

The Sabbath Recorder

OTHER FOLDS AND FIELDS

More than a quarter of a century ago, the Church of the Brethren (American) established, in northeastern Nigeria, a hospital for Hansen's disease (leprosy) which drew patients from forty-two different African tribes. In the years since its formation, the Garkida settlement has become one of the most notable Christian communities in all Nigeria. It is renowned as a settlement where people of many different dialects and customs live and work together in an atmosphere of peace, harmony, and co-operative brotherhood. And its Christianizing influence throughout a strongly Muslim area is constantly widening as discharged patients return to their home communities, missionaries report. Today in six government-owned and maintained village treatment centers in surrounding areas, Garkida's doctors and nurses have full medical direction and control.

About forty Russian Bibles a week are going to refugees in Manchuria from the Hong Kong office of the World Council of Churches. The Bibles, which have been sent for about a year, are always promptly acknowledged by the persons receiving them, says Director Lilli Neugebauer of the WCC office in Hong Kong. According to reports from China, many Bibles are sent on to Russia.

Hammond Church Grateful

The Hammond, La., Church wishes to express gratitude to the Commission for making it possible for a committee to go to Hammond and to Houston, Texas, in the interest of the Nursing Home near Hammond which, it is hoped, may become a reality. The committee is to be greatly commended for the many miles it traveled and the untiring effort given for the cause.

Mrs. Richard Raiford, Clerk.

HISTORY OF ALFRED UNIVERSITY

Dr. J. Nelson Norwood, president emeritus of Alfred University, brings out in early May the book on which he has been working for some time entitled *Fiat Lux*. It is a fresh history of Alfred University in the inimitable style of this well-qualified historian. Published by Humphrey Press in Geneva, N. Y., this five-dollar book may be ordered from the University, Director of Alumni Affairs.

Program of Extension and Growth

The denominational publishing house is now completing work on an important booklet entitled *A Program of Extension and Growth*. Prepared by the Coordinating Council during the past year, this valuable guide will first be distributed at the Seventh Day Baptist Ministers Conference at Westerly, R. I., on April 29. After the ministers have had a chance to see how it can be used to foster new interest and develop new churches, it will be distributed more widely to workers everywhere. The Planning Committee and Commission hope that this rather detailed guide will prove effective in promoting evangelism and church growth.

Accessions

Battle Creek, Michigan

By Letter:

Richard Maxson
Mrs. Richard (Marion Burdick) Maxson

By Testimony:

Mrs. Rachel Hannah
Mrs. Stella Hibbard

Births

Smith. — A son, Jerry Darrel, was born to Albert and Darlene (Crouch) Smith of Topeka, Kan., on March 11, 1957.

Obituaries

Randolph. — Lewis F., son of Rev. Lewis F. and Elizabeth Davis Randolph, was born in Hopkinton, R. I., May 6, 1888, and died March 18, 1957, in Westerly. (More extended obituary elsewhere in this issue.)

Kenyon. — Florence I. Merritt, daughter of Dwight R. and S. Ann Main Merritt, was born November 1, 1873, in Hopkinton, R. I., and died March 10, 1957, at a nursing home in Hope Valley.

At an early age she joined the First Hopkinton Seventh Day Baptist Church of Ashaway in which she served actively as Sabbath School teacher and in many other ways. She was married to Deacon John S. C. Kenyon on January 1, 1902. She then joined the Second Hopkinton Church where her husband belonged.

Besides her husband she is survived by a daughter, Mrs. Alexander P. Austin of Lower Pawcatuck, a son, R. Merritt Kenyon, Sr., of Hopkinton, two grandchildren: Raymond M. Kenyon of Sanford, Fla., and Harold R. Austin of Old Mystic, Conn.; four great-grandchildren; and a sister, Mrs. Earl D. Burdick of Orlando, Fla.

Funeral services were conducted by her pastor, Rev. Neal D. Mills, and interment was in the Oak Grove Cemetery, Ashaway. — N. D. M.



Westerly Sun Photo.

Historic Jedediah Davis House near Ashaway, R. I.

Our colonial ancestors in New England made special provision for the additions to the family with cribs for the babies near the great fireplaces. A grandfather's clock ticked away the hours as the cradle rocked. Nearby would be a family Bible to bring up the children in the nurture and admonition of the Lord. See story on page 263.

The Sabbath Recorder

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Member of the Associated Church Press

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No Change of Sabbath

Some of us are farmers by birth, early training, and inclination even though we have been away from actual farm life for many years. Each year as the change from Standard to Daylight Time is announced we think of the many farmers who are annoyed by it. It comes by a change in our local and state laws since in times past we have made our calendar conform strictly to the rotation of the earth.

This year we found ourselves rather longing for this minor change of time. The sun has been rising at least one hour before time for us to arise. We do not like to waste that hour of early daylight, but the late schedule we must keep on several evenings each week makes it difficult to get up with the sun in the spring and summer seasons. Sentimentally, we do not like any tampering with the time schedule based on sun and earth. Some think of Standard Time as God's time. However, when we try to be objective and accurate, we realize that their argument is weak. God's will is revealed in the Bible. God's Sabbath is set by divine example and oft-repeated precept, but God's people in Bible times did not observe Standard Time as we know it. The question of Standard versus Daylight Time is not a religious issue. We must recognize that a representative government has the right to adjust the hours of the day to suit the majority.

If, however, a civil authority sought to change the laws of the land in such a way as to bring them into conflict with the law of God as expressed in the Fourth Commandment and elsewhere, then godly people should firmly object. There is a constant possibility that a Sunday-keeping majority will thoughtlessly do just that. It has been done in the past. Much more serious in its disturbing consequences would be the adoption of a world calendar which disregarded even once a year the weekly cycle which is basic to the law of the Sabbath (or Sunday, for that matter). Fortunately that issue is, for the time being at least, rather quiet due to its resounding defeat in the United Nations.

It is interesting to note that the only place in the New Testament where the word "change" occurs as a noun is in Hebrews 7: 12, where a change of the law

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is declared to be necessary. If this change of the law could be interpreted as a change of the Sabbath from the last day of the week to the first, it would be a powerful argument. Of course it cannot be so interpreted, and none have attempted it as far as we know. The verse reads, "For the priesthood being changed, there is made of necessity a change also of the law." The context shows the meaning. Christ is a priest of the new covenant, not of the Levitical priesthood for, according to the flesh, He was not of that tribe. The change of the law is the change by which Christ becomes our high priest, "not after the law of carnal commandment, but after the power of an endless life" (Heb. 7: 16).

We have searched through the Bible again with the aid of Young's Analytical Concordance to see if we could find any indication of God-given approval for a change of the day of worship. There seems to be nothing in all the changes from the old to the new covenant derived from the words of Christ or the example and precepts of the apostles, which by enlightened interpretation, can be claimed to speak of an altering of our basic Sabbath obligation. We shall continue to teach obedience to God rather than to man whenever the two come into conflict. God, we believe, will honor every such attempt to live in accordance with a Bible-educated conscience.

