

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.

The Sabbath Recorder

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"We must get rid of the attitude that government economy is fine for the other fellow — but that government should keep right on spending the people's tax money on unnecessary projects that happen to be of temporary benefit to us." — Oneida (N. Y.) Dispatch.

SEED OF MISSIONARY MARTYRS

The civilized world was shocked, missionary work set back, and families suffered great loss on January 13 when it was confirmed that five young missionaries had been killed by uncivilized Auca Indians in the jungles of Ecuador on the banks of the Curaray River, an upper tributary of the Amazon.

It matters not what denomination they served. It happens that they were all members of the Plymouth Brethren Church and that they had gone out under the Evangelical Foreign Missions Association. What is important to remember is that they were zealous, highly trained young Christians willing to devote their lives to bring the Gospel to the unevangelized by the best modern methods. (They died beside their small plane.) At least two of the young men murdered by the hostile, spear-wielding Indians held master's degrees. Some of the group were specially equipped to reduce the native language to writing in order that portions of the Bible could be given to them. Perhaps they did not exercise as much caution as was needed on that particular expedition, but that is not for us to judge.

We have to confess that as complacent, respectable churchgoers, we have assumed that the world was nearly evangelized and that there were very few real frontiers left where some knowledge of God had not penetrated. To be sure, there is bloody persecution in China, there are Mau Mau hazards in Kenya, and religious bigotry flares up in Latin-American countries — but it takes a tragic episode like this one in Ecuador to make us realize anew that many tribes have not made the slightest progress toward civilization, to say nothing of understanding the love motive that sends missionaries into their midst.

What will be the result of this martyrdom? The news of it has been in all the papers. The U. S. State Department was the agency that notified the Evangelical Foreign Missions Association. In the anxious days of waiting, innumerable prayer meetings were held. One of the young men was a nephew of a well-known Plainfield doctor. Others of the slain men were also known in this city. Much publicity was in our local paper because a number of prominent businessmen are members of that denomination. The pub-

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licity goes out to sincere, zealous Christians, to halfhearted followers of Christ, and to the indifferent, worldly populace. The effect of the news varies according to our closeness to Christ.

The mother of one of the young men, while waiting for the expected confirmation of the fact that her son had been killed, made a statement to the effect that she would count herself signally blessed to be the mother of one who had given his life trying to take the Gospel of salvation to that lost tribe of Indians.

It can be safely predicted that the great gap in this particular mission program will be filled as quickly as new missionaries can be trained. Applications for Ecuador will, in all probability, far exceed the finances now available to send out new workers. Young people will take up the challenge here as they have done when similar tragedies have overtaken missionaries in other places. Already memorial rallies are being conducted throughout the country. The "Five Missionary Martyrs Fund" has been established in Washington to care for the families of those who perished. Such important men as Lt. General William K. Harrison, Jr., Army Command Chief of the U. S. Caribbean Command, are on the committee.

But what of the rank and file in the churches? How about parents and church fathers in our own denomination, for instance? Will there be many who will secretly or openly oppose expansion of our own missionary program in areas where there is possible danger due to nationalistic or communistic developments? We fear that there will be some such. We who are older tend to lose our zeal and to magnify the dangers. The Lord Jesus condemns the many in the end time whose love "shall wax cold" (Matt. 24. 12).

There might be a little sermon in the Greek word meaning "to grow cold," found only this once in the New Testament. In its active form it means "to blow" or "to breathe." The noun form of the word is found three times. It was cold when Peter warmed himself just before denying his Lord (John 18: 18). It was cold when Paul was shipwrecked on Malta and the barbarous people built a

fire for the survivors (Acts 28: 2). In describing his missionary hardships in 2 Corinthians 11: 27, the apostle mentions being "in fastings often, in cold and nakedness." The chilling winds that blew upon that first missionary did not cool his love. The form of the verb in Matthew 24: 12 is passive. It seems to derive its meaning of "wax cold" from the idea that the wind has blown. The wind of persecution is still blowing. At a time when some step forward to face it, God forbid that any of us be found among the number of those whose love "shall wax cold."

Ministerial Retirement Program

It was generally believed last August that one of the most important actions of Conference was the change proposed in the plan to provide adequate retirement benefits for ministers. For a number of years our churches have been urged to contribute towards current and future ministerial retirement on the basis of 4 per cent of the pastor's salary. Ministers were also encouraged to contribute personally or by deductions from their salary checks about 2 per cent. It was a sliding scale which, in the case of some of our better paid pastors, amounted to 3 per cent or more.

This income provided a relatively small part of what was paid out each month from the Memorial Fund to retired ministers and their widows. The remainder of the monthly stipend came from two sources, the Denominational Budget and designated investments of the Memorial Fund. In the program of doubling the meager benefits, no great increase could be expected either from ministers and churches or from investments. Therefore, Conference has had to allocate larger and larger amounts from an enlarged Denominational Budget.

The possibility of ministers coming under the Social Security program on a self-employed basis posed a problem. How could a young minister continue to pay up to 3 per cent or more of his salary into our own retirement program on faith that he would be taken care of in later years, and at the same time agree to pay from 4 to 6 per cent of his income as a

MEMORY TEXT

The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward, not wishing that any should perish, but that all should come to repentance. 2 Peter 3: 9.

lump sum to Social Security? The problem was solved, in theory at least, last August by voting to relieve all ministers of their voluntary obligation by asking the churches and agencies to assume the payment of 6 per cent of the salary.

There has been some publicity on this but perhaps not enough at the right time. It was anticipated that most of the churches would be holding annual meetings within six months and at that time would make this increased contribution a matter of local budget consideration and church action. Quite a number of our churches have annual meetings the first of the year. The question now arises as to whether moderators or others did remember to bring the matter up. Some church bulletins of our stronger churches in reporting annual meetings have failed to make mention of the retirement plan. Others, we observe, have voted to attempt to pay the additional 2 per cent.

