

The Sabbath Recorder

son-in-law, Mr. and Mrs. Floyd Sholtz, observed their 30th anniversary on the same day. Mr. and Mrs. Williams also have one son, Orville, of Verona.

A 50th anniversary party was held at the church recently in honor of Mr. and Mrs. Orlo Perry. A program of music and songs was enjoyed, and the honored couple was presented with a gift. Mr. and Mrs. Perry have two children, Mrs. Eudora Green, of Unadilla Forks, and Alfred Perry, of Holly, N. Y.

A variety shower was held in honor of Joyce Van Dreason and Robert Carver, soon to be married.

The many friends of Mrs. Iva Davis are sorry to learn of her recent fall. She is confined to the Oneida City Hospital. — Correspondent.

MARLBORO, N. J. — From the pastor comes a brief note for publication telling of the successful Harvest Home celebration Sept. 23 and 24. This appears to be the twenty-fourth annual celebration of this kind, with occasional such gatherings back as far as 1913. Featured on the Sabbath eve program was Rev. John Schmid, pastor of the German-speaking congregation at Irvington in the metropolitan New Jersey area. He showed pictures of his 1954 visit to the churches in Germany.

On Sabbath morning the pastor estimated the attendance at 160 and notes that dinner was served to 140. In the afternoon, Miss Florence Bowden spoke on temperance education, and time was allowed also for testimonies.

SABBATH SCHOOL LESSON for October 29, 1955

Jesus Proclaims His Mission

Lesson Scripture: Luke 4: 16-24, 28-30.

OUR SERVICEMEN

Pvt. Raymond Davis
Co. A, 25th Armd. Engr. Bn.
6 Armored Division
Fort Leonard Wood, Mo.

Marriages

Hutson-Davis. — Dale Hutson and Carolyn Davis, daughter of Mr. and Mrs. Laurence Davis, of Salem, W. Va., were united in marriage at the home of the bride's sister near Salem, Aug. 6, 1955. The bride's pastor, Rev. Rex Burdick, read the ceremony. The couple reside at Hightstown, N. J.

Births

Cook. — A son, John Allen, to Mr. and Mrs. Edward Cook, Jr., of Elmer, N. J., on October 1, 1955.

Stonestreet. — A daughter, Marilyn Gayle, to Mr. and Mrs. Denzil Stonestreet (Elaine Lawton) of Charleston, W. Va., on Sept. 8, 1955.

Maxson.—A son, Jeffrey Niel, to Richard and Marion (Burdick) Maxson of Butler, Pa., on September 19, 1955.

Obituaries

Lydick. — Edna Davis, daughter of Franklin and Amanda Bond Davis, was born in 1887, and passed from this life at her home in New Castle, Pa., in June, 1955. She had been a member of the Seventh Day Baptist Church at Salem, W. Va.

C. R. B.

Shannon. — Mrs. Margaret B., a newcomer to Seventh Day Baptists, became a member of the Salem, W. Va., Church in Jan., 1955, having transferred from the Wilkes-Barre, Pa., Church. She had made her recent home at the Masonic Homes in Elizabethtown, Pa., where she died Sept. 7, 1955.

Funeral services were conducted from the memorial chapel there by the chaplain, Rev. Harlan C. Durfee. Burial was in the Masonic Homes Cemetery at Elizabethtown. C. R. B.

Randolph. — Olelia Davis, daughter of Ethelburt and Susan Davis Davis, was born at Greenbrier, W. Va., Jan. 2, 1876, and died near the home of her son at Shinnston, W. Va., Sept. 15, 1955.

At a very young age, she professed her faith in Christ and united with the Seventh Day Baptist Church at Greenbrier, later transferring her membership to the Salem Church where she served faithfully as long as her health permitted.

On Dec. 25, 1896, she was united in marriage to Thomas A. Randolph who preceded her in death. To this union were born three children, all of whom survive her: Carl, of Shinnston, W. Va., Maudella (Mrs. Fay Barnett), of Detroit; and Virginia (Mrs. Frank Walsh), of Philadelphia. Several grandchildren and great-grandchildren also survive her.

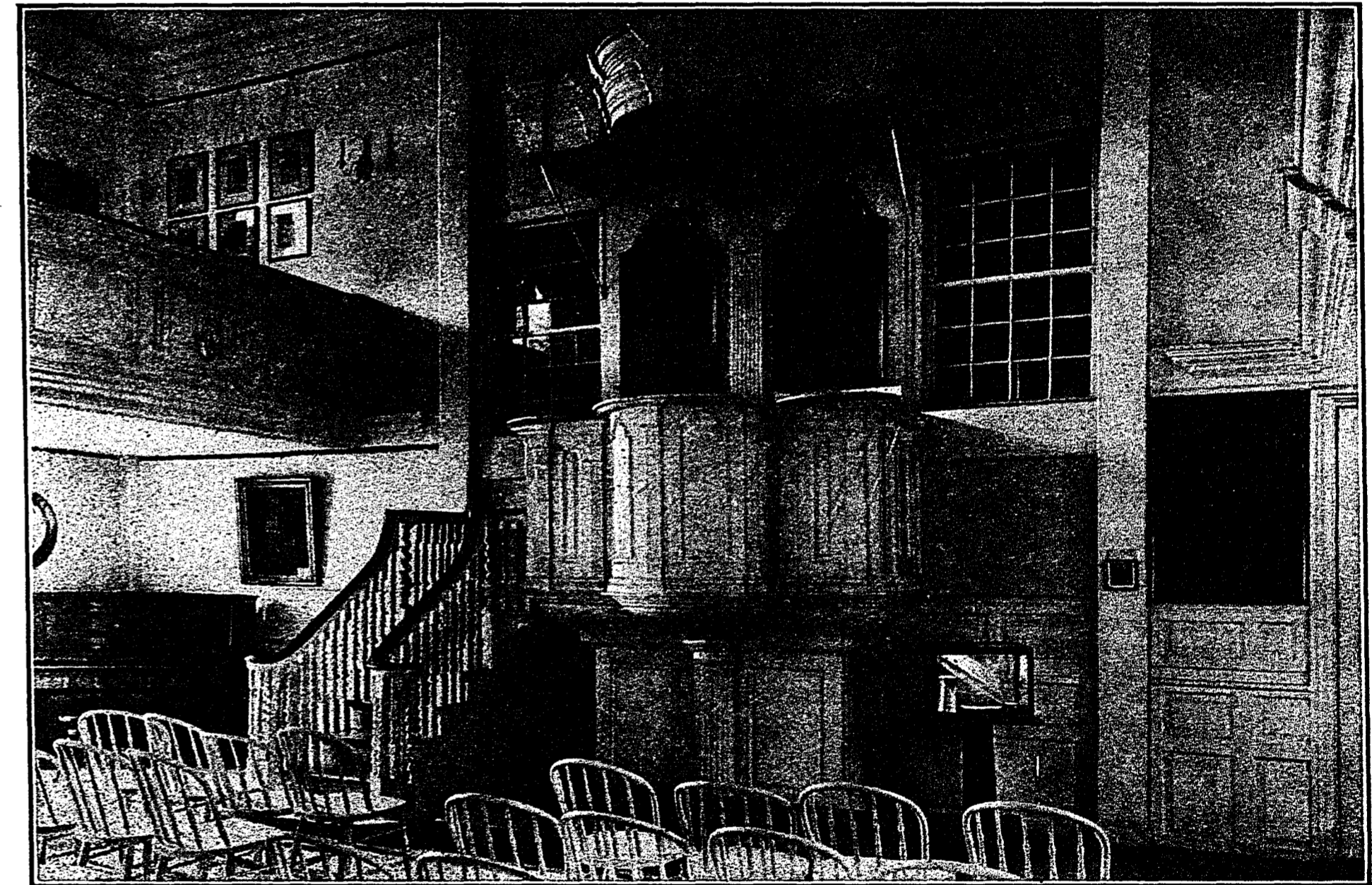
Funeral services were conducted from the Salem Seventh Day Baptist Church by her pastor, Rev. C. Rex Burdick, and interment was in the Odd Fellows Cemetery at Salem.

