CHURCH WORLD SERVICE HELPS EXTEND SOAP CAMPAIGN

Miss Lois Stuber, a member of the United Christian Youth Movement, wears a big smile as she shows her father, Dr. Stanley Stuber (center), an executive of Church World Service, and Wayland Zwayer, secretary for Europe of Church World Service, just how the CARE Soap Campaign works in getting that much-needed item overseas to aid children, hospitals, orphanages, and DP camps in their fight against dirt and disease. For every two Swan Soap wrappers turned in to CARE through Church World Service, one bar of soap will be turned over to that organization by CARE for distribution abroad. The entire drive is a part of the groups' over-all Contributed Supplies program. Headquarters for the soap campaign is Church World Service Soap Campaign, CARE, Boston 2, Mass. With leading religious organizations as Church World Service showing the way, the campaign has been so successful that CARE has extended its deadline from August 1 to December 31. — News from CARE.

(Continued from page 246)

The Japan International Christian University Foundation — which plans a great Christian University near Tokyo — reports that Japan's goal of 150 million yen towards the institution has been exceeded by two million yen, and that 99% of the contributors were non-Christian. The Emperor and Empress made gifts totaling 150,000 yen, and the governor of the Bank of Japan served as campaign chairman.

REPORT OF SPECIAL COMMITTEE TO CONSIDER REVISION OF STATEMENT OF BELIEF

(Applied by General Conference at Riverside, Calif., Friday morning, August 19)

Your special committee appointed to consider some revisions of the statement of Seventh Day Baptist Beliefs have given the matter considerable consideration, and have conferred with a number of our ministers attending this session of the General Conference.

As our present statement of "Beliefs" as adopted at the session of General Conference held in Shiloh, N. J., in August, 1937, was the outgrowth of generations of Seventh Day Baptist beliefs and practices, we feel it would not be wise to make changes without further study. Therefore we suggest the appointment of a committee of three to conduct a further survey and study concerning changes in Articles VI and VII, which were referred to us for study at this session of General Conference, and that it report at the next annual session of General Conference.

Furthermore, we suggest for a possible change of title and of wording of Article VII the following, which we feel will meet the criticism of the article as it now reads:

VII. The Future Life
We believe that Jesus Christ rose from the dead and lives eternally with the Father, and that He will come in heavenly glory; and that because He lives, an immortal life, with spiritual and glorified bodies, will be the reward of the redeemed.

Erlie E. Sutton, Chairman,
Alton L. Wheeler,
Wayne R. Rood.

ENTIRELY SATISFIED? NEVER!

"Sad is the day for any man when he becomes absolutely satisfied with the life that he is living, the thoughts that he is thinking, and the deeds that he is doing; when there ceases to be forever beating at the doors of his soul a desire to do something larger which he feels and knows he was meant and intended to do." — Bulletin, The Evangelical Seventh Day Baptist Church, Washington, D. C.

Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost, Amen.

~ Thomas Ken, 1709
**FERVENT IN SPIRIT**

We continue to be amazed that so many of the people we meet have never heard of us. A recent letter from the editor of a Church paper asking for information about our denomination is striking demonstration that we have been hiding our light under a bushel.

A few years ago a Methodist minister said to me: "If you know the Baptist feel you have the truth about the Sabbath, you ought to be on fire with it."

We have a great need to proclaim:

- Let's all go forward in Spirit.

Lloyd D. Seager,
Conference President.

**SABBATH RECORDER**

**BUILDING WITH GOD**

When folks build with God, they build for eternity. So much of building today is temporal. Only the power of the crucified, risen Saviour can redeem the building of men that it may be for eternity.

It was with the dominical note of building in mind that Pastor Rex Burdick of the Marlboro, New York, Seventh Day Baptist Church, declared three phases of the theme, "Building with God." The meeting was held with the Marlboro, N. J., Church on Friday evening, October 14, and all day Sabbath, October 15.

My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name, sang the congregation as the service opened.

Rev. C. Rex Burdick, pastor of the entertaining Church, welcomed the delegates and enrolled the homes of the Church and community. All who were privileged to benefit from this hospitality recognized anew its genuineness. The atmosphere shown by a united and cooperative work that go into the entertainment of the yearly meeting was in evidence on every hand.

