

# The Sabbath Recorder

and music of the 250th Anniversary celebration of the First Hopkinton Church in Ashaway on September 27. This event took the place of the usual annual New England Yearly Meeting.

Our young people have been meeting quite regularly this winter at different homes. They have a devotional period and then practice singing or prepare something extra for the church service and play games. We hope to start a course of Bible study soon.

On the Sabbath before Christmas the Sabbath School presented a program which included a play, special music, recitations, and a choral reading. Treats and gifts were given the children and boxes of fruit and candy were sent to the sick and shut-ins.

We were happy to welcome some of our nonresident members to our church services during the Christmas holidays.

The church has recently completed major repairs to its belfry.

The annual church meeting was held at the home of Mrs. Lewis Randolph January 11. The pastor's report showed an increase over last year in church attendance and the addition of four young members.

## Accessions

Daytona Beach, Fla.

- By Baptism:  
 Nancy Morgan  
 Rex Kenyon
- By Testimony:  
 Mae Morgan (Mrs. Lee A.)
- By Letter:  
 Mrs. Mary Allen Green  
 Eva J. Randolph (Mrs. Winfield F.)  
 Leona H. Jeffrey (Mrs. Eslic O.)

## Obituaries

**Brissey.** — Albert, son of George and Permelia Van Horn Brissey, was born Nov. 30, 1874, in Roane County, W. Va., and died January 9, 1959, in Harrisville, W. Va., after an extended illness.

On April 10, 1898, he married Minerva Blanch Ayers, who preceded him in death. He was a member and deacon of the Ritchie Seventh Day Baptist Church.

Survivors of the family include six sons: Ray, of Clarksburg and Alva, of Salem, W. Va.; Albert, of Cumberland, Darwin, of Canton, and Hubert, of Massillon, Ohio; Dorris of Falls Church, Va.; one daughter, Mrs. Mabel Sprowles, of Marietta, Ga.; four brothers: John, of Long Beach, Calif.; Reuben, of Berea, and Thurman, of Salem, W. Va.; and Grover, of

Kingston, Jamaica; one sister, Mrs. Mae Robinson of Middlebourne, W. Va.; 15 grandchildren; and 10 great-grandchildren.

Funeral services were held Sunday, January 11, 1959, at the Raiguel Funeral Home in Harrisville, with his pastor, the Rev. Donald E. Richards, officiating. Burial was made in the Harrisville IOOF Cemetery. — D.E.R.

**Carlisle.** — Frances, daughter of LeRoy and Lettie C. Ferrill, was born Jan. 31, 1891, and died Jan. 1, 1959, at the Fayette County Hospital in Vandalia, Ill.

She was married to Edmond Babcock and lived in Battle Creek, Mich., until 1930, at which time she moved back to Farina.

In 1936 she was married to George Carlisle. She is survived by her husband and a son, Leroy Babcock of Valdosta, Ga.

Mrs. Carlisle was interested in the work of young people and for several years was corresponding secretary of the Young People's Board. In later years she was handicapped by paralysis, but from her wheel chair continued her devoted work as much as possible in the church and Ladies' Aid Society.

Funeral services were conducted from the Seventh Day Baptist Church by Dr. J. W. A. Kinison of the Methodist Church. Burial was in the Farina Cemetery. — Lena Wells.

**Holly.** — Mrs. Mildred, daughter of William E. and Nancy (Riggs) Oursler, was born June 14, 1897, in Oursler Station, Marion Co., Kan., and died Jan. 15, 1959, in Lakeland, Fla.

After her husband, John Holly, retired from the army in 1945, they came to Battle Creek, Mich., where they made their home. About 3 years ago they moved to Lakeland. As a young girl she became a Christian, was baptized and joined the Nortonville, Kan., Seventh Day Baptist Church, later transferring her membership to Battle Creek.

Surviving are her husband, John; a daughter, Mrs. Dorothy Leavenworth, of Lakeland; two brothers, Alvin, of Gilman, Ill., and Newton, of Cazenovia, N. Y.; two sisters: Mrs. Etta Coon of Redlands, Calif., and Mrs. Mary Hall of Battle Creek; and several nieces and nephews.

Farewell services were held in Lakeland at the Gentry Morrison Funeral Home with the Rev. Mr. Sweat officiating. Interment was near Lakeland in the Oak Hill Cemetery. — L.E.D.

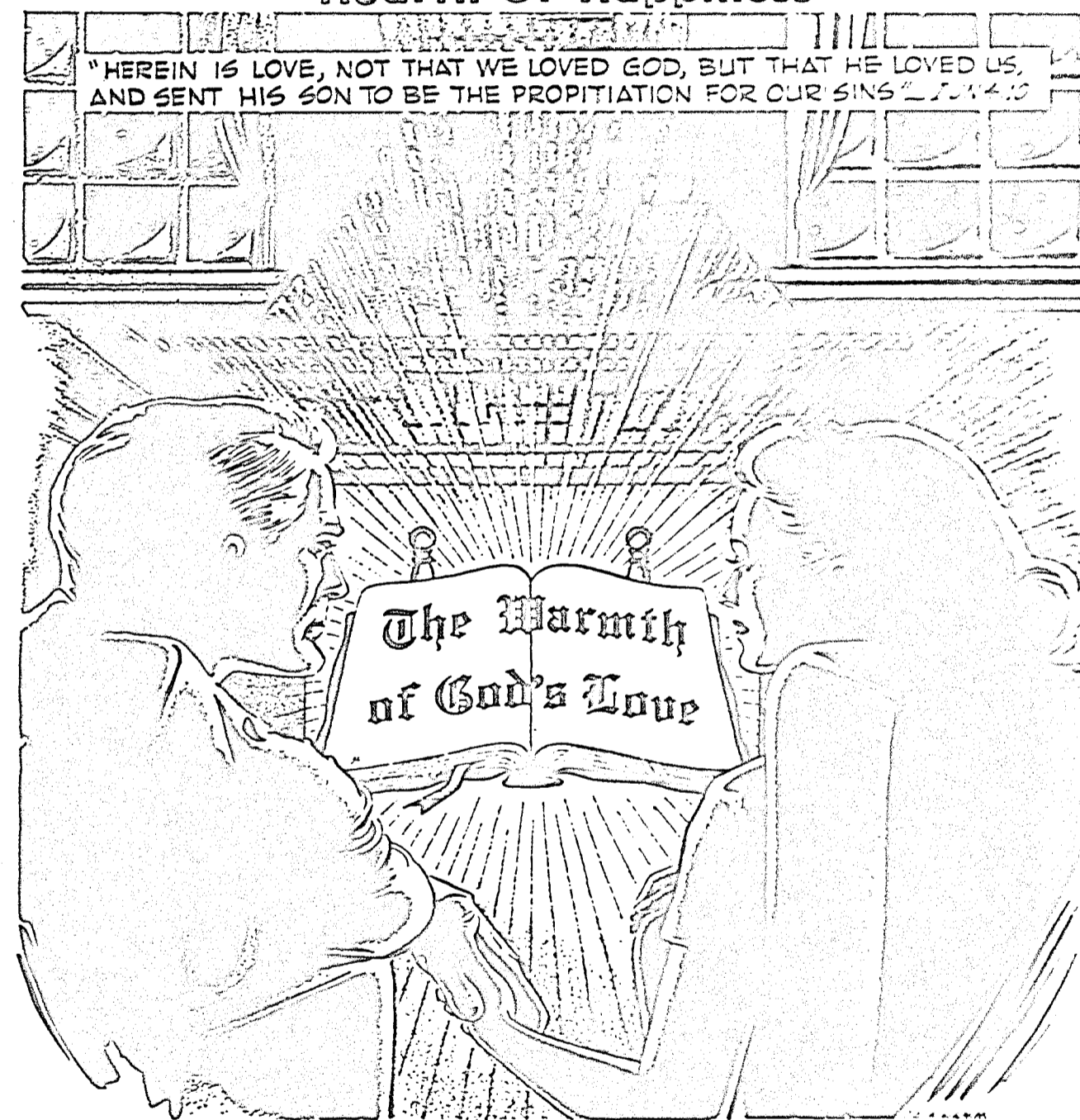
**Sutton.** — Mrs. Ora J., daughter of Thomas and Talitha Davis Gribble, was born Feb. 23, 1871, at Berea, W. Va., and died at the home of her son Oma, in Akron, Ohio, January 1, 1959.

