

# The Sabbath Recorder

On Friday, January 1, they drove here for a church meeting at 4 p.m. They are earnest young people and made a favorable impression on us all. After hearing their testimony it was voted to receive them after baptism.

Clifford Beebe came from Pomona Park to administer the baptism since both Dr. Crofoot and Rev. Elizabeth Randolph by reason of ill health were unable to administer the rite.

Mr. and Mrs. Berger stayed overnight at Miss Randolph's and were received as members before the celebration of the Lord's Supper on Sabbath day.

At the annual business meeting of the church on January 10, 5 officers were re-elected: J. N. Norwood, president; Dr. Ruth T. Rogers, vice-president; L. Emile Babcock, clerk; W. A. Titsworth, treasurer; Mrs. Louise Rogers, pianist.

A hearty vote of thanks was passed for the fine piano recently given to the church as a memorial to Clarence M. Rogers by his wife and family.

J. W. Crofoot was appointed chairman of a committee on pulpit supply, a position held during the fall by W. A. Titsworth. Among those preaching during the last three months have been Clifford Beebe and his son, David, Nathan Branch, and Mr. Crofoot of our own number, and two of the retired ministers now living in Olds Hall, a local home for retired ministers of all Protestant denominations.

J. W. C.

## OUR SERVICEMEN

Brookfield, N. Y.

Lt. Kenneth Palmer 01875629

B Batry. 99th F A Bn.

APO 201 c/o Postmaster

San Francisco, Calif.

A/2c Paul L. Davis AF 12409145

3310 Maintenance Sqd.

Box D6 Scott Air Force Base, Ill.

A/2c Edmond D. Davis AF 12426384

B A O R 13

Mervick Barracks

Flensburg, Germany

The Army is not a reform school, but if your son or mine has been given basic home and church training, the Army will send him home as decent as, or better than he was, when he went away. — Daniel A. Poling.

## Accessions

Los Angeles, Calif.

Baptism:

Floyd Merrill

Elena Merrill

Letter:

Bertha Becker

Stella Carpenter

Testimony:

Art Westerman

Kay Westerman

Lyle Crandall

Carrie Crandall

Rachel Hughes

Eithella Bauersfeld

## Births

**Cady.** — A daughter, Cindy Lou, to David and Loretta Cady, 7506 Garvalia Rd., South San Gabriel, Calif., October 1, 1953.

**Cole.** — A son, David Addison, to Bob and Dorothy (Hartman) Cole, 19514 Cienega Ave., Covina, Calif., December 14, 1953.

**Langworthy.** — A son, Roy Sherwin, to Robert and Wilma Welch Langworthy of Sauquoit, N. Y., on Nov. 3, 1953.

**Merrill.** — A son, Brian Thomas, to Thomas and Reta William Merrill of Brookfield, N. Y., on Dec. 20, 1953.

**Morgan.** — A son, Brian Marion, to Sewell and Ada Dillman Morgan of West Winfield, N. Y., on Jan. 17, 1954.

## Obituaries

**Saunders.** — Ethelwyn, daughter of Irving and Katharine Davis Saunders, was born in Alfred, N. Y., Dec. 31, 1877, and passed away at Green Gables Rest Home in Rochester, N. Y., Sept. 3, 1953.

While young, she moved with her family to Rochester, where her father, a well-known and successful Seventh Day Baptist photographer, continued his professional work. There she studied to be a kindergarten teacher, later teaching for many years in the Rochester public schools. Miss Saunders was a member of First Church Scientist of Rochester.

She is survived by her sister Miriam (Mrs. Waldo A. Titsworth), a niece, and two nephews.

Farewell services were held in the Robert J. Poole Funeral Home, Rochester, Sept. 7, followed by cremation. Burial was in Alfred Rural Cemetery where a committal service was conducted Sept. 16 by Rev. Hurley S. Warren.

H. S. W.

**Woodruff.** — Infant daughter of Dale and Pearl Lewis Woodruff was born December 20, 1953, at the Soldiers and Sailors Hospital, Wellsboro, Pa., and died the same day.

