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

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

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

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

— Correspondent.

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

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

SABBATH SCHOOL LESSON

for October 29, 1955

Jesus Proclaims His Mission


OUR SERVICEMEN

Pvt. Raymond Davis
6 Armored Division
Fort Leonard Wood, Mo.

Hutto-Davis. — Dale Hutto and Carolyn Davis, daughter of Mr. and Mrs. Laurence D. Davis of Salem, W. Va., were united in marriage at the home of the bride's sister near Salem, Aug. 5, 1955. The bride's pastor, Rev. Rex Burdick, read the ceremony. The couple reside at Hightstown, N. J.

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

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


Obituaries

Lydick. — Edna Davis, daughter of Franklin and Amanda Bond Davis, was born in 1887, and passed from this life at her home in New Castle, Pa., in June, 1955. She had been a member of the Seventh Day Baptist Church at Salem, W. Va., for 69 years.

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

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

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

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

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

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

1956 SABBATHKEEPERS' CALENDARS

9½ inches wide x 14½ inches high — finer than ever — now ready for delivery. Beautiful nature scene in colors — Sabbaths in royal purple. Printed early this year to permit more extensive use as holiday gifts, and to facilitate delivery to distant lands. 25¢ each — quantity discounts.

THE BIBLE SABBATH ASSOCIATION,
Pomona Park, Florida.
The Sabbath Recorder
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Heavenly School Aid...in the Class
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WOMEN'S WORK Mrs. George Parrish
CHRISTIAN EDUCATION Mrs. Lester Nelson
CHILDREN'S PAGE Mrs. Maud W. Allen
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Next week's issue will contain further information about the Newport Church and the National Assembly of the German Baptists.
Look also for news of other church gatherings, a message to seminary students, and other timely articles.

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

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

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

Children do not choose their parents, and it may be argued that they should not be forced to forego the normal family life of whores in the Sermont world. It can happen to be born into a minister's family, for instance, nor should a higher moral standard be expected of them than of others. Such arguments have a show of validity but they are not valid either for the professional man or his good wife.

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

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

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

A few years ago we were urged to hate the Germans, Japanese who are near our allies. We do not have to accept pacifism to become sane again. But we can't build peace on the insanity and mire of the conflict, then the Mount looms large and clear before us, the one sure place where peace can be built. — C. A. Wells, in Weston Sun.

OCTOBER 24, 1955

THOSE BUDGET FIGURES
How do you feel about those budget figures for the end of the Conference year quoted on the back page of this issue? When you have read Secretary Crofoot's significant evaluation of the giving of our people, are you filled with hope for the future? Certainly there is basis for such hope. We as a people raised 81.47% of the estimated budget of a $75,000,000 for Seventh Day Baptists in the current monthly budget. That is progress, real progress.

On the other hand, we have to admit that we did not succeed. It is not quite fair to make a comparison with an athletic contest between two teams where almost the whole emphasis is on winning the game. Those who were bringing the budget figures a year ago were told the game could not be won.

Budget figures taken seriously may well be compared to the New Testament description of the return of Christ. The Lord often pointed out that many would rejoice at His coming because for them it would involve a "well done, good and faithful servant." For others the judgment aspects of that coming would be much more serious. The Lord often pointed out that many people were not oriented for an evening at home or an evening out with his family. When she agrees to marry the medical student she is at least dimly aware that such will be the case. The children are taught by the mother and by frequent experience that all plans for family life must be flexible enough to allow for the hurried departure of the father in any emergency.

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

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

Tract Society Enlarges Ministry

The Audio-Visual Aids Committee of the American Sabbath Tract Society has recently purchased and sent to our missions in Jamaica nearly $100 worth of high quality filmstrips dealing with the life of Christ to add to the number already in use on the island. These filmstrips are the nucleus of an audio-visual depositary to be used in connection with the life of Christ to add to the number already in use on the island. These filmstrips are the nucleus of an audio-visual depositary to be used in connection with the direction of the supervisor of the field. The use of the filmstrips will be reported back to Plainfield as a matter of record and encouragement.

