cheerfully that we are not "strictly" truthful, that we are lazy, greedy, self-indulgent, proud, angry (though we prefer to say righteously indignant), that we take the Lord's name in vain and profane the Sabbath, but all these minor sins, we imply, are amply compensated for by the way we love. "I love people," we say frequently, complacently, and conventionally. . . .

Yet obviously we do not love, or the world would not be what it is today. We do not love vividly enough even to avoid conflicts among those who seriously wish to get along together and accomplish good works. Wrangles in committees, acrimonious disputes over the phrasing of resolutions, hard feelings among leaders in women's auxiliaries are only a few items of evidence that even when we are consciously about the Lord's business we do not always love. When we encounter people of opposing politics, different races or economic theories, when we meet with opponents who quite openly do not care whether they reach agreement or not so long as they get what they want, our bankruptcy of love proclaims itself in the feuds, persecutions, discriminations, wars, and chaos of our times.

Love, powerful, healing quickening, enduring, the bond of peace and of all virtues, is of God. We cannot constrain it of our own effort, but we can have it as a gift from Him if we want it enough, if we pray for it urgently, unceasingly. Pour it into our hearts in a generous, life-giving flood, for we have sore need of it! — Elizabeth Gray Vining, in *The Church Woman*.

SABBATH SCHOOL LESSON for July 2, 1955

The Prophet of Judah's Decline

Lesson Scripture: Jeremiah 22: 1-9, 24-25.

THE ADOLESCENT AND HIS CHURCH

Rev. Trevah R. Sutton

Much thought is given today to the well-being of the adolescent. Often in the past he was a forgotten person. At the age of twelve or thirteen he suddenly passed from childhood to adulthood with full adult responsibilities and was expected to meet adult standards. With present trends he is considered as an individual with his own rights. His physical, mental, and social well-being has become the emphasis in educational and youth organizations. Knowledge and personality development aim at producing an adjusted adulthood. Although falling short of the ideal there, nevertheless, has been real progress made in recognizing the adolescent nature and its needs.

In the development of the personality of a well-adjusted individual his spiritual well-being is also essential. Authorities on adolescent psychology stress this point. The public school can deal with the moral development and in a limited way can stress the value of religion. Under the principle of separation of church and state, direct teaching of Bible doctrines and religious practice, the public school cannot stress, and rightly so. This is the task of the church and the home. Do these institutions recognize the adolescent as a person with his own rights?

It has been pointed out that there is a decline in church attendance and interest among this age group. Some of this may be due to the fact that they have, as they need to have, an increasing freedom to choose as they grow older. However, the church and her leaders and the home must take part of the responsibility for this decline. The adolescent, in general, is interested in religion even though some of the doctrines may not be understood or the outward forms appreciated. His disinterest may reflect adult lack of interest in him.

What Does the Church Offer?

What does the church today offer the adolescent? Great strides are made by many churches in recognizing him as an individual. In these, the high school young person is provided for in the equipment

and teaching materials. He has organizations purely of his own age group, youth choir, recreational programs, etc. His leaders and teachers are devoted Christians but are also trained in the tasks they perform, and interested through sympathetic love in leading him into the development of Christian personality and in making a Christian adjustment to life.

The small church which cannot finance expensive buildings and equipment in many cases has done much for the spiritual well-being of the adolescent when the adults recognize his individuality. Buildings and equipment are only tools for the work of the church. Simple programs, when thoughtfully planned, and buildings that are neat and clean are useful in the training program. The personality, experience, and training of leaders have a more important influence. The same uncritical, sympathetic love is the keynote of successfully leading adolescents in the small church as it is in the larger one.

Don't Treat Him as a Child

Yet, we still find too large a loss in adolescent interest. Too many churches, both well and poorly equipped, stress adult interests in dealing with this group. They are more interested in indoctrinating their young people in their own beliefs and practices than in leading youth into their own experiences with the living God and Saviour. They hand down codes of conduct that often overlook some of the vital problems present-day teen-agers face. They ask them to refrain from unwholesome recreation without offering effective substitutes. They often fail to recognize that adolescents have other important interests besides religion by demanding first loyalty to the church at all times. They forget that adolescence is the period of transition between the child and the adult and is neither of the two — an important and most dangerous period of life. Too often the youth is expected to be an adult but treated as a child.