On April 7, 1892, she was united in marriage to Herman A. Sutton, who preceded her in death in 1956. She was a member of the Ritchie Seventh Day Baptist Church.

Survivors include: three sons, Guy, of Manassas, Va., Oma, of Akron, Ohio, and Harold, of Lost Creek, W. Va.; one daughter, Mrs. Goldie Mitchell, of Pullman, W. Va.; two sisters, Mrs. Anna Hodge, of Zanesville, Ohio, and Mrs. Grace Stroup of California; 10 grandchildren and 10 great-grandchildren.

Memorial services were held on January 4, 1959, at the Rogers Funeral Home, Pennsboro, W. Va., by the Rev. J. D. Shaffer. Interment was in the Berea Pine Grove Cemetery. — D.E.R.

### Hearth Of Happiness



### HOME AND NATION

We pride ourselves in our ability to think in terms of national good and even the health and well-being of the world. We revere the past heroes of our country and pray for our present leaders. Let us evaluate carefully the warmth of God's love in our homes in order to prove the sincerity of our prayers for the wider circle of our avowed interest.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor  
Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Rox E. Zwiobol, B.A., D.D.

## Terms of Subscription

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

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlyweds 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. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

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., FEBRUARY 23, 1959  
Vol. 166, No. 8      Whole No. 5,832

## IN THIS ISSUE

<b>Editorials:</b>	
Willful Unwillingness .....	2
Ecumenical Problems .....	3
"Amazing Grace" .....	4
<b>Features:</b>	
President's Message .....	4
Denominational Publishing House .....	5
Winds of Opposition .....	7
Followers of God .....	8
Sad News from China .....	10
Ministers and Their Families .....	14
<b>Missions:</b>	
Progress at Fouke and Texarkana Churches	6
Makapwa Mission Reports.—	
Making Evangelism Central .....	7
<b>Women's Work:</b>	
The Golden Rule .....	11
<b>Christian Education:</b>	
Requirements Involved in Living in the Household of God .....	12
News from the Churches .....	15
Our World Mission .....	Back Cover

## Willful Unwillingness

How are we to account for the widespread unfaithfulness of husbands and wives? How should we relate the non-conformity of supposedly Christian people with the Christian standards of lifetime marriage? Is easy divorce and remarriage, so common today even in Christian circles, due to ignorance of the teachings of Genesis and Jesus, or is it better accounted for by some other answer?

Arthur F. Holmes, Ph.D., a professor at Wheaton College, takes up questions like these in the leading article of the February issue of HIS. He says that he is convinced that the basic cause of easy divorce and remarriage in the average church is not ignorance of Biblical teaching in the area of sex and marriage; rather that most church members have a pretty clear idea of what the Bible has to say on these subjects. He believes that the basic cause is not so much Biblical ignorance as it is "willful disregard of the way our inheritance of sin extends to sex, to marriage, to what we call love itself." As a hint toward the solution of the problem he reminds us that the redemptive work of Christ must necessarily be applied to these areas.

Not minimizing the seriousness of the subject mentioned above by Dr. Holmes, we might ask some questions about some other subjects. Take, for instance, the Sabbath. It, too, finds its original sacredness in Genesis, for it is part and parcel of creation the same as the marriage relation. It is also strongly reaffirmed by Jesus. Some of us are familiar with a well-written pamphlet, "Jesus Christ the Final Sanction for the Sabbath." The sacredness of the Sabbath, even more than the sacredness of marriage runs throughout the Bible. Why, we might well ask, do good Christian people go through life paying so little attention to the standards of Sabbath rest and worship and never being called to account for it by the pulpit and the religious press?

Shall we draw the same conclusions in this area that Dr. Holmes has drawn in the other? It would seem so. How many church members are unfamiliar with at least some of the Biblical teaching of a divinely appointed day of worship, the seventh day of the week? Not many. How many fail to apply it to their own

lives? The great majority. Do they forget that the redemption of Christ ought to be extended to this area and that real conversion from sin should create a desire to do the revealed will of God not only in regard to faithfulness to human marriage vows but also to the Sabbath? Must we not conclude that the basic cause of disregard of the Sabbath is not ignorance but willful unwillingness to subject this area of practice to our Maker and Redeemer?

There could be other applications of this principle but perhaps none more pointed than this one. To be sure, there will be answers or excuses given to the suggestions made above, just as there are in the matter of changing partners. People praise the writers and preachers who steer clear of their own besetting sins and belabor those of others. True Christianity is manifested when one accepts and acts upon the Biblical standards to which he had not previously attained.

If we pave our way with excuses we will some day find the pavement slippery. Let us heed the highway signs composed of Bible verses. May we remember that the Son of Man is Lord of the Sabbath as well as of other things involving our Christian conduct.

## POWER OF THE RESURRECTION

### TV Program Coming

The Family Films' studio has been the scene of much activity and excitement in preparation for the hour-long motion picture, Power of the Resurrection, which is now before the cameras.

The film, being made for the National Council of Churches of Christ for a nationwide television Easter message, shows with dramatic impact the great power and influence of Christ's resurrection in the lives of the early Christians. The Apostle Peter tells a deeply moving story, which drives home the all-important message of the church — that the power of His resurrection was not just for the day in which Jesus rose from the dead, or Pentecost when the Holy Spirit swept upon His followers; it is for all people, all time, and all places. Christ lives today!

## Ecumenical Problems

Not the least of ecumenical problems is the understanding of the word in different church circles. Protestants in recent years have been using it as an adjective applying chiefly to church relations and cooperation within the Protestant fold. Almost every effort along the line of interdenominational cooperation is called ecumenical and the term seems to be on the way to becoming part of our common church vocabulary.

