

# The Sabbath Recorder

## GEORGE H. TRAINER

George H. Trainer was born March 27, 1861, at Harrisville, then in Virginia, and passed away at his home in Salem, W. Va., on Jan. 26, 1954.

Known as Salem's "Grand Old Man," he was prominent in the gas and oil production business, and served as a member of the Board of Directors of Salem College from 1905 until his death. He was president of the board from 1940 until he retired from this position in 1953. He was also a liberal financial supporter of the college. According to the terms of the will Mr. Trainer bequeathed his home on Terrace Avenue, Salem, his library, and the residue of his estate, after specific bequests, to Salem College.

He was a member of the Salem Methodist Church, and the Men's Bible Class at the church is named in his honor. Farewell services were conducted in the Methodist Church by Rev. Virgil E. Conant, pastor of the church, assisted by Rev. J. L. Skaggs, retired pastor of the Salem Seventh Day Baptist Church, and Rev. Clifford W. P. Hansen, present pastor.

Mr. Trainer is survived by his widow, the former Hannah May Dixon, member of the Salem Seventh Day Baptist Church, and one brother, J. Frank, of Salem. He had no children.

Mr. Trainer's first wife was also a very loyal Seventh Day Baptist. Viola Cerena, the daughter of Rev. James Ball Davis, pastor of the Middle Island, W. Va., Church, was married to Mr. Trainer in 1884 and died Sept. 14, 1946. Her obituary states that she gave herself in beautiful devotion to her church and to many community interests. Those familiar with the active life of the present Mrs. Trainer would doubtless desire to make a similar statement about her.

In the passing of Mr. Trainer his own church has lost a staunch member; the college, a consistent benefactor; and many people, a loyal and lovable friend.

C. W. P. Hansen and other sources.

## FLASH

"Prior Claim," a full-length motion picture in color, with sound, has been booked for night after the Sabbath at Conference in Milton.

## Marriages

**Danish - Watson.** — Miss Ruth Watson of Ashaway, R. I., daughter of Mr. and Mrs. William Watson, was married on January 18, 1954, to Mr. Joseph Danish, U.S.N., at the parsonage in Ashaway, with her pastor, Rev. Lester G. Osborn, officiating.

**Editor's Error.** — Please note that the Monroe-Gladen marriage (Feb. 15 Recorder) was not performed by Rev. Trevah Sutton as we reported. — Sorry.

## Obituaries

**Bramlet.** — Nannie Johnson, daughter of Dr. F. F. and Minerva Johnson, was born Oct. 10, 1872, and died Jan. 16, 1954.

In early life she became a member of the Old Stone Fort Seventh Day Baptist Church. She was organist for many years and a faithful supporter of the work there until her death. In 1904 she was married to Warner Bramlet, a schoolteacher and farmer, who died in 1948. Mrs. Bramlet was a charter member of the Stonefort and Eldorado WCTU. She helped organize the Saline County Home Bureau and was president for several years. She was always visiting the sick and helping those who were less fortunate than she.

She is survived by two sons, Paul of Chemawa, Ore., and Fred of Harrisburg, Ill., and four grandchildren.

Funeral services were held at Union Grove Church near her farm home by Rev. Edgar Slavens and burial was in Bramlet Cemetery. S. L. A.

**Hinman.** — Annabel Carr, the daughter of Joseph Goodrich and Phoebe Maxson Carr, was born April 7, 1866, on a farm near Milton Junction, Wis., and passed from this life on July 24, 1954.

Mrs. Hinman received a musical education in Milton Academy and the Chicago Musical College, later teaching music in both Albion Academy and Milton College.

She was married to Professor Ludwig Kumlien, of Milton College, on Dec. 21, 1892. Following the death of Professor Kumlien in 1902, she was married to John R. Hinman in 1905. Mr. Hinman died in 1934.

Mrs. Hinman was a beloved member of the Milton Seventh Day Baptist Church. She was a charter member and past president of the Milton Women's Village Improvement Club. She maintained an active, vital interest in her family and friends, in music, art, nature, and religion to the time of her final illness.