C. R. B.

1956 SABBATHKEEPERS' CALENDARS

91¼ inches wide x 14¾ inches high — finer than ever — now ready for delivery. Beautiful nature scene in colors — Sabbaths in royal purple. Printed early this year to permit more extensive use as holiday gifts, and to facilitate delivery to distant lands. 25¢ each — quantity discounts.

THE BIBLE SABBATH ASSOCIATION,
Pomona Park, Florida.



Interior of Old Newport Church
showing high pulpit and Tables of the Law.

This oldest Seventh Day Baptist Church in America was organized January 3, 1672. The building erected in 1729 was one of two in the city undamaged by British soldiers in the Revolutionary War. It is said that the reason this one escaped was because of the Tables of the Law hanging above the pulpit. Is there that much respect for the Law of God today?

The Sabbath Recorder

First Issue June 13, 1844

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

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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., OCTOBER 24, 1955

Vol. 159, No. 15

Whole No. 5,664

IN THIS ISSUE

Editorials: Family Loyalty	226
Those Budget Figures	227
Features: Tract Society Enlarges Ministry.—	
Secretary's Column	228
Baptism Makes News	229
Soul-Winning Fellowship	230
Sesquicentennial of Lost Creek Church	231
Statement of Belief	237
C. E. Commends Freedom Awards	238
Items in Brief	239
Missions: Central African Conference	232
Makapwa Mission School Report	233
Women's Work: A Worship Service for November	234
Parcels for Peace	235
Christian Education:	
Religion and Public Schools	235
Children's Page: The Interrupted Story	237
News from the Churches	239
Denominational Budget	Back Cover

Next week's issue will contain further in-
formation about the Newport Church and the
Yearly Meeting of the New England Churches.
Look also for news of other church gatherings,
a message to seminary students, and other timely
articles.

FAMILY LOYALTY

What we are concerned about at the moment is not the growing divorce rate in America or where the responsibility lies for the prevalence of juvenile delinquency. Neither are we about to discuss the general family relationships in our churches. We are concerned with the serious problems which are all too common in the families of ministers and other professional men — in particular the frequent failure of the family to accept the responsibilities of membership in the family of one who serves in a profession.

There are demands upon the time of a school administrator, a doctor, dentist, lawyer, or clergyman which are inherent in the profession and which take precedence over family life — plans for pleasure, etc. The problems involved are not peculiar to the minister's family. In fact, they are not as acute in a parsonage as in the home of a physician. The arrival of babies is seldom timed to coincide with the plans that the doctor's wife has made for an evening at home or an evening out with her husband. When she agrees to marry the medical student she is at least dimly aware that such will be the case. The children are taught by the mother and by frequent experience that all plans for family life must be flexible enough to allow for the hurried departure of the father in any emergency.

Is there a reluctance in other than the medical profession to accept the obligations that go with serving people? Have preachers' families and those of school-teachers forgotten that professional duties rightly take precedence over family obligations? We fear that is often the case. Higher wages and shorter working hours for the average laboring man may be contributing factors leading to the family tensions and discouragements that all too often hinder the work of the minister or other low-paid professional man. But deciding on the possible causes does not necessarily indicate what can be done about it.

Children do not choose their parents, and it may be argued that they should not be forced to forego the normal family life of wage earners just because they happen to be born into a minister's family, for instance, nor should a higher moral

OCTOBER 24, 1955

227

standard be expected of them than of others. Such arguments have a show of validity but they are not valid either for the professional man or his good wife.

It is a great responsibility to be a servant of the people. It involves ordination or other professional vows and special codes of ethics. That is understood at the time of marriage. It is recognized when children are brought into the world. Professional people must live with it and must teach their children a high regard for the profession which is their lifework. Let there be no complaining. Perhaps the mother must take added responsibility for the children. Possibly she will find herself sitting at home by the telephone more than she likes.

However, there are compensations. First of all, her husband is respected for his devotion to duty. Without that she could not be happy. And then there are freedoms in the profession that wage earners cannot enjoy. There are wider circles of friendship. There is a wholesome relationship of all the family to the work of the head of the house. All are partners in a service to man and God in a way that is not possible when the wage earner works only with coal, earth, or metals. A greater family loyalty is required.

On the other hand, we can appeal to the nonprofessional families also to do a better job in creating an appreciation of the unique position in which wives and children of professional men are placed by virtue of their position in the public eye. If we want the services of ministers, doctors, and teachers to be available to the next generation we must try harder to lessen the social strains by accepting each member of the professional family on his own merit without involving the whole family or the profession.

A few years ago we were urged to hate the Germans and Japanese who are now our allies! We do not have to accept pacifism to become sane again. But we can't build peace on the insanity and mire of war-bred thinking. . . . The Sermon on the Mount looms large and clear before us, the one sure place where peace can be built. — C. A. Wells, in *Westerly Sun*.

THOSE BUDGET FIGURES

How do you feel about those budget figures for the end of the Conference year quoted on the back page of this issue? When you have read Secretary Crofoot's significant evaluation of the giving of our churches, are you filled with hope for the future? Certainly there is basis for such hope. We as a people raised 81.47% of a \$70,750 budget. During the previous year we achieved only 70.9% of a \$63,121 budget. That is progress, real progress.

On the other hand, we have to admit that we did not succeed. It is not quite fair to make a comparison with an athletic contest between two teams where almost the whole emphasis is on winning the game. Those who watched the volleyball game at Conference between the ministers and laymen were quite amused by the pep talk of the captain, Rev. Elmo F. Randolph, "If we can't win we can at least build character." In the year just closed we have done more than build up character in the lives of those individuals and churches making the largest proportionate contributions to the denominational effort; we have put more money to work in our total outreach program than ever before in our long history. We have proclaimed and promoted righteousness and godliness (good character) with a stronger voice because of this increased giving. Our achievements on our mission fields are outstanding.

Budget figures taken seriously may well be compared to the New Testament description of the return of Christ. The Lord often pointed out that many would rejoice at His coming because for them it would involve a "well done, good and faithful servant." For others the judgment aspects of that coming would be much more somber, bringing remorse over their failures. The end of a budget year in the Lord's work may well be uncomfortable to those who ought to recognize that they have been unprofitable servants.

This is a year in which we are called upon to "accentuate the positive." We are sorry that the only mention of Seventh Day Baptists in the current monthly leaflet of the Baptist World Alliance points out that our statistics given at Conference

showed a loss in membership. Our record of increased giving appears to indicate that for a true picture of the vitality of the denomination one needs to compare the records of the treasurers of the churches with the statistics of the church clerks.

In a previous issue we called our August General Conference a success. Secretary Crofoot and the new treasurer, Olin C. Davis, with their figures of unprecedented giving in the month following Conference prove, in our opinion, that the delegates carried home some fire that quickly kindled a blaze in a large number of churches. If we are right in this deduction the October and November receipts will compare very favorably with previous years. The editor expects that. He will be happy to be proven right.

