

DENOMINATIONAL BUDGET

Statement of the Treasurer, December 31, 1955

Receipts		December 3 Months	
Balance, December 1	\$ 53.26		
Adams Center	185.50	185.50*	
Albion	71.09	89.01*	
Alfred, First	386.55	871.37	
Alfred, Second		102.90*	
Associations and groups		35.90	
Battle Creek	1,266.48	1,266.48*	
Berlin	15.35	53.85	
Boulder	98.84	132.72*	
Brookfield, First	25.00	60.00	
Brookfield, Second	20.00	64.20*	
Buffalo Fellowship	10.00	30.00*	
Chicago	220.00	510.00*	
Daytona Beach	66.20	145.30*	
Denver	76.03	157.17*	
De Ruyter	70.00	460.50	
Dodge Center		76.14	
Edinburg	14.00	28.00*	
Farina	15.00	45.00	
Fouke		17.00*	
Friendship		35.00*	
Hopkinton, First	147.30	312.95*	
Hopkinton, Second		20.00*	
Independence	106.00	182.00*	
Indianapolis	10.00	60.00*	
Individuals	105.00	2,242.79	
Irvington	50.00	250.00*	
Kansas City Fellowship	30.00	70.00*	
Los Angeles	182.63	232.63*	
Los Angeles, Christ's	35.00	35.00*	
Lost Creek	336.04	336.04*	
Marlboro	226.71	507.51	
Middle Island		33.00*	
Milton	402.50	1,008.61	
Milton Junction	127.57	335.47	
New Auburn		26.75	
Nortonville	102.87	171.37*	
Pawcatuck		650.00	
Piscataway	27.50	48.00	
Plainfield	1,432.07	1,931.96*	
Richburg	50.50	88.50*	
Ritchie		25.00	
Riverside	813.39	813.39*	
Roanoke	10.00	20.00	
Rockville	9.35	9.35	
Salem	250.00	255.00	
Salemville	53.20	53.20	
Schenectady	20.80	65.80	
Shiloh	804.00	1,339.00*	
Stonefort		17.35*	
Texarkana Fellowship		12.81*	
Verona	103.46	369.46*	
Walworth	40.00	60.00*	
Washington	16.00	16.00*	
Waterford	35.29	104.24	
White Cloud	39.38	131.96*	
	\$8,159.86	\$16,201.18	

Total Disbursements for Three Months

	Budget (Designated & undesignated)	Non- Budget Gifts
Missionary Society	\$ 5,074.58	\$ 564.87
Tract Society	860.28	
Board of		
Christian Education	1,522.24	
School of Theology	1,354.74	
Women's Board	522.60	
Historical Society	230.48	1,066.39
Ministerial Retirement	1,780.86	915.29
S. D. B. Building	168.84	
General Conference	1,839.82	
World Fellowship and Service	45.56	25.00
American Bible Society		30.00
Salem College		100.00
Oneida Valley National Bank, service charges	.30	
Balance, December 31	99.63	
	\$13,499.93	\$ 2,701.55

Comparative Figures

	1955	1954
Receipts in December:		
Budget	\$ 6,840.47	\$ 4,168.88
Non-budget gifts	1,266.13	1,208.71
Receipts in 3 months:		
Budget	13,499.63	10,219.57
Non-budget gifts	2,701.55	3,449.81
Current annual budget ...	74,113.50	70,750.00
Portion of budget raised to date	18.2%	14.4%

Respectfully submitted,
Olin C. Davis, Treasurer.

Verona, N. Y.

* Above previous year's gifts to date.

Film Banned

The film, "Martin Luther," is now banned in Cuba to children under twelve, in Venezuela to persons under eighteen, and totally banned in Peru, Brazil, Egypt, the Philippines, and the Province of Quebec. The age limit seems to increase the popularity in Venezuela and Cuba. Though under the ban at the time, eleven Montreal churches showed this picture simultaneously last summer to about 25,000 people. The Quebec incident has a double import: (1) A strong popular swell in a great city against any such infringement of ordinary freedom; and (2) a poor attitude toward law observance on the part of the participating churches. Meanwhile, this great film, seen by an estimated 20,000,000 Americans and still showing steadily in this country, is having a long and successful run in London. — P. O. A. U.

JANUARY 30, 1956

The Sabbath Recorder



"Blessed is the man . . . that keepeth the sabbath . . ." (Isaiah 56: 2).

"Train up a child in the way he should go:
and when he is old, he will not depart from it" (Proverbs 22: 6).

The Sabbath Recorder

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"Evangelism is God's answer to the world's groan. He who is not evangelistic has never been very near the heart of God." — Selected.

Meeting of Missionary Managers as seen by the Editor

When the Board of Managers of the Seventh Day Baptist Missionary Society meets in regular quarterly session in the vestry of the old church at Westerly, R. I., it is to consider matters that are close to the hearts of church members wherever the world work of the denomination is spread. Such a meeting was held Sunday afternoon, January 22.

Native churches on several continents and on the islands of the sea have a stake in these meetings, for here decisions are made as to how much aid can be given to the new churches, how many new missionaries can be sent out to raise up new churches, and how much training can be given to the native pastors or the children of the members. The "Macedonian Cry" of unevangelized Africa is best answered through the co-operative effort symbolized by such board meetings.

On this occasion there were about 18 of the 33 members present, the women being much more in the minority than usual. Under the leadership of the president, Rev. Harold R. Crandall, the business was carried forward deliberately and carefully with opportunity for questions as committee reports were considered and budget needs studied.

The executive secretary of the board, Rev. Everett T. Harris, upon whom a large share of the missionary supervision and planning falls, gave a revealing report of his own activities and the progress of the whole work. Board members were brought up to date on developments since the last quarterly meeting, particularly in the securing of new workers for the home and foreign fields, some of which is reported on the Missions Page of January 16. He told of some of the salary and other problems faced by some of our workers.

Much of the discussion of the meeting concerned ways by which changing mission needs could be met within the over-all budget of the board and the amounts that could be anticipated from the Denominational Budget adopted last August. The board operates on a fiscal year which coincides with the calendar year. Its budget as submitted to Conference was revised in October, and again, in some respects, at this meeting. The details of the minor

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changes that seemed necessary to make the work prosper will be set forth at a later date in the Missionary Reporter.