Surviving her are two sons: L. Carr Kumlein, Milton Junction, and Lawrence L. Kumlein, Janesville; two daughters, Mrs. Lenore Raukuce, Milton, and Mrs. Phoebe Waterman, Milton Junction; 12 grandchildren; and 28 great-grandchildren.

Farewell services were conducted in the Milton Seventh Day Baptist Church on July 27, 1953, by her pastor, Rev. Elmo Fitz Randolph. The body was removed to Rockford, Ill., following the service for cremation. E. F. R.

## The Task

Would I describe a preacher, such as Paul,  
Were he on earth, would hear, approve, and own—  
Paul should himself direct me. I would trace  
His master-strokes, and draw from his design.  
I would express him simple, grave, sincere;  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men.  
Behold the picture!—Is it like?—Like whom?  
The things that mount the rostrum with a skip,  
And then skip down again; pronounce a text:  
Cry—hem! and reading what they never wrote,  
Just fifteen minutes, huddle up their work,  
And with a well-bred whisper close the scene!

— William Cowper in  
Masterpieces of Religious Verse.

# The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

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## Prayer Thought

Prayer — real prayer — is not the gasping of a bird as it beats its wings against the glass in a vain attempt to reach the light of heaven. Prayer is that force that is felt when the bar jumps to the magnet and becomes a part of its great drawing force. It is power expended for others.

**THEME FOR NEXT CONFERENCE**  
**To Know Him and Make Him Known**

## MAJORITIES AND THE MORAL LAW

"It is wrong for me to take property from another. . . .

"A majority vote does not change the moral law. When majorities steal through the medium of government, it is still wrong. . . .

"The welfare state — alias socialism — is the modern day worship of the golden calf. Its laws are chiefly concerned with the immoral practice of taking private property and redistributing such portion of it as the party in power does not consume — all in return for votes.

"The whole process shatters the Ten Commandments, even as they slipped from the hands of the righteously indignant Moses and were broken into fragments some 3,200 years ago."

"In vain we call old notions fudge,  
And bend our conscience to our dealing;  
The Ten Commandments will not budge,  
And stealing will continue stealing."  
James Russell Lowell.

The above quotations are extracts from an editorial in the January 26 issue of Christian Economics. We do not necessarily have to agree with all that is in this little Washington, D. C., paper, but we would like to say a loud "Amen" to the heading. Majorities certainly can sometimes be wrong. The vote in the Sanhedrin to condemn Jesus of Nazareth was nearly unanimous but it was wrong.

National self-interest can conceivably cause our representatives to lead us into courses of international action that are morally wrong. Our voting public is not notably more Christian on its day of election than on its day of worship. A half-Christian people cannot enact laws that are all Christian. Some of the legislation may be considerably substandard when compared with the Ten Commandments.

The religious element of our state or national community cannot be trusted to always vote in harmony with the moral law. The majority of church people are blind to the fact that legislation for the observance of Sunday is usually out of harmony with the fourth commandment of the moral law. That law specifically states that the seventh day is the Sabbath. We sometimes hear doubts expressed as to whether the seventh day of our present calendar can be identified with the seventh

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day Sabbath of the Bible. It is a question for the historians. The historians have no question. They know that it is identical.

It is not strange when partly Christian legislative bodies by majority vote ignorantly or willfully seek to change moral laws. We do have a right to expect better things of Christians. Our Lord does not want us to abuse the democratic principle of majority rule either in state or church voting. Whenever any element of the moral law is concerned we should vote as if we were standing alone. On such issues we commit sin if we determine our vote by what we think the majority is going to do.

The writer of Hebrews was speaking in a somewhat different connection but with applicable words when he wrote: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Heb. 6: 9.

## ONE-WAY TO WASHINGTON

Just before Washington's Birthday four Puerto Ricans about 28 years of age stepped up to a ticket window in New York and said to the agent in effect, "One-way to Washington." They were young people with a purpose in life. Their purpose in life was death. A keen observer might have noticed that their faces and eyes were lit with the fever of fanaticism. They had counted the cost of more than the Luger pistols they carried, more than the tickets they bought. They were ready to waste life but not money. They did not buy round-trip tickets because they did not expect to come back — ever.