In the absence of Rev. Albert N. Rogers, the parents' pastor, a brief service was conducted the next day by Rev. Hurley S. Warren at Alfred Rural Cemetery, where burial was made.

H. S. W.



George Washington prayed —  
for his soldiers in desperate need;  
for his country and his countrymen:

Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally, that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech thee, through Jesus Christ, our Lord. Amen.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Neal D. Mills, M.A., B.D.  
CHILDREN'S PAGE ..... (Mrs.) Mizpah S. Greene

Terms of Subscription

Per Year ..... \$3.00      Single copies ..... 10 cents  
Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per  
year additional. Gift and newlywed subscriptions will  
be discontinued at date of expiration unless renewed.  
All subscriptions will be discontinued six months after  
date to which payment is made unless renewed.

Published weekly (except August when it is published  
biweekly) by the American Sabbath Tract Society.  
Entered at the post office in Plainfield, N. J., as second  
class matter. The Sabbath Recorder does not necessarily  
endorse signed articles. All communications should be  
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., FEBRUARY 15, 1954  
Vol. 156, No. 7      Whole No. 5,580

## IN THIS ISSUE

Editorials: Back Page Figures — Front Page  
News.—Church Attendance Percentages .....74  
Christian Baptism — Hindu Superstition .....75

Features: Secretary's Column .....76  
To Know Him and Make Him Known .....77  
Walking with God.—  
What Our Ministers Are Doing .....78  
News from the Churches .....78  
Denominational Budget.—Marriages.—  
Obituaries ..... Back Cover

## Prayer Thought

John's purpose in his first epistle was to increase the assurance of the present possession of eternal life. Our hands are upon the rope of unseen end that draws us upward. We know we have eternal life. We know God answers prayer. We know we can become the medium through which the life of God passes to others. Let us grip the rope with a prayer of faith; let us with unflinching prayer extend the lifeline to those faltering on the slope below.

## BACK PAGE FIGURES FRONT PAGE NEWS

The report of the denominational treasurer on the back page speaks for itself. We desire only to accent and emphasize it. There is some light in those figures! Don't go over them hastily if you are interested in the world work of any or all Seventh Day Baptist churches. The good news of these figures is that for the first time in the four months of this Conference year the January budget receipts were about equal to 1/12 of the year's goal. If we can continue to give at this level we can confidently hope to finance the work to which we have set ourselves this year.

Readers may wish to turn back to the Recorder of January 18 to make a closer comparison with the December report. It will be observed that some new churches are heard from this time and that others contributed very heavily in January. Pawcatuck reflects its usual strength with a total of \$1,585.20. It and Battle Creek and Milton are all just below \$1,600. It is noted again with surprise that Plainfield still tops the list with \$2,488.54. Its congregation is about 1/4 the size of Milton's. Certainly just as much honor needs to go to the less-favored churches whose smaller gifts represent just as great consecration to the task.

## CHURCH ATTENDANCE PERCENTAGES

How do Seventh Day Baptists compare with other denominations in their regularity of church attendance? We wish we knew. It is likely that if complete information were at hand for our American churches it would show a rather close parallel to the known figures on denominational giving and to our support of such interdenominational agencies as the American Bible Society. In other words, we would probably find that our church attendance is better than many and worse than some.

We who tenaciously hold to a Bible truth that is primarily concerned with worship — the Sabbath — have no right to be content with attendance percentages that are not far above those of the Sabbath-neglecting churches of our communities.

Other churches can boast places of worship as sacred and as worshipful as ours; for church buildings are constructed and consecrated by human hands and

FEBRUARY 15, 1954

75

human prayers. Other churches cannot affirm that they have a day of worship made sacred by anything more than human custom which has a certain degree of antiquity (not as much as many of them claim). We claim on the basis of Biblical revelation alone that time and the division of time into weeks is of God. A day that God blessed and sanctified — a day honored by all His prophets, His Son, and His apostles — is a day made more sacred for rest and worship than any other day, no matter how old the customs or how ardent the invocations associated with it. Therefore, believing these things, we sin against the light that is in us if we fail to surpass all others in the devotion we render to Christ upon that sacred day.

