

The Sabbath Recorder

Eastern Association Plans

The Executive Committee of Eastern Association announces more details of the program for the gathering at the Plainfield, N. J., Church June 7-9. This old Association embraces most of the earliest Seventh Day Baptist churches in America. Though not the largest Association and perhaps not as active as some of the others it has a forward-looking program scheduled. The theme: "Go ye into all the world . . . starting at Jerusalem," is challenging.

The Sabbath eve speaker, Rev. Duane L. Davis, is the delegate from the Southeastern Association. Rev. Lester G. Osborn of Ashaway, R. I., brings the Sabbath morning message. In the afternoon five groups under good leadership will meet simultaneously for workshop discussions of personal evangelism and tract distribution. The young people are looking forward to a good meeting in the evening for everyone and a well-planned Fellowship Breakfast Sunday morning. The adults will consider more than the usual amount of business.

Next Issue. — Look for a special article next week by the executive secretary which will embody a plan worked out by the Ministerial Training Committee as a possible alternative to the present program of building up the Alfred University School of Theology.

Expect to find in the next issue, and those to follow, vital news, pictures and word descriptions of missions and evangelism, as well as other faith-strengthening articles.

Marriages

Polacek - Bolton. — Stephen J. Polacek, son of Mr. and Mrs. Stephen Polacek of Collinsville, Ill., and Sylvia L. Bolton of Boulder, Colo., were united in marriage at the Seventh Day Baptist Church in Boulder Dec. 29, 1956, by the bride's pastor, Rev. David S. Clarke. They presently live at 705 Olin Ave., Madison, Wis., where Steve is serving in the Air Force at Truax Field.

Harris - Warren. — At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath evening, April 20, Everett T. Harris, Jr., son of Rev. and Mrs. Everett T. Harris, Westerly, R. I., and Barbara Anne Warren, daughter of Rev. and Mrs. Hurley S. Warren, Alfred, N. Y., were united in marriage in a double ring ceremony, the fathers of the bride and groom officiating.

Obituaries

Burdick. — Myra Wells, daughter of Silas C. and Sarah Coolidge Wells, was born in Hopkinton, R. I., July 19, 1864, and died April 27, 1957.

On April 24, 1888, she was married to John S. Burdick. They celebrated their 66th wedding anniversary just before he died on May 21, 1954. Mrs. Burdick was a life-long resident of the town of Hopkinton. She was the member of longest standing of the First Seventh Day Baptist Church of Hopkinton, having been baptized in 1882 by Rev. Arthur E. Main.

Surviving are a nephew and nieces, one of whom, Miss Mildred Taylor, was her companion in the home. Funeral services were conducted by her pastor, Rev. Lester G. Osborn, and interment was in the Oak Grove Cemetery at Ashaway.
L. G. O.

Crandall. — Deacon George Rolin, son of George Harris and Caroline Bristol Crandall, was born at Little Genesee, N. Y., Feb. 12, 1869, and died at Plainfield, N. J., May 7, 1957.

Mr. Crandall attended Alfred University and later became a civil engineer. He moved to New Market, N. J., early in life. In 1898 he married Sada E. Cleaves. He was a member of the Piscataway Seventh Day Baptist Church at Dunellen where he was ordained a deacon in 1924. When that church disbanded recently he transferred his membership to Plainfield.

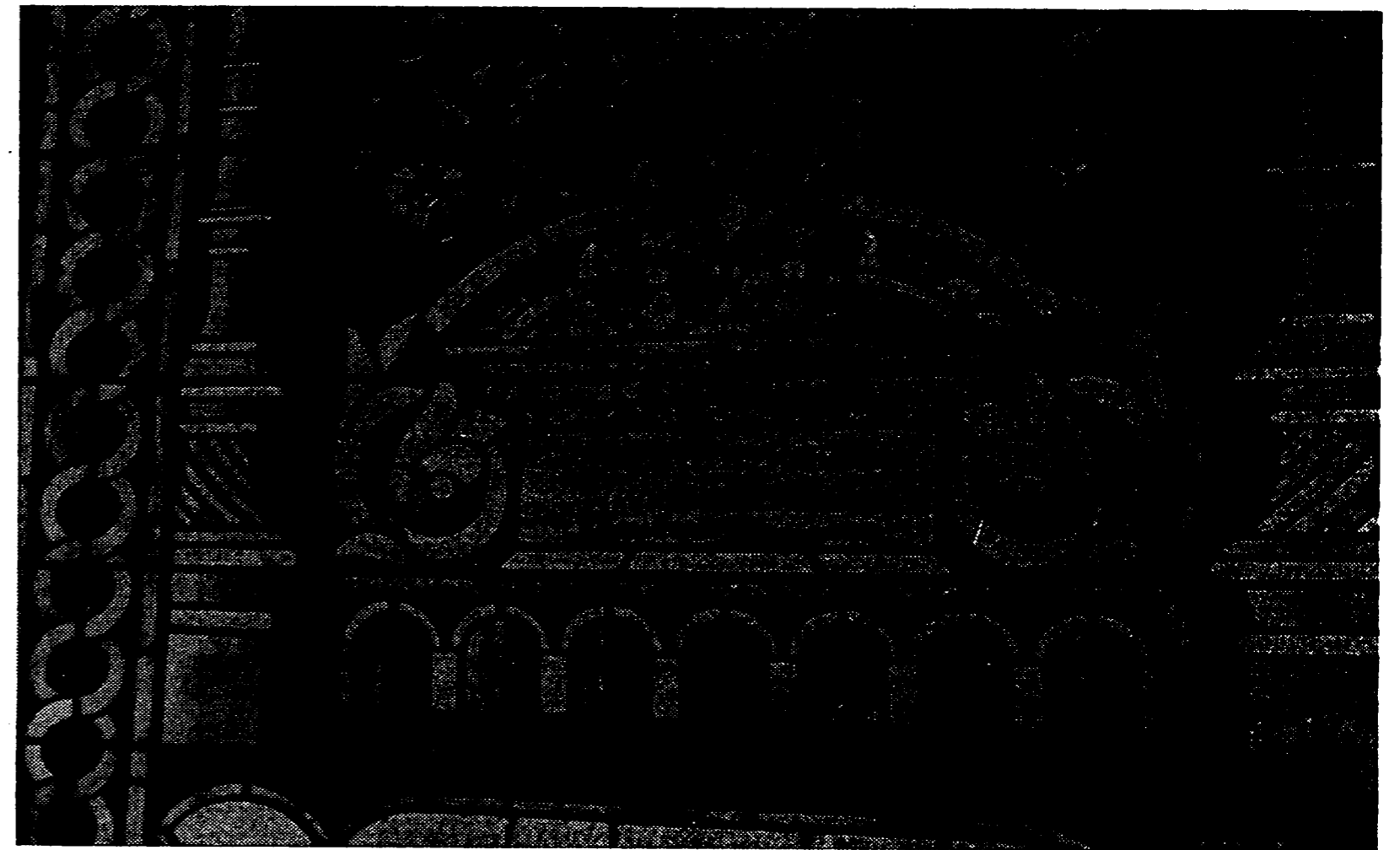
Retiring some years ago he has made his home with his sister-in-law, Mrs. John M. Conner of 842 E. Front St., Plainfield. Farewell services were conducted from a local funeral home by Deacon Frank R. Kellogg of Dunellen, his former pastor. Interment was in Hillside Cemetery, Plainfield. He leaves no direct descendants.
F. R. K.