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

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

SABBATH SCHOOL LESSON

For November 5, 1955

Jesus Meets Human Needs

Secretary's Column

Significant Appraisal of Giving

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

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

It is unfortunate that we have to ask for even greater giving from those who have proved their willingness to give. It is the churches that fall way below their targets that should cause concern. What is lacking in the average church is the lack of awareness that it is real money in sight for the first two school terms. We cannot believe that this is caused solely by inability to give, although this factor must be recognized also. There must also be a lack of will to give on the part of the congregation concerned.

Baptism Makes News

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

A picture, two columns wide and 7½ inches long, with an appropriate explanation appears on the front page of this weekly newspaper. A note at the bottom indicates that the picture had been taken by a photographer from a daily paper, The Dodge Center Bulletin. It is a dramatic scene with some fifty people on the river bank witnessing the baptism of 16-year-old Dawne Thompson who is just being raised from the water.

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

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

News Flash From Jamaica

Work has been started on the erection of the first permanent buildings for the country school on the Maiden Hall farm property. With only one third of the money in sight for the first two school rooms and the first dormitory unit the Jamaica leaders have begun gathering materials. Pray for this work and watch the Missions Department for further news of plans and progress.
are printing articles and advertisements any other period in our history? No, the need is not greater because those who are urging a spiritual revival of our nation. True, our time has its own peculiar generation is seeing a remarkable turning things may contribute to the fact that our Graham and others, and personal workers gotten the warning of Exekiel 3: 18? sure; for the wicked man shall die in his iniquity; but when the wicked shall die, he shall say unto the wicked, Thou shalt his body will I require at thine hand.

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

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

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

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

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

THE SABBATH RECORDER

OCTOBER 24, 1955

SESQUICENTENNIAL OF LOST CREEK CHURCH

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

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

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

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

The afternoon service was of a historical nature with Mrs. Paul V. Bond presiding. There were a history of the Lost Creek Church by Dr. Orville B. Bond, recently returned missionary from Jamaica, and a sketch of the Moses Hoffman family prepared by Mrs. Abbie B. Van Horn who was unable to present her message in person. It is expected that portions of these messages may later appear in the Sabbath Recorder.

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

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


"Take-Read" Theme

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

This program has become so popular that last year the Bible Society printed and distributed over 14,000,000 copies of the Bible reading lists. Universal Bible Day, the high point of the program, will fall this year on Sabbath, Dec. 10 or Saturday, Dec. 11. Dr. Francis C. Walter, former editor of the American Bible Society, will prepare the brochure that is mailed early in the fall to Protestant pastors throughout the country.
The Central African Conference of (Seventh Day Baptists) convened at Makapwa Mission on July 28, 1955. Just outside the church was a huge temporary grass enclosure in which the sessions were held. At the front of the grounds was a platform over which was a shelter of grass. Lights were extended from the platform to the opening service on Thursday night after which the chairman called the conference to order. An address of welcome was given by Pastor Leman Mungoni who had been pastor of the Makapwa Church for the past three years. The denomination decided to extend the conference theme to the Africans to give more completely of their stand fast in the Lord, my dearly loved (Phil. 4:1). The conference hymn was "Firmly Stand for God."

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

A school of boys sang as a prelude to the opening service on Thursday morning after which the chairman called the conference to order. Most of the land was given by Pastor Leman Mungoni who has served as pastor of the Makapwa Church for the past three years. The devotional service was led by Miss Beth Rogers. Pastor David Pearson preached on the theme, "Holy Spirit," "Salvation," and the "Sabbath" by Miss Joan Clement; "Jesus Christ," "Sin," and the "Sacraments," by Mrs. David Pearson; and the "Bible," " Eternal Life," and "Evangelism" by Rev. David Pearson.