The recommendations of the Advisory Committee concerning the whole work of the board, as well as those from the African Interests Committee and the American Tropics Committee, were adopted after discussion. It appears that there is a forward look on both the home and foreign front. This forward look involves additional workers and the replacement of some who have served long. The plans made now will materialize only if the people in the churches continue to support the work already undertaken and catch a vision of strengthening the program of evangelism in the fields where there is great promise. In our opinion, the increased appropriations for foreign work are the normal increases which everyone will endorse and contribute toward when they are fully aware of the needs.

The men and women of our boards who serve voluntarily, who sacrifice a little of their time for the work of their denominational agencies are like the people who attend church prayer meetings, like the men who co-operate in building temples or youth camps — they have a feeling of privilege and joy. The joy of building, whether it be with the hands, or the pooled resources of many minds, is something in which we wish all could have a share.

"Hell's Horizon"

If the pastor announced the above as his Sabbath morning sermon title in the middle of this 20th Century some eyebrows would be lifted and some of his delicate church members might threaten to stay away from church. Should he attempt to paint a word picture of hell's horizon and warn his people of the destruction to come, the reaction might be stronger. It could be expected that it would be remembered until the next time there was to be a vote on the pastor.

But why bring the matter up here? Because "Hell's Horizon" is the name of a Columbia motion picture recently released which is reviewed by the Protestant Motion Picture Council and rated as suitable for youth and adults. It happens to be centered around the troubles of a bombing

crew in 1950 but that is immaterial to our thought at the moment. It is a sad commentary on our religious outlook when the theater can pick up the religious phrases of a generation ago and make them acceptable to vast, composite audiences. We venture to say that those church people who do not want to hear the truth about hell's horizon soon lose their clear vision of the glorious horizon of heaven.

Military Duty

Chaplain (Brigadier General) Frank A. Tobey, Deputy Chief of Army Chaplains, a member of the American Baptist Denomination, has recently completed a tour of remote army installations and has also spent some time at Fort Knox observing the training conducted under the new Armed Forces Reserve Act. He was highly pleased with the religious work among the trainees. He writes: "This six-month period of military service is certain to contribute not only to our national welfare, but also to the enhancement of the spiritual and physical welfare of American manhood."

Your editor, quite apart from the fact that he is himself a Reserve Chaplain, believes that the choices open to young men under the new law are more acceptable to men of strong religious conviction than before. Parents who have feared that army life over a period of two years would tend to lower the moral and religious standards which they hope they have implanted in their boys, would do well to seriously consider this six-month period of military service while it is still available. (It is limited to those in the 17½- and 18-year-old bracket.)

With all young men required to register, and with a 9 to 7 chance that they will be called up for 2 years of active duty sometime before they are 27, the opportunity of joining the Reserve and getting by with only 6 months of active duty should not be passed over lightly. For the boy who looks forward to college and an uninterrupted future after college this should be attractive. Along with this choice goes the necessity of faithfully attending drill periods as a civilian after the 6 months' training. But that interferes neither with church, work, nor a normal home life.

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MEMORY TEXT

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Romans 15: 4.

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Editorial Notes

It is reported that Mrs. Kreitzer, the Bible-loving woman of Pennsylvania who accepted the \$32,000 prize money and decided not to try for the \$64,000 question, has been solicited for gifts totaling \$150,000. Apparently the Federal Government is not alone in seeking a large slice of this income. Bible houses have credited Mrs. Kreitzer with the biggest summer sales of Bibles in decades. Is it that people began to wish that they, too, had the same sureness in their knowledge of the Bible? We hope so. It was evident that her Bible meant more to her than the answers on a quiz program.

The annual assembly of the Division of Home Missions of the N. C. C. held at Buck Hill Falls, Pa., in mid-December listened to Dr. Dan W. Dodson of New York University School of Education tell them that "the churches are rapidly becoming havens for bigotry." The division secretaries reported that there is a crying need for "finding and training men who will bring up families in the depressed areas of our cities, share in the life of their people, and know how to win lives from the disorganization of situations the average Protestant cannot really understand. . . .

"Among other accomplishments these rugged new pastors should know how to practice jiu-jitsu," the report said. "He should be ready to go practice evangelism in bars. He should know police court procedures and a host of other matters not now taught in the seminaries."

We do not suppose that courses like this will need to be introduced into small denominational theological schools such as ours. With training of this sort perhaps there would have to be a new verse written for such militant hymns as "Onward Christian Soldiers" — something about the manly art of self-protection.

President's Column

No Small Churches

A pastor from Michigan was privileged to attend a church service in London, England, and to hear Dr. Joseph Parker preach. When the two met after the service, the London preacher inquired where his guest lived.

He answered, "I am pastor of a very small church in Michigan."

Said Dr. Parker as he kindly placed his hand on the man's shoulder, "There are no small or insignificant churches. Whether in Michigan or in London, this work that we are doing is all of one piece and 'we are laborers together with God.'"

The minister from Michigan, on his return, girded up his loins and hastened back to his church with a new appreciation of the dignity and value of his church and his pastoral work.

It has been my privilege to speak in many churches throughout the denomination and to serve as pastor of three churches of differing size. But I have never been in a "small" church. I have always found more work than I could do, many individuals filled with His love and eager to share it, and those in need of light but content with darkness.

The baptismal service was over with only one teen-age girl being baptized. The pastor had changed his clothes and was walking through a darkened vestry because the lights were being turned out as the janitor prepared to go home. It was then a figure entered, apparently dressed for baptism, and inquired if she were too late. This lady, now past sixty, had seen the lighted window of Christ at heart's door; she had just witnessed the service held beneath it as one was raised from the waters to newness of life, and she had heard the pastor say, "It has been done as the Lord commanded and still there is room." What hindered her from being baptized? Nothing, now that she was willing. Only four people witnessed this second service but there was nothing little about it.

Friends, let your light shine. There is nothing little about any service or any church that is serving the Christ. True happiness can be yours.

ON BUDGET PROMOTION

Charles H. North

For several weeks this column seems to have been preoccupied with talk about the size of one average Seventh Day Baptist's "mite" in support of God's Kingdom here on earth through our Denominational Budget. We have seen that only a little over a dollar a month apiece, on the average, can carry our budget over the top. But an average is a peculiar thing. It means little unless we can understand the component parts that are averaged; and none of us can know all the individual or church circumstances. We are all aware that many consecrated mites are valuable in addition to the consecrated tithes and offerings if the work is to go forward. A careful examination of the accompanying table will show how important increasing each of our mites or tithes can be to our work.

The table compares per-member average gifts for the first 3 months of the previous and present budget years. (Our individual and church targets need to be 27% greater than last year, for the total budget is that much larger than in 1954-55.)