Saunders. — Myrle Davis, wife of Herbert W. Saunders, and daughter of Albert and Belva Davis, was born in North Loup, Neb., July 28, 1877, and died March 17, 1957, in a Boulder hospital.

On August 16, 1902, she was married to Herbert Saunders at Hammond, La. All but eight of the fifty-five years of married life were spent in Boulder. She was a member of the local Seventh Day Baptist church and for many years brought her warm and natural talents in music into that church's worship and social life through her playing as organist and her alto singing.

She is survived by her husband, a deacon emeritus; two sons, H. William, of Boulder and Rev. Francis D., of Los Angeles, Calif.; two daughters, Mrs. Margaret Prati of Boulder and Mrs. Geneva Hansen of Denver; a sister, Mrs. Esther Babcock of Burbank, Calif.; and ten grandchildren.

Funeral services were held at Howe Mortuary Chapel with burial in Green Mountain Cemetery at Boulder. Rev. David S. Clarke and Rev. Erlo E. Sutton conducted the memorial services.
D. S. C.



MEMORIAL DAY

With mixed emotions we view the approach of another National holiday. It is the one day of all the year which places emphasis on the decoration of well-kept graves, especially the graves of soldiers. While we would be ungrateful indeed if we failed to keep up these memorials, there are other more costly memorials which true Christian devotion may call forth. The memorial window pictured above represents a complete church donated by the brother of a missionary to serve the community of the new vocational high school in the mountains of Jamaica. See story inside.

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 re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.

Published weekly (except August when it is
published biweekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield,
New Jersey. The Sabbath Recorder does not necessarily
endorse signed articles. All communications should be
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., MAY 27, 1957

Vol. 162, No. 21

Whole No. 5,745

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Belief in a falsehood will produce the same feeling of assurance as belief in the truth. Therefore a feeling of Christian security is of no more value than the accuracy of the information on which the feeling is based.

The Face of Modern Evangelism

What kind of face does modern evangelism present to the world? Is it a pleasing, popular face? Does modern evangelism say little about sin and much about peace of mind? Does it face squarely the ills of society and provide an adequate remedy? Where do the Ten Commandments fit into the modern picture? In short, is the message of modern evangelism a softer, more sugar-coated message than that of the apostles or of strongest evangelists of previous years? Where can we go for an answer to these questions?

The May 20 issue of Newsweek, which was in the hands of subscribers on May 15, carried on its cover a clear-eyed, sober picture of Billy Graham against a background of equally serious red-robed choir members. The publisher's half-page note about "Religion in the News" made a striking statement concerning the cover picture. "The face of Billy Graham," he affirmed, "is the face of modern evangelism."

If that is true, and we believe it is, then the answers to the questions raised above are already well answered. What Billy Graham preaches and how he conducts his evangelistic campaigns are as well known at the present moment throughout most of the world as are the words and actions of President Eisenhower. Attitudes toward this evangelism are somewhat mixed, even though his New York Crusade is sponsored by the Protestant Council of New York which supposedly takes in most of the denominations. Unitarians and other extreme liberals are found by Associated Press reporters to be highly critical. Nearly all others pray for and praise his ministry.

Billy Graham does not hesitate to call sin by its right name. He never has. On the second night of his New York campaign, he preached from the text, "They that be whole need not a physician, but they that are sick." In that sermon he spent several minutes comparing the definitions of sin given by the world with those given by the Bible. Besides being a transgression of the law, a violation of the Ten Commandments, sin is any defect in righteousness, he said. This he illustrated with an account of buying a beauti-

MAY 27, 1957

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ful diamond for his wife at an auction. When the stone was examined later an expert found many little defects in it. Under the light of God's holiness our defects in righteousness, which are not seen by men, are rightly appraised and we are found to be sinners.

The message of modern evangelism associated with the face of Billy Graham is a message not only of the reality and seriousness of sin but also of the remedy. Sinners are pointed to a sinless Christ who died for them, shedding His blood for them as He said He would. The way of appropriating that sacrifice is explained in this modern evangelism so clearly and simply that, without any induced emotion, those who realize their need openly confess it and seek the salvation offered.

To the praying Christian there can be nothing more thrilling than to be seated on the main floor of that great circus and prize-fighting arena and to see people respond so readily to a hard invitation. To our right, four people in our own row moved out with determination. To our left and in front of us, there were some apparently unconverted people who did not go. One dark-skinned young man, whose alert eyes were on the evangelist during the invitation, evidently did not have the courage to leave his companion but, upon being questioned later, said he would be back the next night.

Everywhere in that great crowd of 13,000 there were people moving forward. In the three balconies tiered to the roof like towering waves on a beach, the faces showed bright like distant whitecaps on a breeze-swept lake. The rows of faces became irregular as people rose from their places and disappeared. Swift escalators brought them down from their high perches. They soon reappeared converging at the side doors in steady columns that filled all the standing room around the great platform. Like a mighty river the seeking souls and the soul seekers flowed together into the prayer room for counseling and the recording of their addresses and church preferences.

There is a Christmas song which contains the words, "How silently, how silently, the wondrous gift is given!" Just

MEMORY TEXT

Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk. 2 Chron. 6: 27a.

so the new birth came noiselessly to hundreds on this night in a place which customarily resounds to uninhibited shouting at the close of a performance. A hushed crowd thronged out the wide concourse to disperse under the smiling direction of the police who had few problems with people who had seen and heard what these had witnessed.

The face of modern evangelism has come to the greatest city of the world. The response is well beyond expectation. The president of the Protestant Council in closing this meeting spoke of the mystery of the miracle of the working of the Holy Spirit in the hearts of those who had responded to the call. The Lord's hand is not shortened that it cannot save. The churches in the vast metropolitan area of New York and New Jersey will doubtless be greatly benefited as the program of conserving these results goes into effect. This may be the beginning of a sweeping revival touching every stratum of American society and building up churches throughout the nation. Wherever there is tenderness for the needs of souls and a willingness to let the Spirit do His regenerating work the impact of the New York revival may be felt.

New Recorder Policy

Your magazine is pleased to announce that it is extending its service to local churches by offering to send 6-month subscriptions not only to the newly-weds whose marriages are reported by the pastors but also to all who enter the church by baptism. In order to do this we must ask pastors or responsible officers of the church who send in such accessions for publication to enclose also the correct addresses of the new members.

How Money Talks

Egyptian newspapers reflecting official opinion were recently severely critical of the "meddling" of Secretary of State Dulles in the matter of an Israeli ship attempting to use the Suez Canal. Among other remarks was one accusing him of "encouraging Israel to fish in troubled waters." The real reason for the criticism appears to be the suggestion by Mr. Dulles that his government would not be willing to release Egypt's dollar assets, frozen after the nationalization of the canal, until after the issue of Israel's use of the canal had been settled.

At the same time the newspapers were for the first time warming up in their attitude toward Britain. Money was talking again, for Britain was considering opening up conversations looking toward the unfreezing of Egyptian assets in London.

We smile when we see national policy so easily divorced from moral principle and in such firm wedlock with trade dollars. Before our smiles become too broad for a quick tightening of the lips, let us examine ourselves and see if our own actions are essentially different. In labor relations, in farm price support, in a hundred and one other areas where the good of all is related to the benefit of a few, do we let our voices be heard on the side of principle or is our cry limited to the squawk of a fowl with ruffled feathers?

