decided to have a skating party for the teenagers at a later date.

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

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

**Marriages**

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

**Births**

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

Drake. — A daughter, Susan Linn, to Mr. and Mrs. Donald Drake, Key West, Fla., on Jan. 12, 1956. The grandparents are Mr. and Mrs. Arthur Drake, Milton, Wis.

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

**Obituaries**

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

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

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

Funeral services were conducted by her pastor, Rev. Edgar Wheeler, assisted by Rev. Bruce Harrison of the Lebanon Federated Church.

Interment will be at a later date in Evergreen Cemetery, De Ruyter, N. Y. — E. F. W.

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

She was married to Harry S. Green, Mar. 11, 1896, and they lived on farms in the River Road area until moving to Milton Junction in 1927. She was an active member of the Milton Junction Seventh Day Baptist Church and its Ladies Aid Society, Milton Historical Society, the Eastern Star, and the Milton Grange.

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

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

D. K. Z.

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

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

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

E. F. R.


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

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

He is survived by his wife; two sons, Alfred A. of Dallas, Tex., and Irving S., Churchville, N. Y.; a daughter, Mrs. Lyle M. Baum, Lakeland, Fla.; a sister, Mrs. Elmina T. DeWitt, Alfred, N. Y., and six grandchildren. Memorial services were conducted in Daytona Beach, Feb. 1, 1956, by Rev. J. W. Crofoot and Rev. Oscar C. Burdick. Committal, after cremation, will be in Alfred Rural Cemetery.

O. C. B.
NO DRUNKARDS IN THE KINGDOM

Those who are familiar with the Bible remember well the passage, 1 Corinthians 6: 9-11, which lists the following as unholy: "That the name of God be not blasphemed in the sight of the Gentiles." This will exclude one from inheriting the kingdom of God. Among those sins which will bar one from eternal salvation (for that is what inheriting the "kingdom of God" is used here) is drunkenness. No drunkard, the Bible says, will go to heaven because they have been washed, sanctified, justified "in the name of the Lord Jesus, and by the Spirit of our God." The Church of God at Corinth had within its membership some saints who had formerly been sinners of that type.

We know that it is within the power of Christ through His power to transform a drunkard and make him a saint. Moreover we do not have to leave it in such a realm of abstract possibility. There are very few of us who do not personally know of such transformed sinners. We know that Christ in the heart can keep the man addicted to alcohol from allowing liquor to pass his lips. That, too, many of us have seen.

Another very real problem exists. It is faced particularly by those who operate city missions or who in other ways deal with those who have an acute alcohol problem in their lives. There are a good many drunkards and ex-drinkers who profess conversion more than once, knowing that they have lost control, that they cannot reintroduce themselves to the use of alcohol. They profess complete victory over the drink habit, but the only constant evidence of victory is a consistent stand against social drinking on their part. They do not often try to get a man to turn from drinking, but have been Language: English

MARCH 12, 1956

(It does not have a daily ministry for solicits at the place where the meetings are held.) One man in drunken sleep lost a battle from his pocket during the service. Another brought back a Bible given to him several months earlier. A third, who claimed never to miss these meetings, came in at another time. He had made too many stops on the way. But others had manifestly been transformed. Why this difference?

The answer probably lies in a scientific appraisal of the physical and psychological damage caused by the use of beverage alcohol. It involves the question of divine healing as well as regeneration. If our faith in the power of Christ to save the drunkard is not to be shaken by our experience in dealing with specific cases, we must recognize that healing is different from conversion and does not always accompany it. However, if the conversion is complete, the victory over drink can be complete even though the damage is not miraculously repaired.

Medical science is now at last able to gain complete victory over the drunkard and make him a saint. Moreover we do not have to leave it in such a realm of abstract possibility. There are very few of us who do not personally know of such transformed sinners. We know that Christ in the heart can keep the man addicted to alcohol from allowing liquor to pass his lips. That, too, many of us have seen.

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A MAN UNDER AUTHORITY

A military man sent the elders of the nation in Jerusalem their sickness in his household. Jesus responded to the call and as He approached the house the centurion sent other messengers to suggest that Jesus could bring the desired healing without having to come into his house—that He could command the sickness to depart. You remember the story. "For I also am a man under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh." How frequently it happens that the man who exercises authority is better able to recognize a greater authority.

On February 20 all the nation heard or saw President Eisenhower as he explained why he had decided, in spite of his recent illness, to allow his name to come before the Republican Convention as a candidate for a second term in the White House. In that message to the people the President reminded them that he was, by the provision of an ancient Command-in-Chief of the Armed Forces. He also was a military man of the highest rank, commanding great numbers of men in the field. Such responsibility could weigh heavily upon a man in the next four years.

There was another statement made by the Command-in-Chief which was emphasized more than his military responsibility. He said that he was under doctors' orders, that he was being told that he was being told how he should exercise, and particularly how he should curb his social activities. Our hospitals are full of small-statured men, those of little responsibility to have been told similar things and have rebelled against the doctor's restrictions—men who have refused to recognize the higher authority of commands given for their own good. Not so with Mr. Eisenhower. He who has the greatest authority in many areas, willingly yields to the doctors' orders. Further, he uses as an example that, whether or not he was elected to a second term he would follow the orders of the doctors the rest of his life.

