

# The Sabbath Recorder

## At Even

(When the Sabbath was brought to a close by the setting of the sun)

At even, ere the sun was set,  
 The sick, O Lord, around Thee lay;  
 O in what divers pain they met!  
 O with what joy they went away!  
 Once more 'tis eventide, and we  
 Oppressed with various ills, draw near;  
 What if Thy form we cannot see?  
 We know and feel that Thou art here.  
 O Saviour Christ, our woes dispel;  
 For some are sick, and some are sad,  
 And some have never loved Thee well;  
 And some have lost the love they had;  
 Thy touch has still its ancient power;  
 No word from Thee can fruitless fall;  
 Hear, in this solemn evening hour,  
 And in Thy mercy heal us all.

— Selected.

When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick.

— Matthew 8: 16.

## Obituaries

**Greene.** — Alice Mabel, a nonresident, shut-in member of the First Seventh Day Baptist Church of Hopkinton at Ashaway, R. I., died at a convalescent home in Warwick, Feb. 4, 1956, at the age of eighty.

Mrs. Greene joined the church in absentia on profession of faith two years ago. Her dream of being able to make the trip to Ashaway and attend church on some Sabbath was never realized. Funeral services were conducted by her pastor, Rev. Lester G. Osborn, in East Greenwich, R. I.

**Ziegler.** — Edna B., was born Aug. 8, 1909, and passed away Feb. 7, 1956, at Mantua, N. J., where for the past few years, she has lived with her aunt, Mrs. Bernice Mayhew.

She is survived by two sisters, Mrs. Myrtle Haskell of Northfield and Mrs. May Stetson of Sharon Hill, Pa., and a brother, Harold Ziegler of Norristown, Pa.

Funeral services were held in the Robert Garrison Funeral Home in Bridgeton, N. J., and interment was in Fernwood Memorial Park, with her pastor, Rev. Robert P. Lippincott, officiating.

— R. P. L.

**Allen.** — Wayde G., son of the late Robert N. and Sarah Thompson Allen, was born in Shiloh, Oct. 15, 1884, and passed away at his home Feb. 8, 1956.

Mr. Allen is survived by his wife, Elizabeth Lupton Allen; a son, Wilmer W. Allen of Salem; one daughter, Mrs. Percy C. Davis of Shiloh; a brother, Ford T. Allen, Shiloh; and six grandchildren.

Farewell services were conducted by his pastor, Rev. Robert P. Lippincott, at the Kenneth B. Carll and Son Funeral Home in Bridgeton, N. J. Interment was in the Shiloh Seventh Day Baptist Cemetery.

— R. P. L.

**Clement.** — Winnie Ethel Babcock, oldest child of Nicander Wilson and Louisa Jane Babcock, was born Dec. 11, 1867, at Welton, Iowa, and was called to rest Feb. 2, 1956.

During her early childhood her family moved by covered wagon to North Loup, Neb., and they were among the organizers of the North Loup Seventh Day Baptist Church of which she was a faithful member until she brought her letter of transfer to the sister church in Riverside in 1923.

On December 27, 1888, she was married to Sherman L. Clement at North Loup, and to them were born three daughters: Stella Cruzan now of Bridgeton, N. J.; Ethel Hamer, of North Loup, Neb.; and Edna Richards, of Riverside, Calif.; and a son who died at birth. She also made a home for a foster daughter, Zoe C. Harris of Philadelphia, Pa. Besides her daughters, she leaves 16 grandchildren, 39 great grandchildren and a host of friends whose lives have been enriched by her love and faithfulness to the Lord throughout her earthly years.

Funeral services were conducted Feb. 6, 1956, at Riverside, and interment was at the Montecito Cemetery near Loma Linda, Calif., with her pastor, Rev. Alton L. Wheeler, in charge.

— A. L. W.

which will contain a study for the pastor and rest rooms. It was also voted that the church go along with the new ministerial retirement program. The proposed budget of \$4,154 was adopted with an increase in pastor's salary of \$100.

On the first Sabbath of February children between the ages of 5 and 11 were organized into a Junior Christian Endeavor Society and a junior choir. We feel that this age group can add much to the worship and work of our church.

On February 5 a work bee was held in the church basement. The furnace was cleaned, a cold air duct was installed, and fixtures were attached on the serving aperture doors.

A recent letter from Pastor Kenneth Smith stated that they plan to sail for the U. S. on May 31 on the Queen Mary. They will resume their work in Albion on the 15th of June. The family spent the Christmas holidays in London where Pastor Smith preached on Sabbath to the Mill Yard Church group. On March 24 Pastor Smith will attend the annual meeting of the Holland Seventh Day Baptist Churches. During that month he also plans a tour of other Seventh Day Baptist churches in Europe. [It will be remembered that the Smiths are in Scotland for the school year where the pastor is doing graduate work under a grant from the Rotary Clubs.]—Correspondent.

**Wanted.** — A few copies of Tabernacle Hymns No. 4, to be sent to Jamaica for use in the mission churches. Winfield Randolph and Rev. Oscar Burdick are planning to send them to Rev. Wardner FitzRandolph. Any having copies they would like to contribute may get in touch with Mr. Burdick, at 151 First Ave., Daytona Beach, Fla.

## OUR SERVICEMEN

Robert M. Boehler  
 Div. R 1, USS Amphion, AR-13  
 c/o F.P.O., New York, N. Y.

## Marriages

**Babcock - Smitley.** — Robert Babcock and Rosa Smitley were united in marriage on Jan. 21, 1956, in the Battle Creek Seventh Day Baptist Church by the groom's pastor, Rev. Leland E. Davis, following which a reception was held in their honor by the Ladies' Aid Society. The couple will reside in the city at 232 Cliff Street.

# The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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Church visitation made easy. Are there homes in your church family where you feel that you ought to call but don't? Precede your visit with a subscription to your denominational paper and visiting on worth-while subjects will become easy.

## Among the New Books

How many books should an editor recommend to the readers of a religious periodical like the Sabbath Recorder? It is an open question and one which needs to be weighed carefully. There are numerous book clubs to which we do not belong because we do not trust the judgment of the managers in selecting the books that we would feel that we have time for. With membership in three distinctly religious book clubs we still find it necessary to turn back a number of current selections, and to limit ourselves largely to those books which seem to be of lasting significance.

A late 1955 book, "All the Women of the Bible," by Edith Deen, published by Harper and Brothers is a book of lasting value. Having in our possession already several helpful books on women of the Bible we wondered whether it would be worth while to acquire another, especially at the rather heavy price of \$4.95. It was the December selection of the Pulpit Book Club. For those who want something thorough and complete, something that can be used as a source book for years to come, we recommend this 410-page, carefully indexed volume.

The book is what its title suggests, a book about all the women who are mentioned in the Bible either by name or as unnamed individuals. The more important women have special articles and character studies, the others each have one or more paragraphs devoted to them, according to how much is known of them. There is an alphabetical listing of all named women. In addition one finds 14 pages devoted to "daughters," 15 pages to "wives," 11 to "mothers," and 5 to "widows." In well-ordered arrangement the named women are discussed in their several periods of Bible chronology.

