Association of Evangelicals in Indianapolis and the Ministers' Conference in Milton. He is scheduled to return for the Sabbath services on May 20. — Mrs. Raymond M. Kenyon, Jr., Correspondent.

ALBION, WIS. — A men's civic club has been organized in Albion. Sixty-four men met, March 20, in the Seventh Day Baptist Church parlors. The purpose of the club is to promote the social and civic life of the community. The constitution adopted at this meeting was drawn up by the planning committee: Willard Babcock, Attorney Claude Stout, Howard Richardson, Clinton Green, and Leonard Carlson.

Rev. Kenneth Van Horn was elected temporary chairman and Charles Williams, temporary secretary. Officers will be elected at the May meeting. A program and refreshments followed the business meeting.

A mother-daughter supper was held at the Seventh Day Baptist Church April 3. Over seventy-five attended. Those on the program were: Mrs. Clair Slagg, Mrs. Kenneth Van Horn, Mrs. Hattie Saunders, Miss Joan Saunders, Miss Connie Gaines, Miss Bernice Todd, Milton, and Miss Betty Daland, Milton. Miss Daland also entertained the guests before supper with much appreciated organ music.

The serving committee was: Charles Williams, general chairman, Rev. Kenneth Van Horn, Clinton Green, Clair Slagg, Robert Gaines, Clarence Lawton, Willard Babcock, Norman Whittford, Charles Saunders, and Raymond Saunders.

The evening closed with motion pictures shown by Mr. and Mrs. Junghans of Fort Atkinson.

The electric organ dedication and concert were given at the Seventh Day Baptist Church, April 23, 1950. Two groups of selections were given by the guest organist, Edward Rood, Milton, two groups were given by the guest harpist, Mrs. Margaret Cooper, Madison, and two groups by the guest vocalist, Kenneth Babcock, Milton. Also there were two selections by organ and harp and two by organ, harp, and voice. A very pleasing and varied program closed with "The Lord's Prayer" by organ, harp, and voice.

During the program the dedication ceremony was led by Rev. Kenneth Van Horn. After statement of purpose, the call to dedication, in responsive manner, was given by pastor and people.

After the prayer of dedication by Pastor Van Horn, the organ was presented by Willard Babcock, Church moderator. In spite of a snappy thunderstorm, which lasted for several hours, the Church was filled with people from Madison, Waukesha, Walworth, Milton, Milton Junction, Edgerton, and the Albion community. — Pearl C. Sheldon, Correspondent.

Thanks, Dear Lord

When my tasks on earth are done
And as I face the setting sun,
Thanks for the path o'er which I've run,
Dear Lord.

The fondled care of Mother and Dad,
None sweeter could a child have had
And for all this I'm so glad,
Dear Lord.

There are those so close o'kin
Who have warmed my heart, when they came in,
It's a joy to live, where I've been,
Dear Lord.

Those about me so kind and true
Oh! What friends and neighbors too,
Just to stick so close to you,
Dear Lord.

The little tots have been my joy;
A prissy girl or tousled boy,
Not very much, did they annoy,
Dear Lord.

My days on earth have been so sweet,
Every one so good to meet,
Thanks for the path of Thy feet,
Dear Lord.

Cousin O. B. Bond.

(These few lines were written as an expression of love to a dear, sweet cousin, Velma Davis, whose life has been so beautiful and appreciative of everything that everyone has done for her. The prayer she lived.)
The Sabbath Recorder

The spring semiannual session of the Northern Association will be held with the Church at Jackson Center, Ohio, beginning Friday evening, May 26, at 8 p.m., and closing Sunday morning, May 28. Theme: "The Sabbath in Christian Experience." If you have any idea of attending, please send your name in as soon as possible to Mrs. Helen Church or to me at Jackson Center, Ohio.

Trevah R. Sutton, Pastor.

Central Association

The Central Association will convene with the Church at Verona, N. Y., June 2-4, 1950. Theme: Faith in Our Times. Miss Bernice Rogers, Corresponding Secretary.

Eastern Association

The Eastern Association will convene with the Seventh Day Baptist Church of Christ at Plainfield, N. J., June 9-11, 1950. Theme: Our Church and the Community. If you plan to attend, please inform your pastor or write directly to Mrs. L. Harrison North, chairman of the hospitality committee, 739 Huntingdon Avenue, Plainfield, N. J.