Confusing Worship and Evangelism

Worship is an important part of the evangelical program of the church regardless of the type that may be used. Too often this is also developed without con-

sideration for the adolescent. His own group worship experience often may be an adult hand-down both in nature and leadership. The common worship of the church naturally must be acceptable to the adult worshiper. The adolescent can be trained in worship, the leaders mindful of him, and giving him opportunity to participate. Too often the purpose of the worship service and that of the evangelistic meetings become so confused that the free evangelistic methods are reproduced for morning worship or the evangelistic meeting may stress the more rigid worship forms — either service losing much of its value and influence, and the young may be confused and find neither worship nor evangelistic experiences.

The adolescent needs clear-cut experiences in both the worship and evangelistic emphasis of the church. Evangelism in teaching and preaching needs to lead him into the realization of his need for God through Christ. If he hasn't been led to a decision to accept Christ in childhood by all means he should find such an experience at this age. The church fails here if it makes the impression that "to be saved" ends in the decision experience. This is a beginning — the beginning of a life of adjustment to God's loving will for mankind — the outward power for spiritual well-being in a Christian personality, rather than an arrested Christian experience which produces personalities that are warped by past prejudices under the guise of being Christian.

Likewise, the adolescent needs the wholesome experiences of dignified worship of God. This can be simple in nature or it may be ritualistic according to one's background or need, but uncontrolled emotions like those in pagan religions should be avoided. Either the ritualistic or the simple worship forms can be empty forms, where-in lies the cause of some disinterest among those of this age group. Worship is an experience with God — not just singing, praying, or preaching. To be aided in finding worship experiences the youth needs to understand by uncritical teaching other forms of worship as well as those used by his own church. He should be left to find his own worship need and given opportunity to express it in worship

experiences. Fortunate is the adolescent whose church uses many forms, from time to time ranging from the simple to the ritualistic. Let him keep the rhythm in the songs of the evangelistic meeting provided the words are appropriate to the occasion, but also help him to find the richness and beauty of the great hymns of the church, and of the sacred classics similar to those which he hears in his school music.

The Great Challenge

The greatest challenge of the Christian Church today is to reach more successfully and to hold the adolescent. He is at the age when he most needs the church and its influence in his life. He needs to experience the presence of God, the salvation in Christ, and the sustaining, growing power of the Spirit. If we adults can give adolescents such experiences in place of "indoctrinating" them in our limited interpretations, unchristian prejudices, and poor example we can capture their interest and hold more of them to the church. Teach them the love of God, His justice, and His power as the way of life so they may find it to be so. Then our interpretations will become steppingstones to greater truth and experience.

The adolescent is a person with his own rights. Remembering this, the church can plan to provide for his spiritual well-being. The church thus minded can do great things for youth even when burdened by financial handicaps.

YOUTH NEWS

Miss Dortha Bond and Miss Marie Bee have volunteered to give six weeks of their summer to serve the Southeastern Association churches. The first two weeks of June they spent directing and teaching in the Bible School of the Salem churches. Another week will be spent in Bible School at Middle Island. The first week of July, both will be counselors at the Southeastern Association Camp.

The opportunity to practice brotherhood presents itself every time you meet a human being. — Jane Wyman.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Robert:

I'm sorry to be so late in answering your letter, but as you see I had to wait until it was printed as I had already sent it to the Recorder.

My granddaughter, Gretchen, has a mother cat who has five baby kittens. I think she is planning to give all but one away when they are old enough to leave their mother.

My granddaughter, Kathy, came with her mother and father to visit me on Mother's Day. She and her brother and sister have, as you know, just a dog named Kelly, but no kitty.

Please write often.

Yours in Christian love,
Mizpah S. Greene.