On the other hand, the Roman Catholic Church seems not to include the Protestant Churches at all when it speaks of an Ecumenical Council. Apparently the Council called will be for Catholics only, although that point is not yet quite clear. Catholic theology does not recognize any bishops or clergymen not consecrated by "the one true church." It refers to Protestant churches as "sociological enormities," according to Professor Courvoisier, rector of the University of Geneva.

The above-mentioned professor in a published article quoted by Ecumenical Press Service goes on to point out the problems posed by the calling of the Ecumenical (in name only) Council. Are the Eastern bishops to be invited? With most of them behind the Iron Curtain could they come if asked? They were invited to the Council of Trent in 1545 and to the Vatican Council of 1870 but declined because of the tone of the invitation. Has the tone changed? It remains to be seen. But since the 8th century the Eastern Church has never recognized a council as being ecumenical. There is a reason for this, says the Geneva professor. To the Eastern Orthodox an "Ecumenical Council" is the final and supreme authority of the Church.

Thus it appears that there will continue to be a struggle about words before there can be much agreement about deeds. It is well for us Protestants to be acquainted with these problems. It is questionable how much time, effort, and printing space we should give to things that are so relatively remote to the work to which we have so long felt that God has called us — Sabbath evangelism, primarily at the local church level.

## "Amazing Grace"

By Donald E. Demaray

A new book of the above title came to the editor's desk very recently which proved to be such a blessing to read that he wants to commend it to others. Ordinarily we do not find time for reading much biography but the story of how "amazing grace" transformed a slave trader, John Newton (1725-1807), and made of him one of England's most outstanding ministers and social workers is a little 110-page book that is hard to lay down.

The title comes from John Newton's well-known hymn. He also wrote "Safely Through Another Week," "Glorious Things of Thee Are Spoken," and a number of other hymns that live. The famed evangelical poet William Cowper practically lived with Newton and drew inspiration for many of his poems from the experiences of the popular preacher. Thomas Scott listened to his preaching, which was "like nothing which I ever heard." He accepted the evangelical faith after being a well-known doubting preacher and in 1785 produced his great commentary, *The Family Bible*, which is still used. William Wilberforce, a member of Parliament, had been struggling with the Bible and his religious beliefs. He finally brought himself to visit Newton. He, too, was converted and became one of the leading evangelical laymen of the end of the 18th century. But perhaps the greatest work of the transformed slave trader was his children's work at Olney in the days before there were Sunday Schools.

How did John Newton become such a power for good and for God? The story of his years of blasphemy, his suffering, his success, and his final and complete conversion — well, you should spend two or three hours with the author of this \$2.00 book published by Light and Life Press, Winona Lake, Ind. This light on the past will enrich life in the present and give assurance for the future.

Hatred is the coward's revenge for being intimidated.

— George Bernard Shaw.

## President's Message

Jesus Saves  
Church Air Conditioned  
Worship in Comfort

The Rev. O. B. Hill said that a Northerner while touring in the South saw the above inscription printed on the front of a church. At a time when our very survival is being challenged by an atheistic regime whose avowed purpose is our overthrow, is it the emphasis our churches should be making? Adlai Stevenson and others who have recently visited Russia report the same dedicated purpose, with no sacrifice too great to reach their goals of world domination.

In our own country we seem to be making an all-out effort to take all of the discomfort and risk out of life. The ends are to get on Social Security, have unemployment insurance benefits, short working hours, and high pay. Now that the churches are beginning to advertise the luxury available to those attending them it would appear we have closed the final chapter on the teachings of Christ: "He who would come after me must take up his cross daily." "He who would save his life, must lose it." "Blessed are the poor."

One can scarcely read a paper or listen to a newscast without being impressed by the tremendous upsurge in the hearts and minds of the downtrodden peoples of the world for the things Christ taught — freedom, love, kindness, opportunity to serve. We must not become so engrossed in pleasure and security-seeking that we fail in our mission to win the world for Christ. We must not become soft physically, morally, or spiritually.

Recently my family was entertained in the home of our music teacher. He showed us some slides. One of them was of his father. He is a man 72 years of age who until two years ago milked eight cows night and morning in addition to teaching music in a school 14 miles distant. He has been an elder in his church for 25 years and, until recently, a member of the town board. He has made many beautiful pieces of furniture for his church.

How can we develop our Seventh Day

Baptist youth so they will have this sort of goals of service? With the modern means of communication one person has an opportunity for influencing people as never before. Are Christians throughout the world going to be content to attend an air-conditioned church and worship in comfort while the people of the world hunger for the love of Christ? I don't think so.

### LET'S THINK IT OVER Ministering Far Better than Administering

Rep. Walter H. Judd (R. — Minn.) says foreign aid programs must be augmented by expansion of American missionary efforts abroad.

"The efforts of private charitable agencies and missionary programs of the church" put "heart and soul into the government programs," Judd wrote in the current issue of a Protestant theological journal, *Christianity Today*.

The congressman, formerly a medical missionary to China, said that "what the peoples of the world need most is ministry."

"All around the world we have agencies like International Cooperation Administration," he continued. "They administer, but rarely do they minister. That has to come through persons who go not because our government sends them, but because they care about human beings who are in need and who are also God's children.

"It is the Christian Church and Christian people that must be the leaven working in the world to change its character and to transform it," Judd said.

The question was raised by an eastern New York reader as to whether the recent editorial, "The Passing of the Pontiff," would have the effect of inciting hatred between Protestants and Catholics. [The editor would certainly hope that would not be the case. We love people, seldom stopping to think to what religion they belong. But the Roman political machine we cannot love; it is something we must combat in every Christian way.]

## Denominational Publishing House

A new face is seen in the office of the business manager of the publishing house of the American Sabbath Tract Society. Pictured here on his first day in the office (February 5) is Everett T. Harris, Jr., with L. Harrison North who has been the manager of the denominational printing establishment for the past thirty-five years.



Prior to the arrival of Mr. North's assistant three large filing cases were moved to the outer office to make room for a new desk and chair for Mr. Harris at a spot where he would be in the best position to learn the many details of management of the printing business in a shop the size of this one. It is anticipated that Mr. Harris will soon be able to assist the manager with some of his daily duties but that it will take a considerable length of time to learn the business.

The addition of this assistant brings to four the number of men in the office. Wilson E. Haver, sales manager, three years ago took on his son "Junior" to help him in securing the commercial business which makes it possible to keep all the departments of a modern publishing house busy at times when denominational printing is not sufficient to do so.

Mr. Harris came to the office direct from military service. Upon completion of his duty as Chief of the Personnel Processing Branch, United States Army

Overseas Replacement Station at Fort Hamilton, Brooklyn, N. Y., he was given an unusual citation by his commanding officer. It was a commendation ribbon with metal pendant. Participating in the ceremony with the colonel was Mrs. Harris (daughter of Dr. Hurley S. Warren of Alfred, N. Y.).



