

DENOMINATIONAL BUDGET

Statement of the Treasurer, October 31, 1955

Receipts	
	October
Albion	\$ 17.92
Alfred, First	283.37
Alfred, Second	102.90
Associations and groups	35.90
Berlin	15.50
Buffalo Fellowship	20.00
Chicago	150.00
Daytona Beach	40.50
De Ruyter	373.00
Dodge Center	76.14
Farina	15.00
Friendship	20.00
Hopkinton, First	45.00
Hopkinton, Second	20.00
Independence	43.00
Indianapolis	35.00
Individuals	2,137.79
Irvington	200.00
Kansas City Fellowship	20.00
Los Angeles	25.00
Marlboro	280.80
Middle Island	16.00
Milton	305.41
Milton Junction	109.92
New Auburn	26.75
Nortonville	41.50
Pawcatuck	325.00
Piscataway	20.50
Plainfield	189.39
Roanoke	10.00
Schenectady	25.00
Shiloh	535.00
Stonefort	17.35
Texarkana Fellowship	12.81
Verona	99.00
Walworth	20.00
Waterford	34.84
Totals	\$5,745.29

Explanation of Budget Figures

By the Editor

Readers who compare this list of churches credited with having remitted funds to the Denominational Budget during October, the first month of the new fiscal year, might be disappointed that the list is so much shorter than the list found in the October 24 issue, where very few names are missing for September receipts. On the other hand, if one would turn to the Recorder of November 22, 1954, he would be encouraged to note that four more reported this year than last, showing a growing tendency on the part of treasurers to be more prompt, and perhaps showing an increase of interest on the part of individual givers.

The treasurer's comparative figures

Disbursements

	Budget	Specials
Missionary Society	\$1,476.93	\$ 438.85
Tract Society	250.38	1.00
Board of		
Christian Education	443.04	67.35
School of Theology	394.29	10.00
Women's Board	152.10	55.00
Historical Society	67.08	1,066.39
Ministerial Retirement	518.31	128.85
S. D. B. Building	49.14	
General Conference	535.47	
World Fellowship		
and Service	13.26	
Balance, October 31	77.85	
Totals	\$3,977.85	\$1,767.44

Verona, N. Y.

Olin C. Davis.

usually printed below the disbursements are omitted this time upon the advice of the chairman of Commission because no one felt qualified without further study to adjust the specials in relation to the budget, as the executive secretary had been doing. It is expected that comparative figures will be printed in connection with the November receipts.

By way of comparison it can be noted that special gifts were about the same as a year ago and that budget gifts for the month were at least \$800 higher. It may be recalled that October of 1954 showed a marked improvement over 1953. We spent a little time checking the lists to see which churches appeared to be doing better this year. We suggest that others do the same paying special attention to their own church. There are 13 churches and fellowships reporting here with gifts of \$1,171.43 which are not found in the list of a year ago. On the other hand, there were nine that reported last year (total \$685.53) which did not get their money sent in time to be counted here. Of these nine, one is a large contributor and several are very consistent. It appears that two or three on the list published here made an end-of-the-year effort which did not get to the treasurer for inclusion in the September figures. Contributions from individuals include a large annual gift for the Historical Society.

A number of churches have started off the new year much better than usual. It looks as if our prediction of more consistent giving to our budget might prove to be correct. We hope so.

DECEMBER 12, 1955

The Sabbath Recorder

Holiday Sonnet

I would not burden those who bear
 The heavy weight of U. S. mail,
 Nor crowd folks' tables and their shelves
 With tinsels of the market place!
 But if I might with gentle touch
 Spread wide sweet Bethlehem good will —
 Tune angels' songs and comfort round
 Those shadowed rooms where pain afflicts —
 Pass on the Love of Galilee —
 And give humanity each year
 The solace of Christ's blessedness —
 'Twould be worth while to take my pen
 And toss this wish across the space
 That intervenes 'twixt you and me!

— Lois F. Powell.

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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PUTTING CHRIST INTO CHRISTMAS

Much has been said this year and every year about removing the cancerous, malignant commercialism that has grown upon the American celebration as nowhere else in the world. Some has been said, and more needs to be said, about the disgusting practice of Christmas parties in offices and shops where Christmas joy is identified with intemperance and the false cheer of liquor. If we could rid our society of these evil excesses and further emphasize the religious sentiment on greeting cards, we might still fall far short of what we can rightly call the true spirit of Christmas.

We are back of the movement to "put Christ back into Christmas" (although the origin of the festival in history is more uncertain than the origin of Sunday observance). To celebrate the birth of the Saviour at a set time of the year is a noble idea. We would strongly recommend, however, a close scrutiny of the way in which we celebrate it. Let us hold ourselves out at arm's length and look at ourselves from all sides like one of those expensive dolls that we like to give to the children or grandchildren. Is it enough to deplore the commercialization or the intemperance that we see round about us? How much are we caught in the meshes of the same spirit?

In the Sermon on the Mount, Jesus spoke of the naturalness of giving good gifts unto our children as an illustration of the heavenly Father's desire to give good gifts in answer to prayer. On the other hand, at the close of His ministry the Lord tenderly commended the woman who brought precious ointment to expend upon His own feet. And is it not implied that God was well pleased with the gold, frankincense, and myrrh brought by the Wise Men from afar?

When we look at our Christmas giving, what do we see? It happens that the editor's younger son, like others of the same grade in school, is now studying percentage problems in arithmetic. Is it unreasonable to look at percentages in our Christmas budget? What per cent of the money we spend in December is for Christ? We, who profess to tithe, do we tithe our expenditures during the month in which we profess to honor the greatest giver of all time? Some may reply that

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what we give to loved ones at this time of year does not rob God; it only deprives ourselves. That might be true, but is it? Others may truly say that most of their gifts are clothing and necessities withheld during preceding months so that they will seem more like gifts. But, again, how true is this?

Jesus said, "Judge not, that ye be not judged." He also is reported to have stood over against the treasury of the temple watching the people and how they gave. His all-seeing eye is still over us watching how much we give to those who have need of so little and how little we give to those who have need of so much. Let us not judge one another but judge ourselves at this Christmas time. If we hold out the balances and see the self-centered, family-centered gifts far outweighing our love gifts for the Lord and His work, let us change before it is too late. Remember our missionaries. Remember the poor whom they serve. Make the festival season a time of joy with no regrets either from intemperate indulgence or intemperate giving.