Miss Esther Burdick, Corresponding Secretary.

Western Association

The Western Association will convene with the Seventh Day Baptist Church at Independence, N. Y., June 17, 18, 1950.

Mrs. F. J. Pierce, Corresponding Secretary.

Alfred Station, N. Y.

Front Cover Picture

The Willow, the Tower, and the Sky
Tower of Administration Building, Salem College, Salem, W. Va.
Photograph by Chester Israel, Class of 1940.

The Denominational Budget report on the back cover speaks for itself. Let us take a good look at it.

COUNT THE SPOTS!

Each black spot represents $1,000 of the Denominational Budget already raised, exclusive of special gifts.

Each blank spot (circle) represents $1,000 of the Denominational Budget yet to be raised.

Seven months gone! Five months to go! Let us turn the blank spots (circles) to black ones.

SPECIAL DIVIDEND
National Service Life Insurance
Joseph F. O'Hern, manager of the New Jersey Veterans Administration regional office, enumerated recently several factors connected with the payment of the Special National Service Life Insurance Dividend to veterans as well as the beneficiaries of deceased veterans.

Many veterans are wondering why they have not received their dividend checks even though they have a relatively low serial number.

Mr. O'Hern explained that each serial number group will come up for payment several times. Those veterans not paid the first time the group was reached, will be paid on the second, third, or fourth phases. All the low numbers therefore, have not yet been paid. Any particular number may be reached again and again who sent me, while it is day; night comes, when no one can work?" John 9: 4 (R. S.V.) "Fighting words" — because we know, when we pause to think about it, that God's work will suffer if we fail to do our part.

The Denominational Budget report on the back cover speaks for itself. Let us take a good look at it.
as each separate group is completely processed.

Mr. O'Hern further pointed out that there were further possible exceptions to the general rule. Last names of more than fifteen letters or unusually long addresses cannot be handled by the machines employed and therefore must be hand processed at a later date.

Furthermore, former officers and enlisted men are not separated, but are grouped together. The use of the last three digits of the serial number eliminated any possibility of having all the enlisted men in one group and all the officers in another.

It was stated that numbers on the acknowledgment cards were only a filing device. The number to the left of the "A" represents the batch of 100 applications into which the applications fell. The number to the right of "A", the million, up to A-19. A-20 and above represent special groups. For instance, A-23 represents all applications which were incomplete. Most of them lacked service or serial numbers and had to be sent to the master files to obtain the necessary information.

Any veteran who has received an acknowledgment of his application for the NSLI dividend will be paid by June 30, 1950. These veterans are urged not to write to the VA, as their inquiries would only delay the over-all process. Veterans who have applied but have not received an acknowledgment within four weeks from the date of application should obtain another application from a Veterans Administration district office. If he fills it out carefully, write "Duplicate" across the front, and mail it to the Veterans Administration, Washington, D. C. Any veteran who moves from the address shown on his application before he receives his check should be sure to leave a forwarding address at his local post office.

In death cases where the insurance was in force when the insured died, the Special Dividend will be paid to the beneficiary or beneficiaries currently receiving death benefits. If the death benefits have been completely taken from the address shown, the dividend will be paid to the last to receive such benefits by the Veterans Administration and without the necessity for further claim upon the part of such beneficiary.

If the insurance lapsed prior to the death of the veteran to whom it was issued, the Special Dividend will be paid to the estate of the deceased inspector or administrator. If no administrator has been or will be appointed, payment will be made directly to those persons entitled to the personal estate of the veteran under the laws of descent and distribution, of the state of which he died a legal resident.

A claim will be required for the Special Dividend in these cases, and such forms will be sent by the Veterans Administration to those persons determined to be entitled to all or a share of the veteran's dividends. Release.

THEOLOGY STUDENTS PARTICIPATE IN UNIVERSITY DRAMA

A good illustration of the extracurricular advantages open to School of Theology students through training is that The Tragedy was performed by the drama department's production of "Doctor Faustus," May 13 and 14. The talented direction of Professor Smith, four seminary students and one professor took parts in the all-campus production of the classic Elizabethan play.