Our churches were asked to keep a record of attendance last November, which was a go-to-church month throughout the nation. The record has now been compiled by our Conference president and the figures have been analyzed and sent to all pastors and church clerks. There is some reason to be encouraged. Only 6 churches reported a lower attendance in November of 1953 than in the same month of 1952. In some cases the increase was very substantial.

There are many variables that affect Seventh Day Baptist churches more than others. We are scattered; we face economic difficulties; most of our churches are old. These things add up to a high percentage of nonresident members. President Osborn, taking these things into consideration, has tried to estimate the number of nonmembers attending and has come up with the following observation:

"We can account for some of them as nonresident and shut-in members. Would you say there are 1/3 of these on our rolls? Probably not that many, but let's take that figure, and deduct 1/3 from the listed membership. This leaves . . . able-bodied resident members who should have been in church. This makes the average 53%, a little more than half. Where were all the others? How many of them could be classed as 'dead timber' with no interest in the church at all, or a sentimental or social interest because of childhood memories, parents, or other associations? Each church will have to decide for itself.

"Since November seems to have been an unusually poor month, it probably does not give an accurate picture. So, let us repeat the experiment in April. That should be at the other end of the scale, since Easter falls in that month, and this is usually the high in attendance. So, be planning on it. Get to work on that other half, and try to 'rekindle' that 'dead timber' and build your attendance up."

The unusually strong emphasis on home missions and evangelism, Bible reading and prayer, coupled with the challenge of broadening foreign fields, ought to make the April attendance more nearly correspond to the faith we profess and the truths we uphold.

## CHRISTIAN BAPTISM — HINDU SUPERSTITION

On February 3 the editor was in his study early in the morning pondering the sixth chapter of Romans with the help of a rich commentary. He was thrilled to study again that great passage on the meaning of Christian baptism and its relation to the new life in Christ.

"Shall we continue in sin," asks the apostle, "that grace may abound?" The answer is an emphatic negative and the reason is that when we went down into the water in baptism we experienced death, burial, and resurrection like our Lord. We are raised to walk in newness of life. Therefore it is unthinkable that we should flout or transgress the moral law; the new life is a holy life.

With thoughts fixed on this symbolism and the actuality of this new life it is small wonder that the radio news drifting in from another room struck us with jarring impact.

This very morning at Allahabad, India, 200 religious pilgrims (later reports say 500 killed) had been trampled to death and 1,000 more had been injured in their frenzied eagerness at the break of dawn to be the first of 3,000,000 pilgrims to bathe in the Ganges River. This little tongue of land at the confluence of the Ganges and Jumna is the site where, in Hindu mythology, the gods defeated a horde of demons.

Hinduism knows no savior from sin. Washing in the Ganges does not signify

## MEMORY TEXT

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10: 27, 28.

a new and better life but it is somehow supposed to prevent the pangs of rebirth in the ages to come. Hindus believe it is their fate to come back after death in the form of lower or higher animals. Their greatest hope is that by performing these rites they can stave off some of these reincarnations and achieve extinction more speedily.

So 2,000,000 people stampede into the river leaving behind 500 dead and 1,000 injured. Can anything be further from the glory of Romans 6? Christianity lifts one out of the selfish, ruthless rush. It does not trample but rather lifts the fallen. The new life is both present possession and eternal prospect.

Oh, that there were enough Christians in India to walk with these disappointed, hungering millions back to their villages and tell them of the real water of life, of the transforming grace of Christ, of the baptism into the death of Christ, of the daily strength to follow His commands, and the weekly joy of His Sabbath rest.

The work of Seventh Day Baptists for the 357,000,000 people of India is pitifully small. This story may help us to pray for these countless throngs who are without God and without hope in this world. May we pray also for those in America who so strangely see in Hinduism the proverbial "faraway cow with beautiful horns" and see it not as a heathen religion devoid of salvation.

**More for Your Money**

Did you notice that your last 8-page Recorder was printed on better paper? By special arrangement with Recorder Press (the commercial name of our printing service) we are able to increase the value of our alternate 8-page issue without increasing the cost. We believe our readers will like the feel and the looks of this coated paper. Ed.

