

## DENOMINATIONAL BUDGET

Statement of the Treasurer, January 31, 1956

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

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

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

### Disbursements

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

### Comparative Figures

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

Respectfully submitted,

Olin C. Davis, Treasurer.

Verona, N. Y.

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

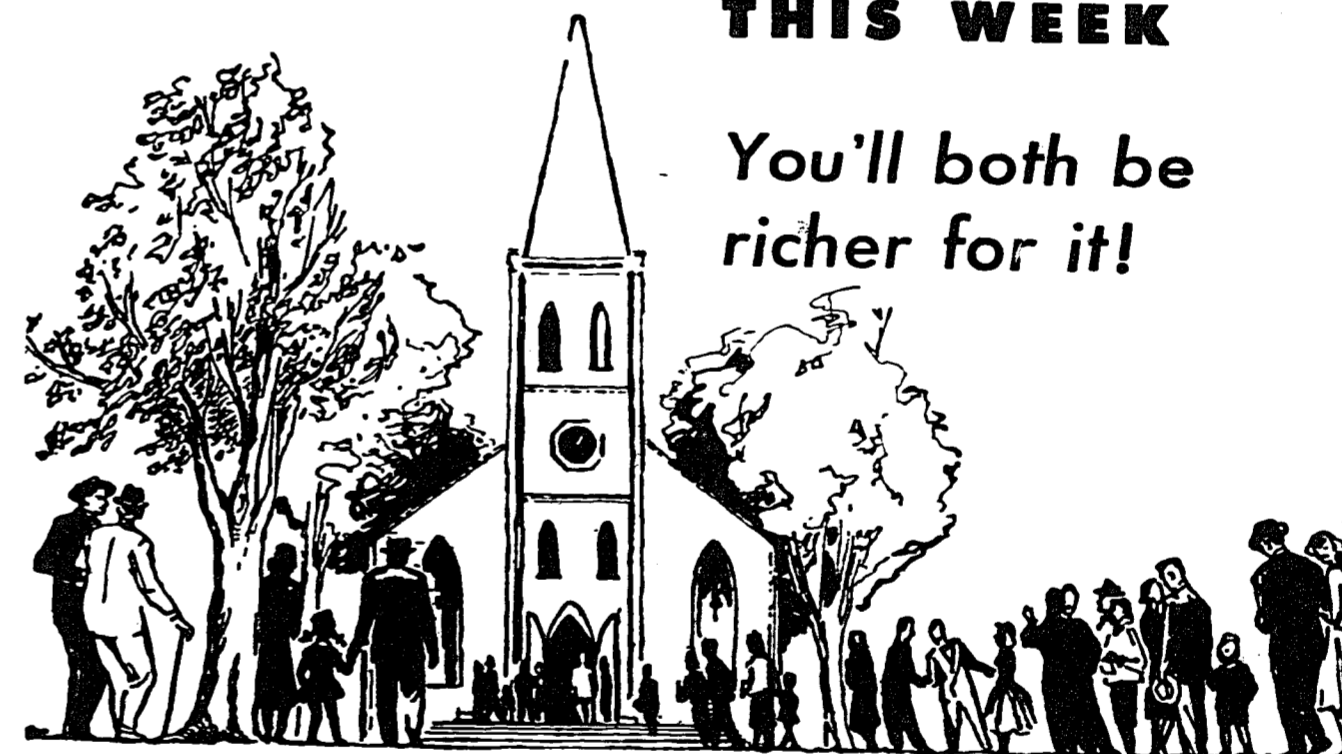
There were 1,802 local Young Men's Christian Associations in operation in the United States in 1955, the largest number since 1920, it is reported by the National Council of the YMCA. At the end of the year 1954 there were 2,128,689 members. The number of persons enrolled in Bible study and other religious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

MARCH 5, 1956

# The Sabbath Recorder

**TAKE SOMEONE TO CHURCH  
THIS WEEK**

*You'll both be  
richer for it!*



Make the Attendance Emphasis Effective  
in Your Church This Month

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. George Parrish  
CHRISTIAN EDUCATION ..... Neal D. Mills, M.A., B.D.

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A pastor writes for the mailing list of all subscribers in his city and state. "I believe," he remarks, "that except for three or four families, most of the active members subscribe. . . . We want to help increase those subscriptions all we can!"

## ANOTHER ALABAMA ISSUE

The issue of equal rights for Negro citizens in Alabama has been very much in the forefront of national news in recent weeks. Certain highly placed civil authorities have made public pronouncements on the admission of Negro students to the university which appear to flout the decision of the highest court of our nation.

Those of us who are far from the scene of trouble are inclined to agree with the major church groups of the South that public and education officials are indulging their prejudices rather than standing for Christian justice in trying to preserve segregation. The application of an old anti-boycott law to pressure Negroes into accepting "Jim Crow" regulations on the busses looks like that to us. We do not believe in a mixing of the races, but the South has always had more than its proportion of mulattoes and in days gone by has nursed many of its white children at the breasts of Negro mammies. Why the fear of sitting next to them in the bus or the classroom? It is yet to be proven that it would produce a greater mixing of blood than already exists.

The other Alabama issue, we fear, bears some resemblance to the one to which we have just referred. It is the Sabbath issue. True, it is not so much in the news because it does not follow on the heels of a Supreme Court decision. It comes to our attention through an editorial in "The Alabama Christian Advocate," a Methodist weekly on newspaper stock which comes regularly to the office of the Sabbath Recorder on an exchange basis and from which we have quoted approvingly more than once.

"Save Our Sunday" was the title of one of the editorials in the February 14 issue. It praises the church leaders in Montgomery "who have been fighting to save the Christian Sabbath from those who would destroy it for material gain." After berating the merchants who have opened their stores on Sunday the editor continues, "Let the legislature of Alabama and the world know that we Protestants will not give up this day which is holy unto the Lord." Those are strong words, and shall we say, southern words like some of those spoken on the other issue. Some of us Protestants believe that the only weekly day declared to be holy by the Lord is

MARCH 5, 1956

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## MEMORY TEXT

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. James 1: 5.

the seventh day. But his words become stronger. Note them:

"Sunday is not only a day which we are specifically commanded of God to keep holy; it is a needed day of rest which is provided by divine wisdom for refreshment and spiritual nourishment. . . .

"Let us, in the spirit of those forefathers, not hesitate to fight the enemies of our Holy Sabbath, no matter how powerful they may be. For we know that in such a battle God is on our side and if He is for us no foe can successfully be against us."

We admire zeal on the part of ministers, editors, and crusaders but we would like to see religious zeal stick to Bible facts. There is certainly (as is admitted by practically all educated Sundaykeepers) no specific command in the Bible to keep Sunday holy as this editor so strongly affirms.

