

# The Sabbath Recorder

At the same time and in the same city other teen-age boys by the thousand, faced with similar temptations, decided to go to Madison Square Garden where Billy Graham was conducting special services for teen-agers. Hundreds upon hundreds of them went into the great basement room there and learned to use their tongues to confess Christ as their Savior and to pray to Him to keep them from yielding to temptation.

## NEWS FROM THE CHURCHES

**FARINA, ILL.** — On the evening of July 28 a social was held at the new home of Mr. and Mrs. Kenneth Crandall. This was in celebration of their silver wedding anniversary and as a housewarming.

On August 11 there was a miscellaneous shower at the parish house for Keith Diss and his bride, the former Carol Alberson, of Kinmundy, Ill.

The Sabbath morning service of August 24 was held at a nearby lake. Pastor Appel preached a very appropriate nature sermon after which Stephen Stewart was baptized. — Correspondent.

**WALWORTH, WIS.** — On Friday, evening, August 23, we were glad to have Rev. and Mrs. Loyal Hurley with us. His sermon was enjoyed by everyone. Since the church and parsonage were sold to the Christian League for the Handicapped we have been meeting Friday evenings in the parsonage so that the patients there may also enjoy the services conducted by the Rev. Charles Pederson. The Christian League has done much to improve the property by painting the church and, with the spotlights on, it makes a very imposing impression upon all who pass by.

We enjoyed attending as many services as possible of the General Conference at Milton and enjoyed another sermon by Dr. Hurley and a discussion hour in the home of Mr. and Mrs. Roger Dangerfield in Delavan, Wis., Tuesday evening, August 26.

On Sabbath day, August 31, several attended the Chicago Church. Dr. Hurley conducted the services.

— Correspondent.

**I have never heard anything about the resolutions of the disciples, but I have heard a great deal about the acts of the apostles.** — Horace Mann.

## Accessions

Lost Creek, W. Va.

By Baptism:

Eva Lea Lowther  
Ellen Lowther  
Dorothy Barnes

By Letter:

Harold Sutton  
Harriet (Mrs. Harold) Sutton

## Marriages

**Cox-Davis.** — At the Seventh Day Baptist Church, Denver, Colo., on September 1, Gary Gene Cox, son of Mr. and Mrs. Eric Cox of North Loup, Neb., and Myrna Lea Davis, daughter of Mr. and Mrs. Elno Davis of Wheat Ridge, Colo., were united in marriage by Rev. Duane L. Davis, assisted by Rev. C. Harmon Dickinson.

## Births

**Lewis.** — Twin daughters, Melanie Jean and Cynthia Ann, to Mr. and Mrs. Philip Lewis of Riverside, Calif., on July 25, 1957.

**McAllister.** — A daughter, Norma Jean, to Mr. and Mrs. William E. (Jean Davis) McAllister of Plainfield, N. J., on August 10, 1957.

**Shaw.** — A daughter, Teresa Lynn, to Mr. and Mrs. Edwin Shaw, Milton, Wis., on August 13, 1957.

**Green.** — A daughter, Janet Louise, to Mr. and Mrs. Leland (Dortha Bond) Green of Platteville, Wis., September 1, 1957.

## Obituaries

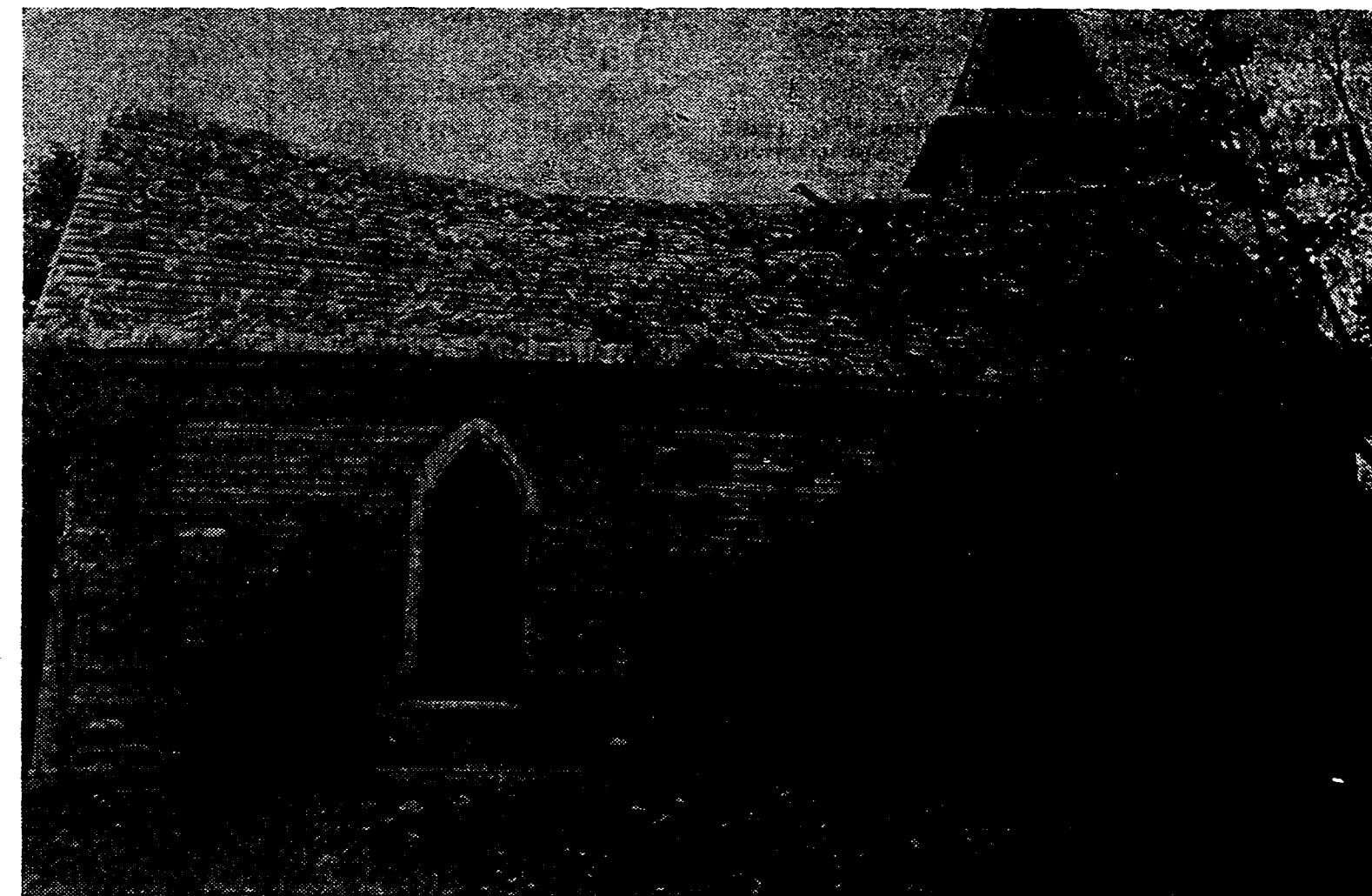
**Burdick.** — Ichabod Ezra, son of Charles H. and Susan Audella (Burdick) Burdick, was born in Brookfield, N. Y., on March 22, 1873, and died at the Margaret Edward Anderson Hospital, Sept. 8, 1957.

He married Louise Mary Sawyer on June 1, 1898. He is survived by a daughter, Doris E. Burdick, and a sister, Mrs. Selden M. Young, six nieces, and several grandnieces and nephews.

Mr. Burdick came to Westerly in his early twenties and for many years worked on the Hillendale Farm. He was a member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were held at the Harvey W. Buckler Funeral Home with the Rev. Charles H. Bond officiating. Interment was in the River Bend Cemetery. — C.H.B.

