

# The Sabbath Recorder

## NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — The following notice appeared in the church bulletin for March 3:

"An illuminated picture, 'The Good Shepherd,' was installed this week in the worship center of the Junior Sabbath School in memory of Adelbert Branch whose deep interest was always manifest in the children. Last Sabbath was the anniversary of his birth."

[Recorder readers and former residents of White Cloud have had occasion to know Adelbert Branch well.]

The bulletin contains an unusual abundance of news of local interest and speaks of the activities in Florida of several of the church members, of a projected trip by one couple to Napa, Calif., of a serious illness of a mother whom the above-mentioned Mr. Branch befriended years ago, of the social service of one of the members living in Fremont, of the achievements of youth, and the faithfulness of the oldest members.

BATTLE CREEK, MICH. — The bulletin of March 3 had a new look in the 15 announcements of activities for the remainder of the day and the coming week. Everything was church-centered with the word "Church" appearing in almost every heading. Here are some of them: The Church Choir Rehearsing, The Church Training for Service, The Church: Receives Assignments; Evangelizing; Working Together; Playing Together; Reaches Out with Junior Bible Club; Planning for the Future; Speaking over WBCK; Serving God Through Our Ladies' Aid; Refreshing Its Soul; Preparing Leadership; Proclaims the Gospel; Training Workers.

## Marriages

Batchelder - Stone. — Richard Drew Batchelder, son of Mrs. Virginia Batchelder, Westerly, R. I., and Shirley Ellen Stone, daughter of Mr. and Mrs. Leroy Stone, Roaring Branch, Pa., were united in marriage in the Lost Creek Seventh Day Baptist Church on Sabbath Day, Feb. 25, 1956, Rev. Rex E. Zwiebel officiating. Both are students at Salem College.

## Births

Bond. — A son, Richard Leslie, to Mr. and Mrs. Leland Bond, of Kansas City, Kan., at Leavenworth, Kan., on Feb. 16, 1956.

## Obituaries

Burdick. — Isaphena Genette West, the daughter of William B. and Isaphena Burdick West, was born at Utica, Wis., Dec. 5, 1865, and died at Janesville, Wis., Mar. 5, 1956.

Nettie, as she was commonly known, was the widow of Rev. Willard D. Burdick. A more extended obituary appears elsewhere.

Ewing. — Julia B., daughter of Winfield and Eva Bonham, was born Feb. 23, 1877, and passed away at her home in Shiloh, N. J., Feb. 22, 1956.

Mrs. Ewing had been a faithful member of the Shiloh Church for more than 60 years and had taken an active part in the work of the church.

She is survived by her husband, Deacon Henry H. Ewing; one daughter, Mrs. Thomas W. Ewing, Niagara Falls, N. Y.; seven grandchildren and two great-grandchildren; and three sisters: Mrs. Ada P. Lyon, Bradford, Pa.; Mrs. Harold B. Milward, Burt, N. Y.; and Mrs. Charles Abanks, Rochester, N. Y.

Funeral services were held at the Robert Garrison Funeral Home in Bridgeton, N. J., by her pastor, Rev. Robert Lippincott, and interment was in the Shiloh Cemetery.

R. P. L.

Jacox. — George Maxson, the son of William Henry and Lettie Burdick Jacox, was born Oct. 6, 1881, and died in Long Beach, Calif., Jan. 20, 1956.

His early life was spent in the East. He came to California over thirty years ago and has made his home in the Los Angeles area. Though not active in recent years, he took his stand for Christ in his early life and joined the Los Angeles Seventh Day Baptist Church by letter from his home church in New York State. Surviving are his daughter, Irene Evans, a grandson, and three great-granddaughters, all of the Los Angeles area. He also leaves 2 brothers, John and Clarence, and a sister, Esther Sadler, of Alfred, N. Y.

Funeral services were conducted on January 30, by Rev. Leon R. Lawton. Burial was in Inglewood Park Cemetery.

L. R. L.

Knight. — Raymond A., son of Edmund C. and Minnie Ward Knight, was born Feb. 17, 1888, at Jackson Center, Ohio, and died Jan. 23, 1956, at Topeka, Kan.

His early youth was spent at Nortonville, Kan., where he was baptized and united with the Seventh Day Baptist Church, on May 13, 1910. He served in World War I, and was a retired mail carrier at Topeka.

Survivors besides his wife, Faye, and his daughter, Rita Rae Knight, at home, are: two sisters, Mrs. Velma Wood, and Mrs. Emery Washburn, of Topeka; one brother, Roy, of Philadelphia, Pa.; a niece, and five stepchildren.

Funeral services were conducted at Topeka, on January 26, with burial in the Mount Hope Cemetery, Topeka.

D. L. D.



God has still His angels, helping, at His word,  
All His faithful children, like their faithful Lord;  
Soothing them in sorrow, arming them in strife,  
Opening wide the tomb-doors, leading into life.

— Phillips Brooks.

# The Sabbath Recorder

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## Sunday Observance and The Resurrection

As each Easter season rolls around we sense a feeling on the part of Sunday-keepers that the first-day observance of the week has once more been justified by this annual celebration of the resurrection of our Lord. It seems that a majority of religious people are frankly puzzled as to how those who keep the seventh-day Sabbath can properly emphasize the importance of the resurrection of Christ. We are frequently asked in all sincerity what we do about Easter.

It is not amiss to discuss this matter briefly for the information of readers who are not of our church and for clarification of the minds of church members who have not thought the question through.

Let it be said earnestly and fervently that Seventh Day Baptists stand on resurrection ground just as firmly as any other group of Christians. They resist and resent any attempt to drive them off from that high ground by the argument that if they do not observe Sunday or put the same emphasis on Easter as the majority do they must take a lower view of this great foundation doctrine of the church.

It is probable that our ministers have made a more thorough study of all New Testament passages dealing with the events and doctrine of the resurrection than the average minister in other denominations. Certainly it is true that our Bibles are well worn at such passages as 1 Corinthians 15 which contains words like these: "And that he was buried, and that he rose again the third day according to the scriptures"; or the 14th verse, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." None are more thrilled than we with the boldness of Peter in preaching the resurrection or with the arguments of the Apostle Paul standing before Jews or Gentiles proclaiming both the fact and the meaning of Christ's rising from the dead. This is precious doctrine; these are preaching texts which are well used in all our churches.