The bibliography at the end is particularly interesting. It fills five pages and, in addition to general source books, there are 51 titles of books dealing directly with the women of the Bible. With such a large number of books in this field how could another be needed? The answer seems to be that this one is unique, primarily in its encyclopedic quality; it gives information about **all the women of the Bible**. It contains 316 concise biographies.

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## THEORIES — POLITICAL AND RELIGIOUS

Republican National Chairman Leonard Hall made a political statement on Sunday, February 12, while the nation was waiting for the report of the doctors at Walter Reed Hospital who had examined the President the day before. We have no reason to believe that Mr. Hall had advance information as to the results of the examination made public on the following Tuesday. Neither do we believe that Mr. Hall's statement about Mr. Eisenhower's candidacy could be anything more than theory (which he seems to admit).

We were struck by the combination of words which the party chairman used. He said he was operating on "the absolute, definite, and positive theory" that President Eisenhower will seek a second term. At the time of writing, the President, by his own statement, has not made up his mind. We, too, think that the indications are mounting that he will be a candidate. Before this paragraph reaches all of our readers the world will probably know the answer.

What we would like to point out is that no matter how many positive adjectives are lined up in front of a word they cannot change the meaning of the following noun if that noun is the slippery, illusive, uncertain word "theory." In this case we are dealing with the probable course of action of an important contemporary man, and the theory will be shortly proven true or false. It is not so with theories in all other areas.

For several generations many scientists have been operating on the theory that evolution is the best explanation of the origin of existing species of plant and animal life, including man. It is a theory well piled with adjectives and quite generally accepted. It is taught in our schools by some lesser minds as if it were no longer a theory. However, the real scientists, the fair-minded educators, strip off the positive adjectives and freely admit that evolution is still theory and that it is even further from proof than in the earlier years of its popularity. This is particularly true of the theory that man emerged from a lower form of animal

life. The greater scientists who are still unwilling to accept by faith the Bible account of the origin of man, admit rather generally that they are clinging to evolution by faith — in some cases a faith made to waver by frequent retreats forced upon it by more recent discoveries.

There are some religious theories tied in with the theory of evolution. If we are to preserve proper and accepted meanings of words we must admit that divine revelation of true religion stands in sharp contrast with the theory that right concepts of God come only by a process of evolution and long groping through the ages. By this theory Christianity (Judo-Christianity, we should perhaps say) is not unique among the religions of the world, that it makes a false claim to being a revealed religion. Many there are who are rather consistently following such a theory. They skeptically question the records of the life of Christ and relegate Jesus to the position of a mere man a little in advance of the moral standards and religious perceptions of His time. Those who consistently hold such theories are not afraid to say that Christ was only a cog in the wheel of religious progress and that many of His moral and religious concepts have now been surpassed or rendered obsolete.

The reply to such thinking is too obvious to need full expression in a magazine read by those who have experienced the unique saving power of Christ based on the revelation of Him found in the Word. "We know whom we have believed"; "We know we have passed from death unto life"; "We know that we shall be like him for we shall see him as he is." These certainties from the Bible correspond with an experience that is open to all. They will outlive the doubts voiced by those who for a time follow the unfounded theories of man.

Let us remember that in the theories of religion contrary to the plain teaching of Scripture which may yet be advanced, the truth of the theory is not proved by the strength of its assertion. Shall we not resolve to "prove all things; hold fast that which is good"?

Evangelism is relating the Gospel to the turmoil of the world. — D. T. Niles.

## EDITORIAL NOTES

## Denominational Budget

Again we have on the back page the receipts and disbursements of the treasurer of the Denominational Budget for another month and the analysis of those figures by the volunteer promoter of the budget, Charles H. North. We have seen the tremendous amount of statistical work that Mr. North has been compiling in order to help individuals and churches to face the realities of the task of carrying forward our work with a balanced budget.

Thoughtful people reading these figures may wish not only to suggest ways of bringing up the level of individual contributions in their churches, but also to drop a word of encouragement to Mr. North for the work he is doing in this interim period when we have no executive secretary. By the same token, letters could be written to the treasurer, Olin Davis, of Verona, N. Y., who also serves without pay.

We note that many, many people are accepting the challenge of a Denominational Budget that is 27 per cent higher than last year. At the present time we have raised about the same percentage of the budget as last year. Are we going to allow our contributions to drop off in later months as we did last year or are we going to hold or increase the present level? It is up to all of us to talk up the work that needs to be done and to pray for the funds with which to do it.

## "Whose God Is Carmen"

We were startled, shocked, and all but angered recently by the blasphemy of a two-column newspaper heading over an article by an Associated Press arts editor, W. G. Rogers. It was an article about a successful young opera singer, Jean Madeira, whose provocative picture accompanied the story. The heading read: "God Was Good Declares Jean Madeira Whose God Is Carmen."

The girl is quoted in the article as having been brought up a Baptist and having later become an Episcopalian. She is reported to have exclaimed feelingly, "God's been so good to us!" That explains the first part of the heading. No-

where in the article is there a similar statement that the opera, "Carmen," in which she made her outstanding success, was her "God." Perhaps the writer of the heading (and we cannot think it was the local newspaper) had in mind that to her, operatic success in her "Carmen" role was more dominant than her expressed religious faith.

Whether or not a disservice has been done to the opera singer we are not in a position to judge. But we do emphatically say that such headings are in the poorest taste in their adverse effect upon the reading public. To equate God and Carmen is to degrade God in the eyes of the people. It is to suggest that gratitude to God is mere sentimentality and that success in some short-lived program of music is a worthy object of worship.

Let us be sure that we have something to stand on so that no writer can imply that our faith is insincere or that we have failed to put first things first in our worship.

## Remarks on Ecumenical Movement

At the meeting of the General Board of the NCC held recently in New York there was some discussion of the ecumenical movement as a whole. It is reported in part in a release from the Public Relations Department of NCC as follows:

"The Rev. Dr. Theodore O. Wedel, canon of the Washington, D. C., Cathedral and president of the House of Deputies, General Convention of the Protestant Episcopal Church, called on the churches to 'domesticate' the Ecumenical Movement, declaring its great handicap on the American scene is the fact that it is still a specialty or 'cause' delegated by the churches to a select group of enthusiasts.

"In presenting the report of the Special Committee on the Study of Ecumenical Education, of which he is chairman, Dr. Wedel warned that 'unless the Movement is domesticated in the ongoing life of the churches on the local scene, it may come to resemble a separate denomination existing in its own right.'

"On the hopeful side, the report cited that courses on the Movement are appearing increasingly in seminary curricula."

## FROM THE PRESIDENT'S DESK

## First Gate to Happiness

"Happy are the poor in spirit: for theirs is the kingdom of heaven."

As Jesus looked out on this vast multitude He saw a cross section of all humanity. There were the successful and the failures, the rich and the poor, the educated and the uneducated. Without a doubt there were those present from different races and with various religious creeds. He knew something of their desires, their disappointments and anxiety, and as He looked past their faces and examined their hearts He could see that each was searching for true happiness. So it was that He shared with them the ladder for living that brought peace and contentment to His own life. The first step would give them entrance into the "kingdom of heaven," so He threw open gate number one.

