

# The Sabbath Recorder

Gleason M. Curtis made the presentation of "The Story of Christmas" by H. Alexander Matthews on the evening of December 20 an outstanding success. A group of junior carolers, numbering thirty-five, added beauty and vitality to the production. Effective lighting made the tableau scenes come to life with startling realism. Singing by the adult choir was especially good. Attendance was good.

Messianic prophecies of the minor prophets were used in a series of pre-Christmas sermons by our pastor. The one concerning the heartbreak of Hosea (better showing us the loving heart of God) was especially effective.

The month was marked with two socials. On Monday evening, December 5, Mrs. Starlin Ross directed a Christmas program at the parish house centering around music. A toy gift exchange added liveliness to the occasion, and later the toys were donated to the Settlement House Toy Loan Library. On the evening of the tenth the social room of the church was the scene of the annual Christmas party. Paul Henry, social chairman, made the evening of especial interest to the junior set and kept us all happy.

Rev. Robert E. Weirbach, pastor of the Grace Methodist Church of this city, preached for us on December 31, giving timely thoughts from Mark's Gospel.

— Correspondent.

BATTLE CREEK, MICH. — (The following announcement was copied from the church bulletin for December 31. Other churches may wish to do something like this at some future time):

"Did you know that the month of January is the 234th anniversary of the first Seventh Day Baptist Church in America? In memory of this event, we plan to use two dramatizations for the opening part of Sabbath school on January 14.

"The first portrays Stephen Mumford and his wife as they arrive in America from England. We have tried to imagine how they felt stepping onto the bleak shores of a strange land. The second drama is part of the meeting at which this small group of Seventh Day Baptists later officially withdrew from the first day Baptist church and organized their own, the Newport, Rhode Island, Church.

"The questions and arguments were the same then as now — whether or not the commandments were still binding, and if anyone could be right and yet believe differently. For more information see: *Seventh Day Baptists in Europe and America*, Vol. I, p. 122; Vol. II, pages 589-599. Don't forget Sabbath school on January 14th!"

Three Pocket Testament League teams, each including PTL evangelists, an interpreter, and African Christian helpers, and each traveling in a specially equipped sound truck, are now conducting great Gospel campaigns in areas which only a few months ago were the scenes of Mau Mau violence and bloodshed. Most of these people have now been rehabilitated, but it was estimated that between 70 and 80% of them took the Mau Mau oath.

## Marriages

**Clement-Haling.** — Russell George Clement, son of Mr. and Mrs. George Clement of Ord, Neb., and Jeannette Ruth Haling, daughter of Mr. and Mrs. Raymond Haling, Denver, Colo., were united in marriage Dec. 28, 1955, in the Denver Seventh Day Baptist Church by the bride's pastor, Rev. C. Harmon Dickinson. The couple will reside at Salem, W. Va., where they are students in Salem College.

## Births

**Davis.** — A daughter, Gaye Ellen, to Mr. and Mrs. Duane C. Davis of Boulder, Colo., on Dec. 3, 1955.

## Obituaries

**Woodmansee.** — Elva Grace, daughter of Orrin G. and Emogene Austin Woodmansee, was born at Rockville, R. I., June 20, 1888, and died in the same village, Dec. 2, 1955, after a long illness.

In her early youth she became a member, by baptism, of the Rockville Seventh Day Baptist Church and maintained a devoted interest to the end of her life. For more than thirty years Miss Woodmansee was the Rockville post-mistress.

She is survived by her sister, Mrs. James R. Edwards of Rockville; two brothers, Lloyd E., of Bradford, R. I., and Howard C., of Rockville and by a niece and a nephew.

Rev. Harold R. Crandall officiated at the funeral with interment in the Rockville Cemetery.  
H. R. C.



This gives a glimpse of some of the members of the Co-ordinating Council at its first meeting in the Seventh Day Baptist Building, Plainfield, New Jersey, Albyn Mackintosh presiding. The faces of Franklin A. Langworthy, Charles F. Harris, Courtland V. Davis, and Mrs. A. Russell Maxson were not caught by the camera.

See story inside.

# 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. George Parrish  
CHRISTIAN EDUCATION ..... Mrs. Lester Nelson  
..... Neal D. Mills, M.A., B.D.

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) for Seventh Day Baptists by the American Sabbath Tract Society.

Second class mail privileges authorized at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JANUARY 23, 1956  
Vol. 160, No. 4      Whole No. 5,677

## IN THIS ISSUE

Editorials: Poetry of the Bible .....	50
Who Believes in the Second Coming? .....	51
Life Looks Up.—	
Are We Forgetting the Children? .....	52
Features: Guest Editorial.—	
On Budget Promotion .....	53
Sabbath Promotion Publicity.—	
The Dark Glass of Science .....	54
A Chaplain Speaks .....	55
Nigerian Churches Saddened.—	
A Pure and Holy Ministry .....	56
Co-ordinating Council .....	58
Salemville Church Engages Pastor .....	59
Filmstrip Catalog Mailed.—	
A Letter to the Recorder Children .....	60
The Living Word.—	
Diamond Jubilee of C. E.—	
Good Radio Programs .....	61
Memorial Board Meeting Held .....	62
News from the Churches .....	62
Denominational Budget .....	64

It is true that Bible prayers in word and print are short, but the praying men of the Bible were with God through many a sweet and holy wrestling hour. They won by few words but long waiting.

— E. M. Bounds.

## POETRY OF THE BIBLE

Much has been written about the poetry of the Bible and how to understand it. Some modern versions of the Old Testament have cast the poetic sections in verse form but, in the attempt to make the language more understandable to the average reader, have in many cases lost much of the poetic force of the King James Version.

The fact that poetry must be understood as poetry is illustrated at the beginning of a thoughtful, warmly glowing article on "How to Read Hebrew Poetry," appearing in the January 14 Gospel Messenger and written by poetry teacher, Lucile Long Strayer. She tells about hearing a minister base a sermon on "the second blessing" on the second clause of the Psalmist's parallelism, "Create in me a clean heart, O God; and renew a right spirit within me." The right spirit is not a second experience but the same experience as the clean heart. The minister's zeal had outrun his knowledge.

We would commend the entire article to any who may have access to this Church of the Brethren magazine, but for those who do not, we quote the following selected paragraphs because we think there is a blessing in them:

"In reading the poetry of the Bible, the major handicap is overcome once the reader recognizes poetry as poetry. The value of the literary approach to the Bible lies in its insistence that God has spoken 'in divers manners' — that He has revealed His truth through history and prophecy, through poem and parable and epistle. It is not denying the inspiration of the Bible to distinguish between these. . . .

"Behind all good poetry (and all good prose, too, for that matter) there lies first of all something to say, an idea that is a veritable 'burning fire shut up in my bones,' as Jeremiah put it. Since the idea is such a 'fire,' there is also a passionate desire to communicate it. As a result a good poet will choose his words with infinite care and with uncanny skill and will convey so much meaning in so few words that the average reader, used to scanning casually his newspaper or favorite magazine, glances over the poem and sees nothing particular in it. . . .