"The Tragedy of Doctor Faustus" was written by Christopher Marlowe near the end of the sixteenth century and reflects in its often quoted lines the transition from medieval to Protestant concepts that were still in process in England at that period. The story is of the legendary Faustus who sells his soul to the Devil for a twenty-four-year gift of omniscience, and the play portrays vividly the spiritual struggle of Faustus to justify his overpowering lust for knowledge.

Participation in the play was an experience in understanding the play itself with its insights into human nature, into the art of play production and in speech training. Melvin Nida and Don Sanford appeared as friars. Duane Davis played the part of a scholar. Theodore Kraya played a vintner, and Wayne Rood took the role of Mephistopheles. — Contributed.

FROM THE EDITOR'S MAILBOX

Dear Editor:

I was much pleased with your editorial in the March 6th Sabbath Recorder concerning the H-bomb. I know it took courage to say what you did. In a war it would have been easier for you to have kept still, and ignored the grave implications of a nation developing such a dreadful weapon. I am afraid the Christian Church has kept silent so many times when it should have spoken up that now it hardly hears the voice of conscience.

I would like in a very humble manner to point out that there are thoughts that come to me within the last few weeks. On Christ, the sold Rock, I stand: All other ground is sinking sand. Article 4

I heard this old familiar hymn one morning as I sat eating breakfast. For several days the radio commentators had been telling of the H-bomb that our country may doubt would sooner make. I felt a surge of thankfulness pass over me, that in this unstable world there was something to stand on that would not fail. But I know from experience that Christ is more than a solid rock on which to stand or a haven of rest to shelter and save a weary soul. Christ is the Way of Life and we must follow His way if we want to be growing Christians. He must be the Master of our lives if we want to be dedicated Christians.

The H-bomb is indeed the "fruits" of our misguided faith. Christians and non-Christians alike have put their great faith in the material and military forces of the world. This faith has come to an awful head, and we shudder at what we have done.

We often hear it said that Russia knows no language but that of force, so we must talk to her with her own language. Thus we seem to be our only choice to build a stronger and more peaceful world. The devil uses the force of evil and hate to advance his work. Should God then take up the tools of the devil and lay aside His own tools, the force of love and goodness? I am not implying that Russia stands for the devil and the United States for God, but I am asserting that we still call ourselves a Christian nation, which should carry grave responsibilities. What we need in our country is more God-fearing and less Russia-fearing people. I can say that and still be very much aware of the dangers of Russian Communist.

I believe with all my heart that there is a spiritual force far stronger than any manifestation of material force in the world. God has that spiritual power and force, and He has promised to share that power with those who believe in Him. Christ received that power when He spent forty days in the wilderness. Maybe we could gain spiritual wisdom, too, if we spent that much time thinking things through with God. We might be ready then to put our own house in order, individually and nationally.

I am not ashamed of what I believe, but I am ashamed of what little I do for my Lord.

There was a lot of good reading in the March special Recorder. I liked especially well the article by Rev. C. Harmon Dickinson, and the one by Dr. Russell L. Dicks.

Yours in Christian Service,

New Auburn, Wis.,
March 16, 1950.

Dear Hurley:

Just a note to let me tell you what a grand editorial you had in the new Recorder. "H Stands for Hercega". The quotations are good, but the editorial itself was better. I wish I could have a much wider reading than it will give in the Recorder.

There were a lot of other good things too: I was especially glad to see the article by Harmon Dickinson.

Yours,

Clifford A. Beebe.

Gentry, Ark.

Seventh Day Baptist General Conference

SALEM, W. VA., AUGUST 22-27, 1950
During high school I was an active leader in vocational agriculture. Upon being graduated from high school my ambition was to become a vocational agricultural teacher. Due to my father’s illness it was necessary for me to remain at home and do the farm work. Four years before I placed the plow on the farm and went to work. While at Battle Creek I gained experience in personal evangelism which prepared me for the work I am doing now. In Indianapolis I learned many practical lessons in trust, how to plan and conduct an evangelistic crusade, and how to organize a city Church and a community Bible school.

In May of this year I was graduated from Faith Seminary with the feeling that my earlier experiences were still not adequate for the tremendous task of saving souls. Even after three months of service for the Boulder Church I am still aware of my inability to fill the worthy office to which I have been called. I trust that all during the future years of service, I will grow in the love and knowledge of the Lord Jesus Christ and that through His strength I may be kept faithful to His precious cause.