Dear Annita:

I don't find it hard to sit still when the preacher has the sermon, but when my seat is hard because it has no cushion, that's when I find it hard to sit still. We have comfortable cushions on our seats in the Independence Church.

Your cat must be white since you have named it Snowball. A black cat comes to sit on my front porch almost every day. I don't know to whom he belongs but he is very friendly. I don't know his name so I call him Blackie.

You surely have a nice large family. When I was your age I thought I wanted ten children; but my three surely kept me busy.

Yours in Christian love,
Mizpah S. Greene.

Dear Judy:

When I was your age I thought it was fun to go fishing at Geneva Lake, Wisconsin. I'm afraid the fish I caught were too small to bite more than one hook. In fact I couldn't seem to catch many fish. I wonder why. Perhaps you can guess. Anyway I agree with you that it was fun to fish.

The Girl Scouts in Andover meet in the Andover Episcopal Church which used to be our Seventh Day Baptist Church. They seem to be a very nice group of girls.

It was good to receive your letter and I hope to hear from you often.

Yours in Christian love,
Mizpah S. Greene.

Dear David:

I never had a turtle but my brother had one when he was eight or nine years old. We never knew where it came from and at the end of a few months it disappeared, to my brother's regret. We never knew what became of it but thought perhaps it had gone again to choose a new home. Or do you suppose some cat or other animal caught it? We hope your cats did not catch either turtle.

I went to a church supper last night. Each of four long tables was decorated with a beautiful bouquet of all kinds of flowers but there were no daffodils or azaleas, I am sorry to say.

I hope you will write to me again soon and tell if your turtles escaped their cat trouble.

Yours in Christian love,
Mizpah S. Greene.

Out of the Night

By Arlie Davis,
Phoenix, Ariz.

Chapter III

Much preparation had been made for the arrival of the new director, Mr. Price, and his wife. Flowers and ferns were placed in every available corner of the wards, the dispensary, and even the kitchen and laundry had taken on a new look and smell. Each child and adult had also planned some gift for the Prices when they should arrive.

But there was one dark cloud which hung over the mission. That cloud was Lillie. Not one lost thing had been found. Lillie had not once been seen taking things, and she insisted that she knew nothing of the lost articles. But everyone was sure that she was the guilty one.

The great day dawned bright and beautiful. Director Price and his wife would arrive at about three in the afternoon, and

a sunset service had been planned with special invitations being sent to all the neighboring pastors. It was to be a very wonderful meeting.

The sun was not yet at noon when the poultry boy came running into the dispensary. He was furious.

"One of my spare chicken coops is gone," he shouted. "I haven't used it for a week, but I need it now and I don't have it. That, that girl Lilie has taken it. I'm just sure that she has."

"Oh, no," replied Nurse Ellen. But she did not have time to investigate just then.

Final preparations were hardly made before 3 o'clock — then came Director Price and his lovely wife.

Even Lilie enjoyed the sunset service that night. After the service, each brought his gift to the Prices. Simple things they were, but each symbolized a heart full of love for the new people.

"Has everyone brought his present?" finally asked Dr. Luke.

There was a muffled chattering, and a stir at the edge of the group. A path was made, and Lilie stood before Director and Mrs. Price. In her arms Lilie held a large pan half full of the things which had disappeared over the previous weeks, and strapped to her back was a chicken coop. In it was a very unhappy, chattering monkey.

"Lilie, are these for us?" Mr. Price asked, speaking quietly.

"Yes, they are," answered Lilie without looking around.

"Tell me how you got the monkey," said Mr. Price as he took Lilie by the hand, going into the dispensary to be alone with her.

"Oh, it was easy," boasted Lilie. "I made a hole in a gourd, tied it to a tree, and put a peanut inside the gourd. The monkey put his hand into the gourd, took the peanut, but then couldn't get his hand out. He wouldn't let go of the peanut, so he was caught."

"Did the peanut belong to the monkey?" asked Director Price.

"No, it was mine, but when he took it, he got caught," answered Lilie.