Here is where a theoretically good plan is put to the test. Unless it is almost universally accepted by the churches it will fail as a whole; it will not yield the needed income. The immediate result will be that there will not be enough money this year to pay the aged ministers who have been led to believe that they could count on it for their food and housing. If your church forgot the retired ministers at your annual meeting, why not remember them now and make sure that the next regular or special meeting prayerfully considers this matter. Adequate support of the program depends even more upon fully meeting the Denominational Budget, for the amount allocated there is at least 4 times the amount expected from the churches for current retirement needs. (One half of the 6 per cent expected from the churches goes into the permanent fund.)

*President's Column***Pre-Easter Season**

As I look at the calendar I become very conscious of the fact that February has arrived and that the pre-Easter season is upon us. This period, now very widely observed in most of Christendom, is kept in remembrance of our Saviour's temptation and fasting for forty days in the wilderness. It is officially known in many churches as the Lenten season and begins on Ash Wednesday and continues through Easter, February 22 - April 1.

I am urging each church of our denomination to observe the pre-Easter season this year from February 18 through March 31 (Easter Sabbath). Please try to include the following:

1. **Attendance Emphasis** — Urge members and friends to be faithful to all the services of the church during this period — Sabbath eve service, Sabbath school, and morning worship service. (Send to the President's Desk the attendance for each Sabbath for seven weeks.)
2. **Special Messages** — Pastors are urged to give a series of special sermons.
3. **Visitation Campaign** — Visit non-attending members. Visit for decisions for Christ. Urge for a transfer of membership. (It is easy to have a split loyalty and do nothing.)
4. **Set Dates** for baptismal service and membership Sabbath. Go to work for Christ and His Church in earnest.

"Be happy!

You are the light of the world."

For years this pre-Easter season was left untouched by a large number of our Protestant churches because they said it was Catholic and they did not want anything to do with it. It sort of reminds us of the fact that some people shy away from the cross because the Roman Catholics have capitalized upon it. They use it inside their churches as well as outside, and hang it around the neck as a sort of good luck charm. Finally, Protestants have come to the place where they say that the Cross belongs to them, too. It is the symbol of Christ's redeeming love and must be

preached, lived, and held up before the world.

So it is that more and more churches are beginning to realize that the pre-Easter season is for them and can be used to the glory of God and to the enrichment of His Church. The Encyclopaedia Britannica says the Lenten season was observed in the Greek and Latin churches from at least the fourth century. Irenaeus mentions that the custom of keeping a fast before Easter was quite old even in his day, but that no uniformity of observance had up to that time been established. Leo I alludes to the fast of forty days as having apostolic authority, but the number does not seem to have been taken quite literally. (Why not make your own study?)

For twelve years I have emphasized this season in the churches I have served — both to the enrichment of myself and of the church. Many different things have been done. Special sermons were delivered on such themes as "Christ Speaks from the Cross," "The Lord's Prayer," etc. This year the special messages will be based upon "The Beatitudes" and will extend into the post-Easter season. When I served the Little Genesee Church we had special Sunday evening services and often had guest speakers. In this program we have always urged faithful attendance with calls upon nonattending members and, also, made calls for decisions. I have found that it helps if dates are set for the baptismal service and membership Sabbath. The deadline must be met with positive action. God has always done His part when we did ours. This has become one of the richest seasons in the church year. (WARNING — Never put off decision calling or visitation evangelism as this is a year-round job, but a special period does focus attention upon this important task.)

Churches and educational institutions in the United States now own more than 2,500 prints of the widely acclaimed motion picture, "Martin Luther," according to a report November 30 to the board of directors of the film's sponsoring agency, Lutheran Church Productions, Inc.

ON BUDGET PROMOTION

Rev. David S. Clarke

"Apart from us their work is not made perfect."

Men of a generation and two ago have provided the means for over 21% of current denominational work, according to figures recently presented by the late executive secretary of our Conference. It would be difficult to find out what amount of local church work is supported by endowment income from gifts a generation and more ago.

Ernest K. Lindley in *Newsweek* for December 26, 1955, says in regard to national military spending: "No one can be sure what we need to spend on our military establishment to prevent war. But the cost of more than we need is trifling compared with the cost of too little."

One sometimes wonders if our present situation of heavy taxes for such federal services as aid to public schools, social security, and other benefits to "man's welfare" are not the result of too little spending for unselfish service to combat sin and crime, too little for the work of the church, and poor stewardship generally in the post-World War I period.

We of today are challenged by the vision and stewardship of the men whose endowment gifts provide 21.4% of income for General Conference agencies, and which, as capital funds, amount to some \$1,160,000. We need the vision to foresee a strategy against the forces of sin, against no-sabbathism, against the collectivism that cries for man's welfare but leaves his personality empty. We need then to realize that such a strategy demands our energetic support in time, energy, and money. And that strategy is being constantly sought and prayed for by the boards and agencies of our Conference.

Are we willing to back up that strategy with prayerful practicality? We receive tax exemption up to 30% of our income when we give to the church and non-profit organizations. Do we even approach this figure in our vision of the place of the church in today's life?

Not only must we commit sufficient current spending into the hands of the

church — our church and our Saviour's body — but we must also, as God gives us the ability, provide long-term annuity, endowment, and other gifts to its service.

THE LIVING WORD

Luther A. Weigle

One of a series of articles by this noted man.

Paul's injunction to "condescend"

The Oxford English Dictionary defines condescend as "to stoop from one's position of dignity or pride," and quotes Samuel Johnson's definition: "to depart from the privileges of superiority by a voluntary submission; to sink willingly to equal terms with inferiors." Yet there is always something snobbish or patronizing about the word "condescend." The person who condescends never forgets his "superiority" and usually succeeds in reminding others of it.

The word appears just once in the English translation of the Bible, and is there so inappropriate that the Oxford English Dictionary adds a parenthetical note to its quotation of the passage: "The meaning of the translators in 1611 is not clear." The verse is Romans 12: 16: "Mind not high things, but condescend to men of low estate." It is translated in the RSV: "do not be haughty, but associate with the lowly."