The citation, quoted only in part here, gives some indication of the qualifications that Mr. Harris brings to his new position:

"First Lieutenant Harris's keen knowledge of personnel management techniques, sound judgment, and organizational ability enabled him to constantly revise processing procedures, thereby effecting a marked reduction of transient time of personnel processing for overseas movement. These procedures have resulted in a considerable financial saving to the service and of utmost importance, convenience to the individual traveler. By his sympathetic and cooperative attitude, tact, and cheerfulness, he was instrumental in resolving the many varied, complex, and intricate problems of unaccompanied mothers processing with small children for overseas movement. First Lieutenant Harris demonstrated a high degree of initiative, administrative excellence, and managerial skill over and beyond that normally expected of an officer with his grade, experience, and length of service. His superior performance contributed materially to the effective accomplishment of the mission of the Army Overseas Replacement Station. By his enthusiasm, loyalty, selfless devotion to duty, and untiring efforts, he has brought great credit upon himself and the military service."

MISSIONS — Sec. Everett T. Harris

### Progress At Fouke and Texarkana Churches

(As reported by their pastor, the Rev. Marion C. Van Horn)

The Fouke Seventh Day Baptist Church makes these observations at the beginning of another year. Our average weekly attendance was 18 in 1956 when the shepherding pastor came. There has been slow but steady increase until now the average is 28.

In this period improvements have been made on our parsonage, which have nearly doubled its size, doubled its value, and more than doubled its convenience as a home for our pastor and family. The latest improvements have been a fine gas range in the kitchen and complete refinishing of the kitchen and three bedrooms.

We are turning our thoughts now more to the improvement of the church building. Some repairs have been made to the floor and windows during this time and an indoor rest room has been completed.

Since the coming of this pastor eight members have been added to the church. Evangelistic plans for this spring and summer are being developed. We pray that the Heavenly Father will fulfill our hopes for improvement in this phase of our work for His Kingdom even as they have been fulfilled in the other.

The Seventh Day Baptist Church of Texarkana was organized March 30, 1957. The group began regular meetings as a fellowship in August, 1955. During that period the average attendance was 16. With the coming of the shepherding pastor and the organization of the church the attendance has increased and is now about 26.

During the time the group was a fellowship it purchased lots and a small building for worship. This building is now much too small for our needs both for worship and Sabbath School. Plans are well under way now for a new church, to be 38 by 60 feet, which with the smaller building we already have will be very adequate for our present need.

Our church was organized with 19 members. Five others have been added and we have granted letters to two, so our present

membership is 22. Through publicity and friendship our church, our people, and, we pray, our Lord are becoming better known. There are several whose concern and interest are increasing and a probability that other members will be added to our church and to the Lord's Kingdom.

### Makapwa Mission Reports

A second meeting of the Executive Committee of the Nyasaland Seventh Day Baptist Conference has been held since the return of nurses Beth Severe and Joan Clement to Makapwa from their furlough in this country. At this meeting, held December 14, 1958, it was announced that the Makapwa Theological School which was opened on November 4, 1958, was "going well." There were three ministerial students attending at the time. Problems centering around the sacraments of baptism and communion were discussed by the Executive Committee and decisions made which will be helpful to the African Seventh Day Baptist churches.

Dr. Victor Burdick reports regarding medical work at Makapwa Mission, "With the return of the nurses, bringing many linens, skillful sterilization technique, and personal assistance, our minor surgery program has increased considerably.

"We have as yet received no further word from the government regarding the second set of hospital plans submitted for approval.

"Some consideration was given to establishing a clinic at Sandama Railway Station, but the estimated number of patients to be thereby served seemed too small to justify it."

### Making Evangelism Central

Dr. Jesse Bader, for twenty years a National Secretary of Evangelism, wrote in his recent book "Evangelism in a Changing America": "Up to 1932 only two Communion had full-time secretaries of evangelism. The situation is different now. At the present time there are about 46 secretaries of evangelism in 35 Protestant Communion. These Communion provide their evangelistic leaders with definite budgets with which to carry on their work . . . . In a quarter of a century, evangelism has been brought

MEMORY TEXT

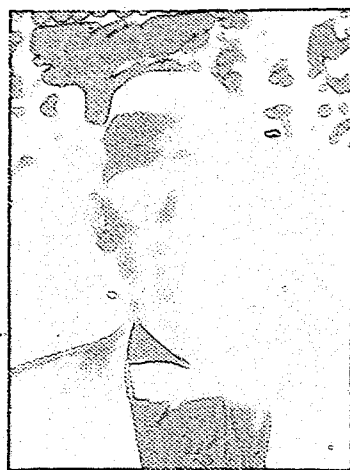
Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Romans 13: 7.

### WINDS OF OPPOSITION

By Walter E. Isenhour

There are winds of opposition  
When we stand against the wrong,  
But it's blessed when we meet them  
With a prayer and with a song,  
Keeping sweet in soul and spirit  
Like the saints of other days,  
Who revealed the grace of Jesus  
Thro' their love and by their praise.  
There are winds of opposition,  
If we stand for all that's clean,  
And refuse to yield our spirit  
To the low, the vile, and mean;  
But it's great to go forth happy,  
As a victor in the fight,  
Knowing that rewards are coming  
When we live to do the right.  
Strong, the winds of opposition  
Blow against our stand for truth,  
Whether we be old and feeble,  
Or just in the days of youth;  
But the God of grace and glory  
Is the God of Truth, we know,  
So He'll crown us with the faithful,  
If we'll stand the test below.  
Strong, the winds of opposition  
Blow against us on life's way,  
But it's sweet to know that Jesus  
Hears us when we humbly pray,  
And will guide us on our voyage  
Till we reach the other shore,  
There to dwell with holy angels,  
And our loved ones evermore.

from the edges of to the center of the life of the American Protestant churches. When a large flywheel in a factory is centered perfectly it is rhythmical and powerful. But when it gets off center, the results are disastrous. It will shake both itself and the building to pieces. When a local congregation, a denomination, or a council of churches makes and keeps evangelism central, the greatest spiritual and numerical progress is made."



## Followers of God

Text: Ephesians 5: 1, 2

By Paul B. Osborn

Ephesians five is a well-known chapter because of its latter part which contains a passage on the relationship of husband and wife. But the first verse of this chapter deals with a more important relationship, that of the Christian to God. We are "dear children," and because of that relationship Paul urges us to be "followers of God" and "walk in love." Probably all of us as children played follow-the-leader. Sometimes we got into trouble because the leader did not confine himself to the limits beyond which we were not supposed to go. Even today we are largely followers, and if we are not following God Himself we are going to follow those who will lead us into sin.

It is important to note that even in introducing this idea Paul cannot refrain from telling again of the grounds of our salvation. Time and again in Ephesians he does it, and here in 5: 2 he says we are to follow God and walk in love "as Christ also hath loved us and given himself for us an offering and a sacrifice to God. . . ." Paul always insists that the sacrifice is more than a forgiveness of the past sins. It is also the beginning of a new life. This he has shown us in the fourth chapter. Now he shows some of the negative and positive aspects that are necessary for following God, or, as the Greek word intimates, as we imitate God, become "mimics" of Him.