The keeping of Sunday rests upon church custom, a custom which is older than the segregation custom, but nonetheless only a custom and completely without Biblical authority or injunction. We appreciate the temptation to enforce majority customs upon minority groups but we contend that in this instance it should be shunned. Recognition should be given to the principle of the separation of church and state so that equal rights may be maintained whether on the Sabbath or the color question.

We do not really believe that the people of Alabama are necessarily less clear in their thinking on religious and social issues than the people of some northern states. We respect their well-grounded convictions. If holding on to God and His revelation of Himself is conservatism in contrast with cutting loose from Him, then we would choose to be conservative rather than liberal. But in the issues mentioned above, we see a conservatism which does not seem to be that sort. Here we find ourselves advocating liberalism.

## Shoulders and Knees

Life, full life for adults, is made up of shoulder contacts. We stand up in church and are shoulder to shoulder with our companions in life and in labor, the others members of the family, and the others members of the church. We feel the contact of being fellow laborers, even with those whose shoulders we do not touch in our own local church.

There is another contact that we do not all have every week in church but one which is just as real and valuable in our Christian experience. It is the knee contact. Standing in worship with eyes closed for the morning prayer we feel a wiggling movement brushing against our knees. It is the movement of the little ones who are with us, the children who one day will be shoulder-high. Our joy in life is linked with the responsibility for bringing these little ones to maturity mentioned in the things of God.

"Lo, children are an heritage of the Lord. . . . As arrows are in the hand of a mighty man. . . . Happy is the man that hath his quiver full of them" (Psalm 127: 3-5).

## More Audio-Visual Aids

The Tract Society expects to announce soon the acquisition of a filmstrip on the Ten Commandments if the one on order proves to be acceptable.

Since the sending out of the new catalog the demand for filmstrips has greatly increased. It is anticipated that the demand will exceed the supply if present tendencies continue. It is therefore urged that churches order carefully and conservatively, well in advance of the time of showing in order that there be no disappointments. It is further urged that second choices be listed so as to cut down on correspondence and delays.

The Tract Society now has in its possession one 16 mm movie film, a reproduction of one of the TV programs recently put on the air by the Denver Church with the co-operation of some of our people at Boulder. This film may be loaned out to churches having access to motion picture projection equipment.

## FROM THE PRESIDENT'S DESK

## Second Gate to Happiness

"Happy are they that mourn: for they shall be comforted."

This Beatitude seems at first paradoxical. Who thinks of congratulating a man whose face is wet with tears? This sounds as foolish as writing a letter of condolence to the man who wins the \$64,000 award. Our first thought is to mark through "Happy are they that mourn," and write in its place, "Happy are the tearless."

We as a people are seekers after comfort. We want steam-heated houses, overstuffed furniture, and to be entertained by TV without even leaving the easy chair. But Jesus insists that the greatest tragedies of the age are the tearless eyes and hearts without tenderness. As one man has said, "This generation, it seems, would rather see a prize fight than to fight for a prize." This Beatitude leads to the greatest prize of all — true comfort.

Happy indeed is the man who is "poor in spirit," who is conscious that he is not all that he should be, and realizes that he can do nothing about it in himself. This Beatitude goes one step further. Blessed not only is the man who is conscious of his failure, but who grieves and mourns over his moral and spiritual lack so that he turns his face toward the Christ who is able to supply his need.

Jesus gives us a good example of this in His parable of the Prodigal Son. It would have done the young man little good just to realize that he had wandered far away from home if he had not been so grieved over his condition that he resolved to arise and go to his father. At his father's home he found true comfort — a loving father, a feast, clothing, and shelter — and, "They began to make merry."

Perhaps too few of us care enough to mourn over our sins, but when we do and turn to Jesus, we will learn the truth of His words, "They shall be comforted."

Blessed (happy), too, are those who mourn not only for their own sins but for the sins of others. Christian people are concerned about their fellow men and burn with a desire to lead them to Christ.

This was the compassion of our Master who talked with the woman at the well, who wept over Jerusalem, and at last "gave His life a ransom for many."

God, let us never be satisfied with ourselves or our country or our world but may we so mourn with Thee until we are ready to give ourselves as did Jesus our Lord and Master. Amen.

"Be Happy!

You are the light of the world!"

\* *Rais'ns* Budget Promotion Committee

Charles H. North

This week's column is going to be nothing, if not brief! In the light of other articles that we hope will appear in this issue of the Recorder, perhaps your "promoter" should pause and reconsider his emphasis on the "average" gift of the "average" church and churchman. Truly there isn't any such animal! But to us, the emphasis must ever be aimed at the individual, who whether he likes it or not must constantly strive to exceed an average, not to hide behind it!

We would gratefully acknowledge messages from Mrs. Luther (Elizabeth Fisher) Davis, Rev. Harold R. Crandall, members of Commission, and officers of Conference and its agencies.

Perhaps the following bar chart may help us see where the Denominational Budget stands at the end of the fourth month:

100%	\$74,114
33.3% 4-month goal	\$24,700
25.5% Raised 1956	\$18,926
26.3% Raised 1955	\$18,633

## BUDGET SABBATH

This Month

MARCH 10

*Give to the glory of God*

## A LOOK AHEAD

Rev. O. B. Bond

Returned Missionary Educator

"Count that day lost whose low descending sun views from thy hand no worthy action done."

After being a part of a program of education for forty years, we find ourselves prompted to respond to the call of the school bell and the announcements, by radio and newspaper, of faculty and professional meetings that call together those who are charting the way for the youth and young adults of our country.

Just to be retired doesn't carry with it the thrill of anticipated relaxation that comes to one when the traces were stretched to the maximum — when the wee hours of the morning had arrived and yet hours of work and planning were still ahead. Rather, retiring seems to remind one that the tires have rolled many thousand miles, the tread well gone, and the service that lies ahead is largely determined by the remaining strength in their walls plus a retread that may serve as a booster for a few more miles.

We have thanked the good Lord many times for the retreads or recaps He provided us when we accepted the call to Jamaica, and we pray that the side walls of those recapped tires may last until the tread is well worn or the dreams, that were prompted while we labored in Jamaica, may approach a reality.

## Looking Ahead in Jamaica

I would like to assure the people of our own faith and practice that Jamaica is our most accessible mission field outside the home front, and I am inclined to believe our home front may be greatly energized by a more active program of co-ordinated effort in and between both home and foreign fields. The Island of Jamaica is hungry for the leadership we may provide, and may I here assure our readers we are not dealing with a people in the jungles of Africa, but with a people that have been British subjects for 300 years and have survived the rigors of slavery and hardships of plantation life and are rapidly advancing to Island federation and self-government.