"And the farther we go in developing our discrimination and learning to approve

JANUARY 23, 1956

the things that are excellent, the more we shall love the poetry of the Bible. The more one asks from a certain kind of verse and the oftener he reads it, the worse it sounds. But from great poetry, and particularly from the great poetry of the Bible, the words of Jesus are fulfilled just as truly as when we read from any other part of it: Ask, and it shall be given you; seek, and ye shall find."

## WHO BELIEVES IN THE SECOND COMING?

Lest anyone should be alarmed by the possible negative slant of the above question we hasten to answer it affirmatively. Nearly all Protestant denominations believe in the coming again of our Lord, and it is a gross error for any of us to retain in our minds the thought that such belief is restricted to a certain few denominations which put more emphasis on it than others.

Seventh Day Baptists are not free from this sort of provincialism. Some of our people shy away from any consideration of this doctrine as if the whole concept of the Second Coming of Christ was necessarily linked with the particular beliefs on that subject of other Sabbath-keeping denominations. We do not relish contributing to the popular identification of our denomination with another that also has "Seventh Day" in its name. Quite naturally we are jealous of our identity. No man or denomination enjoys being confused with another.

Let us face this undeniable fact: Members of denominations which observe the first day of the week as their day of worship almost never think of the doctrine of the Second Coming when they mistakenly identify us with other groups. There are two reasons for this. First, the idea of the seventh day Sabbath is so distinctive that it looms too large in their minds to leave room for other distinctive doctrines. In the second place, to them belief in the coming again of Christ is not a distinguishing belief; they know that it is common to nearly all. Thus it is we, as much as they, who display lack of information in this matter.

The above thoughts were provoked by an article, "The Second Coming," in the

## MEMORY TEXT

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. — John 3: 18.

January 12 issue of the Methodist periodical, *Christian Advocate*. Dr. Carl Sommer, the author, has been president of the Methodist Theological Seminary, Frankfurt-on-Main, Germany, since 1953. As a European he tries to explain to American Methodism why a strong emphasis on this doctrine means so much to the Methodists of Europe. We would add that Presbyterians, Baptists, Congregationalists, and even Episcopalians and Lutherans are among the greatest preachers of this doctrine in America. In its broader aspects it is strictly undenominational; it is merely Biblical. The wealth of books on the subject follows no denominational pattern.

What is it that Dr. Carl Sommer says in his featured article? Nothing unusually startling. He gives no countenance to date-setting but claims that the experiences of European Christians during the present generation lead them to believe firmly that His coming is near. "Our hope," he explains, "does not lead to idle speculation, but it emphasizes the central fact: 'He is coming!'" He further points out that "the Kingdom of God will not attain its final completion without a catastrophe of a revolutionary type." His concluding paragraphs follow:

"I do not know how we people in Europe could have stood through the better (or rather, worse) part of the last 25 years without this belief in the 'coming again' of Jesus Christ as our consolation. But it serves as an exhortation as well.

"God is at work — that comforts us at all times. This belief does not exclude our efforts — but it renders them more hopeful, because Christ is our Hope and will prevail in the end.

"Therefore the 'coming again' of Christ to end time and history and bring a new world without end is a fundamental for most of us Methodists in Europe."

### Life Looks Up

This title might mean one of several things. Actually, to the author of the new book of very recent copyright, Charles B. Templeton, it means that it is perfectly normal for life to look up — to God — in prayer. This volume of 14 brief chapters in 192 pages by one of America's leading evangelists is good reading. One would hardly guess that each chapter is in essence a message that had been prepared for the pulpit or platform. The book takes its title from the message in chapter six but it covers many other subjects besides prayer.

"Land of Beginning Again" is the title of chapter five on the subject of faith. The pungent, italicized paragraph opposite this title is rather characteristic of the author's refreshing style. Note what he says:

"Faith is not a faint hope all shored up with logic and syllogism. Men find that no matter what they may say in moments of security they believe in God in foxholes, or when the baby is being rushed to the hospital, or when death stands stark and staring before their eyes. Yes, there is a God, and deep within us we know it, know it despite the fog of doubt that sometimes shuts Him from our sight."

Within the chapter we find one paragraph beginning with these words: "While the Gospel is not the faith of the ignorant, it is a simple faith. And this is where men stumble. Depend only upon your reason and you will miss it. God is known by faith, and while faith never contradicts reason it does transcend it. . . . Jesus said that we are to worship God 'with the whole mind,' and to fail to think is to sin against Him who created the intellect."

In the chapter, "Making Religion Real," we find such words as these: "Real living takes time. You cannot hope to find faith in a frantic five minutes sandwiched between appointments. It takes time. God is central, and if you would know Him you must seek Him with all your heart.

. . . He never commits Himself to triflers; to those who would have their God as a servant and their religion as a convenience."

Occasionally our readers may expect to see striking sentences on prayer and other

subjects clipped from this helpful book. Published by Harper at a list price of \$2.50, it can be bought through the Minister's Dollar Book Club for \$1.00.

— L. M. M.

### Are We Forgetting the Children?

Some of our readers, noticing the retirement of Mrs. Mizpah Greene, editor of the Children's Page for so many years, have been wondering if the Sabbath Recorder was going to forget the children or fail to encourage families as a whole to look forward to the weekly visit of the denominational paper. A letter printed in this issue raises these questions.

No, we are not forgetting the children. We love them too much for that. We hope to have something in nearly every issue that will interest the children, especially those who are old enough to read for themselves. There will be brief children's stories and illustrations of Bible truth that can be understood by children. There may be more letters to children, like the one printed this week. At the present time, however, we do not plan to continue the same sort of letter exchange that has been running for many years.

One reason that we do not now contemplate appealing to the children below junior or junior-high age, is that the Committee on Publishing Interests, in a report that was adopted by the General Conference last summer, recommended the combining of the Children's Page and the Sabbath Visitor (which is aimed at younger readers), and that "the Recorder is asked to consider publication of material aimed at the junior-high age level." We want to do our part in carrying out the wishes of General Conference, avoiding as far as possible the overlapping of work done by other agencies.

These young people (who don't drink) are setting goals for themselves. When they pass from this scene they want to leave behind the marks of a great soul — not a big heel.— Preferred Risk Mutual Insurance Co.

### GUEST EDITORIAL

#### No Liquor Ads

It is a well-known fact that *Reader's Digest* until very recently contained no advertisements of any kind. With the April, 1955, issue its advertising policy changed. It now accepts advertisements. In announcing the change, the editors specifically stated that no advertisements of liquor, tobacco, or patent medicines would be accepted.

In taking this stand *Reader's Digest* is to be congratulated. It is setting up a standard and saying no product that does not measure up to that standard will be admitted to its columns. It thus places a stigma upon the products excluded. In effect it is saying of these products, in our judgment, "They are evil, not good. We will have no part in promoting their sale and consumption."

