

The Sabbath Recorder

at Camp Wakonda was held Sabbath afternoon. The service was very impressive with the choirs grouped around the beautiful stone fireplace and the audience filling the large room.

The new robes of the Intermediate Choir were worn for the first time October 26.

The Young Adult Class of the Sabbath School is editing a church newsletter. The first issue, in November, was very interesting and will serve to keep us up to date on the news and activities of the church.

Our annual turkey supper was served November 3 in the social rooms of the church. On December 6, "Ye Olde English Village Bazaar" was held. These two affairs added very appreciably to the Ladies' Circle treasury.

The High School Youth Group has renewed its monthly movies in the social rooms. Some good pictures are lined up for the winter.

A School of Theology Fund, promoted by a committee headed by Dr. Forrest Branch, was generously contributed to, the final amount being \$550.53.

A choir concert was given in the church December 11. The Senior Choir, directed by L. H. Stringer, sang selections from Haydn's "Creation." Soloists were Loyal Todd, Don Gray, Deloris Hubbard, Irwin Fitz Randolph, and Kenneth Babcock. The Junior Choir, with Mrs. Elizabeth Green, director, and the Intermediate Choir, directed by H. L. Crouch, sang several carols. The combined choirs rendered beautifully "As Lately We Watched," "Fairest of Roses," and "O Soul, Bless God the Father." We are happy that our children are being so trained. Elizabeth Daland was at the organ.

The week preceding Christmas was given over to parties and programs in keeping with the joyous season. We were not unmindful of the real meaning of Christmas and white gifts to many places where they could well be used were presented at the Christmas Vespers program Christmas afternoon. At this program the choirs sang. There were solos by Mrs. Ann Post Berg, Kathryn Hall, and DeEtta Lippincott, a duet by Gary Blomgren and Lynn Randolph, and organ and piano duets by Mrs. Robert Randolph and daughter, Roberta. New Sabbath School hymnals were dedicated and used in the congregational singing. — G. R. L., correspondent.

Accessions

Lost Creek, W. Va.

By Baptism:
Mrs. Naomi Halterman

White Cloud, Mich.

By Baptism:
Michael Mosher

Marriages

Trede - Looney. — J. Michael Trede, Palatka, Fla., and Anne Beebe Looney, Pomona Park, Fla., were united in marriage at the bride's home in Pomona Park on Dec. 25, 1954. The ceremony was performed by Pastor Oscar Burdick, of the Daytona Beach Seventh Day Baptist Church, and the bride's father, Rev. Clifford Beebe, of the Seventh Day Baptist Church of Putnam County. The new home is in Pomona Park, Putnam County, Fla.

Cruzan - Jackson. — Marvin D., son of Mr. and Mrs. Ira Cruzan of White Cloud, Mich., and Muriel Jackson of London, England, were united in marriage at the parsonage of the Seventh Day Baptist Church of White Cloud by Rev. Orville W. Babcock on Sept. 5, 1954. The couple is residing in White Cloud.

Branch - Grice. — Gary, son of Mr. and Mrs. Clyde Branch of White Cloud, Mich., and Phyllis Grice, daughter of Mr. and Mrs. Monroe Grice of Grand Rapids, Mich., were united in marriage in the North Park Presbyterian Church in Grand Rapids by Rev. Mr. Wierenga, the bride's pastor, on Aug. 14, 1954. The couple resides at 427 Cedar, N.E., in Grand Rapids, Mich.

Births

Rudert. — A son, Eric William, to Donald G. and Norma Johnson Rudert on Sept. 17, 1954.

Obituaries

Phillips. — Thelma, daughter of William and Bertha Phillips, was born April 26, 1906, at Hart, Mich., and following an illness of several years died at Gerber Memorial Hospital in Fremont, Mich., on Nov. 16.

She possessed many abilities and her courage and devotion were an inspiration to all who knew her. Most of her life she was associated with the White Cloud Church, and while not a member was faithful in her attendance and fellowship. Besides her parents she is survived by a number of relatives and friends.

Funeral services were held from the White Cloud Seventh Day Baptist Church on Nov. 20, conducted by Elder Clarence Wilkinson of Freeland, Mich., and Rev. Orville W. Babcock. Burial was in Prospect Hill Cemetery.

O. W. B.

COWARDICE

Leona Frances Choy

Ashamed to weep for my Saviour,
To leap with joy at His love?
To proclaim to the world salvation,
To shout to the heavens above?

The world is moved to weeping,
To happiness and fear,
At the whim of an eloquent man,
To shed a crocodile tear.

Forbid that God's own chosen,
Shall sit in fear and cower,
Withholding from the hearts of men,
God's all transforming power!

—Used by permission.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Neal D. Mills, M.A., B.D.
CHILDREN'S PAGE (Mrs.) Mizpah S. Greene

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per
year additional. Gift and newlywed subscriptions will
be discontinued at date of expiration unless renewed.
All subscriptions will be discontinued six months after
date to which payment is made unless renewed.

Published weekly (except August when it is pub-
lished biweekly) for Seventh Day Baptists by
the American Sabbath Tract Society.

Entered at the post office in Plainfield, N. J., as second
class matter. The Sabbath Recorder does not necessarily
endorse signed articles. All communications should be
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JANUARY 17, 1955

Vol. 158, No. 3 Whole No. 5,626

IN THIS ISSUE

Editorials: A Sabbath in the Kingston Church	26
The Shape of Things to Come	27
Features: Secretary's Column.— "God-Breathed"	29
G.I. Bill Good Business	31
Indianapolis and Ashtabula	37
Mystic Meetinghouse	38
Missions: Christmas Letter from Beth and Joan.— Letter to Jamaica Churches	32
Missionary Secretary to Visit American Tropics.— Mission Workers and Social Security	33
Women's Work: World Day of Prayer	34
Christian Education: Jewish Sabbath Observance	35
News from the Churches	38
Children's Page: Our Letter Exchange	36
Obituaries	39
Denominational Budget	Back Cover

A Sabbath in the Kingston Church

First Impressions of Jamaica

When one visits a mission field with only the information that can be remembered from the Sabbath Recorder, Mission Notes, or the Jamaica Booklet he still has much to learn by sight, by feel, and by the ear. It can probably be truthfully but not adequately stated that Sabbath morning worship in our central Kingston Church differs little from such services in our American churches. The various elements of worship are the same. The singing is better and the special music is abundant and of high quality. The praying is hearty. Everything conducted by native leadership is sure to be Scriptural. We could not judge about the preaching because the editor himself brought the message of the morning. In audience response he learned a new and heart-warming distinction. More than one listener remarked that it was more than a sermon; it was a message.

Sabbath school precedes church. The fact that it was vacation time at Crandall High School made Mrs. FitzRandolph's class of that age group much smaller than usual, but the children's classes on Christmas Day did not suffer from the fact that it was a day of celebration. These little ones seemed to be quite oblivious to the booming of firecrackers outside or the other noises which accompany the gaiety of the day in Jamaica's largest city. One could not escape the impression that when Christianity comes to such people it sets them on an island, in large measure isolating them from the pagan-tinted sea of life which surrounds them. Quite probably the missionaries who know the problems of life better than we, could wish that the island within the island of which we speak had more barriers.