I Couldn't Be Anything Else

It caught our eye — the quoted statement — "I couldn't be anything but a Methodist." It was the leading line in an editorial by Dr. T. P. Chalker in *The Methodist Christian Advocate*.

The writer deplored the infrequency of such remarks in view of the rich history and noble heritage of Methodism. There is a justifiable pride, he affirmed, not only in being a member of America's largest denomination but also in standing in the line of spiritual descendants from the Wesleys. He admits faults within the church organization but justly points to its efficiency.

Should we be ashamed to encourage people to say with conviction, "I couldn't be anything else but a Seventh Day Baptist"? We think not. Though we can

have no justifiable pride in the size of our denomination, and very little in the efficiency of our organization, we can indeed be thankful that the Holy Spirit has led us to take our stand with our noble spiritual ancestors who made sacrifices to adhere to and propagate their Sabbath convictions.

Speaking of history, we have about a century more of it than the Methodists, perhaps a few years more than the Baptists, and approximately 200 years more than the Adventists. The Sabbathkeepers in early Reformation days were sturdy individuals, consecrated to the truth as they saw it. We can be proud to try to follow in their firm footsteps.

There is a sense in which Sabbathkeepers are still pioneers. They have been so in every generation since our first churches were organized in England and the colonies. The reason is that Sunday-keeping has been so long identified with the Christian Church that even Jews when converted assume that they must accept Sunday instead of the Sabbath. When the truth and the relevance of the Sabbath strike the believer he feels like a pioneer even if he finds a Seventh Day Baptist Church nearby. The willingness to be a pioneer in a relatively hostile religious environment is the secret of a consistent testimony. Many there are who would rather smother their convictions than to be out of fashion with their Christian neighbors who surround them like close-crowding trees in a forest. We must encourage and foster the pioneer spirit in our children and in the hearts of others who seek affiliation with us.

It is one thing for an old person who has through reading and through long experience come to say, "I couldn't be anything but a Seventh Day Baptist." It is fine and should not be discounted even if sentiment plays some part in the declaration. What is more significant is to hear a newcomer say it. People do come to us in middle or later years with expressions something like this: "Here is what I have been looking for all my life — a Sabbathkeeping church organized along congregational lines allowing the individual freedom of conscience in interpreting the Bible." Or they may say, "If there was not a Seventh Day Baptist

MEMORY TEXT

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3: 1.

Church I would have to call myself by that name and try to organize one, for that name expresses my convictions."

We have our faults individually and as a group, whether it be the local church or the national organization. Our heritage and our age have brought the rather inevitable problems of old age and well-grooved custom. Few of us perhaps are able to see objectively these signs which indicate passage from the throbbing experience of first love to the quiet (and sometimes jealous) love of the status quo.

Truth is unchanged and unchanging. Christ overcame His temptations by remembering what had been written under the revelation of God. It had been a long time from creation to incarnation but those first principles and the Ten Commandments based on them still stood in the days of His flesh. They stand today. Methods, facilities, temptations change. Truth does not. Pioneers are needed today in our denomination. We are not producing enough of them.

Untamed Tongues

The wisdom of the Apostle James in his chapter on the untamed tongue has again been demonstrated in a murder charge brought against a Miami, Fla., woman.

James tells us that the tongue is an unruly member; it is a fire; it defiles the whole body; it sets on fire the course of nature; and it is set on fire by hell. No man can tame it. These statements need to be taken almost literally, but not quite. Biologically the tongue is only a necessary muscle assisting in the masticating of food and the formation of understandable syllables. It need not be controlled by hell; it can be controlled by heaven.

Mrs. Grace Spencer, Miami landlady and sister of 59-year-old Mrs. Roberts (the woman charged with first degree murder), told the police that both her sister and the victim, Miss Mildred Fisher, had sharp

*Executive Secretary***"Little Church"
Sacrificial Gift Boxes**

Do you have a "little church" in your home? Gift boxes in the shape of little churches have been sent to all our churches. Perhaps you have more than one. If you have children we hope you have as many as you can use to the best advantage.

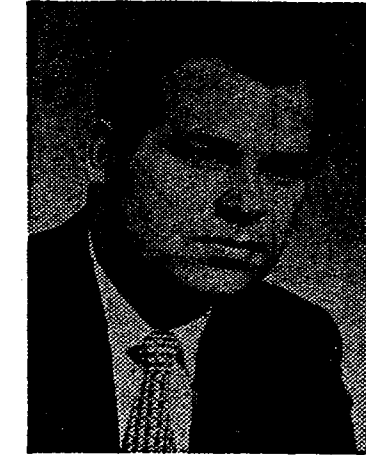
Letters of thanks have just been sent to two companies who very generously gave of time, effort, and materials to make the "little churches" possible. In both places a Seventh Day Baptist has been employed over a period of years. In addition, interested individuals contributed of their time to help fold and glue the boxes. The total cost to our denomination, of each "little church," was less than one-half cent.

All about us there is evidence in nature at this time of year, that in order to live fully according to God's plan, first must come a dying to oneself. Have you made a part of yourself "die" in order that some money may go in your "little church" so that God may use it through the program of our World Mission? If every Seventh Day Baptist caught this spirit and could experience the blessing of it, our World Mission work could expand and God could really work mightily through us as a people.

Our sincere prayer as these "little churches" are used is that each person participating may find rich joy and blessing in his giving. — D. H. F.

tongues and often argued about "the radio and little things like that." Mrs. Roberts, bleeding and unconscious, was found lying beside the dead body of Miss Fisher. Nearby were two bloody knives and a razor.

James, deeply concerned with practical righteousness, warns, "Behold how great a matter a little fire kindleth!" (James 3: 5.) His chapter, beginning with our frustrated efforts to manage that "little member," ends in a description of Christian victory, concluding with the words, "And the fruit of righteousness is sown in peace of them that make peace."

Ordained to Gospel Ministry

Kenneth E. Smith, pastor of the Albion and Milton Junction, Wis., Churches, was ordained at the Albion Church April 13. The following churches were represented at the ordination: Chicago and Farina, Ill.; Dodge Center and Twin Cities, Minn.; Alfred, N. Y.;

Lost Creek, W. Va.; Albion, Milton, Milton Junction, New Auburn, and Walworth, Wis. Mrs. Kenneth Smith, mother of the candidate, represented the Pawcatuck Church, Westerly, R. I., the first church of which he became a member.