What we deny is that there is any necessary or Scriptural connection between the glory of this doctrine and the observing of a new day of worship or an annual celebration that is fixed on Sunday. A re-

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examination of all the New Testament preaching and the arguments of the Epistles will show no evidence that any of the apostles connected the day of the week on which Christ arose from the dead with a new day of worship. It was not the apostles who set forth by teaching or example the idea that the first day of the week should replace the Sabbath as a worship day. Whoever first made that suggestion did not have the authority of an apostle, according to any known record. On the other hand, there was every opportunity for Paul when preaching to Gentiles to instruct them along that line if he had any such ideas. Instead, he consistently preached to Gentiles on the Sabbath, according to the record of the Gentile Luke in the Book of Acts.

The day of rest and worship is something so important in the counsel of God that He shaped creation around it and imbedded it in the heart of the Ten Commandments after honoring it in the wilderness feeding of His people. In Hebrews we read that the counsels of God are immutable. For the sake of argument we would admit that the Son of God, the agent of creation, could have instituted some changes during His earthly ministry or at His resurrection if that had been in the plan of God. But such a change would have to be announced by revelation either by Jesus Himself or the first-generation apostles who followed Him. For any such announcement of change we search in vain in the Holy Scriptures. Therefore we conclude that none was made. We follow then the general teaching of Scripture rather than any custom of later times which goes contrary to the Law, the Prophets, and the New Testament.

There is nothing wrong with remembering the resurrection annually as well as monthly, weekly, and daily. We do have a feeling, however, that in modern church life people have drifted into a practice of annual celebrations of events in the life of Christ which, in a measure, rob those great events of some of the constant significance which they should have throughout the year. It could be pointed out that if Peter and John, Stephen, Philip, and Paul had waited for anniversaries

to preach the incarnation, the sacrificial death, and the glorious resurrection of Christ, the Church would never have gotten started. They proclaimed those things daily as the fundamentals of the faith, as the things which proved that Christ had power to save. We would do well to follow their example.

As Seventh Day Baptists we believe we are in a better position to do so since we are less bound by long-established church customs or prescribed church days and sermon themes. Ours is a faith which emphasizes the application of the death and resurrection of Christ to our own experience as in the Scripture: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4).

## EDITORIAL NOTES

### Gathering Call Needs Help

Those who have in times past received help and encouragement from **The Gathering Call** may be interested to know that Elder E. S. Ballenger, its founder and editor, left provision in his will for the publication to be carried on. This is being done as he directed. However, the personal income of Elder Ballenger, which was used to a considerable extent to finance his magazine, is not now available — at least during the time that the estate is being settled. The publication must therefore seek to become self-sustaining by an increased subscription price and a larger number of subscribers. Recorder readers who have a loyalty to this cause may wish to write to Donald E. Mote, 3210 Prospect Ave., Riverside, Calif. This suggestion is made by a Sabbath Recorder subscriber.

### Church Legislation in New York

The editor of **The Churchman** has called to our attention a piece of legislation before the New York State Legislature introduced at the request of a bishop of the Protestant Episcopal Church by Assemblyman Joseph R. Younglove. The new bill would change the Religious Corporations Law by reducing the number



### MEMORY TEXT

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. John 16: 22.



of vestrymen required for a quorum in a Protestant Episcopal Church which is without a rector.

At first glance this would seem to be no concern of other denominations. The occasion for this change is the much publicized trouble in the Church of the Holy Trinity in Brooklyn where the congregation has voted to keep a rector accused of Communist leanings by the leaders of his diocese who are trying to oust him. The Churchman believes that the issue is broader than one denomination and that the legislation initiated without the request of representatives of the six dioceses in the state "strikes directly at the freedom of all religious bodies in their relation to the state." If this proposed act will establish a dangerous precedent, residents of the state should oppose its passage.

### Another New Book

"Voices from Heaven and Hell" is the rather unusual title of a new 192-page book by Rev. J. Marcellus Kik, copyright 1956, the Presbyterian and Reformed Publishing Co., Philadelphia, Pa. The somewhat mystifying title is explained before one gets far into the book. Careful research and vivid imagination combine to present 16 Bible characters as if they are now speaking to us about their own lives, their failures, or their work for the Lord. Four of them are characters connected with the birth of Christ: Joseph, a Judean shepherd, Balthasar, and Simeon. The voices of these and others, like the dying thief, are uttered from heaven. Judas, Pilate, and Felix speak from the other place. The truly delightful book is fast reading and parts of it could well be used for church programs. At a vesper service, a chapter properly read would captivate an audience while at the same time presenting the Gospel and adding to one's knowledge of the Bible.

### FROM THE PRESIDENT'S DESK

#### The Fourth Gate to Happiness

"Happy are they that hunger and thirst after righteousness: for they shall be filled."

Dr. Graham in his book, "The Secret of Happiness," tells of a man and wife who visited an orphanage where they hoped to adopt a child. In an interview with the boy they wanted, they told him in glowing terms about the many things they could give him. To their amazement, the little fellow said, "If you have nothing to offer except a good home, clothes, toys, and the other things that most kids have — why — I would just as soon stay here."

"What on earth could you want besides those things?" the woman asked.

"I just want someone to love me," replied the little boy.

As we enter this fourth gate to happiness we realize immediately that "man shall not live by bread alone," because God has planted within his soul a hungering and thirsting after righteousness. And the good appetite our Father has given us shall not go unsatisfied.

It is true that sometimes we don't seem to know what we are hungry for. We think if we can keep the stomach satisfied we will be happy, but still there is an emptiness. So we surround ourselves with things and try to keep our minds busy by going places — it does not seem to make much difference where — but still we are not satisfied. There is that hungering and thirsting after righteousness.

St. Augustine has written, "Two verbs have built two empires, the verb to have and the verb to be. The first is an empire of things, material possessions and power. The second is an empire of the Spirit, things that last."

But the hungerings of the spirit find their satisfaction only in Jesus the Christ. Jesus said, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst" (John 6: 35 RSV). On another occasion He said to the woman at the well in Samaria: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him

shall be in him a well of water springing up into everlasting life" (John 4: 13-14).

O God, our Father, we look to Thee as the great provider. Thou art forever satisfying the desires of our bodies, minds, and spirits. We are deeply satisfied with Thee, and yet we are forever reaching for more. Our hunger and thirst will never be satisfied until we rest eternally with Thee. In Jesus name, we pray. Amen.