	1954	1955
Plainfield	\$12.60	\$18.25*
(largely year-end gifts from 2 individuals)		
Chicago	4.87	12.18*
Irvington	7.15	8.95
DeRuyter	8.53	6.40
Daytona Beach	2.93	5.19*
Battle Creek	3.24	4.42*
Los Angeles, Christ's .....	.00	4.38*
Shiloh	1.80	4.15*
Riverside	3.49	3.90
Marlboro	4.63	3.86
Waterford	3.60	3.47
Schenectady	11.30	3.47
Milton Jct.	3.46	3.42
Verona	1.18	3.38*
Walworth	1.39	3.33*
Target, December 31	2.90	3.06
Lost Creek .....	.00	2.94*
Independence	1.88	2.72*
Richburg	2.00	2.70*
Pawcatuck	4.21	2.68
Average, all members	1.89	2.26
Los Angeles	1.46	2.24*
Milton	2.17	2.04
Alfred, First	2.16	2.02

Adams Center .....	.98	1.79*
Hopkinton, First .....	.73	1.64*
White Cloud .....	.98	1.51*
Denver	1.31	1.38
Brookfield, First	1.44	1.37
Piscataway	1.73	1.30
Boulder .....	.90	1.13
Berlin	1.29	1.13
Nortonville .....	.69	1.11*
Middle Island .....	.81	1.03*
(Median Church)		
Edinburg .....	.37	.93*
Indianapolis .....	.47	.91*
Salem .....	.90	.88
Friendship .....	.40	.82*
Brookfield, Second .....	.00	.81*
Albion .....	.65	.74
Salemville	2.62	.73
Roanoke .....	.73	.69
Dodge Center	1.03	.65
Farina .....	.63	.63
Washington .....	.00	.49*
Hopkinton, Second .....	.00	.48*
Old Stone Fort .....	.00	.39*
Alfred, Second .....	.00	.39*
New Auburn .....	.44	.35
Ritchie .....	.38	.31
Fouke .....	.05	.17*
Rockville .....	.39	.13
Washington, People's .....	.00	.00
Twin Cities .....	.00	.00
Syracuse .....	.00	.00
Putnam County	1.40	.00
Paint Rock .....	.00	.00
North Loup .....	.50	.00
New York City	1.17	.00
Little Prairie .....	.00	.00
Jackson Center .....	.00	.00
Hebron, First .....	.49	.00
Hebron Center .....	.00	.00
Hammond .....	.00	.00
Genesee, First .....	.50	.00
Dinuba .....	.00	.00

In the above table it will be seen by the asterisks that 26 churches, up to December 31, have reported total gifts at least 27% higher than the comparable giving last year.

Five other churches have passed last year's mark but not reached the new goal. Keep up the good work! But there is a disproportionate number of churches (45) below the average for all members (\$2.26); and the median church's gift is only about 1/3 of the target. Where is our faith? We shall be looking for the answer in future reports.

Let our giving be "to the Glory of God and in memory of A. Burdet Crofoot."

A PURE AND HOLY MINISTRY

Conference Message of Albyn Mackintosh, Chairman of the Commission of General Conference for 1955 - 56

(Continued from last issue)

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1: 27).

Real Conversions Needed

Too often religion is nothing but a conscience balm, and conversions are like the one which one minister tells about. An intoxicated man walked up the aisle of his church just at the close of the evening service.

"I was passing by," said the stranger, "when I heard the choir singing about the 'Ninety and Nine,' so I came in and sat in the back row. I heard your sermon. You sure hit the ball hard; made me feel as if I must start out at once to hunt for lost sheep. Suddenly I realized that I had found my sheep; it is myself. For years my money has been spent on drink while my wife and children have often gone hungry. But no more! I'm turning over a new leaf. The breweries will get no more of my money. God bless you, sir!"

Before the minister could express his happiness, the "rescued sheep" had gone. Several years passed and one morning after church, a portly, well-dressed man approached and grasped the hand of the minister.

"Don't know me, do you, sir? I'm the fellow who dropped in one night when you were preaching on the 'Ninety and Nine.' I've kept my word — never tasted liquor since. I own my home, have a new car, and a snug bank account. And all this I owe to you."

"Wonderful!" beamed the minister. "May I ask what business you are engaged in now?"

"Sure," was the proud reply, "I run my own cocktail bar and let the other fools pay the bills."

This is man's way; it is not God's way. God says, "Be ye not conformed to this world but be ye transformed . . ." But man seemingly does not want to be transformed and so has developed the formula,

"When in Rome, do as the Romans do." This formula is the antithesis of the thinking of a true follower of Jesus Christ. It is not new; it is as old as man. The Israelites used it when they demanded a king so that they might be like all the nations around them. It almost broke Samuel's heart but God said to him, "They have not rejected thee, but they have rejected me, that I should not reign over them." It is still today the thinking of men who trust in the armies of this world to protect them more than they trust God and who trust the government or insurance companies for security more than they trust God. "When in Rome, do as the Romans do" may well go along with the saying, "Misery loves company," and the common belief that when doing evil the more people you can involve will lessen your likelihood of getting punished. In contrast to this Jesus Christ said, "No man can serve two masters." "Ye cannot serve God and mammon." "Straight is the gate and narrow is the way which leadeth unto life . . ."

Jesus Christ wants disciples and, remember, "disciples" and "discipline" come from the same root word. He wants men and women who will say "No!" to the ways of the world and put their faith in Him — implicitly in Him. He set the example. Jesus said, "I am the Way." Peter expressed it thus, "For even hereunto were ye called: because Christ also suffered for us leaving us an example, that ye should follow his steps." And Jesus in His prayer to Father God prayed, "As thou hast sent me into the world, even so have I also sent them into the world." Think of it! As Jesus Christ was sent into the world, so am I and so are you sent.

Look at His life. How did He keep Himself unspotted from the world? The answer is clear; He put His faith implicitly in God. Jesus said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." How wonderful it would be if it could be said of one of us that we lived so close to God that our every act was in the center of His will. We know His

commandment is life everlasting. Are we willing to go the second mile so that we may be in the center of His will?

Indeed, it is so easy for us to put our trust in the creation of men. We have washing machines and automatic devices of all kinds. We have cars, airplanes, and radio and television to fill our minds with the mundane things, but little time to devote to spiritual development. Yes, and we have the atom bomb. If anyone disputes us, we can drop an atom bomb, then spend the rest of our lives striving to protect ourselves for fear of retaliation.