### Three Areas of Sin

Verses 3-5 mention three areas of sin. The first one mentioned is fornication. This term, I believe, covers a wide variety of sins of the body: as John says, "the lust of the flesh" (1 John 2: 11); or as Eve saw the forbidden tree in the garden "that it was good for food" (Gen. 3: 6).

The appetites of the body are used by the devil to cause us to sin.

Fornication is used here probably because it designates excess in the most obvious of these appetites, sex. Low morals regarding sex have struck at the first institution God founded, the home. Today as a result of thousands yielding to their passions there are multitudes of children who know little or no home life. Perversion of sex makes homeless children, either because they are born out of wedlock, or divorce breaks their homes. We find the theme emphasized on every hand. Sex is used to sell everything from cigarettes to houses. The modern dance, with its suggestive music and motions, is designed to arouse the passions of those who yield to it; nakedness in fashions shown on screens not only in the theater but on the TV in the home, all contribute to the breaking down of morality, leading men and women further down the road to debasement and fostering a generation of children who know nothing of true love. Christians, let not fornication be once named among you.

The second sin mentioned in this passage is uncleanness. Many who do not fall into open sin of the body will sin in their minds. John again says, ". . . the lust of the eyes" (things we see and think about). Eve, still looking at the tree, saw that it was "pleasant to the eyes." Christ said that the one who hated his brother was a murderer, and he that lusted after a woman committed adultery in his heart. The devil is very successful in darkening the human mind, and making the imaginations of the heart of man evil. Those who would scoff and deride the thought of sinning with their bodies would be very embarrassed if their neighbors could

see what they did on their "island of imagination." Christians, let not uncleanness be once named among you.

Covetousness is the final area of sin covered. This I would call the sin of the spirit. John puts it "the pride of life." Eve saw that the tree was "desired to make one wise." Satan's sin was in trying to make himself equal with God. America's sin is in trying to "keep up with the Joneses." Only we are not content to keep up, but must always be ahead, so that the ensuing race results in the emphasizing of material goods. Verse 5 says that a covetous man is an idolator. Self-importance and earthly considerations take the place of God. Christians dare not let covetousness be found among them.

### Vicarious Sinning

Paul lists other things in verse 4, things "which are not convenient" when we try to witness for Christ, such as "filthiness, foolish talking, and jesting." These are not to be heard of among us either. But of the three areas of sin, the same things which tempted Eve in the Garden, and concerning which John, the last writer of the New Testament, warns the Christians, Paul says, "Let them not be once named among you as becometh saints."

A dean of a Christian college once said that many who have no thought of indulging in sin themselves take a vicarious thrill from reading and talking about the sins of others. It is for this reason that I omitted some illustrations from this message, especially concerning fornication. We are warned, as followers of God, to not associate with these sins nor to entangle ourselves with those who do them, because (v. 5) the ones who do these things, those known as fornicators, unclean persons, covetous men, have no inheritance with Christians.

There are those in the field of psychology, education, and even theology today who will try to tell us that sin is normal, relative, or only a guilt complex. But the Bible says, "Let no man deceive you, for because of these things cometh the wrath of God upon the children of disobedience" (v. 6). "Be not, therefore,

partakers with them" (v. 7). It does make a difference.

### Light and Darkness

Paul continues in the next few verses to point out the contrast between light and darkness, between the fruit of the spirit and the unfruitful works of darkness, between that which is acceptable unto the Lord and the shame of things done in secret. It is because we are children of God that we are to avoid sin and in place of sin we are to "awake" and receive light from Christ. The human race is not just one big happy family. There are children of disobedience; there is a line to be drawn; there is a stand to be taken either for or against sin. "Ye were sometimes darkness, but now are ye light in the Lord." Let us walk as children of light, being followers of God, and avoiding sin.

### How We Can Imitate God

Going on from this contrast Paul gives us a guide for "imitating" God. We are to "walk circumspectly," or carefully (v. 15). This is positive, yet we find it looks back again to consider the reason for being careful. The fool says, "There is no God; soul, take your ease; do what you please." But the Christian, knowing that the coming of the Lord draweth nigh, seeks to buy up the time (redeem the time, v. 16) because the days are evil. And sin must be avoided by positive as well as negative means, so we must understand what the will of the Lord is (v. 17).

And what is the will of the Lord? Here again the positive is brought into clear focus by the use of a contrasting negative. "Be not drunk with wine, wherein is excess, but be filled with the Spirit" (v. 18). Here is God's will. Not indulging in liquor, which only breaks down moral restraints leading to further sin, but yielding to the Holy Spirit, for it is His Spirit which alone can keep us in the will of God. How much we need to consider the keeping power of God.

Seeing sin on every hand, temptations seeking to entice us, Children of God, be followers, imitators, mimics of God. How? Be filled with the Spirit. Earth has its

false answer — a dulling of the senses by narcotics or alcohol. Sink into oblivion, senseless to the frustrations of sin, the temptations, the pangs of guilt. Ah, yes, but one day to awaken, with no remedy yet in sight. God's answer is for the Christian to be filled with His Spirit, and as His presence fills us frustrations cease, temptations lose their power, guilt is gone because of the knowledge of the remedy for sin, the sacrifice of Christ. No need now to try to escape from the guilt, because Christ has borne our penalty on the cross, giving us peace with God, and the peace of God.

#### Results of the Spirit-filled Life

Paul concludes this passage by giving us in verses 19-21 a picture of the results of this new life. First, there is singing. We look forward to the day when we shall sing a new song, but even now Christians are singing, singing songs born from the pure joy and peace in our hearts. Next, it is a thankful life. No more, "The world owes me . . ." but: "See what the Lord hath done!" Finally, it is a life of submission. The heathen, influenced by the devil, are a self-seeking lot, trying to keep ahead of their neighbors, looking out for number one. The Christian, with the mind of Christ, is humble, subjecting his own will first to Christ, and then his own good to the good of others. So Paul warns us of sin, that we may follow God, and be filled with His Spirit. As long as we try to hang on to our sinful past, or do not rebuke our sinful friends, the Spirit cannot fill us.

Are you willing, right now, to turn from the darkness, receive the light from Christ, and believing on Him for forgiveness from sin, yield yourself totally to God, being filled with His Spirit, and become an imitator of God?

#### Billy Graham Congratulated

Among the hundreds of telegrams received by Evangelist Billy Graham congratulating him on his 40th birthday was one from the All-Union Council of Evangelical Christians (Baptist) in Moscow. Graham said this telegram was a complete surprise: "I don't know how they knew it was my birthday." — BWA.

#### Sad News from China

News of a crippling blow to Protestant church life in China has reached the offices of the China Committee from several sources, the Rev. Dr. Wallace C. Merwin reported January 13. He cited two letters which report the drastic changes taking place in Chinese Protestant churches.

From one letter:

"All church bodies are being united into one and the more than 200 churches in Shanghai are reduced to 12. Attendance has much fallen off, partly because so many work on Sunday — one of the latest resolutions is that services on Sunday must not be allowed to interfere with work.

"Many pastors and church workers are being taken into factories, the younger ones go out to farms. They are all having what they call the 'leap forward,' and everyone must work more, faster, better, and more economically."