Tract Society Enlarges Ministry

The Audio-Visual Aids Committee of the American Sabbath Tract Society has recently purchased and sent to our missionaries in Jamaica nearly \$50 worth of high quality filmstrips dealing with the life of Christ to add to the number already in use on the island. These filmstrips are the nucleus of an audio-visual depository to be operated in Jamaica under the direction of the supervisor of the field. The use of the filmstrips will be reported back to Plainfield as a matter of record and encouragement.

The beautiful new Cathedral Films pictures listed below are also available to churches in this country with an additional Christmas strip, "Escape to Egypt," which pictures the story of the Wise Men from the East:

Holy Night
 Boyhood and Baptism
 Men of the Wilderness
 The Last Supper
 Gethsemane
 Arrest and Trial
 Judgment and Crucifixion
 The Resurrection

SABBATH SCHOOL LESSON

for November 5, 1955

Jesus Meets Human Needs

Lesson Scripture: Luke 5:12-16, 27-32.

Secretary's Column

Significant Appraisal of Giving

If Seventh Day Baptists would give regularly as they do when specially roused, we would have no difficulty in raising our Denominational Budget. The September giving, as reported elsewhere in this issue, even after we exclude certain gifts properly attributable to August, since we had in effect two treasurers that month, is the largest single month noted by your secretary. If the record were checked all the way back it might even show up as the largest giving for any month in the history of the budget.

Special effort was exerted by a number of churches to meet their individual targets by the end of the Conference year. Many of them succeeded, as will be noted by the number of asterisks shown in the column on the year's giving. Some of them succeeded gloriously, passing the targets by a considerable amount. One church more than doubled its suggested target, and at least one other passed it by almost fifty per cent. That is as it should be. The targets were suggested as minimum figures. In view of the fact that some are unable or unwilling to accept the targets, it is obviously necessary for others to surpass them if we are to come anywhere near meeting the denomination's needs.

It is unfortunate that we have to ask for even greater generosity from those who have proved their willingness to give. It is the churches that fall way below their targets that should cause concern. What is lacking in their spiritual life that they fail to realize their responsibility for their brothers outside their own membership? In most cases where the target was nowhere near approached, the target was low, representing an average giving for the membership considerably below the average for the denomination. We cannot believe that this is caused alone by inability to give, although this factor must be recognized also. There must also be a lack of will to advance Christ's Kingdom through our denominational work, and that is what must be overcome. The overcoming is the task of all of us.

No criticism can be directed generally at all churches which do not have an asterisk after their names in the treasurer's list. Many of them came very close — within ninety or ninety-five per cent. Special circumstances must also be recognized. There were undoubtedly very good reasons why some of them did not meet their targets. But it is also obvious that there exists among some of them a certain apathy toward looking beyond their own needs.

Distaste for some of the work for which the budget is designed must also be recognized. But while giving to the budget without strings is to be encouraged, many of the gifts received are designated for specific work, and this practice is possible within the structure of budget distribution. This distaste, therefore, is unacceptable as an excuse for not giving to the budget.

Let us carry forward into this new year's giving some of the determined effort exhibited in September. And let us not wait until next September to exert that effort. Salaries for our missionaries, printing bills for the Sabbath Recorder and Sabbath school helps, the work of our boards and agencies must be met on a monthly basis. Workers can get extremely hungry between now and next September. Regular giving, comparable to last month's can do much toward helping our regular denominational work.

Baptism Makes News

Churches need to be reminded occasionally that the world has an awakened interest in the things which we used to think were of importance only to the congregation concerned. Newspapers are anxious to pick up significant items about the life of individual churches. This fact is illustrated by the picture story in the Dodge Center (Minn.) *Star-Record* of October 6. It tells about the baptism by Rev. Kenneth Van Horn in the Zumbro River of three young people connected with the local Seventh Day Baptist Church.

A picture, two columns wide and 7 $\frac{1}{4}$ " long, with an appropriate explanation appears on the front page of this weekly

MEMORY TEXT

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. Psalm 84: 11.

newspaper. A note at the bottom indicates that the picture had been taken by a photographer from a daily paper, *The Rochester Post Bulletin*. It is a beautiful scene with some fifty people on the river bank witnessing the baptism of 16-year-old Dawne Thompson who is just being raised from the water.

Such scenes as this are sacred but more or less commonplace in the life of our church. Spread upon the pages of daily and weekly newspapers these stories accomplish a double purpose. They call to the attention of indifferent people the sacredness of baptism by immersion and also give welcome publicity to the work of a local Seventh Day Baptist Church. The incident reminds us that it might be well to notify our local papers when we are planning to have baptismal or other special services.

The newspaper reporters may make some errors like calling the candidates members before they are baptized and informing the public that baptism is something that takes place in Seventh Day Baptist churches when members reach "the age of reasoning." But in spite of this lack of understanding on the part of a reporter, we can thank God that sacred events are now considered newsworthy when a few years ago editors would have frowned upon any such publicity.

News Flash From Jamaica

Work has been started on the erection of the first permanent buildings for the country school on the Maiden Hall farm property. With only one third of the money in sight for the first two school-rooms and the first dormitory unit the Jamaica leaders have begun gathering materials. Pray for this work and watch the Missions Department for further news of plans and progress.

SOUL-WINNING FELLOWSHIP

An Editorial in the Shiloh Bulletin Extra

Many of our magazines and newspapers are printing articles and advertisements urging a spiritual revival of our nation. Is there more need for this now than at any other period in our history? No, the need is not greater because those who are not saved are lost, and hell is no less terrible in one period of time than another. True, our time has its own peculiar problems with its political and social unrest and insecurity and its economic abundance.

Revival may be the result of the pressures of our generation; it certainly is the working of the Spirit of God; and other things may contribute to the fact that our generation is seeing a remarkable turning to the Lord in many quarters. Notable results are seen in the work of Billy Graham and others, and personal workers are finding people more receptive to the Gospel than at some times in the past. Many denominations are experiencing revival and growth. . . . Have we forgotten the warning of Exekiel 3: 18? "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

With this passage in mind we ought always to remember our chief work as Christians is the winning of souls to Christ. Several of our people recently conceived an idea by which we might encourage one another to more active soul winning. This little group named themselves the "Soul-Winning Fellowship" and the only requirement to be a part of it is an interest in winning souls to eternal life by faith in God's Son, the Saviour of the World, the Lord Jesus Christ. This purpose, it was decided can best be accomplished by praying for each other and our individual witness for Christ, by interceding for the lost, and by sharing with one another the blessings of our prayer and soul-winning experiences.

Victories are not won in the pulpit but in the prayer room, not by the preacher,

but by the pray-er. Let us pray together as we labor together.

Remember that the disciples of Jesus were comparatively ineffective in soul winning until after Pentecost. Then their tongues were loosed by the Holy Spirit who filled them with His person and His power. Peter preached under the power of the Holy Spirit that great day and 3,000 souls were saved! What a demonstration of the power of God! But that's not all; the work was just begun, for "The Lord added to the church daily such as should be saved." Philip the deacon is portrayed as a personal soul winner as he won the Ethiopian eunuch to Christ. Stephen also gave an everlasting testimony to the Saviour and sealed that testimony with his blood. Paul was the means by which thousands of souls were born into the Kingdom of God through faith in Christ.

The day of God's Grace has not passed. If we have not experienced the soul-winning power of Peter and Philip and Stephen and Paul, it is because we have not yet yielded ourselves to the Holy Spirit, who is as powerful today as He was in those days. But He can empower us only to the degree to which we permit Him to possess us. And we can possess the Holy Spirit only in the measure that we yield ourselves to Him.