Adv. — The American Sabbath Tract Society, Plainfield, N. J., publishers of this magazine, will accept orders for 15-inch luminous, orange on black bumper stickers bearing the inscription, "The 7th Day is the Sabbath of the Lord." Price 25 cents.



### Whose Church Is This?

Around the bend of a narrow road which circles picturesque Mill-site Lake in Northern New York this long abandoned church looms into view. This flattering picture does not reveal the bulging sides, the doorless front, or the desolate shambles within. A tree hugging the corner has volunteered to hide the shame of its failure. Summer flowers obscure its loss of foundation. Whose church was it? What denomination? 'Tis better not to ask. It could be yours or mine in years to come if we in our generation fail in our responsibility. The shores of this lake have become sacred to young people of several of our churches. Annual religious camping experiences make church builders of our youth.

# The Sabbath Recorder

First Issue June 13, 1844

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

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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 bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

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., SEPTEMBER 30, 1957  
Vol. 163, No. 12      Whole No. 5,761

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## All in a Day's Mail

Each of us has his own circle of important daily tasks, which is as it should be. Another's round of activities is somewhat foreign to us, especially if it is far away. What others face would be interesting and would enter into our prayers if we knew more about it. What do we know, for instance, about the typical Monday morning routine (if it can be called typical or routine) in the office of the secretary of the American Sabbath Tract Society at Plainfield, N. J.?

Before office hours some notes are made about new filmstrips which were previewed over the weekend. Also before 8 o'clock an office girl brings in a 7-page translation of a Spanish tract from Argentina which is under consideration for sponsorship.

The armload of mail for the editor-secretary includes many papers and religious magazines and news releases ranging from A.F. of L. and Amalgamated Meat Cutters to National Air Chaplain and a retired general with a doctrinal, political-action ax to grind. Then there is the first-class mail with its many challenges, its information, appeals for advice and help which the Tract Board may be able to give.

A Jamaica missionary writes that their supply of tracts is almost completely exhausted. Please send anything available, he urges, because some churches have not yet been supplied. A New York State tract distributor wants 2,000 of the "What Do You Find?" bookmarks in addition to his recent large orders. A woman in Mobile, Ala., has received some of our literature, is much interested, and wants some questions answered. A New York street preacher and Bible distributor rejoices with us that we are receiving inquiries from that distribution.

From a doctor's office in Washington, D. C., comes a request for certain distinguishing tracts. An Army medical officer apparently stationed in Germany wants the address of our German headquarters. Another letter from Milan, Italy, gives the most recent plans of Evangelist Roger Cazziol — his intention of uniting with the Mill Yard Church in London the first week of October and the latest developments regarding Nigeria —

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a letter calling for two or three replies. Then, too, there is church and denominational mail from across the country.

The above matters cannot all be handled in one day. They are some of the things that come in from outside. Besides this, are the things to be initiated from the office. The Sabbath Recorder work has the highest priority on the first two days of the week and claims about fifty per cent of office time the remainder of each week.

The Tract Board and every other board needs to come closer to our people. Each agency needs prayer as it seeks to do its part in the total work of Seventh Day Baptists.

## Salem Church Receives Nonresident Members

Mail-order membership may be mutually satisfactory, and attendance at General Conference may be the way by which it is fostered. Take the case of the three new members received into the Salem, W. Va., Church on the last day of August. Mrs. Spencer, whose husband Fred is a medical student at Little Rock, Ark., had been in correspondence with the Salem pastor. They got together at Conference where she was baptized in the presence of the Salem delegation and others. She and her husband attend the Little Rock Fellowship but she has requested membership in the somewhat distant West Virginia church. Her prayers and interest can span the miles. By such membership she becomes a Seventh Day Baptist.

Another nonresident family came into the denomination on the above date. An Air Force sergeant, a chaplain's assistant who entered the service from a northwestern state, is now nearing the end of his tour of duty at a base near Dayton, Ohio. Monte B. Slusher has had a brief correspondence with Milton and Salem Colleges and other denominational leaders. He was impressed with our literature, visited the Jackson Center, Ohio, Church, and was able to get leave to attend General Conference. He has in mind preparing for the ministry and serving as an evangelist in his native state if the Lord

so leads. He entered fully into Conference activities and finally chose Salem College as the place to pursue his education upon release from military service. He and his wife have now become Seventh Day Baptists by uniting with the Salem Church.

Such a procedure is frequently recommended to people who are really in earnest. Our denomination does not have Conference members as well as local church members. Nonresident membership in some local church is the only way some interested people can have the joy of "belonging." The arrangement is not ideal but it has distinct advantages. The church is constantly reminded of its interest in those who are on its membership roll. They are not forgotten as are those with lesser connections. Many are the services rendered by church and pastor to those at a distance. And when there is opportunity to move, many nonresidents move closer. Then, too, the distant member keeps growing in grace by praying for and supporting the church he has chosen. He is visited by traveling laymen and ministers. He attends Conference when it comes within his state or area. The "mail-order member" is also exactly as close to our foreign mission fields or our world-wide tract interests as anyone else.

## Peaceful Coexistence

The interchange of religious delegations between East and West which was entered into in good faith by the true Christians involved has doubtless been used by Soviet leaders to extend their insidious propaganda for peaceful coexistence of regimes which are mutually exclusive.

A New England editor comments on the recent take-over of Syria by Soviet political and military forces. He says that Krushchev's "peaceful coexistence" is a means of patiently preparing the conditions for nonexistence of states which the Kremlin clique does not want to exist.

Peaceful coexistence between atheism or rationalism and Christianity is a Munich-type solution of problems and, in the hands of aggressive rationalists, will progress to nonexistence of true Christianity. Let us be vigilant and manfully bear the sword in the Christian's panoply of Ephesians 6: 11.

## Catholic Priests Must Watch Television

Pope Pius XII on September 8 issued a 16,000-word encyclical letter which called upon the Roman clergy throughout the world to extend the work of the Legion of Decency to include supervision of radio and TV as well as motion pictures. The Legion of Decency was set up following a somewhat similar encyclical of his predecessor, Pius XI, in 1936. The call now is to set up national offices throughout the world to pass judgment on the "moral" quality of radio and TV programs.

When this letter was released on September 12 neither the producers of programs nor the high-ranking clergy were prepared to make much comment on it. It was pointed out by some that it would be an almost impossible task to monitor live TV shows and radio programs given only once. The mechanics of implementing the Pope's orders need not concern us at this point. An extension of the work of the Legion of Decency, though it may well be morally beneficial in the main, must be carefully watched by those not of the Roman Catholic faith.

The supervision of motion pictures by the Catholic clergy through the Legion of Decency during the past twenty years has made it clear to many that the Roman Church has used its boycott power on numerous occasions when no unbiased Christian would say that morals or decency were involved. It has more or less effectively controlled content in the production of films designed for the whole public when Catholics are actually a minority group. It rates films under the following headings: "morally unobjectionable for general patronage; morally unobjectionable for adults; morally objectionable in part for everyone; condemned." Theoretically it is all on the basis of morals, but what is there in the Martin Luther film, for instance, that is morally objectionable?

If we could trust the Roman hierarchy to define morality in terms of the Ten Commandments, the teaching of Christ, and the epistles of the New Testament we would welcome without qualification the



## MEMORY TEXT

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. Acts 20: 24.



valuable contribution which such an organization could make to the moral improvement of the entertainment which bids for our attention over the air waves. Unfortunately, we are driven by past experience to expect the question of morality to be clouded by denominationalism. Anything which is judged detrimental in any degree to the extension of the Roman Catholic viewpoint is declared to be morally wrong. On the other hand, we have a feeling that many pictures friendly to the Catholic faith but containing somewhat immoral scenes are sometimes given good ratings. The question then arises as to what the effect will be if the clergy of that church seriously attempt to follow out the Pope's instructions.