What these misguided young nationalists did in shooting up Congress loses whatever element of nobility it might have been intended to have when the facts are considered. When they fired the volley of 25 to 30 shots which felled several congressmen they shouted that they wanted their country to be free. The woman leader said afterward that they intended "to bring the attention of the people to the plight of Puerto Rico. It is a country that is not free."

The fact is that President Eisenhower had offered independence to the island and

their own legislature had politely turned it down.

This world is full of people who act just as insanely as these four young people. They may not belong to an organized band with an ill-considered nationalist purpose but individually they are doing about the same things. They are clamoring for freedom, for the removal of all restraints of law and order. They chafe under the holy precepts of the Ten Commandments. They dodge the example and cast off the restraints of the Man of Galilee. They want a liberty which would take away the liberty of others. Pleasure-loving, sinned young people with unsocial, anti-nomian intentions seem not to realize that they, too, are saying, "One-way to Washington."

Moral law still stands in regulated society. Serious offenders lose their freedom to return in peace. How much more when we think of the all-seeing eye of a just God. He who embarks upon a course of sin is headed for the land of no return; he has purchased a ticket to hell by way of the judgment seat of God.

The President had offered Puerto Rico her independence. Our Chief Executive offers every repenting sinner a freedom far more glorious and joyous than the complete independence that we may think we want.

National independence is desired because it is complete self-government. It is born of the feeling that the mother country rules through motives of self-interest. Those who turn against the benign rule of God for their own self-interest are never really free. They bind themselves with the fetters of sin.

The Gospel is the story of God's plan to give freedom to the world. Sin's burden can be rolled away; sin's shackles can be broken; its tyranny can be abolished; its penalty can be pardoned. In other words, the one-way ticket to Washington can be changed. Even yet it would be possible for those would-be murderers in a futile cause to find salvation. Perhaps they and other sinners may be brought to the realization that the only begotten Son of God died a sacrificial death on the cross so that all who believe on Him might have a basis for salvation and a freedom from the penalty and power of sin.

## MEMORY TEXT

"I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12: 46.

### Not a Common Creed but a Common Quest

Under the above heading John C. Slempe, editor of Missions, makes the following remarks in a two-page article in the March issue, outlining what he thinks about efforts towards church unity:

"Surely it ought to be clear at this late hour in history, whose course is unmistakably marked by ecclesiastical conferences that began and ended in failure, that the way to Christian unity is in the direction, not of a common creed, but of a common quest. The several bodies of Christendom do not necessarily draw closer together by following a common liturgy, or reciting a common creed, or participating together in one of a dozen ways of observing the Lord's Supper. But they do draw closer together every time they join hands in emancipating the world from its error and its sin. Confronted with this insuperable task, all presumptuous and arrogant talk about being the one and only true church must cease.

"As a matter of fact, that kind of unity — the unity of a common quest — already exists around the world. It does not have to be created, either by the World Council of Churches or by any other ecclesiastical body. It needs only to be deepened, expanded, intensified. It is the only real unity the churches have, whatever their pretensions in ecumenical gatherings. It is doubtless the only unity that the churches in the main will ever know. But if in the pursuit of a common quest there should emerge a greater degree of church union, then let us be ready to thank God and take courage."

## SABBATH SCHOOL LESSON

for March 27, 1954

Jesus Strengthens His Disciples  
Lesson Scripture: John 16: 1-13.

## TRAINING OUR MINISTERS

Courtland V. Davis

The Committee to Consider the Theological Training of Our Ministers has drawn up a tentative report for presentation to the churches for discussion prior to the next meeting of General Conference. [The introductory portion of this very well-worded report will appear in an early issue of the Recorder. Ed.]

Members of the committee and members of the Commission including the executive secretary have been asked to present the report in person so far as practicable either directly to the churches or through associations and similar group meetings.

A suggested division of responsibility among the committee and Commission members is given below. Pastors of churches and officers of associations and other groups are invited to arrange for these presentations at convenient times. For reasons of distance not all churches are listed. Some travel plans under consideration when this list was made up may have been revised by the time this appears in print. In any case all concerned should feel free to make such changes in the listing as will make sure the presentation to as many of our people as possible.

It is the intention of the committee to send copies of the report on June 15 to pastors and clerks of all churches not otherwise reached with the presentation of the report by that time.