Our own Seventh Day Baptists of Jamaica are in a position to be a part of, and are anxious to have a part in, the establishment of a new Jamaica. We have a number of competent men and women who are ready to take responsibility and carry into execution any plans that may be co-operatively made effective. These men and women to whom I refer are in addition to the five capable local pastors.

Jamaica needs and welcomes Christian leadership. The Department of Education is ready to fully co-operate with any denomination that has a program of Christian education to offer, especially in the field of secondary education. The same congenial spirit of co-operation is evidenced in the Extension Division of the Department of Agriculture. This fact is one of the most encouraging features that has prompted the extension of Crandall High School to the Maiden Hall project.

We have a number of deserving young people in Jamaica who merit our thoughtful consideration, in aid, for education beyond high school. These same young people are capable of becoming teachers and Christian leaders in our own mission or in other places on the Island.

## Visiting the Home Churches

Lucille and I have been most cordially received as we have visited a number of our churches since Conference at Fayetteville in August, and we have discovered quite an unusual interest in the missionary movement, both home and foreign. Upon every visit we found a growing interest in our Jamaica mission field, as evidenced by the many questions prompted in the discussion and the presentation of the quite unique filmstrips from "Jackie's" (Miss Jacqueline Wells') wonderful personal selection.

On three weekends we were in northern Pennsylvania and the vicinity of Alfred, Alfred Station, and Little Genesee (where representatives from Hebron, Richburg, and Nile were present), Buffalo Fellowship, and Adams Center. We made the trip to the Buffalo Fellowship and Adams Center through the courtesy of Rev. and Mrs. Loyal F. Hurley.

This was truly a great visitation period though our visits to Buffalo and Adams

Center came as a surprise to us as well as to our good friends. While it came as a surprise, we were full of our subject and the luncheon period at Buffalo provided an unusual opportunity for intimate exchange of thought on our mission in Jamaica. Pastor Cruzan surprised his parish by inviting them to his home on the evening of our overnight visit, and we were all surprised to have the home filled to capacity with inquiring listeners.

Five days, about the middle of November, were spent in Battle Creek. Anyone who knows the ingenuity of Mrs. Fetherston can be sure we had no idle moments while there.

Landing in Battle Creek at 11 a.m. on Thursday, we were met by Mrs. Fetherston and shortly found ourselves at lunch in her home. After a few hours of relaxation we began our well-scheduled activities by attendance at the annual turkey dinner. Here we met the many active people of the Battle Creek Church and soon found ourselves engaged in worship, service, and visitation until the hour of the day was so late that we frequently said, as we sat around the Fetherston fireside for the round-up of events for the day and a glimpse into the schedule for the next, "Let's not go to bed until tomorrow."

The last weekend in November and the first weekend in December were spent in South Jersey, which provided us the privilege of worship both in Marlboro and Shiloh. I spoke Sabbath morning in the Marlboro Church, and Lucille told the story, "When Charlotte Was a Little Girl," to the youngsters. Sabbath afternoon we presented by picture and question period, the "Story of Jamaica," to the Shiloh Mite Society upon its one hundred and fortieth anniversary. This meeting was well attended by both men and women from Marlboro and Shiloh.

We were impressed with the active programs in both churches. The scope of interest was quite outstanding and included denominational outreach as well as community emphasis. The pastors are young and with very fixed ideas, and are to be commended for having established a definite point from which they and their church communities may develop co-operatively the potentialities of both pastor

and community. Seventh Day Baptist blood runs deep in the veins of our people in South Jersey as evidenced in their constructive support of local and denominational interests.

Through all of these visits we have been more than pleased with the attendance and interest. Generous contributions have much more than paid our travel expense.

We regret that weather conditions and ill health have made it impossible to visit more of our churches, but with "ground-hog day" past and spring just around the corner, we may again venture out. Though Lucille has suffered for nine weeks with a nose, ear, and throat infection, plus readjustment to winter climate, and I have nursed a carbuncle to maturity, I presume the two little granddaughters have pretty well diagnosed our cases of disability when one said to the other, "Grandpas are s'posed to have crooked bones, aren't they?"

### Planning Committee Meets in Plainfield

The third meeting of the newly constituted Planning Committee of the denomination met at the Seventh Day Baptist Building from Sunday afternoon until Monday noon, February 19-20. The other two meetings were held at the same place on September 15 and 16 and December 27. The December meeting was reported to some extent in the Recorder of January 23 in connection with the Co-ordinating Council work. This most recent meeting was called by the temporary chairman, Courtland V. Davis, at the suggestion of the chairman of Commission. The purpose of the meeting was to further develop plans for denominational outreach and to put into execution some of the things which had been left for the Planning Committee to do.

At this meeting there was no representative of the Women's Board present but in the course of the meeting it was found advisable to contact the president of the board by telephone. Those taking part in the two-day discussion, in addition to the chairman, were the three board secretaries, Rev. Everett T. Harris of the Missionary Board, Rev. Neal D. Mills of

the Board of Christian Education, and Rev. Leon M. Maltby of the Tract Society.

One of the assigned tasks of the Planning Committee is to supervise the period of probation of the churches in Nigeria which are asking for recognition by our General Conference. Since the last meeting, letters had been sent out to the Nigerian leaders outlining the criteria by which those churches are to test themselves during the next two or three years. It was not possible to go much further with that project at this time because there had not been sufficient time for correspondence from the field.

Major consideration was given to the basic philosophy of how our denomination could reach out in a co-ordinated evangelistic program on the home field. The seven steps in promoting a program for the denominational expansion and growth which were outlined in the January 23 Sabbath Recorder were gone over in detail. Considerable progress was made in amplifying some of these steps. Particular attention was given to determining how all the boards and agencies could co-operate in materials, printed matter, and personnel. Suggestions were worked out also for developing small groups into organized fellowships and churches. The Planning Committee looks forward in its future meetings to preparing detailed and comprehensive suggestions which can be used by local groups in advertising and in organizing.

The men gave particular attention to the possibilities of putting some of the plans into effect in the Indianapolis area. Since some of these plans depend on personnel who have not yet been contacted, it is impossible at this time to publish detailed information as to what will be attempted in that area. However, it is felt that there is a good possibility of a new type of work being done around the nucleus which exists there. As soon as more information is available it will be passed on to our readers.

### SABBATH SCHOOL LESSON for March 17, 1956

Jesus Institutes the Lord's Supper  
Lesson Scripture: Luke 22: 7-23.