Rev. Albert N. Rogers, dean of Alfred School of Theology, brought the morning message and took part in the ordination program. Rev. Kenneth B. Van Horn, Dodge Center, Minn., led the afternoon worship service which was followed by the reading of the Call to Ordination and the organization of the council. Professor Leland C. Shaw, Milton, was elected moderator and Mrs. Fred Walters, Albion, clerk of the council. The candidate then presented his statement of belief and Christian experience and was further examined by the council. The statement of the decision of the council was followed by the ordination sermon by Rev. Elmo F. Randolph.

The evening service opened with vespers at 7 o'clock after which Dr. Forrest M. Branch, Milton, presented the charge to the candidate and Dean Albert N. Rogers the charge to the church. Rev. John F. Randolph, Milton, led the consecrating prayer, a very impressive part of the service in which all ordained ministers, deacons, and deaconesses present took part. Rev. and Mrs. Kenneth Smith were then welcomed to the ministry by Rev. Elmo F. Randolph. In closing, Kenneth Babcock sang "Are Ye Able, Said the Master."

Greetings were received during the day from Rev. and Mrs. Harold R. Crandall, Rockville, R. I.; Rev. Rex Zwiebel, Alfred Station, N. Y.; Mr. and Mrs. Hiram Barber, Westerly, R. I.; and the Lost Creek, W. Va., Church. Rev. Harold Crandall

was pastor of the Pawcatuck Church for the entire period of Mr. Smith's boyhood and youth in Westerly.

National Council Actions

Before our next issue goes to press another bimonthly meeting of the General Board of the National Council of Churches will have been held — this time in Chicago. The official actions of this board make important news which is commented on both in the secular and religious press for weeks or months afterward. Much of the deliberation at board meetings is of a continuing nature. Some matters are settled rather decisively and do not reappear on the agenda the next time. To refresh the memories of those who have read about the February meeting at Williamsburg, Va., Feb. 27-28, we quote a brief summary of some of what was done then.

Much attention was given to religious liberty issues which were in sharp focus earlier in the year. According to a release from the NCC Public Relations office the General Board reviewed threats to religious and civil liberty, as focused in a report by the Council's Department of Religious Liberty that singled out: (1) threats to public schools in state laws that would make payments from tax funds to parents who use private schools to avoid racial desegregation in public schools, (2) acts of violence against racial minorities in tension areas of the country, and (3) cancellation of the scheduled television premiere of the "Martin Luther" film by WGN-TV, Chicago, under alleged religious pressure.

It commended the president and the general secretary for their prompt action in protesting the television cancellation at the time it happened.

It endorsed all efforts of church councils and other groups to ease racial tensions in their areas.

It authorized Council representatives to testify at Congressional hearings in favor of the principle of fair wage laws to protect migrant farm workers.

It reaffirmed the Council's position supporting technical assistance and trade

policies that would "strengthen the economies of underdeveloped areas."

It heard a draft report of its 24-member Commission on Evangelism which concluded, after two years of study, that only an "effective" evangelism on the part of the churches can answer a widespread spiritual hunger now evident among the American people. It deferred until its next meeting a full discussion of the evangelism report findings and conclusions.

Dr. Roy G. Ross, general secretary, announced a new Council study of the status and needs of 400,000 Latin Americans in this country, to determine ways the churches can help them.

In February, feeling was running high for more Hungarian refugee assistance. Members of the board were urged to join all church members in pressing Congress for legislation that would help stranded Hungarian refugees, still in Europe, to make new homes in this country.

The board approved establishment of a Walter Van Kirk Memorial Fund to advance projects favored by the late executive director of the Council's Department of International Affairs in the cause of international peace and goodwill.

The unveiling of the Council's new official banner and emblem embodying a cross on an outline of the United States was a high point of interest.

The official representative of the Seventh Day Baptist General Conference at this meeting was Rev. Duane L. Davis of Lost Creek, W. Va. He has promised a little write-up of his impressions.

NEW CHILDREN'S SONGS

More than 300 songs and choruses especially suited to the needs of children were submitted to the \$1,500 Zondervan Music Publishers contest which closed December 31, 1956. Responses greatly exceeded expectations and every indication points to the early popularity of some of the songs submitted.

Most of these prize-winning songs will appear early this fall in a special edition of "Zondervan's Choruses #3." The remainder will be published in book #4 of this series tentatively scheduled for publication early in 1958.

MISSIONS — Sec. Everett T. Harris

Washington Evangelistic Services

An appraisal of the work of the field evangelist in and around our capital city

By Rev. Elizabeth F. Randolph

In evaluating the splendid work accomplished here by Rev. and Mrs. Loyal F. Hurley, March 2-19, we think not only of the few days of the public meetings, but also of the longer period of prayer and preparation in which God was awakening the people and drawing and adding three new members to our church in December and January, as well as of the month that has transpired since the meetings, showing some of the results of their activities here.

Into the fertile soil the good seed was planted by Evangelist Hurley in his clear, forceful messages, in his fellowship in the homes, and around the dinner table on Sabbath Day, March 2, as a large portion of the morning congregation gathered in the Alturas Hotel as guests of Jennings Randolph.

The visit of our missionary secretary, Rev. Everett T. Harris, together with the work of Mr. Hurley helped to crystallize the thinking of one of our young men to enter Salem College this fall with a view to the Gospel ministry. For other young people as well as adults the Gospel message has been clarified, and during the month that has followed those radiant days of inspiration the seed is taking root. The members of the church are carrying on its work with new purpose, resolved that wherever they go or whatever they do they will be more effective witnesses for Jesus Christ. The pastor has been greatly encouraged. The church has received a blood transfusion so that the prospects for its future vitality seem much brighter.

The laymen wish that they could get together regularly as a Fisherman's Club but our people are so widely scattered that this does not seem practical at present. However, a portion of each Sabbath School period, of the Young People's services, and of the Ladies' Aid Society is to be used for a consideration of the awareness of the presence of God in our lives and of our purpose to so witness as to make Jesus Christ known, trusted, loved, and obeyed in ALL human relations.

While in Washington the field evangelist spoke at four services in the People's Seventh Day Baptist Church and addressed a group of men at Capital Airlines who are in the habit of meeting each day at their dinner hour for a few moments of prayer and Bible study. The Hurleys were also welcome guests in the home of Rev. Mr. and Mrs. Olsen of the Church of God and of other friends in the Washington area.

We are all grateful indeed for the fine fellowship with Mr. and Mrs. Hurley during the entire time that they could be with us, and our prayers follow them as they continue their consecrated work in God's vineyard in other communities.

Tract Distribution Brings Christ into Labor Problems

By Lawrence Fatato
Schenectady, N. Y.

I have a plan which may work out all right in the Alco Products where I am employed. I have been passing out tracts in my shop at the big diesel erecting shop at Alco and I have been getting people interested in the Word of the Lord.