Statement of Belief

The Bible
I believe that the Bible is the verbally inspired Word of God and is correct in its original documents. I believe the Bible is God-breathed. “Seeing that every scripture is God-breathed and it is also profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.” 2 Timothy 3:16, 17 translated from the Greek. I believe that all of the sixty-six books of the Bible are the Word of God because they are “a holy roll of God’s spake as they were borne along by the Holy Spirit.” 2 Peter 1: 21 translated from the Greek. I believe that every word is sacred and inspired of God because God said, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, fulfilled.”

By inspiration I believe that the Holy Spirit so prepared the lives of those who wrote the Bible and so directed them they wrote as God gave them. I believe that immediately as each book was written it became a part of the canon and was accepted as such by the various Church councils.

I believe that God has spoken to mankind through the Bible. I do not believe that God has to speak in this way each verse before it becomes His Word. In other words, I do not have to experience it for it to become God’s revelation. “As it standeth written, read or unread, the Bible is God’s revelation to mankind.” I believe that the Bible is God’s revelation of Himself and man. It reveals His holiness and righteousness and man’s sinfulness.

The Bible is not primarily a book of science but a book concerning God’s good news in Christ, the Saviour of the world. However, the theories of science agree with the Bible whenever they are proved to be facts.

I believe that the Bible alone contains the message that God is love. Through nature God has revealed His power but only in the Bible has He revealed His love for lost sinners. I believe that Christianity is the only true religion because it is the only revealed religion.

I believe that the Bible is my supreme and only authority for faith and practice. I do not accept any other book above it or alongside of it. I do not reject any portion of the Bible. I believe the miracles are supernatural acts of God. I take away any portion of the Bible God will take away my name from the Lamb’s Book of Life. Revelation 22: 18, 19.

God
I believe in the existence of God because He has spoken to me through the Bible that He is.” See Hebrews 11: 6. I believe that God is a Spirit because they that worship Him must worship Him in Spirit and in truth. See John 4: 24. As a Spirit, I believe God is infinite; not confined to time or space. As God, He is self-existent, absolutely independent of all other beings. He is the first and the last, and there is none else beside Him. See Isaiah 44: 6-8. As God, He is unchangeable. His being is unchangeable in essence and promises. See James 1: 17. However, God may change His mode of action
or His attitude toward man. See 1 Samuel 15: 29, 35.

I believe that in the beginning God created the heavens and the earth. In Colossians 1: 17 we believe that everything which God created was good. Genesis 1: 31. I believe that everything which God does is done without exception. I Corinthians 2: 11 says, "Let there be light; and there was light." Genesis 1: 3. I believe that God is not only the Creator but also the Sustainer of the universe. In Genesis 1: 31 we see that "by Him all things continue to be." I believe that everything is sustained by the word of His power. Nehemiah 9: 6 and Hebrews 1: 3.

I believe that God is love, and that the deepest expression of His love was the love gift of His precious Son who bore our sins in His own body on the tree. See 1 John 4: 8-10.

I believe that God is also holy, righteous, and just in all His dealings with man. Our God is righteous and demands our perfect obedience to His standard of righteousness, the moral law. Because all mankind fell short of this standard it was necessary for God to send His Son to earth that He, through His life on earth, might satisfy the divine justice of Almighty God. Thus, "In Christ, God was reconciling the world to Himself, not counting their trespasses against them. For God hath made Christ, who knew no sin, to be sin for us, that we might be made the righteousness of God in Christ." 2 Corinthians 5: 21.

Jesus Christ

I believe that Jesus Christ is the eternal Son of God with power. John 1: 1, 2. He was proved to be the Son of God by His resurrection from among the dead. Romans 1: 3-4.

I believe that Jesus Christ is equal with God in power and glory. Colossians 1: 15-19. I believe that Jesus Christ is God manifest in the flesh, conceived of the Holy Spirit, and born of the Virgin Mary. 1 Timothy 3: 16; John 1: 14; and Isaiah 7: 14. I believe that Jesus Christ of Nazareth is the Messiah, the Coming One, promised in the Old Testament, looked for by the Jews, unrecognized by the majority of them, but confessed as such by the Gentiles. The Messiah who is the light of the Gentiles and the glory of Israel was looked for and expected by Simeon in the temple. See Luke 2: 25-32. When John the Baptist who was in prison heard the marvelous miracles of Christ, he sent his servant, John, to declare the identity of the Messiah. Jesus was the Messiah. See Matthew 11: 3.