### Battle Creek Takes Forward Step in Camp Plans for Youth

February 3 was a memorable day for the Battle Creek Church. At 10 a.m. our trustees paid \$3,000 in cash for twenty acres of land adjoining Holston Camp. An abstract title was secured on the marsh as well as the highland.

On the last Sabbath in December, gifts from organizations and individuals began pouring in to our church treasury. On January 3, the Stewardship Committee sent out a detailed letter describing the progress made, the plot we were acquiring, and asking us to give toward its purchase. As a result, up to February 1, \$1,284 had been given. This amount in addition to a loan of about \$1,200 from the Babcock Fund, and a transfer of \$500 from the Holston Camp Fund, enabled our trustees to pay the full purchase price in cash. (Within due time we must raise the \$1,200 and return it to the Babcock Fund, but without interest.)

Now, we can seriously consider permanent improvements in our camping facilities, thereby strengthening and broadening another important phase of our Christian Education program.

Present plans include the removal of the fence between the cottage and the wooded area, and resetting it along the new west boundary line.

The profuse growth of the lowly junipers within our acreage is rather rare in Michigan, they say. But they must be thinned out a bit by removing the older and more woody specimens, as well as those which might cause a fire hazard to the cottage.

Other plans call for the removal of old stumps and clearing of a site on the west end for a ball field. It is thought that the southwest corner of the plot would be ideal and convenient for ample parking space.

Over the hill, and slightly to the east of our present building, is a natural amphitheater. With a little work and planning this would make an inexpensive and yet beautiful spot for an outside chapel.

Spacious trees scattered here and there will provide glorious settings for "Quiet

Time" with God and picnicking among ourselves.

If the Arthur Ellis Trail of marked trees, shrubs, etc., is established in his honor, then individuals and groups could "take to the trail" and study the natural habitat of trees, birds, and wild flowers.

Certainly plans for the not too distant future should include additional buildings for housing, eating, crafts, and the like.  
— The Friendly Guest.

### Seminary Contributions

By Rev. Albert N. Rogers, Dean

Two channels are open to those wishing to contribute to the work of the Alfred University School of Theology. These are the Denominational Budget and the Continuous Support Plan authorized by the Seventh Day Baptist General Conference.

On February first, changes in the distribution of Denominational Budget funds were put into effect by the Commission. These were clearly explained by Rev. Earl Cruzan in a recent article in the Sabbath Recorder: "When gifts for the School of Theology are specifically intended as a contribution to the Continuous Support program they must be so designated as the (Denominational Budget) treasurer receives them. Otherwise gifts designated for the School of Theology and received by the denominational treasurer will be considered as supporting the portion of the budget which is for the School of Theology."

Anyone wishing to make a Continuous Support contribution may send it direct to Rev. Hurley S. Warren, Box 524, Alfred, N. Y. Olin C. Davis, Denominational Budget treasurer, will forward Continuous Support gifts to Mr. Warren, but he has been instructed by the Commission to apply any other gifts for the School of Theology to our budget appropriation.

It is the hope of everyone at the School of Theology that the Denominational Budget will be raised in full. We endorse the aggressive program of budget promotion now being carried on by Charles North. We sincerely desire for every missionary and church agency the support which we need here.

### TITHING WORKS MIRACLES

Miracles? — by What?

By the voluntary setting aside of one tenth of income for the church and charity. In the Old Testament this was required by law. In the New Testament, Jesus acknowledges it as a worthy attempt to do God's will. Today, it is the loving way to thank God for all His mercies and to sanctify the nine tenths used for our own purposes.

Miracles? — for Whom?

First of all for the tither. There is a blessedness about dedicating to God's cause on earth one tenth of the substance which comes into a household.

Miracles? — but Why?

Because life as we see it is not getting anywhere. There must be people who will take the word of the Lord in faith and be among present-day apostles to "turn the world upside down." There is a power in tithing which few have dared unleash.

Miracles? — When?

Regularly. A tither is one who gives his tenth regularly and without exception and without hoarding. He need not wait to build up to it because the tenth grows as income grows. The man making \$50 a week gives \$5, and the man making \$100 gives \$10. A child on a small allowance may be just as faithful as the millionaire since his tithe is so small. Miracles will happen when the tithe is paid, but not by just good intentions.

Miracles? — Where?

Wherever the tithe money goes, miracles occur — in the local church, in charitable organizations, in mission stations, in hospitals, in Bible Societies, in Christian education work — but most of all in the souls of men — first in the tither, and then in the lives of the ones touched by the gift.

Miracles? — Which?

Commercial fund-raising for church and mission purposes could be eliminated or cut to a minimum, and the time and effort could be placed in dealing directly with the great work of the church.

Programs of churches could be enlarged to do all the things which are needed in the parish.

Missionaries could be sent in such numbers that war might well be on the way out.

The miracles would prove to be the "signs following" promised by Jesus to all who would be faithful, and there would be a mighty rejoicing and witnessing for God which could sweep the earth.

Miracles?

Yours for the doing . . .

Yours if you will tithes . . .

Will you try it and see?

— The Church Mouse (Albion and Milton Junction, Wis.), edited by D. K. Zwiebel.

### THE LIVING WORD

Luther A. Weigle

#### The meanings of "purge"

The word "purge" is used by the King James Version thirty-one times, representing seven different Hebrew words and five different Greek words. It is retained by modern translations in the three cases where it means what the term still means in a political sense; Josiah purged the land of idolatry (2 Chronicles 34: 3, 8), and the word of the Lord to Ezekiel was that he would purge out the rebels (20: 38). It is retained also in the great penitential psalm of David (51: 7):

"Purge me with hyssop, and I shall be clean;  
wash me, and I shall be whiter than snow."

In nearly all other cases the word "purge," as used in the King James Version, has a moral sense or refers to a ceremonial ritual of moral significance. Nine times it represents the Hebrew word for "forgive," "atone for," or "expiate" (1 Samuel 3: 14; Psalms 65: 3; 79: 9; Proverbs 15: 6; Isaiah 6: 7; 22: 14; 27: 9; Ezekiel 43: 20, 26). Twelve times it means "cleanse" or "purify." Twice the underlying Hebrew terms are figures of speech drawn from the refining of metals (Isaiah 1: 25; Malachi 3: 3).

"Thoroughly purge his floor" (Matthew 3: 12; Luke 3: 17, KJ) contains the old spelling "thoroughly" for "thoroughly," and is misleading because it may be taken

to mean that the floor is in need of physical cleansing or ceremonial purification. The more ancient manuscripts of Luke 3: 17 read, as rendered in the Revised Standard Version: "His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire." The cleaning up of the threshing-floor is not preliminary to the threshing, but part of the process.

In John 15: 2 "purge" means "prune." In the sixteenth century men spoke either of purging or of pruning a tree or vine, and except for this one verse the King James Version uses "prune" and "pruning hooks."