The Pope at one point hinted that the whole industry should be for the promotion of Christian ends rather than to achieve economic ends. He deplored the attitude of those "who treat our noble aim as if it were a mere business transaction." Later he stated that more religious programs should be broadcast. We must remember that he was not encouraging the *Lutheran Hour*, for example. Although, technically, all that he wrote was for the guidance of Catholics it will not be so taken or applied. If the Catholic clergy are called upon to set up national organizations to keep watch over radio and TV to effect a "world-wide scrutiny to classify programs on the basis of decency" then non-Catholics would do well to object every time the term "decency" is abused by reducing its meaning to denominational acceptability.

"To the Jew first.' God can requisition that Scripture anytime He sees fit." — Comment heard at Keswick Ministers' Conference.

## President's Column Forward in Growth

Growth is important. We cannot stand still. Either we go forward or we slip backward in spite of ourselves.

We want to go forward in growth this year and in the coming years. There are several areas in which we need to grow as Christians:

**Personal growth** in the Christian way of life is the most important need. Each of us needs an ever-growing experience in the Christian life. We need to cultivate a "faith which matters" and which helps us to live.

**Church growth** is also needed. There is a greater need of the strengthening of the spiritual life in the church than there is in a growth in numbers. With the spiritual strengthening we will grow in the sharing of the Gospel in the communities in which we live and numbers will be added to our churches.

**Growth in new groups and churches.** If our faith is vital, it must be vital to others also. Where the "good news" of salvation and the truth of the Sabbath have awakened interest, we need to be ready to help in the supplying of leadership for their growth. A sharing of the leadership which we have may be necessary for this. By the same token every church should have one or more laymen who can take over the leadership of the church in the absence of the pastor.

**Denominational growth.** Since the purpose of our denomination is for the mutual strengthening of our churches and that we might reach out in areas of service where no single church can meet the need by itself, denominational growth can come about through a more effective working together and use of the organization which we have; that in all areas of service we may work together for the common cause of the growth of Christ's Kingdom upon the earth. In this area of growth is our world outreach in missions and the encouragement of others who have found a like faith or who are seeking for a faith like that which we hold.

## Social Security Coverage, New Opportunity for Ministers

(The Bureau of Old Age and Survivors Insurance and the Internal Revenue Service have supplied the following explanation of the provisions of H.R. 8892 (Public Law 85-239) which was approved by the President on August 30, 1957):

Those clergymen who did not file waiver certificates before April 15, 1957, and lost their right to elect coverage as self-employed persons under the old-age, survivors, and disability insurance program now have another chance. An amendment to the Internal Revenue Code which President Eisenhower signed into law on August 30, 1957, gives them an extended period of two more years (in general, through April 15, 1959) to obtain old-age, survivors, and disability protection for themselves and their families.

Ministers who file waivers during this extended period will be mandatorily covered for 1956 and subsequent years for which they have net earnings from self-employment of \$400 or more, including earnings from the pursuit of their ministry. In addition, any minister who filed a waiver before August 31, 1957, but who filed it too late to secure coverage for 1956, may elect coverage for 1956 by filing a supplemental waiver during the extended period. The law does not permit ministers to elect coverage retroactively for 1956.

[The rest of the explanation is omitted.]

## Church Dedication at New Auburn October 12

**FLASH** — As this issue was going to press an article was received describing plans for the formal dedication of the church building at New Auburn, Wis. The dedication is to be in connection with the annual meeting of the North-Central Association. The longer article will appear next week. Friends from near and far are cordially invited to share in the joy of the occasion and to send their names to Mrs. Arthur North or the pastor. This new building, like the one to be dedicated at Schenectady, October 5, is a marvel of low-cost construction made possible by dedicated labor.



## THE CHURCH

By Dr. Charles Forbes Taylor

### The Church as an Organization

There is too much loose talk about the church being an expensive luxury — not really necessary to our way of life. Is the church an organization we tolerate, but which we could easily do without? I believe I know the church of all denominations as few men living today know it. I know its faults and its failings; its might and its majesty. It is true that, because it is run by humans, it is not perfect. It is true that many people in it are not what they ought to be. But just as it is unfair to condemn the legal profession because some lawyers ought to be behind the bars instead of at it, or to say all bankers are rascals because occasionally a banker absconds with the bank's funds, or to complain that the medical profession is full of frauds because of quack doctors, or to run all real estate men out of town because some have occasionally sold lots a foot under water — so it is unfair to condemn the church because of some of its members, or even some of its preachers.

I believe the church is a divine organism, that Jesus Christ is its head, and that it keeps the world out of hell on earth. Therefore, every believer in Christ ought to be a part of it and fight for it. The question is often asked me, "But can't I be a Christian outside the church?" I answer, "Did you ever try to light a fire with one stick?" Try it sometime. It can be done, but it is not easy.

### The Church Needs You

No one should join a church who does not believe that God for Christ's sake has pardoned his sins, but if that includes you, then it is your Christian privilege and duty to be baptized, join some church where Christ crucified is preached, and show the world that you are on Christ's side. And why is all this necessary? Because the church is fighting for its life and needs you.

We still have more than 70,000,000 Americans unchurched. We still have 25,000,000 children who have never seen the inside of a Sunday school. We still have

50,000,000 who joined the church in their youth, but have not worked at it since.

You may claim to go to church by radio or television. All hail to the sincere and genuine radio and television preachers, but radio religion will not save the world. If it would, the world should have been saved long ago. Hundreds of millions of people all over the earth listen to religious broadcasts every week, but the church is still fighting for its life.

"But what can I do?" you may ask. "I have no great amount of money, no outstanding qualities of leadership, or no major talents. I would be just another name on the church roll." In a war, we have tall soldiers and short soldiers, fat soldiers and lean soldiers, bright soldiers and dull soldiers, courageous soldiers and timid soldiers, but they all help. If you were ordered to go out against the foe in a battle, would you not rather have soldiers of all kinds around you to help, than fight alone? So the church needs every Christian in the battle against the world, the flesh, and the devil.

### You Need the Church

There are many Americans who consider the church unnecessary to them. This is fallacious reasoning. Be you a Christian or a non-Christian, if you are what might be termed a respectable citizen, from the cradle to the grave, you need the church.

For example, when a baby comes into almost any home, the first thing the parents do is to take it to church and list it on the cradle roll of the Sunday school. In fact, the Sunday school is the greatest moulder of childhood character in America.

Most couples are married by a preacher. When your girl decided that you and she were going to be married, she wanted you to say your vows before a man of God, over the Word of God, in the house of God. She knew, as all sane women know, that marriage vows said in such circumstances mean more than those taken before a civil servant. And she is so everlastingly right that records show that ten times more couples stay married who are married in the church than those who are married outside the church. This does not mean that a civil marriage is not binding

or holy, but that the church is the best place in the world to begin to build a happy home.

Some day death will come to your home. Believe me, the church has a real mission in the hour of sorrow. When a society-loving couple who have no time for the church suddenly find their flaxen-haired little daughter killed by an automobile, they do not call their friends for a cocktail party around the casket of the little girl. No, they call a preacher they have never heard, from a church they have never attended or supported, and say, "Preacher, our hearts are broken, our little girl has been killed. We have not been to church much, but would you come to say a few kind words?" And because he is a Christian, the preacher goes, and in the words of his mighty Lord says, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

You think the church is not necessary to you? Wait until your heart is broken, and you will find that no other organization on earth can offer what will turn despair into hope like the church of Jesus Christ.