Similar information comes in a second letter about a family in China:

"Mother does not always go to church on Sunday as the churches have now been joined together. The pastors who are not needed in the combined church are sent to work in factories or in the fields. And the church is not open much besides Sundays as the pastors have to attend political study meetings. . . . The tension and fear of doing or saying something wrong is enough to wear you out."

Dr. Merwin explained that the Three Self Movement, led by Chinese churchmen, now is the only Protestant agency recognized by the Communist authorities. "This is the first attempt," he said, "to break denominational authority and bring all churches into a controlled ecclesiastical system." It is also the first time, he added, that Protestant congregations have had to surrender their properties and funds on a large scale. The most recent count available, he reported, showed 903,805 active Protestant church members in China in 1950.

#### SABBATH SCHOOL LESSON

for March 7, 1959

The Cross and the Will of God

Lesson Scripture: Mark 14: 32-42.

THE SABBATH RECORDER

WOMEN'S WORK — Mrs. A. Russell Maxson

#### THE GOLDEN RULE

By Mrs. E. H. Batson\*

Do unto others as you would have others do unto you not only is the Golden Rule, a message from the Bible, but a statement that makes good common sense. One of the things I like about it, among other things, is the do. The person who does not do, who does not have things to do, who does not find things to do must be a very miserable person. But doing for others is one of the greatest privileges we have in this world and I think, sometimes, we overlook this great joy that is ours because of our own selfishness. Do unto others as you would have others do unto you and great is your own pleasure and satisfaction, and happy are those who can call you friend.

The thing that comes to mind as quickly as anything in this day and age when we think of doing for others as we would wish them to do for us is the question of brotherhood. Since February is designated as Brotherhood Month it would seem apropos to think on this subject for a little time. Depending on where we live, I guess, the question of integration varies though the principle remains the same. Habit, custom, teachings, etc., make some difference, we know. I'm so happy that where we live there is no problem, for it is much easier, I'm sure, to remember and respect the Golden Rule under such circumstances. But I believe it is our responsibility to make the effort under any circumstances. The Golden Rule does not say do unto some others as you would that they do unto you.

Many of you, I'm sure, are familiar with numerous books written on brotherhood. But may I bring to your attention just a few which I believe are well worth our reading if we have not already done so,

\* Mrs. Eldred Batson, 1612 Lawrence Street, Parkersburg, W. Va., teaches English in Parkersburg High School. At present she is president of the West Virginia Federation of Business and Professional Women as well as Public Information Director for Wood County as appointed by the West Virginia Education Association. Her husband is now serving as OWM treasurer.

FEBRUARY 23, 1959

and maybe a repeat would be good too. These that I shall mention have all been written in 1954 or since that time.

A very familiar one is *The Family Nobody Wanted* by Helen Doss. This is a story of the adoption by a young minister and his wife of twelve children, all said to be unadoptable because of mixed parentage.

Then there is *The Golden Door: The Irony of Our Immigration Policy* by J. Campbell Bruce. This is a timely presentation of the inequities of our immigration laws and a plea for better legislation, written with great human-interest appeal.

*The Gentle House* by Anna Perrott Rose tells how a Latvian DP orphan, originally a problem child, reacted to the kindness and understanding of American family life to which he was introduced by the author.

Trygve Lie in his *In the Cause of Peace: Seven Years with the United Nations* tells of the positive steps the U. N. has taken concerning the communist machinations. This he knows firsthand as he was Secretary-General of the United Nations for seven years.

*But We Were Born Free* was written by Elmer Davis, a forthright champion of freedom and liberty and a well-known news commentator. He vigorously attacks in his book those who under the guise of opposing Communism are actually weakening the free way of life which is America's greatest contribution to the world.

These are but a few of the many, many books written on brotherhood. Should you wish more information about these and others and do not have such available, I'll be happy to furnish what information I have if you will write me.

Next door to all of us, just across the street, over our back fence are people to whom we can apply the Golden Rule. In fact, don't we really show what we are right in our own homes? Do unto others, anyone with whom you come in contact, what you would have others do unto you. Yes, if you and I could and would always do just that, could there be any question as to the great change that would come over our world? Many people are doing just that. What about the rest of us?

### Requirements Involved In Living in the Household of God

(A message by Douglass Davis on Youth Day in the Alfred Station, N. Y., Church)

We have our church, our beliefs and faith about God and religion. In England, at about the beginning of the 17th century, there were people who had religious beliefs that were constricted by the English government. They did something about it and moved to America, where religious freedom was established. They had to constantly work to keep it, for many people would have liked to take it away. We, as Christians (and I am extending this term a great deal to include myself and the majority of us who don't quite fit the ideal definition), must also now work to keep our faith alive and make it grow in breadth and stature.

#### Self-Discipline

Discipline is important in the life of the church. We must keep an eye on our lives to see if they are following the path of Christ's life as they should. A dog, man's best friend, without discipline in his early years and throughout his life, becomes wild and only a low animal instead of our pet and friend. So we, also, must discipline ourselves to stay in the light of God. We must make ourselves do what we know is right and must force ourselves to reject what we would like to do but know is wrong.

#### Importance of Stewardship

Stewardship is also important in the life of our church. I know, you think that they're begging again. But think a minute. We like our church as it is, with its rugs and furnaces and all. How would we like to come to church if there wasn't any heat and we had to sit in the cold and wish that they would sing a hymn so we could stand up and get a little warmer, or if the floor was plain wood, or if we had to sit on benches with splinters in them, or didn't have any organ? Would we enjoy church as much or would we even come?

I have just been talking about our own church here in Alfred Station. Even if we did not have all these conveniences, our church would still be better than many of

the churches and schools at our Seventh Day Baptist missions. I doubt if anyone here would call himself rich in monetary value. But I think if we went over to some of our missions and spent some time living as most of the people there do and getting along without the things we are used to, we would feel a lot richer and better off than we ever thought of ourselves as being. There are millions of people overseas who live on the amount of food that we throw away each day as garbage. People are starving to death in the world and we, here in the United States, have so much food we store it in ships and warehouses to rot unless someone takes the slight time and effort to contact our government and pay part of the cost of shipping it overseas.

You have heard in the last few sermons this month how much we spend on entertainment, liquor, cigarettes, and such, while people throughout the world can not afford proper clothing, food, and shelter. Our church tries to help impoverished and ignorant people, but it always seems to run short of money before it does what it would like to do. Our church is not state-sponsored like many colleges, and the money has to come from somewhere. Is it our responsibility? It is not only our responsibility, but it is our privilege. A privilege? We don't think of it this way very much, do we? In many of the European countries people are taxed to support a certain church. If they want to belong to and help support another church, that is okay, but first they must pay for the support of the State Church. Our government does not tell us what church to support and we may choose whichever one we want to benefit from our money.

Of course, stewardship isn't just money—it also deals with sharing your talents. We should care what happens to our church and try to help.