Wishing you every success in your ministry in the Gospel of Christ,
Yours fraternally,
John W. Bradbury,
Editor.

23 East 26th Street,
New York 10, N. Y.,
September 30, 1949.

GERMAN MISSIONS EXPAND

Deep concern over the problem of training the increasing number of candidates for mission work has been expressed in a report on the work of the German mission societies.

The report was published in connection with the meeting of the German Evangelical Missionary Assembly, a conference of all missionary associations in the country, which was held in Hannover, Germany, July 23-27, in conjunction with a meeting of the German Evangelical Missionary Council. Many mission schools reported on their high enrollments and their plans for expansion — Ecumenical Press Service, Geneva.

The Sabbath Recorder

"Building with God"

It seems to be a habit to go to Church early at Marlboro. At least every time we have been there it has been the case. By the hour of the Sabbath morning service the worshipers had placed chairs in the two aisles and folks were standing in the vestibule. Conservative estimate placed the Sabbath morning congregation at least 250.

The service was conducted by Rev. C. Rex Burdick and the sermon was preached by Pastor Stickney, pastor of the Piscataway Church at New Market.

The junior message was given by Pastor Burdick who spoke about "Hearts and Hands." He displayed two paper hearts, one side of which was white and clean and on the other side of which was written the word "Sin." Pastor Burdick showed that pure, clear water could not remove "Sin" from the paper hearts. Thus, by our own efforts we cannot overcome sin. "All who come clean have gone astray." With red ink, representing the shed blood of Jesus Christ, he covered "Sin." Thus, he stated, the blood of Jesus cleanseth from all sin.

"Building with God in the Church"

"It is not through any word of mine but rather through the Word of God that this message is brought," declared Rev. Kenneth A. Stickney, as he began to preach on "Building with God in the Church."

Pastor Stickney, basing his message on Ephesians 3, set forth "What the Church Is," "What the Church Stands For," and the "Function of the Church."

The speaker stated that the Church is an instrument to lead men to Jesus.

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Whole No. 5,364

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Christ, not a means of salvation in itself. We come not as a charity organization or a lodge but we come as a fellowship in Christ to declare His message to a needy world.

Paul sees the Church primarily as an invisible body of believers. We of the visible Church have a mission since our responsibility is for the message - to present the gospel to a needy world. How we do it so that your light shall shine before men. The world may see that our lives have been changed, that we are new creatures. "If any man be in Christ, he is a new creature." (2 Corinthians 5:17)

"For other foundation can no man lay than that is laid, which is Jesus Christ. Have we built upon the solid rock, Jesus Christ?"

Music of the Yearly Meeting

The Marlboro choir, conducted by Mrs. Emma DuBois with Mrs. Marian Campbell at the piano, led the congregational singing Friday evening and Sabbath day. Anthems and solos were presented at these services. Mrs. Willard Hildreth of the Philadelphia Fellowship sang a solo Sabbath afternoon. The special numbers and the congregational singing contributed measurably to the spiritual tone of the yearly meeting.

Fellowship and Food

When Seventh Day Baptists get together, they try to catch up on their visitings between sessions. Opportunity for fellowship in this way was offered Sabbath between the morning and afternoon services both at the dinner table and in smaller or larger groups. A bountiful roast beef dinner was served by the ladies of the Marlboro Church at a nominal charge to at least two complete sitting at the tables, besides those who prepared the meal and waited on table.

"Building with God in the Community"

The afternoon meeting was in charge of Pastor Carlton W. Wilson of the Philadelphia Fellowship, who conducted the praise service, read the Scripture lesson and offered prayer.

Rev. Lester G. Osborn, pastor of the Shiloh Church, preached on the subject of "Building with God in the Community." He chose as the text Philippians 2:16: "Holding forth the word of life." He asked at the outset, "Who is to do the building?" and replied "The Church is to do the building." Then inquired, "What impression does the Church make in the community?"

Referring to recent experiences by which he had been impressed, in keeping with the subject at hand, the speaker mentioned especially the recent Christian Endeavor Convention at Atlantic City, N. J., which hung as a large banner across the front of the auditorium. In asking "What are we to build in the community?" Pastor Osborn drew for us a mental picture of the community. He quoted from the dictionary a definition of "building" as follows: "A body of people living in the same place with the same laws." "But," said he, "the community is more than that." He inquired, "Is our Church making the impression on the community that it should?"