The influence of this stand will be far-reaching. *Reader's Digest* has a paid circulation in the United States of over 10,000,000 — more than twice the circulation of any other magazine published in the United States. In addition, it is the best read of any of our magazines. Its thirty to forty millions of American readers will note the absence of advertisements of liquor, tobacco, and patent medicines and ask themselves, "Why?"

The *Digest's* stand against liquor advertisements in particular is a great victory for the temperance forces of this country. They should recognize it, rejoice in it, and make the most of it. Especially should they write a congratulatory letter to the editors, Dewitt Wallace and Lila Acheson Wallace, Pleasantville, N. Y.

Of course, there are other American magazines that refuse all alcoholic beverage advertisements. We could name as many as a dozen, each of which has a circulation of anywhere from one to five million, and a combined circulation of over thirty million; but *Reader's Digest* tops them all. These also should be commended. We suggest our readers take time out to write to a number of them. — R. H. Martin, D.D., Chairman, Committee Against Liquor Advertising of the National Temperance and Prohibition Council, 1301 Clark Bldg., Pittsburgh 22, Pa.

### ON BUDGET PROMOTION

Charles H. North

Denominational Budget receipts through December 31, 1955, are listed elsewhere in this issue. Of 50 churches there represented, an encouraging total of 31 have passed their 3-month giving of a year ago. Furthermore, both "individual" and total receipts are higher than before, indicating that special efforts were made in many of our churches and fellowships to support the work of Seventh Day Baptists at home and abroad.

Your misnamed "promoter" has not yet had the occasion to determine whether the above signs of awakening support portend fulfilling our total needs for the coming year. We continue in our faith that we can go over the top if we can be impressed with the urgency of this phase of God's work. That many of us have not been so convinced becomes plain when we consider that the average gift to date calculates only \$2.57 per member compared to a 3-month target of \$3.06. Another 708 members in 14 churches have yet to be heard from. Are you one of these?

Readers of this column are again urged to consider us as a "layman's advocate" if there are specific questions about how budget funds are being used. Although we probably don't know many of the answers now, a sincere effort will be made to furnish the requested information if it will further our goal of a budget raised in full "to the glory of God and in memory of A. Burdet Crofoot."

Again, praise God for the sacrificial givers. We need more of them. But if each of us, personally, aims to do his share, only a dollar a month would be a start. This next Sabbath is our last chance to reach our 4-month goal of \$4.08. Let's do it!

We call the Recorder a family paper. If so, it is an inclusive family. Our magazine is read in libraries, in seminaries, in military chapels, by editors, by scholars, by interdenominational agencies, by men in high places and in low. Do not hesitate to encourage people outside your church to join the wide circle of readers.

## Sabbath Promotion Publicity

Rev. Lee Holloway

Chairman Sabbath Promotion Committee

The Sabbath Promotion Committee of the Tract Board has been requested by the board to endeavor to promote the Sabbath cause outside the denomination by an organized plan of publicity. One idea has been developed which may bear some fruit along publicity lines if a good many of our churches and people will co-operate and give the committee some help.

It is believed that a large amount of free publicity could come to the denomination and the Sabbath cause by our taking advantage of the opportunities of writing letters to the editors of magazines and newspapers about articles on Sunday legislation or Sundaykeeping which often appear. The Sabbatarian and religious liberty concepts which we hold could be tactfully presented and would, in most cases, be printed in the "letters to the editor" columns. These columns are often more closely read than some other sections of papers and magazines, and we could thus receive free much valuable advertising.

We would like for each church, through its publicity secretary or committee, to ask that as many newspapers and magazines as possible be perused by its members, and as many articles as can be found on the above topics be sent to the Sabbath Promotion Committee in care of the Tract Society. We would also like to have copies of any letters by our pastors or lay members which have been printed in "letters to the editor" columns in regard to the articles clipped out and sent to us. These requests apply to our lone Sabbath-keepers, too.

Our plan is to encourage our church people to write letters themselves to various publications, and to send pertinent information to us so that we may send in additional letters from an official agency of our denomination. We could also "ghost write" some letters for those who may feel themselves inadequate to the task. Of course, this should be rare or should only form part of a letter written by our lay members, because the personal or local flavor of a letter to an editor is

## The Dark Glass of Science

Concluding a series of brief articles by a young scientist.

Some parts of modern science remind one irresistibly of "Never-Never Land." A famous example of this is the wave-particle contradiction.

We all have an idea of what a particle is like: it is an object, a certain definite thing, a circumscribed piece of matter, like a marble (though it need not be round or that size).

We also know what a wave is. It is not an object at all, it is just movement in a fluid (or something corresponding to a fluid).

There came a point in the study of physics when they found that things everyone thought were particles (like electrons and nuclei and neutrons) sometimes acted like waves.

What is more, things that everyone thought had to be waves (like electricity) were on occasion found to act like particles.

It is perfectly evident and a matter of common sense that they cannot be both. Yet they go right on acting like both.

A great many very eminent men have worried about this and tried to disprove it, or explain it, without success. So, having nothing better to do, physicists and mathematicians just accept the fact that the contradiction is there and they have built a whole big important branch of mathematics upon it called quantum mechanics. Einstein never did accept quantum mechanics. He tried to disprove it, and after he abandoned that attempt he just ignored it.

James B. Conant once summed up the situation by saying in humorous vein approximately this: People have learned to love a situation they once thought intolerable.

At the close of this series, it seems well to rededicate it to any "scientific realists" who have ever found religion intolerable. May they, like the scientists, learn to love the intolerable.

sometimes important. If our churches will help in this project, our denominational name and cause should most certainly get a real lift.

## A CHAPLAIN SPEAKS

By Rev. E. Wendell Stephan

Protestant Chaplain, Creedmoor State Hospital, Long Island, N. Y.

(On a panel before the Affiliate Nurses Group discussing the topic: "The Relationship of Various Disciplines of the Hospital as These Focus on the Patient.")

"Love is slow to lose patience — it looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when Truth prevails.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (1 Cor. 13: 4-8, Phillips' Translation).

In these words of the Apostle Paul is expressed the essence of Christian love. It is this approach which is primary in the work of a Christian minister — and even more particularly when the ministry is to patients in a mental hospital. This is the basis for my work as the Protestant chaplain here.

### Concerned with Total Person

I have made some study of psychiatry. But I do not officially diagnose illness — nor in the psychiatric sense do I treat illness. My primary concern is not with analysis — the splitting up of the personality — but with synthesis — though recognizing that the former technique may be useful in relation to the latter purpose. My concern is with the total person. And it is my belief — it is the belief of my religion — that there is something of God in every human soul.

My work, then, is different from that of the clinical psychiatrist. It may be regarded as separate from, but supplementary to, that of the psychotherapist. In relation to a mental hospital, it is the proper purpose both of the psychiatrist and the chaplain to help those who are

mentally or emotionally ill to recover their health. In this respect we work together, with a common aim. Our work differs, but there is no conflict of purpose.

What does a chaplain actually do? Where does he fit into the picture of helping to bring mental health to the patients in our hospital? Parenthetically, I should remind you that I speak now only with regard to the Protestant chaplain's program.