I read in a story about a town which had the filthiest, dirtiest main street imaginable, while on both sides were clean, neat shops. When a resident was asked about it, he said that the shops were owned by individuals, but the street wasn't owned by anyone. We have people to keep our church clean, but how about many of our important committees? The chairmen have to beg to get people to serve on them. It

is hard to take time to do church work because everyone feels he is too busy. He may be busy, but so is everyone. If everyone would make more of an effort to do his share, it would take less time for each person. It has been said that people all want their proper voice in the church, but rather shy away from serving. Maybe it is the old story of too many chiefs and not enough Indians. I do not know that, but it might be worth chewing on for a while.

#### Witnessing Is Involved

One of the very important sides of life in the church is witnessing. Anyone can stand up in a testimonial service and tell how he has been moved by God and inspired and will strive to be a true Christian. Do not get me wrong; I am not running this type of thing down. I just feel that this is one of the easier types of witnessing we can do. How about witnessing in our everyday life? Would a person who did not see us get into a car and go to church on Saturday (the Sabbath) know that we went to church? Does a little of what we hear in church stay with us throughout the week or do we shed what is left when we change our church clothes?

The movie, "Peyton Place," was advertised to be a terrible movie but it had a good lesson for most of the towns in our country. The town in the movie appeared to be a decent, clean town but was, under the surface, a town that was steadily going downhill without the people even realizing it. At the trial of Selena Cross, "Doc" Swain, the town's faithful doctor, was defending her and was really "chewing out" the town for putting the blame for its troubles on someone else and not seeing that the blame really belonged to them. He said, "We have half a dozen churches in this town, which most of you attend. But you forget what they teach the minute you walk down the steps."

We would like to see a much larger congregation. Naturally, we would like to see these pews filled each week. But to how many people have we said: "We go to the Seventh Day Baptist Church in Alfred Station—the one in the middle of town with the big brown doors. . . .

Yes, services are at 11 o'clock each Saturday. We would enjoy having you come." How many times have we said that?

I think people who let their faith show a little bit are what we need to solve a lot of our problems; for instance, the Little Rock incident and also the school problem in Virginia. What if a few more people who did not believe what was being done was right had said so and had asked for integration? How many people in the South do you think really feel that the Negroes are not as good as white people? But they probably do not want to say so because important people are against integration. I'd like to read a poem which I feel is very relevant to this idea.

Is true freedom but to break  
Fetters for our own dear sake—  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No, true freedom is to share  
All the chains our brothers wear  
And, with heart and hand, to be  
Earnest to make others free.

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

—Author unknown.

I do not think that problems in this country come from people who express themselves loudly and scare the people and do what they want. No, not from them, but from the many people who do not say anything. What if you were in a crowd that was planning to do something you did not approve of? When they said, "What about you?" would you say, "Well, I suppose so," or would you say, "No, I don't think I will." Then the rest would turn around and look at you and say, "What's the matter with you anyway, are you trying to be a wet blanket?" Would you change your mind and join in and become a steadfast member of the group again or would you say, "I don't believe in that sort of thing, I'm a Christian, a Seventh Day Baptist, and I don't believe

that this is the right thing to do." How many times have we done what we knew was wrong and would rather not have done it but have gone along because everyone else seemed to be going along? Wouldn't it have made it a lot easier to say no, if someone else had said no first? If you witness your faith in everyday life, you will not only be helping yourself but maybe your show of belief in the Christian way of life will strengthen others who have been waiting for a help.

This is a poem which I think preaches a little sermon of its own:

I read  
In a book  
That a man called  
Christ  
Went about doing good.  
It is very disconcerting to me  
That I am so easily  
Satisfied  
With just  
Going about.

How about it? Are we satisfied with just going about?

#### MINISTERS AND THEIR FAMILIES

The 1958 Year Book gives the names and addresses of all Seventh Day Baptist ministers, active and retired. It also gives information as up to date as possible on ministerial students, licensed ministers, and workers of ministerial status on our foreign fields. However, some of these statistics are already out of date. Furthermore, some interesting things keep happening which may be later than the Year Book or outside its scope. From time to time the editor likes to gather together little and bigger items which may not be known to all and which may serve to guide us in our intercession or in our rejoicing. Such items cannot be more inclusive than the writer's knowledge, and due apologies are tendered in advance for omissions. Please pardon also the lack of "Rev." before the names of those who are ordained.

Paul S. Burdick of Waterford, Conn., editor of the most recent special issue of the Sabbath Recorder, was expecting to be called to the hospital for major surgery during the process of publishing his issue,

but was delayed. He returned to his home from the hospital on February 7.

Another pastor recently spending some time in the hospital for a recurrence of a previous ailment is Hurley S. Warren. He returned home February 6.

Word was received on February 12 that Mrs. Wardner F. Randolph had recently undergone surgery and was recuperating in Texarkana, Ark. (805 Prince St.).

Grover Brissey has also been hospitalized to get relief from leg pain.

Reported elsewhere is the "blessed event" at the Leon Lawton home in Jamaica. They have a new son (Jan. 19). Both the wife and baby were reported as doing fine.

Continuing with hospital experiences, it is understood that Don Richards of Berea, W. Va., expected to have to take their little boy who has had much physical trouble to Johns Hopkins Hospital. No word has been received at this office as to the time of going or the outcome of the treatment.

Lee Holloway, whose address was not known at the time the Year Book went to press, is now back in his own home at 2009 Dennis Ave., Silver Spring, Md. His wife is teaching. He is selling mutual fund investments and is doing some preaching. He was guest speaker at the Washington Church on a recent Sabbath in January.

Earl Cruzan, as noted before, leaves Adams Center, N. Y., in June to become pastor of the Pawcatuck Church at Westerly, R. I.

Delmer Van Horn of Little Genesee, N. Y., has accepted a call to Adams Center, effective July 1.

The church at Westerly has recently been served by the pastor emeritus, Harold R. Crandall, of Rockville, R. I., who is expected to help guide the church until the arrival of the new pastor.

Wayne R. Rood who has been on sabbatical leave from his professor's position at Pacific School of Religion is reported to be on his way home from his work at Silliman University in the Philippines, expecting to reach the United States via Europe sometime this spring.

Theodore J. Hibbard, listed as pastor

of the Hammond, La., Church, now resides at Walker, La.

Also reported elsewhere, Fred Cox has recently resigned as pastor of the Metairie Fellowship.

Alvin Huntington of White Cloud, Mich., leaves that pastorate in the near future.

Carlton W. Wilson indicates that he will return to his Philadelphia home in June after completing the ministry to which he was called at Paint Rock, Ala. The work there seems to be prospering under his leadership. Young people are organized, radio work carried on, letters sent out widely, and much pastoral calling done.

At Los Angeles the pastor, Francis Saunders, was recently elected president of the Highland Park Ministerial Association, a position of community responsibility in addition to his wide-ranging pastoral duties.

Montie Slusher, student pastor at Jackson Center, Ohio, announces that the field evangelist, Loyal F. Hurley, will conduct evangelistic services in connection with the Northern Association meetings there in April. He expects to feature the distribution of tracts and special issue Sabbath Recorders.