*Secretary's Column*

For the double purpose of (1) placing local missionary responsibility in the hands of persons readily accessible to and conversant with local needs and (2) providing greater opportunity for local groups to become aware of and to participate in the work near at home, the Missionary Society within the past couple of years has asked each association to name a Missionary Interests Committee. All nine of our Seventh Day Baptist Associations have now formed such committees.

It has been suggested that all other boards and agencies encourage similar activities within the associations. Most of the associations already have Camp Committees, but it might be advantageous if each were to have a Young People's or a Sabbath School Committee to tie in with the Board of Christian Education; a Tract Distribution Committee to help the Tract Society bring its work to the level where its products are used; a Women's Work Committee, etc.

Such committees within the associations, if they really worked at their assignments, could do much toward making more effective the work of our various denominational agencies at the level where this work counts. They should tend to dissipate any feeling that the denominational boards are merely groups somewhere "back East" or "out in the Middle West," that we ought to support but that are remote from our daily lives. A third advantage could be that the associations themselves might become stronger working agencies in making Sabbath Christianity a living organ in their own communities.

With one exception, the Missionary Interests Committees already set up in the associations have ministers as chairmen. Since our ministers are paid (however inadequately) to spend their time in church work and are presumably better informed on denominational activities than most of us lay members, it might appear logical to assign these tasks to them. However, if we rely too heavily on our ministers we lose much of the advantage of such a program. We lay members do not gain the advantage of awareness of the

real character and need of the work if we let the ministers do it all. Christian activity on the part of laymen is truly necessary for the nourishment of their spiritual lives. We have a good corps of ministers, but it is contrary to Seventh Day Baptist beliefs to think that they can save our souls. They can set the spiritual food before us but each of us individually must feed our own souls. A material part of this feeding is active engagement in the work of the Lord.

Lay participation in the actual carrying on of this type of work suggested should contribute extensively to the success of the Christian work we have accepted, to our individual growth as Christians, and to the growth of the churches and associations of which we are members. We need strengthening on all three of these levels. Let us give these suggestions some serious thought.

**TO KNOW HIM  
AND MAKE HIM KNOWN**

Susa Patterson

What a thrilling challenge our new Conference motto is! "To Know Him and Make Him Known"!

We must, of necessity, know Him as our own personal Saviour before we can make Him known to others.

Our neighbors, friends, and relatives are waiting to see what He can make us like before they desire Him for themselves. They'd "rather see a sermon than hear one any day." "The religion we live is the only one we possess, no matter how much we may profess," says radio Pastor Blair.

The story is told of a bank robber who had served his time in jail and wished very much to be a Christian and change his way of life, and went to different churches week after week for a month. Never had he heard anyone tell how he might become a Christian, and oh, how he did long to know! What an indictment of the churches who fail their major cause for existence — making disciples, fulfilling the Great Commission of, "Go ye into all the world and preach the gospel to every creature."

To tell others how to find God and be saved is an art that can only be acquired

by our own experience in finding Him ourselves. Then we must have His help through the Holy Spirit to impart this knowledge to others. When they are "hungering and thirsting after righteousness," they want firsthand knowledge not something we have read or heard.

Thank God, He is "the same yesterday, and to-day, and for ever," and we, too, can talk with Him as Moses did, and walk with Him as Enoch did. There is no reason to be tongue-tied about our most precious possession — salvation and eternal life — when we can get our guidance and power through the Holy Spirit by walking and talking with God, "the author and finisher of our faith." He talks to us through His Word and the still small voice. We talk to Him by prayer. We walk with Him by keeping His commandments and following His precepts, "going about doing good" as He did while here on earth.

Not merely in the words you say,  
Not only in your deeds confessed,  
But in the most unconscious way  
Is Christ expressed.

Is it a beatific smile?

A holy light upon your brow?  
Oh, no. I felt His presence while  
You laughed just now.

For me 'twas not the truth you taught,  
To you so clear; to me still dim,  
But when you came you brought  
A sense of Him.