Let me say there is not a single man-made science or invention that is anything but temporal outside of the Word. We put our trust in engineers to maintain our push-button life of ease. It has been said of recent years that this is an engineer's world. Such a world has my sympathy. Oh yes, I know how dependent we seem to be on engineers for water, light, buildings, bridges, and modern conveniences but it is a fact that all their knowledge is as the grass that withereth away when placed in God's presence — when placed in the presence of the Creator of all.

Man's attitude toward things he does not understand, such as the atom bomb, is both enlightening and amusing. At first the bomb was an experimental plaything in the laboratory. Then man saw its disastrous effect and was frightened. Next he applied himself to ways of protecting himself from it and now that he is finding ways, his fears subside. The same has happened during times of earthquake, fire, and flood. At no time does God enter into his planning except when man is frightened. But Jesus Christ desires men and women who will not be frightened by an atomic bomb or anything else of the world but will stand by Peter and say, "We ought to obey God rather than men."

Develop Positive Convictions

To live a life unspotted from the world, we must be positive in our religious convictions. "If," "but," "maybe," "perhaps," need to be replaced in our lives with "I know"; such as, "I know whom I have believed and am persuaded that he is able." We need continually to emphasize the

things of which we are unitedly positive. Jesus said, "If any man come to me and hate not his own life, he cannot be my disciple." Human attitudes are illustrated by an incident which occurred in the days of the Keswick Convention.

A clergyman got up and said, "I want to be conformed to Christ in the will of God. I have a habit — an enslaving habit — and I feel that I ought to give it up. But I cannot; it will kill me. What shall I do?"

The chairman responded, "Die, then! It is not necessary that you should live, but it is necessary that you and every man put away anything whatsoever hinders his fellowship with God!"

This is just as true today as in the days of the Keswick Convention.

Jesus said, "Cut off your right hand . . . pluck out your eye . . . if they offend you." God, through the Apostle Paul, wrote, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And going further still, he said, "Abstain from all appearance of evil."

An incident in this regard is told of a Kansas farmer who had been rather notorious in his worldliness. In a revival meeting he took his stand for Christ and united with the church. Some weeks later, he rode into town and hitched his horse to the old hitching post on Main Street. By chance it was in front of the saloon where he had formerly spent much of his time. The minister walking by saw the horse and was concerned lest the young man had gone back to his old habits. He found him, however, in the grocery store and walking up to him said, "Young man, is that your horse up the street in front of the saloon?" The farmer replied, "Yes."

"Young man, you have been converted, have you not? Have you not united with the church? Do you intend to live a consistent Christian life? Then you had better change your hitching post!"

Yes, we are told to avoid the appearance of evil and yield ourselves unto God, as those that are alive from the dead and our members as instruments of righteousness unto God.

(Continued on page 77)

Missions

Preparation for Missionary Work

As a part of the preparation of a missionary candidate to serve in any specific field it is suggested that orientation courses be taken at an approved school. A study of the history, art, and religion of the country may well be made.

It is desirable that one gain a knowledge of the political, social, and economic conditions of the country to which he is going. If it is possible to do so, a study may well be made of the psychology of the people, preferably taught by a national prepared as a teacher.

Because it is better to minister to others out of strength and health than out of weakness, it is well to have a knowledge of hygiene, sanitation, the effects of climate and native foods upon one's health. If it becomes necessary to lay down one's life for the brethren then let it be done deliberately and with forethought rather than through ignorance of the dangers so that it may become a clear witness to our love for Jesus who laid down His life for us.

Let the missionary make an effort to live as comfortably as is necessary for him to keep well in a home which may be better than the average national with whom he associates. It is hoped that this can be done without the missionary becoming an object of envy. But he begets no respect by trying to "go native." Let him make very certain that he does not carry with him as part and parcel of the doctrine of Jesus the heavy baggage of Western civilization.

British Guiana News

Pastor Alexander Trotman has written that Mrs. Trotman will leave for England on January 29, in order that the needed eye operation may be performed. He writes: "It is all of the Lord, for the passages were all booked up right down to September and November, 1956, but my sister who serves in a London hospital is here on holiday, returning in January, and by her influence was able to get us through that (difficulty). Agatha may

travel the said time but on another boat. It means traveling in winter but it could not be avoided."

Pastor Benjamin Berry writes on January 4 regarding Mrs. Berry's recovery from her operation: "Hannah is now out of the hospital six weeks and we are taking every precaution of the doctors who asked us to let her be very careful for six weeks. She is showing good improvement in that she was able to carry on last Sabbath while I was at Wakenaam."

Pastor Joseph Tyrrell writes that Mrs. Tyrrell has been "under the doctor's treatment for the last four weeks." Word had been received formerly that she was not in good health.

Pastor Tyrrell continues: "I beg to state also that the Lord has heard our cry and has delivered us from the emergency order so we are free again to hold open-air meetings. Our rally came off in November and we were successful in making \$65.24, which we have in hand. The \$34.76 special gifts and offerings make it a total of \$100 for painting."

This effort is surely commendable. It is expected that some assistance will be given to those churches that are endeavoring to repair their churches on a "matching funds basis."

Needed for Mission Fields

There is currently a need for several two-volume historical sets of "Seventh Day Baptists in Europe and America." Anyone having an extra set might make a worthy gift to the cause of missions as we undertake to meet the educational needs of native leadership. After writing to the secretary, send the sets to the office of the Missionary Society Secretary, 403 Washington Trust Building, Westerly, R. I., for remailing.

This need is occasioned by an arrangement between the Missionary Board and the Alfred University School of Theology, whereby the outline and lessons of the Correspondence Course on Seventh Day Baptist History, currently offered to churchmen of America, are being offered to pastors, ministerial students, and interested laymen on mission fields.

The outline of the course states: "Anyone wishing to enroll for the foregoing

Correspondence Course should provide himself with a copy of the two-volume work, 'Seventh Day Baptists in Europe and America.'" It is the plan of the Missionary Board to supply each of our mission fields with at least one set. A set has just been sent for use at Crandall High School, Kingston, Jamaica. Some fields may need more than one set if they are available.

It will surely strengthen our younger churches on mission fields to have native pastors who are informed as to our history as a people of God. We all need to know the way over which we have come in order to know how best to plan the way forward.

Nyasaland Missionaries Speak at Ashaway

(Conclusion of summary prepared by Loren Osborn, chairman of African Interests Committee. See January 16 issue.)