The first word that fell from the lips of Jesus when He opened His mouth was a word all longed to hear "happy," which means "blessed, contented or highly favored." Then followed five more words: "Happy are the poor in spirit."

Now, poverty of spirit does not deal with material things — whether we have been blessed with great possessions or with few. It deals with an attitude, a spirit, a relationship with God. "It is to be humble, childlike, teachable, ready to lean upon a higher power."

Perhaps we can understand poverty of spirit better if we look at its opposite, "pride." The most sensitive thing I know about is proud flesh, and there is only one thing that is more sensitive and that is a proud spirit. It will lead to destruction.

There is a great deal of truth in the classic story of the frog that decided to go South for the winter but didn't have any wings. At last he hit upon this plan. There were two wild geese that were friends of his. He found a string and asked each one of the geese to take an end. As they did so, he seized the string in the middle. These geese rose into the air, and the frog found himself hurrying toward the land of his dreams. But a spectator from below, looking up, saw

the strange sight, and shouted: "Who invented that?" The frog's pride would not allow him to keep silent. He shouted back: "I invented that." But in so doing he let go of the string, and his questioner, a moment later, was looking upon a bit of minced frog. As is the case with too many of us, his pride caused his ruin.

God, make us "poor in spirit" that we may be used by Thee and find true happiness.

"Be happy!

You are the light of the world!"

\* *Rais'ns* Budget Promotion Committee

Charles H. North

The four-month totals for Denominational Budget gifts are listed on the last page of this issue. We are happy to see Hebron, Little Genesee, North Loup, Putnam County, Syracuse, and Twin Cities listed here for the first time this year. The largest percentage increases in giving over a year ago are Stone Fort and Syracuse, who had not reported by January, 1955, followed by Fouke (560% of last year), Brookfield, Second (363%), Adams Center (338%), Friendship (324%), and Verona (302%). Ritchie should also be given honorable mention, at 283%. All of the other churches marked with asterisks in the report from the Budget Treasurer exceeded 1955 by some amount up to 100%. Praise the Lord!

Since writing our January 30 column, we have been giving more thought to appropriate goals for each church and each member's giving. We recognize that no arbitrary target can or should be imposed on anyone, but it might help each of us to think of possible goals. In earlier columns we have mentioned that if each member helped to the extent of \$12.20 for the year, the budget program could be carried out in full. Another way to set a target is to scale up each church's total of last year by about 27%. But this obviously works injustice on some.

A third procedure for setting up goals might be to calculate what each "average member" needs to strive for over and above his last year's gift. Based on our



total Year Book membership of 6,206, this works out to only \$2.60 for each of us, more than our last year's gift which averaged \$9.40. In other words, if each of us maintained our last year's rate of giving, we could push our budget over the top for only 22 cents a month!

Obviously, each of us is not concerned to the same degree, nor will each of us possibly read these columns. So the rest of us will have to take up the slack if we are to succeed. Won't you try?

The tabulation below is arranged to show which churches have increased their 1956 gifts over 1955 on a per-member basis.

By the end of four months only 16 churches have exceeded the \$4.00 average per-member target and only 10 have increased their per-member average gift enough to underwrite the 1955-56 budget in full. President Bond has asked all of us to "speak about money." How about you and me trying it?

Per-member Average Gifts, 4 Months

	1955	1956	Increase
Plainfield	\$18.80	\$24.00	\$ 5.20
Chicago	10.60	15.40	4.80
Syracuse	.00	4.17	4.17
Verona	1.57	4.75	3.18
Adams Center	.98	3.32	2.34
Irvington	7.15	8.95	1.80
Shiloh	2.58	4.15	1.57
Brookfield, 2nd	.55	1.98	1.43
Hopkinton, 1st	1.73	2.63	.90
Friendship	.40	1.27	.87
Target, per average member	—	4.00	.87
Alfred, 1st	2.16	3.02	.86
Walworth	2.50	3.33	.83
Richburg	2.39	3.21	.82
Denver	1.31	2.10	.79
Los Angeles	1.70	2.48	.78
Edinburg	.90	1.60	.70
Roanoke	1.03	1.73	.70
Ritchie	.38	1.06	.68
Salem	1.32	1.99	.67
Alfred, 2nd	.92	1.54	.62
Brookfield, 1st	1.44	2.05	.61
Middle Island	1.56	2.12	.56
Indianapolis	.65	1.14	.49
Riverside	3.49	3.90	.41
Waterford	4.90	5.30	.40
Old Stone Fort	.00	.39	.39
Milton	3.38	3.76	.38
Hebron, 1st	.74	1.10	.36
Average, all gifts	2.88	3.19	.31
Boulder	1.19	1.44	.25
Fouke	.05	.29	.24
Farina	1.11	1.32	.21

IMPORTANT SOCIAL SECURITY NEWS

This is a final announcement about election of Social Security by ordained ministers. Remember these three necessary steps about Social Security:

1. You must have a Social Security number. If you have a number from previous years, you keep and use that number.
2. You must fill out, sign, and mail to the Internal Revenue Department a Waiver Certificate, a threefold certificate, all of which must be sent in.
3. Fill out the separate Schedule "C" with the Income Tax Return 1040 (long form) when you pay your taxes (Income Tax and Social Security Tax together).

If you have problems or questions you may contact the nearest Social Security district office.

"After 1900 years and more, we often continue to mold God into a white and American idol." — Eugene Carson Blake.

Berlin	3.88	4.02	.14
Nortonville	1.34	1.38	.04
North Loup	.50	.51	.01
Independence	3.52	3.52	.00
Los Angeles, Christ's	4.38	4.38	.00
Pawcatuck	6.17	6.17	.00
			Decrease
Putnam County	2.74	2.66	.08
Twin Cities	1.22	1.11	.11
Piscataway	2.06	1.89	.17
Marlboro	6.22	5.98	.24
Washington	2.27	2.00	.27
White Cloud	2.71	2.42	.29
Albion	1.20	.89	.31
Lost Creek	3.28	2.94	.34
New Auburn	.79	.35	.44
Milton Junction	4.95	4.39	.56
Rockville	.78	.13	.65
Hopkinton, 2nd	1.19	.48	.71
Genesee, 1st	1.91	1.10	.81
Dodge Center	2.10	1.28	.82
New York City	1.17	.00	1.17
Battle Creek	6.50	4.42	2.08
Daytona Beach	7.68	5.19	2.49
Salemville	3.38	.88	2.50
De Ruyter	10.30	7.10	3.20
Schenectady	16.60	4.32	12.28
Dinuba	.00	.00	—
Hammond	.00	.00	—
Hebron Center	.00	.00	—
Jackson Center	.00	.00	—
Little Prairie	.00	.00	—
Paint Rock	.00	.00	—
Washington, People's	.00	.00	—

As Simple as This

The heart of the Gospel message is that "Christ died for our sins . . . he was buried . . . and rose again the third day" (1 Corinthians 15: 3, 4).

Why does a person have to believe the Gospel? Why does one need to accept Jesus as Saviour and Lord?

First, because he is a sinner. No need to deny it! "All have sinned and come short of the glory of God" (Romans 3: 23). When a standard is set up, one who lacks just a little is excluded along with the one who comes far from measuring up. Though some are better than others, and come closer, all have fallen short.