In preparing the message Mr. Osborn had morning and he could not be building in the community. Some said that the community should be vitally interested in a recreation center. Others stated that we should be building righteousness, good character, good citizenship, and high ideals in the community.

The Church must be more than an agency for human betterment. We need better morals. Righteousness is the result of Christian morals. We are out as a Church to build a Christian social order. If we are to build a Christian social order, we must build with God.

The Church is the powerhouse. "It is God which worketh in you both to will and to do of his good pleasure." Philippians 2:13

If we are going to build with God in the community, we as Churches must build individuals into whatever we are doing in the community. There is no Brotherhood of Man outside the Father's hand, but we worketh in you both to will and to do of his good pleasure. And when I am afraid that too many people try to separate the spiritual and the practical. The spiritual is the truly practical.

Our goal should be a Christian community, with God working in and through us. Let us go out into the community and build with God there.

Brief Business Meeting

On the evening after the Sabbath, Pastor C. Rex Burdick presided over a brief business meeting.

The report of the treasurer given by Miss Carolyn Davis indicated that $55.79 was the amount of the Sabbath morning offering. After all bills were paid, there remained a balance of $50.28 in the yearly meeting treasury.

At this session, it was voted to invite the Philadelphia Fellowship, meeting at the home of Mr. and Mrs. Carlton W. Wilson, 118 Ryers Avenue, Cheltenham, Pa., to become a part of the yearly meeting.

It was voted that the yearly meeting adjourn to convene with the Berlin, N. J., Seventh Day Baptist church, to the approval of that Church.

Also, it was voted that we extend a vote of thanks to the ladies of the Marlboro Church for the excellent dinner served at noon.

Young People's Program

The young people's program which followed immediately the business meeting was planned and conducted by the young people of the Shiloh Church. This program opened with two numbers by the orchestra under the direction of David Pettit, with Nathalie Davis at the piano. Those playing instruments were as follows: Christine Davis and Sonny Ayars, violin; Johnny Harris, marimba; Jack Bowen, marimba; and Carol Harris, cello.

Miss Ruth Ayars conducted the program. On the platform with her were Miss Marilyn Osborn and Miss Janice Davis, who assisted her. Marilyn gave a meditation on prayer following which prayers were offered by Barbara Biven, George Petit, Nathalie Davis, and Marilyn. The Scripture reading was followed: 1 Samuel 3:1-10 by Everett Newkirk, Isaiah 6:1-8 by Billy Trout.
THE SABBATH RECORDER

Other members of the Shiloh young people's group sat in the choir chairs and on the front seats of the Church. The leader introduced each part on the program by Scripture or song, or stanza. The responsive Scripture reading was Romans 12. Others who had part in the program were Arah Mae Davis, who sang, "It Was for Me. That the Saviour Came," Shirley Frazer, who played a piano selection, "Near the Cross," Mary Lou Frisbie who played on the piano the hymn, "O Master, Let Me Walk With Thee," the third stanza of which the leader asked us to make our prayer, Ann Newkirk who read a poem, "For the Master's Use," Janice Davis who read the poem, "The Gift," by Phillips Brooks, LeRoy Rainear and Howard Scull who sang, "My Lord Expects the Best of Me," with Mrs. Bert B. Sheppard accompanying at the piano, and Doris Garner who read the poem, "The Weaver." In closing, the leader declared "This one thing points, that we give of our best to the Master." The orchestra played the song, "Your Best to the Master," which was sung by the congregation. Harold Fogg who announced the congregational numbers called for the singing of the Seventh Day Baptist Young People's Rally Song with Mrs. Elizabeth Fisher Davis, the author of the words and the composer of the music, at the piano. Being entertained in the home of Mr. and Mrs. Luther S. Davis we were privileged to learn of the circumstances which led to the writing of the Young People's Rally Song.

It seems that Mrs. Davis had been asked to conduct the Young People's Hour of the church on Sabbath afternoon, May 25, which was held with the Shiloh, N. J., Church, May 23-26, 1918. While the house was hot and praying at the same time that the young people might have a program that they would remember, there "came down from above" the first stanza of the song. Mrs. Davis immediately put down her paring knife, went to the piano, and began to compose the music. The second stanza had come to her during the song. The third stanza came to her in about a week.