The Greek adjective here is the one which Jesus applied to himself: "I am meek and lowly in heart" (Matt. 11: 28). It is the word used in James 4: 6: "God opposes the proud, but gives grace to the humble." Its verb appears in "Whoever humbles himself like this child, he is the greatest in the kingdom of heaven" (Matt. 18: 4); "he humbled himself and became obedient unto death" (Phil. 2: 8). Its noun appears as "humility" (Acts 20: 19) or "lowliness" (Eph. 4: 2).

As for the Greek verb which in Rom. 12: 16 is translated "condescend," there is not the least element of condescension in its meaning, which is, when applied to persons, "associate with," and when applied to circumstances, "adapt oneself to." We can acquit Paul of the charge that he advised Christians to act condescendingly to "men of low estate."

Secretary's Column

A Letter from Mrs. Crofoot

Dear Friends:

We have been literally overwhelmed by the great number of wonderful telegrams, letters, and cards that we have received since Burdet died. Editor Maltby has kindly offered this medium for our expression of gratitude to you all.

We are deeply appreciative of your many kind messages with words of comfort and encouragement and prayers for our faith and strength to carry on each day. Letters with these loving words: "Our Sabbath School is sending \$25," and "A nonresident member of our church sent \$10 for the Denominational Budget in memory of A. Burdet Crofoot" — loving words because we know that they will help to spread God's love and Christ's wonderful teachings in an ever-widening circle. The efforts of many to help raise our budget **IN FULL** as a "memorial to the Glory of God and in memory of A. Burdet Crofoot" will be successful if all of us will, as in the words of our old college football song, ". . . put our shoulders to the wheel and bring the victory back."

Having lived with budget promotion ideas for quite a while they just naturally step forward, especially on this typewriter which has relayed so many messages for the Executive Secretary's Column. Burdet loved his work — all phases of it.

Thank you again — Commission members and all — from the bottom of our hearts. We hope that all of you will be able to come to Conference at Alfred next August.

Most sincerely,
Leah C. Crofoot.

Subscriptions Coming In. Many Recorder subscriptions need to be renewed in January. It is interesting on a Monday morning to see the "denominational desk" with a liberal pile of incoming mail on it and Etta North O'Connor busily entering renewals and new subscriptions in the book. How about yours and the one you perhaps planned to give to a friend? Did you attend to it?

The Abiding Comforter, The Holy Spirit

By Rev. Paul Maxson

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14: 16).

Many Christians believe that the Spirit was given them and came to dwell in their hearts at the time of conversion; but they also believe that after certain falls the Spirit withdrew and abandoned them. This kind of belief is unsound and unscriptural, for our text is the Word of Jesus as He was speaking to His disciples.

If the Spirit were to leave us for a brief moment we should lose spiritual life and relapse into death, for our life is in Christ and He remains within us only through the Spirit.

In Old Testament times the Spirit could be withdrawn and was withdrawn from men. Remember King Saul, yes, and even David who wept for the Spirit in tears. Since Christ's life on earth and His return to heaven He has sent the Spirit to dwell within us.

Now do not misunderstand and think that once we are converted and have accepted Christ there is no more to worry about. We must always be on our guard against the devil and his varied ways of deceiving us. He usually attacks us in our fleshly ways, for he knows we are the weakest there. There was Job whom the devil struck first by taking away his loved ones — his sons and daughters — and then all that he owned of cattle, sheep, and oxen. Then the devil thought he would surely get him by making boils all over his body. We must always be on guard against living according to the flesh and refusing to be sanctified, under the pretext that the Spirit dwells in us eternally.

The question might well be asked then, "What happens when a child of God (as we all are after we have accepted Christ as our personal Saviour) has sinned and not yet confessed and stopped, or abandoned his sin?" The Spirit is grieved and immediately ceases to manifest His power within us.

I hope that I am not making this matter of the Spirit sound so simple that it is

boring, but I think it is good for us to stop once in a while and revalue our own lives — stop and think what we do actually believe about the Spirit, and ask ourselves some simple questions like, "When, and in whom does the Spirit make His abode?"

In answering that question: The Spirit dwells in the hearts of God's children from the moment when they believe in Christ as the Saviour. Jesus in speaking to the disciples told them that the Father would send them the Spirit of truth "whom the world (that is, the unconverted) cannot receive; for it becometh him not, neither knoweth him: . . . for he abideth with you, and shall be in you" (John 14: 17). According to this Scripture, then, the people who reject Jesus Christ shall not receive the Spirit.

It was raining, sleeting, and snowing as I was coming home from Troy some years ago. Along the flats of Cropseyville there stood a man "hitching" a ride. I seldom pick up anyone, but the weather was so bad I felt sorry and picked this man up. As soon as he was in the car he wanted to smoke. He already reeked with alcohol. I must have lectured him about destroying his body, the temple of God. Anyway he got out at Sammy Salkins' in Grafton (where there is a bar) on the pretense of getting a loaf of bread.

I had completely forgotten about the incident until the other day a friend was telling me that as he was driving back from Troy, he picked up this same fellow, and before long he commenced to relate about the time I had picked him up and lectured him about sin, and pointed out salvation to him. It seems that again, this time, he was about half drunk, so my friend just pulled the car to a stop and let him out. He has passed him up many times since then. But the end of the story is this: This fellow is the man shot to death by his wife just a little while ago in Troy. I said to my friend, "I guess the advice that I gave him did not do him very much good." Had he followed the advice and accepted the invitation to a more abundant life in Christ Jesus, how different things would have been!

How little it takes to find life and have the Spirit of God. All that man, or any

man, would need to have done was to stop his sinning, turn about, accept Christ as Saviour through faith, and receive salvation and the indwelling of the Spirit.

First John 4: 15 tells us, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Now isn't that a wonderful promise? We all may have it if we want it and desire it enough to accept it in faith. Again we read in Revelation 3: 20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"If a man love me (herein lies the great condition), he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23).