Church News and Southern Travel

The flow of news from local church correspondents has not been steady and strong during the past two months. We know from other sources that interesting things are happening all the time in most of our churches, but our readers do not know unless the reporters send in the stories. Perhaps our subscribers should be happy in the thought that these volunteer correspondents are so busy with the work of the local churches that they do not have time to let others know about the progress being made. May we remind our local newsgatherers that writing for the Sabbath Recorder is an important aspect of local church work. Many are the absent members and acquaintances who are made happy by reading this column.

Home-town newspapers and church bulletins just received have a warm Thanksgiving afterglow, telling of homecomings, guests from afar, and special events in the churches. The greater number of our churches are in the North. Thanksgiving holidays pull people back to their home

ties. It is one of the last opportunities for relatively safe automobile trips before winter sets in. The social columns are filled with interest.

Thanksgiving is a milestone in other types of travel. Christmas shopping begins in earnest the day after turkey carving. It marks also an exodus to Florida and other winter vacation lands of those who are able to follow the example of the migratory birds.

The "Observer's Column" in the Milton and Milton Junction Courier comments on the people who sell their farms as old age approaches and put the money into house trailers intending to take up permanent residence in the South. The writer cites instances of some who have been disappointed, and after a year or so have concluded that cold weather among friends is preferable to warm weather among strangers.

We might remind ourselves that there are a number of stories in the Bible about people who unwisely forsook the rigors of the land of promise for the comfort and security of a land farther south where they were pilgrims and strangers. It is not our intention to imply that our southern states are less godly or are to be compared with Egypt and its degrading influence on God's people of old.

The Wisconsin paper does not touch on religious motives or denominational ties as figuring large in the decision of some of their older people to come back to the northern villages for their restful years. We would point out, as has so often been done, that Seventh Day Baptists who wish to fill out their years in a warmer climate would do well to think not so much in terms of the most delightful spot in some southern state but in terms of fellowship with those of like faith. We have churches in Florida, southern Louisiana, southern Texas, and California. To locate within easy reach of these churches is to find friends when far away from home. It may make the difference between happiness and homesickness. It certainly will conserve the strength of the denomination and provide avenues of constructive Christian service during that period of life when there is time to use one's talents for such service to the full.

Inter-Varsity Christian Fellowship

When we send our young people off to college we like to send them to colleges such as the three founded by our own denomination because in each of those colleges towns there is an active church of our faith and a strong nucleus of Christian student leadership on the campus. Furthermore, the denominational school is committed to upholding high moral and religious standards. A large percentage of the faculty members are keenly interested in strengthening the faith of their students. All this helps.

There are, however, contrary influences on any campus which tend to pull students down from the ideals which the parents think are firmly planted in the hearts of their young hopefuls. The college age is a formative, questioning age. The apron strings of home and the ties of the distant home church tend to loosen as the spirit of independent thinking proceeds in its national growth. State-supported colleges and universities, and some private colleges are woefully lacking in the steadying influences so sorely needed by groping youth.

To stem the tide that all too frequently ends in shipwreck of faith there is a nation-wide, world-wide organization operating on a large number of campuses. It is called "Inter-Varsity Christian Fellowship." We have mentioned it before. We are glad to call attention to it again because from our own contact with its paid and volunteer representatives we do not believe that a more noble, more self-sacrificing or genuinely likeable group can be found anywhere. Letters pour into their state and national headquarters at 1444 North Astor, Chicago — letters from parents and pastors asking if there is a local chapter in the college where their young people are attending. They want to entrust their youth to such a group. Usually I.V.C.F. can help, but not always; the field is too great, the laborers too few. Some of our own Seventh Day Baptist students have been helped. Some have been volunteer leaders. It is a source of strength, an opportunity for witnessing. We pray for its continued influence on our own campuses and in larger schools and hospitals.

Giving with "Simplicity" and with Wisdom

Having mentioned Seventh Day Baptist interests in Nigeria, Africa, from time to time, we feel constrained to pass on words of caution from those who know the situation best. We are cautioned by the American Bible Society, by the Sudan Interior Mission, and by the Christian Council of Nigeria to be very cautious in responding to individual requests for free copies of the Scriptures or other free religious materials. We quote a significant paragraph from the field director of the Nigerian branch of the Sudan Interior Mission.

"Wherever people are able to write, there is a mission station close at hand, for before the advent of the missionaries in any locality the people were entirely illiterate. The fact, therefore, that a man is able to write a letter, and particularly in English, no matter how bad the spelling or diction, is evidence in itself that missionaries are close at hand. And the great ambition of every missionary is to get the Word of God into the hands of the people. The missionary, therefore, makes it a point to have Scriptures available."

It is of course apparent that the American Bible Society also wants Bibles distributed in Nigeria, and all Africa, for that matter; but they turn over all requests to their agents on the field who can investigate the need. In urging people to ignore begging letters because of the improper uses of Bibles in the past, they suggest that help be given only to individuals who are known or through established missions and agencies. That is substantially what Dr. Wayne Rood, who visited our own interests there, has suggested. There certainly must be many cases where the gift of a Bible would bring great blessing. If that is true in America, it is more true in Nigeria. The letter of appreciation from a schoolboy printed on the Children's Page of the December 5 issue would seem to be a case in point.

We talk of applied Christianity, forgetting that it is necessary first to possess some Christianity to apply.

Jesse M. Bader.

SEVENTH DAY BAPTISTS ON TELEVISION IN DENVER

Rev. C. Harmon Dickinson

Do you bother to read post cards delivered to your door? They may contain valuable information. One was delivered to 33 Kalamath Street early in October containing a brief announcement. It read something like this: "Those churches wishing to appear on the 'House of the Lord' programs during 1956, meet at the KLZ studio, October 17, at 4 p.m. The schedule for the year will be made up at that time." There were from 20 to 25 at the meeting and all the representatives went away with two half-hour grants of television time.

Thus, the pastor and people of the Denver Seventh Day Baptist Church were awarded the opportunity to present a Christian message during the first two weeks of January, 1956 — January 1 and 8, on Channel 7, the CBS affiliate out of Denver, from 1 to 1:30 p.m.