The Sabbath school at 29 Charles Street has some advantages over the other Sabbath schools. It is able to spill over into the lower floor of Crandall High School with two or three of its children's classes. All the other churches that we saw had only one available room. At Kingston the main room of the large auditorium was well filled with adult and young people's classes where the Bible was earnestly studied and opinions were freely expressed. There seemed to be no indication that Sabbath school was only for the young.

JANUARY 17, 1955

27

One of the inspiring things at the close of the period was the accurate recitation of memory verses by the children and young people. Most amazing was the careful organization and the insistence upon accuracy in all the reports which the secretary charted upon the specially prepared blackboard. The present secretary, Joyce Vassell, is a very capable and attractive senior in Crandall High School. We wondered how she could keep her composure when so many little corrections were made from the floor. Most of the corrections, however, were financial, as different classes seemed to compete to bring the total offering up to the desired figure.

This Christmas Day was a special day because it was the thirteenth Sabbath of the quarter, calling for a special afternoon program with missionary and other reports. It began with a welcoming "concert" for the visitors, including items of impromptu music, recitations, and speeches. The Thirteenth Sabbath Program, presided over by one of the high school boys, was more elaborate, containing at least 23 items. Much of it was beautiful and touching. Most of the musical selections were without accompaniment though a good reed organ was available. The male quartet from the high school showed evidence of real talent and good training. It is a dream of Dr. O. B. Bond to have those boys tour the United States in the interest of Crandall High.

Toward the close of the program, prizes were awarded for attendance and for Scripture memorizing. One child recited without mistake all the memory verses (with references) for the quarter. We were told that last year an adult received an award for reciting the memory verses for the whole year. One of the oldest members, affectionately called "DaDa," was among those receiving recognition for 52 Sabbaths of attendance. Her beaming face and abounding spirit have been an inspiration to many, in which number we now count ourselves.

American parents would feel a little shame at their inability to train their children to behave in church. We saw 20 or more children sit quietly on the front seats from 2:30 p.m. till about 5:45 p.m.

without apparent supervision. A mother of ten was observed sitting on the back seat with many of her children down front. What was more amazing was to learn that the little treat given by the Sabbath school, even though it was the only Christmas most of the children had, did not affect their behavior. They were as quiet after it was distributed as before. None of them opened their bags.

When darkness came, the program still continued with the editor assisting Missionary FitzRandolph in showing some Christmas pictures on the screen. Such was our Sabbath in Kingston. We had really spent a day in the courts of the Lord. There were times when we could have wished that the walls of the "temple" were more soundproof to shut out the noise of the city, but we were learning that mission churches have to make the best of situations that they cannot change.

THE SHAPE OF THINGS TO COME

Is it possible to see the future shape of church union? We are not quite prepared to answer that question, but a look at the church situation in Canada might help us to see a probable pattern of development. Even though the National Council and the World Council of Churches are not definitely committed to plans to bring about the organic union of the major Protestant denominations there are many leaders in those organizations who are working toward such a goal as fast as possible. Some of the most widely read religious magazines are actively campaigning for it.

Twenty-nine years ago three denominations in Canada, the Methodist, the Presbyterian, and the Congregational, merged to form the United Church of Canada. This was a very significant step in the direction of church union. Never before had the world witnessed an organic union of such diverse churches on so large a numerical scale. At the present time their membership is in the neighborhood of 2½ million, roughly equal to that of the Church of England in Canada.

The rather startling thing that now comes to light is that progress toward uniting these two largest Protestant bodies which was begun 10 years ago is now

MEMORY TEXT

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Ephesians 2: 8-9.

moving rapidly toward consummation. It is reported that both denominations strongly desire such union. In 1925 there was apparently little thought of uniting Presbyterian and Episcopalian churches. Now it appears to be only a matter of details or of time. The questions most naturally come to mind, "Will the same thing happen in the United States in the next 30 or 40 years?" "Is Canada giving us a glimpse of the shape of things to come?"

Let us review a little. During the period of 1914 to 1941 our northern neighbor increased in population more than 50 per cent. During the period of 1931-41 the increase was 10.5 per cent. In the same decade the Catholic Church increased 16 per cent, due largely to a high birth rate in rural areas, we are told. Our sources do not indicate that the proportionate increase in Catholics is giving impetus to church union negotiations, though that is possible. The historian Latourette points out that in spite of the strong home missionary work of the United Church its increase was not equal to population increases or to Catholic increases, though greater than the Episcopal growth. There is some hint that the United Church has lost some of its virility.

If and when this new merger comes about it will make a church of over 5 million. It will unquestionably wield great influence, for the other denominations are relatively small, the Lutherans and the Mennonites forming the largest groups. Ten years ago the United Church and the Church of England with the help of the Baptists in the Maritime provinces formed the Canadian Council of Churches. It would appear that under the proposed union there would be little reason for such an organization. The voice of Baptists would scarcely be loud enough to be heard.

Perhaps this is not the shape of things to come in our country. Although Metho-

dists, Presbyterians, and Congregationalists united in 1925, there were not many Congregational churches, and a good many Presbyterian congregations were split over the issue, leaving the Methodists in a large majority. Historically, they emerged from the Episcopal Church, and the road back appears to have fewer and fewer barriers as Methodism continues to lose its distinctiveness. Such church union is bound to move more slowly in the United States.

Seventh Day Baptists can with some consistency maintain active membership in various interdenominational agencies devoted to the common good as long as our denominational integrity is honored. However, we must continue to view with apprehension any wide-spread movements toward organic church union. The Sabbath has no place in a united church and intolerance would be sure to develop. Separation of church and state would inevitably be compromised and our constitutional liberty of conscience would be endangered. Furthermore, there is grave question as to whether a united Protestant church could long escape the spiritual decline which gave rise to the Protestant Reformation and which appears to afflict most of the state churches.

Sabbath Thought

The Sabbath is on a par with the other moral principles: It has a place in the Decalogue with laws against profanity, idolatry, covetousness, adultery, murder. This being true, Sabbath desecration is as serious as murder, and to work on the Sabbath to make a living is as wrong as stealing to provide for the family's needs. — L. G. O.

Budget Figures

Please note the record of Denominational Budget giving on the back page of this issue, also the analysis by the executive secretary in his column. All will be happy to note the growing list of reporting churches, the substantial increase in the totals reported, and the favorable position of denominational giving as compared with the first 3 months of the previous fiscal year. Let us press on!

Secretary's Column

We almost did it! Total gifts through the Denominational Budget treasurer, including specials for the month of December were \$5,428. This is 93% of the monthly requirement of \$5,896 which has frequently been quoted in this column.

Recognizing that there are certain year-end factors which make December gifts consistently larger than some of the preceding months, there still appears to be considerable cause for pleasure in our budget accomplishment for December. Some churches not previously reported during the current Conference year appear on the list for December giving, and many of the churches which have already demonstrated a good start are continuing in that direction.

Lest we become complacent, let us remember that even the amount given in December did not quite meet our monthly requirements. Taken in conjunction with the low receipts of the previous two months, our total budget figure for the first quarter of the current year is only 14.9% met when it should be 25%. It is obvious that we must continue our efforts with even greater vigor in order that we properly discharge the obligations to God's work which we have assumed. Salaries of workers must be paid; tracts are awaiting printing; programs for evangelism are in abeyance; and preparation of the Sabbath school helps for our young folk are being delayed because of uncertainty as to funds.