As Rev. and Mrs. Erlo E. Sutton called at the Davis home one day before the Eastern Association was held, Mrs. Davis asked the Simpsons if they would like to hear the song to see if they thought it would be suitable for the young people's service. The Simpsons were impressed. Afterwards they told Mrs. Davis that they were the first ones to hear the song.

This song, which was written 31 years and becomes more meaningful to Seventh Day Baptist young people the world around. It will continue to live.

Pastor C. Rex Burdick dismissed the highly inspiring young people's service with prayer which closed the formal sessions of the yearly meeting.

"The Fundamental Need"

THE SABBATH RECORDER

By DR. AHVA J. C. BOND

Dean, School of Theology, Alfred University, Alfred, N. Y. (Sermon preached before the Ministers' Conference in the Gothic Chapel, Tuesday evening, May 17, 1949.)


It was intimated to me when I was asked to preach to this group of ministers that out of a long experience I might be able to bring some helpful suggestions to younger ministers charged with the responsibility of guiding their people in a richer religious experience. I have no feeling of fitness for that job. In the matter of methods and techniques I feel that our younger ministers are better equipped for successful pastoral work than I have been. Perhaps if experience has taught me anything that I would like to pass along to you at this time, it is rather in the field of objectives.

The fundamental need of our people is to know how to get into living touch and abiding fellowship with Jesus Christ. We have an increasing conviction that companionship with Christ is all we're needing. And I am going to mention three ways by which you may help your people to enjoy this companionship. You use them continuously, but we need to emphasize them.

My first suggestion is that you keep in mind the importance of regular Church attendance and public worship. I mean what our fathers called "waiting upon the Lord in the sanctuary." Where men and women and young people forsake the assembling of themselves together, the living Christ is being denied points of contact with His own, doors are being closed against Him, and entrances to human hearts are not blocked up. You will stand at these doors, frustrated and excluded, when people neglect public worship.

As a teacher of homiletics, with the coming of this age, the thought of old-fashioned preachers, I am glad for the emphasis being placed upon worship.

Another teacher of homiletics has something to say about the same issue of the Christian Century. He says: "What has bruised me lately is Soren Kierkegaard's parable of the geese in the barnyard. The main plot is this: Kierkegaard wrote that the Christians of his day lived like geese in a barnyard. Every seventh day they paraded to a corner of the yard, and their most eloquent orator got up and spoke of the wonders of geese. He told of the exploits of their forefathers, who dared to mount up on wings and fly all over the sky. He spoke of the mercy of the Savior who had rescued them from the mire and the instinct to fly. This deeply impressed the geese, who nodded and applauded the eloquence of the preaching gooses. All this they did. One thing they did not do. They did not fly. They went back to their dinners. They did not fly; for the corn was good and the barnyard secure.

"Laugh that off, if you can," says Dr. Lucecock. "If you say, 'Never touched me, you are standing in the need of the something over the head.'"

We have said that they could read the Bible. They could hear the song. 'One thing they did not do. They did not fly.' Thomas Hardy's play, 'The Dynasts,' has this note on the opening page: 'Intended for mental performance only.' Often we act as though the great words of the New Testament were 'intended for mental performance only.' Often we act as though the great words of the New Testament were 'intended for mental performance only.'

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What we need is both good preaching and a rich worship service. What I am emphasizing is the need of the people to be present in the sanctuary regularly. And this is no new cry. The author of the Liturgy was impressed about the early Christians to provoke to good works, not forsaking their own assembling together. I imagine those Christians might have said, 'We thought they could read the Bible, but we said they could read the Bible at home, and that they could commune with God while walking on the road and street.'

"Laugh that off, if you can," says Dr. Lucecock. "If you say, 'Never touched me,' you are standing in the need of the something over the head.' They said, 'Another thing they did not do. They did not fly. They went back to their dinners. They did not fly; for the corn was good and the barnyard secure."

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THE SABBATH RECORDER

far side of the hills surrounding home. What they said then and what men say now of devotion at home, and the divine temple to be found in the fields and woods really does in a way, "hard without form." Something may be said too, about getting away from the formalities of Church worship into the direct communication with God, may be experienced, unhindered by the trappings of public worship. But let it be remembered that no such thing is known to man as life without form. To avoid formalism by destroying form is like trying to get rid of the sins of the flesh by committing suicide.