The "House of the Lord" program has been a regular Sunday feature of Channel 7 for the past two years. It is a public service presentation when churches of all faiths give a message of their own choosing in the style and character of their own particular religion.

Although plans are in the formative stage, the first week's program will quite naturally fit into a New Year's theme: God has given years, seasons, weeks, days, and the Sabbath. Man lives within this framework and must use this God-given time to glorify the Lord — and benefit mankind. There will be a Christian message the second week along with some brief information regarding Seventh Day Baptist history, contributions to society, and the Sabbath. Our hopes for live music on these programs are somewhat uncertain, but the Boulder male quartet has consented to sing. The prayers of fellow Seventh Day Baptists will be deeply appreciated.

The "House of the Lord" program, sometimes picked up by other stations, may be seen in Wyoming and western Nebraska as well as the surrounding area. The viewing audience is estimated between 25,000 and 50,000.

CHRISTMAS EVERYWHERE

Written by a New Yorker
sojourning in Florida

They told me, "'Go to,' write a poem
To be read as we celebrate
The birth of the Baby Jesus
On His coming natal date."

But how can I write the Lord's song
Far away from the sifting snow
That covers the blemished landscape
With a sheen of purple glow?

Is it then that local color
The Christmas songs inspire
And things of the passing present
Must touch the poet's lyre?

No; every star is a Christmas star
If we but make it so;
And every tree a Christmas tree
Of pine or palmetto.

And every child is a Christmas child
When born in holy love
With lullaby songs of mother
And angels from above.

We bow at the Bethlehem manger,
Remembering the Saviour's birth,
And pray for the childlike spirit
As we turn to the tasks of earth.

— Ahva J. C. Bond.

Tract Society Meeting Sunday, December 18

The regular quarterly meeting of the Board of Trustees of the American Sabbath Tract Society will be held in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., at 2:00 Sunday afternoon, December 18, to consider reports and transact such other business as may properly come before the body. It is expected that two or three items in the current operating budget will need to be increased.

According to a recent survey our Tract Society is in correspondence with and sending its publications to 21 foreign countries in addition to the distribution throughout our own country. The board members will appreciate the prayers of all interested people as they meet to make plans for the future work expected of them by the denomination.

MEMORY TEXT

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2: 15.

GOD'S WILL FOR US

By Evangelist Wayne Marona

These are, indeed, days when there seem to be great apprehensions in regard to the future, but certainly for those of us who know Christ, it is our privilege to be able to know how to live in a troubled world without those apprehensions that are so disturbing to the human family.

The world's problems are simply our own individual problems on a larger scale. The effects in my own experience of surrendering to God and accepting His will for my life are proof to me that sordid lives need only to meet Jesus Christ, the great changer of hearts. But men have become adroit at changing the subject when it happens to be upon the surrender of their wills to God.

Remember the plea of Jesus, "Harden not your hearts (wills)." But, who wants to face the ugly facts of their own character? Who wants to listen to the record of memory as it plays back the slush of their past excuses for themselves? Who wants to face facts? Who wants to know what God thinks? Inventing excuses for the failure to live consecrated lives is the order of the day. There is religious pitter-patter of labyrinthine doctrine and practice that bring no practical solution to the problems with which we must deal. This popular parlance of today is a product of the diluted doctrines of the watered-down, dishwater faith of expediency.

Men need to cleanse out the sewage from the sluiceways of their minds and face up to specific things and facts — or else their religion becomes simply a smoke screen for some sins they are unwilling to confess.

Most people are so engrossed in making a living that they cannot really live. In a detached sort of way, they do want a high-

er, larger life — or perhaps, they would like a nobler purpose for which to live their lives — but, the glory and splendor of God's Kingdom is lost to the souls that are spiritually under-developed. For these under-developed souls, there are harmonies undiscovered, joys unrealized, and beauties they cannot apprehend.

The enlargement of heart and mind, the quickening of the soul and spirit, the increased capacity to apprehend and enjoy the higher plane and purpose for which we were created can be realized only by those whose lives have been God-touched and God-empowered — who have made such spiritual adjustments to the Kingdom of God as to bring them into alignment — an at-oneness with the will of God. Jesus, in Matthew 6: 24-30, helps us to arrive at some very logical conclusions concerning successful Christian living. God has given each of us a talent, and that talent is life. It is here indicated that it's God's intention that all our drive and energy be directed on one focal point — the will of God. In reality, we have but one problem, and it is spiritual. There are many external ways of expressing this God-given gift of Life, but this is the root: "You can't serve two masters," or, you can't live in two directions at once; or, perhaps better yet, you can't pull in two directions at the same time. We must learn the laws that govern the life we should live, and the words of Jesus, above, are basic. We cannot live solely by the demands of expediency. If we live only by the impact of human demands, then we are failing!

Note verse 24. Since "Ye cannot . . ." (Verse 25) "Therefore (fact one), Take no thought for your life," or, don't be unduly concerned, or, don't come under the agitation of undue anxiety concerning the natural needs for our physical life. Jesus is teaching us that we must learn that it is necessary to be specific in making definite choices. Fanatic anxiety is a curse to the world today. Consider how the Heavenly Father takes care of the birds of the heaven and lilies of the field. Verse 27: "Which of you, by being anxious, can prolong your life even for a moment?" Yes, indeed, friends, surely the life and the body mean more than food and

clothing. Jesus says, in verse 26, "Are you not worth more than the birds." (In verse 32, we are informed that "The pagans make all these things their aim in life.") "Wherefore," or, in the face of this illustration, **the first thing we should do is to seek those spiritual adjustments with the Kingdom of God.** If we are not taking care of that first, then, at the best, our lives can only be lived in partial obedience to God: and a faith which brings us to only a partial obedience is no faith at all.

Man, in the natural, is so situation-conscious that he lives constantly under the power of things seen and is governed generally by the way he feels. But the Christian's faith is predicated on the Word of God and by it he lives. The sustenance of his life is the "substance and evidence of things not seen." Our spiritual safety lies in the fact that we trust God implicitly and are willing to yield ourselves wholly and completely to His known will: not allowing ourselves to indulge in the religious vagaries which would bring us altogether too speedily face to face with problems for which such indulgences have left us unprepared.