The translation of Mark 7: 19 in the King James Version is mystifying. Fortunately, the most ancient Greek manuscripts of Mark's Gospel, as well as the writings of Origen and Chrysostom, are more intelligible. Following them, the RSV reads: "Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?" (Thus he declared all foods clean.)" Similar renderings are in the modern translations made by the Twentieth Century group, Weymouth, Moffatt, Ballantine, Goodspeed, Confraternity of Christian Doctrine, Knox, Basic Bible, Zurich, New Dutch, Williams, Rieu. Neither in this verse nor anywhere else in the Bible does the word "purge" refer to the purging of the intestines.

Editor's Note: We agree with Dr. Weigle that the RSV and the many other modern translations mentioned do make Mark 7: 19 more easily understood. However, we fail to see the point about basing the better translation on older Greek manuscripts than those available to the King James translators. As near as we can determine from the textual criticism apparatus in Souter's Greek Testament, the King James translators used exactly the same text in the parenthesis portion of the verse as did the modern translator. A literal translation of the best Greek text could well read, "cleansing (purging) all meats." The improvement in the new version is really in the punctuation or inflection. It makes the subject of the verb "purge" more clear. It is probable that the writer of Mark intended an inflection which would indicate that Jesus cleansed all meats or declared them purged from ceremonial uncleanness. We believe Dr. Weigle's remarks here are a little misleading.

## "Kick Out the Schemes"

### Suggestions for Church Financing

Dr. John Peters, head of the Stewardship Department of the Presbyterian Church, U.S.A., recently made a speech before 60 other stewardship leaders of many denominations in which he urged them to "kick out the schemes" of money raising for Christian work and to get back to the basic motive of gratitude to God. He feared that some churches were using slogans that obscured this fundamental motivation. He decried such appeals as, "Make the world safe from the atomic bomb," or "Preserve the pride of our denomination," or "Put First Church First." It should be rather, "Put Christ First."

"Our response to the love of Christ is the foundation for giving," Dr. Peters pointed out. "When the individual realizes what God has done for him, he is thankful, and he reaches out in response with that which is in his heart.

"One should give and not know where it goes. For too long the American businessman has been conditioned to being told for what specific projects his money is going," Dr. Peters emphasized. "Today American money is suspect in many parts of the world. The church is facing a period when it may have to give more anonymously than ever before.

"God has entrusted America with more wealth than any other part of the world and the church has a responsibility to claim a large portion of American enterprise for the Christian way of life.

"God is more interested in the reasons why we do things than in what we do. A commercial world seeks end without too much regard for the reasons," Dr. Peters chided. "It beats people over the head to 'do as well as the fellow next door'; it quotes comparative statistics to prod us into better results.

"The knowledge that God has helped him, invokes gratitude on the part of the individual Christian. In gratitude he wants to share his love of God with others. That is Christian giving," Dr. Peters concluded.

If there were no censorships there could be no dictatorship. — N. Y. Times.

## Madame Chiang Kai-shek Speaks

Christ was no appeaser. He spoke, but He also acted. He lashed out against "Ye generation of vipers." He took a whip in His hand and used it against those who defiled His Father's house. What could truly prevent man's descent to bestiality and abomination were conscience destroyed and the ultimate accounting to God taught to be nonexistent?

Many people shudder at the thought of atonement, just as they shudder at the thought of the Cross. But atonement or retribution there will be. We must make a choice.

Atonement before God has a purpose and a meaning, adding stature to the soul. Retribution involves inflicted suffering of our loved ones, sooner or later. Those who break God's laws pay the price to the third or fourth generation.

Science teaches us that every action has a consequence. So does the past. There is no escape. This inexorable law goes further: we can sin and cause evil by what we do. We can also sin and cause evil by what we leave undone. Much of today's chaos is the consequence of sins of omission. We so often ask, why should the innocent suffer? We so seldom ask, what have I left undone to cause innocent people to suffer? — From *The Sure Victory*, by Madame Chiang Kai-shek (Fleming H. Revell Co.).

## Where No Sabbath Is

"Where no Sabbath is, there is no religion. But for this day, earthly things would have engrossed all our thoughts. Honor, wealth, and pleasure are the real sirens which charm mankind to shipwreck and death. To their songs the ear of man is by nature attuned, and the heart beats in regular response. But for the Sabbath, the world as a canker would rust, corrupt, and consume all disposition to piety, and all hope of heaven. The soul would be benumbed; religion would die; God would be forgotten; the death of Christ would be in vain; mankind would cease to be saved; and heaven would fail of her destined inhabitants." — Dwight, in *Holy Days and Holidays*, edited by Deems; Funk & Wagnalls, 1902; p. 226.

## A DENOMINATIONAL BUILDING

Portions of an address by Dr. A. J. C. Bond delivered at Milton, Wis., Jan. 26, 1918, reprinted from *Reconstruction Messages*.

EDITOR'S NOTE: At the close of World War I Dr. Bond was campaigning for the erection soon of a building that would symbolize the home of the Seventh Day Baptist Denomination. The building was not erected for many years. It was dedicated with due ceremonies and a sermon by Dr. T. L. Gardiner, on Dec. 28, 1929. The recent meeting of the Commission in the building, suggested the desirability for greater use of the building by the boards, agencies, and officers of the General Conference. The message of Dr. Bond quoted here was called to our attention some eight months ago by the author. We believe our readers will find it interesting and might even like to read the whole message.

Were you to ask me whether I think the future success of Seventh Day Baptists depends upon our building immediately a Denominational Home, I should have to answer frankly, No. Again should you ask whether to my mind the completion of such a building would insure the future prosperity of our people, I should again have to answer in the negative. We must be a people Christ-led and Spirit-filled, united and broadly aggressive, if we are to meet the call of God. Nothing physical, material; nothing external will equip us for the world service that waits us out yonder. This equipment must be spiritual, born of constant prayer and of a devout study of the Word of God. But we live in a physical world as well as in a spiritual, and physical objects are the necessary and divinely appointed media for the transmission of spiritual truth. A house is not a home. But a house in which there dwells a family that lives out the ideal relations of husband and wife, parents and children, brothers and sisters, hosts and guests — that house both symbolizes and promotes ideal home relations. Just so I seem to see the faith and life of our Seventh Day Baptist family symbolized in a denominational building. I see our ideals of Christian life and service objectized in a building which has been erected by the contributions of thousands of our people, who have made it an altar of sacrifice and an offering of love. . . .

A Denominational Home, if one is built, will stand as a monument to our

faith and a symbol of loyalty when the present members of the Tract Board, together with the rest of us mortals, have gone the way of all the earth. . . .