Paul, when he was praying for the Ephesians, asked that Christ might dwell in their hearts through faith (Ephesians 3: 17). This faith in the Saviour must be sincere and followed by works made possible by the Spirit's presence within us. This passage of Scripture bears out this meaning: "He that keepeth his commandments dwelleth in him, and he in him" (1 John 3: 24). "If we love one another, God dwelleth in us" (1 John 4: 12).

Faith without works is dead and the Spirit of God will not dwell in the heart of one who wishes to remain in death, or sin. Nevertheless, the Spirit does not take up His abode in us after we have been sanctified (as many believers think). On the contrary, He comes to us in order to sanctify us, at that very moment when, coming to Christ as we are, we accept Him through faith as the Saviour.

(To be continued)

Dr. John O. Gross, Nashville, Tenn., told 175 college and university presidents — the majority of them heads of church-related institutions:

"Religion as the unifying factor for higher education has all but been abandoned in America and in some church schools has been reduced to a verbalism. . . .

"To gain favor and funds some schools have readily suppressed their Christian convictions and played down their denominational heritage."

Social Security for Clergyman

Beginning January 1, 1956, ministers can be covered by the Social Security law as self-employed persons.

The first action to be taken by any minister who wishes his 1955 earnings to be credited for Social Security is to get a Social Security account card from a district office if he has not previously had a card issued to him. He should then fill out Form 2031 and file with the District Director of Internal Revenue before April 15, 1956. Full information may be secured without cost at the nearest Social Security district office. — L. H. N.

DENVER TV PROGRAM

EDITOR'S NOTE: In an early issue we expect to print a story about the two half-hour TV programs presented by the pastors and laymen of the Denver and Boulder Seventh Day Baptist Churches on January 1 and 8. As evidence that the programs were very acceptable there is an invitation to come back next year. A film was made of the second program which may soon be available for showing in churches through the American Sabbath Tract Society. We print here a portion of the script written and spoken by Rev. C. Harmon Dickinson.

Today we are thinking on what it means to be a servant. We will see first of all Jesus Christ as a servant giving His life as an example, a pattern for our lives. Later we will see how Christians, the followers of Jesus Christ, serve their Lord at home through their individual witness and also through the outreach of the church. Further, we will see how Christians serve abroad in taking the Christian Gospel, the Good News, to the people of other lands.

Jesus Christ came to serve the needs of mankind. A descriptive statement of Jesus' life pictures Him as a man "who went about doing good" (Acts 10: 38).

Jesus interpreted His ministry as fulfilling an old Testament prophecy in Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord . . ." (61: 1, 2).

On a typical day Jesus entered Capernaum. He entered the synagogue on the Sabbath and being invited to speak He taught with such authority and power that people were astonished.

He noticed a man present who possessed an unclean spirit and out of compassion Jesus healed him. This healing, along with others, occurred on the Sabbath. To heal this needy man on the Sabbath was not desecration because Jesus believed it was right to relieve suffering and do good on the Sabbath.

Leaving the synagogue he went to Peter's home and found Peter's mother-in-law sick with a fever. Was there anything He could do for her? She needed help. Why not relieve her pain? Jesus healed her. She arose and ministered unto them. In many homes today there are those suffering from worry, fretfulness, anxiety, and unrest who are unable to minister to others as they ought. If they could feel the soothing power of Jesus' touch, they, too, could rise and be better able to serve the needs of the home.

The report of His many good deeds had spread throughout the whole countryside. Many people who were sick were brought to Him to be healed and in compassion He laid His hands on them and made them well.

John the Baptist looked upon Jesus as the Messiah. Earlier he had spoken of Jesus, "Behold, the Lamb of God, which taketh away the sin of the world" (John 1: 29). Later John raised the question, was this man whose fame had spread so far really the Christ? John sent two of his friends to Jesus to find out. Jesus replied, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7: 22).

Never did Jesus cease being a servant. Paul says that Jesus "took upon him the form of a servant . . . he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2: 7, 8). Even in death, Jesus saw His mission in terms of being a servant. "For even the

Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

At this point the chorus sang:

I believe for every drop of rain that falls
A flower grows;
I believe that somewhere in the darkest night
A candle glows;
I believe for ev'ry one that goes astray
Someone will come to show the way;
I believe, I believe.

I believe above the storm the smallest prayer
Can still be heard;
I believe that Someone in the Great Somewhere
Hears ev'ry word.
Ev'ry time I hear a newborn baby cry
Or touch a leaf or see the sky,
Then, I know why I believe.

I believe that Jesus Christ is God's own Son,
Supreme, sublime;
I believe that He alone can save from sin,
He is divine.
Every time I think of all He's done for me,
And when I see His love to me,
Then I know why I believe.

BUFFALO FELLOWSHIP BEGINS TO ADVERTISE

A group of Sabbathkeepers in and around Buffalo, N. Y., have been meeting as an organized fellowship for several years on a once-a-month basis. Recently they began to hold services more frequently, every other Sabbath (Jan. 12, Feb. 4, 18, etc.). Now they are advertising regularly in a city newspaper with a paragraph such as the following one which was suggested in a Sabbath Recorder article of Nov. 21, 1955:

"Have you heard of the Seventh Day Baptist Church? The first Seventh Day Baptist Church in America was established in Rhode Island in 1671. This is a Christ-centered Church that emphasizes daily Christian living and believes that man is intended to keep all 10 of the commandments. For information about the Seventh Day Baptist Church nearest you, write to the American Sabbath Tract Society, Seventh Day Baptist Building, Plainfield, N. J."

The aim, as stated by the correspondent, Roy E. Wagner of 325 Delaware Ave., is "to at least double our membership and organize a full-fledged church." He goes

on to say: "We realize that possibly not one out of a hundred has ever heard of Seventh Day Baptists, and we are going to see to it that they do. We are on the march."

That is the kind of news that readers like to see. In any orderly military advance there is a certain place for marking time, but it is always only brief and is preparatory to a united forward movement. The important thing is the marching.