"That was a very clever trap," said Director Price. "But have you heard of the Devil and his traps?"

Lilie hung her head silently. Many times in the last month she had heard of the Devil and his evil ways. But she had never wanted to turn her heart over to Jesus.

Director Price went on: "The Devil tempts us to do many things. Sometimes these things seem to be all right; sometimes they are very attractive; sometimes they appear very desirable. But in every case, these things are contrary to the Word of God.

"The things you gave to us tonight were not yours to give. But you can give something more precious than all the gifts in the world. Give your heart to the Lord Jesus. He wants you, too. He wants you to be born into His family. Then you will become a new creature in Christ."

And that is just what Lilie did. **Have you?**

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12). Are you in Jesus' family?

NEWS FROM THE CHURCHES

SALEMVILLE, PA. — Sabbath afternoon, April 23, there was a baptismal service when Pastor Paul S. Burdick baptized Ruthanna and Dwight Kagarise, children of Mr. and Mrs. John Kagarise. The children with smiles on their faces were beautiful as they confessed Jesus as their Saviour.

So that it would have a new look the floor of the church was painted before the Ministers Conference, May 9-12. Entertaining this group was a happy experience for us and gave us an opportunity to meet the ministers we had not met before. One minister made a statement that while it was a home coming to those who have been here before, it was a new experience for the others to view our beautiful hill-sides and mountaintop when the leaves were showing their beauty — the works of God.

The ladies of the church served the meals, lunch and supper, in the parsonage. One day we served thirty-eight dinners. There were some who came for one day only — other duties keeping them at their work. The evening meetings were open to the public and the high light of these

meetings was the men's chorus made up of the ministers under the direction of Rev. Orville W. Babcock of White Cloud, Mich., a former pastor of this church. The evangelistic messages that were given were a help and an inspiration for us just at the time when our pastor was leaving.

Rev. Paul Burdick who has served us for six years left for Waterford, Conn., the day the conference ended. Mrs. Burdick and the household goods had gone a week earlier. On Sabbath, April 30, we had presented Pastor and Mrs. Burdick an electric grill and waffle iron as a going-away gift. We wish them Godspeed in their new field of labor.

The Pulpit Committee has planned the worship services, and some layman or class has charge of the services each week.

A community Vacation Bible School began June 6 in the Koontz Church of the Brethren near Loysburg with some of our members as workers. — Church Correspondent.

MILTON, WIS. — The Women's Benevolent Society has awarded its annual Milton College scholarship to Miss Anne Randolph who is being graduated from Milton Union High School this spring. Anne, daughter of Pastor and Mrs. Randolph, is a member of the National Honor Society and has been active in school and church work.

IRVINGTON, N. J. — Rev. John Schmid, pastor of the German Seventh Day Baptist Church of Irvington, N. J., conducted a baptismal service in the baptistry of the Plainfield Church on Sabbath afternoon, June 4, 1955. Those baptized were Mrs. Margaret Wichert and Mr. and Mrs. Ernest Fassbender who are related to the late Rev. Frederick F. Stoll, former pastor of the church. Mr. Fassbender records on tapes each service conducted in the Irvington Church for the benefit of absent members. After the baptism each new member was given a Bible by Pastor Schmid. During part of the service Gerhard Unland, son-in-law of Pastor Schmid, played recordings of sacred music. Voices during this service blended in the singing of several hymns in German and English. The Plainfield members witnessing the

baptism could not sing in a language strange to them and a few of the Irvington people appeared to prefer the English words.

NORTH LOUP, NEB. — The services of the North Loup Church have been mostly routine. However, May 7 was the time for a Mother's Day service with baby dedication; May 21 was "Children's Day," with Kenneth Williams presiding and each of the forty members of the graded department present having a part in the service. May 28 was Sabbath Rally Day.

The regular church-night supper was in connection with the Brotherhood meeting, May 22. The men presented Mr. Biart from the Nebraska Children's Home in Omaha as guest speaker. He gave a very appealing and instructive word picture of the work of the Home. He also showed photographs of some of the "intakes" of the Home. A freewill offering was given him.