A proposed division of responsibility by churches is as follows:

## A. Burdet Crofoot

Alfred, N. Y.	Little Genesee, N. Y.
Alfred Station, N. Y.	First Hebron, Pa.
Independence, N. Y.	Richburg, N. Y.
Nile, N. Y.	

## Rev. Earl Cruzan

Adams Center, N. Y.	Edinburg, Tex.
Brookfield, N. Y.	Little Prairie, Ark.
Leonardsville, N. Y.	

## Rev. Elmo F. Randolph

Albion, Wis.	Milton, Wis.
Battle Creek, Mich.	Milton Junction, Wis.
Chicago, Ill.	New Auburn, Wis.
Dodge Center, Minn.	Walworth, Wis.
	White Cloud, Mich.

## Albyn Mackintosh

Boulder, Colo.	Los Angeles, Calif.
Denver, Colo.	North Loup, Neb.

## LET'S THINK IT OVER

In his State of the Union Message to Congress on January 7, President Eisenhower coined some neat phrases in his heartening evaluation and forward-looking program. We may well ponder the following words either in or out of their context.

"Slowly but surely, the free world gathers strength. Meanwhile from behind the Iron Curtain, there are signs that tyranny is in trouble and reminders that its structure is as brittle as its surface is hard."

Millions upon millions under Communist rule are finding that dominant tyranny to be hard indeed. We may well pray for the brittleness to become as apparent as in the case of the great image Daniel saw where iron was mixed with clay in the legs.

Some of the dictators who said that Christianity was too softhearted to survive have long since gone to violent deaths amid their crumbling empires. The conquering force of Christianity, strange as it may seem, is in this tenderheartedness which is so despised by the crass materialist. The enemies of Christianity have all too frequently confused weakness and a soft heart. Let us show them strength of will and a strong missionary zeal which proceeds from love.

## Rev. Lester G. Osborn

Ashaway, R. I.	Westerly, R. I.
2nd Hopkinton, R. I.	Rockville, R. I.
Berlin, N. Y.	Waterford, Conn.

## Dr. Lloyd Seager

Farina, Ill.	Nortonville, Kan.
Gentry, Ark.	Stonefort, Ill.

## Burton B. Crandall

De Ruyter, N. Y.	Washington, D. C.
Syracuse, N. Y.	Washington, D. C.
Verona, N. Y.	(People's)

## Courtland V. Davis

Irvington, N. J.	New Market, N. J.
Marlboro, N. J.	Plainfield, N. J.
New York City, N. Y.	Shiloh, N. J.

## Clarence M. Rogers

Lost Creek, W. Va.	Roanoke, W. Va.
Middle Island, W. Va.	Salem, W. Va.
Berea, W. Va.	Salemville, Pa.

## Rev. Alton L. Wheeler

Riverside, Calif.

*"Till Tomorrow"*

An Appreciation of Rev. P. Taekema

Twice in my time, "in the line of duty" I have represented Seventh Day Baptists at a conference in Europe. In 1927 I attended the Conference on Faith and Order held in Lausanne, Switzerland, and in 1938 I attended a meeting called at Utrecht, Holland, to adopt a constitution for a World Council of Churches. On both visits I contacted Seventh Day Baptists in Holland, and enjoyed a warm fellowship with Rev. P. Taekema.

Brother Taekema represented our denomination as an alternate, at the Lausanne Conference. The first thing he did as he arrived at our meeting place was to tell me of his experience while finding a rooming place. He met up with a man who was interested to know his denominational affiliation. It seems this man knew little about Baptists, and nothing about Seventh Day Baptists. Finally, in spite of difference in native language, the gentleman arrived at a definition which pleased Brother Taekema very much, and was satisfactory to him also. "Oh yes," said the new friend, "Spurgeon plus the Sabbath." Spurgeon was a widely known Baptist minister of London.

Every night, after a busy day, Brother Taekema and I would walk back to our hotels together. That is, he would walk with me to my hotel which was nearer the meeting place of the day, and then on to his own hotel some distance farther. For all these years since, I have cherished his "good night," which had to do not with night but with morning. He never failed to say as we parted, "Till Tomorrow." Perhaps this is what he is saying now to his loved ones and friends, "Till Tomorrow." A. J. C. Bond.