Two weeks ago I wrote a letter to the vice-president of operations at Alco Products asking him if he would invite the Lord to sit in at the negotiations in getting the strike settled and asking him if he and the union officers would use the wisdom of the Lord in their talks instead of the wisdom of man. I also inserted some tracts in the envelope.

I received a beautiful letter from him thanking me for the very nice letter and tracts and saying that we should always use a Christian attitude at every meeting.

Since he has written me such a nice letter I am going to tell him about the wonderful work that has been done in the diesel shop — how the men feel — and that there is less bitterness. I feel the Lord pushing me toward the goal of putting tract racks up all over the plant.

SABBATH SCHOOL LESSON

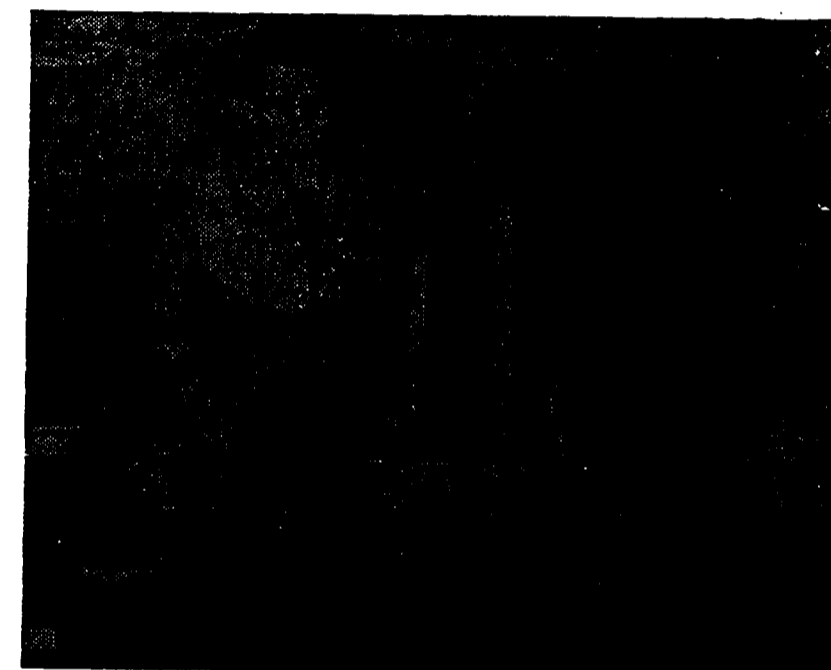
for May 11, 1957

Responding to God's Call

Lesson Scripture: Genesis 12: 1-3; 17: 1-9*

TOWN AND CHURCH CELEBRATE

In Rhode Island near Westerly is the town of Hopkinton which before 1757 was a constituent part of Westerly. By an act of the General Assembly March 14, 1757, the northern portion of the town of Westerly was set off and established as the Town of Hopkinton. This made a basis for a rather elaborate historical celebration for several days during the middle of March. Much of this celebration centered around the Jedediah Davis house where the second Town Meeting was held. The first meeting was in the home of Joshua Clarke, a Seventh Day Baptist.



Jedediah Davis was one of the 70 Freemen who constituted the Town Meeting. His home, still intact, is a typical colonial structure now owned by the Town and Country Homes Corporation. For the 200th anniversary celebration it was hastily refurbished by residents who had antiques of that colonial period. Nearly 1,000 people visited the house during the four-day period of the display.

It is interesting to note that this house is very close to the Nathan E. Lewis farm property on which the oldest Seventh Day Baptist young people's camp is located — Lewis Camp. Christopher C. Lewis, the great-grandfather of Nathan E. Lewis (now a resident of Plainfield, N. J.), was town clerk in Hopkinton for 41 years (1817-1858).

Two Seventh Day Baptist churches bear the name Hopkinton. First Hopkinton is at Ashaway and Second Hopkinton is in

the smaller community of Hopkinton a few miles north. The present generation needs to remember this history in order to understand why some of our Rhode Island churches are not called by the name of the communities in which the buildings are located.

Church Older than Town

The church at Ashaway has a birthday in early May. The organization is 249 years old. Tying in with the town celebration the church is also collecting items of historical interest in addition to those available at the church. This beautifully renovated building will be open to the public on Sabbath and Sunday May 4 and 5, according to announcement by the pastor, Rev. Lester G. Osborn. In connection with Family Week, special services will be held Sabbath morning to call to the attention of all families the importance of their church heritage.

A history of 249 years of continued active service to the community is something that may well be recognized, especially since the church is 49 years older than the separate existence of the town in which it is located.

The close relation between town and church is brought into focus in the recent meeting of the Hopkinton Historical Association. Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, was the speaker at the regular meeting of the Hopkinton Historical Association Monday evening, April 22. The talk was preceded by a business session at 8 o'clock, at the Jediah Davis House on Burdickville Road. Mr. Crandall talked on "The Life of a Church Elder in Hopkinton During the Early Years of the Nineteenth Century."

We are pleased to see pictures of the interior of the Jediah Davis house even though there is a little artificiality about them. Sturdy homes with well-planned fireside religious education are our historical heritage. Church and home are inseparable in the building up of a law-abiding, upright community.

Horsepower in the hands of the heedless is the fundamental cause of our ever-mounting toll of highway disaster.

— Travelers Insurance Co.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Letters to Young Preachers

By A. H. Lewis, D.D., LL.D.

(The following quotations from this smaller book by Dr. Lewis published by the American Sabbath Tract Society in 1900 were selected by Mrs. Hannah May (Dixon) Trainer of Pomona Park, Fla.)

More is demanded of those in the minority than of those in the majority. He who stems the tide must be stronger than he who floats with it. He who defends an unpopular truth must be braver than he who is carried to temporary success by the popular current. He whose faith and position are assailed on every hand must be doubly able to give a reason for his faith, and to stand unmoved by converging currents of opposition.

All this ought to be cause for gratitude on your part rather than for fear. He is blessed to whom the greatest obligations come. He of whom God requires most is granted most strength to accomplish what is required.

You cannot succeed in the next century, as Seventh Day Baptists, without giving careful and constant attention to the reasons why you are such. When the world says it is folly to be a Seventh Day Baptist you must be able to show that it is wisdom. Along this line will come important work within our denomination. We have been accustomed to think that a few specialists in Sabbath reform can accomplish what is demanded of us. If that has been true in the past, it is true no longer. Each one of you must become a specialist, both as to knowledge concerning the Sabbath and zeal in the cause of Sabbath reform. Your work must be based upon the largest conception of the importance of Sabbathkeeping to Christianity and to correct views of the Word of God. It must not be narrowed down to denominational lines. If you need special study in systematic theology or pastoral theology, there is a double sense in which you must have specific study concerning the foundation of our denominational life and the reasons for our denominational existence.