The love of money is so ingrained in our natures that the Bible calls it the root of all evil. Sometimes when we pride ourselves in our liberality a closer examination may reveal that we are more liberal with government money, church money, other people's money, than with our own.

How much of self-interest has been eradicated from our natures? How Christian are we? Do we have a form of godliness and deny the power thereof, as Paul would express it? Have we tapped the fountains of joyous living which burst forth to bless us when we learn to give freely and not for gain?

The world observes how money talks; the Christian knows how to make it sing.

MINISTERIAL TRAINING

Mrs. R. T. Fetherston
Executive Secretary

The following alternate proposal of the Ministerial Training Committee was presented to the Commission at its mid-year meeting. The committee was, by that body, asked to publicize the plan for the consideration of all our people.

A copy was handed to each minister present at the recent Ministers Conference in Westerly and a copy was mailed to each pastor not present.

Every member of our Seventh Day Baptist fellowship should be deeply concerned in this matter of the training of those among us who wish to serve our Lord through the ministry. The plan that follows is a part of the information that is vital in giving consideration to the total problem of ministerial training. It is presented here for your thoughtful and prayerful study. In submitting it, the committee asked that it be emphasized that the plan had been prepared in response to the directives received from Commission and General Conference, and that the committee does not thereby identify itself as promoting the adoption of the plan. The committee, as a committee, would remain neutral as to whether the denomination should continue its present plan of training its ministers through the Alfred School of Theology, or whether this or some other alternate plan should be adopted. The Ministerial Training Committee will seek to do its best in promoting whatever plan exists as a policy of the denomination. Any suggestions concerning or criticisms of the plan here presented would be welcomed by the committee for its consideration before its final report goes to the General Conference at Milton and should be sent direct to the chairman, Rev. Clifford W. P. Hansen, Salem, W. Va.

Alternate Plan For Training Seventh Day Baptist Ministers

In submitting this alternate plan, the committee hopes that it will not be construed to be in any way a proposal to lessen the standards for the training of our ministers, but that it looks toward

maintaining and increasing the quality of the training of our future leaders.

It would seem that the following principles would merit careful consideration in the establishment of such an alternate plan:

1. That the training program should provide a continuity of interest and loyalty contributing to a sense of community, both for the student ministers and for the denomination.

2. That the influence and interest of the denomination should pervade the whole of the training experience.

3. That the location of our students while in training should be such as to make it possible for them to attend Seventh Day Baptist services on the Sabbath and to participate in the life of a local Seventh Day Baptist church or fellowship.

4. That the students should have rather free and convenient access to denominational documents such as those now preserved by the Historical Society.

Proposed Training Program

A. Undergraduate Program

1. That candidates for the Seventh Day Baptist ministry be encouraged to enroll in one of our colleges offering a strong program in Christian Education.

2. That the Board of Christian Education take a more active interest in developing and strengthening the Christian Education programs offered at Salem and Milton Colleges.

3. That the Ministerial Training Committee be concerned with the over-all undergraduate preparation of our ministers in training.

4. That grants assisting in tuition costs be made to pre-theological students under conditions to be set up by the Committee on Ministerial Training and to the extent permitted by the budget item for that purpose.

5. That for each pre-ministerial student enrolled in Salem and Milton Colleges, and participating in these scholarship grants, a corresponding amount be allocated to Salem and Milton Colleges, such funds to be used for strengthening their programs of pre-ministerial training. (Stu-

dents who do not continue into the ministry would be expected to repay grants.)

B. Graduate Program

1. That all candidates for the Seventh Day Baptist ministry be encouraged to pursue a course of study leading to a B.D. degree in one of the schools of theology recommended by the Committee on Ministerial Training.

2. That candidates be advised to confer with the Committee on Ministerial Training in regard to selection of school and course of study.

3. That the Ministerial Training Committee receive Fellowship applications from students wishing to enter a school of theology, consult with applicants, and make grants in terms of need. Maximum annual grant — \$1,200 for tuition, board and room, miscellaneous expenses.

C. Supplementary Program

That the Committee on Ministerial Training sponsor supplementary training programs to include:

1. Summer Institutes to provide the special courses required by General Conference for accreditation, and other courses specifically designed by the Seventh Day Baptist ministry.

2. Workshops in denominational activities conducted by various denominational agencies.

3. Service projects.

4. Evangelistic endeavors.

5. Such other courses and activities as may from time to time seem desirable.

D. Budget Illustration

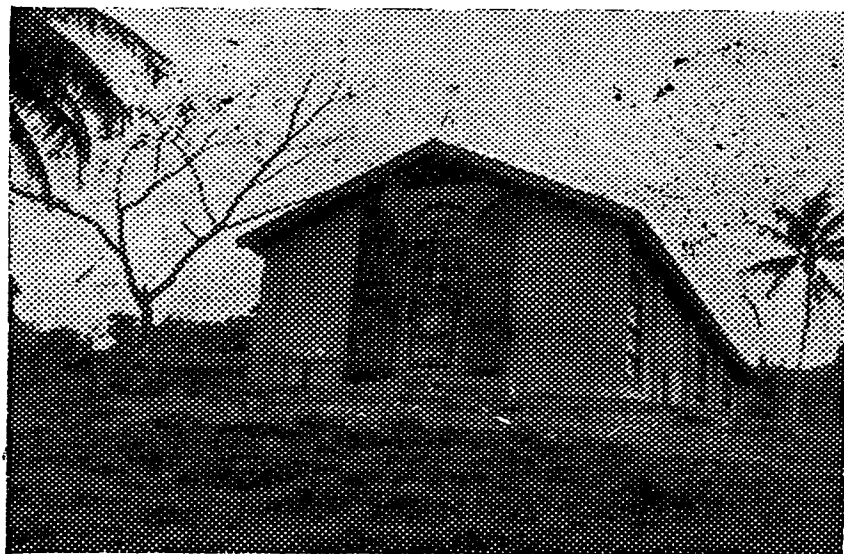
1. Presuming five students in undergraduate programs at Salem or Milton:	
Tuition estimate \$400 x 5	\$ 2,000
Grants to colleges	2,000
2. Presuming five students in graduate schools of theology:	
Maximum grant \$1,200 x 5	6,000
(Example: Tuition at Colgate-Rochester Divinity School is \$335; dormitory, \$90; meals \$305; balance of misc. expenses, \$470)	
3. Summer Institutes: travel and salaries for staff, plus small amount for student aid	2,000
	<hr/>
	\$12,000

Auca Missionary Book

Mrs. Elisabeth Elliot, author of *Through Gates of Splendor*, has announced that all royalty income from this book, which will be shared equally by the five widows, is being channeled directly into missionary projects. Mrs. Elliot is the widow of Jim Elliot, one of the five American missionaries martyred in Ecuador by the Auca Indians last year. The book will be published by Harper & Brothers on May 29.

The book is the detailed account with 64 pages of photographs of the five in their attempt to penetrate the land of the Auca Indians in Ecuador with the Gospel message.

Chapel Dedication at Mission School Site



The impressive dedication services of the memorial chapel at Maiden Hall, Jamaica, B.W.I., held on March 24, 1957, have been mentioned previously, particularly in the issue of April 8. Pictures are now available to tell the story of this significant advance toward the goal of an adequate secondary vocational school in the mountains of Jamaica.