As previously pointed out in this column we have an expanded program for this year. Our giving for the first three months represents an increase both in amount and percentage over the first three months of last year. Now that we are really getting our shoulders to the wheel, let us continue to push and roll it over the top.

**SABBATH SCHOOL LESSON
for January 29, 1955**

Man's Nature and Need

Lesson Scripture: Genesis 1: 26-31;
Romans 3: 23; Hebrews 2: 6-9.

"GOD-BREATHED"

Rev. Lester G. Osborn

Revelation vs. Religion

Heathen peoples everywhere have a sense of sin and a consequent feeling of guilt, a more or less deeply felt spiritual hunger, an inherent longing for a higher power and a desire to meet his approval. This longing expresses itself in the worship of something — perhaps some heavenly body, perhaps an animal or an image, perhaps just a small round stone carried somewhere about the person. The world religions are attempts to discover the supreme being and to enter into the proper relation with him, and set forth a system of behavior to win his favor.

In a very real sense Christianity is not a religion. Instead of being man's search after God, it is the revelation of God to man, for the purpose of restoring man to that fellowship with the Creator which was forfeited through sin. God, grieved and bereaved by man's yielding to Satan's suggestions and going his own selfish way in disobedience, immediately set forth to reconcile man to Himself. The heart of the revelation is the making known of that work of reconciliation which culminated in the sending of His "only begotten Son" to "finish the work." (See 2 Corinthians 5: 19.) So revelation centers in the person and work of the Lord Jesus Christ. The Bible is redemptive history. The Old Testament looks forward to His coming, containing the prophecies and promises of the Redeemer and His redemptive work. The New Testament tells of the fulfillment of these in the "Word made flesh" and His atoning work on Calvary's cross, and looks forward to the full consummation of God's plan and purpose for the earth through Him. So, technically, Christianity is not a religion but a revelation. This revelation makes known what God has done for man, and sets forth the way sinful man can come into fellowship with his Maker. Religion is of man; Christianity is God-instituted.

The Record of the Revelation

Historic Christianity has always believed that the Bible is the record of this revelation from God to man. Thus Christianity differs from the religions of the world in that it is "based on documentary

evidence." Revelation has been defined as "that process by which God has made known to man things beyond humanity's ability to search or discover." The Bible, recording as it does information man could never have discovered for himself, is a supernatural book. Christianity bases both its thinking and its living on this Book, so it is important that the record be trustworthy.

Historic Christianity has not only believed that the Bible is the record of the revelation from God, but also that it is an inerrant record because it is "God-breathed." "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Peter 1: 21). The Scriptures, then, are not the products of human wisdom, but "divinely determined products of holy men." Because they were "moved by the Holy Spirit" the writers spoke with accuracy. Their writings are absolute truth. This "moving" of men by the Holy Spirit in recording the revelation is called "inspiration." The position of historic Christianity is that God revealed the subject matter and so controlled the writers by the Holy Spirit that they were fully kept from error. Thus the Bible, every chapter and verse of every book, is a trustworthy record of the revelation from God. This is most important. One's attitude toward the Bible is basic to all else, for the Bible contains "the faith which was once for all delivered" (Jude 3). We need a sure authority. This being so, to revelation must be added inspiration, for inspiration is the essence of authority. Plenary verbal inspiration gives the Bible an irrefutable authority. In such a record we can have unshaken conviction.

Inspiration Defined

"Inspiration" is a much-misunderstood and abused word. We need to realize that it does not occur in the Greek Bible. In 2 Timothy 3: 16 the word translated "by inspiration of God" (KJV) or "inspired of God" (ASV) is the Greek THEOPNEUSTOS — literally "God-breathed." "Inspiration" as applied to the Bible is a technical term. It does not apply to men or their thoughts. That is "illumination." Every consecrated Christian preacher and teacher is "illuminated," since he is the dwelling place of the Holy Spirit, and his

preaching or writing reflects that illumination. We often speak of such men as "inspired." But that is a loose use of the word, and not in the same sense in which it is applied to the Bible. Scripture is not inspired as other books are any more than Jesus Christ was divine as other men are. No, both are unique. Inspiration, as applied to the Bible, is not a matter of degree, but an invariable thing. The Bible is THEOPNEUSTIA, the very "breath of God," His Word, expressed through men.

Neither is the term "inspired men" found in Scripture. It was not the writers of the Bible who were inspired, but their records, the books they wrote. Properly we should say it is "illuminated men" and "inspired writings." Men were "moved by the Holy Spirit" but their writings were "God-breathed." It was not somebody who was inspired, but PASA GRAPHE — all the writings (2 Timothy 3: 16). "God revealed to the writers the matter and content, and the Holy Spirit 'moved' them in writing so that they used the correct words to convey the message." "Inspiration" and "illumination" are not the same thing. Thus it is not accurate to define inspiration as "meaning God's illumination which enables men to discern truth."

Over and over we read, "The word of the Lord came" — not the spirit or the idea, but the word. It is not as someone has said that "one Bible writer put these words into the mouth of God," but "I am the Lord your God. . . . I have put my words into your mouth" (Isaiah 51: 15, 16). Jeremiah tells us, "The Lord said unto me, 'Behold I have put my words into your mouth'" (Jeremiah 1: 9). Moses asserts, "The Lord said unto me . . . 'I will raise up for them a prophet . . . and I will put my words in his mouth and he shall speak to them all that I command him'" (Deuteronomy 18: 17, 19). If the Bible says that God said it, He did! In our opinion, it comes perilously near to blasphemy to state the reverse. We cannot know or comprehend the "how" of inspiration. Nor is it of importance that we do understand the method. The thing of consequence is that God did it.

The belief of historic Christianity has been stated in various ways. The International Standard Bible Encyclopedia puts

G. I. BILL GOOD BUSINESS

Ten years ago on June 22 the President signed into law the so-called G. I. Bill. A release from the Veterans Administration brings out some interesting statistics which seem to indicate that the educational provisions of that bill will prove to be good business for the United States Government. How can that be when in the State of New Jersey alone it has involved the spending of \$400,000,000? The answer is that the veterans by their increased earning power will pay it back in income

it this way: "A supernatural influence exerted on the sacred writers by the Spirit of God by virtue of which their writings are given divine trustworthiness." Someone has put it concisely: "The supernatural means that Almighty God employed to keep His record free from error." The General Assembly of the Presbyterian Church has stated it very completely: "The Bible as we now have it, in its various translations and versions, when freed from all errors and mistakes of translators, copyists, and printers, is the very word of God and consequently without error." To state it briefly, "The original manuscripts, as they were inspired by the Spirit of God, were free from error of any kind." We must realize that the Bible we have today has come down to us through multiplied copyings and translations — human agencies. Inspiration does not extend to these, but applies only to the original autographs. Any "discrepancies" in our Bible, we believe, are due to faulty transmission of the original records.