The Soul-Winning Fellowship is dedicated to a Spirit-filled and a Spirit-powered life.

Not the least of the blessings to one in the fellowship will be the sharing of experiences by which we may all be encouraged. So many times our lives are enriched as we tell others of what Christ has done for us and as we hear others tell of what He has done for them.

At the present time bulletins are being prepared by Rev. Ralph Coon and Rev. Rex Burdick at the request of the fellowship. If you would like this contact with others or if you know other people who would be interested, just send a card to them. Address as follows: Rev. Ralph Coon, 174 Liberty Street, Salem, W. Va., or Rev. Rex Burdick, 171 E. Main Street, Salem, W. Va.

SESQUICENTENNIAL OF LOST CREEK CHURCH

The Lost Creek, W. Va., Church celebrated its 150th Anniversary with unusually well-planned services on October 7 and 8. This careful planning is evidenced by the 12-page printed program and by the large attendance that was registered Friday evening and Sabbath morning and afternoon. The pastor, Rev. Rex Zwiebel, reports that the meetings were successful, with more than 300 attending. All of the Seventh Day Baptist ministers of West Virginia had parts on the program.

The Sabbath eve service featured Scripture and prayer by Rev. Ralph H. Coon of Salem College, a sermon, "An Everlasting Covenant," by Rev. Clifford W. P. Hansen of the college faculty, and a testimony service conducted by Dr. S. Orestes Bond, president emeritus of Salem College.

The morning service was under the direction of the pastor who was assisted by Rev. C. Rex Burdick of the Salem Church and Pastor Don Richards of the Berea Church. The sermon was given by Hon. Samuel Hoffman Davis. Following this there was a recognition service for all those who had been members of the church for 50 years or more. The following names may be recognized by many of our readers:

Mrs. Althea Randolph and Mrs. Elva Bond, members for 76 years; Miss Girthea Davis, Deacon Stephen Kennedy, Mrs. Antha Davis, and Dr. S. Orestes Bond, members for 65 years; Miss Josie Paugh, member for 64 years; Deacon Erlow Davis, member for 63 years; Deacon H. O. Van Horn and Clate Bond, members for 61 years; Mrs. W. E. Davis and Russell Kennedy, members for 59 years; and Miss Cretah Randolph, member for 51 years.

The afternoon service was of a historical nature with Mrs. Paul V. Bond presiding. Specially featured were a history of the Lost Creek Church by Dr. Orville B. Bond, recently returned missionary from Jamaica, and a sketch of the Moses Hoffman family prepared by Mrs. Abbie B.

Van Horn who was unable to be present to deliver her message in person. It is expected that portions of these messages may later appear in the Sabbath Recorder.

Other pages of the printed program contained the list of ministers, deacons, and moderators who have served the church during its 150 years. The bulletin also included the poem entitled "This Is My Church," and a page of attractively printed foundation Scriptures. The following is a list of ministers who have served this church since October 27, 1805:

John Davis	Lely D. Seager
Cornelius Williams	William L. Burdick
William Williams	Mazzini G. Stillman
Samuel D. Davis	Herbert C. Van Horn
Azor Estee	Eli F. Loofboro
David Clawson	Harley H. Sutton
Charles A. Burdick	Marion C. Van Horn
Lucius R. Swinney	Alva L. Davis
John L. Huffman	Kenneth E. Smith
	Rex E. Zwiebel

The names of the deacons during these 150 years are as follows: Abel Bond, Sr., William Van Horn, John Forsythe, Abner Batten, Levi H. Bond, William Kennedy, John J. Van Horn, Lewis Bond, Levi Bond, Moses H. Davis, William B. Van Horn, Holly Welcome Maxson, Charles N. Maxson, Levi B. Davis, Luther A. Bond, J. Lewis Davis, Dorsey C. Kennedy, S. Erlow Davis, Stephen G. Kennedy, Harvey O. Van Horn, Orville B. Bond, Carroll A. Bond, Leland Bond.

"Take-Read" Theme

The American Bible Society has chosen "Take-Read" for the theme of its 12th annual world-wide Bible reading program. The theme has been taken from the St. Augustine conversion story.

This program has become so popular that last year the Bible Society printed and distributed over 14,000,000 copies of the Scripture reading lists. Universal Bible Day, the high point of the program, will fall this year on Sabbath, Dec. 10 or Sunday, Dec. 11. Dr. Francis C. Stifler, former editorial secretary of the Bible Society, will prepare the brochure that is mailed early in the fall to Protestant pastors throughout the country.

Missions

Central African Conference

July 28-31, 1955

(From minutes of meeting prepared by Mrs. David Pearson.)

"The Central African Conference (of Seventh Day Baptists) convened at Makapwa Mission on July 28, 1955. Just outside the church was erected a huge temporary grass enclosure in which the sessions were held. At the front of the grounds was a platform over which was a shelter of grass. On the platform were seated the pastors, missionaries, interpreters, and others who might be taking part in the services. Lights were extended from the church which gave help at night.

"The theme for the conference was 'Stand in the Lord,' with the theme verse, 'So stand fast in the Lord, my dearly beloved' (Phil. 4: 1). The conference hymn was 'Firmly Stand for God.'

"The superintendent of the mission, David Pearson, acted as chairman throughout the conference sessions. Two interpreters were used, Pastor Witness Mankhanamba and Lackson Phillips."

A choir of schoolboys sang as a prelude to the opening service on Thursday night after which the chairman called the conference to order. An address of welcome was given by Pastor Leman Mungoni who has served as pastor of the Makapwa Church for the past three years. The devotional service was led by Miss Beth Severe, and Rev. David Pearson preached on the conference theme.

Morning, afternoon, and evening services were held on Friday, Sabbath day, and Sunday. Sermons were brought by Pastors Loti Hetekere, Chitekwe Lozani, Lookson Notale, Leman Mungoni, Lamack Kawere, Readson Mwango, Gresham Kanyenya, Grant Msongo, and Addison Makukhwa.

On Sabbath afternoon a panel discussion on Seventh Day Baptist beliefs was held by the four missionaries. The following topics were discussed "for the purpose of letting the African know more of what we really stand for": "God," "Man," and the "Church," by Miss Beth Severe; the

"Holy Spirit," "Salvation," and the "Sabbath" by Miss Joan Clement; "Jesus Christ," "Sin," and the "Sacraments," by Mrs. David Pearson; and the "Bible," "Eternal Life," and "Evangelism" by Rev. David Pearson.

A baptismal service was held on Sabbath morning with eight candidates being immersed by Pastor Readson Mwango. The new Christians were dedicated with laying on of hands by all pastors and with prayer for the Holy Spirit to come to each one.

On Sunday morning an ordination service was held for two new pastors, Grant Msongo and Witness Mankhanamba. Rev. David Pearson offered the prayer of dedication.

Items of business and of outstanding interest included:

1. Election of mission pastor for the coming two years, Pastor Lookson Notale; establishment of the new Executive Committee of the African Conference.

2. Report of last October's northern trip by Joan Clement. A large map of Nyasaland was drawn on a blackboard and set up before the congregation. As Joan described the journey and activities, Lackson Phillips marked on the map the places mentioned. This gave a vivid report to the people. Expression of appreciation of things done by the people in Amreica was voiced, and a rising vote was given to extend greetings to General Conference in the U. S.

3. A financial report of conference funds sent by the churches was given by David Pearson. A challenge was given to the Africans to give more completely of their tithes, and offerings as well, that their pastors present salary of £1-2-6 might be increased (about \$3.14 per month).