It is unfortunate that the closing century will pass to you a legacy which is not in favor of radical and earnest work in Sabbath reform. Many of the traditions of

our denominational life are against such radical work. There are too many churches to which you will be called to minister which are not ready for higher views, broader plans, and more consecrated Sabbathkeeping. Our people have been molded, unconsciously, by the prevailing influence. The low estimate which the world puts upon our position has found too great a place in our own estimate of the work in hand. All this must be overcome by you, if you succeed in doing well the work which awaits you. You must start life with the truth fully recognized that our history is inseparably connected with the Sabbath question. Our future cannot be separated from it. As the combined influences which oppose Sabbathism increase, the evidence of this close relation between our denominational life and Sabbath reform will become yet more apparent. As leaders, during the next twenty-five or fifty years, these fundamental facts must have a prominent place in your minds and in your teaching. Nothing less than this will enable you to approach, much less to attain, the higher ideals that ought to sway every purpose and action of your lives.

The true Seventh Day Baptist, the model for times like these, is accurately described in the following from Browning:

"One who has never turned his back,
but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were wor-
sted, wrong would triumph,
Held we fall to rise, are baffled to fight
better,

Sleep to wake.

"No, at noonday in the bustle of man's
work time
Greet the unseen with a cheer!
Bid him forward, breast and back as either
should be,
Strive and thrive, cry speed — fight on,
forever

There as here."

"The early Church unleashed a flood of kindness in a world of racial strife; the modern Church has too often unleashed a flood of resolutions." — Editorial in *Christianity Today*.

Teen Talk

Heedless Horsepower and Accordion-Pleated Cars

Today there came to my desk the 1957 book of street and highway accidents published by the Travelers Insurance Co. Its title in big red letters is "Heedless Horsepower." Full of clever cartoons this book has one on the cover. Seated behind the wheel of a sports car is a headless man. The long hood is slightly raised. From underneath it comes the neck and head of a red horse. The horse's mouth, turned toward the driver, is open in amazement and horror. Clever, isn't it?

Not quite so clever is the story in tonight's paper. A 16-year-old girl from a neighboring town, who had never before driven a car, is in serious condition in our hospital. She and another 15-year-old girl found one of these new high-speed, push-button cars which the owner had forgotten to lock. They stole it and drove off. They were doing 95 trying to keep ahead of a police car when the girl lost control, cut off the police car, forcing it into a telephone pole. The stolen car hit another pole and landed the teen-aged girls in the hospital.

Auto makers don't put accordion pleats in their full-skirted cars but here were two new cars permanently pleated by heedless horsepower and lawless daredevil-ism.

What happens next? We don't know. Somebody will have to pay. The insurance companies may settle part of the damages but certainly not all. If the girl's life is spared, whatever outward beauty she had may be forever lost under the scars. Deep are the scars of shame and anguish in the home. Far deeper are the moral scars that have blighted her life. Unless she gives her heart to Jesus through this experience she faces unhappiness now and through eternity.

Girls, do you thank the Lord every day that your parents are real Christians, that they have taught you right from wrong and have encouraged you to pray and read your Bible every day? You are old enough now to begin to thank your mothers and dads for most of the times when they have said "no" to you.

MISSIONS — Sec. Everett T. Harris

From Our Foreign Missionaries

Quarterly reports and letters from our foreign missionaries help us realize what busy lives they lead. Note the following:

Jamaica, B. W. I.

Pastor Leon Lawton reports that nine have been added to the Kingston Church by baptism during the past quarter. Considerable emphasis is being placed on tract distribution at present. Tract racks have been placed in two churches and more are to be placed.

The dedication service for the Randolph Memorial Chapel has been held and Winfield Randolph has returned to this country after supervising its construction. Pastor Lawton writes: "Sunday the chapel was dedicated at Maiden Hall and during the week I was back and forth preaching three nights there for the evangelistic services and one night at the Kingston Church for the C.E. anniversary program."

The Rose LaForge Maxson Classroom was not completed in time for dedication at the time of the dedicatory service for the chapel as had been hoped would be possible, but it is expected that it will be completed within a very short time.

Regarding the evangelistic services at Maiden Hall, Pastor Lawton comments: "The evangelistic services at Maiden Hall have been fairly well attended by people from the surrounding community and to date there have been eight who have responded to the invitations given. Some of these were 'back-sliders.' . . . I hope a local group can be organized following this series of meetings so that regular Sabbath services can be conducted in the new chapel."

Headmaster Grover S. Brissey writes of the busy times and perplexing problems connected with the supervision of the school. At present the school is having the Easter recess.

British Guiana, S. A.

Pastor Joseph A. Tyrrell writes of the formation of a new group of Sabbath-keepers in Aurora, fifteen miles from Queenstown. In February he held evangelistic services there for five nights. "A brother, Victor Hill," he says, "carries on

in my absence." Writes Pastor Tyrrell: "We ask your prayers that God will bless and prosper His work on the Essequibo Coast and British Guiana in the whole." He gives news of the birth of a daughter on March 10, 1957, to Mr. and Mrs. Neville A. Thorne (Mrs. Tyrrell's granddaughter, Juliet).

Rev. Alexander Trotman writes, "Agatha and I traveled into Bona Ventura on the 8th of March to spend two consecutive Sabbaths there." Brother and Sister Trotman announced plans for moving permanently to Uitvlugt on April 15. Two additions have been made to the church membership at Bona Ventura during the quarter.

Rev. B. O. Berry writes of plans "to go to Wakenaam to administer the annual Holy Communion which always comes off on the 14th April."

Nyasaland, Africa

Nurses Beth and Joan have outlined plans they have worked out for the carrying on of their duties at the mission by others while they are on furlough in this country. They plan to leave on furlough in early July, spending about a week visiting the Stevensons in Kenya and making a short visit with our brethren in London, England. They will arrive in the United States in time to be in attendance at the July 28 meeting of the Missionary Board.

Rev. David Pearson writes regarding mission work in Nyasaland: "Dr. Victor Burdick arrived on the 9th (Feb.) and spent a time with us at Makapwa before assuming his work at Malamulo. On March 1, Dr. Harvey of Malamulo brought Dr. Burdick over to spend the weekend with us. He preached Sabbath morning here. Monday we took him back to Malamulo and drove on to town. On March 20, Bettie and I drove a patient to Malamulo. We visited with Victor for an hour or better. Then on the 23rd we took him to visit our Molele 'Michizu' Church which is about 5 or 6 miles south of Malamulo. He preached there. Although he is primarily engaged at Malamulo, you can see that we have found time for getting together. He is planning on visiting a church with me on April 6 and

WOMEN'S WORK — Geraldine Nelson

APRIL WOMEN'S BOARD MEETING

Sixteen members and one guest (Mrs. Bakker of Adams Center, N. Y.) met at the home of Mrs. Lester Nelson for the April meeting. The president, Mrs. Maxson, called the meeting to order, and the secretary led the group in devotions, using Song of Solomon 2: 11-13a and an article entitled "Now that April's Here" by Hal Borland.