The plan envisions making many new contacts. Those who are interested by the notices in the paper are expected to write to the American Sabbath Tract Society for further information. A few tracts will be mailed to them periodically and the addresses will be referred back to the secretary of the organization.

Buffalo is considered one of the strategic areas for evangelism by the Missionary Society and the denominational Planning Committee. The group has been receiving pastoral care from Rev. Loyal F. Hurley of the Alfred School of Theology.

It is tentatively planned that when he assumes his new duties as evangelist next June, under the employ of the Missionary Society, his first extended work will be with this fellowship that is already "on the march." Co-operation and prayers for the success of the work are solicited.

Buffalo Fellowship meetings are held at the Union Road Community Church, 2628 Union Road, Cheektowaga, N. Y.

Dr. Harry Denmon, executive secretary of the Methodist General Board of Evangelism, in his annual report voiced the belief that we have before us a New America. He bases this partly on the estimated population increase which is expected to reach 190,000,000 in 1965 and perhaps 275,000,000 by the end of the century. He further believes that the Methodist Church can have 20,000,000 members by that time. His words on how to achieve that goal may be of great significance to any evangelistic group. Please note: "This can be done if our Christian education continues to become more and more evangelistic and our evangelism becomes more and more educational."

A Note of Explanation How Our Budget Gifts Are Handled

Rev. Earl Cruzan

Member of Budget Promotion Committee

Two years ago Conference took the following action (See 1953 Year Book, page 55):

1. That the Denominational Budget be made to be what it was originally intended to be — a budget which accurately reflects the total needs of our boards and agencies, without extra-budgetary askings, unless specifically authorized by the Commission;

2. That all of our boards participate in contributed denominational funds only to the extent of budget allotments and be asked to report all direct gifts as part of this amount;

3. That our people be encouraged to make gifts for special purposes, or to send money directly to the boards, but that our budget policy be flexible enough to allow these gifts to go toward budgetary requirements; and

4. That any amount received over the total budget allotment by any board be held over as a balance for the following year or used with the approval of the Commission.

In carrying out this policy we allow for and encourage individuals or churches to designate their giving toward certain phases of our denominational program in which they are most interested. Such designated gifts count toward the raising of the total budget.

The only authorized extra-budgetary asking at the present time is the "Continuous Support" program of the School of Theology. This has been authorized by the Conference and is promoted by the School of Theology. Such gifts may be sent direct or they may be channeled through the denominational treasurer. However, whenever gifts for the School of Theology are specifically intended as a contribution to the "Continuous Support" program they must be so designated as the 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.

The denominational treasurer also receives some gifts which are designated for causes outside of our budget; i.e., American Bible Society, Church World Service, tuition at Crandall High School, gifts to help Mrs. Berry and Mrs. Trotman in needed

medical care, church contributions to the Ministerial Retirement plan, etc. Such gifts he transmits to the cause for which they are designated and they appear in the column of non-budgetary giving in the monthly statement on the back page of the Recorder.

GEORGE BENJAMIN UTTER

(Resolution of Respect prepared by Dr. Edwin Whitford and adopted at Missionary Board meeting, Jan. 22, 1956.)

Throughout the community have been evidences and expressions of deep sorrow because of the death of our beloved brother, George Benjamin Utter. But nowhere has there been a greater sense of loss to any group or organization than to our church and the Missionary Society.

Mr. Utter was the recording secretary of the Society for twenty or more years and was chiefly responsible for editing the acts of the Society in the *Westerly Sun* and the *Sabbath Recorder*.

Always intensely interested in China affairs, he kept reports faithfully concerning the activities and welfare of our missionaries in the Chinese schools and the church under their direction and administration. He loyally supported them and maintained a steady correspondence with our missionaries while he was chairman of the China Committee for many years.

Ben was a pleasant, jovial friend to all, and persuasive in his propositions and arguments for the progress and welfare of the Missionary Society and its agents. We shall greatly miss his efficiency and sound judgment.

The Missionary Society extends its deep and sincere sympathy to his bereft wife and children, and commend them to the mercy and consolation of the Saviour whom Ben followed so closely in promoting the spread of the Gospel to all nations.

Resolved, That copies of this resolution be published in the *Westerly Sun* and the *Sabbath Recorder*.

SABBATH SCHOOL LESSON

for February 18, 1956

Jesus Demands a Choice

Lesson Scripture: Luke 19: 1-10.

RACE RELATIONS DAY

February 11

In a release sent out to editors from his office in Atlanta, Ga., R. L. Hunt, Director of the Department of Religion and Public Education, N. C. C., comments on the alleged connection between nonsegregated schools and racial intermarriage. He admits that he is surprised to find the facts as they are after 15 years of study. What he says should be of interest on Race Relations Day to readers of a magazine with national coverage. We quote:

The burden of proof is upon any person who says that attendance at the same public schools automatically results in greater mixture of the races. For what they may be worth in current discussions, I share such facts as are known to me with a limited number of church and public school leaders in states most affected by the Supreme Court decision. Any facts known to you which may throw further light on this problem will be gratefully received.

Is there less mixture of races in the South, where separate school systems are provided and where law forbids intermarriage, or in the North, where children go to the same schools, and laws permit intermarriage, in proportion to the total populations?

The answer is, so far as can be learned from census figures, "no." The northern states . . . have fewer children born of mixed parents in proportion to the populations than do southern states. . . .

In spite of a considerable migration of mulattoes from the South, the increase of mulattoes in the South from 1850 to 1920 was 317.5 per cent; the increase in the North, 245.5 per cent for the seventy-year period. In the North and West the increase of mulattoes was less than in the South, and the increase of blacks in the North greater than in the South. In the South the mulattoes increased 426.1 per cent from 1850 to 1930, while the black element increased only 131.6 per cent. In the period from 1890 to 1910 the increase of the black element in the South was 20.1 per cent, while the mulatto increase was 91.4 per cent. In the North during the same period the blacks in-

creased 49.5 per cent, and the mulattoes 39.2 per cent.