"A baptismal service was held on Sabbath morning with eight candidates being immersed by Pastor Mungoni. The new Christians were dedicated with prayer for the Holy Spirit to come to each one.

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

Items of business and of outstanding interest included:
1. Election of mission pastor for the coming two years, Pastor Lookson Notale; establishment of the new Executive Committee of the African Conference.
2. Report of last October's northern trip by Joan Clement. Miss Clement marked on the map the places mentioned. This gave a vivid report to the people. Expression of appreciation from the people was voiced, and a rising vote was given to extend greetings to General Conference in the U. S.

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

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

All my life I searched for the pot of gold at the foot of the rainbow; now I've found it. I know more of what we really stand for: "God," "Man," and the "Church," by Miss Beth Sever; the "My Spiritual Diary" by Dale Evans Rogers (Fleming H. Revell Company).

Missions
Central African Conference
July 28-31, 1955

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

THE SABBATH RECORDER

October 24, 1955


(Continued from October 10)

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

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

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

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

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

To date, the government does not interfere in any way with religion taught in the schools. In fact, a certain number of hours per week is required in all schools, and denominations are allowed to teach what and how they please concerning the Gospel is allowed, it seems as if we have little or nothing to fear from going under government assistance. No decisions have been made by the committee here at the mission in this regard, but we have to time to discuss the pros and cons of such an arrangement. It is, nevertheless, something as we think of the future of the educational work of the denomination.

I should like to give you some idea of what the government regards as an ideal system of schools. This information came out of a very recent discussion we had with the Provincial Education Officer about two weeks ago when he was here at Makapwa. He said that we were allowed to give government examination to our students. For each Senior Primary school in a system
there should be at least three or four Junior Primary schools to feed it with students. As at home, not all students pass right through from one grade to the next and many drop out for various reasons. Also the ability of the African student varies greatly from that of European students, and the proportion of those that can carry the work right along without failing or dropping out is not very high. Also, schools that have classes be adequately filled in order to make the most economical use of facilities and teaching staff. Then in the same manner, there should be several Village schools to feed the Junior Primary schools.

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

(To be concluded)

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

THE SABBATH RECORDER

A WORSHIP SERVICE FOR NOVEMBER

"Thanksgiving"
Mrs. Doyle Zwibel
Albion, Wis.

Scripture: Psalm 100

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

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

Do not live to make a living. Rather live to make a life. For the measure of succeeding is your service in the strife. All you ever leave behind you. Your soul has crossed the bay. Is the good you've done to others. As you tarried by the way. Build a life as pure as crystal; Build a spirit full of love; Build your mind by noble thinking; Build a faith in God above. Build your life with care and patience. As the sculptor hews the stone. With the Master as your model! And your eyes upon the throne.

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

Hymn: "God of Grace and God of Glory"

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

May God be ever in your heart. Strive to see God in all things; in the exception, and acquiesce in His will with absolute submission. Do everything for God, uniting yourself to Him by a pure upward glance, or by the overflowing of your heart towards Him. Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever; even if your whole world seems upturned. Commend all to God. Whatever happens, abide steadfastly in a determination to cling simply to God, trusting to His eternal love for you; and if you find that you have wandered forth from His shelter, recall your heart quietly and simply.

PARCELS FOR PEACE
World Community Day, Nov. 4

There are so many calls for the "loosening of our purse strings," that we feel a little uncertain sometimes, of which place has the most need. Men's clothes (from 16 years up), especially suits and overcoats for those able to work, that they may have the needed. Men's clothes (from 16 years up), especially suits and overcoats for those able to work, that they may have the self-respect and dignity necessary to find a job. Yardage of denim and sheeting is also needed for refugee mothers to clothe their men and boys. Children, too, must be clothed. Let's not forget to bring those already of any size, no doubt have a committee of you will want to take part. If not, resolve to do something about it and appoint yourself a committee of one to start the information necessary, may be had by writing to the Office of Publication and Distribution, 120 East 23rd St., New York 10, N. Y., and asking for the "World Community Day Guide." Price 20 cents. — G. N.