The treasurer reported a balance on hand of \$3,726.10 in the General Fund and \$151.15 in the Evangelistic Fund. (\$2,969.67 of this amount is the gift from the Maxson estate in Walworth, Wis.)

The Goals Committee reported that the new goals for the coming year have been completed.

The Summer Project Committee has work well under way. Miss Connie Coon and Miss Barbara Bivins have been secured for the New England area. One more assistant is needed there. Miss Joyce McWilliam and Miss Pearl Hibbard will help at Paint Rock and Palatka. There is no one yet to help in California.

The Packet Committee reported that several of the new leaflets are ready for printing. Twenty-seven cards regarding last year's packet material have been returned to date. The new Daily Meditation Card was presented.

The Christian Culture Committee reported that the devotionals (mentioned in the March meeting) are nearly assembled. Books for young people and children have been received and will be on display at Conference.

also to attend our Executive Committee meeting on April 7. He also plans to attend a church dedication on April 27."

Dr. Victor Burdick writes: "Experience is piling up, here at Malamulo. I've done quite a bit of major surgery, usually with Dr. Harvey helping, but occasionally not. Their hospital assistants are quite efficient in helping, and the hospital is surprisingly well equipped. The 'mountains' ahead of us in our spiritual life often become mere clouds when we get to them or easily climbed hills. The really steep places we didn't recognize from afar, but we have a Helper."

The Conference Planning Committee reported its progress and asked for suggestions of women's names, also ideas for different phases of the program.

The Newsletter Committee reported that the Mimeograph is working "wonderfully." Disappointment, however, was expressed over the fact that the printing this time shows through the paper, making it more difficult to read.

Mrs. Lippincott asked for instruction as to the type of cover to be used on the new "Histories." Copies to be sent out from the board will be securely stapled and a light cardboard cover used.

The Christian Education Promotion Committee reported hearing from all but 18 churches. This is a much better response than last year. A new list of students is now being compiled. Several copies of this list will be made so that they will be available to those who want them.

An offer to participate in some small project in British Guiana was received as well as letters offering Bibles and a lamp. Previous correspondence from the secretary of the Missionary Board had suggested that since Rev. Leon Lawton would soon be going to the field, money might be sent to him and he would purchase the items desired by various groups. In order that we may know what has been supplied and what is still needed, your money should come to us and we will forward it to him with your instructions.

Our president received notice of the meeting of the Board of Managers of United Church Women in Chicago for April 29 and 30. The president and vice-president are invited to these meetings. It was voted that they attend if it would be possible for them to do so. May 23 and 24 are the dates of the United Church Women meetings at Lansing, Mich. It is hoped that all members of the board who can, will attend these sessions.

Mrs. Lukens expressed the thanks of Mrs. Wilkinson and herself for the opportunity to attend the meetings at Texarkana, Ark. It is their hope that because of their trip down there, they can help the board to better understand the needs of the field. Right now they see a pressing need for a car for the missionary pastor there. Since the board backed the securing of a car for

Nyasaland, could we not back such a project for our home field?

A discussion of what is necessary to move the Women's Board to another church center was held. Since the board has been in Battle Creek nearly 6 years, and there is no precedent for its removal, it was agreed that steps are now in order to plan for its "orderly" move within a few years. The Executive Committee was appointed to further plan the procedure necessary and to draw up a statement for Commission. This is to be brought before the board at the June meeting.

Mrs. Maxson closed the meeting with some very opportune and strengthening remarks. She said, "I am sure we have all felt the weight of the responsibility of the board many times since it has been in Battle Creek. . . . I know each of you must have some favorite Scripture or verse that you call upon to help give you strength for tasks ahead." The Scripture which she wanted to share with us and use in a closing prayer was Jeremiah 33: 3 and Isaiah 30: 15.

News of Ministers

At the annual meeting of the Plainfield, N. J., Church, the resignation of the pastor, Rev. Lee Holloway, was read. He was called from the Washington Seventh Day Baptist Church after Rev. E. Wendell Stephan resigned from Plainfield to prepare for institutional chaplaincy. Mr. Holloway has been serving the Plainfield Church about three and one-half years. It is expected that he will continue in his pastoral duties until the end of June with a month of paid vacation following that. His plans for the future have not been announced.

Information received indicates that the pastor of the Putnam County Church at Palatka, Fla., Clifford A. Beebe, has decided to give up the work there the first of September. He has labored faithfully in that rural church. The Year Book does not list any salary paid. The pastor has supported himself, and in addition has remodeled the little parsonage and made it livable. It is understood that Mr. Beebe is willing to go wherever the Lord may lead.

Some other ministers who have resigned their pastorates in recent years are at present without churches. The executive secretary of the General Conference has the delegated responsibility of furnishing information from her files to churches and ministers desiring help in filling vacancies.

Two ministers have very recently been ordained. One, Kenneth Smith, has been deservedly prominent for several years on account of his studies abroad and his pastoral work with the Albion and Milton Junction, Wis., Churches.

The other is Oscar Arlie Davis of Phoenix, Ariz., who was ordained to the ministry at the Pacific Coast Association on April 13. Although self-employed, he has taken time off from his work several summers to serve as assistant pastor of the Riverside or Los Angeles, Calif., Churches. He has also been a pioneer in tract distribution. More recently he has organized a fellowship at Phoenix which may eventually become a church under his pastoral guidance. Prepared statements of both of these newly ordained men will probably appear in early issues of this denominational organ.

Board Room Renovated

The Board Room on the second floor of the Seventh Day Baptist Building at Plainfield, N. J., was rather thoroughly renovated during the week of April 15-19. Walls, ceiling, and woodwork and masonry work were cleaned and refinished. Since the Tract Board is the principal user of the room, nearly ninety per cent of the cost was assumed by that board. Every contributor to our World Mission has a little financial interest in the maintenance of this building. (One per cent of the budget dollar goes for that purpose.)

Appreciates Pastor

Such soul-searching thoughts as we are given regularly are most helpful to each individual. Also any passer-by who would chance to worship with us would find his soul refreshed because of our pastor's ability to preach truths from God's Word. — Dodge Center, Minn., Correspondent.

The Beliefs of Seventh Day Baptists

[One of a series of brief messages prepared for publication by a veteran pastor, Rev. Paul S. Burdick, of Waterford, Conn. He suggests that the sermonets be read aloud in family groups, followed by discussion, and offers to answer any correspondence that may develop from such discussion.]

IX

The Sacraments, The Lord's Supper

We shall speak of the Lord's Supper under three heads: (1) as a memorial, (2) as a covenant or promise, and (3) as a sign.