"After the close of conference, the pastors remained at Makapwa for the following week and a half for classes in pastoral work."

All my life I searched for the pot of gold at the foot of the rainbow; now I've found it at the foot of the Cross. — From "My Spiritual Diary" by Dale Evans Rogers (Fleming H. Revell Company).

Makapwa Mission School Report 1953-1955

(Continued from October 10)

In September, 1954, on the northern trip, I stopped at Zomba to enquire about giving the government examination to our Standard VI class. In this country all students look forward to taking this examination, and a school which doesn't give this examination isn't a school at all. We did not desire to attempt Standard VI if we could not obtain permission to give the test. It is just the same at home, really. No student wants to attend a second- or third-rate school. He wants to go where his credits will be accepted by higher institutions. If we were to have a school we wanted one that was well-thought-of by government and students alike, and we had a most unsatisfactory past to overcome.

I was well received in Zomba and given the necessary forms for the Standard VI government examination. And so the year began. In the meantime the education officer in Blantyre was replaced and the new officer found that the school was in a most irregular position. He was not at all desirous of allowing us to give the examination, but after considerable correspondence in which we repeatedly asked it for the sake of the students then enrolled in the class, he granted the request for this one year only. We praise the Lord for His work in the heart of this man, for we realized that by law the school could have been closed down, at least the three upper standards.

The officer said he would do what he could to straighten out our position and he ordered an inspection of the school. We trust that a favorable report was given. By this time the boarding houses had been increased in number, sanitary facilities had been improved, a two-room school annex had been added to the church building, a girls' boarding department had been built, and school equipment and texts had been secured and we were operating according to the government syllabus as well as we could in the length of time we had to prepare ourselves.

This past school year has been filled with anxieties concerning the future of

Makapwa School and we have been allowed to continue with the Senior Primary school for one or possibly two years to see if we can fulfill the aims of the government as far as African education is concerned.

Makapwa School has never applied for government financial assistance. Even if it had, the school could not have received it because of its former physical set-up and curriculum, as well as inadequately qualified teaching staff. Securing of properly qualified teachers is probably the greatest problem today throughout the Protectorate for the number of children needing education far exceeds the supply of teachers available. There are many rules and regulations which must be fulfilled in order to obtain such assistance from the government. If in the future we are able to qualify for such aid, not only for Makapwa but for some of our out-schools, it will be of great benefit to us. The day is coming we feel, as progress is made in the field of education, that only those schools which are assisted and recognized by the government will be allowed to continue.

To date, the government does not interfere in any way with religion taught in the schools. In fact, a certain number of hours per week is required in all schools, and denominations are allowed to teach what and how they please concerning doctrine. As long as such liberty in the Gospel is allowed, it seems as if we have little if anything to fear from going under government assistance. No decisions have been made by the committee here at the mission in this regard though we have from time to time discussed the pros and cons of such an arrangement. It is, nevertheless, something to keep in mind as we think of the future of the educational work of the denomination.

I should like to give you some idea of what the government regards as an ideal system of schools. This information came out of a very recent discussion we had with the Provincial Education Officer about two weeks ago when he was here at Makapwa to give a portion of the government examination to our students. For each Senior Primary school in a system

there should be at least three or four Junior Primary schools to feed it with students. As at home, not all students pass right through from one grade to the next and many drop out for various reasons. Also the ability of the African student varies greatly from that of European students, and the proportion of those that can carry the work right along without failing or dropping out is not very large. Also it is advisable that classes be adequately filled in order to make the most economical use of facilities and teaching staff. Then in the same manner, there should be several Village schools to feed the Junior Primary schools.

Such an aim has also grown in the hearts of those of us here. We know that it is an ambitious program to say the least and one that will require far more in the way of finances than we have yet been able to realize. It would be ideal, of course, that such a system of schools be self-supporting, yet we have seen by sad experience that we have a most peculiar type of individual in the African which we serve. This is even more typically true of those in the Southern and Central Provinces than those in the North who are of different tribes. All who have worked with them seem to agree that their desire to help themselves is definitely limited. Churches (African) cannot even support their pastors. It was found at our own recent conference, that not one single church in the conference could give sufficiently to pay its pastor for a year at the rate of approximately three dollars a month. It is not likely that they would be able to pay teachers in their schools, and every village in the land wants its own school. We are continually met by requests from all sides to start schools and send teachers out to our member churches. The people are extremely unhappy and sometimes even border on the belligerent side when we tell them that we are not in a position to begin many schools.

(To be concluded)

A new science film, "Time and Eternity," will be released by Moody Institute of Science this fall, Dr. Irwin Moon, manager, announced.

A WORSHIP SERVICE FOR NOVEMBER

"Thanksgiving"

Mrs. Doyle Zwiebel
Albion, Wis.

Scripture: Psalm 100

Hymn: "God of Our Fathers, Whose Almighty Hand"

Meditation: "Live to Make a Life" by Wilfred A. Peterson

Do not live to make a living, Rather live to make a life, For the measure of succeeding Is your service in the strife. All you ever leave behind you When your soul has crossed the bay, Is the good you've done to others, As you tarried by the way.

Build a life as pure as crystal; Build a spirit full of love; Build your mind by noble thinking; Build a faith in God above. Build your life with care and patience, As the sculptor hews the stone, With the Master as your model And your eyes upon the throne.

Noble lives have been the beacon, Lighting mankind's upward way, They who serve are the immortals, Fathers of a better day. Let your life shine out in service; Noble living — noble deeds, And until time's course is ended Good will blossom from the seeds.

Hymn: "God of Grace and God of Glory"

Meditational Prayer: "May God Be in Your Heart" by St. Francis deSales

May God be ever in your heart. Strive to see God in all things without exception, and acquiesce in His will with absolute submission. Do everything for God, uniting yourself to Him by a mere upward glance, or by the overflowing of your heart towards Him. Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever; even if your whole world seems upset. Commend all to God. Whatever happens, abide steadfastly in a determination to cling simply to God, trusting to His eternal love for you; and if you find that you have wandered forth from His shelter, recall your heart quietly and simply.

PARCELS FOR PEACE

World Community Day, Nov. 4

There are so many calls for the "loosening of our purse strings," that we feel a little uncertain sometimes, of which place has the most desperate need for our assistance at the moment.

Each of us has his own community charities and projects. These are good and should not be neglected, but let's not forget a world-wide project coming soon, that we will want to get behind and unite our efforts on. It is "World Community Day," November 4. Most of you know that United Church Women have sponsored World Community Day each year, working hand in hand with "Church World Service." We are not uncertain where the urgency lies. This organization is in a position to tell us where our time, effort, and money will be of most value at the moment. Each year special emphasis is given to the most outstanding need. This year, not only money is needed for food and medicine, but a special plea is being made for "Parcels for Peace." In India, Okinawa, Pakistan, and Korea, as well as in Europe, clothing is badly needed. Men's clothes (from 16 years up), especially suits and overcoats for those able to work, that they may have the self-respect and dignity necessary to find a job. Yardage of denim and sheeting is also needed for refugee mothers to busy their hands in making clothing for their men and boys. Children, too, must be clothed. Let's not forget to bring those good, outgrown children's articles.

Those of you who live in a community of any size, no doubt have a committee already actively planning World Community Day. If so, fine; we are sure each of you will want to take part. If not, resolve to do something about it and appoint yourself a committee of one to start the ball rolling. Information necessary, may be had by writing to the Office of Publication and Distribution, 120 East 23rd St., New York 10, N. Y., and asking for the "World Community Day Guide." Price 20 cents. — G. N.