### AN EASTER MESSAGE

Rev. Charles H. Fountain

There are those who do not believe in the resurrection of Christ from the dead. But they are aware of His tremendous influence on human history. They know that that influence comes from the four little books called the Gospels of Matthew, Mark, Luke, and John. They seek to account for them. How came those books to be written? Not believing in the supernatural they cannot attribute the origin of the Gospels to divine inspiration — but they must be accounted for. How came they to be written?

These unbelievers say that the Great Jew's disciples wrote His life under the magnetic influence He exerted over them. He produced such a profound impression upon them by His personality that under the spell of it they wrote the story of His ministry. They were so filled with the conviction that He was the greatest man that ever lived that their conviction overflowed into the literary eulogies they wove for Him.

There is a measure of truth in this unbelieving explanation of the origin of the Gospel Books of Matthew, Mark, Luke, and John, but because it is only a part of the truth and gives a false impression, it is a subtle lie. The other part of the truth is that when His enemies got hold of Him and He was strung up on a criminal's cross, the influence He had exerted over them disappeared; the impression He had produced upon them evaporated; the spell of His mysterious personality was broken; the conviction of His greatness shattered. Then confusion, dismay, stinging disappointment, and dark despair drove the sunshine of hope out of their lives and filled them

with the black horror of skepticism. They now had no love for Christ, no faith in Him, no hope from Him. Faith, hope, and love were all buried deep in the grave with Him. They wanted to forget Him, and the sooner they forgot Him, the better.

The life of Christ never could have been written by them in this dreadful state of mind. There is only one thing that can account for its being written, and that is that the former impression was revived, that the spell of recent days was rewoven, and the conviction of His Saviourhood restored. What could revive that impression, reweave that spell, restore that conviction? Nothing, if the Nazarene remained dead; nothing, if the disciples never saw Him again; nothing, if things went along in their natural course concerning Him. The only thing that could do it would be His rising from the tomb in which He was buried, and appearing to them, a triumphant, glorified Christ, risen in the body in which He was crucified, the God-man forever, as truly as He was the God-man from Bethlehem to Calvary. He is today the Man Christ Jesus, the Man in the Glory. The incarnation of God in Christ at Bethlehem was not temporary; it was and is perpetual.

That is what did it, the resurrection. The disciples' hope came back when Jesus came back. When they saw Him, and were sure of it, they were happy in Him. Their whole ministry thereafter was a ministry of gladness. The four Gospels were born out of their joy at the resurrection of the Master, not out of a conviction that He was a great man who had gone the way of all the earth. The fascination with which He enthralled them up till the time of His death cannot, without His resurrection, explain the existence of the Books of Matthew, Mark, Luke, and John. Their very existence is a witness to the Lord's resurrection. The theory of some critics that the early disciples composed their memoirs of Christ and established the Christian Church under a long continued hallucination of many years that they had seen the Saviour alive after His death when they had not, is psychologically and historically impossible.

**\*Rais'n's Budget Promotion Committee**

Recorded below and on the back page of this issue are data on the response of Seventh Day Baptists through their churches to the challenge accepted by our representatives at the 1955 General Conference. The phase of that challenge that concerns this committee, by definition, is the **raising in full** by general support, of a budget totaling \$74,115 before September 30. There are as many ways to do this as there are boards or agencies or associations or churches or fellowships or pastors or individual givers. But to do the work we have set ourselves as Seventh Day Baptists to do, the real burden must ever rest squarely on the shoulders of each of us as individuals. We are answerable only to our Saviour, who died for us sinners and rose again!

A month ago we suggested that an increase of only about 22 cents (21.7 exactly) a month over and above our 1954-55 average giving would underwrite our 1955-56 program in full. A minimum of \$12.20 (from 6,000) for the year or a rounded \$1.00 monthly from 6,200 faithful Seventh Day Baptists would likewise reach our goal. Are such goals too high for you and me? We believe there are many who could (and perhaps do) give 2 or 5 or 10 or 30 times the monthly goal without much sacrifice — and generously support their local church at the same time!

Now for some figures. Tabulated below, like last month, are the February totals broken down to a per-member basis and compared with amounts of a year ago. Please study them and give some consecrated thought to your own relation to the totals before you pass this copy of the Recorder to your neighbor. Then let's all see if the March totals look any better!

This month only 32 churches were represented in Treasurer Olin C. Davis' report. Perhaps a gentle reminder to your church treasurer could improve on that figure, too. Thirteen of 40 churches receiving 4,185 special bulletins for February (number shown in table below) failed to report in time. March bulletins (4,257) went to 43 churches and one more church will receive bulletins in April.

**Per-Member Average Gifts, 5 Months**

	Special Bulletins	1955	1956	Increase	(*)
Plainfield	100	\$20.13	\$27.03	\$6.90	4
Chicago	—	13.93	18.74	4.81	5
Shiloh	225	2.58	5.79	3.21	4
Verona	75	2.61	5.77	3.16	5
Brookfield, 2nd	70	.54	2.60	2.06	4
Irvington	—	7.15	8.93	1.78	4
Pawcatuck	250	6.17	7.51	1.34	3
Friendship	25	.40	1.74	1.34	5
Target per average member	—	—	5.00	1.09	5
<i>(bold figures are above target)</i>					
White Cloud	90	2.71	3.76	1.05	3
Walworth	—	2.50	3.33	.83	3
Brookfield, 1st	40	1.44	2.27	.83	3
Richburg	25	2.39	3.21	.82	3
Hopkinton, 1st	125	2.08	2.89	.81	5
Ritchie	35	.38	1.19	.81	2
Waterford	45	5.70	6.47	.77	3
Average, all gifts	—	3.41	4.18	.77	5
Adams Center	85	2.59	3.32	.73	3
Berlin	50	4.25	4.90	.65	2
Alfred, 2nd	100	.92	1.54	.62	5
Middle Island	15	1.94	2.50	.56	4
Indianapolis	—	.83	1.36	.53	5