As individual churches we recognize the value of a meetinghouse. We build not only that we may have a convenient place to worship, but each church building is a symbol of permanence, and inspires faith in the future. The building itself, or in an older organization the history of its successive buildings, preserves the continuity of the church's life. We have erected splendid buildings which stand today as monuments to our devotion to the cause of education. We cannot estimate their value to the denomination. Just why we have come up to the closing years of the second decade of this Twentieth Century with no such building to express our denominational life and unity, I can not say. I have no fault to find. Our fathers have done well. But this may go to show that after all we have not given rightful place to the one distinguishing faith that has kept us a peculiar people through these centuries. Or it may be a silent witness to our lack of denominational unity. It may be simply because no one has put the matter on the hearts of the people. If, in view of this third possibility, some of us now seem over-zealous, please forgive our earnestness; but do not shut your hearts to our appeal. . . .

I have one more reason to give for advocating this matter now. And I would like to put into it all the earnestness at my command. That reason is identical with our reason for a separate denominational existence. We are a separate people, having a worthy history running back three hundred years, because we are Sabbathkeeping Christians. If the Sabbath means nothing, we have no reason to exist. If it means little, then perhaps we may as well defer any effort for better equipment or for a more definite program for disseminating Sabbath truth. But if it means what we are led to infer in view of our history, and in view of the teaching of the Word of God, and of the need of the world; then this is an opportune time, and this building of a Publishing House an effective way to impress ourselves with

the greatness of our mission, and to show others that we believe in our future.

Other denominations are neither consistent with the Word nor harmonious among themselves on this question. The thing most evident in regard to the attitude of Sundaykeepers toward the Sabbath question is that they haven't any. Yet it seems to me we are approaching that point in the history of the Christian Church when nothing that claims to have constructive spiritual value can long be overlooked.

### THE BOOK OF THE YEAR

Tsunetaro Miyakoda

General Secretary of the Japan Bible Society

During each of the last nine years on November 3 — Japan's "Culture Day" — an award to the best book of the year has been announced. This annual award is given to a book on its merits as the best reading in its class. Points are also given for excellence of manufacture.

The Japan Bible Society submitted its medium-sized Bible in "Kogotai," colloquial Japanese.

Over 20,000 books covering almost every phase of the life of the nation were submitted. The judges were leading men in every walk of life. Thirty were from Tokyo and twenty-two from Osaka. Some of the best-known men in science, education, art, drama, and literary criticism were among the judges.

It soon became known that among the 350 books announced as not eliminated prior to the day of decision, the Kogotai entry was a leading favorite.

Finally the Mainichi Shimbun, "The Daily," which sponsors the contest, handed down the final judgment of the more than fifty men who carefully examined all the book entries. The Kogotai Bible, they decided, should be awarded special first-place recognition in every way equal to the regular first prize.

The first prize carried with it 50,000 yen (\$150) and a bronze tablet. The cash was to go to the author and the tablet to the publisher. In the case of the Bible the cash prize could not go to the author, so a special category was created. The author of the next best book received the cash

award, but the Japan Bible Society received the bronze tablet.

The value of this award will be tremendous. Imagine the effect it will have on missionary distribution for the colporteurs to be offering a book judged "the best of the year." One morning after the award was presented, it was like an answer to prayer to stand on the pavement near the Bible House in Tokyo and watch the passers-by stop and scrutinize the certificate of merit and the first-prize bronze plaque which were on display.

Miss Florence Walvoord, a missionary in Japan of the Foreign Board of the Reformed Church in America, has written: "Last spring the Kogotai translation was selected by the National Library Association of Japan as one of its 'recommended books.' This means that its three-thousand-member libraries all over the nation will be urged to put this edition of the Bible along with other books for special display and recommended reading."

More than 39,000 tons of food, clothing, medicines, and other relief supplies, conservatively valued at approximately \$22,500,000, were shipped abroad by Church World Service in 1955 for free distribution to hungry and needy persons in the world-wide, co-operative programs carried on by that agency on behalf of major Protestant and Eastern Orthodox churches in America. This was announced by Dr. Wayland Zwyer, associate director of Church World Service.

The 1955 shipments, Dr. Zwyer said, were two and one-half times as great as shipments made in 1954 to relieve distress among the homeless and destitute abroad.

The stepped-up overseas distribution through Church World Service in 26 countries was financed by contributions in response to the "One Great Hour of Surplus" appeal and through commodity collections of the Christian Rural Overseas Program (CROP) of Church World Service.

With the recent release by Secretary of Agriculture Benson of wheat, corn, rice, and beans to the overseas voluntary relief programs of the churches, a greatly increased schedule of 1956 shipments is anticipated.

### Plan for Sabbath Rally Day

By Rev. Lee Holloway  
Chairman of Committee

May 19 has been suggested for Sabbath Rally Day throughout the denomination. Now is the time for pastors and church leaders to begin making some preliminary plans to make the day effective.

The Sabbath Promotion Committee will send out more detailed suggestions, along with bulletin covers, later, but it is hoped that some thought may be given to the following general ideas: The underlying concept of Sabbath promotion should be that God is glorified through it. The Sabbath should not be distorted into seeming to be largely a matter of intellectual argumentation, but it should be seen as a blessed way of showing our love to the Lord.

Along with this basic idea of honoring God by devotion to His commandments, we may do well to emphasize some current developments relating to the Sabbath. The subject of religious liberty, with special reference to Sunday laws, is receiving considerable space in the news these days. Here is an excellent opportunity for pastors to relate sermons to this aspect of Sabbathkeeping and to show the proper Christian position on separation of church and state.

Another very important area for emphasis should be in regard to teaching and discussing Sabbathkeeping, especially for the benefit of children. Attempts to realistically and piously correlate Biblical principles with the modern situation in Sabbathkeeping would be valuable.

Sabbath Rally Day also implies missionary endeavor. Therefore, urging our church members to distribute tracts on the Gospel, as well as the Sabbath, is in order. This will be more effective if tracts are given only to those who manifest some interest in the subject or are well known to the one distributing the tracts. If this work is also done before the rally, the relating of experiences might enhance the activities of the day.

The Sabbath Recorder in every home would do much to fill the pews in every church.

### State Council Meeting

By Eugene N. Fatato

It was my privilege to be asked to attend, with Pastor Paul Maxson, the New York State Council of Churches, February 1, 1956. The council met at the Emmanuel Baptist Church, Albany, N. Y.