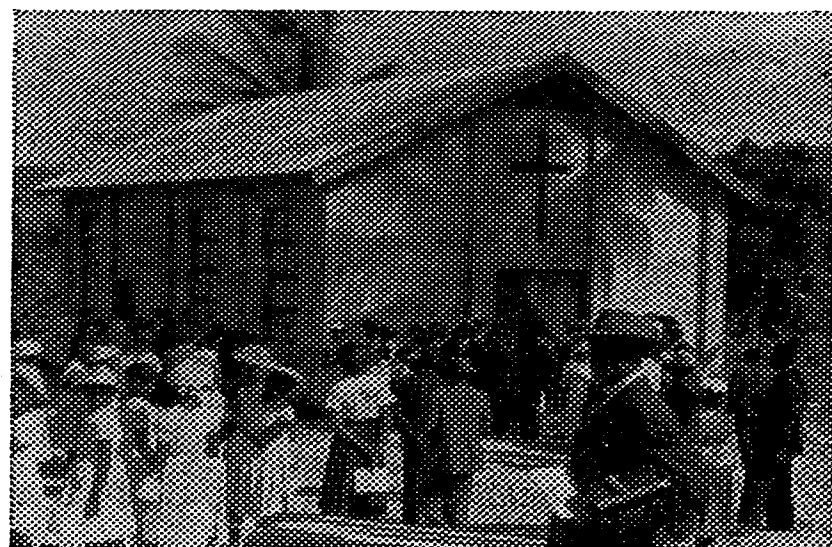
The pictures as well as the whole chapel project were made possible by the generous gift of Winfield F. Randolph, brother of Rev. Wardner FitzRandolph whose term of missionary service on that island extended through many years. Although the eventual need for a church on the site of the developing school property was early recognized, there could be no plans for the erection of a nice building until

this retired school principal from Keeseville, N. Y., came forward with the proposition to provide for and supervise its construction in memory of his wife Ruth who died early last fall.

After satisfactory negotiations were made with the Board of Managers of the Missionary Society and officers of the Jamaica Seventh Day Baptist Conference, Mr. Randolph transported a beautiful memorial window to the island on an automobile trailer shipped from a southern port. When the work was once begun it moved forward rapidly to completion and the dedication was held at the appointed time.

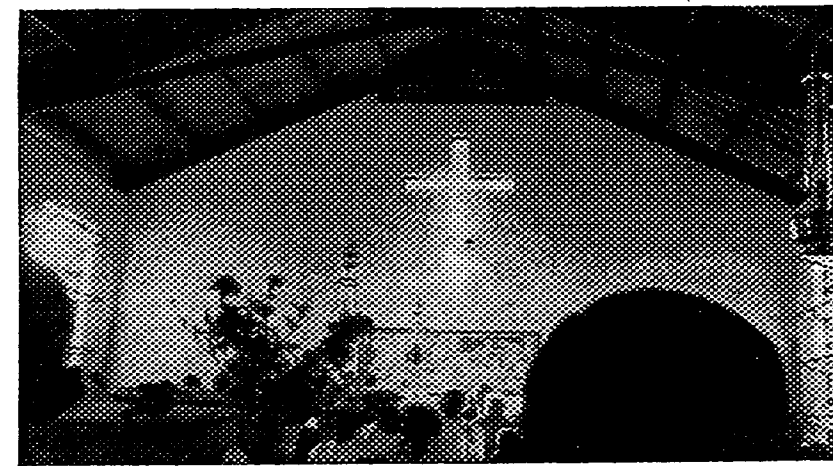
The completed chapel with its stained glass window is not pretentious according to American standards but is by far the finest country church in the Jamaica Conference. It is of very sturdy construction and well appointed. The total cost to Mr. Randolph is equal, we are told, to two years' income at his present scale. The building will probably be adequate for the needs of the students and the community for many years.

At the dedication service there were people from distant parts of the island who had never been able to attend services outside their own parish. Others from the local area were impressed with the beautiful building and were anxious to be connected with a religious enterprise which showed such promise.



The Sunday afternoon sun patterns the crown of a coconut palm across the opposite end of the church in the above picture and casts its welcome shade over

some of the crowd waiting outside the chapel on the day of its dedication. For many of those present this was a time of great joy. Long-cherished dreams were beginning to be fulfilled. The country school was one giant step closer to becoming a reality.



Inside the church the congregation faces the beautiful memorial window, valued by the customs authorities at \$2,000. The photo shown here was taken from the platform. We believe that the back of the head showing in the foreground is that of the supervisor of the island mission work, Rev. Leon R. Lawton. The interior structure and roof support are quite similar, we are told, to the Daytona Beach Church in Florida. The large cross is part of the wall itself, an opening in the masonry closed with amber glass. Well-placed hanging lamps make this the best lighted of all the country churches. Electricity is not yet available in this community. The lights were immediately put to good use, for the dedication was followed by a series of evangelistic meetings.

When will the new high school open its doors? The Jamaica people had hoped it would be before this time. They are developing the farm land, with much of it already in production. Their own finances have done much toward providing dormitory facilities. One classroom unit has been erected; the other depends on funds from Our World Mission. An over-subscribed budget might mean that classes could begin within the year.

SABBATH SCHOOL LESSON for June 8, 1957

Reconciled to God and Man

Lesson Scripture: Gen. 32: 24-30; 33: 1-4.

Layman Gives Charge to Minister Candidate

Given by Dr. F. M. Branch at the ordination service of Rev. Kenneth Smith

[This is printed at the suggestion of Rev. Elmo F. Randolph as showing a layman's insight into the role of a minister and as containing elements that might well be considered by all ministers.]

Pastor Smith, it is a happy occasion that brings us together this weekend, for what we do this day is a culmination of many hours of hard work on your part and several years of anticipation on our part. As I give you the charge of the church tonight I think of it more as a request for you to continue as you have in the past five years. I would charge you to continue the writing of stories as you did when you wrote "Twenty Little Stories for Children." As a denomination we are sorely in need of talented writers. I would charge you to continue with your sermons to the children as you did so well as the student pastor at Milton. I would charge you to prepare more of those inspiring sermons such as you gave at Quarterly Meeting last year at Camp Wakonda. I would charge you to use your clear thinking in the reorganization of more of our agencies as you did in the preparation of your outline for the reorganization of the North Central Association. I would charge you to continue your fine supply ministry in neighboring communities, making Seventh Day Baptists better known and understood. And I would charge you to continue your role as a teacher which you have recently begun.

So you see, Pastor Smith, our charge to you is to **keep up the good work.** We are proud of you. How many times we have heard it said that our denomination needs a dozen Ken Smiths. . . .

And if I have a personal charge to give you, perhaps this is where I should begin. Paul tells us in the 12th chapter of Romans that we should not think of ourselves more highly than we ought to think. Jesus says in the Sermon on the Mount that the meek shall inherit the earth. In 1 Peter 5: 5, we read that we should be

clothed in humility, for God resisteth the proud, and giveth grace to the humble. It has always been easier for me to think of Jesus as humble rather than as meek. I suppose there are places where you should be meek. I know that you should remain humble. But at the same time we want you to be our leader.

Now if it seems that we expect more of you than of ourselves you will have to accept that, for that is just what we do. We expect you to conduct church business without losing your temper, even when things become difficult, just because you are our pastor. We may be found gossiping any day of the week or even on our day of rest, but be don't expect this of you. We expect you to be an example in the keeping of the moral law as well as the Christian law. And we expect you to occasionally tell us, or remind us, where we are failing.