Prayer is not telling God; it is trusting God. Rebels are not good citizens of earthly or heavenly kingdoms. We have not learned to pray if we become rebellious when our prayers do not avert the death of loved ones. Can it be that we who live as far this side of Calvary as Job lived the other side of it have not attained to his confident trust, "Though he slay me, yet will I trust him"? (Job 13: 15.)



**"So Send I You" To Bear The Cross**

A Christian Endeavor Day talk  
Arah Mae Davis, Shiloh, N. J.

"Must Jesus bear the cross alone,  
And all the world go free?  
No; there's a cross for every one,  
And there's a cross for me."

Yes, there's a cross for each of us, His servants. The cross was an instrument of punishment. It may stand for trials or misfortunes, especially when considered as tests of a Christian's patience or virtue. The cross is to some a thing admired or worn on the lapel of one's coat. But it is really a symbol of His sacrificial life given for those who would truly follow Him, and a symbol of Christianity. And yet how often has Christianity become merely a society claiming the cross as a symbol without claiming the Cross as a way of life. In Matthew 10: 38, we read that those who do not take up their cross and follow Christ aren't worthy of Him.

The Cross of Christ may be not merely His tree of life, but ours. It imparts its power to us, if, loving Him because He died upon it, we grow eager to give ourselves to Him and to our brethren. The power of our self-sacrifice is in that self-sacrifice of His. Our crosses are cut of that one inexhaustible Cross of Calvary. By bearing the cross of denial we are sure to have a larger, fuller life.

Two plowshares were made from the same pig iron. One was sold to a farmer who used it constantly. The other remained on the shelf of the hardware store unsold until it was covered with rust. The farmer brought his worn-out share to get another like it. The rusty share was brought out, and there was its brother shining like a silver mirror. "How is it," the rusty one asked, "that your life has been so wearing and yet has made you so beautiful? Once we were alike; I have grown ugly in spite of my easy life."

"That is it," replied the shining share. "The beautiful life has been a sacrificial life."

Self-sacrifice is a distinctly Christian principle, and it is that which distinguishes Christianity from every other religion of the world. No other religion is based

on self-denial. "Know thyself," said the Greek religions; "Hide thyself," said Buddha; "Assert thyself," said Mohammed; "Deny thyself," said Jesus. A man amounts to nothing when he saves himself. The real test of life is self-sacrifice.

Why is the cross important to our lives? We seek happiness, peace, and joy. Surely it must be the denial of this that produces pain and discord in our lives. Surely it can't be that Jesus would have us deny ourselves these things to follow Him! Thus we rationalize and endeavor to escape the cross.

Since Jesus was crucified it shouldn't be strange that we must bear the cross; for the death of Christ will be a help to no one unless he will give all to Him. Jesus isn't urging sacrifice for its own sake but for His sake and the Gospel's. Such sacrifice results in the enrichment and enlargement of life. To lose this large, full life for the sake of all the pleasure, sin or satisfaction which the world has to offer, would be folly, "For what shall a man profit, if he shall gain the whole world, and forfeit his life?" Should he make such a tragic bargain, his choice would be irrevocable; life could never be regained; for, "What shall a man give in exchange for his life" if that life is once lost? The gain or loss is likewise eternal.

Following Christ involves a present experience; but the issues abiding, and the full realization will be had only when Christ returns in glory, "For the son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." It would be far better for one to endure the shame and scorn of a present evil world than to be excluded from the perfected Kingdom of Christ.

In winter there are periods when a thick mantle of fog covers the city of Geneva. When on such a dismal day one mounts the side of Mount Saleve, one comes after a time to a cross erected alongside a precipitous slope and overlooking the entire valley of the Rhone. One comes at the same time to the fog limit. A farmer recently gave a tourist, who wondered at not being able to see the sun, this information: "Sir, you must climb to the cross,

there you will find the sunshine." And indeed it is so. The city, lake, and a good part of the valley are hidden from view, but the cross is bathed in unclouded light. It may be a weary climb to the cross, but it pays. The sun seems much brighter there because of the fog below. Are you still on the way? Can you see no light on ahead? Keep on, don't get discouraged. Soon you will be bathed in Heaven's own Light!