I realize there are few, if any, who attain perfection. The most we can attain is a perfect understanding of this fact and a self-control that will enable us to pull loose from the snag and go on with the main stream of the life which, in other respects, is in harmony with ours; not staying hung up, emphasizing the snag, and giving it more weight than the stream itself. To be able to ignore the poor plays of others is often the most saving of graces. So, by the grace of God, conditions, circumstances, and situations created by forces over which we have no control will not affect us so personally, but we will be more concerned that we are playing our own part with all the skill that is in us.

Past life cannot be regained, but we can begin right now, right where we live, to build the kind of attitude toward God and our fellow man that will be constructive. And then, within our own hearts, there will be born a true and lasting joy of having been able to give to the world something really worth while. And, too, there will come to us a con-

fidant sense of well-being, simply because we are in possession of that concrete element whose outreach is constant and whose power and resources will be always at work constructing eternal things. I am constrained to say, however, that a viewing of the past is good only if it turns our face to the future. We may be so conscious of our shortcomings as to be too discouraged to make another attempt. Of course, this attitude is wrong. To everyone in a healthy mental and spiritual state, the Bible properly received brings a new outlook, a new hope, a new purpose, and puts a new spring into our step.

I pray that we may all, by sincere acceptance and earnest performance of the duties and privileges we now assume as Christians, justify the great trust God has placed in those of us who comprise His body on earth. We are members in particular of that body and are definitely contributing to its upbuilding. Our span of life passes all too quickly. ("Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest.") What we do for God must be done, not haphazardly and not after some makeshift fashion; but actually, we should become efficiency experts in the most glorious and all-important enterprise known to the history of all ages. And we are well aware that the culmination of God's dealing with the human family is pinpointed in our present day.

(To be continued)

OUR SERVICEMEN

Denver, Colo.

Robert D. Shepard, SA 455-69-69
1st Div., USS Cacapon A052
C/o FPO San Francisco, Calif.

Theodore C. Hansen, EMF 3, 373-86-45
E. Division, USS Wasp, CVA 18
FPO San Francisco, Calif.

SABBATH SCHOOL LESSON
for December 24, 1955

Songs of the Saviour's Birth
The Lesson Scripture:
Luke 1: 32-33, 46-50; 2: 29-32.

DOING THE LORD'S WORK AT HOME

By a Foreign Missionary,
Rev. David Pearson

On a Friday evening some weeks ago I keenly felt certain needs of our denomination. Before giving myself over to the rest and repose of the night, I sat down and wrote certain convictions which I felt constrained to write.

I have noticed of late that various individuals have sent material to our Sabbath Recorder to be published, offering suggestions, exhortations, and such whereby we might increase our effectiveness as a denomination. I, too, should like to speak and am every bit thankful for the freedom of the press.

Actually there is plenty of work for me in Nyasaland that I need not take time to write such an article as this, designed to stimulate interest in the Lord's work within the home front, to say nothing of an extended work beyond it. I cannot help but be interested in certain trends which exist and are so prevalent.

It seems to me, however wrong it may be or however right, that the Devil and his forces have brought to bear a "thick mist" over our denomination, and our spiritual effectiveness is not on a par with Christ's expectations of us.

We as a people are interested in education, higher learning, degrees, and organization. However, it does seem that our thinking, in terms of the real, the eternal, and the spiritual, is a bit behind. I do not, for a moment, belittle education. I am in position to see what a people is like who possess so little of it. I am happy too, that although my formal education has ceased, I still find each day a learning and enriching process. I admire men of keen intellect, and our denomination possesses a number of them. My desire is to see men in our denomination with hearts aflame for the work of the Kingdom. We as a people are not really stirred by the presence of sin. We are not truly concerned over the lost and dying world as God knows it to be. I cannot place too much blame on the laity, perhaps, because we pastors are often a lukewarm lot ourselves. Oh for a greater concern that

would make us "cry out and spare not and show my people their sins."

All of us are not the same. Some of us are quiet, rational, and logical; whereas, others tend toward the emotional and the fervent. Yet the coolest, the most rational mind would become a bit emotional in proclaiming the outbreak of a fire. Why is it that we do not cry out for a lost world? "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" Jer. 8: 22.

These thoughts are not just those of inexperienced and untried youth, as there are others in our ranks who are thinking in somewhat the same terms. I am happy for the opportunity to "hit the nail on the head" as I understand it.

Deacon Maurice M. Young Ordained at Westerly

The delegates and officials from five churches took part on Sabbath afternoon, December 3, in ceremonies ordaining Maurice M. Young, of 12 Spruce Street, as a deacon in the Pawcatuck Seventh Day Baptist Church of Westerly, R. I.

Mr. Young's ordination was a colorful and interesting ritual, and is noteworthy because he is only the twenty-first person in the 115-year history of the Pawcatuck Seventh Day Baptist Church to be ordained a deacon.

Mr. Young presented his statement of Christian experience and faith as testimony for eligibility and was ordained after a close scrutiny of his religious beliefs and background by the council of delegates from the visiting churches.

The charge to the candidate was administered by Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Church, and the charge to the church was made by Rev. Lester G. Osborn, pastor of the First Hopkinton Seventh Day Baptist Church of Ashaway.

Rev. Paul S. Burdick, pastor of the Seventh Day Baptist Church of Waterford, Conn., former pastor of the Rockville Seventh Day Baptist Church, gave the prayer of consecration and the diaconate welcome was delivered by Dr. Edwin Whitford. — Westerly Sun.

SCHOOL OF THEOLOGY NEWS

Dean Albert N. Rogers

Theological Students' Wives Have Special Course Planned

A special course taught by Mrs. Harley Sutton of Alfred Station is being offered for the wives of students in the Alfred University School of Theology this year in co-operation with the Women's Executive Board of the Seventh Day Baptist General Conference.

The class meets on Tuesday afternoons each week under Mrs. Sutton's leadership. A textbook entitled *The Pastor's Wife*, by Carolyn P. Blackwood, has been chosen and several other books from the School of Theology library have been made available. Topics planned for treatment include many related to the home life of the minister's wife as well as some related to her service in the church and in the community.

Mrs. Sutton has been appointed counselor to women students and students' wives by Dean Albert N. Rogers. With the assistance of funds provided by the Women's Board the wives are enabled to hire baby-sitters if needed during the class activity.

Home Study Course in History of the Denomination Begins

The first lessons on Seventh Day Baptist History in a correspondence course prepared by Rev. Albert N. Rogers were mailed from the Alfred University School of Theology during the Thanksgiving recess. The initial series includes three lessons of the projected fifteen.