The author of Hebrews said to the Christians addressed, "Christ is ready to come to you, therefore, for sake not the assembling of yourselves together. Your religious life cannot be maintained except you meet for worship with other Christians." My friends, I am ready to admit about all anyone says about the possibility of worshiping God at home, or in the country, or anywhere outside the Church, so that I believe in the presence of God in this world and His willingness to meet all who will give Him a chance in their lives anytime or anywhere. But I am constrained to say also, that I am ready to agree with the writer of the epistle who points out the fatal results of neglecting public worship. Eiston Trumper said: "For the doubter one might say God while getting out of the rough at the seventeenth hole, but doubtless he doesn't."

Jesus Himself was very faithful in attending Church. It is true He loved the free air and the wide spaces of field and shore. He chose to frequent mountains and seacoasts. "In God's temple, earth o'er-arched with sky, God's heart to him might speak, His faith to him apply." All this — yea, and on Sabbath days, too, perhaps. Doubtless some of His Sabbath ways would surprise certain legalistic Christians. I imagine those who betake themselves to the hills and fields on Sabbath in our day would on occasion meet Jesus there. He would this enviable and enriching of the Sabbath. I am sure, also, that as they met Him and went with Him over the high white roads, or along beaten or unfrequented paths, they would find Him turning back from a morning stroll all too early in the day, as it would be understood. And so He would ask Jesus why He turned back, He would say, "It is about time for worship in the temple with my brethren."

Jesus once said, "If two shall agree on earth as touching anything that they shall ask, it shall be done of them of my Father which is in heaven." A special blessing comes to those who agree together and who ask in company. Again, He instructed His disciples to wait together — together — and He came to them.

If this promise be true for us today, what a blessed air begins to stir through this sanctuary, and in every Church when Christians meet together. Where two or three are gathered together, there is Christ in the midst of the one that promise in our minds when we sing our hymns and close our eyes in prayer, how real Christ comes into the temple worship in the house of God! Have you experienced it? Sometimes it comes while we worship when, as in the experience of Isaiah, the glory of the Lord fills the temple. Sometimes nothing seems to happen to prove His presence throughout the worship. Sometimes even when the "still small voice" startles the soul, and we know Christ has spoken. Again, sometimes we go to Church, spend the hour in worship and come away and nothing has been gained as far as we can see. But later, it may be at night when we have gone home, and when we are called to our work, new comfort and new hope come and, we realize it comes like the fragrance of a budding rose, and we recognize it as one planted by the Holy Spirit while we worshiped in the sanctuary.

Let us be faithful in encouraging our people in regular Church attendance.

My second recommendation is that you promote that fellowship with Christ, which is all we are needing, by more faithful devotion. This will not yield to the dictates of time or methods. The custom once followed by young people who pledged themselves to read a portion of Scripture daily is still followed by many with profit. On the other hand there are many who find ways of more systematic study which yield to them better results perhaps. What I want to do here is to bring to your attention again the place of the Sabbath in the Christian's life and experience.

The first settlers of our own country sought here a land where they could serve God according to the dictates of their own conscience, and they received their principles for their own personal life and for their new government from the Bible. It is a fact familiar to us all that Thomas Jefferson derived the principles of the Declaration of Independence from a little Church in Virginia. It is significant that these principles were not derived from the stronger Anglican Church of the colony, but from a Baptist Church which took the teaching of the Bible not only in the words of faith and practice, but also as its basis of government. Four hundred years ago Coverdale translated the Bible into the English language. A hundred years from that time people everywhere throughout England were reading it. The full significance of the Scriptures began to be felt in the life of the English people.

The right of self-government and of the freedom of conscience which found expression in the settlement of Boston is but the natural fruit of a general knowledge on the part of the people of the Holy Scriptures. This was this faithfulness to the Word that led my father of that day to accept its teachings with regard to the Sabbath. These men could not accept any one of its principles, or with a divided loyalty, or with a hesitating obedience. Others might compromise with the Roman Church whereas, my holy and true, it is time to have repudiated, and might refuse to follow where loyalty and their own logic should have led them. But Seventh Day Baptists of that day, under the leadership of the Bampfields and the Stennetta, Peter Cham berlen, John James, and many others of the same name, stood with them. With quiet strength and undaunted courage and fortitude, counting not their own lives dear, they accepted the authority of the Bible. They practiced its precepts and practiced its teachings in the face of persecution and of many other difficulties.