Do you bear the Cross of Christ as you should? If not, may this be your prayer:

"The consecrated cross I'll bear,  
Till death shall set me free,  
And then go home my crown to wear,  
For there's a crown for me."

**NEWS FROM THE CHURCHES**

**BATTLE CREEK, MICH.** — A buffet supper and reception to welcome the new pastor and his wife, Rev. and Mrs. Leland E. Davis, was held on the evening after the Sabbath, Jan. 16, following the evening study hour, with Mrs. Lester Nelson in charge of the supper, and Dr. LeRoy DeLand of the program.

Orchestra numbers directed by Dr. B. F. Johanson opened the program, followed by selections by a mixed quartet consisting of Dr. and Mrs. DeLand and Mr. and Mrs. George Parrish. Two Negro spirituals by a boys' quartet composed of Arthur Millar, Owen Davis, Ronald Estes, and Wendell Thorngate were next. A welcome to the new pastor was given by Arnold Davis, church moderator, and a purse was presented Rev. and Mrs. E. A. Coltrin who were leaving for a new pastorate in Boulder, Colo. In closing, several choir numbers were directed by Dr. Ellis C. Johanson, and a prayer response written by Mrs. Parrish especially for Mrs. Coltrin was given for the first time.

Marking Youth Week, the young people of the church had charge of the Sabbath morning service, Feb. 6. Miss Ruth Johanson presided and others participating were: Miss Elinor Fick, invocation; Miss Barbara Dowell, responsive reading; Miss Helen Rowe and Miss Kay Dowell, Scripture; Miss Donna Maxson and Arthur Millar, prayer; Wendell Thorngate, offertory; Norman Nelson, sermonet; Miss Velma Rowe, Billy Parrot, and Erwin Davis,

short talks; Arthur Millar, Owen Davis, Ronald Estes, and Wendell Thorngate, quartet; Judy Corfitsen, accordion solo; and Ronald Estes, organist. An anthem was sung by the youth choir, under the direction of Mrs. R. T. Fetherston. At the 5:30 p.m. meeting the film, "The Great Discovery," starring Colleen Townsend, was shown. This was sponsored by the young people. — (Battle Creek Enquirer and News) E. M.

**RICHBURG, N. Y.** — The annual church meeting was held at the home of Mr. and Mrs. Floyd Clarke on January 3 following a tureen supper.

Various financial reports were given including Sabbath school, Ladies' Aid, Denominational Budget, and church. All reported a good amount on hand.

Pastor Paul Osborn was given a unanimous call for another year. His report was indicative of a well-filled year of service with us. He has done much outside work in the community.

Last year we felt the need of more classrooms. We have excavated under the church, and now we have completely finished two classrooms, a large dining room, and kitchen. This work, except the cement work, was done by the men of the church.

Our Ladies' Aid Society meets every month. We have contributed to the Jamaica refrigerator fund and to the Women's Board, besides helping to equip our new kitchen.

Each month our church takes a special offering for the Missionary or Tract Board.

The Lord has blessed us in a wonderful way. — Correspondent.

**Convert the Whole Man**

"Winning a man to Christ involves the conversion of his finances, his politics, his occupation, his leisure time, and his social contacts. These expressions of his personality must be transformed if he is truly born again. Evangelism will fail unless it prompts men to say 'yes' to Jesus Christ with more than their lips. The first and greatest commandment still stands: loving God involves mind and heart and soul and strength. We must win the whole man." — From an editorial in Gospel Messenger.