Denver	100	2.21	2.68	.47	4
Los Angeles	350	5.05	5.49	.44	3
Old Stone Fort	—	.00	.39	.39	5
Hebron First	30	.74	1.10	.36	2
Battle Creek	300	6.57	6.90	.33	2
Salem	150	1.75	1.99	.24	2
Fouke	—	.05	.29	.24	4
Edinburg	—	1.37	1.60	.23	4
Farina	50	1.32	1.53	.21	2
Nortonville	150	1.47	1.61	.14	5
Alfred, 1st	150	3.43	3.54	.11	4
Independence	35	4.43	4.52	.09	3
Boulder	100	1.36	1.44	.08	3
North Loup	125	.50	.51	.01	2
Los Angeles, Christ's	1	4.38	4.38	.00	1
Syracuse	—	4.17	4.17	.00	1
<b>Decrease</b>					
Putnam County	—	2.73	2.67	.06	0
Twin Cities	—	1.22	1.11	.11	0
Roanoke	—	1.93	1.72	.21	2
Marlboro	100	7.29	7.06	.23	0
Milton	350	4.03	3.76	.27	1
Washington	—	2.27	2.00	.27	1
Piscataway	6	2.22	1.92	.30	1
Dodge Center	65	2.10	1.78	.32	0
New Auburn	50	.79	.35	.44	2
Albion	110	1.64	1.19	.45	3
Hopkinton, 2nd	—	1.19	.60	.59	3
Milton Junction	90	6.18	5.42	.76	1
Little Genesee	70	1.91	1.10	.81	0
Rockville	—	1.22	.36	.86	0
Riverside	250	5.34	3.89	1.45	2
Lost Creek	100	4.40	2.95	1.45	1
Salemville	—	3.37	.88	2.49	0
De Ruyter	50	10.60	7.79	2.81	1
Daytona Beach	50	9.61	6.71	2.90	1
Schenectady	—	17.89	6.21	9.68	0
Dinuba	—	.00	.00	.00	0
Hammond	—	.00	.00	.00	0
Hebron Center	—	.00	.00	.00	0
Jackson Center	—	.00	.00	.00	0
Little Prairie	—	.00	.00	.00	0
Paint Rock	—	.00	.00	.00	0
Washington, Peoples'	—	.00	.00	.00	0

\*Rais'n's — Figures in this column show number of months this year in which reported gifts (budget or other) exceeded 1954-55 amounts. Your own increased gift now might be enough to guarantee a high "score" for your church the rest of the year!

**CHURCH ATTENDANCE EXCUSES**

For the past ten years I have tried to keep a mental list of the excuses that have been offered to me for not going to church. During the last nine years I don't think I have heard a new one. . . only repetitions of those I heard the first year, with some novel variations. You wouldn't believe some of the excuses that have been given by people with perfectly straight faces! Perhaps they think that preachers, when they enter the ministry, take a vow to believe everything they hear.

A pastor in Daytona Beach, Fla., had a

good idea. In a recent bulletin he ran a check list; across the top are the words, "I cannot attend church services because:" And then. . . "Please check." Following are some reasons a person can check: "Too busy. Must go to the movies. Pleasure trip. Company. Have to go fishing. Disinterestedness. Radio and TV program. Need to rest." And then there is this instruction across the bottom: "Please tear off and mail to God." — Robert E. Goodrich, Jr., in *What's It All About?* (Fleming H. Revell Co.).

## Missions

### A Secretary's Job

The primary objective of a Missionary Society secretary must be to direct and carry forward the work of his board in such a way that the Gospel of our Lord Jesus Christ is presented winsomely and persuasively. By word and life he and all other board employees are striving to win souls to the Kingdom of our Lord and to establish the faith of those who have accepted Him as their Lord. This is primary and of paramount importance. If ever a secretary came to feel that this was not being done and that he was a contributing cause, he ought to resign and give place to one who would so direct this work as to accomplish the purpose of our Heavenly Father when He sent His Son into the world to die for us.

Another objective of the secretary is to keep our missionaries at home and abroad informed and equipped to do their job. A part of this task lies in the area of keeping them informed as to board policies and decisions but a large part of it lies in building and maintaining morale, of giving them inspiration, encouragement, and a sense of backing and security from the home base.

A third objective is to keep the standing committees of the board informed, seeking their advice and suggestions for carrying out our primary objectives. This applies also to all members of the board.

Another objective is to keep Commission, General Conference, and all the people of the denomination so informed as to the work, problems, and needs as to secure continued support and a sympathetic understanding of the board's objectives and accomplishments.

It must be a secretary's objective to keep in touch with the work of other boards and agencies within the denomination so as to relate the Missionary Board's work to our total program.

Another objective is to keep in touch with the tremendous over-all missionary activities of our day as carried on by other denominations. We hold only a small sector of the battle front against the forces

of evil. We should recognize this fully. We do well to keep in touch with the real battle front in our day that we may not be eventually found fighting a rear guard action and our efforts of very little consequence in the sight of God or man.

A secretary must find time to read and think and pray lest his own springs of inspiration shall dry up. How can he hope to lead others to God or direct those who do if he himself has lost touch with the Saviour of mankind?

### Jamaica and British Guiana News

From Rev. Wardner T. FitzRandolph

I will leave for British Guiana on the 14th of March. This is later than I had planned but I really found it impossible to get a reservation for a week earlier. I called every day for confirmation of my reservation for the 7th but they put me off and finally told me they had me on the waiting list. The earliest reservation they could get was for the 14th. The extra days will give me time to make out (further) report for Maiden Hall.

The repair of the building at Maiden Hall is nearing completion. It is a very good-looking job, and of sound construction. The carpenter work will be finished in a few days. There will then be some painting. We have about 500 building blocks for the school building and will try to get it working while I am gone. However it will be impossible to open with the Easter term. I will have more explicit figures and plans when Grover and I can work them out. He is busy and I have been busy too.

Last Sabbath was a big day at Kingston. We had baptism. Eight were baptized and ten joined the church. Two of the members joining the church were joined together in matrimony also. This is the second group of ten that has united with the church in the past four months. There are several others desirous of baptism who did not find it possible at this time to take that step.

At Higgin Town, Pastor Lyons has been holding evangelistic services since February 10. It has been a wonderful time of revival. There have been more than fifty conversions at these meetings. More

are stepping out every day. There are two meetings a day — one at four a.m., "early morning prayer meeting," and the evening service. There is no service on the night after Sabbath. These meetings will continue indefinitely for there is much work of training and instruction to be given the new converts.

We have opened a Sabbath school in the eastern part of Kingston in the Mountain View area. I attended there two Sabbaths ago. There were 17 adults and 18 children in attendance. Three of the new members come from that group. Three came from White Hall and four from the Kingston group.