This historical view affirms a verbal plenary inspiration of the Bible. This in turn predicates inerrancy, which extends to and includes "historical accuracy and scientific credibility" as well as doctrinal integrity. It declares the genuineness and authenticity of each and every book — that the writings were not forgeries, but were written by the writers to whom they are ascribed, and are entitled to acceptance as trustworthy. When one reads the Bible he is reading the inerrant record of the revelation of God, written as God directed. All Scripture is "God-breathed" — the Word of God.

tax, not to mention their increased usefulness as citizens. Here is the proof:

"Total cost of the educational phase of the G. I. program throughout the entire United States has been \$14.5 billion. Eighty per cent of the money went directly to the veterans in the form of subsistence allowance. Only 5 cents out of every dollar went for administration. The average male veteran today has completed more than 12 years of school as compared to a little less than 9 years for the average non-veteran. According to a survey conducted by the Census Bureau in 1947, the income of male veterans between the age of 25 and 34 was \$2,401 a year. Non-veterans in the same age bracket earned \$2,585. Six years later the income of veterans increased 51% to \$3,631 as compared to a 19% increase to \$3,065 for non-veterans.

"Attributing only a part of the increased earnings to the G. I. Bill, those who have had GI training will be paying approximately one billion dollars more each year in Federal income tax. Within the next 14 years, these veterans will pay off the entire cost of the program."

The release does not go into the religious advantages of this educational program. The training of thousands of ministerial students in college and seminary may have kept these thousands from earning the average wage mentioned above but it has been a great blessing to the work of the home church and to the spreading of the Gospel in mission lands. We venture to say that the quality of the ministers who had war experience and G. I. training is far above the average. Furthermore, the cause of Christian scholarship has benefited greatly due to the fact that former chaplains have been enabled to do graduate work who would otherwise have been unable to do so.

We do not know what the future holds, but we do know who holds the future. It is in God's hands. Kingdoms and emperors and dictators may rise and fall — Christ is building and sustaining His church in the midst of it all. — Joel Sorenson, youth secretary, Baptist World Alliance.

Missions

Christmas Letter from Beth and Joan

Dear Friends in Christ:

We are happy to be able to come into the family circle at this happy season. Christmas in Africa is different in many ways than it is at home. This is now our second Christmas apart from loved ones at home, yet we feel a very special closeness to all of you at this time when we make special remembrance of Him who came down to us from God, the greatest Gift of all generations.

In the time we have been here, we have seen wonderful growth of the mission. God has truly blessed us mightily. We have seen a beautiful, big, new school-house replace an old and crumbling mud structure. This school building has two spacious rooms, desks for the students to write on, large blackboards, white walls, and electric lights.

Also we have four large boarding units (14 rooms in all) replacing very small mud huts. Also a combination cook house and storeroom has been built this year so that the cooking does not have to be done out-of-doors.

Plans are under way for the construction of a new building to house a larger dispensary and maternity hospital with additional space for very sick in-patients. This will fulfill one of our greatest needs for the average daily dispensary attendance has grown immensely.

Of course, we are thrilled so much with our very sweet cottage made possible by the Plainfield Church.

These, however, are all evidences of growth in a material way. More important than all this is the daily indication of the ever-present spiritual growth and regeneration which we see all about us. There is a joyous spirit of unity and harmony not only on the mission but throughout the denomination. Nearly every Sabbath service since the beginning of the school year has seen a baptismal ceremony. Folks from the surrounding villages who have never come near the church are now seen in attendance Sabbath mornings. The students are begin-

ning to assume evangelistic responsibility, and much personal work is being done among the students by other students.

Yes, we rejoice with God and His angels for every soul saved. There are many missions in Nyasaland, but there are still thousands yet untouched by the glorious Gospel message.

Labor in the Master's service is not different in the various parts of the world; only the conditions under which we work.

We solicit your prayers not only for ourselves, but for all who are engaged in like tasks, and our thoughts and prayers go up for each of you. Though the miles be many which separate us, we are grateful to God for His Spirit which binds us closer than ever to one another, giving to us that joy "unspeakable" and the "peace that passeth all understanding."

God richly bless you each one,
Joan and Beth.

Letter to Jamaica Churches

A copy of a letter which Rev. W. T. Fitz-Randolph has written to the Jamaica Seventh Day Baptist Churches has come to our attention. It reveals the encouraging enthusiasm and initiative which is being shown by our Jamaica brethren. God grant us grace and generosity in offering our assistance.

To the Churches of the S. D. B. Conference, Greetings in the name of our soon coming King.

It is with great pleasure that I write to you to call the regular Advisory Board Meeting of the Conference, for the first Wednesday of the coming year, January 5, 1955.

There will be a meeting of the Board of Christian Education the day before, 4th January, 1955 (Tuesday), at 2 p.m. to deal with matters concerning Crandall High School and the Vocational School.

There will be a meeting of the Executive Council of Conference after the Education Board Meeting.

The Shilling Drive is getting under way and funds are coming into the treasury for Maiden Hall property. Nine churches have, so far, responded; but we are expecting every church to do so. Please let your church be the next to send in funds for the "Shilling Drive." If we all pull together, we will go over the top (for Jesus).

Secretary Harris will be in the island during February. Please be considering ways that we may employ him to the best advantage. We will consider this matter at board meeting.

God bless you all.

Mission Workers and Social Security

The following letter was sent recently to all employees of the Seventh Day Baptist Missionary Society regarding their right to choose to come under the coverage of the new Federal Social Security law which became effective Jan. 1, 1955.

"The Board of Managers of the Missionary Society voted on Oct. 31, 1954, 'that this board offer to pay on salaries received from us, one half of Social Security taxes required of our employees and of those other pastors toward whose salaries we contribute, the decision as to acceptance of the plan to be made by each individual and not by the board.'

"We are enclosing an informative leaflet to assist you in making your decision as to whether or not you wish to avail yourself of the coverage of the Social Security law as passed in August, 1954, by the U. S. Congress. The leaflet, 'Ministers and Social Security' is clear and understandable and will give you much information about this matter.

"As a further aid in making your decision you are referred to an article in the Sabbath Recorder, issue of Nov. 1, 1954, entitled 'Ministers Now Eligible for Social Security Benefits,' written by Secretary A. Burdet Crofoot. In this article Mr. Crofoot has pointed out, 'once he (the minister) has made his choice, there is no opportunity for him to change his mind.' Also included is a bulletin prepared by DFM on this subject giving particular application of the law to missionaries.

"At a recently held Co-ordinating Committee Meeting of board secretaries it was suggested that it would be preferable for the boards to offer their employees an increase in salary sufficient to cover any amount being granted to help cover Social Security tax payments rather than to offer to help pay Social Security tax as such. The Missionary Board concurs in this plan and will offer any such assistance in this way. Ordained ministers and com-

missioned employees of the Missionary Board must come under the law as 'self-employed' persons rather than as employees of the board.

"If you elect to come under the coverage of the law the first thing for you to do is to obtain a Social Security card and number if you do not already have one. A certificate of election form may then be obtained from and filed with your District Director of Internal Revenue. For those ministers who elect to be covered, coverage can begin as early as Jan. 1, 1955.

"If you will let the Missionary Board know your decision in this matter, salary adjustments will be made accordingly."

Missionary Secretary to Visit American Tropics

Plans are about complete for a proposed visit by Secretary Everett T. Harris to Jamaica and British Guiana during the months of February and March. It is hoped that the visit will provide a more intimate acquaintance with church leaders and laymen of the Seventh Day Baptist churches in these two areas and with their problems and plans for the future.