RELIGION AND PUBLIC SCHOOLS

How does the theory of separation of church and state apply to public schools? Does it imply that no public school teacher may belong to any church or religious body, that the name of God or any religious subject shall never be mentioned in school? Could the charge "godless public schools" ever have validity, or is that the standard to be maintained? In other words does separation of church and state mean separation of religion and state or public schools?

In the early days the public school was quite generally taught by the local minister and religion was an important part of the curriculum. The learning of the alphabet began with, "In Adam's fall we sin- ned all," and Bible stories and religious precepts filled the reading books. Why the change in modern times? Do we want devout people as teachers today or not?

Billy has been jabbed with a pin. He jumps from his seat shouting the name of our Lord. We expect the teacher to reprove the user of the pin but should she also note the careless use of a name held sacred by some members of the class; and if she does, will she be sticking a pin into the theory of separation of church and state?

The high school football team is about to go out on the field for a tough game. They stand with hands stacked together in a pledge each to do his best for the honor of his team and his school. As the coach steps up to lay his hand on theirs the captain says, "Coach, we want you to lead us in prayer." Must that coach say, "No, boys, this is a public school function. No prayers are permitted"?

The local priest had forbidden his parishioners to attend a baccalaureate service in the high school, so rather than be divided, the senior class, having four Catholics in 100 members, voted not to have a baccalaureate service. Is that the best solution of the problem or is there a better one?

A student in Crandall High School in Jamaica said, "I believe the earth is flat but in order to pass my examination I will write the answers that are expected."

If that situation should occur in the United States (and it probably has), would a teacher be justified in attempting to help the student out of his difficulty?

State laws require teaching that germs cause disease, but Susie tells her biology teacher that her parents wish her to be excused from studying that chapter in the text because their religion says that diseases are in the mind. Laws are to be obeyed and religious scruples are to be sympathetically considered. What shall this teacher do?

When a girl in civics class asks why a person puts his hand on the Bible when he swears to tell the truth in court, dare a teacher explain the meaning of that practice? Or when the qualifications for public office are being discussed and a boy says, "I believe that a man should be honest because he is responsible to God for his conduct," dare the teacher agree with him?

Some courts have ruled that the Bible is a sectarian book; others have ruled that it is not a sectarian book. Fourteen states require by law that the Bible shall be read in public schools; twelve states have rulings that the Bible is not to be read in public schools. Is a knowledge of the Bible necessary for understanding our literature and culture? If the Bible is to be used in school, how shall it be used?

Many such questions will be dealt with at the National Conference on Religion and Public Education sponsored by a committee of the National Council of Churches. It is to be held November 6-8 at St. Louis, Mo., and is to consist of some 200 people representing denominational boards of Christian education and councils of churches. Seventh Day Baptists will be represented by Executive Secretary Neal D. Mills of our Board of Christian Education.

Of course this conference will not give final answers to these questions because there are no final answers. Our tax-supported public schools are controlled by the government and must be free from undue church interference just as our churches must be free from undue government interference. Both institutions belong to the people and the policies of

each in relation to the other must be hammered out in public discussions.

We believe our civil rights are safer when the power in our government is divided between executive, legislative, and judicial branches. Likewise we may assume that our religious rights are safer when authority is divided between the home, the church, and the state. The powers of each will need to be re-defined from time to time as people and situations change. Let us continue to think, pray, and discuss. The price of liberty is eternal vigilance.
N. D. M.

A new filmstrip with a script on a slow-speed disc record (33 $\frac{1}{3}$) is in the file of the Board of Christian Education. It is entitled "Teach Christ Now," and it challenges our churches to reach every family in the community with an evangelistic Christian education program. It records short quotations from addresses by Harold E. Stassen and Charles B. Templeton, the well-known evangelist, both of whom spoke at the International Christian Education Convention last summer at Cleveland.

Any church or group may have this filmstrip to show by writing to the Board of Christian Education at Alfred, N. Y.
N. D. M.

"Let us always remember that it is not the rich who need protection from inflation. It is the little folks who suffer the most when inflation takes hold."
— Secretary of the Treasury Humphrey.

Children's Page

Dear Recorder Children:

Unless I get a letter from several of you tomorrow there will be no children's letters for you to read next time, I'm sorry to say. So I'm telling you a story I read when I was only ten years old. It is a story a kind mother told to her six little girls, a story which had many interruptions as you will see, for the children sewed as their mother told the story.

Here's hoping I'll hear from many of you next time.

Mizpah S. Greene.

The Interrupted Story

"Once upon a time, . . ." began Mamma.

"Oh, that is a beautiful way to begin!" whispered Rose to Molly. "I always like a story that begins like that."

". . . a gentleman was walking along the streets of a large city, when he saw a small dog running from one person to another and seeming to be in great distress."

"If you please," said Molly, "my thread is in a knot, and I can't get it out."

After Molly's thread was made all smooth again her mother went on with her story.

"No one took any notice of the dog although he barked and whined, and did all he could to make people notice him."

"My needle is unthreaded," said Josie. "I'm sure it is too small." Mother found her a larger needle and then went on with the story.

"After a while," she read, "the dog came near the gentleman and, perhaps, saw that he was watching him. At any rate he rubbed his head eagerly against the gentleman's legs, ran back and forth, barked, jumped up and down, and seemed to try hard to say something, if he only knew how.

"The gentleman then began to follow him, then the dog grew more and more excited. He ran forward, and then turned to see if he was still being followed. . . ."

"Mamma, will you please fix this corner?" said Marian.

"There, Marian, you interrupted, yourself!" cried Josephine. "You were cross when we did."

"Well, I had to," said Marian impatiently.

"Hush, hush, children!" said Mamma. "No disputing, if you please. Just see what comes next. Well, the dog led the way to a deep hole by the side of a house, and there was another little dog, much smaller than the first, that had fallen into the hole and could not climb out. The gentleman soon succeeded in lifting out the little creature, and both dogs ran away together, barking their thanks as well as they knew how."

STATEMENT OF BELIEF

Darrell D. Barber

Given on the day of his ordination to the ministry at North Loup, Neb., August 27, 1955.

(Continued from last issue)

Man

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul (Genesis 2: 7).

I believe that man was created in the "image" of God. I believe this in the sense that this image is of the spiritual nature and closely connected to man's personality. When we look at a fellow man we see a body of flesh and blood. By this we know him when we see him, but if his name is mentioned, it is the man's spiritual nature, character, and personality that brings to our minds what he looks like.

Man, as he is described in the Bible, is not the conventional man of Christian art — dressed in a spotless garment and having a near expressionless face while he resides in some dreary and uninteresting landscape. Man in the Bible is vivid and real, for it portrays his wants and his emotions. Consider Adam; Adam had life easy, and he had everything he needed for sustaining that life. Adam sinned; he yielded to his wife and disobeyed God, and he was cursed with toil and death. But let us not blame the wife for Adam's sin. Surely to Eve the fruit was pleasing to the eye, and certainly here was a possibility for new enjoyment and knowledge. Then we have Cain killing his brother in a fit of anger. Yes, this is the man of the Bible.

Man is still the same today and is constantly seeking his own pleasure and turning from the will of God. Man as we find him in the Bible exists not by his own decisions nor so much in his own right as in his relationship to a group, and his entire being is tied up in its traditions and customs.