It was noted with interest that Mr. Barr considered the proper way to encourage native initiative was to give them responsibility, and to sell, rather than give, them material things. He stated that in the southern area where more and more are beginning to work steadily, especially on the tea estates, they are completely supporting their own work in their local churches, and in some cases are contributing to the financial support of the mission stations where they look for leadership.

He was in favor of the system in use by Rev. David Pearson as the head of our mission in which there is an executive committee with native representatives to do the planning and administration. He was also pleased to hear that the clothing on which the customs duty was so high was sold rather than being given outright, as there is a great jealousy over supposed favoritism among those people, whereas a purchase is understood. The fact that their conference is being asked to assume the cost of salaries for the pastors of their own churches was also encouraging, he said. They have to be urged to accept responsibility, but appreciate it in the long run.

Blantyre, where our missionaries do most of their trading, was pictured as a

typical city with paved streets, modern buildings, and good transportation within its limits. Of interest was the fact that he had a picture of the corner on which Barclay's Bank is located, which is the one handling the Makapwa funds.

All in all, it was a worth-while conversation, as we learned much of Nyasaland's condition and problems that we couldn't get from letters, and Mr. Barr said that he was helped, too, as now he knew who and what Seventh Day Baptists were, and that he felt much better about the work in Sandama. He has intentions of paying the Makapwa station a visit as soon as possible. It is an important point to consider, at least in retrospect, that he was a member of the Board of Directors of the Nyasaland Christian Council that delayed recognition and membership to Makapwa as it had been operated. His knowledge of conditions and his acquaintance with the former leadership of our mission station helped us to evaluate better the change of leadership.

After the Makapwa Mission school setup was explained to Mr. Barr he felt sure that now it was only a matter of lack of funds on the government's part that they were not subsidized, as most other mission schools are. He knew of the Malamulo Mission, and recommended highly the leaders, Mr. and Mrs. Stevenson, as capable and consecrated missionaries. He also was reassuring in our inquiry about hospital care for Mrs. David Pearson. Their children were born at Malamulo, and Mrs. Barr said that the care could not have been better anywhere.

Sandama is situated in a tropical climate which is very hard on the white person. He was in agreement with our position on a first term of four years, especially for the nurses serving there. They work under a plan of an occasional vacation to the coast or some other healthful recreation center which gives a few months' time to recuperate, without the expense of a trip to the States, thus making a break in a longer term, but still being economically feasible. Mr. Barr is a lover of the outdoors, and shares our own Pastor Pearson's pleasure in hunting and fishing, both of which are magnificent in Nyasaland by his account.

THE NONRESIDENT PROGRAM — WHAT IS IT?

Early in 1954 a list of all Seventh Day Baptists, as nearly as possible, was obtained. Many hours were spent in looking up each geographical location, and a list made of all those living 40 or 50 miles from any church, as nearly as could be determined on a map. Letters of inquiry were sent to these, asking if they would be interested in a nonresident program. Cards were enclosed for replies.

Letters mailed to individuals and families	1,405
Actual number — 7 were	
remails, address corrections	1,398
Letters returned — correct address not available	105
Number reached	1,293
Number who had joined other denominations	8
Changed to resident	30
Number on list March, 1954	1,255
Favorable replies received	116

In June, an invitation was sent out to these interested ones to join in regular Sabbath worship at home. A card was enclosed for "attendance" and study reports. Seventeen replies were received with reports ranging from partial to perfect. This explanation was also included in the letter:

"This is in no way intended to detract from your present church membership but to strengthen your ties with your church. If you are near any Seventh Day Baptist church or fellowship we urge your participation in their program.

"To those of you who have accepted the Sabbath but are not members of our denomination, we appreciate your interest and welcome you to the fellowship of this program."

In January, 1955, letters were sent to the pastors of our churches, asking for information on their church's program for its nonresident members, and encouraging such a program. To date only six replies have been received.

The material sent to our nonresident members includes, in addition to letters from time to time, regular copies of the

Helping Hand, the new Junior Quarterly, Sabbath Visitor, Mission Notes, and Sabbath Interpreter, where it has been established that these publications are not being received and are desired. For those participating in a Home Church Program, mailing is discontinued, excepting some general material which might not be received otherwise. Consequently, the list of names varies as some of the churches promote an active program. Some have located nearer churches so that attendance is possible, and death has taken some. At present the number on the mailing list is 127.

Letters of appreciation have exceeded our most ambitious expectations. Still, this program whether by board or church, continues to be one in which the word discouragement must remain an unknown word. Our loss of talented help, interest, and Sabbath conviction as our young people seek places of making a living is staggering. If they could become nuclei instead of losses, how wonderful it would be! However, circumstances such as these take years of readjustment, for some. Let us stand by in prayerful understanding and keep our members supplied with helpful material and knowledge of the denominational and church activities as we continue this aim.

Immediate Aim:

1. To establish a Home Worship Program among nonresidents and all those not able to attend church for any reason, whether age, distance, or lack of interest.
2. To make the program as nearly uniform as possible.
3. To encourage each church to have a live Home Worship Program ready for use for all members detained from church attendance for any reason, and for any length of time.

Ultimate Aim:

To draw people together in various areas to establish groups for worship, which might eventually become new fellowships. — Mrs. Leonard Wilkinson, Chairman, Women's Board Lone Sabbath-keeper Project.

M. P.

YOUTH NEWS

Salem College Days were held in a number of churches last year and are continuing this year. One such was held at Lost Creek, W. Va., Sabbath morning and afternoon, January 14. The program sent to the Sabbath Recorder by the pastor does not reveal very much of the content of the messages given or what may have been said to make the church and community more conscious of the value of Salem College. It does speak volumes about the interest and growing ability of some of the students.

What is particularly outstanding, just from looking at the program, is the Christian and college loyalty of Seventh Day Baptist youth from many places.

Wayne Maxson of Battle Creek, Mich., and Carol Harris of Shiloh, N. J., are credited with planning the day's program in the church which included a regular Sabbath morning worship service under the theme, "Glory to God," and an afternoon program entitled, "The Family Altar."

Shirley Stone, a member of the Salem Church whose home is at Roaring Springs, Pa., read the morning Scripture.

A trombone trio was composed of one member from White Cloud, Mich., Earl Siems, who had transferred to Salem College from Bob Jones University; another, Arnold Van Horn, a preacher's son from Little Genesee, N. Y.; and the third, Marie Hutson, from one of the West Virginia churches.

Geri Hargis, whose parents were missionaries in Jamaica at the time of her birth, now hails from Los Angeles, Calif. She led the responsive reading.