En route to Kingston, Jamaica, the secretary plans to stop at the Daytona Beach Church on Sabbath day, January 29. An invitation to address the church has been extended by Pastor Oscar Burdick.

The Seventh Day Baptist Missionary Society first took an interest in extending the work of Christ in Jamaica in 1927 when Secretary W. L. Burdick and Rev. Robert B. St. Clair visited the island at the invitation of Sabbathkeeping churches and leaders there. A recent development in the Jamaica field has been the purchase of a tract of land near the center of the island. The Jamaica churches and people have taken the initiative in this, have made a down payment on the property, and are organizing to raise enough funds to complete the payment and to build and operate an expanded program for Crandall High School including vocational subjects. An item of \$1,000 has been placed in the Missionary Board's budget this year to give assistance in this worthy plan.

The British Guiana mission field was begun in 1913 when Rev. T. L. M. Spencer visited this country, and as a result of

WORLD DAY OF PRAYER

Mrs. Leland Davis,
Women's Board Chairman

The World Day of Prayer will be observed on Friday, February 25, 1955. For centuries women have prayed individually and in groups for a more Christian community and world. The regular annual observance of the day began in 1887 as a day of prayer for foreign missions. A few years later a day was chosen for prayer for home missions. In 1919 the two days were united and the first Friday of Lent was chosen as the annual World Day of Prayer. This year's services will be held throughout the day in 125 countries.

The purpose of the day is to unite all Christians in a bond of prayer and, in the United States, to make an offering for interdenominational mission projects at home and abroad.

The planning, printing, and promotion of the program is the task of the General Department of United Church Women of the National Council of Churches, 156 Fifth Ave., New York 10, N. Y. You may want to write to this address to get a more detailed picture of what the World Day of Prayer is accomplishing. All Seventh Day Baptist women responsible for programs will want to write before February 11 for materials to: Department of Publication and Distribution, NCC, 120 East 23rd St., New York 10, N. Y.

The program comes from a different country each year. This year's service has

later contacts by Secretary E. B. Saunders of the Missionary Board. Secretary W. L. Burdick visited the field in 1924 and Dr. Ben Crandall visited there in 1947. The British Guiana Council made up of pastors and church representatives has helped formulate and carry out plans for work in this area under the supervision of Rev. Wardner T. FitzRandolph who visits the churches and meets with the Council about once a year. Mr. FitzRandolph and Secretary Harris plan to arrive in British Guiana about March 1 for an extended visit among the churches and people. Remember these plans in your prayers.

been prepared by Jorgelina Lazada of Buenos Aires, Argentina. The theme is "Abide in Me." John 15: 4. The prepared service is worshipful and comforting in effect and is worth further spiritual study and meditation. The service written for children could be used in Sabbath school, Christian Endeavor, Scout, or Camp Fire groups. The dramatization called "The Fruit of the Vine" tells how the prayer and offering help others. It would appeal to our youth. A filmstrip in color, "Because Women Pray," can be purchased for \$5 (40 frames). If your society cannot purchase it, perhaps your community committee to plan for this day will make it available to all your churches.

The offering is divided between the Divisions of Foreign Missions and Home Missions, NCC. Some of the foreign projects include education of Christian women leaders in Christian colleges in the Orient and in Africa, Christian literature for women and children around the world, and service to approximately 35,000 foreign students in the United States. Some home mission projects include work among American Indians, low-income farming communities, and agricultural migrants. If the offering is sufficient, new projects will be added.

The Women's Board hopes that each Women's Society is planning to take part in the World Day of Prayer service which the women of your community are planning. More than that, we are hoping our individual churches will plan a service also. If you cannot attend a service, you can set apart some special time during the day for prayer. The theme, "Abide in Me," is inexhaustible, and so should be our prayer-life. As we prepare for this day may we remember that there is no miracle in the day alone; for it is only through consistent praying and giving that miracles of mercy and transformation are seen in lives.

Jesus was separated from the Father that we might never be separated from Him. Sometimes He asks us to be separated from those we love, that men might never be separated from Him. — Dick Hillis in Action.

JEWISH SABBATH OBSERVANCE

From "Your Neighbor Celebrates,"
published by

The Synagogue of America, New York.

Jews observe the Sabbath on Saturday. The Hebrew name for the day is "shabbat" from which the English word Sabbath is taken. On this day of rest worshipers in the synagogue greet each other with the words "Gut Shabbos" (Yiddish — a good Sabbath) or "shabbat shalom" (Hebrew — a peaceful Sabbath).

Like all Jewish holidays the Sabbath begins with sunset of the day before. One of the beautiful Sabbath customs is the lighting of candles by the mother of the family just before twilight. The candles are lit at the table at which the Friday evening meal is to be eaten. The table is already set when the candles are lit. The two special loaves of white bread, called "hallah," which are eaten with the Sabbath meals are placed at the head of the table together with the cup and wine used for the Kiddush ceremony. The Kiddush is a special blessing thanking God for His precious gift of the Sabbath day of rest to man. It is recited before the meal begins.

In many synagogues, services are held on Friday evening just after sunset. Worshipers who attend these services return to their homes and greet their families with the traditional wish for a peaceful Sabbath. Very often the entire family joins in the singing of the hymn Shalom Alechem which asks the blessing of a peaceful Sabbath day. Afterwards the father reads the thirty-first chapter of the Book of Proverbs in praise of the mother. Then the Kiddush is chanted, a blessing said before eating the hallah, and the meal begun.

Even the poorest Jewish family tries to make the Sabbath meal the most delightful one of the entire week. Besides the delicious hallah, there is often "gefulte" fish, meat, or chicken, or other good things to eat. Traditionally the Sabbath eve meal is one at which all members of the family try to be together. Sometimes joyous hymns are sung at the table, and even the grace which is recited after the meal is sung to lively melodies.

In many communities the most important service on Friday evening is not held at sunset but later in the evening at about eight o'clock. Worshipers who attend these services often recite the Kiddush and enjoy their Sabbath meal before coming to the synagogue. At the late Friday evening service in the synagogue, the cantor and the choir, the congregation and the rabbi join in welcoming the Sabbath with prayer and hymns. The rabbi almost always delivers a sermon at these services. Very often the congregation remains in the synagogue community hall for refreshments and a discussion. This is called an "oneg shabbat" which means "Sabbath enjoyment."

In most synagogues services are held on Saturday morning. At these services the Scriptural reading for the week is read from the Torah. Generally these services begin at about nine o'clock and end at about eleven.

In many congregations the young people have their own services apart from the adults. Most often the young people themselves conduct their own services. Some of them lead the congregations as cantors; others may read from the Torah; and still others may deliver a brief sermon. This helps them to take their part in the synagogue when they grow older.

Traditionally the Jewish Sabbath is not only a day of rest but also a day of study. So on Saturday afternoons people may be found in the synagogue or at home studying the Bible, Talmud, or some other religious work. In some congregations regular classes may meet on Saturday afternoon for such study. These are taught by the rabbi or other members of the congregation.

The way in which the Sabbath rest should be observed is understood differently by Jewish religious groups. Some do not believe in doing even the slightest kind of work on the Sabbath. They will not, therefore, carry anything except in the house or synagogue. Since the Bible also forbids the kindling of fire on the Sabbath, people in this group very often do not turn on electric lights or gas flames on Saturday. Those who understand the Sabbath rest in this fashion will also not shop, cook, sew, write, ride, or drive an

automobile on the Sabbath day. This group is generally known as Orthodox.