Who is man, and how did he make his appearance here on earth? In Genesis 1: 1—2: 25, we have the story of creation. In this story we have the periodic events of this creation. It is noted here that everything was created, in its own order,

before man appeared. Man became a living "soul" (NEPHESEH), literally life. Without deviating into a theological discourse, a study by use of an analytical concordance will show that this is not spirit. It means what it says, life. If we stop breathing, something leaves the body (commonly called soul), which I call spirit. It is this spirit that responds to the will of God. Animals do not have it. In order to make clear to all, however, I shall refer to this spirit as soul. God created man in His image, a living soul with a physical body. It is the struggle between this spiritual nature and the physical nature that causes a man to sin. Sin is the result of this struggle, and the result of sin is death, death in a physical sense. And were it not for Jesus Christ it would result in total spiritual death; and were it not for the supreme love of God it would result in total spiritual death. I believe that sin not only can and does cause physical death, it causes estrangement from God. And because of this fact man is in need of redemption.

Sin and Redemption

I believe that sin is anything that breaks our spiritual unity with God. Man's need for redemption lies in the fact that man is a sinner. In order to achieve individuality, we set ourselves against our fellow man, and oftentimes against God. Dr. Wayne Rood stated in a lecture, "Man has sinned against God to become and remain man." I believe this to be true in this way: In thinking of the physical nature of man as we know him today, and considering the desires of the flesh and our apparent delight in this, we have sinned against God to dwell in this aspect of our relationship to life. God desired that our will be subject to His; a relationship of divine love on the part of God, and a love of spiritual hunger on the part of man. Sin is our failure to fulfill our part of this relationship. A step further: Once we achieve this relationship, and receive this love, then we in return give our adoration to God; and because it so fills our hearts with joy we share this blessing with our fellow man. When we sin we break this bond of unity and so offend the infinite holiness of God.

We rebuke the very Divine Presence that gave us life.

The Law is spiritual, we know that. But then I am a creature of the flesh, in the thralldom of sin. I cannot understand my own actions; I do not act as I desire to act; on the contrary, I do what I detest. Now, when I act against my wishes, this means that I agree that the Law is right. . . . For in me (that is, in my flesh) no good dwells, I know; the wish is there, but not the power of doing what is right (Romans 7: 14-16, 18, Moffatt).

Because of his sin, man is in need of salvation, a definite means to rid his nature of this stain. It is furthermore impossible for man to "make up" for his past failures. Man cannot undo the sorrow and suffering to himself and others that his sin has caused. He must turn to some greater power than himself in order to regain his spiritual contact with God. In his physical life he must depend upon others for his wants and needs of that life. Is it not therefore stupid for man to think that he can be "spiritually independent"? The very beginning of one's salvation lies in the realization that he is dependent upon God. Once man realizes this he is able to achieve salvation. Salvation is in and by Jesus Christ.

(To be concluded)

C. E. Commends Freedom Awards

Christian Endeavor's new theme, "Christ Shall Reign," includes an emphasis on Christian citizenship. Efforts are being continued to help young people to be aware of their responsibilities as citizens.

One of the precious possessions that we hold is our freedom. It is of great importance that our youth today be made conscious of the value of the freedom we have and that a challenge be given to them to help in every way to preserve it. Freedoms Foundation of Valley Forge, Pa., is one of the organizations which is aiding people in our country to realize the importance of freedom and to alert them to the forces that are endangering it. Again this organization is offering cash awards totaling \$100,000 plus honor medals and certificates of merit to individuals and groups. These awards are made for outstanding magazine articles, edi-

torials, cartoons, college campus and community programs, photographs, essays, recordings, displays, addresses, and sermons. There is a provision for special awards for schools. Youth and adults alike are eligible.

You have an opportunity to nominate someone or yourself. Study the Credo of the American Way of Life and you will have the basis on which the material will be judged. Select material you want to nominate, attach the nomination form, and mail with complete material to Valley Forge, Pa., before November 11, 1955.

NEWS FROM THE CHURCHES

WASHINGTON, D. C. — Our quarterly business meeting was held Sunday, October 9, with a reasonably good attendance. After the transaction of the routine business, consideration was given to the importance of more earnest effort in carrying out the trust that is ours.

Our Ladies' Aid Society has been doing excellent work since it was reorganized in July. The August meeting was held at the home of Miss Rua Van Horn, who gave an informative talk about the American Indians, illustrated with pictures she had taken at various places. The October meeting, held at the home of Mr. and Mrs. Guy Sutton, near Monassa, Va., on the sixteenth, was a benefit dinner with many friends invited.

Captain Madge Conyers, soon to be sent overseas for a tour of duty, attended church during the summer. More recently, Col. J. B. Conyers, her father, visited church and was asked to bring the morning message on October 15. Such arrivals of unexpected guests and prospective members make the work of the church fascinating. We extend a cordial invitation to all Seventh Day Baptists passing through or making extended calls in the city to worship with us at 1628 Sixteenth St., NW. Many positions are open for young people here, and our members would be glad to help Sabbathkeepers to find them by sharing our homes until they can locate suitable places to live. — From a letter from the pastor, Rev. Elizabeth F. Randolph, 5010 Edmonston Ave., Hyattsville, Md., phone — Warfield 7-4132.

ITEMS IN BRIEF

Word has been received that Mynor Soper, associate student pastor of the Los Angeles Church, has had recurrence of spinal pain which necessitates surgery and several months of physical inactivity. Consequently he has been unable to enroll in a seminary this fall. His address is the same as that of Albyn Mackintosh, 4376 York Blvd., Los Angeles 41, Calif.

The Sabbath Recorder is read by editors of numerous other periodicals. Articles submitted by Rev. Edgar Wheeler, Sec. Everett T. Harris, and Sec. Neal D. Mills have recently been copied from the Recorder in fairly well-known publications of other denominations. Editorials also are occasionally picked up.

Miss Ellen Swinney, who recently returned to her home at Niantic, Conn., after a long summer of service with the Battle Creek Church, has been called back to Battle Creek as half-time director of Christian Education beginning January 1, and on full time from May 1 to September 30. The church bulletin reports that she is to attend a National Sunday School Convention in Providence, R. I., October 26-28, to gain new ideas from the workshops. Miss Swinney is preparing the junior curriculum for the new quarterlies to be published by the Seventh Day Baptist Board of Christian Education.

The Bay Area Fellowship (referring to San Francisco Bay) appears for the first time in September on the list of churches and groups contributing to the Denominational Budget. The amount credited to this small new fellowship during the closing month of the Conference year was \$100.

Dr. Wayne R. Rood, who investigated Seventh Day Baptist interests in Nigeria in July, is preparing a statement about conditions in that West African country which is concise, informative, sympathetic, and forward looking. The method of distribution to denominational leaders and others who are interested remains to be announced.