Why do we expect so much of you? Well, most all of us have times when we need help and need it badly and we want to feel that you are the one who can give us that help. That means that you must keep our confidences just as the lawyer or doctor — not even discussing them with you wife, perhaps.

This is not new to you. When you accepted the call to the ministry you knew that you would be expected to lead a people who have often gone astray. And you knew that to be a leader you would have to be an example. When your good wife Dorothy married you she knew that you would be called upon to give more in time and service than the average person. So I am not telling you anything new; rather I am pointing out to the rest of us, your followers, how much we require of you.

You are a young man, not yet as old as Jesus when He began His ministry. You have prepared yourself well academically. You have demonstrated your ability to capture your audience. Your future is bright. Our charge to you is to be led by the Spirit of our heavenly Father — and you cannot fail. With this charge goes not only our best wishes but also a promise to remember Rev. Kenneth Smith in our prayers.

A Mighty Voice From Okinawa

It is possible that a mighty radio voice will soon be going out from Okinawa proclaiming the Gospel to the Orient. The Far East Broadcasting Co., which has expanded so tremendously on a faith basis its radio ministry from Manila, P. I., was prepared to add a 50,000 watt and a 100,000 watt transmitter to its eight stations at Manila. These were secured at salvage prices from the United States Information Agency and transported at great cost to Manila.

William J. Roberts, executive secretary of the company, investigated the possibility of locating at least one big transmitter nearer Japan and China. He found that government authorities on Okinawa were very receptive to the idea. He writes:

"Okinawa was secured at a tremendous cost in life and material near the close of World War II and is now a protectorate of the United States. It is a showcase of democracy and a bastion of freedom in the Orient. A cordial welcome was extended by the governmental authorities to establish not only one of the large transmitters (100,000 watts) on Okinawa for international broadcast coverage but a smaller station to be programed for the Ryukyuan population. Situated approximately 400 miles East of Shanghai and the same distance South of Japan, Okinawa affords a strategic location from which to beam powerful signals to both of these nations.

"Engineers are now engaged in installing the smaller transmitter in Okinawa. Also, a new transmitter building is now under construction in Manila for the 50,000 watt transmitter."

One of the many services rendered by this Broadcasting Company which has been the means of saving countless souls is a "Bible School of the Air" which, up to the present, has enrolled 212,000 in correspondence courses.

"Too many church folk, ministers included, leave their guardian angels 10 or 15 miles an hour behind them on the road." — Editorial in Christianity Today.

The Significance of Sabbathkeeping In Our Day

By Rev. Clifford W. P. Hansen

(Continued from last week)

A Symbol of God's Activity in Our Behalf

Closely associated with both the creatorhood of God, and also with the idea of a covenant relationship between man and God, is another basic insight of the Biblical religion — the doctrine of redemption, or, to express it in another way, the Redeemerhood of God. The prophets of Scripture perceived that it would take the same creative power of God to salvage man from his present chaotic moral condition that it took to bring him into existence. Man's redemption, completion, or perfection — the fulfillment of God's ideal in man — is beyond man's power to accomplish by himself. Man must, said the prophets, if he would achieve God's plan for him, receive the continued working of the power of God in his life. And again, significantly, these ancient teachers of religious truth associated the Sabbath with the activity of God in redeeming His people, in setting them apart from the world. Let the Sabbath be, they said, not merely a symbol of your belief in a Creator, nor merely a sign of your personal covenant relationship with Him, but let it also be a symbol of God's activity in your behalf sanctifying you: "Moreover I gave them my sabbaths, as a sign between me and them, that they might know that I the Lord sanctify them" (Eze. 20: 12, RSV).

The Sabbath Marks Social Reform

I would point you to another aspect of Sabbath significance. The movement of Israel out of Egypt was, to be sure, a great religious movement. But it was more than that. It was also a great experiment in social reform. We are quite accustomed, in our day, to secular movements of reform, but we must not forget that the impetus for social reform goes back to religion. One of the outstanding marks of the Hebrew-Christian tradition is its insistence upon a practical application of its religious precepts to all social relationships. To the Hebrew, there was little distinction between the sacred and the

secular. The prophetic religion of the Hebrews was not something that could be walled off in a compartment of life. The prophets insisted that the profession of religion was useless unless it touched and influenced the whole of life, bringing all of man's activity under the judgment and interest of God. Such a conviction led to great insights. One of these is the concept of human rights and the equal dignity of all men. Our own American freedom may be traced back to Moses, and indeed his words, "Proclaim liberty throughout all the land" are cast into our famous liberty bell in Philadelphia.

Israel was freed from the religious superstition of Egypt that she might, in its place, embrace her own God. But Israel was also freed from the very real bondage of physical slavery, in order that her people might live as free men. And again we find the Sabbath discipline, the discipline of Sabbath rest, made a symbol of this natural right of every man to call his soul his own. Listen to the Sabbath commandment as found in the Deuteronomic recension:

Observe the sabbath day, to keep it holy, as the Lord your God commanded you. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, or your manservant, or your maidservant, or your ox, or your ass, or any of your cattle, or the sojourner who is within your gates, that your manservant and your maidservant may rest as well as you. You shall remember that you were a servant in the land of Egypt, and the Lord your God brought you out thence with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day (Deut. 5: 12-15, RSV).

Notice that here not a word is said about creation. Here the Sabbath is made a symbol of Israel's march to freedom and the freedom she was to preserve within her own society. Yes, the Sabbath is a symbol of God's design for the freedom of every human being, from the tyranny of his fellow men, and of God's design for the relationship among men of brother-

hood and kindness. It is no accident that Seventh Day Baptists emphasize soul-liberty along with the Sabbath. The two belong together. One of the purposes of the Sabbath is to emphasize and perpetuate and develop a respect for individuality. It is right that these two concepts are basic to our faith and that we have, as a people, historically speaking, linked the two together.

God's Ultimate Purpose for Man

I have one more Old Testament application of the Sabbath, and I find it in Isaiah 56: 1-8:

Blessed is the man who does this, and the son of man who holds it fast, who keeps the sabbath, not profaning it, and keeps his hand from doing any evil. . . . And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, every one who keeps the sabbath, and does not profane it, and holds fast my covenant — these I will bring to my holy mountain, and make them joyful in my house of prayer; . . . for my house shall be called a house of prayer for all peoples. Thus says the Lord God.

Here we have an ancient prophet of God, perhaps the most universal in his outlook of all the prophets, declaring his vision of a universal world brotherhood, composed of all peoples, united by their worship of Israel's God, the one true God, the Creator, the covenant-keeping God who enters into personal relationships with men, the Redeemer, the God who is interested in seeing men gain their natural heritage of self-respect and self-determination, the God who helps men free themselves from the tyranny of men as they learn to trust in Him and serve Him. I say, here in this passage, a great prophet of God envisions the completion, the attainment of God's ultimate purpose for men, and what does he see them doing? — keeping Sabbath.

Thus we have seen the major concepts of the Old Testament revelation of God all tied in, one by one, to the discipline of Sabbathkeeping.

Jesus Restores Sabbath Significance

But somehow, Israel misconstrued the purpose of this discipline and fettered it with such numerous restrictions that its

many blessings gave way to burdens. And then Jesus came. Jesus did not teach the abandonment of the Sabbath. Jesus never suggested a change in the Sabbath day. Jesus, on the other hand, labored to restore and deepen its spiritual significance. You all know the story of His walking through a grain field on the Sabbath day. You know how His disciples, being hungry, began to pluck and eat the wheat. You know how certain religious teachers accused the disciples of breaking the Sabbath.