Vacation Bible School (union with the Methodist Church) was from May 23 to June 3.

On June 4 the morning service gave recognition to the 40th anniversary of the dedication of the present church building which was completed and dedicated June 5, 1915. The former wooden structure was struck by lightning and burned in August, 1914. A basket dinner was enjoyed at noon, followed by a short service to pay tribute to the 1955 graduates.

One of the activities of the members of the Missionary Society recently was to serve lunch to the relatives of Clarence Babcock following the graveside service, also, at a later date, after a similar service, to the relatives of Mrs. Lela Green.

The first meeting and practice of the community chorus for North Loup's traditional Pop Corn Days was held at the schoolhouse May 24. A number from our church enjoy singing in this chorus. — Correspondent.

OUR SERVICEMEN

A/2c Melvin F. Bond AF17389819
85th R.S.M., APO 130
New York, N. Y.

DENOMINATIONAL BUDGET
Statement of the Treasurer, May 31, 1955

Receipts		May	8 months
Balance, May 1	\$	4.76	
Adams Center			379.00
Albion		29.42	294.48
Alfred, First			2,186.94
Alfred, Second			542.70
Associations and groups			105.66
Battle Creek		228.79	3,049.13
Berlin		28.25	262.00
Boulder			240.77
Brookfield, First			118.00
Brookfield, Second		163.15*	206.50
Buffalo			108.00*
Chicago		100.00*	871.00*
Daytona Beach		77.50*	537.55*
Denver			316.54
De Ruyter		30.00	912.13*
Dodge Center		16.00	370.50
Edinburg			55.36
Farina		15.00	140.00
Fouke			141.94
Friendship		39.00*	56.00
Hammond			55.00
Hebron, First			94.30
Hopkinton, First		74.40	686.35
Hopkinton, Second			70.00
Independence		163.00*	561.00*
Indianapolis		15.50*	104.60*
Individuals		27.50	2,115.61
Irvington			300.00*
Little Genesee			379.68
Los Angeles		76.00	650.80
Los Angeles, Christ's		15.00	50.00*
Lost Creek			700.05
Marlboro			1,429.42*
Middle Island		15.00	107.38
Milton			2,853.89
Milton Junction		210.12*	1,051.96
New Auburn			73.31
New York			161.70
North Loup			394.24
Nortonville		115.50*	428.00
Pawcatuck		325.00	2,883.53
Philadelphia			63.00*
Piscataway			123.50
Plainfield		187.25	2,921.87*
Putnam County			86.00*
Richburg			132.00
Ritchie			55.00
Riverside			2,453.36*
Roanoke		10.00	103.00
Rockville			92.75
Salem		125.00	635.00
Salemville			245.63
Schenectady		51.20*	435.90*
Shiloh		240.00	2,280.64*
Stone Fort			50.00
Syracuse			50.00*
Twin Cities		15.00*	61.00*
Verona		116.00	568.42
Walworth			85.00
Washington		55.00*	130.00
Waterford		24.33	246.57
White Cloud		55.24	415.77
Totals		\$2,647.91	\$37,279.43

Disbursements

	Budget	Specials
Missionary Society	\$1,040.10	\$ 54.33
Tract Society	208.10	
Board of		
Christian Education	185.68	
School of Theology	203.50	10.00
Women's Society	136.58	
Historical Society	35.42	
Ministerial Retirement	274.12	96.49
S. D. B. Building	38.06	
General Conference	308.66	
World Fellowship and Service	7.70	
Bank of Milton, service charge	1.03	
Balance, May 31	48.14	
Totals	\$2,487.09	\$ 160.82

Comparative Figures

	1955	1954
Receipts in May:		
Budget	\$2,482.33	\$2,935.21
Specials	160.82	1,002.63
Receipts in 8 months:		
Budget	33,516.65	25,603.47
Specials	3,712.78	6,978.69
Current Budget	70,750.00	63,121.22
Percentage of budget raised to date	47.4%	40.6%

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

The asterisks are for those churches which are currently ahead of their suggested targets.