More than that: ". . . death (is) passed upon all men, for that all have sinned" (Romans 5: 12). "The wages of sin is death" (Romans 6: 23). God hates sin, and the penalty must be paid. Either you must pay it or someone else must pay it for you.

That's just what happened! "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5: 8). God loves the sinner, and sent His Son to die in our place, so that we "might not perish but have eternal life" (John 3: 16-18).

That is the only way! "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). Someone may say, "We're all going to the same place." But we're not if we aren't on the right road! There is only one road to heaven. Jesus said, "I am the way . . . no man cometh to the Father but by me" (John 14: 6).

The penalty has been paid. Pardon is there for the taking. We simply accept His payment for our sins. That's what it means to "receive him" — take Him into the heart as Saviour. That brings about the "new birth" (John 3: 3, 5), by which we become children of God — members of His family. Then He is no longer "God, the Judge," but "God, our Heavenly Father."

Just believe this and accept it for yourself. It's that simple. Then go out and live in newness of life! — Ashaway Church Bulletin.

MEMORY TEXT

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. James 3: 17.

THE LIVING WORD

Luther A. Weigle  
"purchase" and "wealth"

To purchase now means to buy. It involves the payment of a price, usually of money. But in 1611, it was still a general word that meant to acquire, obtain, or gain. In Shakespeare's *Tempest* (IV, 1, 14), Prospero agrees to the marriage of Ferdinand and Miranda in these words: "Then, as my gift and thine own acquisition Worthily purchased, take my daughter."

The revised versions of the Bible retain the word "purchase" only where the context implies the payment of a price. Elsewhere, it is replaced by "gotten" (Psalm 74: 2); "won" (Psalm 78: 54); "obtain" (Acts 8: 20; 20: 28). "Purchased possession" is a misleading expansion of the Greek word for "possession" (Ephesians 1: 14).

"They that have used the office of a deacon well purchased to themselves a good degree" (1 Timothy 3: 13) is a sentence that does not refer to men who use an office for their own profit or men who try to buy honorary degrees. Its meaning is: "Those who serve well as deacons gain a good standing for themselves."

The word "wealth" was used in 1611 in the sense of weal or well-being. Unless we remember this, the King James rendering of 1 Corinthians 10: 24 looks like encouragement to theft: "Let no man seek his own, but every man another's wealth." Tyndale's translation had been a little more guarded: "Let noman seke his awne proffet: but let every man seke anothers welthe." The Revised Standard Version translates the verse: "Let no one seek his own good, but the good of his neighbor."

Our world will not be better until we are. — Templeton.

## Missions

### Nyasaland News

Excerpts from letter from Miss Beth Severe under date of January 26, 1956.

We have received word from the government that we will be considered for a grant-in-aid at the beginning of their financial year beginning in July. There has been no promise, but we will be considered. In the meantime our maternity work should give us a picture of its possibilities. It is not the possibility of a doctor on the mission as much as the volume of the work that will determine whether or not they feel their aid is justified.

Tomorrow we will begin using our new building for the first time. The maternity unit is not finished, but the out-patient part is sufficiently fixed to warrant its use. The old dispensary will then serve as a school office — for schoolbooks, records, etc. Up to this time our house has been the office.

On the 16th one of the nurses, a Miss Johnson, from Malamulo honored us by a visit. She stayed with us a week. She had previously spent a week in South Nyasaland, at the mission from which the Barrs (who have spoken there [in Ash-away] recently) came. Needless to say, we enjoyed her company and we trust that we learned things from her that will be of value in our work. She has celebrated her eighteenth year in Nyasaland. She comes from Riverside, and her mother called upon my aunt not long ago.

We wish to express our thanks for the recent gift for books in the native language.

We have gone without rain for some days and we are needing it again. Recently, we set out a few guava trees and they certainly need the rain. We got them at a dry period, and I'm afraid that some of them will not make it. We have also had fun planting flowers and shrubs around the new building. Again the ground was dry so probably some will not grow.

Deborah continues to gain weight, is getting to be rounded out now.

We trust this finds all of you well. May the Lord continue to bless in the work there.

### Lit-Lit Meeting

By Rev. Harold R. Crandall

It is inspiring and enjoyable to attend the meetings of agencies and committees that are engaged in the extension of the Kingdom of God in the world. Requested by Secretary Harris, who was in Wisconsin, it was my privilege to attend the annual meeting of the Committee on World Literacy and Christian Literature of the National Council of Churches in New York on January 25.

Doctor Frank Laubach pioneered in the work of teaching the illiterate to read, producing the written word for those people who had only an oral language, and providing simple literature for their instruction that eventually they might read the Word of God in their own language. This work is carried on by teams in many places, and results in accomplishments that are marvelous.

Dr. and Mrs. Wesley Sadler, from Liberia, were guests of honor. The subject of Dr. Sadler's address was "Literacy, an Indispensable Tool." He impressed his hearers with the fact that books can go where missionaries are not allowed. Many times the printed page is more effective than the spoken word. A native African came to him requesting baptism. He said that he had been unmoved by the preaching he had heard, but, "Now I can read and have a book (the Gospel of Mark) which I have read over and over. I want to be a Christian."

Dr. Sadler spoke of the task of getting appropriate reading matter fast enough and of the difficulties in making translations because exact parallels or idioms are hard to find to express the thoughts it is necessary to transfer.

The starting point is the study of the history and the religion and to discover the good a people has and build on that. Down under all their beliefs, Dr. Sadler said, "All Africans believe in God, i.e., a supreme being, but do not know Him." Their teaching starts with God — "In the beginning God." Having this foundation, then teach about Jesus the Son of God and the Saviour of mankind, he counseled. The first of the New Testament translated is the Gospel of Mark, then that of John.

Seventh Day Baptists have a part in this great and important work, this, one of the most effective means of evangelization of the world. We share our proportional part with other Christian denominations of the National Council of the Churches of Christ. What inspiration to feel that we are engaging with others in a great task that we could never do alone!

### Letter of Appreciation

By Pastor Benjamin O. Berry  
Vergenoegen, British Guiana

Dear Seventh Day  
Baptist Brethren of U.S.A.:

Greetings in Jesus' name! Hannah and I desire to express our profound thanks and appreciation, through no better medium than our Recorder, for the Christian response that was made financially, and by prayers, in respect of Hannah's hospitalization.

We appreciate and eulogize the kind offices of our own Pastor Harris in getting the "flash" of Hannah's illness to our many churches in the U.S.A. Thanks to him, and our other pastors in the denomination for bringing this crisis to the attention of our brethren. Thanks to our people who have so generously contributed to the defraying of the expenses connected with Hannah's hospitalization and aftercare. May the Lord ever bless you in His service of ministering to the needy is our solicitude.

At the time of writing this, Hannah had just completed two months since she had undergone her operation, and we can see how wonderfully God is restoring her health. Inasmuch as the doctors have ordered three months for a somewhat complete restoration to health, Hannah has already begun her services in the church. On the last Sabbath of December, 1955, when I visited Wakenaam, my other charge, Hannah voluntarily carried on for me at Vergenoegen. And she is still carrying on her Sabbath school class and Christian Endeavor responsibilities from since that day she began. God be praised for His mercies!