Last Sabbath there were 150 people at the morning service, the largest number I have ever seen at a Sabbath morning worship service. It is surely encouraging to see the increasing interest in the work taken by every church member. Pray that the revival of interest may spread to every church in the island and to every corner of the country.

### Nyasaland News

Beth and Joan have written under date of February 29 that the medical work at Makapwa Mission "continues to keep us busy, for which we are happy. The maternity work is beginning to build up. We trust that as time goes on it will keep us busier and that the services of a second native midwife will be justified. It is one of the slower phases of the medical work to build up according to what we have heard from others.

"Concerning the name of the new building, we had thought it (might be called) the **W. B. Lewis Medical Building** since it is both a dispensary and a maternity (hospital)."

The next copy of Mission Notes will carry pictures of the new building, along with a picture of the hospital assistant, Mr. Lackwell Mankhwal, his wife, Evelyn, and young son, Ephraim.

The nurses have written concerning Mr. Mankhwal, "We are certainly grateful for such a willing worker as he has proven to be, and his life is a good example to others living at the mission. Evelyn Mankhwal is in charge of our girls in the boarding department and has charge

of the girls' handwork for the entire school. Her good influence is reflected in the lives of our girls and they will take away with them a picture of the role of a Christian mother in the world today. Ephraim was born here on the mission nearly six months ago. He is our pride and joy and a wonderful example of a well-loved and cared-for child."

### Messages from Pastor and Mrs. Tyrrell

On February 9 word was received from Mrs. Joseph Tyrrell that she was improving from her recent illness. She wrote, "I am feeling much improved only very weak. My eyes are troubling me much. The doctor seems to say it is from the nerves. My glasses presently are hardly of any use to me. Nevertheless I trust God's help and mercy will bring me gradually (to complete recovery)."

Mrs. Tyrrell's letter included an announcement of the coming wedding of her granddaughter, Constance Marguerita (pet name, Juliet), to Neville Thorne on Thursday, June 21, 1956. The wedding is to take place in the Parika Seventh Day Baptist Church. Mr. Thorne is a Seventh Day Baptist and his father's home is next door to the church. It is hoped that the church may be repaired and painted before the wedding. Supervisor FitzRandolph who is visiting the churches will advise as to use of the Denominational Budget matching funds for this very purpose.

Brother and Sister Tyrrell are deeply interested in the correspondence course in Seventh Day Baptist History and have requested copies of lessons. The outline, first three lessons, and the two-volume set, "Seventh Day Baptists in Europe and America," have already been sent.

On March 2 the following letter was received from Pastor Tyrrell:

"Greetings in the Master's Holy Name: Just these few lines to thank you for the kind gift that has been contributed by you kind folks of America and sent to me so as to assist me with some of the expenditures due to Sister Martha's illness. I am much thankful to our Heavenly Father that after taking a course of in-

## WORSHIP SERVICE FOR APRIL

Miss Connie Coon  
Clark Lake, Mich.

### Theme:

Tolerance — an attribute to service.

### Hymn:

Dear Lord and Father of Mankind.

### Meditation:

God revealed His will in the words of Jesus: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 34, 35).

### Prayer:

Lord, make me an instrument of Thy peace.

Where there is hate, may I bring love;  
Where offence, may I bring pardon;  
May I bring union in place of discord;  
Truth, replacing error;  
Faith, where once there was doubt;  
Hope, for despair;  
Light, where was darkness;  
Joy to replace sadness.

— St. Francis of Assisi.

### Scripture Reading in unison:

Luke 6: 39-49.

### Hymn:

How Firm a Foundation.

"Other foundation can no man lay than that is laid, which is Jesus Christ." It is impossible for a person to put on the whole armor of God unless he knows Christ as his personal Saviour. Only through guidance of the Holy Spirit can one find the way of escape which God provides for one tempted to be intolerant.

The real secret of Jesus' life was His close walk with God and His obedience to His Father's will.

jections from the doctor that Sister Martha is improving nicely. The doctor told her that she needs much rest. As for myself, I am pretty fair at present and do trust also that yourself and family are quite well.

"May the God of peace and love continue to pour His blessings upon you kind folks, is our prayer. Again, I must say, thanks."

Jesus' ability to put Himself in another person's place is seen many times, for instance, at the time the people wanted to stone the woman taken in adultery. Jesus said: "He that is without sin among you, let him first cast a stone at her," and after they had left: "Neither do I condemn thee: go, and sin no more."

Jesus showed a greater love than tolerance when He said, while on the cross, "Father, forgive them for they know not what they do."

It is when we, as Christians, feel we are doing God's will that we will be humble servants of men, able to help them and further Christ's cause by putting ourselves in their situation.

This does not mean that we should not stand strong in our convictions as Christians. There is a difference between having real love and concern for people and recognizing our responsibility to make our beliefs known. Jesus never withheld His convictions because He thought they would antagonize another.

Our concern — to be nurtured by Him and His love that we might bear fruit in His name. When faced with a difficult situation we should ask, "What would Jesus do?" We must realize that we are of ourselves nothing, but He "fillet all in all."

### Closing Hymn:

Make Me a Blessing (found in Youth Sings).

Out in the highways and byways of life,  
Many are weary and sad;  
Carry the sunshine where darkness is rife,  
Making the sorrowing glad.

### Chorus:

Make me a blessing, make me a blessing,  
Out of my life may Jesus shine;  
Make me a blessing, O Saviour, I pray,  
Make me a blessing to someone today.

Tell the sweet story of Christ and His love,  
Tell of His power to forgive;  
Others will trust Him if only you prove True every moment you live.

Give as 'twas given to you in your need;  
Love as the Master loved you;  
Be to the helpless a helper indeed,  
Unto your mission be true.

## INFORMATION PLEASE

The Board of Christian Education is always glad to hear how its materials, information, and suggestions are used in the local churches and to get news of activities. We do read in the *Sabbath Recorder* some such news gleaned from church bulletins by the editor. A few reports of Youth Week activities have come to us. At Berlin, the young people took full charge of the morning service on Youth Sabbath. A girl played the organ and a boy preached the sermon, and there was special music. On Race Relations Sabbath there was a special message on that subject.

White Cloud observed Youth Week similarly. A filmstrip, "The Accused," supplied by the Board of Christian Education, was used with the script previously recorded by two young men.