DENOMINATIONAL BUDGET

Statement of the Treasurer, Sept. 30, 1955

Receipts		September	12 months
Balance, September 1	\$	22.27	
Adams Center	144.10	\$ 619.10	
Albion	26.17	497.57	
Alfred, First	970.20	4,021.65*	
Alfred, Second	450.09	1,114.04*	
Associations and groups	1,190.85	2,737.77	
Battle Creek	988.69	5,252.02*	
Bay Area Fellowship		100.00*	
Berlin	36.25	351.40	
Boulder	89.10	456.30	
Brookfield, First	70.00	238.00	
Brookfield, Second	102.15	373.15	
Buffalo		157.50*	
Chicago	40.00	1,281.00*	
Daytona Beach	67.00	689.11*	
Denver	113.78	883.91	
De Ruyter	63.50	1,106.63*	
Dodge Center	17.75	561.66	
Edinburg	25.00	113.36	
Farina	42.00	227.00	
Fouke	43.37	270.47	
Friendship	20.00	120.00	
Hammond		140.10	
Hebron, First	20.18	150.00	
Hopkinton, First	97.00	1,293.20	
Hopkinton, Second	22.00	112.00	
Independence	61.00	781.00*	
Indianapolis	17.76	195.36*	
Individuals	20.00	2,207.61	
Irvington		325.00	
Jackson Center	18.37	18.37	
Kansas City Fellowship	30.00	65.00*	
Little Genesee	184.11	627.52	
Los Angeles	177.00	1,174.08	
Los Angeles, Christ's		77.00*	
Lost Creek		1,144.24	
Marlboro	173.44	2,133.38*	
Middle Island	56.75	210.13*	
Milton	2,005.58	6,285.27	
Milton Junction	397.60	1,732.63	
New Auburn	12.50	106.52	
New York	30.00	231.70	
North Loup	167.68	784.19	
Nortonville	57.17	755.32	
Paint Rock	135.00	135.00*	
Pawcatuck	733.05	4,284.23	
Philadelphia		63.00*	
Piscataway	36.50	228.00	
Plainfield	449.45	3,744.32	
Putnam Co. (Carraway)		106.00*	
Richburg	5.00	238.00	

Ritchie	20.00	95.00
Riverside	917.47	4,157.75*
Roanoke	5.00	148.00
Rockville	30.30	160.00
Salem	125.00	1,035.00
Salemville	40.15	316.28
Schenectady	18.50	499.40*
Shiloh	388.50	3,771.64*
Stone Fort	10.00	80.00
Syracuse		50.00*
Twin Cities	50.00	153.50*
Verona	247.00	1,069.92
Walworth		130.00
Washington	55.00	205.00
Waterford	61.71	465.97*
White Cloud	203.85	817.90*
Totals	\$11,601.89	\$63,675.17

Disbursements		
	Budget	Specials
Missionary Society	\$4,749.53	\$ 185.73
Tract Society	867.03	
Board of		
Christian Education	866.73	
School of Theology	884.15	50.00
Women's Society	454.61	
Historical Society	153.89	
Ministerial Retirement	1,190.98	491.17
Denominational Building	165.36	
General Conference	1,341.04	
World Fellowship and Service	33.45	107.22
Memorial Fund		61.00
Totals	\$10,706.77	\$ 895.12

Comparative Figures		
	1955	1954
Receipts in September:		
Budget	\$10,684.50	\$6,728.54
Specials	895.12	1,058.81
Receipts in 12 months:		
Budget	57,641.32	44,760.36
Specials	6,033.85	10,510.20
Current Budget	70,750.00	63,121.22
Percentage of budget raised to date	81.47%	70.9%

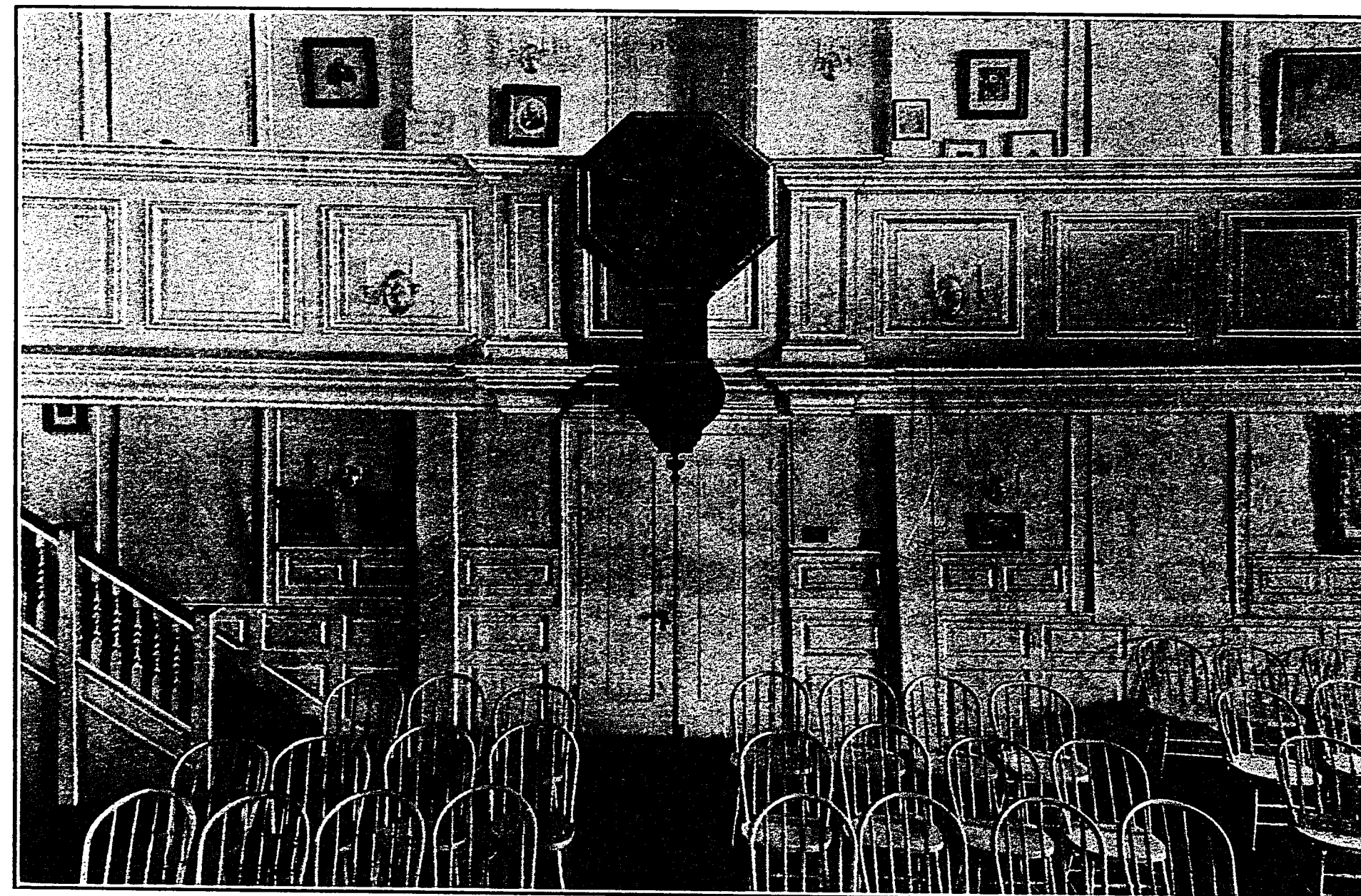
September 30, 1955,
Verona, N. Y.

Olin C. Davis,
Treasurer.

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

OCTOBER 31, 1955

The Sabbath Recorder



Clock on Balcony of Newport Church

"Here are they that keep the commandments of God . . . and their works do follow them" (Rev. 14: 12, 13). This is true of expert clockmakers such as William Claggett, a member of the Newport, R. I., Seventh Day Baptist Church. Moving to the city in 1716 he presented his handiwork to the church in 1731, two years after the erection of the building. It still counts the time 224 years later. The church organization lived for 200 years. Time and truth march on. "Remember the sabbath day to keep it holy."

When J. M. Rampton of England speaks of the British as being soaked in the politics of expediency, it appears to many that by changing the word "soaked" to something like "immersed" it would equally describe contemporary international politics on this side of the Atlantic. — Ed.

Russia comes closer and closer. The answer to the implacable menace is to implement the principles of Christianity among ourselves and to fight for those principles wherever and whenever they need defending, at once and vigorously. — Dr. Alfred P. Haake in Brookfield Courier.