Hannah and I have already shown you the deep love and sympathy, by way of

sacrifices made for the work, we have for the cause of Christ under the aegis of the Seventh Day Baptist denomination, which is second to none in the exposition, reasonably, of the Scriptures. So we implore our brethren of the U.S.A. to help us witness for Christ in this highly competitive religious age. If we regard the Seventh Day Baptist work as a heritage worthy of preserving, we can only preserve it by selling it to the world and, as such, we are asking, yea, beseeching our brethren to consider these:

To respond to the call of the Missionary Society and the General Conference, with more alacrity than was used to help in our crisis, to implement their decision to have a full-scale work in British Guiana, as in Africa and Jamaica. Our responsibility to this decision is sincere service to the best of our ability and tools at our disposal. Yours is not only our financial support by way of gifts and salaries, but a real good effort to put this work on the religious map of British Guiana in this atomic age. And, to conclude, I must make this other point:

The "entering wedge" to a full-scale work in British Guiana is the establishment of a proper work in Georgetown. Good as our work is in other parts of the colony, the establishment of the work in the capital is a "sine qua non" to our getting on the religious map of the colony. And Hannah and Ben Berry, with kindness, understanding of the denomination's financial limitations, and love to the Cause of Christ, ask you, our people, to respond to this appeal. Thanks for all you have done for us in our crisis.

Yours in Christ,  
Ben and Hannah Berry.

### Letter of Appreciation

By Alexander B. Trotman  
Henrietta, British Guiana

I have been the busiest man in town doing the best I could to get things fixed for my good wife's departure on the 29th inst. It is now all over, and I hasten to recover lost ground re correspondence and to shoulder again my responsibilities inevitably shunted for a while.

Let me first report that Agatha left British Guiana at 3 p.m. on Sunday the



29th January 1956, by plane for Trinidad, from whence she was due to sail at midnight the same day en route to the United Kingdom. I was privileged, and a very special privilege it was, to accompany her on to the plane. I saw it take off about 15 minutes later, and I am certain she is gone and is on her way, we hope and pray, to success, allowing at the said time for His Sovereign Will.

We were overwhelmed (by the gifts received). The very thought of parting, brought us keen-felt pain: not just because of the parting, but because of the circumstances which necessitated it. But as we reflected upon God's manifest care of us in the gifts received, something seemed to inspire quiet consolation and hope. The cogent stand of love not in talk, moved us to praise and thanksgiving, and further tended to dull the sharp edge of our aching sentiment.

Our hearts are grateful to the individuals and churches who contributed to our assistance; and are no less to you, the pivot around which all else moved into so rich fruition. We say thanks to them; we say thanks to you; we give God the praise. This, the lesson of your giving, we are sure is undoubtedly wont to mean a new beginning in our living, and we pray to the great Glory of God.

That you and others would be praying for us, we know is a fact; but the road must be passed. And with fortitude we have girded our loins the way to cross. God shall carry us through and we thank you for your prayers, and your love.

Thanks, a million thanks to you and all kind friends of the U.S.A. Until —  
Yours in His love and service,  
Alexander B. Trotman.

#### Prayer

O God, who at Pentecost didst send the Holy Spirit to enkindle the zeal of Christ's followers waiting in Jerusalem for His promised gift, we beseech Thee to pour the same inspiration on Thy people now and on the Church of Christ throughout the world. Revive the power of the Gospel in our hearts, that it may be to us a sacred trust for the blessings of mankind. Amen. — W.C.C.

## MARCH WORSHIP SERVICE

Prepared by Miss Lotta Bond  
Lost Creek, W. Va.

Assurance—The Gift from the Risen Lord

Hymn:

"There's a Wideness in God's Mercy"

Prayer:

Great God, Creator of heaven and earth, our Father, we are so grateful to be Your children. The more we learn of Your great universe the greater is our appreciation of Your love and care for each individual. We are very humble. We continually wonder, "What is man that thou art mindful of him?" Yet we feel You so near that we can talk with You. Teach us how to show others the way of truth and life. Grant that we as individuals and as nations may discover and practice the principles of universal brotherhood. In Jesus' name we pray. Amen.

Hymn:

"Crown Him with Many Crowns"

Scripture Reading:

Luke 24

Meditation:

Each time we read the story of the Resurrection of our Lord and the events that followed, we are reassured of His living presence with us now.

The springtime is (to us who live in northern climes) the appropriate season in which to celebrate Christ's Resurrection. All nature is manifesting life and activity after the long winter.

We plant seeds in the warm, moist earth, never doubting that a high percentage of them will produce plants in due season. It would be unthinkable to wonder if the pansy seeds we plant will produce zinnias or violets instead of pansies.

Perchance the children found a great, green, spiny worm last fall and put it in a jar. Some days later it had spun a large silk cocoon. The worm was no longer visible. They promptly forgot all about it until one morning this spring they saw a big Cecropia moth on the top of the jar flexing her beautifully colored new wings in the sunlight. Interesting? Yes. All a part of God's plan.

These are but two examples of the miracles that constantly take place around us. We accept them without question or even amazement, usually. Why then do we doubt Christ's birth or resurrection — because they have not been explained scientifically? Neither has the "miracle" of the seed nor of the worm been so explained.

A little girl sat locked in the arms of her aunt while a tornado passed near the home. When lightning flashed through the black darkness, the branches of a fine old spruce tree could be seen lashing the ground. The roar of the storm was so loud that they could not hear the splintering crash of limbs breaking from other trees. The little girl began to cry. The aunt told her not to be afraid for God would take care of them. The child relaxed, assured of God's presence.

God in His infinite wisdom does not promise His children freedom from disaster, illness, sorrow, toil, or any other trials of life. He has planted within each individual a potential to accept them through faith. Then they may become the means by which a more beautiful Christian character is developed. "He heals the brokenhearted and binds up their wounds" (Psalm 147: 3). "For I am the Lord your God, the Holy One of Israel, your Saviour" (Isaiah 43: 3).

If we who are assured of God's goodness keep silent and do not proclaim the Gospel of salvation, God will choose another to carry out His purpose. We shall miss the joy and blessing of having a part in making the earth His heavenly Kingdom.

Hymn:

"We've a Story to Tell to the Nations"

"Our nation is sadly in need of a rebirth of the simple life — a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips, and ended the day by gathering together to place themselves in His care," says FBI Chief J. Edgar Hoover. "There is no better way of doing our part for home life in America than by re-establishing the daily practices of family prayer in our homes, because families that pray together stay together." — Selected.

## FORGOTTEN BROTHERS

February 25 was designated as Brotherhood Sabbath. That reminds me, I met some of my less fortunate brothers the other day in a county jail. A group of ministers was meeting there to plan religious services for the jail and county home. We were told that more prisoners are there because of alcoholism than for any other cause. Alcoholism costs that county \$100,000 a year or more. Someone casually wondered if the breweries in the county would support a chaplain for the jail. No one took the suggestion seriously; all probably thought that if brewers were that much concerned for their fellow men, particularly for the victims of their own business, they wouldn't be in that business. But then, how concerned are the other citizens of the county? How concerned are the churches? the ministers?