The meeting was called to order at 9 a.m. After prayer by Rev. James Moore, president, he called the roll and made introductions. A review of assembly minutes of the last meeting by Rev. George A. Walker, secretary, was followed by a report from the president on the accomplishments of the past year. Having never had the opportunity to attend these meetings, I was impressed by the things which the council had accomplished and felt the expenditure of \$108,596 toward spreading the word of Christ in one state alone, was indeed worth while.

The General Secretary, Rev. Kenneth A. Roadarnel, gave his report, and F. H. Frederstedt, treasurer, outlined the financial condition. If contributions come in as expected, a higher goal will be reached in 1956. Only seven cents per member is being asked this coming year.

Pastor Maxson and I were very much interested in the portion of the meeting regarding a proposed revision of the constitution and by-laws. We felt that it directly affected us as Seventh Day Baptists. Because of its length, I would like to cover only the points which seem to directly concern us.

The first point, changing of the name of the New York Sunday School Association to the New York State Council of Religious Education, was accepted unanimously after some discussion. I believe that some of the credit goes to our churches which donated to the council. It was a testimony to see our name listed on their report of finances.

Another point was that one representative from every fifty churches should be represented at the council. This was the same except for specifying a minimum of two representatives from each denomination.

The afternoon meeting was highlighted by a stirring talk on bingo. A tract was given out called "Hurricane Bingo." If

one out of every five church members were to write to his State Representative, the bill for legalized bingo for charitable institutions would be defeated. Irrespective of its form or purpose, or of its social status, promoted gambling is inherently and incurably evil. The law of moral degeneracy attached to gambling is universal.

The meeting concluded with a social hour at 3:30 p.m. A fine fellowship was enjoyed. It is wonderful when churches of different faiths can stand side by side and fight for common principles.

## For Jr. High Readers

### David

The life of David, like ordinary lives, was doubtless filled with many things from which he would gladly have escaped.

The lion and the bear that came for his father's sheep, he killed, but he could not kill his brother's envy, or escape the jealousy of Saul who ever sought his life.

If any human being could be made perfect by the things which he suffered, it seems that it might have been proven in the life of David. The love of Jonathan seemed to be one bright spot in his life, and we may realize something of his sorrow over the death of Jonathan, when we note his mourning over the death of his son who had betrayed him. "O my son Absalom, would God I had died for thee."

But through envy and jealousy, through battle with the enemies of Israel, intrigues in his own family, David must have learned a lesson which we also may learn with profit, for his closing words are these: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure" (2 Samuel 23: 3b-5a).

All life must have its problems for the best character growth, and our possibilities

in meeting the hard and trying things in our lives are beautifully expressed in the few lines which follow:

#### His Grace

A tiny grain of sand came into my life to stay,  
No power had I to push it out — there was no way.  
And when I struggled with the smart the sand would bring,  
It grew to be yet more and more a hurting thing.  
Then one day, someone came to pour upon the place,  
The wondrous heaven-born substance of His grace.  
I looked to see the thing removed, but lo! it stayed,  
Instead, exquisite miracle, a pearl was made.  
E. E. W.

### ITEMS OF INTEREST

According to figures published by the National Christian Council, Christians in India now number 8,166,255 out of a total population of 361,934,581.

The figures contained in the NCC's 1954-55 Christian Handbook of India, showed that about 46 per cent of the country's Christians are Roman Catholics. Members of non-Catholic churches totaled 4,374,847 in 1949. Commented the Rev. Alexander McLeish, editor of the Handbook: "As far as one can see, there has been a decrease of both men and women missionaries in the older missions."

Ten years ago there was not a single Baptist church in Korea. In fact, most Koreans did not even know that Baptists are Christians! But the relief work done during the Korean War by some earnest chaplains and GI's as part of the Baptist missionary enterprise changed all that. Today there are over 10,000 Baptists in Korea, their 156 churches comprising the fourth largest denomination in that country.

Heifer Project, Inc., interdenominational relief and rehabilitation agency of American churches, made 37 shipments of livestock, poultry, and eggs to 13 different countries during 1955. The agency specializes in aiding agricultural areas of war-ruined or underdeveloped countries, most of the livestock being contributed by American farmers and churches. Included

in the shipments were 895 cattle, 231 goats, 150 pigs, 62,550 chicks, and 63,480 hatching eggs. The figures raised the grand totals shipped to 37 countries by Heifer Project since 1944 to 8,445 cattle, 6,859 goats, 1,060 pigs, 47 horses, 15 sheep, 530 rabbits, 200 packages of honeybees, 3,000 turkey poults, 215,260 chicks, and 280,560 eggs. Among shipments were the agency's first to Angola, India, and Pakistan.

### NEWS FROM THE CHURCHES

FRIENDSHIP, N. Y.—Our annual church business meeting was held the second Sunday in January. Two members were added to the church during the past year. Three were given letters to join another church.

Since Rev. Paul Osborn left here a year ago for a pastorate in another church, we have had our pulpit supplied by students from the Alfred School of Theology.

The ladies of our church met with the ladies of the other churches in our town for the "World Day of Prayer" service.

Though our attendance is small we are continuing our weekly worship service and Sabbath school. — Correspondent.

SHILOH, N. J. — It has long been a custom of the choir to honor with a party and a gift any choir member who has been married. Such an occasion was celebrated recently for Mr. and Mrs. J. Harold Fogg, Jr., and Mr. and Mrs. Howard Scull, Jr. Some came from as far as Toms River, N. J., Delaware, and West Virginia. The committees made quite elaborate preparation and served about 85 at the supper.

The theme for the evening was "In My Heart There Rings a Melody," and the program included a review of the last 25 years of the choir. Through a large heart, all couples passed as the year of their marriage was called. Musical selections by choir members featured the program. A skit was given to represent the changing of choir practice night because of gas rationing during the war. In addition to the wedding gift to each of the new couples, smaller remembrances were given to those who had not received recognition before.

The choristers, organists, music com-

mittee, and newly married couples were presented with carnation corsages. The chorister, Mrs. Charles F. Harris, responded at the close of the evening by presenting the choir with a ribbon reading "Grand Champion Choir." An announcement was made that the choir would take a boat trip this summer. — Correspondent.

WASHINGTON, D. C. — Our attendance at church Sabbath day, February 18, was 34. We have a good class of juniors in Sabbath school (six boys and three girls) which is taught by Don Clapper of Salemville, Pa., who is in school here in Takoma Park.

Our young people presented a very interesting Youth Week program February 4. It was arranged by Edward Sutton of Manassas, Va., a senior in high school, who is also our Sabbath school superintendent. Three other young men and the juniors assisted in the service. The sermon was given by Don Clapper, who related experiences of boys and young men in the Bible, and challenged the youth to serve Christ with faith and courage.