I work in five areas: planning and conduct of worship; counseling and guidance of patients; counseling and guidance of families of patients; on the professional staff; and in a public relations, public education capacity.

In religion's traditional role, I am concerned with helping to give meaning, content, and purpose to the lives of persons here. Where there is need for rethinking in the areas of value judgment, ethical concepts, and moral questions; where there is suspicion by the patient or the family of the psychiatric resources of the hospital; where there is guilt, recrimination, despair or grief — and especially where such things may be associated with religion concepts or ideation: here the chaplain functions most appropriately.

Sometimes the patient may be feeling a great need for simple ventilation of his or her feelings and problems without these becoming a part of his hospital record. This could be called the confessional, for in this — as in all other areas — the chaplain is the one member of the professional staff who represents not the hospital, but the church.

Everywhere that human hope has faded, the Christian ministry can often assist the medical resources in restoring the patient to belief in himself, in his own dignity and worth, in others, and in God. And where there is need for comfort in the distress of final illness, the chaplain relates to both the patient and the family.

As a part of my work, I have given time and effort to the creation of a Protestant service organization for Creedmoor State Hospital, which utilizes volunteer workers, bringing more warm human contacts to patients and assisting in the total chaplaincy program for the hospital. This

work is in the spirit of Christian love of which I have spoken, and it reaches many patients besides those of our own church and our own faith.

Of what I have said, I should like one central thought to be remembered. If I were to speak with the combined eloquence of men and angels, and had not love, I would be sounding brass, or a tinkling cymbal. And if I had prophetic powers, and understood all mysteries and all knowledge, and also had the absolute faith which can move mountains, and had not love, I would be nothing. Love is the one thing that still stands when everything else has fallen.

The chaplain is here to represent the church — in my case, the Protestant church. He is here to provide a personal ministry of Christian love, which he firmly believes will help the patient to a return to health, will enable the patient to get back home — in every good sense of that word.

### Nigerian Churches Saddened

It was not until December 28 that the Seventh Day Baptists of Nigeria received the news of the death of Executive Secretary Crofoot in the Sabbath Recorder of November 21. In a letter from their recognized leader, Oyibo N. Imegi, dated January 2, 1956, the following notice was enclosed with an earnest request that it be published in the Sabbath Recorder:

#### Death of Executive Secretary Crofoot Saddens Nigerian Seventh Day Baptists

Nigerian Seventh Day Baptists were saddened when Pastor Oyibo N. Imegi read out from the Sabbath Recorder of November 21, 1955, the death of Executive Secretary Crofoot. What made us more sad than all other sympathizers was that the last enemy of man came and stole him away while we were seeking for a denominational recognition from his purity of office.

His fatal news is an astonishingly fresh blow in our hearts as when it was announced on Sunday morning of November 13, 1955. Our sympathy goes to the bereaved family and also to the General Conference.

### A PURE AND HOLY MINISTRY

Conference Message of Albyn Mackintosh, Chairman of the Commission of General Conference for 1955 - 56

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1: 27). Two elements are noted in our text concerning a pure and holy ministry: one, our relationship to self; and the other, our relationship to others.

Concerning self, it says to keep unspotted from the world. Jesus in His prayer recorded in John 17 expresses it thus, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."

Of Jesus we read in John 1: 10, "He was in the world and the world was made by him, and the world knew him not."

Of His disciples, Jesus says, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The Apostle James wrote to you and me, "Whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4).

I might well ask, "What do I mean by keeping myself unspotted by the world?" After all, I lead a good life. I have a home and am respected in the community. I lead a morally upright life. I attend church and support it with my tithes. Yes, and Solomon would answer me, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts" (Proverbs 21: 2).

Isaiah set forth the function of the Church in a pure and holy ministry when he wrote, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." The Church is under orders of God to be a road builder for mankind, to help people attain unto the truth, peace, holiness,

purity, and joy which is their rightful destiny as the children of God. It is commanded that they gather the stones out of the road and rally mankind to follow after the Highest.

### Moral Standards

"Prepare ye the way, gather out the stones and lift a standard for the people." Fifty years ago the Church had a positive attitude toward moral issues. Smoking, drinking, dancing, card playing, the theater, and most of the actions of man were definitely spelled out in terms of right and wrong. Yes, even "builders wrought of yore with greatest care, for the gods see everywhere," but now it is different. In our worldly wisdom we claim a more realistic religion. Tolerance seems to be our watchword and the first person to whom we apply tolerance is ourselves.

We would be like those about us. How many times have I heard someone answer the question, "How do Seventh Day Baptists differ from other people?" by saying, "We are just like others except . . ." In our fear of being thought of as different, we call attention to the similarities. Some will smoke or drink in order to be one of the group. One minister of another denomination excused himself by saying that he smoked so that he would be acceptable to his young people and could talk more readily with them. We excuse our ways by saying that it is no one else's business what we may do personally. But no man liveth unto himself nor dieth unto himself.

Oh, I am not concerned that we return to the standards of yesterday, but I am concerned where we have discarded the good of yesterday for the evil of today. One of the principal evils of today is tolerance of self. The lack of definite ideals, the tolerance of everything worldly is reaping its results in the drama of youth in our criminal courts. In an article by Irving Ben Cooper, Chief Justice, Court of Special Sessions, New York City, in the magazine, **Federal Probation**, he points out that the FBI records show that one out of every sixteen persons in the United States has been arrested and fingerprinted; that crime is increasing four times as fast as the population is increasing; that last

year a major crime took place every fourteen and nine-tenths seconds. In the five minutes I have been speaking to you more than twenty major crimes have taken place. For every dollar spent last year for education, \$1.82 was spent for crime; for every dollar donated to churches, \$10 goes for crime.

Judge Elwood F. Nelson of the Family Court for New Castle County, Wilmington, Del., points out that in the year of 1900, there was 1 divorce for every 9 marriages in the continental U. S. Now notice the increase in this ratio:

1900 approximately	1 per 9
1910	1 per 8
1920	1 per 7
1930	1 per 6
1940	1 per 5
1950	1 per 4

Already the indication is that in 1960 it will be at least 1 per 3 and maybe much more. Just think where we are headed in this steady arithmetical progression! In Los Angeles County we are a little worse than elsewhere having already approximately reached the ratio of equal number of divorces to marriages.

This is not all. A few years ago gambling and profanity were shocking to church members, especially when used by women. Today the air is as blue from profanity as from smoke and it is no longer surprising to hear women out-curse the men. One prominent citizen whom I know will not allow his children to be cared for by their grandmother because of her profanity. This brings it right into the home where the children are reared. I would say that 50% of the custom-built homes that I see constructed today have a bar as a planned part of them. Think of it! What a picture of the American home! Mother and father perched at the bar, cigarettes dangling from their lips, a glass in hand, vileness pouring from their mouths, no desire for spiritual or cultural development beyond that which may be provided by the tragedy of the television screen. Is it any surprise that crime is growing four times as fast as civilization? Yet I hear Christians say that we must be careful not to condemn the evil of the world.

(To be continued)

## CO-ORDINATING COUNCIL

First meeting held at Plainfield, N. J.