More than fourteen hundred years earlier, Abram had set out from Haran to give a witness to his faith. Perceiving that the civilized world about him would one day crumble to the dust for its lack of moral foundations, he sought to establish a society built upon that spiritual enlightenment bound to follow any man's complete dedication to the will of God. Abram had believed that a true knowledge of God would bless the world — not add to its burden. Now, Jesus expressed that same insight when He said to His disciples' accusers, "The sabbath was made for man, not man for the sabbath" (Mark 2: 27, RSV). In other words, Jesus rescued the Sabbath, just as He rescued the whole system of Judaic religion in vogue in His time, from the element of legalism that had taken hold upon it, and made it practical, made it serve man — and made the Sabbath a symbol of the refining, ennobling purpose of all religious disciplines and practices.

The Sabbath and Human Suffering

There is one other word of Jesus concerning the Sabbath that we must not omit. You know the words. They were uttered by Jesus in defense of His practice of ministering to the sickness of people on the Sabbath day. "It is lawful," said Jesus, "to do good on the sabbath" (Matt. 12: 12, RSV). Another great insight of our religious heritage is the obligation of sympathetic concern and succor for the suffering of others. Jesus who said, "I came, not to be ministered unto, but to minister," made this loving ministry to the ill a part of Sabbathkeeping — a fitting crown to the significance of the Sabbath — that symbol of unity between God and men that has ever accompanied the de-

velopment of our faith. In other words, the Sabbath is a symbol of Jesus' outgoing, loving ministry to man's welfare. Just as the Old Testament prophets had, one by one, linked the major ideas of their religious teaching to the observance of the Sabbath, so also did Jesus. He made the Sabbath a symbol of that concern for the welfare of others that has ever characterized Christianity. More than that, He taught the proper use of the Sabbath. He made the Sabbath an opportunity for works of mercy and Christian ministry.

The Sabbath Brings Spiritual Rest

And as the prophets had done, as Jesus had done, so also did the great apostolic leaders of the Christian Church. They took the Sabbath, weighted with its rich heritage of spiritual values, and continued to use it as a vehicle for carrying forward their newer concepts of religious faith.

For if Joshua had given them rest, God would not speak later of another day. So then, there remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labors as God did from his. Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience (Heb. 4: 8-11, RSV).

Here we find a great early Christian writer making the rest of the Sabbath a symbol of the eternal, spiritual rest that releases from the bondage and guilt of sin and fear of death — that spiritual rest which God's Spirit gives to those who accept Jesus as Lord and Master of their lives. And not only is the Sabbath a fit symbol of our spiritual rest in God as Christians, it is also a means for helping us attain that rest. Properly kept, the Sabbath provides time and opportunity for spiritual culture.

It is the great tragedy of our day that while we have made great progress in scientific and technical lines, we have failed to make the progress in spiritual ways that is needed to insure human control over the forces we have discovered and released. We could not produce an atom bomb had not many men been willing to spend time and energy to learn its secrets. Is not a chief reason we lag so far behind in moral development the fact that we have not been willing to take the necessary time and spend the required effort?

The Sabbath is God's provision — God's school, if you please — for enabling us to develop morally. And I doubt not that if man would use these sacred hours as God intended, would use the Sabbath to build into his life the great spiritual values and concepts which the prophets and Jesus built into the Sabbath; I say if we would only do that, it would not be long until we would make real progress in solving the social problems that plague our world. Proper Sabbathkeeping would bring man's spirit into harmony with the divine Spirit. There is a deep insight, expressing a real truth, I believe, in the old tradition of the rabbis that if all mankind should keep a single Sabbath, then the Kingdom of God should come.

The Greatest Enrichment of Life

To be sure, God can be worshiped at any time, on any day. But the Sabbath was designed to carry the great, basic concepts of our faith. These concepts were, in the historical development of our faith, built into the Sabbath day. There is no way in the world to change this historical process. We still believe in these concepts. The world still needs these concepts. The Sabbath can help to preserve, perpetuate, and instill these concepts into the lives of men as can no other social institution. When the Sabbath is kept, not from the standpoint of legalism, but as an opportunity to cultivate the highest, noblest outreaches of the soul — when it is thought of as a time of special opportunity for spiritual communion with the divine Spirit, as a time for giving special attention to building the rule of the kingdom of heaven into our lives, then the Sabbath becomes a delight and a means of reaching our highest possible spiritual attainments. For the greatest possible enrichment of your life on the spiritual level, I commend spiritual Sabbathkeeping.

Associations

The Western Association meets June 14-16 in the Second Alfred Seventh Day Baptist Church at Alfred Station, N. Y., with L. Maurice McCrea of Richburg, N. Y., as moderator.

Mrs. Fred Pierce,
Corresponding Secretary.

MISSIONS — Sec. Everett T. Harris

Review of Missionary Board Meeting

With Rev. Harold R. Crandall presiding, the quarterly meeting of the Seventh Day Baptist Missionary Society convened Sunday afternoon, April 28, in the vestry of the Pawcatuck Seventh Day Baptist Church. There were nineteen members and four visitors present. The opening prayer was offered by Rev. Neal D. Mills.

Secretary's Report

Secretary Harris reported concerning his recent visit to the churches of the Pacific Coast Association where he was graciously received and accorded a place on the Association program. He was privileged to attend and take part in the organization services of the Texarkana Seventh Day Baptist Church as he journeyed westward. He reported taking part in the ordination service for Arlie Davis.

A Blue Cross hospitalization group plan has been organized during the past quarter, effective as of March 1, 1957, and including coverage of seventeen of the twenty-one board employees contacted.

Home-Field Plans

Rev. Charles Bond, chairman of the Missionary-Evangelistic Committee, reviewed the plans of Evangelist Loyal F. Hurley and the student quartet for the coming summer. The quartet is to be made up of the following young people: Miss Carol Harris, soprano; Miss Helen Ruth Green, alto; Wendell Thorngate, tenor; and Ron Wright, bass. They are planning to meet at Milton, Wis., on June 16, for a few days of rehearsal and "briefing" before beginning services at Albion on June 21.

American Tropics

The report of the committee as adopted included the notification of Rev. Benjamin O. Berry that he planned to terminate his services with the denomination as of March 31, 1957, but that he expected to conduct the annual Communion service at Wakenaam, British Guiana, in April. It was understood that Pastor Berry expected to come to this country at some future date to pursue his education.

Because of lack of funds for purchasing a new mission car for Jamaica, it was de-

cidated to request the needed amount in the tentative budget for 1958.

African Interests

Consideration was given to the request of Rev. David Pearson for permission to negotiate with the government for an exchange of a parcel of land which lies on the far end of the mission property for a more desirable piece of land on the opposite side of the railroad tracks. Pastor Pearson and the Executive Committee were authorized to negotiate the exchange of property. It is understood that the added property is desired as a site on which to build the new Makapwa Mission house of worship.

Other Items

The Advisory Committee recommended and the board approved the payment of travel expense which may be incurred by Treasurer Karl Stillman as he attends Conference at Milton in August, 1957.