Still another group is somewhat less strict about these matters. This group, called Conservative, does not believe that actual work or business should be attended to on the Sabbath, but is less strict about other kinds of activity.

A third group, the Reformed, does not emphasize any general rules for Sabbath rest, but believes that each person should decide what is the most restful kind of day for him, in keeping with the spirit of the Sabbath.

The Sabbath ends at nightfall on Saturday. A beautiful ceremony in which many Jews bid good-bye to the day of rest is called the "Havdalah." In it a candle is lit and God is thanked for His gift of light; fragrant spices are smelled, and God is thanked for His gifts which delight man's senses; and finally a blessing thanking God for the Sabbath and asking His guidance during the coming week is said over a cup of wine.

N. D. M.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

I am eleven years of age and will soon be twelve. To be exact, my birthday is January 26, 1955.

I was sick with a low fever and a cold; now my fever has gone but my cold is still pretty bad.

I am a Seventh Day Baptist. I worship on the Sabbath. In Sabbath school I am a "Giant" in "Junior High." We go to church in Hammond. My family's names are Judy, which is I, Floyd, my brother, Mr. and Mrs. G. E. Coalwell, my father and mother.

Your friend,
Judith Coalwell.

514 Papworth St.,
Metairie Branch,
New Orleans 201, La.

P.S. We have a pair of twins which are boys. They are three years of age. Their names are Roy and Robert. They are so

cute and are identical. Their last name is Sanderson. They are foster children.

Dear Judith:

How pleased I am to add another to my list of Recorder children. I do hope your cold is much, much better by this time and that you were able to enjoy Christmas and New Year's. I spent Thanksgiving and Christmas with my daughter in Wellsville and had a very pleasant time.

Of course I, too, am a Seventh Day Baptist and have been from childhood up and will always worship on the Sabbath. I attend church at Independence five miles from Andover.

My hope is that now that you have begun to write you will write often.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene and the Children:

After a long stretch of busy months, I am now enjoying better Sabbath fellowship where worldly disturbances are less, and I can think of all of you and your work for God's Kingdom. May you be blessed in it, with "Peace on earth, good will to men," your gift from Him whose birthday has become appointed for December 25.

In Christ's worship I like to take my harmonica at twilight and play Christmas hymn music. At Sabbath eve too, I play the different tunes I know, composed by musicians of Sabbath faith, whom we are easily led to forget. These tunes are very restful as well as harmonious. As I play tunes written by people with names such as Bond, Daland, Van Horn, Babcock, Davis, Burdick, Stillman, and the brief Conference song by Hurley-Brewer-Copeland, I find a delightful lift above mere worldliness that has surrounded me sometimes at Sabbath twilight. This use of devoted music lends special glory to the sacred words, "Remember the sabbath day to keep it holy."

Some of the time I have been in the city where traffic drowned my music so it touched no ears except my own. Other times more thrilling were when I could watch the Sabbath sun set over wooded scenery, with gloriously colored clouds

crowning the close of a busy time and the opening of a restful day.

Among the many vesper joys of life this retreat for genuine Sabbath music is one of the treasures our Heavenly Father grants us, drawing His harmony into our inner conscience, even when storms prevail outside. Sometimes a spry little bird flits into view bringing added inspiration to mingle with our thoughts of you and the children scattered all around in different parts of the world.

I send you my very best wishes and go back to my work humming our Conference theme, "To know Christ and to make Him known."

Mrs. Lois Fay Powell.

Dear Mrs. Powell:

Thank you for your inspiring message which I am sure will be very helpful to many of our Recorder children though a little mature perhaps for the younger ones. Still, even they will be helped by your message.

Yours in Christian love,
Mizpah S. Greene.

My mother used to say she could do without butter on her bread but she would not want to do without the Sabbath Recorder.

It has been in our family 72 years.
—A Los Angeles subscriber.

Bible Sabbath Association

The Bible Sabbath Association, an undenominational organization for promoting the Scriptural Sabbath, came into being 11 years ago through the vision of a Seventh Day Baptist, George A. Main, of Pomona Park, Fla., who is its secretary-treasurer.

A recent communication from Mr. Main asks that the Sabbath Recorder publicize the need for paid secretarial help at the headquarters. He states, "The remuneration will depend, as in most religious work, on the ability of the workers to maintain and increase interest in the great Sabbath truths, and upon the action of the association's board of directors." With this condition in mind, those who are interested may write to the Bible Sabbath Association, Pomona Park, Fla.

INDIANAPOLIS AND ASHTABULA

Rev. Albert E. S. McMahon

These two fields have large possibilities for Seventh Day Baptists and the present need is three to five families in each field to strengthen what has been started. Ashtabula is a hub city for ten surrounding towns and cities. Indianapolis should have four places of worship as early as can be arranged.

Families whose lives are consecrated to the Lord and who would be willing to move to either one of these two fields for the sole purpose of being used of the Lord to strengthen the Sabbath witness in these cities, which in turn would be strengthening the denomination, might consider this invitation.

First: Write to Rev. Albert E. S. McMahon telling of the type and kind of work you are particularly trained for and he will investigate the possibilities for you. There have always been openings for schoolteachers in both the grades and high school.

Second: If there are families who desire to be self-employed, by learning the baking business and cake decorating, we are in position to train you. Your only cost would be your room and meals or house rent. The baking equipment at present is at Ashtabula, but arrangements can be made for Indianapolis. This training is offered free to any member of the Seventh Day Baptist Church even though you do not plan to live in either of the two fields mentioned.

The baking business is a clean, honorable business which can close its doors on the Sabbath. If you desire to be self-employed this offer is for you.

Third: We believe if the prayer effort of the denomination were doubled we would see a corresponding increase in the membership of the denomination. Also, if every Seventh Day Baptist would put the annual Conference on his or her prayer list now, and remember the Conference in prayer each night before retiring, he would experience the greatest Conference of his lifetime. It takes twelve months of faithful daily prayer to lift us to the heights the Lord has for us.

Mystic Meetinghouse

When old Seventh Day Baptist meetinghouses are considered by their communities as having great historical interest it is something of a testimony to the stable leadership of their founders in the years gone by. New England boasts more such old churches than other sections of the country.

A clipping from a New London, Conn., paper sent in by Morton Swinney gives something more of the story of the old meetinghouse at Mystic, Conn., which has previously been mentioned in these pages. This church was built by three Greenman brothers in 1851 on land adjoining their homes and their shipyard in Greenmanville. In 1951 a grant of \$15,000 from the James Foundation of New York City provided for the purchase of the building for the Marine Historical Association and of moving it to Mystic. The present news item tells of another grant of \$15,000 which will restore the building and make it a prominent part of the Historical Association's museum landmarks.

It is expected that the restoration of the meetinghouse will be completed in late spring and will be used by the association as a reception center and assembly hall, and will be available for community gatherings.

NEWS FROM THE CHURCHES

NORTONVILLE, KAN. — We come to the close of another year, with faith in our hearts, for the Christian work our church will do in 1955. We welcomed a bride to our parsonage in October when Pastor Davis was united in marriage to Miss Katherine Davis of Denver, at the close of the association meeting at Boulder. The church gave a reception and food shower for them when they returned from their wedding trip.