Basic source books for the study are the two volumes known as *Seventh Day Baptists in Europe and America* published by the American Sabbath Tract Society. These are found in many churches and homes across the denomination, and the outlines suggest specific pages on varying subjects. Copies of the source books and other titles suggested for supplementary reading may be borrowed from the School of Theology library.

The beginning lessons deal with the first organized Seventh Day Baptist churches in the British Isles, the Sabbath before its appearance in England, and the world of Roger Williams and Samuel and Tacy

Hubbard, first Sabbath converts in the New World.

A number of pastors and church leaders have enrolled for the course and are making use of the facilities of the School of Theology thus provided.

DR. GEORGE CROSLY

The story of his life
by Rev. Elmo Fitz Randolph

George Edmund Crosley, son of Moses and Arvilla Potter Crosley, was born January 19, 1875, in West Hallock, Ill., and died at the Methodist Hospital in Madison, Wis., November 2, 1955.

In 1883 the family moved to Farina, Ill., where, under the leadership of Elder Charles A. Burdick, he joined the Seventh Day Baptist Church in 1888. This membership was moved to Albion, Wis., where he was ordained deacon, and later to Milton where he also served as deacon and was a faithful member of the Seventh Day Baptist Church for forty-six years.

In 1892, he came to Milton as a student, where he remained until he entered Hahnemann Medical School in Chicago from which he was graduated in 1897. He was active in his medical practice until a few days before his death. (At the time of his death, his billfold contained his active membership cards in county, state, and national medical groups.)

In 1897 he married Lurana Adaline Burdick. They celebrated their golden wedding anniversary in 1947.

His medical career began in Algonquin, Ill., where he practiced for two and one-half years. During that time he was also an instructor in the Hahnemann Medical School. In 1899, he relocated at Albion, Wis., where he practiced his profession until he came to Milton in 1909.

Dr. Crosley was active in church, social, civic, and educational affairs. During a period of thirty years he was associated with The Burdick Corporation as medical director and also as an officer of the company.

In recent years, the Wisconsin State Medical Society honored him with a pin recognizing fifty years as a physician in the state. For many years, he was a com-

pany surgeon for the Chicago, Milwaukee and St. Paul Railroad. He had a lifelong interest in railroads. He was a pioneer in medical advancement, especially in the fields of X-ray and physical therapy. At one period he made regular trips to St. Louis as a lecturer on physical therapy.

One of his recreations was his interest in gardening.

Besides his wife, he is survived by two sisters: Mrs. Pearl Sheldon of Albion, Wis., and Mrs. Charles Michel of Marion, Iowa; nieces, nephews, and many friends.

The funeral service was conducted on Sabbath, November 5, in the Milton Seventh Day Baptist Church with his pastor, Rev. Elmo Fitz Randolph, officiating. Interment was in the Milton Cemetery.

THE IMMUTABLE MORAL LAW

More and more widely the idea is being accepted that whatever is standard practice is right — that there is no immutable moral law of God, but only the custom and usage of the times.

Truth is said to be determined by the consensus of opinion, i.e., by whatever most of the people are saying and doing.

Polls and samplings are accepted as guides to truth and morals. Today we hear more about trends and tendencies than about principles. The majority determines as between right and wrong.

Polls may determine what is being thought and done but that has no bearing on the wisdom of the action.

Kinsey proved that a lot of people are committing adultery, but that does not repeal the seventh commandment, nor save those who violate it from suffering the penalty.

Public opinion approves of drinking but nevertheless, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Proverbs 20: 1).

Polls only prove that many are "not wise."

Truth has flamed with many a martyr at the stake while the crowd — the majority — jeered. Within the moral realm polls and majorities do not determine truth. That lies in the province of God. Though all the people say other-

wise, God's law cannot be amended or repealed. It may be ignored but not with impunity.

The consensus of opinion sanctioned the revelers dancing about the golden calf, but the moral law of God carried down from Mt. Sinai by Moses declared otherwise, and God's law was right. Had that matter been determined by the consensus of opinion, as expressed by sampling or poll, the Ten Commandments would not have been accepted.

The consensus was against Daniel, the three Hebrew children, and the prophets, but they were right.

A sampling of public opinion condemned Jesus to crucifixion, but truth, nevertheless, hung with Him on the cross.

The moral law ordained by God cannot be changed by mortal man.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5: 18). — Sermonette in *Christian Economics*.

[Editor's Note: The American Sabbath Tract Society has a thought-provoking pamphlet, "What Is the Difference?" which draws illustrations from the Bible in regard to the fourth commandment which might well be read in connection with this good sermonette.]

Important December Meetings in the Denominational Building Plainfield, New Jersey

Sunday, December 18 — Board of Trustees of the American Sabbath Tract Society at 2 p.m.

Monday through Wednesday, December 26-28 — midyear meeting of the Commission of the Seventh Day Baptist General Conference.

Tuesday, December 27 — the Planning Committee (one or two representatives of the 4 major boards, presided over this time by Rev. Hurley S. Warren).

Wednesday, December 28 — the Coordinating Council (Commission and the Planning Committee).

THE LIVING WORD

Luther A. Weigle

One of a series of articles by this noted man.

The meanings of "persuade"

The word "persuade" now implies success; we speak of persuading a man only if our arguments and pleas prevail upon him to accept the judgment or make the decision to which we urge him. But this is not necessarily so in the King James Version of the Bible. In Acts 19: 8-9 we read of Paul's "disputing and persuading" at Corinth, with the result that some "were hardened, and believed not, but spake evil of that way." In Acts 28: 23 we are told that at Rome "there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening"; but the next verse records that some believed and some did not. The Revised Standard Version uses the terms "arguing and pleading" in the account of his work at Corinth, and it uses "trying to convince them" in the account of the day at Rome.

In *The Merchant of Venice* (III, 2, 281) Salerio describes the unyielding temper of Shylock:

" . . . twenty merchants,
The duke himself, and the magnificoes
Of greatest port, have all persuaded with
him;
But none can drive him from the envious
plea."