The two messages of the morning were delivered by Christine Davis of the Shiloh Church and John Harris, also of Shiloh, who is known to be looking forward to the Seventh Day Baptist ministry.

Here we see our youth in action. We see them brought together by a college and working together in Christian service during the few years of their student days. Those days swiftly pass and the young people take their places in the life stream of their home churches or somewhere else. The importance of their campus years together cannot be overestimated. — Ed.

New Mailing Privilege

Pastors will be interested to know that church bulletins and parish papers entered as second class mail can now be sent free to all subscribers on rural routes within the county of publication and to box-holders in places which do not have city carrier service. This privilege, available to weekly newspapers for many years, was extended to bulletins and parish papers last July.

A church may enter its publications as second class matter by voting to send them to all members of record and stating that a part of their contributions is considered as payment for subscriptions. An application form obtainable from the local postmaster must be filled out and a fee of \$25 paid for a permit to mail up to two thousand copies. This second class permit does not need to be renewed as long as it continues to be used. For the copies sent outside the county a charge of one and one-half cents per pound is made. See your postmaster and ask him to look up the new ruling.

N. D. M.

News for the Children

We are glad to share with the boys and girls of America some news about what our young missionaries are doing now for the children way over in Nyasaland on the far side of Africa.

Of course those missionaries, Rev. and Mrs. David Pearson, couldn't do much for those boys and girls without the help of the two nurses and teachers, Beth Severe and Joan Clement, who were there before them. And the particular thing we want to tell you about, would not be done without the help of some people in this country. Would you like to hear about it?

Before Mr. and Mrs. Pearson went to our mission station in Nyasaland, none of the boys and girls had Sabbath school lessons printed in their own language. The name of their language sounds something like this, "Chin-yan-jah." The children did not even have any pictures to help them understand Bible stories.

Now many of these boys and girls have something precious to take home with them to show to their parents. The

children are having more opportunity to learn to love Jesus than their fathers and mothers ever had. So when the boys and girls have a new picture card every Sabbath, maybe the parents will also soon give up their heathen ways and become Christians, too.

How does all this happen? When Mr. Barrar was the head of the mission, people sent money over there to buy a second-hand printing press so they could print Sabbath school lessons for the older people in their own language. When the nurses went over there, the Recorder Press sent along about half a ton of paper.

Still they could not print colored picture cards for the children. Some people in this country decided to help them out. We do not know how many have helped, but we do know that right now a girl at Salemville, Pa., who is working, and a Sabbath school in West Virginia are paying for 200 sets of little picture cards. A minister and his wife in Florida pay the postage on the packages of cards.

But that isn't all of the story. When the cards get to the Seventh Day Baptist mission station (and it takes a long, long time), then Bettie (that's Mrs. Pearson) writes up the Bible lesson to go with the picture. Somebody then translates it into Chinyanja. When they are ready to print the lesson on the back of the card, some of the older boys who have been studying at the mission school probably help out in running the little printing press.

The cards are then ready to send out to the village churches many miles away. Isn't that an interesting story? It is good for us to stop and think how many nice things we have in our own churches and how few things those other children have. I believe Jesus wants us to share so the African children can be happy. Don't you think so, too?

Urge Church Appeals Reforms

Protestant church fund-raising experts meeting in Chicago the first week of January were told that gratitude should be the real basis for Christian giving rather than the "flimsy" and "false" motives so often used in church budget-raising campaigns.

A Study of Publication Needs

The Committee To Study Denominational Publications, appointed by General Conference, met at the Seventh Day Baptist Building, Plainfield, N. J., Sunday, January 22.

This is the second year that such a committee has been functioning under the chairmanship of Rev. Victor W. Skaggs of Verona, N. Y. Its report to the General Conference is found on pages 21 to 25 in the 1955 Year Book. The personnel of the committee was changed this year to localize it enough so that meetings would be possible. Two members live in upstate New York, one in South Jersey, and two in the New York City area. All are ministers. The two from the metropolitan area were unable to attend because of other commitments or sickness in the family.

Pastors Earl Cruzan and Paul Osborn and the chairman held forenoon and afternoon sessions working on an over-all picture of denominational publications as they ought to be and as they might be. The discussion was based on the report to the 1955 Conference mentioned above, and was in the nature of a continuing study. No recommendations as to a change in the number or nature of denominational publications are reported from the meeting of the committee.

Baptist World Alliance Message

Baptists around the world have designated February 5 as Baptist World Alliance Sunday. Although our own churches cannot co-operate in that, we can take to heart portions of the message sent out. As the Jubilee Congress ended in London last summer, the new president suggested four words that sum up "The ties that bind our hearts in Christian love":

Evangelism — Facing a lost world beset by false faiths, we are called to a greater effort to win others to a saving faith in Christ. Each in our own land and together in our missionary efforts, let us seek to win the lost as never before. . . .

Fellowship — Let us seek to strengthen the ties of fellowship that unite us in Christ. As individuals, let us keep in

touch with believers in other lands and unions and conventions. On each continent, let us seek closer ties and more ways of co-operation in the work of the Kingdom. . . .

Faith — As we join with other believers in proclaiming the central truths of the Christian Faith, let us never fail to bear our distinctive witness as Baptists. We must keep faith with those who have gone before us and with those in our fellowship who even now are suffering for their faith and the truth that sets men free.

Prayer — Your officers and Executive Committee made a Covenant of Prayer in our closing meeting in London. We hope Baptists everywhere will join us in this covenant to pray regularly with and for each other and for all who serve the Lord Christ. Apart from Him we can do nothing, but with God all things are possible.

Evangelism, Fellowship, Faith, and Prayer! Surely these words call us to greater loyalty and deeper devotion to Christ, and to closer co-operation and more zealous labor in our Baptist World Fellowship.

Fosdick on the Ten Commandments

Dr. Harry Emerson Fosdick, who has now been in the ministry for 52 years, has come out with a new book of sermons described by those who have read them as being far from the platitudes that might be expected from an aging minister. The following quotation may be of particular interest to the readers of this magazine:

"In my callow youth I reached the conclusion that we had so far spiritually progressed that we could center all attention upon Paul's positive ethic, 'Love is the fulfilling of the law,' and that we no longer need to stress the negative 'Thou shalt not.' I take it back. I know human life better. I wish those Ten Commandments (of Moses) could be blazoned in every market place, in every schoolhouse, in every church" (p. 165).

SABBATH SCHOOL LESSON
for February 11, 1956
Parables on Prayer
Luke 18: 1-14.