One of the outgrowths of the 1955 session of the Seventh Day Baptist General Conference was the establishing of a planning group larger than the Commission which was to meet at stated times in connection with Commission meetings. At that time it was not anticipated that the Co-ordinating Council would hold a meeting until just prior to the 1956 General Conference. However, due to the death of the executive secretary and the need for long-range planning, the council was called together at the midyear meeting of the Commission by the chairman, Albyn Mackintosh.

This council is composed of the six members of the Commission and two representatives of the four major boards, Missionary, Tract, Women's, and Christian Education. All were fully represented on this occasion except the Missionary Board, and it had overlapping representation in Commission and Tract Board personnel in addition to Secretary Harris. The president and treasurer of the Women's Board were the delegates from that organization. Courtland V. Davis was asked to be a participating member, and Rev. Hurley S. Warren was the recording secretary.

Following a full day of separate meetings of the Commission and the Planning Committee (one delegate from each board) the combined group spent Wednesday, December 28, together in the Board Room of the Seventh Day Baptist Building going over the report of the Planning Committee and mapping out in particular a program of denominational outreach, or co-ordinated home mission work.

The minutes of the meeting, incorporating some detailed blueprints for action, filled more than 8 long mimeographed pages. A few extra copies may be available for those most interested. Some of the action has already been reported by the Commission in the issue of January 9. Some is tentative or too much concerned with local prospects to be of general interest at this time. There were, however, certain things that were worked out in the larger group which were distinct from,

or a progression from, the previous thinking of the groups. It is to these proposals that we turn our attention.

Chairman Mackintosh pointed out after the report of the Planning Committee, and after a discussion of the co-operative role of boards and agencies in the growth of the denomination, that it was this council's responsibility to formulate an over-all strategy for denominational expansion and growth. As the meeting progressed a seven-step program was agreed upon and each step was discussed in terms of how all agencies could unite in putting it into effect.

In order for churches to spring up where before there was no interest, or only lone Sabbathkeepers or small nuclear groups, the following steps would need to be taken, in the judgment of the Co-ordinating Council:

### Steps in Development of Program for Denominational Expansion and Growth:

1. Create an interest in the Gospel of Jesus Christ and the Sabbath.
2. Find the interested person or group.
3. Reply, then refer contact to central agency.
4. Direct through the following channels:
  - a. Denominational channels
    - (1) Material helps
    - (2) Cultivation of contact
  - b. Associational channels
    - (1) Letter contact
    - (2) Cultivation of contact
  - c. Local channels
    - (1) Personal contact
    - (2) Cultivation of contact
5. Form into an organized group.
6. Help the group to grow.
7. Lead members into larger stewardship.

To the readers this may seem like a very simple outline of the process of enlarging our denominational ministry. It can readily be seen that it is a cycle of growth which, if successfully carried out in many places at the same time, would enable the parent denomination not only to expand in the homeland but to have the zeal and financial ability to undertake a much larger foreign missionary program. It forms a framework against which we can test the adequacy of our present materials and efforts all along the line.

Looking back at Step No. 1, creating an interest in Christ and the Sabbath, we can see that a tremendous amount of planning and action is needed. Where an interest does not exist there must be some kind of advertising media employed. People must somehow be made aware that such a denomination as ours exists and is anxious to meet their need.

Finding the interested person or group involves much more than has previously been done. Many are found through tract distribution but countless others are missed or fail to write in for further information.

It was agreed that whoever finds such interested people should reply to their inquiries personally and then refer the names to a central agency as outlined, in order that there may be a grouping of individuals for further contact and a proper use of all available resources. This, in turn, would result in contacts being referred as far as possible to local channels for development.

Steps 3 and 4 were considered to be primarily the work of the American Sabbath Tract Society, and to this organization the development of the idea was assigned.

The formation of organized groups would seem to be the particular work of the Missionary Board in most cases because this board supervises such home missionary assistance as cannot be handled by local churches or associations. The growth of a new group must also be closely related to the leadership help provided by home mission personnel.

Training in stewardship was considered largely within the sphere of the Board of Christian Education. Some of the earlier steps also depend upon Sabbath school literature provided by this board.

The Women's Board is already attempting to do much for lone Sabbathkeepers by way of correspondence and furnishing literature which maintains their interest, and may lead to more Sabbath schools and fellowships being organized.

The above steps as outlined by the Co-ordinating Council call for greater devotion on the part of scattered people, organized churches, associations, and particularly the boards and agencies. The latter are expected to study out and pre-

pare plans of operation and packages of material that will be most helpful to the lay leadership upon which the expansion and growth must, of necessity, largely depend.  
— L. M. M.

## Salemville Church Engages Pastor

The church bulletin from De Ruyter, N. Y., contains the resignation letter of the pastor, Rev. Edgar F. Wheeler. The effective date of the resignation is April 7, at which time the pastor and his family will move to the parsonage at Salemville, Pa. Mr. Wheeler spoke at the Salemville Church on December 10 and announced in his January 4 bulletin that he was prayerfully considering a call to the Pennsylvania church.

At the annual business meeting of the De Ruyter Church, the mimeographed minutes of which were sent to the Sabbath Recorder, the pastor was extended a call to serve for another year with a \$100 increase in salary and a \$200 bonus for work well done. This was voted after he had challenged the church to change from an attitude of discouragement to a feeling that they had a mission in the community.

A portion of the resignation letter is quoted here:

We pray that the remaining three months of our ministry in De Ruyter may be a time of spiritual progress for the church and its program. Far from being a time of discouragement and relaxation of effort, may this mark a renewing of zeal for Christ and a growing unity in His work.

Our prayers will be with you, that you may be divinely directed in the calling of a new leader for the future.

The Salemville Church will have been without a regular pastor for almost a year. The vacant parsonage was used as a dining room for the Ministers Conference held in that church last spring. Undoubtedly their hopes are running high as they look forward to again having the services of a pastor and his energetic wife. More effective evangelism and closer community co-operation are undoubtedly among the strong hopes for the coming ministry.

With the departure of Mr. Wheeler in April, and the acceptance of a call to the

Southwest field in June by Rev. Marion Van Horn (mentioned in last week's Recorder), three of the five churches of the Central New York Association may be temporarily without pastors. Such a situation shifts responsibility to the lay leadership and calls for greater devotion and careful organization if the work is to go forward. It also points up the need for more ministers and a better distribution of those already prepared and available.

### Filmstrip Catalog Mailed

During the week of January 9 to 13 the Tract Board catalog of filmstrips for free distribution was completed and mailed to the churches. This 20-page description of available audio-visual aids has a durable and attractive printed cover, making it a booklet that can be kept for several years. Copies were mailed to pastors and Sabbath school superintendents. Additional copies may be ordered from the American Sabbath Tract Society, Plainfield, N. J.