On the other hand, "persuade" is used in its full sense in such passages as Matthew 27: 20; Acts 14: 19 and 19: 26. And "I am persuaded" is hardly strong enough in most contexts where the passive form of the Greek verb appears. The Revised Standard Version of Romans 8: 38-39 reads: "For I am sure that neither death, nor life . . . nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." Note also "be convinced" (Luke 17: 31); "are convinced" (Luke 20: 6); "fully convinced" (Rom. 4: 21; 14: 5); "I am sure" (2 Tim. 1: 5, 12); "we feel sure" (Heb. 6: 9).

In the Old Testament, the word "persuade" usually has a bad sense, being used as the equivalent of entice, mislead, or deceive. Compare 1 Kings 22: 20, 21, 22 where KJ uses "persuade" for the same Hebrew verb which it translates "entice" in 2 Chronicles 18: 19, 20, 21. Or compare the accounts concerning Hezekiah found in 2 Kings 18 and 19, 2 Chronicles 32, and Isaiah 36 and 37.

Can The United Nations Bring World Peace?

Earl G. Harrington

(Mr. Harrington, an evangelist, is a member of the Battle Creek Church now living in Sedalia, Mo.)

Help in answering this very important question will be found in the following Scriptures.

Paul to the Romans: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15: 4). Paul to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17). King Solomon: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him" (Eccl. 3: 14).

Also found in Isaiah 46: 9-10: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: . . ."

Our newspapers are filled with the great peace plans of our day. Great leaders of many nations have gathered to work out a world peace and yet God says in His Holy Word: "When they shall say, peace and safety; then sudden destruction cometh upon them" (1 Thess. 5: 13).

While our nation and other nations are crying, "Peace," we are in the process of

making the most devastating bombs and other implements of war. In the days of Jeremiah, 612 years before Christ, they "healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 6: 14).

In our opinion the present effort is a repetition of the days of Jeremiah, and like unto the days of Jeremiah it shall fail for, "There is no wisdom nor understanding nor counsel against the Lord" (Prov. 21: 30).

Daniel in Chapter 12: 1 declared a time of trouble for the last days such as was not since there was a nation. We, dearly beloved, are facing the time of trouble, and yet God's people shall be delivered, every one that shall be found written in the book.

Isaiah tells what shall happen to the nations, and yet many people shall be rocked to sleep because of the great peace plans. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand" (Isa. 8: 9, 10).

"Put not your trust in princes, nor in the son of man, in whom there is no help" (Ps. 146: 3).

Zechariah shows that peace can never be brought about by might or power or, as the margin says, "army." Peace can be brought only by the Spirit and power of God, and Isaiah plainly states that the ambassadors of peace shall weep bitterly.

Ramsay MacDonald wept because he couldn't bring about peace with Germany. The Chinese ambassador wept in San Francisco because they failed to bring peace to the nations at that conference. Isaiah declared that the ambassadors of peace should weep bitterly (Isa. 33: 7).

However, my beloved brethren, there is hope of an everlasting peace just beyond this vale of tears, when sin and sorrow, sickness and death shall be a thing of the past. Isaiah speaks of a government of peace that shall be without end (Isa. 9: 7).

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there.

We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirit shall sorrow no more,
Not a sigh for the blessing of rest."

These great peace plans mark the soon coming of our Lord and Saviour Jesus Christ. It is a direct sign of His soon coming, and is a warning to you and me to awake out of sleep, get behind the church, give, pray, and labor to bring about the salvation of precious souls, for the time comes when no man can work.

Youth Speaks

What Christmas Means To Me

Christmas is one of the most sacred times — a time when we should turn our thoughts toward the Creator of the world and give thanks unto Him for sending Jesus into the world to die for us and show us the way, the truth, and the life. At Christmas we can share His love with those about us by helping them in every way possible to love each other and to learn how to get along with their fellow men. The spirit of Christmas is to be ready to help those who are poor, those who are sick, and to spread good tidings throughout our community. It isn't what you give or receive that counts. It is how you give and how you receive. As we enter this Christmas season, let us put our whole self into the spirit of Christmas and may it reach out to all ends of the world — Lenora Russell, in Lost Creek, W. Va., *Sabbatarian Echoes*.

Once again we pause before the manger of the Christ Child to ponder anew the miracle of His birth and its meaning to our lives. To those of us who take thought, it seems that in spite of the gifts wrapped in bright paper and tied with fancy ribbon that He who came in such simple guise is the Greatest Gift of all. Then let us return in our hearts across the two thousand years to kneel again at the manger to let His love and peace dwell in our hearts throughout the coming year. — Janet Idleman, in Lost Creek, W. Va., *Sabbatarian Echoes*.

THE DARK GLASS OF SCIENCE

Another in a series of brief articles
by a young scientist.

Practically every major advance in science was based on an assumption in the beginning. These assumptions are then sometimes proven.

Democritus proposed the idea of an atom in the fourth century B.C. This was merely a philosophic idea until about A.D. 1800 when chemistry adopted the atom and used it as the basis for the whole structure of the science. From then until almost the end of the century the whole concept of the atom was a matter of faith, yet that did not destroy chemistry. (Today, of course, atoms are common coin and everyone believes in them, even though we cannot see them, or hear them, or taste them, or smell them, or touch them. We know they can be proven and do not worry about the fact that we ourselves cannot do the proving.)

A little before 1900 there began to be sensitive and complicated devices that measured and studied individual atoms, so for the first time there began to be an independent suggestion that chemistry was based on a provable assumption.

Now the fact that atoms may be considered proven is interesting, but even if no proof had been found, chemistry would have gone on believing in atoms because it was the only good way to explain what happened.

Another extremely interesting thing is, that when it became possible to study atoms and learn facts about them, it was found that the chemists had been wrong in almost every single detail. They were right that there were atoms. They were wrong in almost everything they thought about them.

Is it not equally possible that we might be wrong about almost every detail of our concept of God; and yet in our basic assumption that there is a God, be right, just like the chemists? If we, for instance, have a lingering tendency to pray to a "kind old man," does it really matter?

CONFERENCE DATES
August 14 - 19, 1956
at Alfred, New York

REV. WILLIAM M. SIMPSON

Rev. William M. Simpson died November 28, 1955, following a traffic accident at Ionia, Mich., the day before. He was 73 years of age and a member of the Clark Home at Grand Rapids, Mich., a memorial home for retired Methodist ministers and their wives.