Is it fair to leave the church alone until you are in desperate need? Is it fair to let someone else build it and support it? Why not join it while you can put something into it as well as get something out of it?

### The Church Is Necessary

Finally the church is necessary because of that for which it stands. I am not speaking of Mohammedanism, Buddhism, Confucianism, or any other "ism." I am talking about the church of Jesus Christ. The church that believes Jesus Christ was conceived by the Holy Spirit and born of the Virgin Mary. The church that believes He lived a perfect, holy, sinless life and died upon the cross as the Savior of sinners. The church that believes He rose again from the dead and ever lives at the right hand of God, interceding for those who put their trust in Him. The church that believes that some day He will come to judge the quick and the dead and be crowned King of kings and Lord of lords. The church that teaches and believes these things also believes that Christ remakes, rebuilds, remolds, recreates every individ-

MISSIONS — Sec. Everett T. Harris

### Fall Activities in the Southwest

The newly organized Seventh Day Baptist Church at Texarkana, Ark., continues to plan vigorously for the future.

An ordination service for a deacon and deaconess is to be held on Sabbath October 5, 1957. Brother Harley Soper, son of the Rev. Ralph Soper, has accepted the call of the church to serve as deacon. Bertha FitzRandolph, faithful missionary in Jamaica, now retired and living at Texarkana with her husband, the Rev. Wardner FitzRandolph, has accepted the call to serve as deaconess.

The Rev. Marion Van Horn wrote early in September regarding plans for a youth rally for the large and active group of young people in our churches of the Southwest: "We are having a meeting of the youth of Hammond, Metairie, Fouke, and Texarkana to be held at Alexandria, La., next Sunday, September 15."

Alexandria was chosen as a meeting place because of its location between the various groups, "Metairie and Texarkana are about 200 miles distant, Fouke about 185 miles, and Hammond about 150 miles. It looks as though we might have about three carloads from each area."

The enthusiasm, spiritual vigor, and joy of these young people of the Southwest is enough to make one praise God, take courage, and press on. It speaks well for the future of the work of Christ in this area when they will go so far to have fellowship and lay plans for united action in forwarding the cause of our Lord and His Sabbath.

ual who will accept Him as Savior and Lord. These churches stand for the highest ethical principles, exalt the noblest lives, uphold the purest morals, and build the cleanest and finest communities.

Your church is a necessary and vital part of your life and that of your community. Visit a church in your community to learn firsthand of its blessings.

[The above article may be had in leaflet form by writing to the American Tract Society, 513 West 166th Street, New York 32, N. Y.]

# Prophetic Voices of Our Past

By Miss Evalois St. John

(Continued from September 23 issue)

## PART III

### The Voice of Sabbathkeepers Spans the Ocean 1668

(A group representing the first Sabbathkeepers in America is gathered in the home of Samuel and Tacy Hubbard in Newport, R. I. It is Sabbath day. They are reading a message sent to them by the Bell Lane Church, London, England, and the pastor, Edward Stennett. The Reader introduces this scene with these words):

Reader:

"Alas, what will my life signifie," said John James to his fellow Sabbathkeepers who had come to visit him in prison. "It will signifie but little," he continued. "But my blood will cry aloud, it will speak louder than all my life!"

So it did, and more and more brave souls met for worship on the Sabbath day. Cold high towers, damp, dark dungeons, fines, floggings — none of these could stop them.

It set a glow in the heart of the young man Stephen Mumford. Through him it set a glow in the hearts of a little group in America. Thus God's Sabbath spread to these shores.

This glow in the hearts of the Sabbathkeepers formed a bond of brotherly love, and words of sympathy, encouragement, and wisdom passed between them. Witness the next scene. A few are gathered in the home of Samuel and Tacy Hubbard. It is Sabbath day. Listen!

(One representing Samuel Hubbard reads the following message to the little group):

"The Church of Christ meeting in Bell Lane, London, upon the Lord's holy Sabbath, desirous to keep the Commandments of God and the testimony of Jesus sendeth salutations to a remnant of the Lord's Sabbath-keepers, in and around Newport, New England; unfeignedly wishing you all needful grace, that truth and holiness may be multiplied and increased in you more and more unto the perfect day: . . .

Beloved and Precious brethren — although unknown to you by face, yet through grace,

we trust we can call you so. . . . We beseech you, dear brethren, be not discouraged, but resolved, through Christ's strength, to persevere in ways of uprightness, before him that weigheth the paths of the just. Though you meet with hard things know the truth never comes into the world without great opposition. . . .

It is our duty to carry this truth with all meekness and tenderness to our brethren, who through the darkness of their understandings, in this point differ from us. . . .

The churches have generally their liberty; but strong bands, we hear, are making; yet God is with us. . . . O pray for us to the Lord, to quicken us, and set us upon watchtowers. There are in England nine or ten churches that keep the Sabbath, besides many scattered disciples, who have been eminently preserved in this tottering day, when many once eminent churches have been shattered to pieces. The Lord alone be exalted for he has done this, not for our sakes, but for his own name's sake. . . .

We hope the hand of the Lord will be with you to the increase of True Sabbath Light. Let your light shine forth; for God expects more, and man expects more from us than from others who are not so enlightened. The eternal God will be your refuge, and support you with his everlasting arms, that you may be kept from stumbling and falling, and from all the evils of this day. . . .

The -grace of our Lord Jesus Christ be with you all. Amen.

Signed, Edward Stennett.

February 24, 1668.

(Two or three Amens are spoken by the little group and then all join in singing a verse of "A Mighty Fortress Is Our God.")

(To be continued)

## SABBATH SCHOOL LESSON for October 5, 1957

Paul Writes to the Corinthians

Lesson Scripture:

1 Cor. 1: 1-3, 10-15, 21-25.

MISSIONS — Sec. Everett T. Harris

### A Minimum Program for a Mission Church

By Rev. Marion C. Van Horn

(Presented at General Conference,  
Friday, August 16, 1957.)

A minimum program for any mission church is of course held very high by reason of the fact that every church must carry out the Great Commission. For many individual Christians and for many churches the phrase, "Go into all the world and make disciples" is a hard one to comprehend. It isn't as easy for them as for the young man who married the very, very large girl. When asked by his friends how he could hug her, he said, "It's simple. I just hug a little on one side and then I run around to the other side and hug some more." Like this, our program for a mission church must break down the glorious Commission into many, many small projects that can be handled one at a time. But the Great Commission is the impulse for our minimum program.

"Mission Church" is another term we need to define. We are thinking particularly of a certain category of church — in this instance of churches receiving assistance financially for the support of their program and pastor. These churches among Seventh Day Baptists have general characteristics in common. Only three of them have 70 or more members. Nonresidency comes near fifty per cent; in some cases more. The average membership is 44, ranging from 9 to 81! These are small churches. They are, for the most part, a long way distant from other churches and off the usual travel lanes for Seventh Day Baptist laymen and ministers.

These circumstances make problems that are faced by nearly all small churches whether they be mission churches or independent churches. It is difficult by our human standards to think of anything so small as being of great value. Even our Seventh Day Baptist leaders have often spoken of these churches as our "weak churches." Yet even a church of only 9

members is a great and strong church if it has within its fellowship the dwelling place of the Spirit of God.

However, it takes great faith, even on the part of a pastor, to feel the value of holding the prayer meeting week after week with only 4 or 5 present. It is hard to divide 20 people into 3 or 4 classes for Sabbath School and take out teachers for the classes. It is hard to see the value of having a youth program regularly with only 3 or 4 to take part. How can there be a ladies' aid with only 2 or 3 women? As I said, it takes faith. But there is Almighty Power where "two are agreed together," and where even "two or three are gathered together in my name," or even where there is heard only one voice alone crying in the wilderness — because the Spirit is also there.