RELIGION AND PUBLIC SCHOOLS

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

In the early days the public school was quite generally taught by the local minister and religion was an important part of the curriculum. The learning of the alphabet began with, "In Adam's fall we sinned all," and Bible stories and religious precepts filled the reading books. Why the change in modern times? Do we want devout people as teachers today or not? Billy has been jabbed with a pin. He jumps from his seat shouting the name of our Lord. We expect the teacher to enforce the pin but should she note the care held sacred by some members of the class; and if she does, will she be sticking a pin into the theory of separation of church and state?

The high school football team is about to go out on the field for a tough game. They stand with hands stacked together in the "Pledge to the Union," a symbol of the honor of his team and his school. As the coach steps up to lay his hand on theirs the captain says, "Coach, we want you to lead us in prayer." Must that coach say, "No, boys, this is a public school function. No prayers are permitted?" The local priest had forbidden his parishioners to attend a baccalaureate service in the high school, so rather than be divided, the senior class, having four Catholics in 100 members, voted not to have a baccalaureate service. Is that the best solution of the problem or is there a better one?

A student in Crandall High School in Jamaica said, "I believe the earth is flat but in order to pass my examination I will write the answers that are expected."
If that situation should occur in the United States (and it probably will), would a teacher be justified in attempting to help the student out of his difficulty?

State laws require teaching that germ diseases cause disease, but Susie tells her biology teacher that her parents wish her to be excused from studying that chapter in the text because their religion says that diseases are not caused by germs. Laws have to be obeyed and religious scruples are to be sympathetically considered. What shall this teacher do?

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

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

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

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

—Secretary of the Treasury Humphrey.

**Children's Page**

**Dear Recorder Children:**

Unless I get a letter from several of you tomorrow there will be no children's letters for you to read next time, I'm sorry to say. So I'm telling you a story I read when I was only ten years old. It is a story a kind mother told to her six year old, a story which had many interruptions as you will see, for the children seemed as though they had not heard the story.

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

Mixph S. Greene.

**The Interrupted Story**

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

"Oh, that is a beautiful way to begin!" whispered Rose to Molly. "I always like a story that begins like that." . . . a gentleman was walking along the streets of a large city, when he saw a small dog running from one person to another, and seeming to be in great distress.

"If you please," said Molly, "my thread is in a knot, and I can't get it out." After Molly's thread was made all smooth again her mother went on with her story.

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

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

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

"The gentleman then began to follow him, then the dog grew more and more excited....."

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

"There, Marian, you interrupted, yourself!" cried Josephine. "You were cross when we did." "Well, I had to," said Marian impatiently.

"Hush, hush, children," said Mamma. "No disputing, if you please. Just see what comes next. Well, the dog led the gentleman to see some little dogs, much smaller than the first, that had fallen out the little creature, "and both dogs ran away together, barking their thanks as one.""

"Once a gentleman was walking..."

**STATEMENT OF BELIEF**

Darrell D. Barber

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

(Continued from last issue)

**Man**

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

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

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

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

Who is man, and how did he make his appearance here on earth? In Genesis 1:1—2:25, we have the story of creation. In this story we have the periodic events that are noted. This part, from which everything was created, in its own order,
before man appeared. Man became a living "soul" (NEPHESH), literally life. Without deviating into a theological discourse, a study by use of an analytical concordance will show that this is not spirit. It means what it says, life. If we stop breathing, something leaves the body (commonly called soul), which I call spirit. It is this spirit that responds to the will. Animals do not have it. In order to make appear to the contrary, I shall refer to this spirit as soul. God created man in His image, a living soul with a physical nature that causes him to sin and were it not for the supreme love of His life, I believe that sin not only can cause estrangement from God. And because of this fact man is in need of redemption.