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COATS AND CUSHIONS

Among the pleasantias of a missionary secretary's work are those inadvertent mistakes that keep one's ego properly deflated — like the lost overcoat and the wayward parlor cushion.

At Milton in early February, I presented to a Sabbath afternoon forum a local program in the United Evangelistic Advance. We had had a friendly supper afterward in the social rooms, and I was one of the last to leave the hall. My hosts in Milton were Uncle and Aunt, Guy and Norma Polan, had gone to visit friends. I had plans for a visit with Socrates Thompson of Jamaica. What should appear in the Church cloakroom but baby bib appearing brown overcoat and just about takes that keep before.

He could not reach Mr. Babcock the night until began to laugh. He had traded Good my he would negotiate between my hosts in Milton, my Advance. We had had a friendly supper Let this be a reminder to anyone who wayward parlor cushion. The cushion was from the Church parlors, presented to a secretary's inflated - like the lost overcoat and just about was away. Stephans. The package was to be left at the door so I could pick it up even though the Stephens were away. When I left the Co-Operative Council sessions for home, I picked up a slightly question "package" in the form of an unwrapped seat cushion. Thinking myself

My uncle and aunt, and the need for patience — and without lots of spic. (P. S. Miss Whiford's "package" was returned by mail and so were Stickneys' baby bib and bottles. Just think how we increased Uncle Sam's mail revenue!)

D. S. C.

LEWIS CAMP
Ashaway, R. I.
July 18-27, 1950
Ages 12-18

PRE-CONFERENCE RETREAT
Camp Caesar, W. Va.
August 17-20, 1950

CAMP MILES
On Irons Fork in the Ouachita Mountains near Mena, Ark.
June 21-27, 1950

CAMP JOY
at Camp Caesar, W. Va.
June 25 - July 2, 1950
Only those not yet freshmen in high school are eligible.

THE ECUMENICAL REGISTER

What Is It?
The Ecumenical Register of Church Women is a listing, by names, addresses, and denominations, of the Protestant women in this country who want to "stand up and be counted" for their interest in the ecumenical movement — the movement for Christian unity in the whole world. It is a word derived from the Greek word for household, meaning in Christian usage, the "whole household of God, all nations and all branches of the Church."

How Did It Start?
"The Ecumenical Register" was born at the National Board Meeting of the United Council of Church Women in Los Angeles, Calif. Responsible representatives of local and state councils, of denominations, and of home and foreign missions boards had just taken the decision to move together into the new opportunities for Christian unity opened to the council in the now-forming National Council of Churches.

Discussion brought out the statement that there are "10 million Protestant Church women connected with the United Council," and the question was asked — "Who are they, and can they be counted?"

It was agreed to find at least a million women who would care enough to sign their names to a statement on the register. They would contribute a dollar each to back the united work of Protestant Churches, rejoicing in this forward movement, and giving thanks for the ever-increasing and effective place of women in the Church.

What Is the Goal?
The goal is to register at least a million Church women and to bring a full registration to the National Assembly, which will meet in Cincinnati, Ohio, November 13-16, 1950. Into the new phase of Christian unity, women can bring "not bishops nor buildings," but themselves.

How to Register?
Each woman who desires to be listed on the Ecumenical Register of Church Women will sign her name, address, and denomination on the envelope provided by her local or denominational representative.

The prayer card attached to the envelope is hers to keep as her record of registration. The envelope, with a dollar enclosed, is given back to the registration representative, who will forward it to her state council president. The state president will forward the registration to the United Council office, where it will be recorded.

(Note: Many Seventh Day Baptist women will forward their dollars through Mrs. J. L. Skaggs, 110 Randolph Street, Salem, W. Va., our denominational representative. F. D.)

How Will the Money Be Used?
These dedicated dollars will be ready for use — in projects postponed before for lack of funds; in providing leadership and the help for the councils to grow in Christian usefulness; in enlarging the sphere of women's work in the Church; in promoting an understanding of the Ecumenical Church; in participation in the World Council of Churches through the Commission for Women's Work; and in readiness for the unexpected opportunities that will arise under God's guidance as we work together in our new unity. — Information Folder, the United Council of Church Women.