Born at Jackson Center, Ohio, February 11, 1882, he attended Milton College at Milton, Wis., being graduated in 1911. Following his marriage to Miss Amelia Rittenhouse he entered the Alfred University School of Theology and served the Hartsville and Friendship Seventh Day Baptist Churches as student pastor. His course was interrupted by a pastorate at Verona, N. Y., but he returned to serve the Alfred Station Church and continue his study. He received the bachelor of divinity degree from Alfred in 1919. Later he served the Brookfield, N. Y., Ashaway, R. I., and Battle Creek, Mich., Seventh Day Baptist Churches, after which he joined the Michigan Methodist Conference and was appointed to several charges. At the time of his death he was pastoral visitor for the Wesley Park Methodist Church in Grand Rapids.

Mr. Simpson was much interested in music and organized vocal and instrumental ensembles in his parishes. He also specialized in religious education and his 76-page "Church Membership for Juniors," as published in 1926, is still for sale by the American Sabbath Tract Society.

Surviving are his wife and three daughters: Mrs. Alberta S. Crocker, Lansing, Mich.; Mrs. Paul R. Crandall, South Bend, Ind.; and Mrs. Rex Briggs, Battle Creek, Mich.; a brother, Gael V. Simpson, of Battle Creek; and two sisters: Mrs. Herman McGowan and Mrs. Wayne Hahn of Jackson Center, Ohio. Burial was in Memorial Park Cemetery, Battle Creek.

— Rev. Albert N. Rogers.

One hundred years ago, when Americans were popularly supposed to be more religious-minded than today, less than 20 per cent were church members. In 1900 the figure was 36 per cent. Today it tops 60 per cent.

ITEMS OF INTEREST

The value of church property in the U. S. has increased by more than \$2,600,000,000 in the past five years to a total of \$7,846,000,000, according to an estimate by the American Association of Fund-Raising Counsel, Inc.

Dr. Floyd Shacklock, U. S. church literacy expert, on November 10 left Idlewild International Airport to undertake the first major survey in a decade of the literacy work carried on by U. S. churches on the African continent.

In a six months' flying tour covering ten countries, Dr. Shacklock said he would confer with U. S. mission and indigenous church leaders on expansion of the program among African illiterates.

Countries on his itinerary are Egypt, Sudan, Kenya, Tanganyika, the Rhodesias, Union of South Africa, the Congo, Nigeria, Liberia, and the Gold Coast area.

The reference to the Rhodesias probably includes Nyasaland where there is a Seventh Day Baptist work. It may be hoped that the education problems of that small country may be surveyed and help given in the future.

The president of the National Council of Churches, for the third successive year, will conduct religious services for members of the armed forces in foreign lands.

Dr. Eugene Carson Blake, of Philadelphia, will spend the Christmas period visiting members of the Northeast command, their families, and Air Force chaplains in Newfoundland, Labrador, and Greenland.

The 250-member General Board, the Council's policy-making body, authorized President Blake to accept the invitation from Donald A. Quarles, secretary for the Department of the Air Force, in a resolution formally adopted December 1.

The resolution asked Dr. Blake to assure those in the armed forces of "our prayers, our remembrances, and our gratitude for their service in the northernmost outpost of our national defense."

"If I had all the permanents on American women's heads, I could build a permanent church in Japan." — Vida Post.

LET'S THINK IT OVER

Smoke Signal

The story is told of an only survivor of a shipwreck who was thrown upon an uninhabited island. After a while he managed to build a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day, upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had, had now gone up in smoke! The worst had happened, or so it appeared. But that which seemed to have happened for the worst was, in reality, for the best.

To the man's limited vision, it was the worst. To God's infinite wisdom, his loss was for the best — that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," the captain said.

Can we not take our seeming calamities, and look for God's best in them? — From **Better Church Bulletins** by Stella O. Barnett (Fleming H. Revell Company).

In this day of high-pressure advertising the consumer is bewildered with the rival claims which he is in no position to test. He longs for some authoritative guide and recognized standard which he can consult before spending his money. Consumers Union advertises its 1955 Buying Guide, a 350-page, pocket-sized book which it claims will give you the answers. We mention it only because the advertisement calls it the "shopping bible." Whether or not we like the expression we cannot but be glad for the implication that is involved. The Bible is something authoritative, something that sets an unerring standard, something that judges man without fear or favor. Let us think carefully lest our spoken or published words weaken the popular respect in which this Book is held. There is no other tangible, universal guide.

All men judge, but few have judgment. — F. H. Heinemann.

NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — The Seventh Day Baptist Church was hostess for World Community Day to the local federated churches, Scotia, the local Methodist churches, and the E. U. B. churches of Fish Creek and Mira Valley. Seventy-five women were served tea following the service and twenty-seven pounds of clothing were given. An offering of \$38.50 was received to be sent to the needy.

The Thanksgiving service, which is a union service with the Methodist Church and alternates with them, was at the Seventh Day Baptist Church this year with Rev. Mr. Buehler of the Methodist Church bringing the message. An offering was sent to the Nebraska Children's Home in Omaha, following the long-established custom.

The ingathering of the Lord's Acre projects was the event of Tuesday, November 29. Instead of having an auction as has been done for several years, the articles consigned were converted into cash which was brought to the church, where a chili supper was served with pie and coffee.

Russel Clement is one of the young people attending school at Salem College. He is interested in geology. It has been some years since we have had any young people from here attending one of our denominational colleges.

Plans and practices have begun for the holiday season.

Some of the statistics of North Loup's annual Pop Corn Days may be of interest to many former residents of the area. Carl Rasmussen and Sheldon Van Horn were in charge of popping and sacking 1,300 pounds of corn. It is recorded that 20,000 sacks of pop corn were given away in the three-day celebration. It required 20 gallons of Mazola, 20 pounds of butter, and 80 pounds of salt to season the corn.

— Correspondent.

RIVERSIDE, CALIF. — "Speak not of melancholy days — even in gray November." We of the Riverside Church could rightly echo these words of William Cullen Bryant; this November has more than ever been a month for thanksgiving.

The new Intermediate Christian En-

deavor hour, now simultaneous with the Sabbath eve prayer service, has been working out well. Pastor Wheeler directs these youth meetings except on one Sabbath eve each month when he presents a study from the New Testament Epistles to the adult group. Other prayer services are under lay leadership. Conversely, a layman takes the Christian Endeavor service once a month.