Sin and Redemption

I believe that sin is anything that breaks our spiritual unity with God. Man's need for redemption lies in the fact that man is a sinner. In order to achieve individuality, we set ourselves against our fellow man, and oftentimes against God. Dr. Wayne Rood stated in a lecture, "Man has sinned against God, and man remains." I believe this to be true in this way: In thinking of the physical nature of man as we know him today, and the consciences of the flesh and our apparent delight in this, we have sinned against God in a way that is not for the supreme love of God it would result in total spiritual death; and were it not for the supreme love of God it would result in total spiritual death. I believe that sin not only can and does cause physical death, it causes estrangement from God. And because of this fact man is in need of redemption.

We rebuke the very Divine Presence that gave us life.

The Law is spiritual, we know this. But then I am a creature of the flesh, in the thraldom of sin. I cannot understand my own actions; I do what I desire to do; on the contrary, I do what I detest. Now, when I act against my wishes, this means that I agree with the Law's right.

For in me (that is in my flesh) no good dwells, I know; the wish is there, but not the power of doing what is right (Romans 7: 14-16, 18, Moffatt).

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

(Tobe concluded)

C. E. Commends Freedom Awards

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

One of the precious possessions that we hold is our freedom. It is of great importance that we begin to be made conscious of the value of the freedom we have and that a challenge be given to help in every way to preserve it. Freedoms Foundation of Valley Forge, Pa., is one of the organizations which is aiding people in our country to realize the value of freedom and to alert them to the forces that are endangering it. Again this organization is offering cash awards totaling $100,000 plus honor certificates of merit to individuals and groups. Articles are made for outstanding magazine articles, editorials, cartoons, college campus and community programs, photographs, essays, recordings, displays, addresses, and sermons. There is a provision for special awards for schools. Youth and adults alike are eligible.

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

NEWS FROM THE CHURCHES

WASHINGTON, D. C. — Our quarterly business meeting was held Sunday, October 9, with a reasonably good attendance. After the transaction of the routine business, consideration was given to the importance of more earnest effort in carrying out the needs of our church. Our Ladies' Aid Society has been doing excellent work since it was reorganized in July. The August meeting was held at the home of Mrs. Vivian Horn, who gave an informative talk about the American Indians, illustrated with pictures she had taken at various places. The October meeting, held at the home of Mrs. Guy Sutton, near Monassa, Va., on the sixteenth, was a benefit dinner with many friends invited. Captain and Mrs. Conyers, soon to be sent overseas for a tour of duty, attended church during the summer. More recently, Col. J. B. Conyers, her father, visited church and was asked to bring the morning message on October 12. Such arrivals of unexpected guests and prospective members make the work of the church fascinating. We extend a cordial invitation to the Seven-Day Baptists passing through or making extended calls in this city to worship with us at 1628 Sixteenth St. NW. Many positions are open for young people here. Our members would be glad to help Sabbathkeepers to find them by sharing our homes until they can locate suitable places to live. — From a letter from the pastor, Elbridge F. Randolph, 5010 Edmonston Ave., Hyattsville, Md., phone — Warfield 7-4132.
When J. M. Rampton of England speaks of the British as being soaked in the politics of expediency, it appears to many that by changing the world "soaked" to something like "immersed" it would equally describe contemporary international politics on this side of the Atlantic. — Ed.

Russia comes closer and closer. The answer to the implacable menace is to implement the principles of Christianity among ourselves and to fight for those principles wherever and whenever they need defending, at once and vigorously.

— Dr. Alfred P. Haake in Brookfield Courier.

DENOMINATIONAL BUDGET
Statement of the Treasurer, Sept. 30, 1955

Receipts September 12 months

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When the work of the church is reduced to financial picture such as the one above, the matter of the necessity of raising money for the proper support of the church organization becomes very real. — Treasurer.

Russian attack on the church organization at the local level is sharpening. — Treasurer.

When the money is raised it must be given in the right areas for the right purposes. — Treasurer.

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

Comparative Figures

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Disbursements

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When the church is able to carry on, it is a true labor of love. — Treasurer.