The southern states have separate school systems designed to keep the races apart; they have laws forbidding intermarriage. . . . They do not preserve racial integrity.

. . . A study of the social history of 5,512 Negro college graduates recently reported just two cases of intermarriage with any race.

BIBLE LAND TOURS

Travel to the Holy Land? Why not, when you can do it for a reasonable figure under the competent leadership of Biblical professors?

The Committee of Christian Higher Education of the Board of Christian Education announces that it can secure reservations at a reduced rate for pilgrimage tours to the Bible lands and Europe.

An illustration of the tours which are scheduled through the summer months is the following tour which will leave New York via the SS "Constitution" on April 4. During the voyage to Naples, lectures concerning points of interest and the Biblical background will be given by the tour leader. April 14 and 15 will be spent in Rome and April 16 through 19 visiting the pyramids, the Valley of the Kings, and the fabulous relics of the Pharaohs. April 20-23 will be spent along the blue Mediterranean, visiting the Cedars of Lebanon and touring the regions about Mount Hermon. April 24 will find the group in Damascus, where Paul surrendered his will to God. On the 25th you will travel to Aman (You are going, aren't you?) for an excursion to the "Rose-Red City" of Petra. You will also see the site of the Dead Sea Scroll finds and in Jerusalem some of the scrolls themselves.

On April 29 you will be in Jerusalem with all its historic and traditional sites. You will worship at Bethlehem and other beloved spots. On May 3 you will drive through Galilee where Jesus spent His boyhood days. You will visit Tiberias of Roman history and Tel Aviv of more recent note. Between May 7 and May 15 you will tour Istanbul, Athens, and then

return to Rome. From Rome you will travel to Naples, board your ship, and arrive in New York on May 24 — an educational, inspiring, and unforgettable trip.

Increasingly, people are traveling to the Holy Land, and for a month's tour they are paying in the neighborhood of \$2,500. The tour as outlined above can be secured for \$1,658, tourist class. If you wish to travel cabin class while upon the ocean, the price is \$1,768. This price includes all transportation by sea, air, auto, train, horse, and camel; meals; lodging; incidental fees. The only additional cost during the trip would be the price of souvenirs which you might wish to bring back with you. Be sure, however, to figure in the price lots of color film which you will want to take with you!

For \$194 additional, an extension tour through Geneva, Paris, and London can be taken. If you decide to take this extension, you would arrive back in New York City, via the H.R.M.S. "Queen Elizabeth," on May 29.

Plan now to go. Further information regarding the tours can be secured by writing the Committee on Christian Higher Education, Melvin G. Nida, chairman, Box 742, Alfred, N. Y.

News about Children

You remember that last fall there was news on our Children's Page about some Seventh Day Baptist groups of children who did not go out for "tricks or treats" on Halloween. Instead they went through the villages or cities collecting coins for the United Nations Children's Fund to help the needy children of the world. Would you like to know how much it amounted to when it was all gathered together? Here are the figures:

"More than 6,000 community groups in every U. S. state and territory participated in the UN Children's Fund 'Trick or Treat' Halloween program. By December 8, \$300,000 had been contributed by children who had sought UNICEF donations on Halloween. It is expected that the total contribution will be at least \$475,000, or almost \$200,000 more than in 1954."

Rais'n's

Charles H. North

Since our regular space is so capably filled this week by Pastor David S. Clarke, we welcome a chance to try a new title and a new corner for our effort.

Your attention is first called to "A Note of Explanation" elsewhere in this issue. There Pastor Earl Cruzan — to whom the Commission has assigned the task of apportioning non-designated gifts from churches within the framework of the Denominational Budget — has described his portion of the late executive secretary's function. Without an orderly system it would become a complicated, and indeed sensitive, duty to apportion to each participating agency its fair share of "undesignated" funds. Under the present procedure, you will note that **designated gifts are encouraged** so that churches or individuals can truly focus their giving.

Thus specific prayers for the British Guiana field*, for example, can be reinforced with firm, designated support, to the glory of God and for the good of the giver.

* **Rais'n'** — The Missionary Society hopes to use \$3,680 for this field in 1956, including salary support for 3 workers, a \$500 reserve for a future superintendent, and \$400 (matching funds) for "church building and repair." Who'll raise it?

The Budget Promotion Committee* is pleased to announce progress on two of its projects. Copy for the first of six bulletin covers has just been submitted to the Recorder Press. Prepared by President Charles H. Bond, this February cover will be sent in the very near future to each church able to make use of them. Others will follow as near as possible to the first of each month through July.

* **Rais'n'** — General Conference included an item of \$750 toward these efforts in 1956. Without a full-time executive secretary, we may need this and more for postage and materials, but we hope not! Any "angels"?

A second news item concerns a new and improved filmstrip, with script, planned and partially prepared by Secretary Crofoot, which Editor-Secretary L. M. Maltby is bringing to completion. The material

is 90 per cent collected for photo-copying in full color. Prints of this filmstrip will be sent to each Commission member, and a copy will be available for loan by the Tract Society as soon as they can be made. This promises to be a complete description of the work of our denomination — make space in your schedule for it!

RESOLUTIONS

of

**The National Temperance
and Prohibition Council
held in Washington, D. C.,
January 18-20, 1956**

We live in a land of plenty, but also in a land of tremendous need. We humbly acknowledge the gracious goodness of our Heavenly Father, recognize His concern for the welfare of all mankind, and dedicate ourselves anew to the building of His Kingdom in the hearts of men.

We recognize the tremendous impact the alcoholic beverage traffic makes on every home, each community, each of the several states, our nation, and the world. With alcohol in our society, we are as "huts perched on the very edge of an active volcano." We do not like the traffic, even though our nation condones it. We pay the bills in taxes for hospitals, courts, insurance rates, welfare costs, and in other ways seek constructive ways to solve all problems that face us.