WORSHIP PROGRAM

By Elsie M. (Brissett) Robinson

Scripture: Proverbs 3: 5, 6.

Hymn: "I Would Be True."

At the beginning of a new year we often make new decisions, yet I think it may be they are not always so new but repeated decisions. After all they are needful if we are to advance. We should ask ourselves often the questions: Are we trusting in the Lord? Do we acknowledge Him? Do we believe in the power of a Song of Trust," by Gertrude Benedict Custer.

A Song of Trust
I cannot always see the way that leads
To heights above:
I sometimes quite forget He leads me on
With hand of love:
But yet I know the path must lead me to
Immanuel's land:
And when I reach life's summit I shall know
And understand.

(Continued on page 362)
USING SLIDES IN RELIGIOUS EDUCATION
By Rev. Albert N. Rogers

Modern precision equipment has largely taken the place of the old stereopticon and "magic lantern" but the anticipation of looking at pictures still clings. From various sources, including some bitter experience, I have set down a few suggestions about the use of slides in religious education.

1. Always preview your slides and make sure they are arranged in proper order. Prepare the group before the showing, preferably in their classroom if possible. Read the Bible story or any passages referred to for information, and also for the reverent and receptive mood they create. Suggest one or two things to look for or ask a question to be answered after the showing. If you plan to read a script or comment on the pictures as they are shown, ask someone else to operate the projector and give your assistant a copy of the script or outline so that slides can be changed without use of an audible signal.

2. Use a long, narrow room or rope off a section of seats in the Church. It is especially important to have your group seated directly in front of a beaded screen.

3. Have the room darkened as the group enters, preferably with an interpreter picture allowing pictures on the screen. Quiet music from a record player is sometimes helpful in sustaining the interest by shutting out distractions.

4. If possible, have the projector placed so that its beam is over the heads of the group. A stepladder can be used if you have no regular stand or tripod. Make sure electric cords are so placed that no one will trip over them.

5. Allow time for each picture to make its own impression.

6. Turn up the lights slowly at the close of the series, perhaps only at the rear of the room or by the door. Return to the classroom for discussion and evaluation of the pictures. Use the picture study guide here if you have one. At a later session it might be well to "play out" some of the scenes.

(Continued on page 361)

THE SABBAFH RECORDER

CHRISTIAN EDUCATION NEWS NOTES
By Rev. Albert N. Rogers
President, Seventh Day Baptist Board of Christian Education

• Seven hundred men in San Quentin, one of California's state prisons, have chosen and completed one or more standard leadership training courses taught by the prison chaplain and other qualified ministers and accredited by the International Council of Religious Education. Doubtless many of them wish they had had such an opportunity before they drifted into crime.

• Francis M. Sutton died recently at Berea, W Va., at the age of 93. He was the father of Rev. Erlo E. Sutton, editor of the Helping Hand, and grandfather of Rev. T. R. Sutton of Jackson Center, Ohio.

• Rev. Leland E. Davis, pastor of our Church at Boulder, Colo., is editing a quarterly Church newspaper entitled, Flatiron Nuggets. We appreciate getting a copy. "Flatirons" are a mountainous formation in the shape of flatirons overlooking Boulder we are told. Apparently "nuggets" are little boulders.

• Two requests have already been received for the Broadman Press textbooks we have recommended for Vacation Bible Schools. We have one more set and several other texts ready to loan if anyone needs them. Tell us your needs.

• This week begins the work of Rev. Ronald I. Hargis as executive secretary of the Seventh Day Baptist Board of Christian Education. His address is either Route 1, Fortuna, Calif., or Alfred, N Y. He will be glad to hear from you.

Talk not of wasted affection; Affection was never wasted;
If it enrich not the heart of another, its waters return;
Back to their springs, like the rain, shall fill them full of refreshment;
That which the fountain sends forth returns again to the fountain.
—Longfellow

THE SOWER BOOKSTORE

The Sabbath Recorder has been informally a store where the Recorder telling of your movements in America we just seem part of your big family.
I am enclosing a little poem written by a lady who is a member of our Church. She sends them to me and I thought you might like this one for the Children's Page.

With loving Christian greetings to the girls and boys over there, I am,
Sincerely your friend,
Paera, N. Z.
Rosemary Hare.