A minimum program for one of these churches is not unlike that of any other small church, or, for that matter, not unlike that of any church either large or small. The regular services of Sabbath worship and training, the youth meetings, the aid, the prayer meeting, etc. — these and other group programs can be planned and carried out around projects and action geared to small groups. In all of the things the approach to the Great Commission must be by small steps. I am especially fond of the version of the Commission found in Acts: "Ye shall be witnesses to me in Jerusalem," right here at home; "in Judea," in the surrounding local area; "in Samaria," among our indifferent and perhaps scoffing neighbors; and then "unto the uttermost part of the world."

Because of the nature of the situation many of our mission churches are in reality lone Sabbathkeepers. The calling program should be strengthened, both that of the pastor and of the people. It should be deliberately planned. The pastor's part should include planned calling so that each quarter he shall have called in every home of his people. To some he should go more often. He should help his people to find the joy in greater friendliness and visiting. He may have to deliberately teach them how to do it. It is almost a lost art. There is a knack to being able



to drop by and talk for just a few minutes — speak of some one of the projects of the church or one of its groups and then hurry on. But it needs to be done, and it has a rather effervescent effect on the spirits of each one sharing in the experience. It needs to be a well-planned program so it won't flash up for a time and then go out. It needs to go on consistently and persistently.

(To be continued)

### United Church Men Recognize Sabbath Position

Dr. K. Duane Hurley, president of Salem College, represents Seventh Day Baptists in United Church Men as a member of the Executive Committee of the Board of Managers. One of the activities of this national organization is the promotion of Laymen's Sunday. When the Executive Committee was discussing this matter at Pittsburgh last April the Sabbath position was brought to their attention. The following two paragraphs from the official minutes of the meeting are self-explanatory:

"Mr. Hurley spoke about the Seventh Day Baptist adherence to Saturday as their Sabbath and their inability to use Laymen's Sunday material for that reason because it is definitely designated for use on Sunday.

"Mr. Parsons said that this question had been raised recently and that he thought that these days might possibly be labeled 'Laymen's Day' and 'Men and Missions Day' or that in our literature a statement might be added that the observance could be on either of two days, Saturday or Sunday, whichever is observed as the Sabbath or that the word 'Sunday' could also be retained with the qualifying comment that where the Sabbath is observed on Saturday, the change from Sunday to Saturday should be made."

### It Is to Think

In recent readings I picked up these thoughts of the heart — that it involves: our intellect; our emotions and desires; our appetites — purposes — endeavors.

When we pray for a clean heart, how deeply do we comprehend all the meaning of the prayer? — A Berlin, N. Y., reader.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Secretary Makes Field Trip

On September 19, the executive secretary of the Seventh Day Baptist Board of Christian Education started on a field trip designed to teach and demonstrate the vast area of Christian education. The trip started with preaching at a special service for the folks of the Painesville, Ohio, community. Then a weekend was spent in Battle Creek, Mich., featuring three workshops with the young adults of the Battle Creek Church at Camp Holston. From there he went on to hold four workshops for the churches in the Milton, Wis., area, thence to New Auburn, Wis., Dodge Center, Minn., North Loup, Neb., and Denver, Colo. A week will be spent in the city of Boulder helping with a leadership education program in co-operation with the Boulder Council of Churches. For the Mid-Continent Association, two workshops are planned. Two stops are planned for the return trip: one at Nortonville, Kan., and the other at Jackson Center, Ohio.

### Board Meetings Held

The annual meeting of the Board of Christian Education was held at the School of Theology in Alfred, N. Y., on Sunday afternoon, September 15, 1957.

After approving the work of the board for last year, those present elected the following people to be directors for the coming year: Richard Batchelder, Gerald F. Burdick, Ben R. Crandall, Kenneth Davis, Eugene Fatato, Dora D. Norwood, J. Nelson Norwood, Helen Ogden, Elizabeth Percy, Philip Post, L. Eugene Reynolds, Mabel Reynolds, Miriam Shaw, Hurley S. Warren, George Potter, all of Alfred, N. Y.; Phyllis Mattison, J. Paul Green, Irving Palmiter, A. N. Rogers, Madge Sutton, and Rex E. Zwiebel, all of Alfred Station, N. Y.; Carol Harris and Richard Stearns of Bolivar, N. Y.; Wayne N. Crandall, Canisteo, N. Y.; Marilyn Osborn, Greenwood, N. Y.; Onnalee G. Saunders and Doyle K. Zwiebel of Richburg, N. Y.; Mark R. Sanford and Delmer

Van Horn of Little Genesee, N. Y.; and Melvin G. Nida of Troupsburg, N. Y.

The Nominating Committee for next year's directors includes Irving Palmiter and Doyle K. Zwiebel.

A meeting of the directors was held immediately after the annual meeting. The following officers were elected: vice-president, Rev. Delmer Van Horn; recording secretary, Mrs. Mabel Reynolds; executive secretary, Rev. Rex E. Zwiebel; treasurer, L. Eugene Reynolds. The election of the president was delayed until the October 20 meeting.

### Alfred Church Trains Teachers

Leadership Training courses under the supervision of the executive secretary of the Seventh Day Baptist Board of Christian Education were held in the First Alfred Seventh Day Baptist Church, September 7-12. Five sessions of one hour and forty-five minutes each were conducted. The background for the meetings was set by a study of filmstrips purchased from the Division of Christian Education of the National Council of Churches. The filmstrips were a part of the Leadership Education Audio-visual Kit and dealt with the following subjects: "The Great Adventure" of teaching, "Making the Most of Rooms and Equipment," "The Teacher Prepares," "The Teacher Teaches," and "The Growing Teacher."

The program was under the supervision of Rev. Albert N. Rogers, chairman of the Leadership Education Committee of the Alfred Church. The general program each night began with a period of devotion led by various church leaders, introduction of topic by the executive secretary, showing of filmstrip, reshooting of certain frames of filmstrip with discussion, separating into discussion groups according to departments of teaching interest, then a final plenary session with a report by each group or recapitulation by the secretary. Refreshments were served by Dr. and Mrs. Ben R. Crandall to the group on the last night. Dr. Crandall is chairman of the Committee on Christian Education. A total of 36 persons participated.

The filmstrips were loaned to the executive secretary for use on his field trip.

WOMEN'S WORK — Arabeth DeLand

### Annual Meeting at Milton

Over two hundred women attended the women's luncheon and annual meeting of our Women's Society at the Seventh Day Baptist Church in Milton. We appreciated the work of the host society and the delicious cheese favors from Wisconsin's dairyland. Mrs. Kenneth Smith, wife of the pastor of the Albion and Milton Junction Churches, led the devotions. Mrs. Walter Wilkinson reported how successful the reading contest had been. The Hebron Society at Coudersport, Pa., had the highest average in points per member and was presented with a congratulatory card. Sixteen names were read of ladies who had read at least 400 points and they received appropriate brass bookmarks. The Verona, N. Y., Society had five members with more than 400 points each. Several questions and suggestions were made concerning the rules of the contest for the new year. The new reading list and rules which appeared in the August Newsletter will be supplemented in the September Newsletter.

Mrs. George Parrish gave special recognition to all those who had helped in Bible School or camp during the past year, and a good percentage of those present raised their hands. The total expense for the seven teachers sent out by the Women's Board was \$359.04. They gave a total of nineteen weeks of time for the five Bible Schools assisted.