This program revealed much talent in our midst of boys and young people willing, yes, eager, to participate in our regular services each Sabbath. The juniors and younger children under the supervision of Mrs. Harriet Gilson are furnishing special music, and Don Clapper is presenting the children's story each week. — Elizabeth F. Randolph.

NORTH LOUP, NEB. — The annual church dinner was served January 1 at the church. Dessert lunches were sent to some who were not able to attend.

The pastor is planning to go to Nortonville, Kan., sometime in April to assist that church in special meetings.

On February 11 our church enjoyed a special program put on by the young people of various ages. This program was a combination of Youth Week and Race Relations Sabbath. A junior choir of 15 grade-school pupils contributed music for the morning service. Seven young folks spoke on Scripture verses dealing with the subject, "How We Can Learn to Become Brothers." Five high-school youth gave brief talks on "Famous People of Other Races." In the evening there was a youth fellowship party in the church. It was



# The Sabbath Recorder

decided to have a skating party for the teen-agers at a later date.

At the regular monthly church supper on Sunday, February 12, there were a number of visitors present. A good program was arranged under the leadership of Mrs. Ava Johnson.

At the World Day of Prayer, February 17, at the Evangelical United Brethren Church in Mira Valley, our church was well represented. — Correspondent.

## Marriages

**Parker - Merchant.** — Joseph Fay Parker and June Laura Merchant were united in marriage on Feb. 4, 1956, at the bride's home near De Ruyter, N. Y., Rev. Edgar Wheeler officiating. The couple will reside at 8 Pine St., Homer, N. Y.

## Births

**Burdick.** A daughter, Elois Irma, to Edwin and Mary Burdick of Denver, Colo., Feb. 6, 1956.

**Drake.** — A daughter, Susan Linn, to Mr. and Mrs. Donald Drake, Key West, Fla., on Jan. 17, 1956. The grandparents are Mr. and Mrs. Arthur Drake, Milton, Wis.

**Ylvisaker.** — Keith Allen, son of Ronald and Mary Bowers Ylvisaker, was born Feb. 7, 1956, in Edgerton Hospital, Edgerton, Wis. His parents reside in Milton.

## Obituaries

**Craft.** — Hazel Brown, daughter of Frank and Minerva Babcock Brown, was born March 19, 1891, in South Otselic, N. Y., and passed away in Norwich, N. Y., Feb. 10, 1956.

On Sept. 7, 1920, she was married to Julian M. Craft, who preceded her in death by a few months. On May 14, 1921, Mrs. Craft became a member of the Seventh Day Baptist Church of De Ruyter.

She is survived by one brother, Clayton Brown, of Hopewell, Va., and four sisters: Mrs. Pauline Loomis and Mrs. Frances Preston of Syracuse, N. Y.; Mrs. Mary Landesman of Aurora, Ill.; and Mrs. Ruby Johnson, De Ruyter.

Funeral services were conducted by her pastor, Rev. Edgar Wheeler, assisted by Rev. Bruce Harrison of the Lebanon Federated Church. Interment will be at a later date in Hillcrest Cemetery, De Ruyter, N. Y. E. F. W.

**Green.** — Lona Balch, daughter of Charles and Sylvia Balch, was born Apr. 25, 1873, near Milton Junction, Wis., and died February 12, 1956, after a week's illness in the Edgerton, Wis., Memorial Hospital.

She was married to Harry S. Green, Mar. 11, 1896, and they lived on farms in the River

Road area until moving to Milton Junction in 1927. She was an active member of the Milton Junction Seventh Day Baptist Church and its Ladies' Aid Society, Milton Historical Society, the Eastern Star, and the Milton Grange.

Mr. Green died July 6, 1946. Surviving are one daughter, Mrs. Lyle Scholl, Milton Junction; two granddaughters; four great-grandchildren; nieces and nephews.

Funeral services were held at the Milton Junction Seventh Day Baptist Church with Pastor Doyle K. Zwiebel officiating. Burial was in Greenwood Cemetery, Milton Junction.

D. K. Z.

**Hull.** — Rena May, daughter of Witter and Ursula Greene, was born in the Town of Milton, Wis., Oct. 20, 1883, and died on Feb. 16, 1956, at Whitewater, Wis., following an illness of several months' duration.

On Nov. 21, 1906, she was married to Richard Loyal Hull who preceded her in death in 1949. Surviving are their five children: Mrs. James Hughes, Loves Park, Ill.; Ronald, Cleveland, Ohio; Harold of Evansville, Kenneth of Milton, and Wayne of Waupaca, Wis.

At the age of 13 she was baptized by Rev. E. M. Dunn and joined the Milton Seventh Day Baptist Church — completing sixty years of membership this year. A loyal Seventh Day Baptist throughout her lifetime, Rena Hull had served as president of the Women's Benevolent Society of her church and had been faithful to her church appointments whenever health permitted. Farewell services were conducted by her pastor, Rev. Elmo Fitz Randolph, on Sabbath, Feb. 18, with interment in the Milton Cemetery.

E. F. R.

**Titsworth.** — Waldo A., son of Alfred A. and Georgiana Alberti Titsworth, was born in New Market, N. J., Sept. 17, 1879, and died in Daytona Beach, Fla., Jan. 29, 1956.

He was married on Apr. 6, 1904, to Miss Miriam Saunders of Alfred, N. Y. He was successively a member of three Seventh Day Baptist Churches: Piscataway, First Alfred, and Daytona Beach. In recent years he has often been the treasurer and a trustee of the church in Daytona Beach.

Mr. Titsworth taught successively in Alfred Academy, Alfred, N. Y.; the University of Wisconsin; Des Moines College, Des Moines, Iowa; and Alfred University. He earned the degree of Master of Science from the University of Wisconsin. In 1938 he was honored with the degree of Doctor of Science from Alfred University. Altogether he taught for 46 years, mostly physics and mathematics at Alfred University. Besides his teaching, he was registrar at Alfred University from 1920 until his retirement in 1946.

He is survived by his wife; two sons, Alfred A., Dallas, Tex., and Irving S., Churchville, N. Y.; a daughter, Ruth K. (Mrs. Alwin M.) Baum, Lakeland, Fla.; a sister, Mrs. Elmina T. DeWitt, Alfred, N. Y., and six grandchildren.

Memorial services were conducted in Daytona Beach, Feb. 1, 1956, by Rev. J. W. Crofoot and Rev. Oscar C. Burdick. Committal, after cremation, will be in Alfred Rural Cemetery.

O. C. B.



## ONE GREAT HOUR OF SHARING

All major faiths are co-operating this month in promoting gifts to make possible the sending of food and other help to the needy of the world. One dollar will purchase 100 pounds of surplus food for the overseas needy. "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" 1 John 3: 17.