Dear Mrs. Greene:
I am a little girl six years old and I am in the first grade. I'll be seven on July 29.
I live on a farm near North Loup and I go to Church and Sabbath school at North Loup. After Church my daddy and mother and I usually go to my Grandpa and Grandma Stillman's house for dinner. I haven't any brothers or sisters to play with, so I love to play with my cousins, Sharon and Harold Dean King. We have lots of fun together.

Mrs. Christensen is Sharon's and my Sabbath school teacher. There are seven in our class.

I like the letters and the stories in the Sabbath Recorder.

Your new friend,
Ardith June King.

North Loup, Neb.

Dear Mrs. Greene:
A hearty welcome to you, my new Recorder friend. The more Recorder children I gain, the happier I am. You see, as many of my Recorder family grow older they begin to think they are too old to write, and I surely need new ones.

I know from experience how much you enjoy writing to your cousins. When I was your age I, too, lived on a farm and enjoyed playing with my cousins, Grace, Beulah, and Flora Burdick, who lived just a half mile from my home, though I had a younger brother to play with right at home.

I am glad you enjoy the letters and stories in the Recorder, and I hope you will often help to make them interesting by doing your share.

Yours in Christian love,
Mizpah S. Greene.

(Continued from page 360)

THE SABBAFH RECORDER

OUR CHILDREN'S LETTER EXCHANGE
Address: Mizpah S. Greene
Andover, N Y

Dear Mrs. Greene:
I thought you would like to hear from a member of the Seventh Day Baptist Church of Auckland, New Zealand.

We enjoy the Sabbath Recorder very much. Although we are separated by leagues of ocean, distance does not mean so much by air mail, and when we receive (Continued from page 361)

One final word. Consider the age of your group. A single slide is probably all the kindergarten can comprehend. Too many ideas, too rapid action, and advanced vocabulary are confusing for beginners and primary children. Plan separate showings for your various age groups so that each can have a religious experience. Don't suppose that everyone is going to "enjoy" the slides just because you have gone to the trouble of getting them. Pictures are very real, but they are not as real as life yet.
MILO DEWITT GREEN

Milo DeWitt Green was the fifth in a family of seven children born to George W. and Susan Phelps Green. Both parents, of English descent, came from western New York State to southern Wisconsin where all the children were born. They first settled near Madison in Dane County, remaining in a family farm near Adams County where towns were few and far away but where wolves and deer were plentiful and near at hand.

The father died early, leaving the mother and family of children to all the struggles, privations, and hardships common to people in a pioneer country.

Milo grew up in the country, attending the district school, where in later years he was a member of the school board.

His mother early taught him of God and things of the Spirit. He was always a student of the Bible, reading it more frequently than all other literature combined. Through the study of the Word of God he became convinced of the truth of the Sabbath, was baptized by Rev. L. A. Platts, and united with the Rockhouse Prairie, Wis., Seventh Day Baptist Church (1890). This Church was later moved to the village and became known as the Grand Marsh Church.

He was a man simple in his tastes, quiet in disposition, gentle, kindly, and helpful in spirit. The mother in later years became an almost helpless invalid, and Milo earned the gratitude of all the family and much praise from his mother by the way he took care of her, leaving the others free to carry on the work of the farm. Most of his life was spent on the farm, first in Wisconsin, then in southern Illinois. He was chiefly engaged in dairying, beekeeping, and in late years spent much time in gardening.

In 1914, he was married to Cora Lewis, daughter of Rev. Robert and Minerva Ohle Lewis.

While living in Wisconsin, he and his wife took into their home a motherless boy and later his little sister. They kept these children, providing for them as for their own, until the remarriage of the children's father several years later.

Mr. and Mrs. Green lived a few years in Battle Ground, Ore., and later in Westfield, N. Y., before coming back to southern Illinois to live 25 years ago. Here Mr. Green united with the Old Stone Fort Church where his wife was a deacon in that Church some years later, and held various offices in the Sabbath school, performing conscientiously and painstakingly the tasks in whatever position he was placed.

He died on May 14, 1949. He is survived by his wife, a brother, Hiram E., other relatives, and many friends.

Funeral services were held in the Old Stone Fort Church conducted by Rev. C. L. Hill of Farina, Ill., assisted by Brother A. Addison Appel, pastor of the local Church, and burial was in the Jayner Cemetery.