One man asked to be given a New Testament. I saw an "Upper Room" in one cell, and a picture of President Eisenhower pasted to the wall under a handmade calendar. I noted that reading matter was rather scarce and badly worn. The warden told me that he did his best to gather up magazines for the prisoners because, he said, they must be kept busy. I wondered how many good magazines are burned every week in the back yards of the county.

Some of the ministers take turns holding a service for the prisoners on Sunday, that is, for some of them; those under twenty-one cannot attend because it is illegal for them to be associated with older prisoners, and likewise, the women are not admitted. There is no plan for pastoral counseling, nor for rehabilitation. Yet there are no oceans between us and them, only a few miles of highway. What a challenge to the churches to rescue these, our brothers, victims of poverty, ignorance, low mentality, and immoral environment, and to restore them to society with a fighting chance to lead a decent life! "I was in prison and ye visited me not!"  
N. D. M.

A bus ride in Jerusalem, Tel Aviv, or Haifa costs two cents and a local telephone call is one cent. A haircut is 33 cents.

### Some Brotherhood Observations

Brotherhood Week to be of any value should lead us to do some serious thinking about our attitudes and relations with our brothers near and far. Did your observance of it lead you to that sort of thinking? If we Christians admit that we are our brothers' keepers we face some tremendous responsibilities these days. Racial segregation is the pressing problem just now and it's not confined south of the Mason and Dixon Line. The church for the most part has been silent on the subject for a long time while it, too, practiced segregation. There are churches where two or three colored families attend worship, but very few indeed that can be called racially integrated. The Association for the Advancement of Colored People has set 1963, the 100th anniversary of the freeing of the slaves, for the end of segregation. I wonder if it will take seven more years to end segregation in the church.

We are all more or less guilty and we need to examine ourselves, our ideas, and the customs we accept and follow without thinking. In Jamaica I lived and worked with colored people — I ate with them, slept with them, worshiped with them, married them, and buried them. This was all a part of the work I was sent there to do by my white Christian brothers in the United States. But many who support missions in other lands are not willing to be associated with colored people in their own city, or housing area, or church. White supremacy is openly avowed in South Africa, rigidly enforced in southern United States, and tacitly observed almost everywhere that white people are in the majority.

Let us not be impatient with our southern brothers in this matter. It is not easy to undo in a day the work of a century. Rather let us lead the way by setting a Christian example in our own conduct, in our own churches and communities. The whole world which is three-fourths colored is watching America very closely. When a minister of Washington, D. C., was put off a bus upon entering a southern state because of his color, the incident was headlined in Jamaica and no doubt in other countries. Our treatment of the

Indians makes a dark page in American history and we are still adding to it.

On the international scale our government has too often been on the unbrotherly side, supporting the imperialistic governments against the peoples of Thailand, Indonesia, Morocco, and others struggling for the blessings of freedom.

But the picture is not all dark. There is much to be encouraged about. Our colored brothers are finding their place in the economic, social, and political life of our nation. Many have earned recognition in science and education; some have given distinguished service in Congress and other government positions, and even in the United Nations. Much headway has been made in the observance of anti-discrimination laws. Friendly recognition of foreigners is increasing in churches, schools, and colleges. Churches are promoting the adoption of orphans and whole families of displaced persons and are giving great sums for rehabilitation in war-devastated countries. We know that all men are our brothers and we are slowly learning to act accordingly.

N. D. M.

In connection with the current and the long-standing problems of Seventh Day Baptists in maintaining an adequate theological seminary for the training of ministers, it is interesting to note that only recently did the Seventh Day Adventist denomination set up a seminary. The following is clipped from the January 5 *Review and Herald*:

"Permission for the Seminary to confer the degrees of Master of Arts and Bachelor of Divinity was granted by the Board of Education of the District of Columbia in 1945.

"The first degrees conferred by the institution were: Master of Arts in Religion, in 1942; Master of Arts, in 1945; and Bachelor of Divinity, in 1950. Since that time the Seminary has granted 384 degrees divided as follows: 190 M.A., 175 M.A. in Religion, and 19 B.D."

### SABBATH SCHOOL LESSON

for March 10, 1956

Jesus Interprets History  
Luke 21: 29-36.

### I Speak for Christian Citizenship

By Elda Ann Thornburg  
Eudora, Kansas

[With the recent emphasis on this subject on Christian Endeavor Day in our churches it seems appropriate to print this prize-winning essay at this time. Perhaps some of our readers heard messages by our own youth which they consider comparable to this.]

Dear Congressman:

It is my desire to speak for Christian Citizenship, because I believe that Jesus Christ in the life of each individual is the answer to any problem that may arise anywhere.

Christian citizenship starts at home. When one is very small, parents with their Christian teaching and the help of a family altar start to sway his life. He learns consideration of his elders and, most of all, respect and love for his Heavenly Father. He learns to get along with his friends and people about him in a loving and respectful manner.

As he grows older, he takes on more responsibility of the home, community, and school. He learns still more how to cope with his surroundings and people without the help of his parents.

Sometime in his first years of school he takes Christ as his own personal Saviour. No matter how much training he has had, without this big step in his life he would be a failure in the things of the Lord and in Christian living.

In his early teens he is beginning to meet up with more and more decisions which must be made by him. As he keeps up his daily devotions of prayer and Bible reading, he knows he has a Friend more dear to him than loved ones who will help him with these decisions. Without Him, he knows he could never be a good Christian citizen anywhere.

There come to him problems of good recreation. Although his parents have helped him along this line it now comes to him alone to really decide. No one can make his decisions for him. It is revealed to him that in being a good citizen he must always be helpful in a spiritual sense also. He must be a good sport in good wholesome activities to show others that Christians can be just as good citizens and have just as much

enjoyment in this type of thing as others. He knows that some recreation would be harmful to him and would hinder him as a Christian. These decisions are made in the will of God.

Some youth use narcotics. But the Christian knows his body and life must be kept a clean temple in which Christ may dwell. He must do his best to help others see the harm in the use of narcotics and the loss of money, time, and healthy bodies.

Gambling is more prevalent as he grows older. He must also try to help his fellow men see the harm in this. God gives us all we have and ever will have. He expects us to use our possessions to the best of our ability and not be taking chances. This is an evil and can never be practiced by any Christian citizen.

He knows that a good Christian citizen will find his place in worship services both evening and morning on the Sabbath day. Only one day out of the week is set aside for this purpose; surely everyone should use it and worship God in this manner. As a person grows to be a better citizen, he must grow spiritually to help him be better fitted for the task of helping others in the role that God has given him to play.

He feels the necessity of Christian Endeavor and knows this is an important feature in training young people. Here he fellowships with other Christian young people and learns the value of living a Christian life and being a good citizen.

He loves those of different race and nationality. There is no bitterness in his heart toward them no matter what they may have done to his race or country. With Christ there is no respect of persons; so it should be with the Christian. He feels this is important for every Christian citizen.