Births

Stephan.—A daughter, Joan Marie, to Mr. and Mrs. Roland Stephan, now living at Cheltenham, England, on March 28, 1955.

Pickens.—A daughter, Kimberly Jean, to Mr. and Mrs. Robert Pickens, of Topeka, Kan., on April 5, 1955.

Obituaries

Turner.—W. Vernon, was born Feb. 19, 1896, at Pittsfield, Me., and died in the Westerly, R. I., hospital, on June 4, 1955, after a short illness.

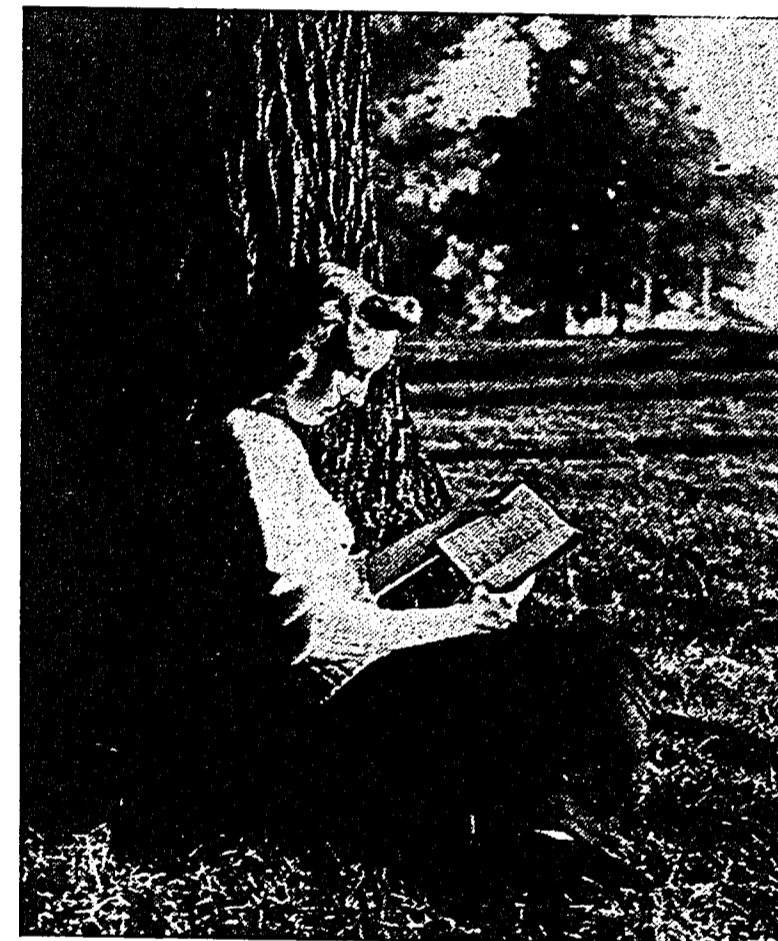
Mr. Turner was a weaver by trade, in the employ of the Swift River Mill. He was a member of the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I. He is survived by his wife, Frances; three daughters: Mrs. Elizabeth Davis, Louise, and Veronica, all of Ashaway; two sons: Franklin, of Ashaway, and William N., of California; a brother, Harvey, of Hope Valley; and eight grandchildren.

Funeral services were conducted on June 6 by his pastor, Rev. Lester G. Osborn, assisted by Rev. Joseph N. Peacock of the Potter Hill Chapel, where Mr. Turner was choir director. Interment was in the First Hopkinton Cemetery.

L. G. O.

JUNE 27, 1955

The Sabbath Recorder



*A Girl
and Her
Bible*

Bible camps satisfy the soul of youth where other camps fall short of that goal. The girl pictured above at her favorite trysting place is not merely reading a suggested chapter; she is coming face to face with Christ. Such experiences are open to our youth in camps which provide an atmosphere and a stimulus for dedication.