Roger Cazziol, now of Sekondi, Ghana, has accepted the call of the Jamaica, W. I., Conference to become principal of the proposed vocational school at Maiden Hall. If visa matters can be worked out satisfactorily by the end of March, it is possible that he will leave Africa at that time. He may travel via New York, in which case some of our people in this country might have an opportunity to meet him.

— Editor.

#### Radio Training

A \$4,000,000 institute to train ministers and laymen in the use of radio and television in spreading the Gospel will be established in Atlanta, Ga. It will be known as the "E. Stanley Jones Institute of Communicative Arts" and will serve as a teaching affiliate of the Protestant Radio and TV Center on the campus of Emory University. — W. W. Reid.

#### NEWS FROM THE CHURCHES

SCHENECTADY, N. Y. — Our church began preparing for the year 1959 by conducting the yearly business meeting on the afternoon of December 27. Mrs. Helen Kilts was kept on as treasurer, and Mrs. M. L. Moore as church clerk. Mrs. Gordon Kilts is now Sabbath School superintendent. All other offices are as last year.

We are enjoying the electric organ which was presented to us by William Boswell in memory of his father.

Eugene Fatato, a student at Alfred Theological Seminary, and his wife and sons spent some time recently with his parents who live across the street from the church.

A housewarming party was recently held at the new parsonage which our pastor and his wife are enjoying. They were presented with a bouquet and useful gifts. It was a very enjoyable evening.

We hope that during this year we may be visited by many folks of the denomination joining us in worship in our new church, which is just about completed.

— Correspondent.

ALBION, WIS. — Youth Day was observed by the first part of the Sabbath service being conducted by the young people: Nina Skaggs, Donna Reiersen, and Rollin Williams. Pastor Skaggs sat in the audience. Worship with the Juniors included the Junior message, "Thinking," and selections by the white-robed Junior Choir, led by Mrs. Colleen Baum. After the young people left the platform the pastor gave the thought-provoking sermon: "Behaving Like a Christian." Youth week closed with a young people's social.

A meeting of the Missionary and Evangelism Committee of the North Central Association of Seventh Day Baptist Churches recently was held at the home of our pastor. Wallace Greene, co-ordinator, of Dodge Center, Minn., attended.

Pastor Skaggs attended the annual meeting of the Wisconsin Council of Churches, recently held at Beloit, Wis.

The Stewardship Committee of the church recently sponsored a musical program, followed by an auction and lunch.

— Correspondent.



**OUR WORLD MISSION**  
Statement of the Treasurer, January 31, 1959

		Budget Receipts			
Treasurer's		Boards'	Treasurer's		Boards'
January	4 mos.	4 mos.	January	4 mos.	4 mos.
Balance, Jan. 1 ...\$	9.86		Lost Creek .....	92.39	485.91
Adams Center .....	143.85	405.43	Marlboro .....	237.06	1,172.25
Albion .....	27.00	206.89	Middle Island ...	13.00	55.50
Alfred, 1st .....	821.69	1,359.59	Milton .....	728.18	1,649.57
Alfred, 2nd .....		580.17	Milton Junction .	85.15	644.95
Associations			New Auburn .....		13.00
& groups .....	10.00	159.31	North Loup .....	5.00	192.13
Battle Creek .....		1,707.32	Nortonville .....	133.13	596.05
Berlin .....	186.56	371.93	Old Stone Fort ..	25.00	45.00
Boulder .....	52.82	211.22	Paint Rock .....		50.00
Brookfield, 1st ...	60.00	258.00	Pawcatuck .....	456.10	1,567.20
Brookfield, 2nd ...		104.65	Plainfield .....	475.78	1,024.24
Buffalo .....		50.00	Richburg .....	21.25	381.75
Chicago .....	49.00	246.00	Ritchie .....		80.00
Daytona Beach .		137.00	Riverside .....		1,981.71
Denver .....	99.39	210.03	Roanoke .....	10.00	50.00
DeRuyter .....	133.00	133.00	Rockville .....	49.79	98.88
Dodge Center .....	340.36	623.26	Salem .....	200.00	777.00
Edinburg .....		43.00	Salemville .....	27.75	59.20
Farina .....	18.75	75.75	Schenectady .....		58.00
Fouke .....	21.00	37.00	Shiloh .....	10.00	1,341.55
Hebron, 1st .....	83.34	108.34	Texarkana .....		11.00
Hopkinton, 1st .	157.75	579.15	Tract Society ...		1,000.00
Hopkinton, 2nd .		19.00	Twin Cities .....		50.00
Independence .....	64.00	442.00	Verona .....	131.60	747.73
Individuals .....	76.00	2,379.00	Walworth .....	42.00	138.00
Irvington .....	300.00	600.00	Washington .....	10.00	150.00
Jackson Center ...		10.00	Washington,		
Little Genesee .....		152.26	People's .....	5.00	5.00
Los Angeles .....	20.00	685.00	Waterford .....	108.09	360.63
Los Angeles			White Cloud .....		128.13
Christ's .....	20.00	98.00			
				\$5,560.64	\$26,906.68
					\$1,293.04

Treasurer's Disbursements	
	BUDGET (Designated & Undesig.)
Missionary Society .....	\$2,140.54
Board of Christian Education .....	494.96
Ministerial Training .....	813.16
Ministerial Retirement .....	579.96
Historical Society .....	109.02
Women's Society .....	125.58
General Conference .....	521.40
Tract Society .....	673.08
Trustees of General Conference .....	49.40
World Fellowship and Service .....	48.70
	\$5,555.80
Balance on hand, January 31 .....	4.84

NON-BUDGET GIFTS	
January Receipts .....	\$107.75
January Disbursements:	
Missionary Society .....	52.00
American Bible Society .....	25.75
Salem College .....	30.00
	\$107.75

SUMMARY	
Current annual budget .....	\$99,735.00
Treasurer's budget receipts 4 mos. ....	26,906.68
Boards' budget receipts 4 mos. ....	1,293.04
	\$28,199.72
Remainder required in 8 mos. ....	\$71,535.28
Percentage of budget year elapsed ....	33.33%
Percentage of budget raised .....	28.27%

Eldred H. Batson,  
Treasurer.  
1612 Lawrence St.,  
Parkersburg, W. Va.

# The Sabbath Recorder

## A CLEAR CONSCIENCE

WALTER E. ISENHOUR

There is a treasure you can own  
That's greater than a crown or throne;  
That's richer than a diamond field,  
Or all the pearls the oceans yield;  
That's grander than the praise of men  
That they might give by word or pen;  
Yes, sweeter to the heart than song  
Though sung by some angelic throng.

This treasure is a conscience clear  
That brings the sweetest peace and cheer;  
A conscience free from guilt and stain,  
That doesn't trouble, lash, and pain;  
A conscience that can rest in ease  
When God beholds what no one sees;  
A conscience good with which to live,  
That only God Himself can give.

The Rev. Walter Isenhour is a retired minister of Taylorsville, N. C., who has an unselfish ambition to help people with his simple little poems and Bible articles. He asks nothing in return from us other than a subscription to the Recorder.