There has been lack of understanding on the part of some who have written in for program assistance as to just what a filmstrip is. It is not a motion picture film (the Tract Society cannot afford to handle films on a free basis). It is not a set of slides. It is a series of still pictures (mostly in color) photographed on to a continuous 35 mm. film to keep them always in the proper sequence. The message, in addition to the pictures, is either carried with words printed on the film with accompanying printed script, or, in some cases, with disc recordings by professionals. Generally speaking, the last type is the most effective but it should not be ordered by those who do not have record-playing equipment.

Filmstrip projectors are relatively inexpensive. Almost every Sabbath school could easily afford one. Consult the new filmstrip catalog for more information. Make full use of the free service offered.

Seventy-eight per cent of the vehicles involved in fatal accidents in 1954 were traveling straight ahead.

Saturday was the most dangerous day of the week to drive.

— Travelers Insurance Co.

### A Letter to the Recorder Children

The news that Mrs. Mizpah S. Greene is retiring from her position as editor of the Children's Page made me rather sad, as I know it made many of you children. She has been a part of the paper and a part of the lives of so many Recorder children who have written to her and read her friendly personal answers on the Children's Page.

Perhaps one reason I feel the loss of this special spot for the children is that my own little girl, Arline, is at the age where she is interested in hearing these letters from other girls and boys. Arline will be five years old on April 1, and she was quite delighted to hear the letter from Carol Elise Albert and learn that her birthday was also on that day, and her age the same. Arline is thinking of writing to Carol, with her mother's help. Arline's little sister is Diane, two years old, and both the girls enjoy Sabbath school in our Kansas City Fellowship. Russell (Rusty) Johnson, although he is only 9 years old himself, helps to teach the little class and helps them with their coloring and handwork. Rusty's mother, June Johnson, does part of the teaching of the little ones. Then, when she can, she joins the adult class discussion while Rusty takes over the little ones. You see, our Seventh Day Baptist group here is quite new and not very large yet, so we have only two Sabbath school classes, the adults and the children. But just the same as in your own Sabbath school, our children love to sing the songs and choruses of Jesus and His love, and to hear the stories from the Bible.

Aren't you glad that God loves all people everywhere, and that He sent Jesus to be our Saviour and friend? The Bible tells us very plainly that Jesus loves little children as well as older people. Jesus wants the little ones to come to Him, and tells us older people not to say "no" to any child who wants to come to Him.

He gave His life for the sins of the whole world, and if you thank Him for doing that for your sins and really love and trust Him, that's what it means to come to Jesus and belong to Him. No matter how old we get, we need every

day to read God's Book and talk to Him, and learn more of what it means to belong to Jesus.

Well, children, I'm wondering if there aren't enough people throughout the denomination who love you and are interested in you, that we can yet have something in each Recorder especially for you. If several people would occasionally send in a letter to you, a story, or a poem — perhaps it would fill in until the time when there is again a regular Children's Page editor.

Lovingly,  
Alma Bond McClure.

### THE LIVING WORD

Luther A. Weigle

One of a series of articles by this noted man  
"Provoke" and "provocation"

The verb "provoke" and the noun "provocation" occur some sixty times in the King James Version in their usual sense of inciting to anger. But "provocation" is also used for "blasphemies" (Neh. 9: 18, 26) and "rebellion" (Heb. 3: 8, 15); and "provoke" is also used for the Hebrew words which mean "despise" (Num. 14: 11, 23; 16: 30; Deut. 31: 20; Isa. 1: 4) and "rebel" (Ex. 23: 21; Psa. 78: 40, 56; 106: 7, 43). "To provoke the eyes of his glory" (Isa. 3: 8) is now translated "defying his glorious presence."

The King James Version states in 2 Sam. 24: 1 that the Lord "moved" David to number Israel, and in 1 Chron. 21: 1 that Satan "provoked" David to number Israel; but the Hebrew verb is the same in the two cases, and means to move or incite. Apparently it did not seem proper to sixteenth-century translators to use the same verb for the Lord and for Satan. The King James Version simply kept the rendering of these verses which was in the Great Bible, the Geneva Bible, and the Bishops' Bible. The present revised versions use "moved" in both cases.

Coverdale's description of the behavior of the prophets of Baal at Mount Carmel includes "And they hopped about the altar, as their use was to do. . . . And they cried loud, and provoked themselves with knives and botkins (as their manner was) till the blood flowed." Subsequent

sixteenth-century versions used "leapt" and "cut themselves."

In 2 Cor. 9: 2 and Heb. 10: 24 "provoke" is used in the simple sense of to call forth. "Your zeal hath provoked very many" is misleading, for Paul is saying to the Corinthians that their zeal has awakened similar zeal on the part of the people of Macedonia. "Let us consider one another to provoke unto love and to good works" means "let us consider how to stir up one another to love and good works."

### DIAMOND JUBILEE OF C. E.

The Diamond Jubilee of the Christian Endeavor movement will be celebrated the week of January 29 - February 5.

In Protestant churches thousands of youth throughout North America and around the world will mark the 75th anniversary of the organization with special services, rallies, radio and television programs, and other events.

Plans have been made for a Pilgrimage to the Williston Congregational Church in Portland, Maine, where the first society was organized February 2, 1881, by Dr. Francis E. Clark.

It is estimated that today there are nearly three million individuals actively engaged in the work of Christian Endeavor around the world. The headquarters for the International Society of Christian Endeavor, which includes societies and unions in North America, is located at 1221 East Broad Street, Columbus, Ohio. The World's Christian Endeavor Union is composed of the International Society plus nearly fifty national unions.

### GOOD RADIO PROGRAMS

We feel that we are rendering a service to our readers by occasionally passing on to them advance information about certain religious radio and TV programs. We believe that the following new series will be found helpful. Four broadcasts on the Faith in Action Program over the NBC Radio Network are scheduled.

"A Vital Faith for Perilous Times" is the central theme of the series in which the NAE president, Dr. Henry H. Savage,

pastor of the First Baptist Church in Pontiac, Mich., is interviewed by Rev. William Hake, also of Pontiac.

The first program broadcast on January 29, deals with the question, "Can We Believe the Bible?" Other questions which will be considered are "Is Jesus God," "Religious or Christian," and "Is Perpetual Peace Possible?" These programs will be broadcast on February 5, February 12, and February 19, respectively.

Letters to local NBC outlets suggesting that this series be broadcast over local stations would probably increase the coverage.

#### MEMORIAL BOARD MEETING HELD

The trustees of the Seventh Day Baptist Memorial Fund met in regular quarterly session in the treasurer's room at the denominational headquarters in Plainfield, N. J., Sunday forenoon, January 8. These trustees supervise the investment of over \$830,000 entrusted to their care and take such action as is necessary to insure that the income from the fund is used according to the wishes of those who bequeathed the money.

The income from a considerable portion of the fund is used annually to assist young men in theological seminary. Much is also used for retired ministers. A certain amount is available for building new churches. At this particular meeting most of the business was of a routine nature. A few requests for assistance were considered and appropriate replies authorized. All members were present except one, who was confined to his home by a temporary illness.

I believe with all my heart that God's purpose for His Church today is the same — to make it a church to be feared. Speaking of the church in terms of a building, it should be a place to which people almost fear to come lest they be converted. — Alan Redpath, in *Victorious Christian Living* (Fleming H. Revell Co.).