A discussion took place regarding the current shortage of funds and as to how this might be handled so as to not discourage workers nor hinder their efforts. It was understood that salary payments have priority over other phases of the board's program. Treasurer Stillman had written that it would be necessary to be late again in sending out April salary checks. (March checks were two weeks late also.) One place of economy seemed to be to not expect Rev. Leon Lawton to visit British Guiana as had been planned. It was voted to defer his visit. It was also voted: "In view of the current shortage of funds from Our World Mission that the matter of making payments to the Makapwa Mission Account in proportion to the amount of budget raised rather than paying the full budgeted amount as in the past, be left to the Executive Committee as to whether to be effective during the current quarter." This has not been done and it is earnestly hoped that it will not be necessary to carry this plan into action.

The president introduced Mrs. Robert Fetherston, Conference executive secretary; Rev. Rex Zwiebel, secretary of the Board of Christian Education; and Rev. Herbert L. Polan who spoke briefly to the board. The closing prayer was offered by Pastor Polan.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Our Seventh Day Baptist Church

Primarily the church is a fellowship with a mission. The church is different from all other institutions on earth in that it was established by Jesus Christ, the Son of God. As a fellowship, our mission comprises worship, ministering, learning, serving, and witnessing.

Worship is both an act and an attitude. The purpose of our church is to foster both. Though one may pray and worship anywhere and at any time, there is a definite need for Christians now, as in the early Christian Church, to join together for public worship ". . . not forsaking the assembling of ourselves together. . . ." We believe that the special time for public worship is on Sabbath, the seventh day of the week, which we further believe was the exact day upon which our Lord worshiped.

Ministering in the name of Jesus Christ is an essential part of our function. Our individual churches, through their pastors and people, want to help their neighbors in their search for the abundant life in relationship to God's plan and purpose.

Learning is the responsibility of us all. Through the church program we encourage all to learn more and more of God's will for the individual's life and for society as a whole. The greatest lesson that we need to learn is that none of us is perfect in any way, but that education and practice point us toward that goal. Through Jesus Christ comes salvation, and through our commitment to God through Him, we live eternally. The ability to grasp these truths is stimulated by regular attendance at the services and training sessions of our church.

Service has always been part of the Christian Church. In our church we endeavor to encourage service as one of the many evidences of a truly Christian life. Our purpose in service is to make effective the truth of: "Whatsoever ye do, do it heartily, as to the Lord and not unto men. . . ."

Witnessing is not only a command of our Lord, but a privilege. The purpose

of the church is to proclaim God as Creator and Sustainer of life, who loves and answers love as demonstrated in the life and death of Jesus Christ. To do His bidding as best we can interpret it is to witness. This we do locally and through a world missionary program. Each church member has taken upon himself the responsibility and privilege of witnessing.

Children's Day

Sabbath Day, June 8, has been designated as Children's Day. This will be a fine time to have promotions made in Sabbath School, to have programs presented by the children at Sabbath School or church worship, to do something special for the children of the church, to emphasize the rightful place of children in the family. You might need a revision of policy and practice in relationship to Junior Christian Endeavor meetings or to children's classes in the Sabbath School. Take advantage of the attention drawn to our children at this time of year and evaluate and plan a better program.

Chaplain Williams Promoted

In the monthly report received regularly by the executive secretary of the General Conference from Chaplain David Williams, he says: "Now the proud possessor of captain bars, effective date was 26 April. This was a supplemental promotion, commonly called 'spot' promotion, due to the increase in activities in my present assignment."

Captain Williams is stationed at Keesler Air Force Base, Miss. His responsibilities now include: Sunday School and morning worship on Sunday morning, New Life Bible Class for converts, evening service and fellowship hour on Sunday evening, Wednesday evening prayer meeting, three choirs, Boy Scout program, chapel softball team, etc.

These added responsibilities surely mean added opportunities for service to our Lord. May God bless you in your work, Captain Williams! — D. E. F.

New Verse-Finding Aid

The Biblegraph is a new product recently released by the American Tract Society, 513 West 166th Street, New York 32, N. Y. It is one of the most practical and compact Scripture reference aids available, containing 252 references covering everyday problems, 36 common problems with 7 answers for each, one for every day in the week.

A vast amount of collaborative research was necessary to provide the most practical and easily understood passages in every instance.

The user selects the question that most concerns him, turns the dial pointer to the proper day of the week, and finds in the windows the book, chapter, and verse reference from the Bible, giving assurance for such questions as: Are you facing a crisis, do you fear old age, are you lonely, do you fear death, is business bad?

It measures 6 inches across, and is printed in blue ink.

Today, more than ever, there is a deep need for guidance and inspiration from God's Word. Production of the Biblegraph has been motivated by two central ideas: (1) To keep it simple and practical, (2) To keep the price at a minimum.

Because the American Tract Society is a non-profit organization, they have been able to price the Biblegraph at 25¢ per copy.

[We have examined this durable, circular verse-finding aid and believe it would be very helpful as an individual daily devotion help. If any of our readers find it more convenient to order through our office than direct we will be glad to provide the extra service on a cash basis. Postage would be appreciated.]

WISCONSIN-MINNESOTA Churches. —

The Semiannual Meeting of the Northern Wisconsin and Minnesota Churches will convene with the church at New Auburn, Wis., the weekend of June 15.

— Mrs. Eli Loofboro, Secretary.

Bridgeton, N. J. — "I enjoy reading my neighbor's Recorder very much. Now I would like to read my own."

Teen Talk

Lessons from Light

The Photo Finish

In nearly every high school in the spring of the year there are two great athletic interests, baseball and track. The public likes baseball better because it is an exciting team game but most athletes find great challenge in the various events of a track meet. These events call forth the utmost of speed, strength, and skill. Of all events, the most thrilling to watch at a track meet are the races.

From the crack of the starting gun to the finish line, the contestants are trained to use all the energy they have in such a way that they can come out ahead as they breast the tape at the end. Usually the eyes of the judges can be counted on to determine which runner gets there first. In really big races the timing has to be very, very accurate. The officials use a special camera to photograph the men as they cross the line. This "photo finish" settles all disputes.

As we understand it, the camera is set up and pre-focused on the exact line. But if someone had to trip the camera his reactions might be too slow to be depended on. They need something with the speed of light. The photoelectric cell is the answer. It sends forth a beam of light across the finish line. When that light beam is interrupted or broken by the first body which touches it, the photoelectric cell connected with the camera somehow provides the energy to snap the camera. It is all done at the speed of light and electricity. It may take a little time to develop the negative and print the picture, but when this is done we know that the winner has been determined with absolute fairness. The judge is always right.

Do you remember what Paul said about the great Olympic races and the Christian life? "Do you not know that in a race all the runners compete, but only one receives the prize?" (1 Cor. 9: 24 RSV.) They did not have photoelectric cells and cameras in those days but he implies that the judges were right in determining the

winner. What he says next takes away any question of inaccuracy. "So run," he pleads, "that you may obtain it."

The race in which you and I are running is that closely timed race of the Christian life in which Christ is the final judge. He who made the sun, the light, the eye and He who originated electricity will not make an error when He awards the prize. He is the perfect scorekeeper of every fleeting thought, every word, every action. He wants us to run and to win in the race of life. His own score on earth was perfect. He who set the standard will be at the finish line, even as He is with us all the way.

NEWS FROM THE CHURCHES

FRIENDSHIP, N. Y. — Our members were asked to meet at the church Sunday, April 28, for a work bee. The bulletin board was painted and new letters installed. The main auditorium of the church was also cleaned.

The annual roll call and Communion service were held on May 4. Fifteen members were present, and seventeen letters were read from nonresident members.