DENOMINATIONAL BUDGET  
Statement of the Treasurer, Feb. 28, 1954

Receipts		February	5 months
Balance, February 1	\$	44.33	
Adams Center			197.00
Albion		10.00	179.17
Alfred, First		285.65	1,021.88
Alfred, Second			188.50
Associations and groups			25.80
Battle Creek		331.56	1,927.73
Berlin		100.96	261.26
Boulder		82.33	184.25
Brookfield, First			76.50
Brookfield, Second		63.10	127.95
Chicago		31.00	420.00
Daytona Beach		29.30	163.20
Denver		65.18	333.88
De Ruyter		30.00	171.00
Dodge Center			166.45
Edinburg		13.75	25.95
Farina		15.00	75.00
Fouke			85.86
Hammond			40.00
Hebron, First		12.50	49.16
Hopkinton, First		81.70	630.65
Independence			210.00
Indianapolis			35.10
Individuals		30.00	130.00
Irvington			200.00
Jackson Center		35.00	35.00
Little Genesee			130.55
Los Angeles		321.68	399.15
Lost Creek			463.62
Marlboro			841.06
Middle Island		13.45	49.67
Milton		10.00	1,600.19
Milton Junction		114.76	765.05
New Auburn			30.10
New York			81.22
North Loup			420.25
Nortonville		31.50	163.32
Pawcatuck		299.00	1,884.20
Philadelphia		28.00	88.00
Piscataway		15.50	74.50
Plainfield		200.00	2,688.54
Putnam County			10.00
Richburg		31.50	147.35
Ritchie		50.00	100.00
Riverside		407.07	923.08
Roanoke			15.00
Rockville		14.16	27.53
Salem		110.00	440.00
Salemville		39.20	63.98
Shiloh		185.00	1,211.99
Stone Fort		55.00	55.00
Syracuse		50.00	50.00
Verona		143.85	276.85
Walworth		20.00	45.00
Waterford		34.60	103.72
White Cloud		91.22	187.55
Wilkes-Barre			25.00
Totals	\$3,526.85	\$20,322.76	

Disbursements		Budget	Specials
Missionary Society	\$1,098.44	\$	441.76
Tract Society	255.08		

Board of		
Christian Education	483.56	16.50
Women's Society	155.12	
Historical Society	66.64	
Ministerial Retirement	271.60	248.15
S. D. B. Building	75.88	
World Fellowship and Service	11.20	15.50
General Conference	382.48	
Balance February 28	4.94	

Totals \$2,804.94 \$ 721.91

Comparative Figures

	1954	1953
Receipts in February		
Budget	\$2,760.61	\$ 1,650.79
Specials	721.91	177.20
Receipts in 5 months		
Budget	15,907.94	13,726.96
Specials	4,414.82	2,502.26
Annual Budget	63,121.22	46,635.00
Percentage of budget raised to date	25.2%	29.4%

L. M. Van Horn,  
Treasurer.

Milton, Wis.

*Births*

**Lippincott.** — A son, Gary Lewis, to Rev. and Mrs. Robert P. Lippincott of Shiloh, N. J., on February 15, 1954. (Adopted.)

**Pederson.** — A daughter, Margaret Jane, to Mr. and Mrs. Clayton Pederson of New Auburn, Wis., on February 13, 1954.

**Burdick.** — A son, Bradley Allison, to Dr. and Mrs. Allison L. Burdick, Jr., 1637 Mobile Ave., Chicago, Ill., on November 22, 1953.

A new Bible paper, representing the first major advance in the manufacture of Bibles in thirty years, is announced by The World Publishing Company with the publication in March of a new series of Bibles printed on "World Indo-Text," a thin, light-weight paper, exceptionally white, very opaque, and with high tensile strength. All World Bibles are in the familiar, traditional King James Version.

Tract Board Meeting

The spring meeting of the Board of Trustees of the American Sabbath Tract Society will be held on Sunday, March 21, in the Seventh Day Baptist Church of Shiloh, N. J. The other three quarterly meetings are held at the denominational building in Plainfield.

MARCH 22, 1954

# The Sabbath Recorder

## "One Great Hour of Sharing"

"Father of all mankind of every land and race, we thank Thee that Thou hast blessed our land and our people with good things from generation to generation even until now.

"We humbly confess that too often we have accepted these blessings as our right rather than as a trust from Thee.

"Too often we have forgotten Thy children of other races and climes who suffer because of the wickedness of man and the catastrophes of nature.

"Open now our eyes, we ask, that like our Master we may be filled with compassion when we see the multitudes in need.

"Help us to translate compassion into action and so to use Thy bounty bestowed on us that we may help them wisely in accordance with Thy will.

"In the name and in the spirit of the Master who went about doing good, we ask it all. Amen."

The above prayer, written by Bishop William C. Martin, will be read March 28 in thousands of Protestant churches in connection with the relief appeal for "One Great Hour of Sharing."