#### SABBATH SCHOOL LESSON

for February 4, 1956

Jesus Teaches Gratitude

Lesson Scripture: Luke 17: 11-19.

#### NEWS FROM THE CHURCHES

**ALFRED STATION, N. Y.** — A budget of \$5,842.10 for 1956 was adopted at the annual business meeting of the Second Alfred Seventh Day Baptist Church held recently at the Alfred Station Church, and plans were made for major improvements to the church and parsonage. Rev. Albert N. Rogers, pastor, read his twelfth annual report.

Jay Trim, Hartsville Hill farmer, was received into membership by transfer from another church and received the right hand of fellowship from the pastor as the meeting began. Miss Rubie A. Clarke, moderator, presided.

Contributions for church expenses and benevolences totaled \$5,256.68 for the past year according to Irving V. Palmiter, treasurer. Mrs. Leo Shaw, treasurer of the women's Industrial Society, also reported receipts and disbursements totaling \$2,248.33. Lloyd Pierce, chairman of the board of trustees, presented the new budget for adoption, and Mrs. Madge Sutton, stewardship chairman, read the report of her committee.

Milton Emerson and Robert P. Lewis were elected to succeed themselves as trustees of the church for terms of three years. Fred J. Pierce was re-elected church clerk, and Miss Clarke and Mr. Palmiter will succeed themselves as moderator and treasurer, respectively. Mrs. Ivanna Lewis was named reporter to the Sabbath Recorder. Mrs. Leon Davis served as chairman of the nominating committee.

Mrs. Bertha Burdick, historian, reviewed the life of the congregation during the past year. Only two members died during 1955, and the official membership numbers 264.

A report on Youth Group activities was given by Stephen Pierce, president of the group. Mr. and Mrs. Rodney Davis and Mr. and Mrs. Lloyd Pierce were named youth counselors for next year, succeeding Mr. and Mrs. Lyle Palmiter and Mrs. Donald Pierce.

Funds were made available for new choir robes on the request of Fred Palmer, senior choir director and chairman of the music committee. By vote of the church, a fund given in memory of Dorothy Langworthy Carter by her husband, Charles

Carter of Pasadena, Calif., will be used toward this expense.

Reports for the Sabbath school were given by Miss Rena B. Clarke, superintendent, and Fred J. Pierce, treasurer. A special committee of church officials and parents was named to study the needs of the Sabbath school. Mrs. Mae Whitford reported on the work of the local Women's Christian Temperance Union affiliated with the church.

A vote of thanks was given Mrs. Arthur Burdick, floral committee chairman for the past year, and all who donated flowers for services.

Preceding the business meeting, a family fellowship dinner was enjoyed with Mrs. Rodney Davis in charge of arrangements. Three church members present with records of more than sixty years' service, Mrs. Matie Palmer, Mrs. Elizabeth Greene, and Charles Austin, were recognized. — Correspondent.

**DODGE CENTER, MINN.**—The annual meeting of the Dodge Center Church was held Sunday, January 8, in the church dining rooms. A chicken-pie dinner was served to about fifty people. Business meeting and election of officers was conducted by the moderator, Darwin Lippincott, with Millicent Greene as clerk. The following officers were elected: pastor, Rev. Kenneth B. Van Horn; moderator, Darwin Lippincott; clerk, Millicent Greene; treasurer, Clare Greene; trustee for three years, Donald Payne.

A vote of thanks was extended to the pastor and his family for their devoted service during the past year; to the Dodge Center Star Record for printing our church notices gratis; and to the dinner committee.

The Lord's Acre Committee reported \$463 taken in and paid on our church debt. The pastor and all organizations gave very good reports; and an item for home missions was voted added to our budget for the year. — Correspondent.

**KANSAS CITY, MO., FELLOWSHIP** — On Sabbath morning, December 10, there were two carloads of Kansas City Fellowship people who made the planned trip to attend services in the Nortonville Church. The weatherman had predicted that the day would be fair and warmer

than the cold weather we had been having, but when that Sabbath morning came we looked out on a cold, snowy day with the snow continuing to come down for quite a while. The roads were somewhat slippery and there were several who didn't attempt the trip, but eleven of us arrived in Nortonville and went into the church about halfway through the worship service, sorry that we were late, but grateful to God for a safe trip.

The Nortonville friends had prepared a bountiful basket dinner which we enjoyed together in the church basement, after which we went back upstairs for a brief meeting of singing and a filmstrip about the birth of Jesus.

For four of the group it was the first time in the Nortonville Church, and one of our Fellowship members, Mr. A. E. Dotson, who had last fall been voted into the Nortonville Church membership, was at this time extended the right hand of fellowship.

There are at the present time 14 active members in this Fellowship besides several who sometimes attend. There are others who indicate their interest and who will, we hope, be attending the meetings when they are held in a centrally located place.

We are happy to announce that beginning Sabbath, January 14, we are meeting regularly in a room of the YMCA building at 10th and Oak, Room 204, in downtown Kansas City, Mo. Friday night services will be held there as well as the Sabbath morning meeting at 10 a.m. This decision was one of the items in a business meeting held January 8.

There are difficulties and hardships along the way, but we have every reason to rejoice in the encouragements and inspiration that God has granted us. We look forward with joy, hope, and a prayer that God will overrule our blunders in our efforts to serve Him, and will give us the wisdom, patience, and love to be faithful ambassadors for Him. Thus may we all grow in grace and in knowledge of our precious and faithful Saviour. In whatever measure the Lord may be able to use us, we know it is not of ourselves, but that God has chosen the "foolish and the weak things" to work through and with, that no flesh may glory in His sight. May we humbly glorify Him. — A. E. M.



## DENOMINATIONAL BUDGET

Statement of the Treasurer, December 31, 1955

Receipts		December 3 Months	
Balance, December 1	\$ 53.26		
Adams Center	185.50	185.50*	
Albion	71.09	89.01*	
Alfred, First	386.55	871.37	
Alfred, Second		102.90*	
Associations and groups		35.90	
Battle Creek	1,266.48	1,266.48*	
Berlin	15.35	53.85	
Boulder	98.84	132.72*	
Brookfield, First	25.00	60.00	
Brookfield, Second	20.00	64.20*	
Buffalo Fellowship	10.00	30.00*	
Chicago	220.00	510.00*	
Daytona Beach	66.20	145.30*	
Denver	76.03	157.17*	
De Ruyter	70.00	460.50	
Dodge Center		76.14	
Edinburg	14.00	28.00*	
Farina	15.00	45.00	
Fouke		17.00*	
Friendship		35.00*	
Hopkinton, First	147.30	312.95*	
Hopkinton, Second		20.00*	
Independence	106.00	182.00*	
Indianapolis	10.00	60.00*	
Individuals	105.00	2,242.79	
Irvington	50.00	250.00*	
Kansas City Fellowship	30.00	70.00*	
Los Angeles	182.63	232.63*	
Los Angeles, Christ's	35.00	35.00*	
Lost Creek	336.04	336.04*	
Marlboro	226.71	507.51	
Middle Island		33.00*	
Milton	402.50	1,008.61	
Milton Junction	127.57	335.47	
New Auburn		26.75	
Nortonville	102.87	171.37*	
Pawcatuck		650.00	
Piscataway	27.50	48.00	
Plainfield	1,432.07	1,931.96*	
Richburg	50.50	88.50*	
Ritchie		25.00	
Riverside	813.39	813.39*	
Roanoke	10.00	20.00	
Rockville	9.35	9.35	
Salem	250.00	255.00	
Salemville	53.20	53.20	
Schenectady	20.80	65.80	
Shiloh	804.00	1,339.00*	
Stonefort		17.35*	
Texarkana Fellowship		12.81*	
Verona	103.46	369.46*	
Walworth	40.00	60.00*	
Washington	16.00	16.00*	
Waterford	35.29	104.24	
White Cloud	39.38	131.96*	
	\$8,159.86	\$16,201.18	