A Pure and Holy Ministry (Continued from page 71)

Is the Goal Too High?

I hear someone say, "Your idealism is carrying you away — get your feet on the ground," so I ask, "Is this too high a goal?" Robert Rankin, executive secretary of the American Association of Theological Schools, says that it is too high a goal. In writing concerning the reason young men do not enter the ministry he says, "Students have blocked themselves by an impossibly lofty view of the task." He uses the example of one student who wrote to him saying, "As I see it, a minister must commit himself to act always, solely, as an instrument of God's will." Rankin indicates that it is too high a goal for a minister to commit himself to act always, solely, as an instrument of God's will. But I say it is not too high a goal. The lowering of this goal is one of the key reasons why Christianity is appallingly weak in our day.

Not only should the ministry commit itself to do God's will, but I state that every true Christian must commit himself "to act always, solely, as an instrument of God's will" if he is to be a true follower of Jesus Christ. Yield yourselves unto God, completely, wholly, and work for Him as you have never worked before — yes, as though all previous life was but death. Live intensely a life of service. Visit the fatherless and widows in their afflictions; love your neighbor as yourself. Go, spread the Gospel of Jesus Christ. Spend your life for others!

There is healing for self on the wings of a prayer for others. To me, this is the principal message of the Book of Job. That righteous man, Job, was covered with boils and he pled with God to tell him why.

"Oh, that I knew where I might find him! . . . I would order my cause before him. . . . I would know the words which he would answer me." And Job's so-called friends gathered around him, each pointing to his life and saying, "Repent and get right with God, then He will heal you." But when God appeared and talked to Job, He said, "Shall he that contendeth with the Almighty instruct him?" Then

turning to Job's friends, God rebuked them and told them to take offerings and go to Job and offer sacrifices on the altar to God for themselves and that Job would pray for them. He gave Job a task to do, and Job did it. The result we read, "The Lord turned the captivity of Job when he prayed for his friends." Yes, there is healing for self on the wings of prayer for others! We need to stop looking at our own troubles and start working and praying for others with all of our strength.

Forgetting Self

Many a person has worked at living a life unspotted from the world and in his selfishness has forgotten that in a "pure and undefiled religion" there is a forgetting of self for self's sake and the outpouring of self for others. These, mine and yours, are the hands and feet that Jesus Christ would use. Again hear Jesus pray to Father God, "As thou hast sent me into the world, so have I sent them into the world." We should take it this way: "As Thou hast sent me into the world, so have I sent the Seventh Day Baptists assembled at Fayetteville!"

Jesus illustrated this to His disciples in the Upper Room just before His crucifixion. "He rose from supper and laid aside his garments and girded himself with a towel." The poet, R. S. Cushman, has expressed it thus:

He took a towel;
My Lord Christ took a towel
To shame them from sordid strife,
To lift them to a larger life,
He took a towel in his hand
With hope that they might understand
Their sin — the greater need
Of all disciples
Blind with greed!

Blind with their selfishness,
How could they see
The Cross, and all
That goes with Calvary!

He might have flung a thunderbolt,
Proclaimed the law,
Denounced with flaming fire
The things he saw
Deep in their hearts; but no,
With movement patient, yearning, slow,
He washed their feet
And wiped them with a towel!

He took a towel on the way to the Cross
and pledged Himself to bear the burdens

of you and me and then said, "I have given you an example that ye should do as I have done to you." Paul expressed it thus, "Bear ye one another's burdens, and so fulfil the law of Christ" — the royal law of Christ! The Cross is dramatic and stands out as the symbol of supreme sacrifice, while the towel belongs to the commonplace, workaday world. The everyday, prosaic towel foreshadows the unmatchable Cross. Few will die a martyr's death, but all must take up the towel, the badge of service to those about us. Jesus said, "If any man serve me, let him follow me; and where I am there shall also my servant be."

In a world struggling for money, power, privilege, even religion is caught in the struggle and churches are divided one against another. How easily we worship at the Cross and how we shun the humble towel. "Pure religion and undefiled," "a pure and holy ministry" is a life of willing service, a life dedicated solely as an instrument of God's will. When all about Him was torn apart by self-concern and jealousy of privilege, Jesus took a towel. A towel for tending the needs of the world is placed in the hands of those who follow Him. It is ours to use or cast away. We are responsible to God for our brother. The blood of our brother, Abel, crieth out and we are responsible. Jesus Christ died a death and by that we are reconciled to God, but we are saved by His life, the life He lived for you and me.

He came into the world for a pure and holy ministry, to live a saving life, to live a life that we might have a more abundant life. He has sent us, you and me, into the world also for a pure and holy ministry, a ministry of saving our brothers, a ministry of living a life that others might have a more abundant life.

From this time onward may we resolve before God to live lives dedicated solely as instruments of His will and "follow peace with all men, and holiness, without which no man shall see the Lord."

"It is better to be a consumer of truth than to be a connoisseur of terms." — Paul S. Rees.

NEWS FROM THE CHURCHES

Bay Area Fellowship Has New Location

A mimeographed letter-poster arriving from San Francisco announces that as of January 14 the Bay Area Fellowship will hold its regular Sabbath services in the chapel of St. Mark's Church at 58th Street and Telegraph Avenue in Oakland, Calif. The meetings are held at 1:30 p.m., as before, and visitors are cordially invited.

There will now be a separate room for the children and a Sabbath school period for them. Parking will be easier in this new neighborhood, too.

The letter continues: "Our Bay Area group is much pleased to tell you about this new step; and we are also greatly encouraged by the possibility that we might soon be able to have a part-time pastor."

For further information write: Mrs. Theona Rasmussen, Buena Vista Avenue, Route 1, Box 138, Livermore, Calif.

INDEPENDENCE, N. Y.—We are eager for news from our sister churches yet have been negligent in reporting our own activities.

After four and a half years of pastoral work here Rev. Don Sanford accepted a call to New Auburn, Wis., and moved there with his family in November. A farewell party and purse of money were given them as a parting token, and prayers were offered in their behalf that they would serve the Lord in an acceptable manner on this new field.

The Ministerial Committee has been able to secure the services (temporarily) of Rev. O. B. Hill of the Christian Temple of Wellsville. He and Mrs. Hill drive up each Sabbath morning and stay through Sabbath school with us. He is also calling in all the homes in this area.