At Alfred the Chi Rho group composed of Seventh Day Baptist college students, conducted the service, and in place of a sermon two young men discussed informally their beliefs about the Second Coming.

Recently, the Alfred Station youth gave a play for two nights in the Community House to raise money to contribute to Crandall High School in Jamaica.

At Denver, Christian Endeavor Day was observed on February 11, with the young people taking full charge of the morning service. The church bulletin for that day gives the names and parts taken by the different young people. Donnie Hansen led the responsive reading, Jean White read Romans 12, Mary Knox gave the children's message, and prayers were offered by Connie White, Jerry Knox, and Myrna Davis. The sermon time was taken up with, "Messages Today by the Leaders of Tomorrow." Dick Shepard spoke on "Seventy-five Years of Christian Endeavor"; Beverly Davis on "What Christian Endeavor Is." Barbara Ann Toy had the subject of "Friends," and Phyllis Shepard talked on "A Road Map to Christian Citizenship."

No doubt many other churches observed Youth Week and Race Relations Sabbath. The board would like to hear about these and also about any other

activities of youth, Sabbath schools, or other groups.

We like to hear from pastors, superintendents, teachers, and others. Tell us the news and also your needs and problems and give us your suggestions.

— N. D. M.

## YOUTH INTERESTS

The reports of many of the agencies of the Division of Christian Education of the NCC contain items of interest to many who were not privileged to attend the annual meeting at Cincinnati in February. The report of the Committee on Youth Work mentions a Study Conference on Rural Youth Evangelism to be held in Merom, Ind., May 2-7. It would be profitable if Seventh Day Baptists could be represented there.

This committee has carried on an experiment in communicating the Gospel through television with a program called "Look Up and Live." Plans are being made for a long-range ministry using this medium to bring the Gospel to all people.

The 1956 Youth Week theme, "Our Citizenship Under Christ," has been the key to a nation-wide citizenship emphasis. Following a National Christian Citizenship Seminar held at Washington, D. C., in March, 1955, twelve state seminars have been held and six more are to be held this spring. These provided opportunity for many young people in many communities to study such subjects as juvenile delinquency, militarism, labor-management relations, agriculture problems, public education, integration, and international relations.

The World Youth Project program has greatly increased in the last three years. Nearly twenty projects in as many countries have been supported. The Union of Evangelical Latin-American Youth is planning its fourth Congress to be held in Barranquilla, Colombia, in December, 1956. The leaders say the strong Catholic oppression of evangelical work in that country is the precise reason for choosing that site for the Congress. Eight or ten young people are to be selected to represent the United States at an Inter-

American Consultation to follow the Congress.

A new booklet, "Youth Looks at the Church," reports how 1,667 senior high-school youth and adult leaders of youth evaluated their church programs for youth, and gives many suggestions for improving those programs. Another booklet, "The Bible Speaks to Youth," describes an adventure of young people seeking the Bible bases of Christian faith, witness, outreach, citizenship, and fellowship.

N. D. M.

## For Jr. High Readers

They tell us that you "kids" don't understand all the big words that are used in the Bible or in the pastor's sermon. I'm betting that you roll off a lot of words though that some of us older folks can hardly catch up with.

Now there's that word "transistor." You probably don't know its Latin derivation and you might not be interested in a discussion of the transition of a teenager into an adult, but "transistors" — that's something interesting. You know that the best pocket-sized radios depend on a transistor as the most important working part. You probably have heard that automobile radios will soon give far better results because they will have these little gadgets that have found their place in big industry.

What is a transistor? Well, I don't know exactly. It is a piece of germanium crystal like a diamond, three tenths of an inch square and sliced into a wafer less than one hundredth of an inch thick. It takes the place of the radio tubes and will not get out of order.

Never before in the history of the world have young people in school been called upon to wrap their minds around such big things and such little things. We couldn't think about little transistor crystals if God hadn't thought about them first. Now everybody knows that when God set the sun in the heavens He started a power that makes the biggest H bomb

that men have dreamed of far smaller than the tiny transistor. The world was almost scared to death when a whole island disappeared in an H bomb blast. But what does the Bible say about God? It says, "He taketh up the isles as a very little thing" (Isa. 40: 15).

There is another verse of Scripture that tells us something far more difficult to do which has been done. John the Baptist saw Jesus and cried out, "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29). He can take away all the big sins and all the little sins in your life and mine — if we will accept Him as our Saviour.

### The Secret of Happiness

Rev. Edgar F. Wheeler

(Resume of one of a current series of sermons on the Beatitudes taken from the De Ruyter Church Midweek Call-to-Worship)

WHAT IS THE SECRET OF HAPPINESS? Multitudes would say: Self-assertion— stand up for your rights regardless of the other fellow; being a financial and social success — having things nice; escaping the misfortunes that befall so many people about us; being able to close your eyes to the disturbing realities of life.

Jesus Christ assured His followers that in Him they should find happiness. He was not speaking of trivial pleasures depending upon outward and changeable factors, but of an inward state of mind resting upon eternal verities which makes the believer master of his outward circumstances, whatever they might be. The happiness He offers is not that of hiding our eyes to reality, but of facing it in obedient faith. In the Beatitudes He describes the blessedness of His children, given and achieved in circumstances and by means that would appear the most unlikely to the natural mind. The poorest, the humblest, the most "unfortunate" may have true happiness within their grasp when they turn to the Lord in humble recognition of their spiritual need.

The Lord Jesus Christ lived, died, and rose again so that we might have life abundant and eternal.

## THE IMPORTANCE OF THE RESURRECTION

An Easter sermon prepared for delivery to his congregation on March 31, by Rev. Paul B. Osborn

"And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15: 17).

If someone should say to us, "There is no light, your sight is useless, you are all in darkness," we would all agree that that person was probably blind. The Apostle Paul knew that some people did not believe the fact of the resurrection, and in the text he is showing that they are spiritually blind. While doing this he points out the importance of the resurrection. Logical reasoning from a false premise leads to some terrifying conclusions — "Your faith is vain; ye are yet in your sins."

The New Testament clearly teaches the bodily resurrection of the Lord, but why? The questions concerning time and place are small when the fact of the empty tomb is questioned. Paul's answer to the question *why*, is quick and sure — if there is no resurrection, there is no salvation.

The risen Christ is essential in the past, present, and future of our salvation — the plan of God whereby we are saved from the penalty, power, and presence of sin.