Because of our concern for the welfare of all mankind, because of our commitment to the highest way of life, and because of our desire to act in the Christian way, we adopt the following resolutions:

1. We commend the **Reader's Digest** for adopting an editorial policy which bans alcoholic beverage advertising; **Life** magazine for publishing the Christianity issue without using advertisements of alcoholic beverages; other magazines, newspapers, radio and television stations for refusing to carry alcoholic beverage advertisements; and all media of communication that open their channels to present scientifically sound facts and the position of total abstinence.

2. We call for the passage of the legislative principles contained in the following bills in this session of Congress:

- A. The Langer Bill, S. 923, and the Siler Bill, H.R. 4627, which would prohibit the transportation of alcoholic beverage advertising in interstate media of communication such as television, radio, magazines, and newspapers which cross state lines.
- B. The Thurmond Bill, S. 2845, the Lane Bill, H.R. 7922, and the Williams Bill, H.R. 8000, which would prohibit the serving of alcoholic beverages to air passengers within the continental United States.

We commend the Congressmen who have introduced these bills and resolve to support this legislation and urge our constituency to become active in such support.

3. While we believe we must relieve suffering wherever it is found and that rehabilitation of alcoholics is a part of the total program, our basic effort should be to attack the evil at its source and prevent alcoholism. We pledge to plan and use effective programs of education based on sound Christian and educational principles, established fact and truth.

4. We express our concern about the "million dollar" item for diplomatic entertainment in the President's budget request, much of which is to be used for purchase of alcoholic beverages as our diplomatic corps feels protocol demands. We request careful review of this appropriation and substitute use of that portion of the funds for entertainment in line with the high principle of abstinence and in keeping with the growing protest against cocktail parties within governmental circles.

5. We commend the National Security Training Commission for its report to the Secretary of Defense on the subject of trainees and alcoholic beverages. We urge the Secretary of Defense to revise the policies of his department to extend similar protection against alcoholic beverages to all members of the Armed Forces, especially by banning such beverages from all Armed Services installations.

EDITOR'S NOTE: One of our correspondents urges writing to our Congressmen before February 15 as that is the date of public hearings on the Langer and Siler Bills. The fuller statement of the temperance issue in the above release should be of interest to our readers.

Calendar Reform Question

Rev. Lee Holloway

Chairman Sabbath Promotion Committee
of the Tract Society

Through an informed source, information has come to me that is of vital concern to Seventh Day Baptists in regard to the proposed calendar reform. Last year, our State Department presented a very fine statement to the UN to the effect that our country was opposed to any calendar change and that the UN could much better spend its time on other things. The World Calendar Reform group is unwilling to accept this action of the State Department, and is urging their friends to write to the State Department asking that the stand taken in the UN be reversed.

An unnamed person within the State Department has suggested that Sabbath-keeping individuals write to the Secretary of State, Washington 25, D. C., asking that the original statement on the calendar reform not be reversed. It is further suggested that a sentence be added to such letters saying that an answer is not necessary. Answering letters causes added work and expense to the government, and the important thing is for the State Department to have a count of the number of letters supporting their first decision.

Letters from laymen will be just as effective if they merely state that they hope that the stand originally taken not be reversed, without bothering to give any reasons. This will only take two or three lines and will require very little effort. A letter from each one of our pastors or leaders of the congregation stating a few reasons might be helpful.

Past articles in the Sabbath Recorder have discussed this matter of calendar reform. Perhaps it is sufficient to say now that if such a reform were adopted, Sabbathkeeping would be made intolerably more difficult. Therefore, Seventh Day Baptists have a very important stake in keeping our present calendar from being changed.

"The statistical columns reveal a nation increasingly Christian. The news columns reveal a nation increasingly pagan." — Charles B. Templeton.

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y. — The correspondent from this church sends in word (dated January 26) that their pastor, Rev. Delmer Van Horn, is ill and she requests prayers for him and the church. A cold and streptococcal infection was followed by rheumatic fever. At the time of writing he was still in the hospital but expected to be home soon. Anticipating that the pastor will have to curtail his activity for some time, the church hopes to carry on with such counsel and guidance as he is able to give during his period of recovery.

SHILOH, N. J. — The church was decorated for Christmas by the Willing Workers Class. It was beautiful with a large spruce that touched the ceiling and was placed in front of the organ. The Christmas program was on Friday evening and was inspirational in its simplicity.

The Youth Choir enjoyed their annual Christmas party in the basement of the church after singing carols to some shut-ins. — Correspondent.

DE RUYTER, N. Y. — Prayer meeting is being held each Friday evening at 8 o'clock, in the York Room. We believe that there is great significance in the revival of the prayer meeting in our church. The suggestion that the prayer meeting be restored to our church life grew out of a discussion on deepening the spiritual life of our church. A layman said, "It seems to me that the place to begin is with prayer. We need our prayer meetings." When we come to prayer feeling our deep need of help beyond ourselves, we may be assured of obtaining the blessings, guidance, and strength of God, of having our minds and hearts bent to do His will, and of a unity among ourselves which can come only by bowing ourselves humbly before our one Lord. — Midweek Call-to-Worship.

In addition to the weekly bulletin bearing a Sabbath date the pastor has for some time been preparing and mailing to all members the "Midweek Call-to-Worship," the second page of which is given over to a Bible study from one of the minor prophets.

NORTONVILLE, KAN. — The Nortonville congregation was pleased to have two carloads from the Kansas City Fellowship worship with them Sabbath morning, December 10. A basket dinner was served in the church basement for all, followed by an afternoon program.

The Christmas program was held between four and five o'clock Christmas Eve. The children presented a very beautiful and inspiring program followed by pictures and the story of the birth of the Christ child by Pastor Duane Davis.

Pastor and Mrs. Duane Davis spent Christmas with Mrs. Davis' parents at Denver, Colo.

We are happy to report that Maude Burdick, who was severely burned in the fire that damaged her home, is steadily improving. She appreciates your letters and prayers. Address correspondence: Cushing Hospital, Leavenworth, Kan. — Correspondent.