1. As a Memorial

"This do in remembrance of me" (Luke 22: 19).

As an aid to remembrance, certain things have a value. The Lincoln Memorial in Washington, D. C., is a fitting tribute to one who has been called the greatest person whom the 19th century produced — one whose heart yearned for freedom for a race in bondage, and in the aftermath of war, called for "malice toward none and charity for all," during the time of binding up the wounds of battle. The memorial to such a man is appropriate and striking enough to cause many a pilgrim to weep as he climbs the steps to its columned grandeur. Here a Negro woman explains to her child what Lincoln did for their race. Here a stranger from across the seas comes to pay homage to one who has struck the spark of liberty around the world. Even a son of the South stands in reverence before the statue of one who was the enemy of his fathers in war, but a true friend in the arbitrament of peace.

So a memorial is a living reminder of something which happened in the past, but which has the power to recreate in hearts today some of the sentiments of joy, of hope, of consecration that were active in the original experience.

Thus a statue, a picture of my father, the American flag, all bring to my mind something of the past that lives again in my heart today.

It is thus with the Lord's Supper. It should bring back to our minds the original experience with such force that we would cry out with the disciples, "Lord, is it I, who am about to betray thee?" Or with Peter, go out and weep bitterly over our denials of our Lord. Then it will be a true memorial of our Lord's gift to us and of our debt to Him.

2. As a Covenant

"This is my blood of the new covenant" (Matt. 26: 28).

A covenant is a two-way promise. It must be between two persons who are free to choose in order that the covenant shall be free of compulsion. So God has given man the power of choice, either to enter or to refuse to enter into a covenant relation with Him.

The first covenant came with the giving of the law on Sinai. God's promise was this: "I will be with thee and prosper thee in the land which I give thee." And all the people made answer, "Thy commandments will we keep." The blood of a sacrificial animal was then sprinkled around the altar and upon the people.

But, sad to say, the people broke their part of the covenant. They broke the Sabbath command. They worshiped idols; at least they had idols in their hearts, as Ezekiel charged; and thoughts of lust and anger made havoc of other commandments, as was pointed out by Jesus.

So the new covenant was to be written upon the heart, rather than upon tables of stone. It begins with love — love to God and man. It encloses and envelops all the other commands. "If ye love me, keep my commandments." "A new commandment I give unto you, that ye love one another."

As we partake of the Communion bread and wine, let it be a renewal of our covenant with God, as we promise anew to obey the commandment written on the heart — the commandment of love.

We have a covenant relation with the church, also, and with its members. Is our love complete and unalloyed? Have we any attitude of unloveliness that needs to be corrected? Let the Lord's Supper be a time for such correction.

3. As a Sign

"Shed for many for the remission of sins" (Matt. 26: 28).

It may be in its significance for the forgiveness of sins, that the greatest blessing of the Lord's Supper appears. This may set the Christian religion apart as unique among all the religions of the world. It is the celebration of a surpassing experience in the life of the Christian.

The Passover supper, of which the Lord's Supper is a fulfilment and an extension, celebrated the "passing over" of the angel of death, who came to smite the firstborn of the Egyptians. It was a sign that the blood of the sacrificial animal was over the door, and that here was a home of believers. "By faith (they) kept the passover and the sprinkling of blood, lest he that destroyed the first born should touch them."

So the Lord's Supper is a sign that sin has been removed by the sacrificial blood of our Savior. He has received the stripes that were justly our due, and has set us free from the pangs of sin and death.

What blessing and what assurance may be ours as we contemplate this meaning of the Lord's Supper! We are often plagued by the memories of past mistakes; unkind words that we have spoken, unlovely attitudes toward those who deserved only kindness from us. Now Satan can take advantage of these moments of self-condemnation to make us believe that we have never been truly delivered from our sins. Some lives are darkened and almost overwhelmed by such spells of doubt and dismay. Is there any assurance of complete satisfaction for the deeds done in the past? There surely is! Let us believe the words of our Savior when He says in effect, "My blood was shed for the remission of your sins." Your life is hid with Christ in God. There is now no condemnation to those who are in Christ Jesus. If the tempter comes to try to make you give way to thoughts of despair, you may point to the sign of the blood over the door. "It is no longer I who live, but Christ who lives in me." He has borne my sins and set me free from the guilt and stain. "Thanks be to God for his unspeakable gift!"

The Outcome

"I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

In the Lord's Supper, then, there is a promise of eternal life; "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Is anything else to be expected? Is not this the outcome of it all: the remembrance of our Savior in love every day and hour; the covenant promise between the Father and ourselves, by which His laws are written on our hearts; and that great sign of our deliverance from sin, the blood of Christ sprinkled over the door of our life? Saints and martyrs of all ages have comforted themselves with this hope, that "whosoever liveth and believeth in me shall never die." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

There is no recurring experience of the Christian life which is more meaningful, or richer in its possibilities of growth than this, the Lord's Supper. It thus holds a central place in almost every Christian faith. It is neglected only at our peril. And let none fail to participate because of a feeling of unworthiness, for that very feeling is the beginning of a new dependence upon God and a new sense of acceptance in the beloved.

Recorder Comment

St. Louis, Mo. — Though we are sometimes careless about renewing it, we certainly don't want to miss a single issue. It helps keep us in touch with the rest of the denomination — and the more "touch" we have, the more important "Our World Mission" will seem. We have received a little paper put out by the North Central Association which we enjoyed immensely. We also get one put out by the Southeastern Association and occasionally we get to read the "Church Chimes" from Riverside. All these are wonderful and serve an important place but do not replace our Sabbath Recorder. — So here is \$3.00 for our subscription.

NEWS FROM THE CHURCHES

WESTERLY, R. I. — The Pawcatuck Church in Westerly held its one hundred and seventeenth annual meeting in the church vestry on Sunday evening, April 14. It was preceded by a turkey supper prepared by the Woman's Aid Society, of which about a hundred members and church associates partook. The meeting was conducted under the guidance of the revised by-laws adopted during the past year.

Officers elected for the ensuing year were: president, Karl G. Stillman; treasurer, Elston H. Van Horn; clerk, Miss Jean Loofboro; collector, Dwight Wilson; trustees, Wilfred B. Utter and Clifford A. Langworthy who, together with the church president, treasurer, and clerk, comprise a board of five members; auditor, Norman F. Loofboro; historian, Lucinda Barber; head usher, George H. Utter.

Seven committees were also elected, with chairmen as follows: Decorating, Mrs. Virginia Batchelder; Tracts and Missions, Mrs. Anton Oberman; Greetings, Mrs. Charles H. Bond; Social, Loren Osborn; Visiting, Mrs. Eli Loofboro; Stewardship, Lewis Greene; Publicity, David Stillman.