The following officers all from the area of Battle Creek, Mich., were elected for the new year:

President — Mrs. A. Russell Maxson  
Vice-President — Mrs. LeRoy DeLand  
Recording Secretary — Mrs. Herbert Bennett

Treasurer — Mrs. Lloyd Lukens  
Corresponding Secretary — Mrs. Walter Wilkinson

Newsletter Editor — Mrs. W. D. Millar

Sabbath Recorder Women's Page Editors — Mrs. LeRoy DeLand and Mrs. Claire Merchant

## A Moral Responsibility

by Bryce Babcock

[The writer of the following article hails originally from Milton, Wis. He is known to the editor only through his parents who were college friends. It is the story of one man's convictions and how he acted upon them — an unsolicited article presented in greatly abbreviated form.]

"Disobedience to the law of the State becomes a pre-emptory duty when it comes in conflict with the law of God."

— M. K. Gandhi.

On August 6, I was one of a team of eleven persons who deliberately and openly violated a law of the United States. This was an act of Civil Disobedience against the government. Our action was to walk into the restricted area of the Atomic Energy Commission's Nevada Test Site at Mercury, Nevada. I want to tell you why I went to Nevada and what happened there.

Scientists all over the world agree that each nuclear explosion throws radioactive dust into the atmosphere. . . . Human beings are every day taking more radioactive elements into their bodies through the air we breathe, through the water we drink, and through the plant and animal food products that we eat.

Scientists tell us that any amount of such exposure to radiation does some harm — they only disagree on how much. . . .

To deliberately pursue a course which will result in the suffering and death of thousands of innocent children, and to cause parents the anguish of giving birth to defective children is worse than folly or stupidity. It is a crime against humanity. If I am a socially and morally responsible person, I can no longer remain inactive while this crime continues. As a father I am so deeply concerned about this problem that I can no longer be content with verbal and conventional protest. In company with other concerned men and women I have therefore chosen to engage in civil disobedience, in order to attempt to express the depth of my convictions. This is why some of us went to Nevada. . . .

By our action in Nevada we served notice that a few individuals, at least,

have withdrawn their support of the government in its policy of testing nuclear weapons. . . .

I have no faith in the argument that fear of weapons will prevent their use — history proves that men can all too easily develop a callousness toward horror and death. Nor have I any wish to live in a world in which a precarious absence of war is maintained through mutual terror and fear.

Some months ago a group of men and women concerned with the dangers involved in the nuclear weapons, brought into being an organization called Non-Violent Action Against Nuclear Weapons. This national committee worked out the general plans for a non-violent protest and civil disobedience project in Nevada.

Eleven of us had volunteered for the civil disobedience team. We met through the day Sunday forming our statement of group discipline, and drafting a letter to the AEC informing them of our plans. We felt our action should be in the Gandhian spirit of Satyagraha, that is (in the words of our group discipline), "to think and act in a spirit of love and non-violence. . . (to) disobey the law in complete openness, after having notified the enforcing authorities and with no intention of secrecy or conspiracy . . . (with) no effort to harass the enforcing authorities, nor to resist arrest . . ." and with a willingness to "take suffering upon ourselves and not inflict it on others."

Despite our repeated expression of peaceful intent the AEC and law enforcement officials could only conceive of our proposed action as a military invasion. It was a saddening experience for us to note how clouded people's minds become with fear and distrust. . . . It is not pleasant to see fellow human beings in this situation. . . .

With plenty of coverage from radio, newspaper, TV, and newsreel men, we set up our vigil in the desert near the main gate. There were some individual interviews, and then our group of slightly over 30 people settled into a period of prayer and meditation. Then at short intervals, in groups of two and three, the 11

members of the civil disobedience team walked up to the gate.

In each instance what happened was nearly the same. We were halted and told we could not enter the area without a pass. Stating our intentions and briefly attempting to engage the guards in conversation we were allowed to enter a short distance and were then placed under arrest by Nye County sheriff's officers, and charged with trespassing. Taken inside the security building, we were fingerprinted, "mugged," and searched. The AEC in trying to wash its hands of us, had called in county police to make the arrests, under a state law, and we were to be handled through the Nye County justice court.

At Beatty we were given the choice of immediate trial that afternoon or of waiting until the next court session in approximately ten days. This was a difficult decision for us to make. We did not like the idea of being "rushed" through trial. There was some thought that the trial be deferred for ten days, with an attempt to rally support from various parts of the country and to continue the prayer and conscience vigil. This kind of support did not appear to be forthcoming at this time, and feeling that we had accomplished what we had set out to do, we agreed to go to trial that afternoon.

We were arraigned at two o'clock before Justice of the Peace Ralph Lisle. Each of us was allowed the opportunity to make a personal statement to the court as to the reasons for our action. We had decided to plead neither guilty or not guilty, but simply to say that we felt we had done what was morally right. Our counsel moved that the case be dismissed, and when that was refused moved that the case be continued and sentencing be suspended for one year. This was agreed to by the court. . . .

After the trial we returned to Mercury where the vigil was continuing. We re-joined the vigil and maintained it through the night. A test explosion was scheduled for Wednesday morning at 5:25. We were under close surveillance during the night by AEC security guards. . . .

Our little group was sitting and kneeling

in prayer and meditation when the A-bomb was detonated on schedule. Some of our group refused to look forward toward the explosion feeling that they should symbolically turn their backs on something so evil. Others of us faced the blast feeling that the evil is real and must be faced and seen for what it is. It was a solemn moment for all of us. . . .

What did our action accomplish? That, largely, remains to be seen. There was no thought on our part that our action would bring about an immediate halt to the bomb tests. Instead, our action was only a beginning. There is a tremendous educational job to be done to rally public opinion to the cause of humanity. As long as we do not accept the social and moral responsibility to stand up and be counted on this issue, the bomb tests will go on and the gradual destruction of the human race will continue. . . .

We must make even greater effort to bring our own lives into harmony with what we profess — to liberate our own lives from those things which cause fear, distrust, and hate among men. There will be opportunities arising from time to time where further direct action and/or civil disobedience is called for. We must so put our affairs in order that when such an opportunity presents itself we can drop what we are doing and act in accordance with our deepest convictions. Will we accept these responsibilities? History and humanity await our answer. — Rt. 3, Box 643, Hood River, Oregon.

[Note: We do not know what the response of our readers to the above article will be. The author will doubtless appreciate comments sent directly to him. It is interesting to note what Norman Cousins, editor of Saturday Review, said about members of this group who visited his office (Aug. 31, p. 21):

"These men are not crackpots. They were not dupes of the Soviet. They were thinking people with a strong spiritual bent who felt it was not enough to preach or lament; it was essential to bear active witness to their concerns. They knew enough about the history of human response to know that often, when people can be reached in no other way, they can be reached through identification and sacrifice. And they hoped that what they did here might become known elsewhere so that other individuals would join in the effort to awaken nations and peoples to a higher responsibility."]



## Deacon Charles A. Bond, An Appreciation

By Dr. O. B. Bond

I know of no couple more nearly ready to respond to the summons, "Well done, thou good and faithful servant . . . ; enter thou into the joys of the Lord," than Maude and Charlie Bond, as they were familiarly known among the folks with whom they worked and fellowshipped from their youth to retiring years.

It is no small task to raise six boys and two girls to maturity and provide them with an opportunity for a college education. This, Maude and Charlie did "by the sweat of their brow," and demonstrated, in a beautiful way, what can be accomplished in a household where the Christian spirit is manifest in a congenial and co-operative way, at the place where people earn their bread, provide culture for their family, and make a lasting contribution to a "better way of life."