The Ladies' Missionary Society held their bazaar and food sale the second Tuesday of November, which is election day in Kansas. The committees reported clearing about \$58 on food and \$181 on the bazaar.

Mr. and Mrs. Winston were in charge of the Lord's Acre Project. Total personal project gifts of money amounted to

\$368.40. The auction sale, which consisted of such items as fancywork, meats, potatoes, and popcorn given by other members brought \$167.90. The total proceeds went into the general fund of the church. The Building Fund Committee put on a chicken supper December 4 at which about \$140 was taken in.

We were saddened in December by the death of one of our members, Mrs. Pearl Prentice Carr.

The Christmas program on Christmas Eve planned by Pastor and Mrs. Davis, Darlene Smith, and Mrs. Hubert Bond was well attended. Sabbath morning the choir, under the direction of Ed Johnson, presented a cantata.

The Ottawa Fellowship now has six families in regular attendance. They meet once a month in a classroom of the First Baptist Church at Ottawa. Our association pays the \$2 a month rent for the room, and the fellowship pays Pastor Davis \$6 for traveling expenses.

There were over 70 who attended the New Year's dinner in the church basement January 2. This was followed by a short program and a business meeting. Also on that day, Mr. and Mrs. Hubert Bond moved to Carrolton, Mo., where Mr. Bond will be manager of a lumber company. Their Sabbath school class had a farewell party at the Doug McCoy home the evening before. The Bonds will be greatly missed, as he is a church trustee, and she is Sabbath school treasurer, assistant organist of the church, and assistant pianist of the Sabbath school.

We had an average attendance of 82 for the quarter and 82 visitors. — Correspondent.

RIVERSIDE, CALIF. — Early December was filled with anticipation. There was, indeed, a song in the air. On the twelfth, a rehearsal was held for the Christmas play, "The Empty Room," followed by a program party for the children who participated.

On the evening of December 19 the special Christmas service was presented. Unusually effective were the white-robed youth choir entering in processional, singing "Good News," by Martin Luther, and the use of unseen adult echo voices. The

Obituaries

Rogers. — Nancy, daughter of Marion and Mary Parkison, was born in Illinois, Dec. 9, 1893, and died in Boulder, Colo., Dec. 18, 1954.

She was married to Roy P. Rogers, March 20, 1912, at Farina, Ill. She first joined the Farina, Ill., Seventh Day Baptist Church. When, with her husband and daughter, she moved to Colorado in 1920, she became a member of the Boulder Church.

Besides her husband she is survived by one daughter, Barbara R. Toy, of Denver; a granddaughter, Barbara Ann, also of Denver; a twin brother, Robert N., of Minneapolis, Minn.

The funeral services were held at the Howe Funeral Home Chapel in Boulder, Rev. E. A. Coltrin and Rev. Erlo Sutton, officiating. Interment was at Mountain View Cemetery, Boulder. E. A. C.

Sutton. — Ethel L., daughter of John Thomas and Ethel Leona Williams, was born on Ten Mile near Wilsonburg, W. Va., Dec. 15, 1881, and died in Boulder, Colo., Dec. 24, 1954.

She attended Salem College in her youth. She married Elzi Sutton who died in 1914. She was an active member of the Boulder Seventh Day Baptist Church.

She is survived by two daughters, Mrs. Beulah Vrooman of Denver, and Mrs. Pauline Scott, of Beverly Hills, Calif.; five grandchildren, and three great-grandchildren; three sisters, Ada Clarkson, of Spencer, W. Va., Vera Mustrava, of Clarksburg, W. Va., and Mable McGlohon, of Pampa, Texas; and two brothers, Charles, of West Union, and Claude, of Wilsonburg, W. Va.

Funeral services were held at the Howe Funeral Home Chapel in Boulder, Rev. E. A. Coltrin and Rev. Erlo Sutton officiating. Interment was at Green Mountain Cemetery.

E. A. C.

Carr. — Florence Pearl Prentice, daughter of Asa L. and Miriam Monroe Prentice, was born at North Loup, Neb., Jan. 27, 1906, and died at El Paso, Tex., Dec. 13, 1954.

She grew up in the community of Nortonville, Kan., and became a member of the Seventh Day Baptist Church. She served as an Army nurse during World War II. In 1948, she was united in marriage with Wooda N. Carr.

Surviving are her husband, Sgt. Carr of El Paso, Tex.; her parents of Nortonville; two sisters, Daisy (Mrs. Otto Premauer), of Oskaloosa, Kan., and Lucille (Mrs. Loyal Todd), of Milton, Wis.; one brother, William, of Janesville, Wis.; and several nieces and nephews.

Farewell services were held Dec. 17, at the Nortonville Seventh Day Baptist Church with her pastor, Rev. Duane L. Davis, officiating. Burial was in the Nortonville Cemetery.

D. L. D.

well-chosen group of Christmas carols and readings, as well as the play which followed, were all under the direction of Mrs. Orvis Chapman. Pastor Wheeler gave an appropriate meditation. A nice group of young people were among the appreciative listeners.

Pastor Wheeler's sermons have been up to their usual high standard and a number of out-of-state visitors have been privileged to share them with us. C. L. Price from Ryley, Alberta, Canada, is the guest of Elder E. S. Ballenger after an absence of two winters. Mr. and Mrs. D. N. Inglis and Mr. and Mrs. Russell Maxson of Milton, Wis., have contributed much by their presence.

For Christmas Eve prayer service, Pastor Wheeler arranged an inspirational program on tape: a meditation, "The Wise-men from the West," with instrumental Christmas music interspersed. Sabbath, December 25, was marked by a beautiful choir offering, "The Adoration," by Nevin, under the direction of Mrs. Gleason M. Curtis. After several weeks without the use of the organ, we especially appreciated the addition it made to this service. A white gift was presented for various good causes, Jamaica High School among them.

Those who attended the impressive New Year's Eve prayer service gained a special blessing. Dr. Wayne Rood, of Pacific School of Religion, Berkeley, Calif., participated as well as Prof. D. N. Inglis. Forgetting those things that are behind, the Riverside Church determines to press on to the mark of the "high calling of God in Christ Jesus." — Mrs. A. O. Ritz, Correspondent.

The Sabbath Recorder is expecting momentarily to receive for publication a report of the midyear meeting of Commission which was held at Salem, W. Va., between Christmas and New Year's. One known decision becomes effective in this issue. The executive secretary has broken down the special gifts in such a way that those specials which are for items within the Denominational Budget will now appear in that column rather than under "specials." In December it gave the budget a better showing by about \$360.