Rev. Charles H. Bond, who has been pastor of the church for the past seven years, was re-elected to serve for the year ahead. Written reports of various organizations connected with the church were submitted and placed on file. Resolutions were presented and adopted, commending the long and faithful service of Carroll Hoxie, clerk of the church for the past sixteen years, and Wilfred Utter, collector for twenty-two years. Both retired from their offices at this meeting. Mr. Utter's report showed that he has collected over one hundred thousand dollars for the church in the continuous time of his service and that no other collector had served as long or collected as much.

— Correspondent.

DAYTONA BEACH, FLA. — Sixty-five attended the morning service on March 30, when Rev. Herbert L. Polan preached his last sermon before he and Mrs. Polan left for their home in Battle Creek the following morning. We were pleased to have Editor Leon Maltby and wife, Rev.

and Mrs. William McCall, and several visitors present.

Editor Maltby and Mr. McCall spoke briefly. Mr. Maltby helped the pastor in the serving of the Lord's Supper.

Sixty-one enjoyed the fellowship of the pot-luck dinner in the social hall. A gift was presented to Mr. and Mrs. Polan in sincere appreciation of their loving service. We will miss the Polans and our friends from the north who have been with us during the recent months.

Winfield F. Randolph told of the building of both the Maiden Hall Chapel at Jamaica, which he gave in memory of his wife Ruth, and the Rose LaForge Maxson Classroom made possible by the gift of one thousand dollars from the Women's Board which they had received from the disbanded New York City Church.

The music committee has furnished special music for nearly every Sabbath.

The many activities of the Church Aid Society have been faithfully promoted. The devotional services of the last three meetings were given by Mrs. Herbert L. Polan on "Broadcasting for God." Mrs. William Stillman used the program prepared by the Women's Society for use with the British Guiana booklet, and Dr. Josie Rogers spoke of the early history of our Daytona Beach Church.

Other programs included: a review of the mission study book, "Missions: U.S.A.," by Joseph W. Hoffman, presented by Mrs. Ruby Todd; a mission study from the British Guiana booklet given by Mrs. A. J. C. Bond; and pictures of the Maiden Hall Chapel and the new classroom, shown by Winfield F. Randolph.

— Correspondents.

Accessions

Westerly, Rhode Island

By Baptism:

Claudia Jacqueline Maine
Julia Ann Owens
Pamela Joyce Owens
Elizabeth Walter Waddill
Philip Skaggs Bond

By Letter:

Mrs. Hilda (Maine) Harrison
William Harrison

OUR WORLD MISSION

Statement of Denominational Treasurer
March 31, 1957

Receipts		Budget	Non-Budget
March	6 mos.	6 mos.	6 mos.
Balance Mar. 1 ...	\$ 72.43		
Adams Center	97.75	425.75	
Albion		182.90	
Alfred, 1st	581.25	2,003.19	75.00
Alfred, 2nd	155.85	774.15	
Associations and groups		88.10	
Battle Creek	385.55	2,725.07	155.00
Berlin	43.68	357.68	
Boulder	114.77	269.54	25.00
Brookfield, 1st	35.00	140.00	
Brookfield, 2nd		129.60	
Buffalo		95.00	
Chicago	148.00	662.00	
Daytona Beach	80.20	310.45	
Denver		260.72	
De Ruyter	64.00	269.00	
Dodge Center	64.21	356.19	
Edinburg	29.00	75.00	
Farina	24.25	204.75	8.50
Fouke	10.50	102.50	
Friendship	56.00	140.00	
Hammond	35.00	55.00	
Hebron, 1st	29.58	102.50	
Hopkinton, 1st	81.50	542.10	
Hopkinton, 2nd		18.00	
Independence	59.00	497.00	33.00
Individuals	238.42	2,550.42	2.00
Irvington		150.00	
Jackson Center	10.00	20.00	
Kansas City	35.00	150.00	
Little Genesee	118.38	258.77	
Los Angeles	25.00	743.08	
Los Angeles, Christ's	15.00	75.00	
Lost Creek	245.20	474.08	4.50
Marlboro	207.31	1,183.77	
Middle Island	10.00	84.50	
Milton	572.92	2,871.72	
Milton Junction	321.44	888.89	
New Auburn	17.68	35.39	
North Loup	163.73	265.38	
Nortonville	70.00	316.30	
Paint Rock		137.00	
Pawcatuck	954.46	2,313.87	77.65
Plainfield	582.90	2,760.91	123.00
Putnam County		50.00	
Richburg	51.00	235.50	10.00
Ritchie	20.00	75.00	
Riverside	661.55	1,196.83	75.00
Roanoke	42.00	123.00	
Rockville	60.20	114.69	
Salem		627.00	
Salemville		31.65	
Schenectady	20.00	120.55	

Shiloh	338.65	2,407.20	
Stonefort		25.85	
Twin Cities	19.92	40.32	
Verona	153.63	836.23	20.50
Walworth		50.00	
Washington		70.00	
Waterford	51.54	359.10	43.13
White Cloud	41.27	209.66	8.00
	\$7,214.82	\$32,637.85	\$ 660.28

Disbursements

	Budget (Designated & Undesignated)	Non-Budget Gifts
Missionary Society	\$2,605.89	\$ 101.04
Tract Society	386.40	
Bd. of Christian Education	677.40	
Women's Society	136.60	
Historical Society	140.00	
Ministerial Retirement	1,366.42	
Ministerial Training	939.40	
S. D. B. Building	56.00	
General Conference	725.40	
World Fellowship & Service	44.80	25.00
Salem College		10.00
Oneida Valley Nat'l Bank fees40	
	\$7,078.71	\$ 136.04
Balance, March 3107	

Comparative Figures

Current annual budget	\$95,469.50
Treas.' budget receipts in 6 months	\$32,637.85
*Boards' budget receipts in 6 months	4,095.83
Approx. 6-month budget total	\$36,733.68
Amount required next 6 months	58,735.82
Average monthly requirement next 6 months	\$ 9,789.30
Budget receipts in March	7,006.34
Portion of budget year elapsed	50.0 %
Portion of budget raised to date	38.48%
Approx. budget shortage	\$11,001.07

*This is an approximate amount of budget gifts received directly by our boards, according to the latest figures from the board treasurers to the executive secretary.

Olin C. Davis, Treasurer.

Verona, N. Y.

Births

Davis. — A son, David LaVerne, to Rev. and Mrs. Duane L. Davis of Lost Creek, W. Va., April 20, 1957.

MAY 6, 1957

The Sabbath Recorder



— Courtesy of Old Sturbridge Village, Sturbridge, Mass.

The homefires had to burn brightly 150 years ago to bake pumpkin pies in old brick ovens like this. Times change, conveniences multiply, but there is no substitute for a mother's love which prompts her to give "meat to her household." "Her children rise up and call her blessed."