When he is a man, these ideas come to him more forcibly. His vision is clearer; he can see the need greater than ever before for more Christian citizens. He also sees that his vote, votes of other Christian citizens, and his interest in the country and public affairs will help keep his country from Communism or being atheistic. When he was young he could only stand out against the liquor traffic, narcotics, etc., but now, besides this, he



can place his vote and encourage others to also do so. He must do his best as a Christian citizen to stand up for what he knows is right and keep faithfully the laws which he is able to keep.

As he becomes an old man, he finds that he no longer can do the things he once did for the cause of a Christian country. As he thinks back over his life, he knows he has overcome many things: hardships, temptations, prejudices, and hard feelings. He has made mistakes in his life, but he has tried to overcome them. With the help of his Heavenly Father he has tried to do his best to be a good Christian citizen and to help others also in like manner.

Mr. Congressman, I firmly believe that without Christ and the Church, this country would be a complete failure. What a big part a good citizen plays in the citizenship and laws of our country, but how much more a Christian citizen can do with the standards he holds and the help of the God whom he serves!

The youth of today may think they cannot play a very big part in Christian citizenship, but a good Christian citizen is not born, neither is he made in one day. It takes a period of learning and striving to procure the knowledge of what a Christian citizen can do, will do, and must do.

I, as a member of today's youth, want to do my best to be the kind of Christian citizen that God would have me be; one that He can use, maybe not in a great part on this big stage of life in which we play, but in my home, school, community, and elsewhere. Christian Endeavor has been important to me in being a Christian and being a good citizen.

May we as Christian youth help those who are striving to be good citizens without the help of Jesus Christ — that they may know Him as their Saviour and guide for living.

Mr. Congressman, if you have not known the joy of having Jesus Christ as your Saviour and Lord, I encourage and invite you to accept Him. The tasks and responsibilities which you have as a leader of our country can only be met adequately with the help and wisdom of our Lord. May God bless you.

### General Board of NCC

Rev. Rex Burdick, pastor of the Salem, W. Va., Seventh Day Baptist Church, is the denominational representative of the policy-making General Board of the National Council of Churches. He attended the meeting held in New York City the first week in February. Rev. Lee Holloway of the Plainfield Church also attended one day with him as a guest.

Our representative states that in his opinion, "The only really significant action taken was relative to the deputation of church leaders from America to Russia and the anticipated return of Russian leaders later." This news was presented to Sabbath Recorder readers last week by way of a news release sent out from the General Board to the editor.

"Further thought," says Mr. Burdick, "was also given to the matter of racial integration, but nothing startlingly new appeared in this area." The National Council is keeping a close watch on this issue and has conducted rather exhaustive studies of the situation, some of which have been summarized in previous articles in this paper. Public sentiment on the question is running high at the present time as certain southern states and educational institutions react to the ruling of the Supreme Court that segregation in tax-supported schools is unconstitutional.

### NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — Fittingly, on the first Sabbath of the year there was the celebration of the Lord's Supper. At the Lord's Table the familiar figure of Elder E. S. Ballenger, lately departed, was poignantly missed. The message of salvation through Jesus Christ was touchingly real to him, and the punchy illustrations which he always brought when assisting at numerous Communion services sent the realization of God's overwhelming love straight to the heart of old and young alike. He had helped at the previous occasion in one of his last appearances in our church.

Attendance at the quarterly business meeting, January 8, was quite good, and in the two and one-half hours preceding the wisely instituted 10 p.m. curfew, our business was nicely handled. We learned

that our financial condition had improved as regards the Church Operating Fund. We were told the amount of our "White Gift" to Crandall High School, Kingston, Jamaica. We decided to submit our approved plan for a new combination dining room, kitchen, and lodge for Pacific Pines Camp to contractors for bids.

Pastor Wheeler's monthly Sabbath eve Bible studies now center in the Book of Hebrews. The symbolism of Old Testament ritual is cleared up, the Gospel is made more understandable, and the unified message of the Bible is established. Surely, it is a source of joy to each of us that a way into the holiest has been made through the blood of Christ. We have a High Priest!

In co-operation with the Riverside Ministerial Association, a mixed quartet from our church took part in a half-hour service, Sunday evening, Jan. 22, at the TB Annex of the Riverside General Hospital. Their theme was: "The Still, Small Voice of God."

Sunday evening, January 29, a significant meeting for Sabbath school officers and teachers was held in the social room of the church, with Miss Dora Hurley, Sabbath school superintendent, and Pastor Wheeler in charge. It was an especially chilly evening, following the copious rain for which we are so grateful, and the warm room, the chairs about the table, and the inviting array of light refreshments made the get-together more pleasant. The matter of classroom supplies and needs, the availability of visual aids, and the matter of better co-ordination between departments were discussed. Then inventory was taken of supplies on hand and everyone was fired with a new enthusiasm to better the Sabbath school.

SCHENECTADY, N. Y. — We are now settled in the new quarters of the First Baptist Church at 1944 Union St. and we enjoy it there very much. Work is continuing on our new church in spite of the cold weather. The windows are glazed and the wiring and insulation are being done at the present time. Our annual business meeting was conducted several weeks ago after a fellowship dinner and more plans were made toward the completion of the church.

Secretary Harris of the Missionary Society visited us on a week end recently and we all had a wonderful time in the Sabbath eve service as well as the Sabbath morning service. — Church Clerk.

BOULDER, COLO. — The annual dinner held January 1 at the church was served to approximately 75 persons. The business meeting with election of officers followed the dinner. Gleanings from reports follow:

The choir under the direction of Daryl White presented the special Thanksgiving and Christmas programs, broadcast a half-hour Christmas program over KBOL, and co-operated with the Denver Church in presenting two television programs from KLZ-TV in Denver.

The Evangelistic Committee has sponsored bimonthly Sunday night Bible study in the nearby mountain village of Sunshine. The male quartet has frequently provided special music.

The church took a step toward closer church community co-operation by joining the Boulder Council of Churches. This gives us equal representation (numerically) with the largest churches of Boulder in such actions as that body may take.

To bring about a better working organization, a constitution was written and old by-laws were revised during the year.

On January 21 a teacher appreciation dinner and program proved very successful. Children and young people each invited a public school teacher and his (or her) family as their guests at a spaghetti supper. Pastor Clarke who was toastmaster called on several for appropriate remarks in keeping with the theme. The quartet sang several numbers which were well received by the 112 dinner guests. Herbert Wheeler, retired from the U. S. Forest Service and a member of this church, inspired and informed the group with his lecture accompanied by slides.

A challenging, inspirational, and interesting program is being developed under the leadership of Pastor David S. Clarke through the Friday night prayer meeting, Sabbath morning worship, Christian Endeavor for youth, and Sabbath evening vespers.