Charlie was a laboring man of extraordinary quality, highly respected by his employers for his honesty, workmanship, and standard of conduct among his fellow workmen. He had a keen appreciation of a task well done and gave much evidence in his work that he was following the pattern of the "Master Workman" as he recognized God's universal laws in perfecting conveniences and services for the people of this earth.

It was a compliment to his quality of life that, in his retiring years, he should be employed as a janitor in one of the city schools of Salem. The cleanliness of the classrooms, the orderliness of the furnace rooms, and the attentive care of the school lawn and shrubbery prompted many expressions of appreciation from teachers and students. The county superintendent of buildings and grounds frequently brought other janitors to Mr. Bond's building, just to give them a bit of the inspiration that Charlie's skill could generate.

Portrayed in the life of Deacon Charles Bond is much evidence that it is where people live and work that one's life counts for most.

## Teen Talk

### How Shall We be Told?

Does mother have to remind you to shut the dresser drawers or to keep your discarded clothing picked up? Does your father find it necessary to take measures to see that tools are not left scattered around the garage, yard, or basement when you have finished using them? We all feel happier if our rooms are neat when we come back to them or if the cutting tools are sharp and where they belong the next time we want them. Some of us have learned and we no longer have to be told. Some of us either haven't yet learned or we are thoughtless. How do we want to be told? Or do we?

There are two ways of telling teenagers what is expected of them. One is with a please and the other with a penalty. In that respect there isn't much difference between teen-agers and adults. What I saw on a high-speed parkway recently illustrates what I mean. Signs on the parkway are for adults mostly, as we all know. Every few miles there was a sign big enough for every driver and passenger to read. It looked something like this:

**PLEASE**  
**Don't Litter**  
**FINE \$50**

You get the idea. The state authorities, trying to discourage people from throwing papers, bottles, etc., along the highway, begin with an appeal, with a please, for those who respond to that way of being told. They end with a penalty for those who would not respect the appeal.

In the Bible some people find a sharp contrast between the Law and Gospel or between the grace of Christ and the commandments of the Old Testament. As a matter of fact, the please and the penalty are on the same signboard in the New Testament. Jesus pleads with the people of Jerusalem to accept His salvation and at the same time pronounces the penalty for not doing so. Paul appealed to the Jews and prayed for their salvation night and day. He also warned them. The great

apostle's work was to create faith in Christ and to get people to act on that faith, but in the same chapter he says, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3: 31).

If we respond to the "PLEASE" we will be far happier than if we have to be held in check by the penalty, "Fine \$50." That, I believe, is the answer to the question, "How shall we be told?" The choice is ours.

### NEWS FROM THE CHURCHES

WESTERLY, R. I. — The Pawcatuck Seventh Day Baptist Church has published a new manual for members, now fresh from the press. In part it is a revision of the church's original manual, published in 1852, and closely resembles it in size and style of makeup. It contains forty pages of printing with an over-all size of five by three inches. The covers are rigid, of green color, with sunken design and gold lettering.

A committee of five was assigned the task of preparing the new manual, which was finally approved at the quarterly church meeting in July, last year. The only two pictures in the revised manual are the church as it appeared when newly constructed in 1840, and as it is seen at the present time.

In the booklet is found the original church covenant subscribed to by fifty members under the date of April 16, 1840, and the act of incorporation under Rhode Island laws. In the revised portions, a part of which holds close to the text of the first manual, are found the constitution and by-laws, confession of faith, and a section of rules and guide for spiritual leadership covering church officials, pastor, deacons, church advisory board, Sabbath School, other connected organizations, church committees, and schedule of services throughout the week. One page is devoted to the names of the church officers, and another lists the present pastor, pastor emeritus, deacons, and a deacon emeritus (now deceased).

It is noted that over a hundred years have elapsed between the publishing of

the first church manual and this the second one. Copies of the original manual are now hard to find. Some of this generation's members have never seen it.

The new manual is being received with enthusiasm and members are urged to give it a place with "those books which are often seen and read by them."

— Correspondent.

## Obituaries

Maxson. — Eunice M., daughter of Mr. and Mrs. Porter Greene, was born in Adams Center, N. Y., July 27, 1871, and died at the Dorothy Nursing Home in Adams Center on July 21, 1957.

Mrs. Maxson had lived in the vicinity of Adams Center all her life. She was united in marriage with Orange H. Maxson Nov. 28, 1894. Since her youth she has been a member of the Adams Center Seventh Day Baptist Church. Her only survivor is a half-sister, Mrs. Lora Dibble of the same village.

Funeral services were conducted on July 23 by the Rev. Earl Cruzan. Burial was in Union Cemetery, Adams Center. E. C.

Bond. — Charles A., son of John C. and Elizabeth Shiefer Bond, was born Aug. 31, 1872, and died at his home, Salem, W. Va., Aug. 10, 1957.

He was married Sept. 6, 1900, to Maude Virginia Hefner who died May 13, 1949. Mr. Bond is survived by five sons: Walter C. and J. Stanley, Akron, Ohio; L. Harold, Madison, W. Va.; Richard W., Salem, W. Va.; Rev. Charles H., Westerly, R. I.; two daughters: Miss Beatrice, at home; Mrs. Leland (Mary) Skaggs, Milton, Wis.; one brother, Rev. Ahva J. C., Alfred, N. Y.; one sister, Mrs. Edward Davis, Salem, W. Va.; sixteen grandchildren and nine great-grandchildren.

Mr. Bond was a lifelong and faithful member and, for many years, a deacon of the Roanoke (W. Va.) Seventh Day Baptist Church.

The funeral service, in the absence of his pastor, was conducted by Dr. S. Orestes Bond and Dr. James L. Skaggs, and burial was made in the K. of P. Cemetery, at Salem. J. L. S.

Moore. — Maurice L., husband of Christine Plunz Moore, died of a heart attack at his home in Scotia, N. Y., Sept. 15, 1957, at the age of fifty-nine.

Besides his wife he is survived by a son, Walter, of Preston Hollow, N. Y.; two daughters: Dorothy, Mrs. William Saunders, of Boulder, Colo., and Brenda, at home; a sister, Mrs. Ethel Osterberg of Schenectady; and 5 grandchildren.

Funeral services were conducted by the Rev. Lester G. Osborn, pastor of the Schenectady Church, of which Mr. Moore was a member. L. G. O.