### The Risen Christ and Past Salvation

For the past we find that the resurrection is a seal of approval placed by God on the atoning work of Christ. With a dead Christ we would have no knowledge of His mission as the "Lamb of God" on earth. Paul writes in Romans 1: 4 that Jesus Christ was "declared to be the Son of God . . . by the resurrection from the dead." The vicarious sacrifice for man's sin had to be made by someone who was more than a man, for man is powerless to save himself. The Epistle to the Hebrews describes the inability of the Old Testament priests and sacrifices to cleanse from sin (cp. Heb. 10: 1). How precious to us is the meaning of Philippians 2: 6-9. The One who is God humbled Himself, becoming "obedient unto death, even the death of the cross." But without verse 9, "Wherefore God also hath highly exalted him . . .," we would never know of that atonement, for there would be no atone-

ment. We find this matter stressed again in Romans 4: 25, "Who (Jesus our Lord) was delivered for our offences, and was raised again for our justification." Praise God for His marvelous plan! Peter tells us that we are born again" by the resurrection of Jesus Christ from the dead" (1 Peter 1: 3): The vacant grave is important because by the resurrection our past is forgiven and we have new life in Christ.

### The Risen Christ and Present Salvation

The empty tomb, of course, is just the beginning. The empty tomb is significant also for the present part of our salvation. In Romans 6, the apostle asks if we should continue in sin that the grace of God might abound. Read in verses 1-11 his positive *no!* in answer. Notice especially verse 4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Salvation is not just a forgiveness for past sins. It is also a present way of life. We are commanded in Colossians 3 to "seek those things which are above" if we are risen with Christ. Here is the importance of the resurrection for the present.

Just as we were powerless to save ourselves from the penalty of sin, so we are weaklings when it comes to resisting the power of sin. The power of sin must be resisted by the power of God, which is shown in the risen Son. The sight of a man pushing a Cadillac because he did not want to wear the motor out would be amusing to us, the very thought being absurd. How much more ridiculous is the sight of Christians falling into sin because they fail to use the power of God! To truly appreciate the meaning of the resurrection we must understand that it is not only a seal of God's approval on the "finished" work of Christ on the cross, but that it is also a sign of the continuing work of Christ "in us." Paul

prays that we might know "what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead . . ." (Eph. 1: 19, 20).

Do you realize that the same power which raised Christ from the dead is available to those who will accept Him as Lord and Saviour? It is no wonder that the Apostle Paul counts all things but dung in order that he might "know him, and the power of his resurrection . . ." (Phil. 3: 8-11).

#### The Risen Christ and Future Salvation

So the past and present are gloriously provided for by our deathless Lord. What of the future? In his sermon on Mars' Hill in Athens the Apostle Paul concludes that God has assured all men of a final, righteous judgment because of the resurrection of Christ (Acts 17: 31). Speaking to Christians he says, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15: 19). But we are not miserable as Christians, because we have the hope which sees beyond the grave to the resurrection of all men — and for us it is a glorious resurrection (1 Cor. 6: 14). The future for us involves many things: a glorious body, "like unto his" (Phil. 3: 21); triumph over death and the grave (1 Cor. 15: 26-57); and the promise that we shall ever be with the Lord (1 Thess. 4: 14-18).

It is only logical that Paul should instruct Timothy to "remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." The triumphant Saviour offers us forgiveness for our sinfulness, strength for our weakness, and assurance for the future. What a wonderful Saviour!

But is He your Saviour? In Romans 10: 9, 10 we read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." It seems to be such a simple thing to do, and yet perhaps you have not believed in your heart.

All the power generated by a dynamo

#### How a Canadian Would Use Tax Money

At this season when many of us are painfully tax-conscious, the following letter published in Fellowship magazine, September, 1954, will be of interest. Maybe the Canadian has "got something."

The Editors: I herewith submit to your attention a proposal of spending the tax money of the nation for a better purpose than military preparations. Instead of drafting the young people to the armed forces, the purpose of which becomes more and more doubtful every year in view of the latest mass destruction means, enforce a law that every boy leaving school between 18 and 30 years of age has to stay as a free citizen in a foreign country in a general exchange program for at least one year. Passage free — to be paid by the home government.

The youth is supposed to live and work among the foreign people, learn their language, customs, and way of living. Every girl intending to enter into a public profession has to take the service year, too. In exchange, young men and women from other countries are to be received in this country and given opportunity to see and learn as much as possible of this country.

This proposal serves the following ideas: mutual understanding of different nations, of their customs, problems, and way of living; widening of the mental horizon of the individual, gaining tolerance of other races and religions, creeds, and systems by learning to live and work with them; the abolishment of military service, armament, and research of mass destruction means would promote the idea of non-violence, save the taxpayer tremendous amounts of money which can be allotted to peaceful purposes, making a nation more Christian-like.

U. Kuekenthal,  
Vancouver, B. C.

is of no use until some light or motor is connected with it. And the power of the resurrection can do nothing for you unless you are willing to be connected with it. The importance of the resurrection is lost for you, unless you accept it. Why not confess your sin and weakness and receive cleansing and power right now?

#### HISTORICAL SOCIETY

The adjourned Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held in the library of the said society in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J., on Friday, April 6, 1956, at 2:30 p.m.

Albert N. Rogers,  
President,  
Frederik J. Bakker,  
Recording Secretary.

#### How Communism Works

C. Stacey Woods

General Secretary,  
Inter-Varsity Christian Fellowship

History reveals that the rise of Communism around the world has been not so much the popular uprisings of masses of peasants and workers, but rather, in most instances, the conquest of the educated classes by intellectuals. Nor is the strategy of Communism today directed to the factory but to the university. Once the education of a nation is in Communist hands, the doom of that nation is sealed.

The strategy of evangelicals for world missions today is still, for the most part, evangelization among primitive tribes-people, the depressed, the uneducated. The student classes of the world are to a great extent being neglected. In this way Scripture is again fulfilled: "The children of this world are in their generation wiser than the children of light."

Inter-Varsity, through the International Fellowship of Evangelical Students, is endeavoring to evangelize university students in the so-called non-Christian lands. Groups of Christian students are being established and are carrying on a witness for the Lord in these universities just as Christian students are doing in America.