Today, January 8, our annual church meeting and dinner were held in the parish house. Nearly 100 per cent of the local members were present. We are pleased with the results of the every-member canvass and pledges signed, which resulted in our being among the churches to go over the top in denominational giving, as well as meeting all expenses in each of our local departments and showing a balance in most. Too, our

Independence children have their envelopes containing something each week and are establishing habits early in life of giving regularly for the Lord's work.

At Christmas time, Mrs. Wayne Crandall, Mrs. Decature Clarke, and Mrs. Doris Clarke gathered up the children and trained them to re-enact the beautiful Christmas story as told in the Bible.

So it is with love in our hearts and renewed faith in God that we go forward praying that we may be led into better and more acceptable service for Him. — Correspondent.

PALATKA, FLA. — A Thanksgiving and home-coming service was held on the grounds of our church this year. We had a bountiful pot-luck dinner at noon, attended by nearly all the resident members and others, including some who do not often come.

Following the dinner, we had a program consisting of appropriate hymns, including "Bringing in the Sheaves," a Thanksgiving meditation by Joseph Price, Scripture, prayer, and sermon by Pastor C. A. Beebe, and special music by Miss Katharine Richie. A few absent members sent greetings.

On Thursday night before Christmas the young people of the community presented a Nativity pageant of Scripture, carols, and tableaux, planned and worked out by two of their number. David and Paul Beebe of Alfred arrived home in time to help. Paul assisted with the music and David preached the Christmas sermon.

At our annual church meeting Pastor C. A. Beebe was called to serve for another year and Mrs. Beebe was re-elected clerk. Ralph Terrill, a recent convert to the Sabbath, is our new Sabbath school superintendent.

At our weekly Bible Study, held on Sabbath eve, we are making an intensive study of the Beatitudes. The young people meet at the church, and the adults at the parsonage, directly across the road; then after a period of study we assemble at the church for review and comment, sometimes closing with a "hymn-sing."

Since ours is the only active church in the community, we are trying to meet the needs of the community, especially those of the young people, and are being

The Sabbath Recorder

rewarded by the attendance and interest of several of them. Early in September the pastor and his wife moved into the unfinished parsonage, and are gradually getting it into shape. The next project is a coat of paint for the outside, as soon as weather permits.

We extend a cordial welcome to our services at 10 a.m. Sabbath and 7 p.m. Sabbath eve, to any Sabbathkeepers or others interested who may be traveling on Route 100. We have plenty of room, also, for trailers to be parked. — Correspondent.

DAYTONA BEACH, FLA. — Our church joined this fall in the Leadership Training School held by the Methodist churches of the Daytona Beach area, October 30 to November 3. Three people from our church received leadership training credit for the course: Miss Leah Davis, Mrs. Donald Cushing, and Miss Mary Green. Three others attended a part or all of the sessions: Dr. Ruth Rogers, Mrs. Ruby C. Babcock, and Rev. Oscar Burdick. Those who attended found these training sessions very helpful, the leaders being persons of good training and wide experience.

On the first Sabbath of 1956, the church received four members from sister churches in the North: Dr. and Mrs. Waldo A. Titsworth from the First Alfred, N. Y., Church, and Mr. and Mrs. Orson Randolph from the Piscataway Church of New Market, N. J.

The annual church meeting was held January 11, with the president, Dr. J. N. Norwood, in the chair, and Mrs. Ruby Babcock in her place as clerk. These two officers together with Dr. W. A. Titsworth, treasurer, were re-elected.

Among the items of business transacted was the vote to pay \$138.88 to the Memorial Fund toward the amount borrowed from the George H. Babcock Fund for assisting in the building of churches. The \$38.88 was a bequest to the church from the estate of the late Mrs. Carol B. Church, originally from Brookfield, N. Y.

It was also decided to authorize the trustees to use \$150 from the cash balance of the church and \$100 from the 1956 budget for repairing and redecorating the church.

The reports of the pastor, the Sabbath school, the Church Aid Society, and the

various committees showed the organization to be in a healthy state.

The health of the congregation, however, has not been uniformly good. Several have been in the hospital, but perhaps the most serious cases have been Mrs. Julia Rogers Brossier who underwent an operation December 20, in the hospital at Orlando; Dr. W. A. Titsworth who has been in the hospital in Daytona Beach twice with serious heart trouble; and Dr. J. W. Crofoot who has had a remarkable recovery from an appendectomy performed December 19. — Correspondent.

Marriages

Wilson-Davis. — Perry Franklin Wilson of Denver, Colo., and Joan Marie Davis, daughter of Mr. and Mrs. William L. Davis of Arvada, Colo., were united in marriage at the Denver Seventh Day Baptist Church, Jan., 13, 1956, by the bride's pastor, Rev. C. Harmon Dickinson.

Births

Bottoms. — A daughter, Ann Marie, to Tom and Jane Bottoms at Boulder, Colo., Jan. 11, 1956.

Fetherston. — A daughter, Carol Sue, to Mr. and Mrs. Robert Fetherston of Holland, Mich., on January 7, 1956.

Obituaries

Fleischer. — Myrle Eyerly, daughter of Elvin and Maud Eyerly, was born in Nortonville, Kan., Feb. 16, 1902, and died quite suddenly at her home in Eureka, Calif., Dec. 6, 1955.

She was married to Elmer Fleischer of Hoyt, Kan., Dec. 5, 1922. Those surviving her besides her mother and husband are a son, William, and a brother, Hugh, of Los Angeles. Funeral services were conducted by Rev. Gregory Morony of the First Baptist Church of Eureka with interment in Ocean View Cemetery.
Maud Eyerly.

Whitford. — Margaret Ann (Minnie), daughter of Orrin and Esther Stoddard Trowbridge, was born Aug. 6, 1871, near Adams Center, N. Y., and died at the home of her son, Harold, Rodman, N. Y., Dec. 19, 1955.

She was united in marriage to Edwin Whitford on Feb. 19, 1896. He preceded her in death on Sept. 26, 1945. Since February, 1946, she has made her home with her son.

She joined the Adams Center Seventh Day Baptist Church Jan. 31, 1891, and has remained a faithful member since that time.

Funeral services were held at the Piddock Funeral home at Adams with Pastor Earl Cruzan officiating. Interment was in Union Cemetery, Adams Center.
E. C.

There Is a Place

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say, "Arise,"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place — upon some distant shore —
Where thou canst send the worker or the Word —
There is some place where heaven's resistless power
Responsive moves to thine insistent plea;
There is a place — a silent, trusting hour —
Where God Himself descends and fights for thee.
Where is the blessed place — dost thou ask where?
O Soul, it is the secret place of prayer.

— Selected.