DENOMINATIONAL BUDGET
Statement of the Treasurer, December 31, 1954

Receipts		December	3 months
Balance, Dec. 1		\$ 50.69	
Adams Center	101.50		101.50
Albion	41.67		79.01
Alfred, First	580.55		933.90
Associations and groups	69.53		105.66
Battle Creek	502.57		931.45
Berlin	16.00		62.00
Boulder	32.30		106.24
Brookfield, First	53.00		63.00
Buffalo	25.00		25.00
Chicago	45.00		205.00
Daytona Beach			81.80
Denver	76.77		148.75
De Ruyter			613.63
Dodge Center	17.50		121.30
Edinburg			10.86
Farina	15.00		45.00
Fouke	5.00		5.00
Friendship	17.00		17.00
Hebron, First	7.85		32.53
Hopkinton, First	35.00		140.05
Independence	82.00		126.00
Indianapolis	10.35		31.25
Individuals			1,953.11
Irvington			200.00
Little Genesee			64.29
Los Angeles	25.00		151.50
Marlboro			610.82
Middle Island	10.00		26.13
Milton	439.39		1,075.79
Milton Junction	147.70		339.14
New Auburn	15.00		33.72
New York	35.00		35.00
North Loup	122.52		122.52
Nortonville	49.00		105.50
Pawcatuck	1,020.80		1,020.80
Philadelphia	16.00		56.00
Piscataway	31.00		64.00
Plainfield	969.30		1,336.55
Putnam County	5.00		21.00
Richburg			65.50
Ritchie			30.00
Riverside	231.78		728.44
Roanoke			25.00

Rockville	15.33	26.33
Salem	125.00	260.00
Salemville	123.00	191.00
Schenectady	100.00	215.00
Shiloh		580.00
Verona	72.90	127.90
Walworth		25.00
Waterford	36.02	107.56
White Cloud	54.26	85.85
Totals	\$5,428.28	\$13,669.38

Disbursements		
	Budget	Specials
Missionary Society	\$1,945.49	\$345.02
Tract Society	380.10	
Board of Christian Education	751.14	90.00
Women's Society	184.38	
Historical Society	67.62	
Ministerial Retirement	523.32	430.28
S. D. B. Building	72.66	
General Conference	589.26	
World Fellowship and Service	14.70	
S. D. B. Memorial Fund		5.00
American Bible Society		9.74
Bank of Milton, service charge	1.15	
Balance, Dec. 31	18.42	
Totals	\$4,548.24	\$880.04

Comparative Figures		
	1954	1953
Receipts in December:		
Budget	\$4,529.82	\$3,966.14
Specials	880.04	1,336.71
Receipts in 3 months:		
Budget	10,548.24	7,932.33
Specials	3,121.14	2,141.00
Annual Budget	70,750.00	63,121.22
Percentage of budget raised to date	14.9%	12.6%

L. M. Van Horn,
Milton, Wis.,
January 4, 1955.
Treasurer.

Quarterly Meetings of Boards and Agencies

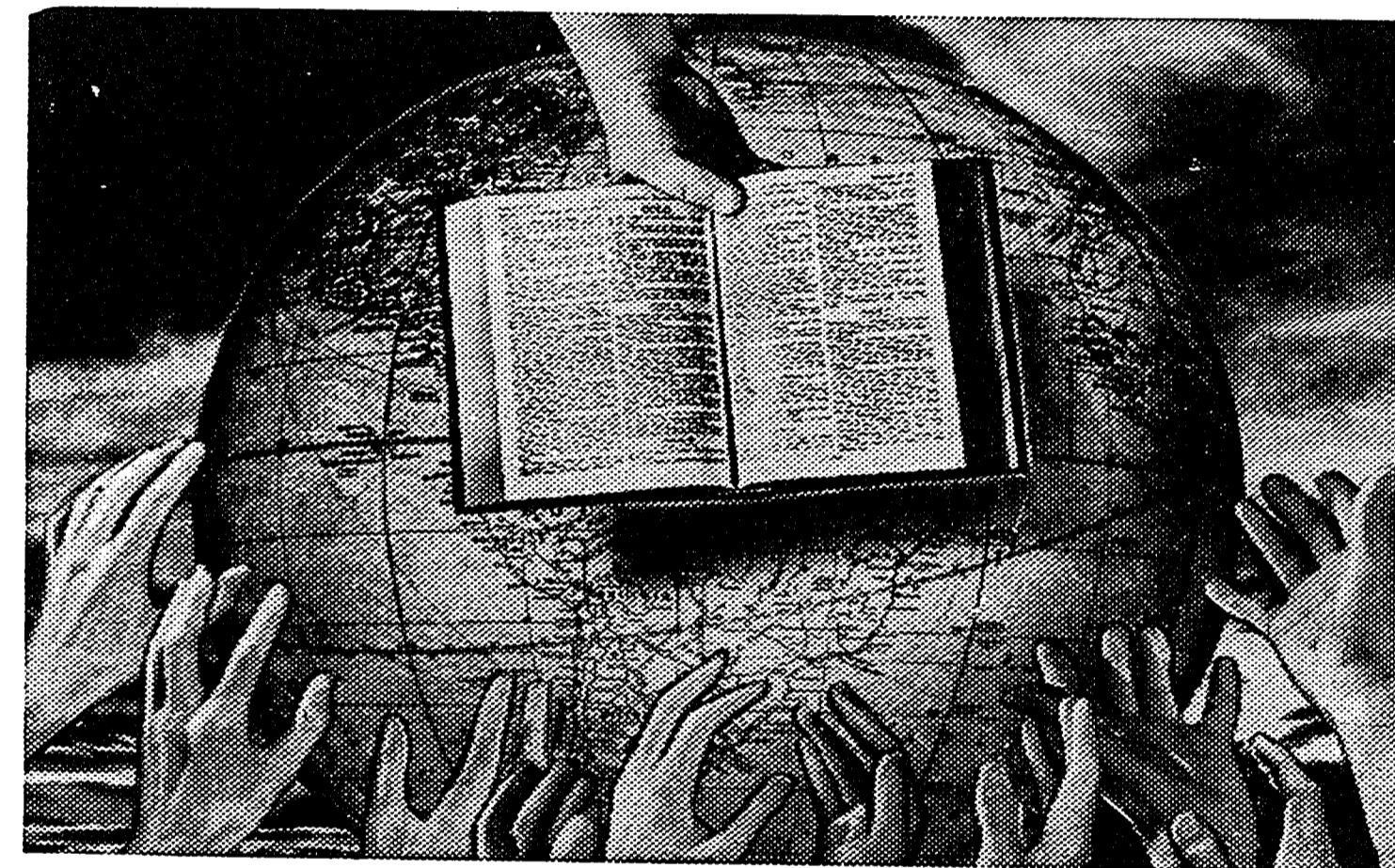
The Board of Managers of the Seventh Day Baptist Missionary Society will hold their regular quarterly meeting in the vestry of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., Sunday, Jan. 23, 1955, at 2 p.m.

The Board of Trustees of the Seventh Day Baptist Memorial Fund met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday morning, Jan. 9. Karl G. Stillman of Westerly,

R. I., who is not always able to attend, was among those present. L. Meredith Maxson of Bronxville, N. Y., was absent on account of the death of his mother. The problems relating to our largest denominational investment fund were freely discussed and action was taken where necessary. The 1954 Year Book gives detailed information for those who are interested in examining the nature and scope of the operation of the fund. The next quarterly meeting will be held April 3.

JANUARY 24, 1955

The Sabbath Recorder



THE WORLD REACHES FOR THE WORD

In days of long ago a vision came to the Lord's chief apostle, Paul, with a Macedonian call. People in another part of the world were reaching for the Word. In that missionary party were one or two young men who must have been thrilled when they found in one place those who "received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." As Youth Week approaches we rejoice that among those who receive a vision of the world reaching for the Word there are still today many of our youth willing to respond to the call.