Our church participated in the "30 Pieces of Silver Plan," to which fourteen members responded with a total of \$94. The larger part of this was for "Our World Mission."

On Sabbath day, May 11, we attended church at Richburg. A fellowship dinner was served at noon. In the afternoon Secretary Rex Zwiebel of the Board of Christian Education presented "Our World Mission" program through the use of slides. — Correspondent.

MILTON, WIS. — A marked copy of the local church bulletin indicates that the "meal of sharing" on May 11 was well attended. The contributions amounted to \$146. After the expense of the meal (\$41.84) was deducted there was \$104.16 to go to the Missionary Board toward the fund for furlough travel expense of the two nurses in Nyasaland, Beth Severe and Joan Clement.

Work projects at Camp Wakonda continue each week.

RIVERSIDE, CALIF. — April is over and with it has gone some of our winter congregation: Mr. and Mrs. Orsen Davis, their son and his wife, Mr. and Mrs. Jim Davis; Mrs. Hazel Hill; and Mr. and Mrs. O. B. Bond. The large influx of visitors who gladdened our fellowship during Association are all missed. Mr. and Mrs. Jess Babcock, parents of Mrs. O. A. Davis, were here with many other relatives and friends to witness the ordination of O. Arlie Davis to the Christian ministry, April 13. We are happy that the Wardner FitzRandolphs are still with us.

Missionary emphasis was given an added boost with the coming of our denominational missionary secretary, Everett T. Harris of Westerly, R. I., the week preceding Association. A well-attended fellowship dinner, held in his honor the evening of April 6, will long be remembered. Slides from British Guiana were accompanied by the informative, inspiring, and refreshingly humorous remarks of Secretary Harris.

At the Association Brother Harris showed more slides and gave fresh reports, particularly from Nyasaland. He also preached the powerful Sabbath morning sermon, "Power for Effective Witnessing." Two hundred forty persons partook of food and fellowshiped around the beautifully decorated tables in the social room that noon.

Pastor Wheeler participated in the traditional Easter Sunrise Service atop Mt. Rubidoux, Easter morning. The evening before, Mr. and Mrs. William B. Lewis planned a social program and slumber party for the Christian Endeavorers at their home. The young people were to start from the Lewis home for their early climb up the mountain. The Scouts among them went even earlier to act as guides for the many worshippers.

A project has been launched called, "Operation Safety Pin." A chain of pins representing the number of days remaining before Beth and Joan leave Nyasaland for their furlough is being shortened as the days lop off, reminding us that it is our chain of dollars which will bring them home! — Correspondent.

The Sabbath Recorder

OUR WORLD MISSION Statement of Denominational Treasurer, April 30, 1957

Receipts			Receipts				
	April	Budget 7 mos.	Non- Budget 7 mos.		April	Budget 7 mos.	Non- Budget 7 mos.
Balance, April 1 ... \$.07			Los Angeles, Christ's		75.00	
Adams Center	40.50	466.25		Lost Creek		474.08	4.50
Albion	104.99	287.89		Marlboro	228.43	1,412.20	
Alfred, 1st	260.60	2,263.79	75.00	Middle Island	18.00	102.50	
Alfred, 2nd		774.15		Milton	516.22	3,387.94	
Associations and groups		88.10		Milton Junction	137.55	1,026.44	
Battle Creek	488.56	3,113.63	255.00	New Auburn	5.00	40.39	
Berlin	32.23	389.91		North Loup		265.38	
Boulder	36.83	306.37	25.00	Nortonville	62.50	378.80	
Brookfield, 1st	20.00	160.00		Paint Rock		137.00	
Brookfield, 2nd		129.60		Pawcatuck	394.61	2,708.48	77.65
Buffalo	50.00	145.00		Plainfield	402.32	3,162.23	124.00
Chicago	109.00	771.00		Putnam County	55.00	105.00	
Daytona Beach	59.45	369.90		Richburg	181.30	416.80	10.00
Denver	88.63	349.35		Ritchie	35.00	110.00	
De Ruyter	186.00	455.00		Riverside		1,196.83	75.00
Dodge Center	33.58	389.77		Roanoke	27.00	150.00	
Edinburg	63.50	138.50		Rockville	15.27	129.96	
Farina	66.00	270.75	8.50	Salem	127.00	754.00	
Fouke		102.50		Salemville	47.32	78.97	
Friendship	55.50	195.50		Schenectady	20.00	140.55	
Hammond	25.29	55.00		Shiloh	170.00	2,577.20	
Hebron, 1st		112.50	15.29	Stonefort		25.85	
Hopkinton, 1st	213.75	755.85		Syracuse	50.00	50.00	
Hopkinton, 2nd	8.00	26.00		Twin Cities		40.32	
Independence	61.00	558.00	33.00	Verona	67.00	903.23	20.50
Individuals	56.00	2,606.42	2.00	Walworth	52.00	102.00	
Irvington	250.00	400.00		Washington		70.00	48.36
Jackson Center		20.00		Waterford	91.23	445.10	19.60
Kansas City	20.00	170.00		White Cloud	104.76	302.82	
Little Genesee		258.77					
Little Rock	12.00	12.00					
Los Angeles	160.50	903.58					
					\$5,309.49	\$37,814.15	\$ 793.40

Disbursements		Comparative Figures	
	Budget (Designated & Undesignated)	Non- Budget Gifts	
Missionary Society	\$1,975.23	\$ 105.23	Current annual budget
Tract Society	289.80		Treas.' budget receipts in 7 mo.
Bd. of Christian Education	551.10		Boards' budget receipts in 7 mo.*
Women's Society	119.20		Approx. 7 mo. budget total
Historical Society	105.00		Amount required next 5 months
Ministerial Retirement	756.07		Av. monthly requirement next 5 mo.
Ministerial Training	735.80		Budget receipts in April
S. D. B. Building	42.00		Per cent of budget yr. elapsed
General Conference	542.80		Per cent of budget raised to date
World Fellowship & Service	33.60	27.89	Approximate budget shortage to date
Oneida Valley Nat'l Bank fees15		* This is an approximate amount of budget gifts received directly by our boards, according to the latest figures reported from the board treasurers to the executive secretary.
	\$5,150.75	\$ 133.12	
Balance, April 30	25.62		

Olin C. Davis, Treasurer.
Verona, N. Y.

MOTHER'S TIME

Close by the window our mother is sitting,
Resting her feet—the first time since dawn;
Musing and pondering over her knitting,
Ruefully wond'ring where her time has gone.

So many footsteps tirelessly trudging
The house all about, upstairs and down—
No task forgetting or service begrudging,
With many a smile but seldom a frown.

So many hours of watching and nursing,
Picking fresh flowers to brighten the room,
Reading of heroes—our young fears dispersing—
Or telling us stories to lighten our gloom.

So many moments of sweet admonition,
Inspiring the children bequeathed to her care;
Looking with faith for their lives' fruition;
Remembering each of her dear ones in prayer.

These are the ways that her time is expended:
Dusting and baking—and making a Home;
Unbounded energy ever extended;
Keeping her family from wishing to roam.

When she is with us—troubles we banish;
Now our indebtedness we would confess;
And, while we live—'til our last day shall vanish—
Her children shall rise up, their mother to bless.

Edwin Whitford.

[This poem, sent in by the pastor, was first read, we understand, at the Mother's Day service on May 11 in the Pawcatuck, R. I., Church of which Dr. Whitford is a member. Rather than to hold it for a year we share it now with our readers.]