And from your eyes He beckons me,  
And from your heart His love is shed,  
Till I lose sight of you — and see  
The Christ instead.

Author unknown.

**R.S.V. and R.S.V.P.**

F. Zimmer, New York Times Book Review cartoonist, depicted a preacher in the pulpit announcing the lesson in a new way: "I will now read selected passages from a current Best Seller." Which recalls an unexpected comment of a thoughtful layman: "We certainly need the Revised Standard Version. We also need some Revised readers." — Church Management.

## WALKING WITH GOD Prayer Meeting Thoughts

Rev. Lee Holloway

According to the Bible, Enoch lived 365 years. Going back 365 years from 1953 brings us to the year 1588 — the year of the defeat of the Spanish Armada. This may give us some conception of the length of Enoch's life even though it was short in comparison to some others of his time. The important matter, however, is that he walked with God for at least 300 years of his life.

The way in which Enoch walked with God most certainly could not have been in a trance or dream. It must have been the walk of a consistent life in close connection with God. This was accomplished in spite of the violence of the age which is described in Gen. 6: 5, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Some people seem to think that preachers were born in cellophane wrappers completely insulated from the world. Here was certainly a case where that could not be said, for in spite of the wicked people around him, Enoch was a preacher of righteousness and attained spiritual heights of the greatest rarity.

His walk then must have been in complete harmony with God, for, "Can two walk together except that they be agreed?"

Enoch also surely had great faith and trust in God to allow God to lead every step of the way. The Hebrew verb for walk indicates that it was also a continual and unfinished walk, for it is still going on in heaven.

Enoch had the testimony (probably the knowledge received through a good conscience) that he pleased God. Heb. 11: 5. Enoch evidently pleased God by being a great teacher to his fellow men. He taught them holiness by the holiness of his own life. He taught them by his translation that God is pleased with such a life, and he taught them directly by his preaching as recorded in the Epistle of Jude.

The greatest lesson for us that we find in Enoch's example is that the heavenly walk of faith and a consistent life may be pursued notwithstanding the prevalence

of sin. Joseph and Christ Himself are also outstanding examples of this fact. The Christian life can be followed in the prime of busy manhood as well as in the midst of domestic anxiety and care.

Enoch's experience is also one of the assurances of eternal life.

Surely we should be thankful for the great spiritual life of Enoch and for the inspired Word of God which has preserved this brief but wonderful story for us.

### What Our Ministers Are Doing

Rev. A. T. Bottoms, who has been in schoolwork for several years, writes that he and his wife are now teaching in a 600-pupil high school near Trenton, Ga. They live just across the line, R.D. 1, Long Island, Ala. This is some six miles from where they were located before, on the other side of Sand Mountain.

Brother Bottoms, now, as in the past, is attempting to meet some of the needs of the poorest farm families attending the school. He suggests that he would appreciate children's clothing. With his new address now known, people may communicate with him about definite needs if they wish.

Rev. T. Denton Lee who has been doing some special visitation work for the Pacific Coast Association has been back at his home in Riverside, Calif., since Christmas. His name and that of his wife appear on some of the newly chosen committees of the home church. He does not plan to continue the full-time program of meetings and visitation which had seemed a possibility earlier.

### SABBATH SCHOOL LESSON

for February 27, 1954

The Good Shepherd

Scripture: John 10: 1-11.

### NEWS FROM THE CHURCHES

VERONA, N. Y. — The first all-day church service of the year was held Sabbath day, January 2. It included the quarterly Communion service in the morning, a fellowship dinner after Sabbath school, and planning meetings of the church committees in the afternoon.

On January 9 our Sabbath service was canceled due to the failure of the heating

system of the church. The Young People's Social Club was entertained at the home of Mr. and Mrs. Floyd Sholtz that evening.

The Bible Study Class met with Mr. and Mrs. LaVerne Davis, January 12. The meetings are to be held each Tuesday evening at the homes of the different families. The group is making a special study of Paul's Letter to the Galatians.