We are not like those who have no hope for we believe that those who are asleep in Jehovah He will bring with Him when He comes.

Prayer: "Thy will be done!"

Mrs. Milo D. Green.

Miss Davis was a member of the Salem Seventh Day Baptist Church, and a deeply inter­ested student of the Bible. Her last days were filled with sickness and suffering were characterized by a radiant faith and deep gratitude for every kindness which she received.

Rev. Buren Dowdy of the Baptist Church assisted Mr. Lewis, P. F. Harvey, in the funeral service held in the Salem Seventh Day Baptist Church. The inter­ment was in the Seventh Day Baptist Cemetery on Greenbrier.

Babeck—Lepha, daughter of DeA. Porter and Eliza, was born near Adams Center, N. Y., on August 5, 1875, and died March 13, 1950, in the house of the Good Samaritan in Watertown, N. Y.

In early life she united with the Seventh Day Baptist Church of Adams Center to which she remained loyal through all her life. She was deeply interested in all of the activities of the Church, and in the denomination at home and in foreign fields.

She was united in marriage to Arthur Howe in 1894. To this union were born three children: Ethel, the first wife of Samuel Dibble, who died in 1921, DeAlton, a veteran of World War I, now confined to a veterans' hospital in Buffalo, and Mrs. Eudora House of Watertown.

Also surviving are two sisters, Mrs. Eunice Max­en, and (Lora) Mrs. Samuel Dibble of Adams Center; eight aunts and eight great-grand­ children.

Mr. Babeck died in 1925.

On July 9, 1927, she was married to Fred H. Babeck who died in Mountsbeth, Md., since Mr. Babeck's death she had made her home with her daughter, Mrs. House, in Watertown.

Funeral services were conducted on March 16, at 2:30 p.m., in the Church at Adams Center by her pastor. The body was placed in the vault in the Adam's Center Cemetery to await burial in the spring.

E. H. B.
DENOMINATIONAL BUDGET
Statement of Treasurer, April 30, 1950

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<tr>
<th>Receipts</th>
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<td>Albion</td>
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<td>Alfred, First</td>
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<tr>
<td>Alfred, Second</td>
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<td>Associations and groups</td>
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<td>Battle Creek</td>
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<td>Daytona Beach</td>
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<td>Des Moines</td>
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<td>Dodge Center</td>
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<td>Easton</td>
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 Totals $3,193.85 $19,282.57

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<th>Disbursements</th>
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<th>Specials</th>
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<td>Missionary Society</td>
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<td>Tract Society</td>
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<td>Board of Christian Education</td>
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<td>Women's Society</td>
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<td>Ministerial Retirement</td>
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<td>S. D. B. Building</td>
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<td>World Fellowship and Service</td>
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<td>General Conference</td>
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<td>S. D. B. Building</td>
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<td>Totals</td>
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$2,858.21 $335.64

Comparative Figures

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<th>Total Budget</th>
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<tr>
<td>Receipts for October</td>
<td>$1,489.99 4.00%</td>
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<tr>
<td>Receipts for November</td>
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<tr>
<td>Receipts for December</td>
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<tr>
<td>Receipts for January</td>
<td>2,094.91 5.50%</td>
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<tr>
<td>Receipts for February</td>
<td>3,284.59 8.60%</td>
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<td>Receipts for March</td>
<td>14,175.05 37.97%</td>
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<tr>
<td>Receipts for first six months</td>
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<td>Receipts for April</td>
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<td>Special gifts, designated:</td>
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| October | $148.19 |
| November | 120.00 |
| December | 506.09 |
| January | 165.50 |
| February | 293.61 |
| March | 480.28 |
| April | 335.64 |
| Special Gifts, designated: | D. N. Inglis, Acting Treasurer |
| October | $148.19 |
| November | 120.00 |
| December | 506.09 |
| January | 165.50 |
| February | 293.61 |
| March | 480.28 |
| April | 335.64 |
| Special Gifts, designated: | D. N. Inglis, Acting Treasurer |
| Total | $2,249.31 |

Milton, Wis.

The Sabbath Recorder
MAY 29, 1950

ENTRANCE TO CAMPUS
Alfred University, Alfred, N. Y.

Photo: Courtesy of George W. Inc.