**OUR WORLD MISSION**

**Statement of Denominational Treasurer, August 31, 1957**

		Receipts					
	August	Budget 11 mos.	Non- Budget 11 mos.		August	Budget 11 mos.	Non- Budget 11 mos.
Balance, Aug. 1 .. \$	90.75			Los Angeles,			
Adams Center .....	61.05	924.38		Christ's .....	15.00	115.00	5.00
Albion .....	137.86	660.46		Lost Creek .....	111.43	992.13	4.50
Alfred, 1st .....	479.14	4,311.95	85.00	Marlboro .....	435.86	3,133.28	
Alfred, 2nd .....		1,044.14		Middle Island .....	28.00	215.00	
Associations, Con- ference, etc. ....	3,327.81	5,916.14		Milton .....	1,022.75	6,335.19	
Battle Creek .....	907.77	5,729.12	448.34	Milton Junction ..	250.56	1,747.51	
Bay Area .....		55.12		New Auburn .....	29.51	93.60	
Berlin .....	122.66	612.38		New Orleans .....	87.51	116.26	
Boulder .....	90.97	577.42	25.00	North Loup .....	190.85	571.03	
Brookfield, 1st .....	61.92	354.66		Nortonville .....	275.08	986.70	
Brookfield, 2nd .....	13.92	358.95		Paint Rock .....		137.00	
Buffalo .....	5.00	234.00		Pawcatuck .....	715.46	4,265.89	77.65
Chicago .....	212.00	1,741.62		Plainfield .....	145.90	4,192.64	124.00
Daytona Beach .....	40.00	551.29		Putnam County .....	43.00	148.00	
Denver .....	105.00	559.39		Richburg .....	79.00	588.80	30.00
De Ruyter .....	159.67	838.44		Ritchie .....	65.24	262.24	
Dodge Center .....	115.30	800.72		Riverside .....		2,154.35	100.00
Edinburg .....	88.50	399.60		Roanoke .....	37.65	274.65	
Farina .....	83.00	453.00	8.50	Rockville .....	21.10	223.11	
Fouke .....	19.51	241.48		Salem .....	275.00	1,181.76	
Friendship .....	25.15	272.65		Salemville .....	42.50	121.47	
Hammond .....	20.55	129.20		Schenectady .....	20.00	222.89	
Hebron, 1st .....	17.33	275.90	15.29	Shiloh .....	440.00	4,375.75	50.00
Hopkinton, 1st .....	156.40	1,485.30		Stonefort .....		75.85	
Hopkinton, 2nd .....	15.00	126.00		Syracuse .....	6.95	56.95	
Independence .....	140.00	1,041.00	33.00	Texarkana .....	17.88	42.04	
Individuals .....	122.57	2,891.07	2.00	Twin Cities .....		78.75	
Irvington .....	25.00	675.00		Verona .....	267.93	1,711.07	40.50
Jackson Center .....		40.00		Walworth .....		182.20	
Kansas City .....		285.00		Washington .....	65.00	409.05	
Little Genesee .....	199.24	685.46		Washington, People's .....	15.00	15.00	
Little Rock .....	50.00	62.00		Waterford .....	107.30	745.81	70.66
Los Angeles .....	322.00	1,604.33		White Cloud .....	199.23	668.34	19.60
					\$12,225.76	\$72,376.48	\$1,139.04

**Disbursements**

	Budget (Designated & Undesignated)	Non- Budget Gifts
Missionary Society .....	\$5,132.38	\$ 90.99
Tract Society .....	796.60	
Bd. of Christian Education .....	1,358.10	
Women's Society .....	135.40	
Historical Society .....	285.00	
Ministerial Retirement .....	1,255.89	
Ministerial Training .....	1,362.60	
S. D. B. Building .....	115.00	
General Conference .....	1,587.20	
World Fellowship & Service .....	96.20	
Salem College .....		10.00
Oneida Valley Nat. Bank ..	.40	
	\$12,124.77	\$ 100.99
Balance, Aug. 31 .....	.00	

**Comparative Figures**

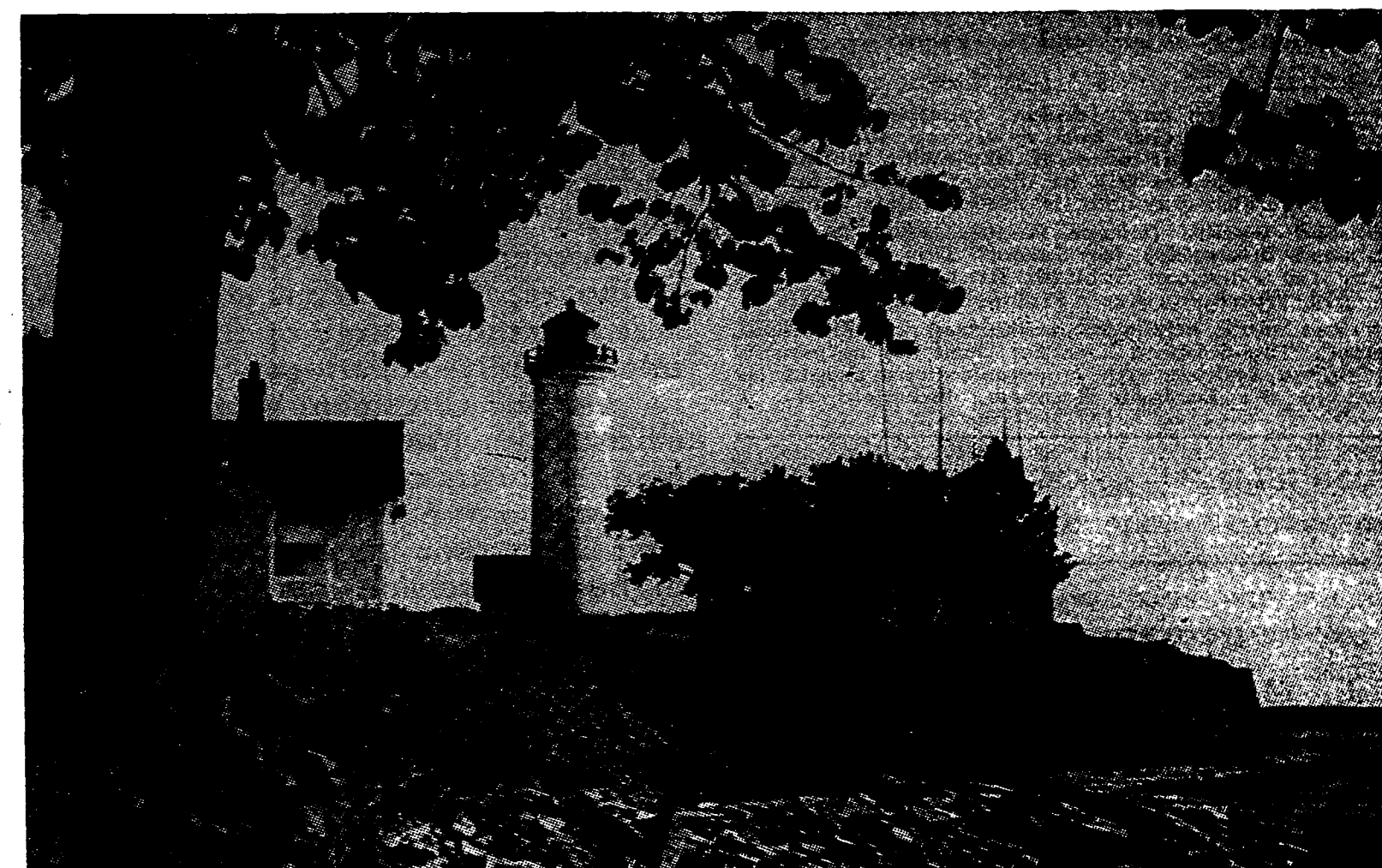
Current annual budget .....	\$95,469.50
Treas.' budget receipts in 11 mos. ....	72,376.48
Boards' budget receipts in 11 mos.* ..	9,427.64
	\$81,804.12
Budget receipts in August .....	\$12,034.02
Amount required by Sept. 30, 1957 ....	13,665.38
Per cent of budget yr. elapsed .....	91.66%
Per cent of budget raised to date .....	85.68%

\* This is an approximate amount of budget gifts received directly by our boards, according to the latest figures reported from the board treasurers to the executive secretary.

Olin C. Davis, Treasurer.

Verona, N. Y.

# The Sabbath Recorder



**THE GUIDING LIGHT**

Not on the "stern and rock-bound coast" of New England stands this guiding light but at Tibbets Point, Cape Vincent, N. Y., on Lake Ontario where the St. Lawrence River takes its head to empty the Great Lakes into the sea. Since 1827 this 67-foot lighthouse has flashed its light to guide ships into the proper channel. It may take on greater significance when this point becomes the entrance to the seaway now under construction. Like an old lighthouse the Bible, too, takes on greater significance as it continues to mark the safe and narrow way to eternal life whether the channel is for little ships or greater ones. The deepening of channels of learning changes not the need for a guiding light.