The Helpers Sabbath School Class met at the home of Mr. and Mrs. Maurice Warner for a social time and election of officers on the evening after the Sabbath, January 16.

The Verona Messenger is being published quarterly by the young people with a staff of 14 and Pastor Skaggs as supervising editor. — Correspondent.

ALFRED, N. Y. — A \$9,004 budget was adopted by the First Alfred Church at the annual meeting, January 17. Mrs. Aurabeth Van Horn, Robert Glover, and Richard West were elected to the board of trustees, replacing Mrs. L. R. Polan, Gordon Ogden, and M. E. Kenyon completing three-year terms.

H. O. Burdick was re-elected president and Mr. Ogden, vice-president. Report of Paul C. Saunders, clerk, showed total membership of 433, with 246 resident, 188 nonresident, and 36 associate members.

Annual reports by the pastor, Rev. Hurley S. Warren, and the various organizations and committees of the church showed a year bountiful in the Lord's blessings, and rich in service in His name.

Other trustees of the church are Miss Eva L. Ford, George E. Potter, Coit Wheaton, Evert Percy, Mrs. Iva N. Jacox, and Stanley Butts.

The meeting followed a tureen family dinner, of which Mrs. John Jacox was chairman. — Ogareta E. Potter, Correspondent.

PAINT ROCK, ALA. — We are happy to announce that our former pastor, Brother Ralph M. Soper, has arrived to reassume the pastorate of our church. After our young pastor, David Pearson, responded to the call of the Berea, W. Va., Church, Brother A. T. Bottoms supplied our pulpit with evident blessing. However, living sixty-five miles from here (where he and Mrs. Bottoms are teaching), he could not

be with us every Sabbath. Therefore we are very thankful to have our full-time pastor with us now.

We have had good attendance at our services, with the Sabbath school children at times being in the majority. We have children from fifteen first day families attending our Sabbath school. Some seven or eight of the families do not attend any other church and have no way of transportation. Several mothers of these families attend when we can provide sufficient cars. Our transportation problem is thus one of our biggest. Just now we have an opportunity to purchase a school bus (too small for present and future needs of the schools) in good condition having good tires. It is offered at a decided bargain (\$250) and is just what we need. We have a new family of Seventh Day Baptists in our church having no means of transportation of their own. This man is in fine position to be the driver of a church bus, and is a very careful driver. We do regret to let this opportunity slip and yet we do not have the funds for its purchase. We are praying that if it is the Lord's will for us to make this purchase the way will be provided, and are asking that they give us a little time to decide.

On January 31, we presented a film, "Operation Orient," offered to us by the Pocket Testament League, depicting the missionary work being done in Korea, Japan, and Formosa. We made this program a community missionary program, our pastor bringing Scripture reading, prayer, and a short missionary message. We had a choir composed of people from four other churches besides our own, which presented several hymns and a chorus. There were also special numbers by our junior and primary children, a duet, "The Ninety and Nine," and a men's quartet number, "The Nail-Scarred Hand." There was a record crowd in attendance. Many people were deeply touched by the great need for the Gospel of Jesus Christ to these teeming millions who worship at Shinto shrines and have never heard of the true Saviour of mankind. Our earnest prayer is that all that we do here may be directed by the Holy Spirit that our work may go forward in truth and righteousness. — Correspondent.