No Christian Church has a greater right to celebrate the printed English Bible than have Seventh Day Baptists, since our history shows but a short interval of time to its teachings. The character of our present life and the increasing outreach and deepening character of our future depend upon our increasing loyalty to the Book. The atmosphere of our time seems murky and the way ahead uncertain and difficult. Perplexed and confused, men do not know just which way to turn for spiritual rest, intellectual stability, and soul assurance. The answer will be found as we turn for guidance to the Word of God; not with a superstitious reverence, but with a sane interpretation of its teachings and in a practical application of its truths to life as it must be lived in our modern world.

Several things might be mentioned which would help to include many people take toward our English Bible. First, the belief of Protestants that it is the Word of God, and as such is our authority in all matters of religion. Neither men nor institutions can displace in the mind and heart of Protestant Christians the authority of the Bible. There is nothing more masterful than the fact that God has placed it in its place. In the second place, it is pretty generally held by most enlightened members of our own generation that the influence of the English Bible for the last four hundred years has been far and away the greatest and best influence operating in our human life. In the third place, the English Bible is the one Book that can always be read and research and even studied. That is, while it may be kept lying on a table and held in superstitious reverence by the believer, and even by those who lay claim to some culture, it does hold out the possibility always of a more intelligent use, which will bring an ever richer experience of spiritual life and growth to the serious student. It is yours to promote this serious study. I hold and cherish and hold this Book in reverent regard. I myself invariably write "Bible" with a
capital letter, and I always hesitate over the word "place" it on top of other books. Father and mother, who reverenced the Book from my boyhood, the influence of Father read the Bible aloud to Mother while she prepared the breakfast, more leisurely than on weekdays, and of their often reading it silently and with thoughtful attitude. My personal attitude toward the Book may be due to a sense of its influence in human life, by which it has earned special consideration. Possibly, and this would be the most commendable reason of all, it may be because it is the book reached for oftenest, and the one reason of all, it may be because it is the giv...
THE SABBATH RECORDER

Don brings with him to the "East Apartment" at the Gothic his wife and baby daughter, Miss Sanford went to Milton College as Lou Miiars from Jackson Center, Ohio, where she was a member of the Seventh Day Baptist Church.

THE TRUE MISSIONARY SPIRIT

By the late Rev. S. S. Powell (Sent in by Helen Powell Meisinger)

"Do the work of an evangelist," Paul said to Timothy, "and apply it to all true Christians. These belong to that universal priesthood of believers, which does not supersede, indeed, the special priesthood of the ministry, but which, at every point, ought to pierce a leavening influence in the world for good. The command: "Go ye into all the world and make disciples of all nations, just because it is the command of Christ, can never grow obsolete. Men are just as much in need of the old gospel as they ever were and they are hungering for it.

The master passion of our lives ought to be a love for souls. As surely as we go out in the right spirit, in Christian work for the lost and perishing, God will bless our efforts. Keep moving out, in the right way, in obedience to the Great Commission, the Holy Spirit will accompany our efforts and confer upon us added power. It is the more likely to be so, when, with purified hearts and right motives, we give ourselves to it.

The more active we are in missionary work, the deeper we go into it, the more glorious and fruitful it becomes to our souls. The splendor of the conception of the redemptive love of Almighty God far surpasses in grandeur the earth, the glory of the skies, for Thy goodness in creating the moon, the stars, the sun, and a fruitful earth. We thank Thee most of all for Jesus Christ who is a goal toward which the weary multitude of children may be able to improve conditions. But there are endless years of our own, Our own hearts, the upward look, and the upward striving of spiritual hilltop living. In Jesus' name we pray. Amen.

WORSHIP PROGRAM FOR NOVEMBER

By Agnes (Mrs. A. J. C.) Bond
Alfred, N. Y.

Read: John 14: 27, Psalm 121.