BERLIN, N. Y. — With a good attendance, the Union Thanksgiving service was held in our church, the sermon being delivered by Rev. Gordon Clark, minister of the Methodist Church.

Our church made a good beginning for 1956 by holding its annual dinner and business meeting on New Year's Day. With one exception (due to illness) all officers were re-elected, and a unanimous call for another year was given to our pastor.

For several years our pastor's wife has been very active in rounding up and bringing to church children who would otherwise have no contact with church or Sabbath school. Like the good wife described in Proverbs, "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." This winter it is a family with eight children whose father has been in the hospital for an injured eye. She has not only brought some of the children to church but has solicited and contributed food and money for the family.

A food sale in October and Christmas wreaths made and sold by our Ladies' Aid Society added \$107 to our treasury and enabled us to pay for necessary re-

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pairs in the parsonage and make a contribution toward the pastor's salary.

On December 31, Harold Pearson of Amsterdam, a student in Bob Jones University, showed a film, "You Can't Win," which was made at the university. — Correspondent.

A frozen pump reminds us that often the deep wells of the Spirit can be sealed over when winter grips the soul. — Gospel Messenger.

Accessions

Riverside, Calif.

By Letter:

Mr. Wallie Wheelock
Mrs. Winnifred Wheelock
Mrs. Gladys Hemminger

By Baptism:

Amelia Keyser
David Harlow

Daytona Beach, Fla.

By Letter:

Dr. and Mrs. Waldo A. Titsworth
Mr. and Mrs. Orson Randolph

Births

McDaniel. — A daughter, Susan Anita, to Mr. and Mrs. James McDaniel of Glen Avon, Calif., Oct. 19, 1955.

Carter. — A daughter, Deborah May, to Ralph and Mary Crandall Carter of San Bernardino, Calif., Nov. 1, 1955.

Hunt. — A daughter, Shelly Lu, to Jack and Neva Brannon Hunt of Riverside, Calif., Dec. 16, 1955.

Chapman. — A son, Gregg Van, to Mr. and Mrs. Al Chapman of Riverside, Calif., July 3, 1955.

Haller. — A daughter, Sherry Ann Hard, to Raymond and Shirley Haller, Nellis A.F.B., Boulder, Colo., Nov. 30, 1955.

Obituaries

Greene. — Edward V., aged 74, died December 20, 1955, at his home in Almond, N. Y. He had been confined to his bed for two months following a fractured hip.

Until his retirement six years ago Mr. Greene occupied the family farm in Railroad Valley. He was a member of the Second Alfred Seventh Day Baptist Church of Alfred Station. "Ed," as he was known, served on the Alfred Town Council for over twenty years. He and Mrs. Greene celebrated their golden wedding anniversary last March.

Survivors include his widow, Mrs. Elizabeth Tucker Greene; two daughters, Mrs. Milton Baker of Almond and Mrs. Milton Emerson of Alfred Station; his son, E. Carlton Greene of

Alfred Station, a sister, Mrs. C. Milford Crandall of Independence; two brothers, Harry C. Greene of Tampa, Fla., and Clarence E. Greene of Spring Valley, N. Y.; ten grandchildren, and numerous great-grandchildren, nieces, and nephews.

The funeral was held in his church at Alfred Station, Rev. Albert N. Rogers, pastor, officiating. Burial was in the Alfred Rural Cemetery. A. N. R.

Davis. — Sarah Jane Pierce, of Alfred Station, N. Y., died Jan. 18, 1956, at the age of 83 after a long illness. She was the widow of Leslie H. Davis.

The eldest of the twelve children of Mr. and Mrs. John Pierce, she spent her entire life in the vicinity of Alfred Station. In June, 1893, she was baptized and joined the Second Seventh Day Baptist Church at Alfred Station and for several years was an honorary member of the Union Industrial Society of the church. She was well known as a practical nurse and midwife.

A daughter, Mrs. Gertrude Watson, with whom she had lived for the past six years near Alfred Station, and two sons: Milo S., of Arcade, and Ira L., of Holland Patent, survive. She is also survived by four sisters: Mrs. Ella Clarke, Mrs. Lottie Emerson, and Mrs. Edna Lewis, all of Alfred Station, and Mrs. Bertha Palmiter of Hornell; four brothers: Edson F., Fred J., and Ira L., all of Alfred Station, and Dr. Harry M. Pierce of Compton, Calif.; seven grandchildren, 18 great-grandchildren, and over 50 nieces and nephews.

Mrs. Davis was a woman of strong religious faith and requested that her funeral be held in her church. Rev. Albert N. Rogers officiated. Interment will be in the Alfred Rural Cemetery when weather conditions permit. A. N. R.

Hemphill — Walter B., son of Silas B. and Mary Clair Hemphill, was born in Sharon Township, Pa., July 10, 1866, and died in Coudersport, Pa., Jan. 9, 1956.

He married Cora Carmer in 1895 at Independence, N. Y.; she died in 1946. Mr. Hemphill was a member of the Hebron Center, Pa., Seventh Day Baptist Church. He lived in the vicinity of Coudersport all of his life except recent winters and the past summer which he spent in Daytona Beach, Fla.

He is survived by a son, William, of Coudersport, an adopted daughter, Mrs. Harriet Dibble, of Pottstown, Pa., seven grandchildren, seven great-grandchildren, and a sister, Mrs. Ruth Barrett. His older son, Harry, died in the army in World War I.

The funeral service was held January 12 at the Grabe Funeral Home in Coudersport with his friend, Rev. Harland Saulter, officiating. Burial was in Five Corners' Cemetery, Crandall Hill. O. C. B.

Wanted. — A few copies of Tabernacle Hymns No. 4, to be sent to Jamaica for use in the mission churches. Winfield Randolph and Rev. Oscar Burdick are planning to send them to Rev. Wardner FitzRandolph. Any having copies they would like to contribute may get in touch with Mr. Burdick, at 151 First Ave., Daytona Beach, Fla.