**DENOMINATIONAL BUDGET**  
Statement of the Treasurer, Jan. 31, 1954

	Receipts	
	January	4 months
Balance, January 1	\$ 30.99	
Adams Center	97.00	197.00
Albion	10.00	169.17
Alfred, First	202.39	736.23
Alfred, Second	188.50	188.50
Associations and groups		25.80
Battle Creek	840.41	1,596.17
Berlin		160.30
Boulder		101.92
Brookfield, First	40.00	76.50
Brookfield, Second		64.85
Chicago	140.00	389.00
Daytona Beach	21.55	133.90
Denver	104.04	268.70
De Ruyter	30.00	141.00
Dodge Center		166.45
Edinburg		12.20
Farina	15.00	60.00
Fouke	85.86	85.86
Hammond		40.00
Hebron, First	7.99	36.66
Hopkinton, First	189.05	548.95
Independence	50.00	210.00
Indianapolis	6.40	35.10
Individuals		100.00
Irvington		200.00
Little Genesee	109.45	130.55
Los Angeles		77.47
Lost Creek	68.28	463.62
Marlboro	270.00	841.06
Middle Island	8.05	36.22
Milton	529.40	1,590.19
Milton Junction	103.28	650.29
New Auburn	18.60	30.10
New York	25.00	81.22
North Loup	420.25	420.25
Nortonville	113.82	131.82
Pawcatuck	1,305.20	1,585.20
Philadelphia	20.00	60.00
Piscataway		59.00
Plainfield	1,126.37	2,488.54
Putnam County		10.00
Richburg	43.00	115.85
Ritchie		50.00
Riverside		516.01
Roanoke	15.00	15.00
Rockville		13.37
Salem	230.00	330.00
Salemville		24.78
Shiloh	260.00	1,026.99
Verona	39.00	133.00
Walworth		25.00
Waterford	18.73	69.12
White Cloud	15.29	96.33
Wilkes-Barre		25.00
<b>Totals</b>	<b>\$6,797.90</b>	<b>\$16,840.24</b>

	Disbursements	
	Budget	Specials
Missionary Society	\$2,039.96	\$ 808.44
Tract Society	473.72	10.00
Board of Christian Education	898.04	
Women's Society	288.08	95.00

Historical Society	123.76	
Ministerial Retirement	504.40	392.72
S. D. B. Building	140.92	
World Fellowship and Service	20.80	50.00
General Conference	710.32	
American Bible Society		45.75
S. D. B. Memorial Fund		150.00
Bank of Milton, service charge	1.66	
Balance, January 31	44.33	
<b>Totals</b>	<b>\$5,245.99</b>	<b>\$ 1,551.91</b>

**Comparative Figures**

	1954	1953
Receipts in January		
Budget	\$5,215.00	\$ 3,110.27
Specials	1,551.91	514.81
Receipts in 4 months		
Budget	13,147.33	12,076.17
Specials	3,692.91	2,325.06
Annual Budget	63,121.22	46,635.00
Percentage of budget raised to date	20.8%	25.9%

L. M. Van Horn,  
Treasurer.

Milton, Wis.

**Marriages**

**Monroe - Gladen.** — Glathan Monroe, son of Mr. and Mrs. Nathan Monroe, and Julia Gladen, daughter of Mr. and Mrs. Shade Gladen, both of Fouke, Ark., were united in marriage by the bride's pastor, Rev. Trevah R. Sutton, at Fouke on Thanksgiving Day, Nov. 26, 1953.

**Obituaries**

**Jenners.** — William, was born at Hastings, Mich., Jan. 4, 1877, and died at Boulder, Colo., Jan. 15, 1954, after an illness of about two years.

He was married to Nellie E. Sweet at Grand Island, Neb., Nov 2, 1901. He is survived by his wife and eight children: Delbert of San Fernando, Calif.; William and Eldon, Pendleton, Ore.; Thoran, Peoria, Ill.; Mrs. Rose Lackey, Oakland, Calif.; Mrs. Louisa Pierson, Mrs. Bessie Hard, and Mrs. Ena Bolton, all of Boulder, Colo. There are also four sisters: Mrs. Grace Gereck, Los Angeles, Calif.; Mrs. Maggie Johnson of Oregon; Mrs. Louella Moore, Grand Island, Neb.; and Mrs. Sylvia Straub, Puyallup, Wash.; and one brother, Benjamin, Tacoma, Wash.

Mr. Jenners was a member of the Seventh Day Baptist Church of Boulder, Colo. They had lived in Boulder since 1902. Funeral services were held in the Howe Mortuary, Boulder, January 19, conducted by the interim pastor of his church, Rev. Erlo E. Sutton. Interment was in the Mountain View Memorial Park, at Boulder.  
E. E. S.

FEBRUARY 22, 1954

# The Sabbath Recorder

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.  
Jeremiah 31: 31-34.