Peace is a goal toward which the weary of the world longings eyes. People are troubled, it seems, in every aspect of life — from the international threats of war and economic distress to the household-level cost of living. In this situation, we as individual women tend to feel the unrest, perhaps the fear and insecurity, along with a feeling of inability to improve conditions. But there is one front in which we can work effectively and constantly — our own hearts and minds, who knows how far the influence of such efforts may reach!

In John 14: 27 we have Jesus' promise of peace which will not fail if we do our part in accepting it. Those whose minds are "stayed on Him" shall find that perfect peace. How then shall we keep our minds stayed on Him? Certainly not by dwelling on the faults of our neighbors, the injustice meted out to us, or material disappointments and sorrows. That would be hiding ourselves in shadowed valleys and keeping our eyes on the ground.

So many of us, over this wide country of ours, do live in physical valleys, and have learned early the joy of climbing to the top of our surrounding hills, feasting our eyes on the far views, and stretching our arms to the freer air of those summits. Something of the same quiet and strength comes to us as we sit by a quiet lake or the seaside. These sources of physical refreshment and mental stimulus are God-given helps not only to our bodies but to our spirits — for they are symbols of the spiritual resources available from creation but are made clearer to us in the light and promise of our Saviour, Jesus Christ.

Psalm 121, and especially its first verse, has always lifted my spirit. You remember its use in the World Day of Prayer program of this year. Perhaps added meaning and inspiration has come to you as well as to me. The effort of committing it to memory is richly rewarded, in the closer identification of self in this prayerful and thankful acceptance of God's promises. May we read again Psalm 121, or repeat it from memory, and resolve anew to live in trust and peace, in glad obedience of service for our Christ.

Prayer

Let us pray: Our Father, from our hearts we shall yield the beauty of the earth, the glory of the skies, for Thy goodness in creating the moon, the stars, the sun, and a fruitful earth. We thank Thee most of all for Jesus Christ who is a goal toward which the weary multitude of children may be able to improve conditions. But there are endless years of our own, Our own hearts, the upward look, and the upward striving of spiritual hilltop living. In Jesus' name we pray. Amen.

AN APPRECIATION

Rev. Harley Sutton entered the employ of the Seventh Day Baptist Board of Christian Education, as its executive secretary, June 1, 1944, prior to which he had served on a part-time basis as acting secretary. Because of ill health he has been released at his own request as of October 16, 1949.

It is impossible to record the number of lives which have been touched by this specialized ministry of over five years. Having distinguished himself in the pastorate of Nile and Little Genese, N. Y., and Lost Creek, W. Va., in youth work, leadership education, worship, and stewardship, he brought to his larger field mature experience and consecration. He accepted the work as a partnership service with his wife, and his family life as well as his own integrity have been a testi-
moneny of the things he taught. The loyal support of his family in the later months of his work has written indelibly the measure of their sharing in a common noble task.

Perhaps Mr. Sutton's outstanding service has been in the personal contacts he established with the Seventh Day Baptist denomination. Particularly in youth camps and in the homes he visited on field trips to the Southwest and to the California Churches of Christ in America. Readers frequently beyond the limits of bodily work.

During the last year he was an active member of the Board and denomination's needs of the whole denomination. Particularly in youth camps. He was a Christianist denomination. Particularly in youth camps.

Sutton didn't smile her eye, too. What do you think? Sally's way was a much better way, don't you think so? So when any boy or girl is tempted to be selfish with others it is well to think, "I'll try to be more like Sally."

Now, how about letters? I do hope very soon our page will be a real "Letter Exchange." Yours in Christian love,

Misbah S. Greene.

BIRTHS

Hickman. - A son, Alpha Key, to Mr. and Mrs. Joseph A. Hickman of the Evangeline Seventh Day Baptist Church, Wash-

ington, D. C., September 4, 1949.

THE SABBATH RECORDER

THE SABBATH RECORDER

By Baptism

The following were baptized and taken into membership of the Seventh Day Baptist Church by the pastor, Rev. Paul S. Burdick on October 1, 1949:

Mr. James Alfred Gracey of Altoona, Pa., Miss Norma Ebersole, daughter of Mr. and Mrs. Jacob Ebersole of New Enterprise, Pa., Miss Barbara Robinette, daughter of Mrs. Mildred Robinette of New Enterprise, Pa.