One of the most thrilling developments of this indigenous student work is the outreach of the university graduate who became a Christian when in the university and is now active in soul-winning work, reaching his own people with the Gospel — whether in Mexico, the Philippines, Jamaica, Taiwan, Japan, or India.

#### NEWS FROM THE CHURCHES

SALEMVILLE, PA. — During the time that the church has been without a pastor services have been conducted each week by individuals, couples, or groups appointed by the Pulpit Committee. We are now anxiously awaiting the second weekend of April to bring to us Rev. Edgar Wheeler and family. We pray that their stay with us may be both pleasant and profitable. How good it will be to again have a pastor. — Correspondent.

RIVERSIDE, CALIF. — On February 11 Youth Day was again observed. The entire worship service was in the hands of the young people. Armed with the faith and enthusiasm of early life, these youth convinced us that the church of tomorrow now marching on their young feet would develop into sturdy Christian maturity.

The annual birthday dinner, held the evening of February 16, was a colorful success. One hundred persons were served, with the tables decorated appropriately to the four seasons. A short program of special music was given and there was group singing led by Mrs. Orvis Chapman. Key people behind the event were Mrs. Rex Brewer, Mrs. Albert Withrow, and Mrs. Philip Lewis. Mrs. Ben Kolvoord backed a candy auction which more than netted the \$25 needed to enable our group of young people to become affiliated with the National Christian Endeavor.

Brotherhood Sabbath, February 18, was given emphasis in sermon and song. Sabbath, February 25, was marked by a heartening sermon on the future life. — Correspondent.

In a recent survey of 50,000 New York high school children, Bishop Sheil, of the Roman Catholic Diocese of Chicago, said that two thirds of them had never heard of the Ten Commandments. — Chicago Daily News.

#### SABBATH SCHOOL LESSON

for April 7, 1956

Power for a World Mission

Lesson Scripture: Acts 1: 6-8; 2: 22-33.



**DENOMINATIONAL BUDGET**

Statement of the Treasurer, February 29, 1956

	Receipts	
	February	5 Months
Balance, Feb. 1	\$ 26.12	
Adams Center		345.00*
Albion	35.72	143.70
Alfred, First	224.50	1,534.12*
Alfred, Second		404.60*
Associations and groups		35.90
Battle Creek	714.10	1,980.58*
Berlin	41.57	234.89*
Boulder		170.32*
Brookfield, First	10.00	100.00*
Brookfield, Second	48.50	204.98*
Buffalo Fellowship	15.00	45.00
Chicago	140.00	787.00*
Daytona Beach	42.75	188.05
Denver	65.59	304.52*
De Ruyter	49.50	561.00
Dodge Center	59.41	210.40
Edinburg		48.00*
Farina	15.00	110.00*
Fouke		28.05*
Friendship	20.00	75.00*
Hebron, First		75.00*
Hopkinton, First	48.05	551.50*
Hopkinton, Second	5.00	25.00
Independence	67.00	303.00*
Indianapolis	15.00	90.00*
Individuals		2,262.79
Irvington		250.00*
Kansas City Fellowship	20.00	110.00
Little Genesee		140.18
Los Angeles	313.30	570.93*
Los Angeles, Christ's		35.00
Lost Creek		336.04
Marlboro	142.06	932.03
Middle Island	12.00	80.00*
Milton		1,866.17
Milton Junction	100.71	530.54
New Auburn		26.75
North Loup		126.77*
Nortonville	34.00	246.87*
Pawcatuck	325.00	1,824.72*
Piscataway	1.00	71.00
Plainfield	308.00	2,852.77*
Putnam County		40.00
Richburg		106.00*
Ritchie	10.00	95.00*
Riverside		813.39
Roanoke		50.00
Rockville	15.00	24.35

Salem		580.00*
Salemville		64.36
Schenectady	35.40	117.60
Shiloh	529.50	1,868.50*
Stonefort		17.35*
Syracuse		50.00
Texarkana Fellowship		22.81
Twin Cities		10.00
Verona	112.00	629.31*
Walworth		60.00*
Washington		66.00
Waterford	34.42	193.60*
White Cloud	117.65	330.57*
		\$3,752.85 \$25,957.01

The asterisks indicate contributions larger than at this time last year.

**Disbursements**

	Budget (Designated & undesignated)	Non- Budget Gifts
Missionary Society	\$1,173.97	\$234.42
Tract Society	199.02	
Board of		
Christian Education	352.16	
School of Theology	313.41	
Women's Board	120.90	
Historical Society	53.32	
Ministerial Retirement	411.99	345.79
S. D. B. Building	39.06	
General Conference	425.63	
World Fellowship and Service	10.54	
Salem College		50.00
Balance, February 29	22.64	
	\$3,122.64	\$630.21

**Comparative Figures**

	1956	1955
Receipts in February:		
Budget	\$ 3,096.52	\$ 3,040.61
Non-budget gifts	630.21	361.65
Receipts in 5 months:		
Budget	22,022.94	21,673.61
Non-budget gifts	3,934.07	1,836.09
Current annual budget	74,113.50	70,750.00
Portion of budget raised to date	29.7%	30.6%

Respectfully submitted,  
Olin C. Davis, Treasurer.

Verona, N. Y.

Too many church members don't know what the church ought to be doing and are merely token givers. The churches have been afraid to give money its rightful place in the program. The Christian needs to be taught that tithing — contributing a tenth of income to the church — is the "minimum Christian concept" of giving. — Marvin C. Wilbur.

With a two-year renewal from a man in North Loup, Neb., comes this word, "With best wishes for the dear old Recorder and all who are connected with it." A lone Sabbathkeeper in Elmdale, Kan., accompanied her renewal on January 5 with this greeting, "Enjoy the Recorder so much, and wish all a happy and prosperous New Year."

APRIL 2, 1956

# The Sabbath Recorder

## Renewing the Covenant

Come, let us use the grace divine,  
And all, with one accord,  
In a perpetual covenant join  
Ourselves to Christ the Lord;

Give up ourselves, through Jesus' power,  
His name to glorify;  
And promise, in this sacred hour,  
For God to live and die.

The covenant we this moment make  
Be ever kept in mind;  
We will no more our God forsake,  
Or cast His words behind.

Thee, Father, Son and Holy Ghost,  
Let all our hearts receive;  
Present with the celestial host,  
The peaceful answer give.

To each the covenant blood apply,  
Which takes our sins away;  
And register our names on high,  
And keep us to that day.

—Charles Wesley.