## Total Disbursements for Three Months

	Budget (Designated & undesignated)	Non- Budget Gifts
Missionary Society	\$ 5,074.58	\$ 564.87
Tract Society	860.28	
Board of		
Christian Education	1,522.24	
School of Theology	1,354.74	
Women's Board	522.60	
Historical Society	230.48	1,066.39
Ministerial Retirement	1,780.86	915.29
S. D. B. Building	168.84	
General Conference	1,839.82	
World Fellowship and Service	45.56	25.00
American Bible Society		30.00
Salem College		100.00
Oneida Valley National Bank, service charges	.30	
Balance, December 31	99.63	
	\$13,499.93	\$ 2,701.55

### Comparative Figures

	1955	1954
Receipts in December:		
Budget	\$ 6,840.47	\$ 4,168.88
Non-budget gifts	1,266.13	1,208.71
Receipts in 3 months:		
Budget	13,499.63	10,219.57
Non-budget gifts	2,701.55	3,449.81
Current annual budget ...	74,113.50	70,750.00
Portion of budget raised to date	18.2%	14.4%

Respectfully submitted,  
Olin C. Davis, Treasurer.

Verona, N. Y.

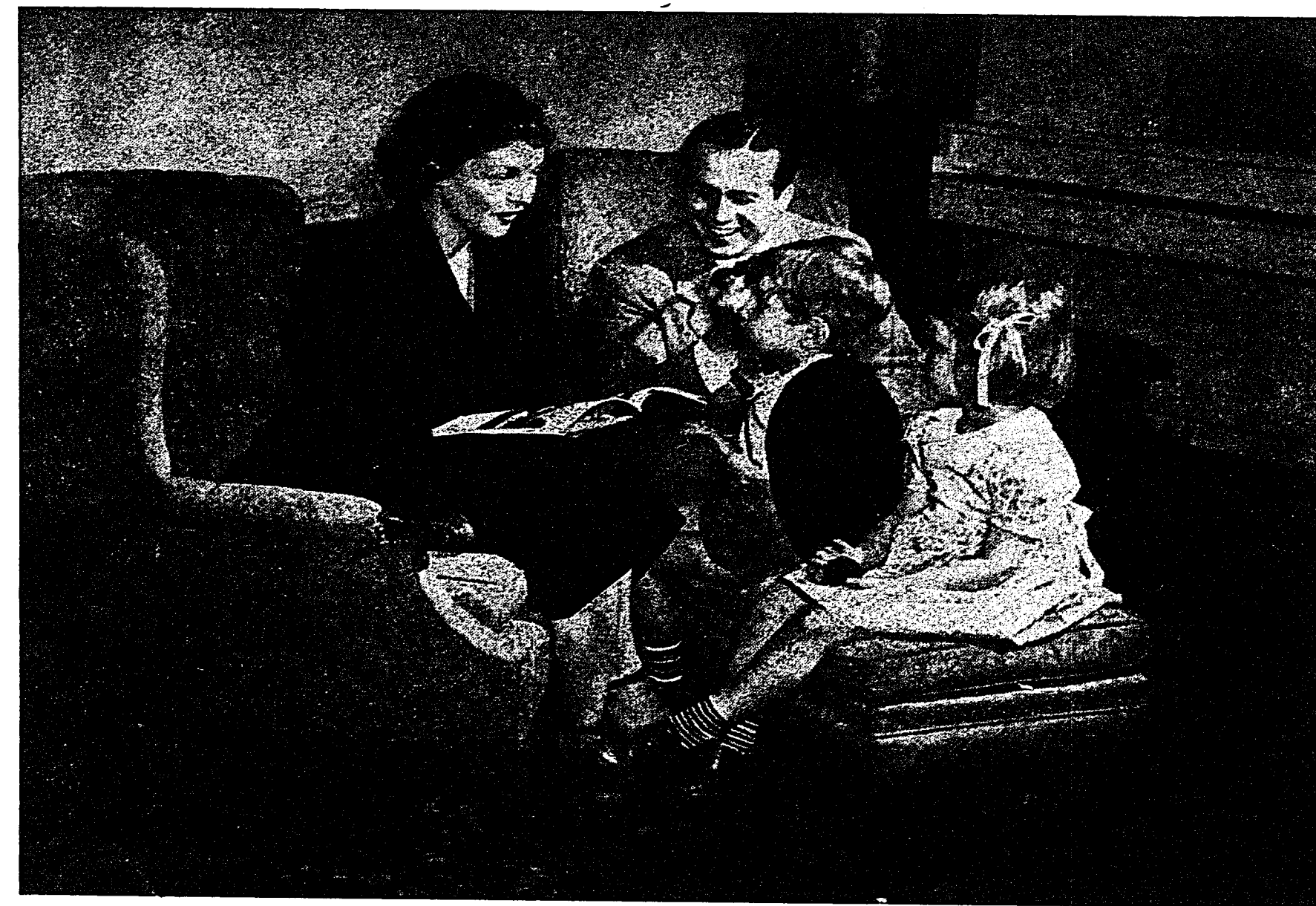
\* Above previous year's gifts to date.

### Film Banned

The film, "Martin Luther," is now banned in Cuba to children under twelve, in Venezuela to persons under eighteen, and totally banned in Peru, Brazil, Egypt, the Philippines, and the Province of Quebec. The age limit seems to increase the popularity in Venezuela and Cuba. Though under the ban at the time, eleven Montreal churches showed this picture simultaneously last summer to about 25,000 people. The Quebec incident has a double import: (1) A strong popular swell in a great city against any such infringement of ordinary freedom; and (2) a poor attitude toward law observance on the part of the participating churches. Meanwhile, this great film, seen by an estimated 20,000,000 Americans and still showing steadily in this country, is having a long and successful run in London. — P. O. A. U.

JANUARY 30, 1956

# The Sabbath Recorder



"Blessed is the man . . . that keepeth the sabbath . . ." (Isaiah 56: 2).

"Train up a child in the way he should go:  
and when he is old, he will not depart from it" (Proverbs 22: 6).