P. S. B.

THE SABBATH RECORDER

Accessions

Salemville, Pa.

Skelly - Brooks. - Eleanor Brooks, daughter of Mr. and Mrs. Albert Brooks, and Cornelius Skelly, Jr., son of Mr. and Mrs. Cornelius Skelly of Albany, N. Y., were married at Waterford, Conn., September 6, 1949. The address is Shore Road, Waterford, Conn.

Kagarise - Leach. - On September 18, 1949, the marriage of Mr. and Mrs. Ray Kagarise of New Enterprise, Pa., and Edna Leach, daughter of Mr. and Mrs. Oscar Leach of Bakers Summit, Pa., was announced at the home of the officiating clergyman, Rev. A. Emmett Frederick of Roaring Spring, Pa.

NOTICES

Blough. - N. Orlo, of New Enterprise, Pa., died at his home on October 8, 1949. He was born February 2, 1866, at New Enterprise, Pa., son of N. and E. Blough. He was educated at Vera Detwiler on June 17, 1906, at Stoughton, Somerset County. He was educated in the local school, and was school teacher for 27 years. He was a member of the Salemville Seventh Day Baptist Church, and a moderator of that Church for many years.

Surviving are his wife and two children, Mrs. John Kagarise of New Enterprise, and Jesse Blough of Roaring Spring; also seven grandchildren and one half brother, Gideon K. Burkett and wife. One son, W. Blair, preceded him in death.

The following were married in the Brick Seventh Day Baptist Church in Salemville, conducted by Rev. Paul S. Burdick, and Rev. Frank R. King, a lifelong friend. Burial was in the local cemetery.

P. S. B.

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P. S. B.
### DENOMINATIONAL BUDGET

**Statement of Treasurer, September 30, 1949**

<table>
<thead>
<tr>
<th>Receipts</th>
<th>September, 12 months</th>
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<tbody>
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<td>Balance on hand Sept. 1</td>
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<tr>
<td>Adams Center</td>
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<td>Alton</td>
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<td>Boulder</td>
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<td>De Ruiter</td>
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<td>Genesee</td>
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<td><strong>Totals</strong></td>
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<td><strong>Balance on hand Sept. 30</strong></td>
<td><strong>$497.54</strong></td>
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### Disbursements

| Missionary Society | $1,195.13 |
| Tract Society | 717.15 |
| Board of Christian Education | 711.65 |
| Women's Society | 83.00 |
| Historical Society | 92.69 |
| Ministerial Retirement | 141.89 |
| S. D. B. Building | 73.06 |
| General Conference | 398.25 |
| World Fellowship and Service | 28.27 |
| **Committee on Relief Appeals** | 131.62 |
| **Debt repayment:** Missionary Society | 127.45 |
| Tract Society | 148.87 |
| Board of Christian Education | 39.74 |
| S. D. B. Building | 30.73 |
| **Totals** | **$2,927.47** |

### Comparative Figures

- **Receipts in September:** 1949: $2,927.47; 1948: $2,710.83
- **Budget:** 1949: 497.54; 1948: 396.79

### Receipts in 12 months:

- **Budget:** 1948: 26,646.22
- **Specials:** 1948: 9,787.75
- **Annual budget:** 1948: 34,500.00
- **Amount raised in 12 months:** 1948: 33,164.69
- **Per cent raised in 12 months:** 1948: 96.13%
- **Demands:** 1948: 84.59%

**Milton, Wis.**

**AS WE GO TO PRESS**

**COLLEGE CHOIR ON NETWORK**

Milton College is happy to announce the broadcast of a half-hour program by the Milton College Choir on the Mutual Network Sunday, November 6, 1949, from 11:11-11:30 a.m. C.S.T.; 12:12-12:30 midday E.S.T.; 10:10-10:30 a.m. M.S.T.; 9:50-9:30 a.m. P.S.T.

**HEARD AT CONFERENCE**

It is indeed with pleasure that I am here since I cannot be in China. ... The doors in China are not closed, the work is going on. ... The greatest service that we can render is to pray for the protection and faithfulness of the Chinese Christians. ... Let us hold up our Chinese brothers and sisters to God in prayer. We cannot, we must not fail them in this hour. — Miss Sarah Becker.