Sermons on the Beatitudes have been well received. Both sermon and anthem on November 12 bore the title, "Blessed Are the Pure in Heart," with the beautiful promise "for they shall see God." The pastor closed this series on November 26 with "Blessed Are the Persecuted."

Many willing hands prepared the Mission Notes for mailing on the evening of November 13. Pastor Leon Lawton of Los Angeles kept all busy and happy, with his wise and pleasant direction.

After careful consideration a house on Central Avenue was purchased by the church as the new parsonage, and on November 20 the pastor and his family took occupancy. The former parsonage, now called the parish house, is quite a satisfactory answer to the need for more classroom space. Our large enrollment in Sabbath school youth departments is one of great promise. The gracious old house with its large living room has already been used also as a meeting place for the Dorcas Society. Committees will gather there and it will be used for special social gatherings.

On Thanksgiving Day we had a traditional service at the church in the morning at eleven, with a gratitude provoking sermon, "Count Your Many Blessings," and especially fine singing by the choir in the anthem, "Let All the World in Every Corner Sing." Offering of the morning was presented to Sherman Institute Protestant Chapel (Government school for Navajo Indians at Riverside).

The Dorcas Society sponsored the Thanksgiving dinner this year. The committee served a dinner of roast turkey with all the trimmings to more than ninety people. Special credit goes to Mrs. Mary Moore for the decorations in glowing harvest motif. In the program which followed, Mrs. Orvis Chapman led in group

The Sabbath Recorder

singing; Ben Herbert, talented son of Mrs. Bess Herbert, played three much appreciated piano numbers; and Mrs. Paul L. Sanford added much to the joy of the occasion with three vocal selections. Both Mr. Herbert and Mrs. Sanford have become a loved and traditional part of our Thanksgiving social hour. The showing of three short movies completed the program. — Correspondent.

I divide the world in three classes — the few who make things happen, the many who watch things happen, and the overwhelming majority who have no notion of what happens. — Nicholas Murray Butler.

Accessions

Adams Center, N. Y.

By Baptism:

Connie Reed
Nancy Cruzan

De Ruyter, N. Y.

By Baptism:

Juanita Burdick

Births

Spells. — A son, Stephen Leonard, to Mr. and Mrs. Errol Spells, of Battle Creek, Mich., Nov. 4, 1955.

Thorngate. — A daughter, Robin Ann, to Mr. and Mrs. Keith Thorngate, of Battle Creek, Mich., Nov. 16, 1955.

Cornish. — A son, Jeffry William, to Mr. and Mrs. John Edward Cornish, of St. Clair, Mich., Nov. 21, 1955.

Obituaries

Davis. — Chloe Simpson, daughter of Payton and Hattie Stephenson Simpson, was born Dec. 2, 1891, in Jackson Township, Shelby Co., Ohio, and died at her home in Jackson Center, on Nov. 11, 1955.

On Dec. 29, 1908, she was married to Harold Davis who died Aug. 22, 1948. She united with the Jackson Center Seventh Day Baptist Church July 1, 1911, to which she remained a loyal member until her death.

Those surviving her are: an adopted daughter, Myrtle (Mrs. Kenneth Gray); a granddaughter; two brothers in Michigan: Rev. William M. Simpson of Grand Rapids [died Nov. 27] and Gael of Battle Creek; and two sisters, Mrs. Herman McGowan and Mrs. Alta Hahn, both of Jackson Center.

Funeral services were conducted from the Van Horn Funeral Home by Rev. Verlan Dearbough, a life-long friend of the family,

assisted by her pastor, Rev. Emmett H. Bottoms. Burial was in the Glen Cemetery at Port Jefferson.
E. H. B.

Crosley. — Dr. George E., son of Moses and Arvilla Crosley, was born Jan. 19, 1875, in West Hallock, Ill., and died at the Methodist Hospital, Madison, Wis., Nov. 2, 1955 (More extended life story on another page).

Crofoot. — Alfred Burdet, son of Rev. Jay W. and Hannah Larkin Crofoot, was born in Shanghai, China, Nov. 20, 1899, while his parents were missionaries there, and died unexpectedly at Bethesda Hospital, North Hornell, N. Y., Nov. 13, 1955.

He was married to Leah Clerke of Spring Valley, N. Y., a classmate at Alfred University, April 21, 1924, by Rev. H. Eugene Davis. Three daughters were born to this union: Patricia (Mrs. Robert Turnbull), Poughkeepsie, N. Y.; Constance (Mrs. John Quirk), Haddonfield, N. J.; and Leah Camille, Alfred, N. Y.

Mr. Crofoot's first church membership was in the Shanghai Church where he was baptized by Rev. D. H. Davis. He joined the First Seventh Day Baptist Church of Alfred in 1939, by letter from the Plainfield, N. J., Church.

Mr. Crofoot was appointed Executive Secretary of the Seventh Day Baptist General Conference in April, 1953. A proof of his effective and indispensable service has been found as the Commission of General Conference has tried to apportion the work of his office to several individuals until the Commission's midyear meeting.

There survive, besides his widow and daughters, his father of Daytona Beach, Fla.; a sister, Anna (Mrs. L. Harrison North), Plainfield, N. J.; and five grandchildren.

Memorial services were conducted from the First Alfred Church Tuesday afternoon, Nov. 15, by his pastor, Rev. Hurley S. Warren. During the service the School of Theology Sextet sang. Committal services, following cremation, will be held at a later date.
H. S. W.

Wanted. — One thousand new readers. Every magazine must have a constant flow of new subscriptions in order to stay in business. Ours is largely a service magazine promoting the cohesion and the expansion of Seventh Day Baptist work. We, too, need the \$3 that each new subscription brings in. What we really need, however, is new readers — a thousand of them — for the progress of the work we represent. To that end we ask all our readers to pray daily for more readers, remembering that prayers of faith go hand in hand with works of goodness.

1956 SABBATHKEEPERS' CALENDARS

9¼ inches wide x 14¾ inches high — finer than ever — now ready for delivery. Beautiful nature scene in colors — Sabbaths in royal purple. Printed early this year to permit more extensive use as holiday gifts, and to facilitate delivery to distant lands. 25¢ each — quantity discounts.

THE BIBLE SABBATH ASSOCIATION,
Pomona Park, Florida.



And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Matt. 2: 11.