## DENOMINATIONAL BUDGET

Statement of the Treasurer, January 31, 1956

Receipts		
	January	4 Months
Balance, January 1	\$ 99.33	
Adams Center	159.50	345.00*
Albion	18.97	107.98
Alfred, First	438.25	1,309.62*
Alfred, Second	301.70	404.60*
Associations and groups		35.90
Battle Creek		1,266.48
Berlin	139.47	193.32*
Boulder	37.60	170.32*
Brookfield, First	30.00	90.00*
Brookfield, Second	92.28	156.48*
Buffalo Fellowship		30.00
Chicago	137.00	647.00*
Daytona Beach		145.30
Denver	81.76	238.93*
De Ruyter	51.00	511.50
Dodge Center	74.85	150.99
Edinburg	20.00	48.00*
Farina	50.00	95.00*
Fouke	11.05	28.05*
Friendship	20.00	55.00*
Hebron, First	75.00	75.00*
Hopkinton, First	190.50	503.45*
Hopkinton, Second		20.00
Independence	54.00	236.00
Indianapolis	15.00	75.00*
Individuals	20.00	2,262.79
Irvington		250.00*
Kansas City Fellowship	20.00	90.00
Little Genesee	140.18	140.18
Los Angeles	25.00	257.63*
Los Angeles, Christ's		35.00
Lost Creek		336.04
Marlboro	282.46	789.97
Middle Island	35.00	68.00*
Milton	857.56	1,866.17*
Milton Junction	94.36	429.83
New Auburn		26.75
North Loup	126.77	126.77*
Nortonville	41.50	212.87*
Pawcatuck	849.72	1,499.72*
Piscataway	22.00	70.00
Plainfield	612.81	2,544.77*
Putnam County	40.00	40.00
Richburg	17.50	106.00*
Ritchie	60.00	85.00*
Riverside		813.39*
Roanoke	30.00	50.00*
Rockville		9.35

Salem	325.00	580.00*
Salemville	11.16	64.36
Schenectady	16.40	82.20
Shiloh		1,339.00*
Stonefort		17.35*
Syracuse	50.00	50.00*
Texarkana Fellowship	10.00	22.81
Twin Cities	10.00	10.00
Verona	147.85	517.31*
Walworth		60.00*
Washington	50.00	66.00
Waterford	54.94	159.18*
White Cloud	80.96	212.92
	\$6,128.43	\$22,230.28

The above receipts include \$147.00 specified by donors as a memorial to A. Burdet Crofoot. The asterisks indicate contributions larger than at this time last year.

### Disbursements

	Budget (Designated & undesignated)	Non- Budget Gifts
Missionary Society	\$2,082.85	\$ 41.44
Tract Society	353.10	
Board of		
Christian Education	624.80	
School of Theology	556.05	105.00
Women's Board	214.50	
Historical Society	94.60	
Ministerial Retirement	730.95	441.00
S. D. B. Building	69.30	
General Conference	755.15	
World Fellowship and Service	18.70	
American Bible Society		14.87
Balance, January 31	26.12	
	\$5,526.12	\$602.31

### Comparative Figures

	1956	1955
Receipts in January:		
Budget	\$ 5,426.79	\$ 5,351.92
Non-budget gifts	602.31	1,104.56
Receipts in 4 months:		
Budget	18,926.42	18,633.00
Non-budget gifts	3,303.86	1,474.44
Current annual budget	74,113.50	70,750.00
Portion of budget	25.5%	26.3%
	raised to date	
	(Goal for 4 months, 33% or \$24,700.)	

Respectfully submitted,

Olin C. Davis, Treasurer.

Verona, N. Y.

"Enclosed find a check for \$10. Use it to send the Sabbath Recorder to some who can't afford it and to some who do not realize they need it. I suggest the following names." Messages worded something like this from people with small incomes do come to our office. Such personalized giving brings three-way blessing and encouragement.

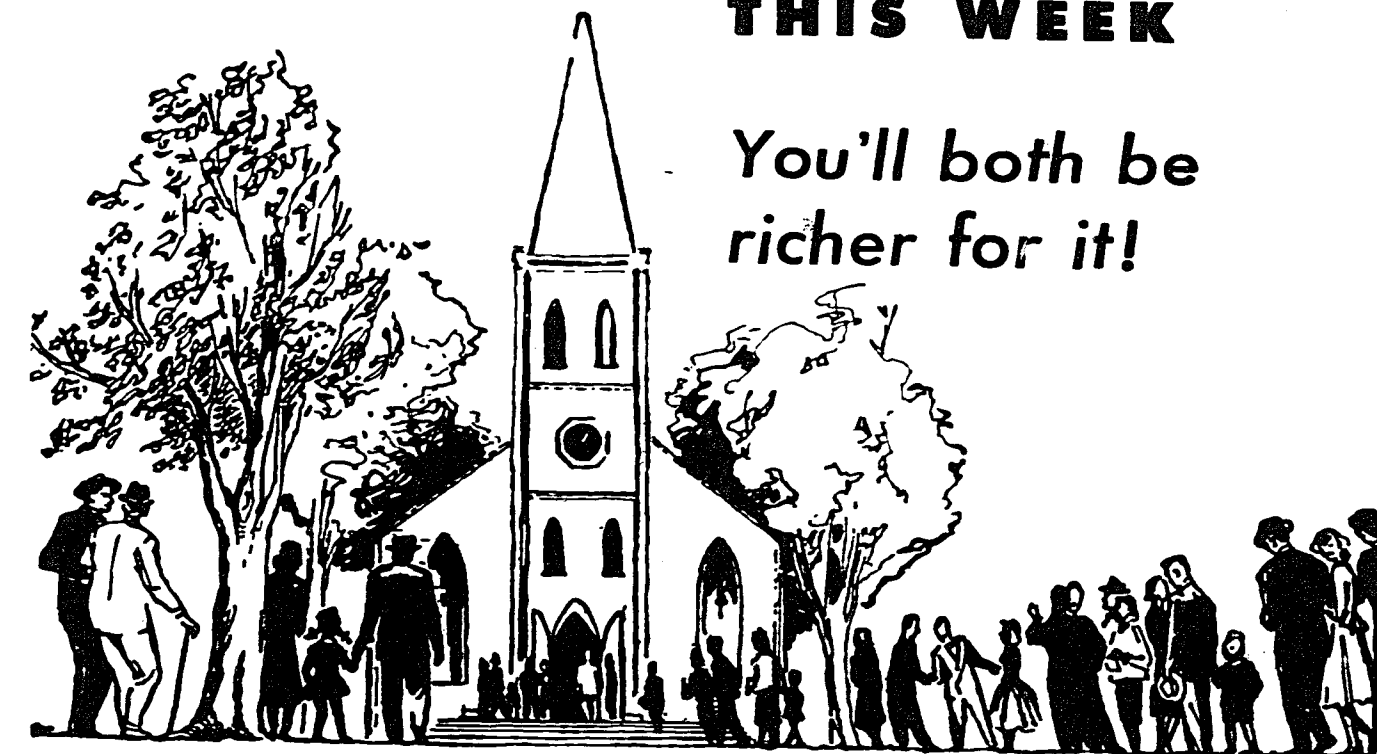
There were 1,802 local Young Men's Christian Associations in operation in the United States in 1955, the largest number since 1920, it is reported by the National Council of the YMCA. At the end of the year 1954 there were 2,128,689 members. The number of persons enrolled in Bible study and other religious education classes was over 200,000.

MARCH 5, 1956

# The Sabbath Recorder

**TAKE SOMEONE TO CHURCH  
THIS WEEK**

*You'll both be  
richer for it!*



Make the Attendance Emphasis Effective  
in Your Church This Month