There is another, the Great Physician, who has given the instructions, the orders,

MEMORY VERSE

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

A letter from the newspaper informs us that the President did not mention his illness in his message to the people on this recent occasion that he not only heeds the doctors' orders daily but also attends church regularly. However, it is well known that he does sit and listen to a humble preacher set forth the Word of God in regard to sin and salvation and righteousness. The President is a man with authority and a man under authority. We do well to draw some lessons from this for ourselves.

We Guessed Wrong—In a brief editorial note in the February 27 Recorder we commented on a newspaper headline about an opera singer. The heading had mentioned the opera singer's declaration that God was good and had added, "Whose God Is Carmen."

A letter from the newspaper informs us that the heading should have read, "Whose Goal Is Carmen." We are glad for the explanation and glad we did not mention the name of the newspaper. In the case of editors of newspapers and publishers we are conscious of His meekness. When He enters the temple and upsets the money changers, we see them flee before "the terrible meek." When on trial before the high priests and Pilate He is conscious of His meekness. "When He was reviled, reviled not again." Even Jesus himself calls our attention to this virtue saying, "Learn of me; for I am meek and lowly of heart." In Jesus' meekness we see His strength.

"People may be called 'meek,'" says Dr. Clarence Jordan, "to the extent that they have surrendered their will to God and learned to do His bidding. The meek won't attempt to explain God's Word away if it goes contrary to their selfish wills. They will not second-guess what his power or influence, who tries to make them compromise or disobey their Master's voice. One of the best definitions of meekness in the Bible is the statement of Peter and the apostles to the Sanhedrin: 'We must obey God rather than men.'"

It is literally true that "the meek shall inherit the earth." If we believe our Bibles at all, we believe that there will come a day when Jesus shall reign over the earth, that the glory of God will cover the earth as the waters cover the sea. We do not believe that Jesus was teaching us to pray for idle dreams. When He said to pray, "Thy kingdom come. They will be done on earth, as it is in heaven.

A military man sends the elders of the American Baptist Convention. He has also been a military man of the highest responsibility, but he is not certain about this.

On Sunday, March 18, 1956, at 2:00 p.m. this spring meeting is unusually important because it is the time for consideration of a proposed budget for the next Conference year beginning October 1. The Budget Committee with all members present, including three from South Jersey, met in the Seventh Day Baptist Building for a 3-hour session Sunday, March 4, and proposed a budget which envisions a far greater amount of work by the major committees of the board.

Several committees have been laying plans, and the Publications Committee will hold both a morning and afternoon session at Shiloh prior to the hour of the board meeting on March 18.

A high percentage of the trustees is expected to be in attendance and visitors will be welcome. The meeting will be presided over by Franklin A. Langworthy, president, and actions will be recorded by Charles F. Harris, secretary.

SABBATH SCHOOL LESSON for March 24, 1956

The Meaning of Christ's Suffering

The Sabbath Promoters' Committee
Charles H. North
By the time you read this, Budget Sabbath, March 10, will have passed. You might be interested to know that 4,257 copies of the second special bulletin cover were sent out to 39 churches. Material for this cover was prepared again by President Charles H. Bond. While the committee and every loyal Seventh Day Baptist Christian awaits figures for February Denominational Budget gifts — as the indication of our devotion to Christ's Kingdom — it seems appropriate to reprint some of Mr. Bond's message here.

Let us think on these things so that the next two Budget Sabbaths, April 14 and May 12, may help us reach our goal for this year.

To the Glory of God

The Denominational Budget is being raised again this year to the glory of God because true Christians have always considered giving to the spread of the Gospel as a great privilege. We know that we owe our good stewardship to the one who sent His Son to be the light of the world — Christ who died on Calvary. Surely He would repay Him for that. We also know that God has a priority claim on what we have. We are to be good stewards of our time, talents, and money. In fact, we are more than stewards. We are partners with God in the greatest work on earth, bringing men to Christ and keeping them with Him.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. — (Matthew 5:16; Thorne Verse.)

In Memory of A. B. Crofoot

It is most appropriate that this budget of $74,113.50 be raised to the glory of God and in memory of A. Burdet Crofoot, our first Executive Secretary. Burdet, as he was to be called, was in the midst of preparing materials to promote this budget when God called him November 13, 1953. A "Budget Facts Book" had already been completed and a filmstrip for use in the churches was partially completed. He was just ready to turn his hand to the preparation of these special "Budget Bulletins" when the call came. His contribution to the cause of Christ will long be remembered by Seventh Day Baptists.

Let us not think of this MEMORIAL in terms of dollars and cents, but in the minds of Christ, built in the hearts of men TO THE GLORY OF GOD and IN MEMORY OF A. B. CROFOOT.

YOUR GOAL TO THE DENOMINATIONAL BUDGET WILL HELP BUILD THIS MONUMENT

The Church Camp Movement

Its Beginning Among Seventh Day Baptists

Rev. A. J. C. Bond

In the use of this title we do not mean to say that there were no church camps before 1926. Doubtless there were a good many, but in most cases they represented the cooperation of individual pastors or other Christian leaders. Perhaps the least of these was a brief camping experience of a group of Milton Junction boys at the banks of the Rock River during my pastorate there.

It was Miss Marjorie Burdick who spearheaded the denominational movement. She was supported not only by the assistance of others in her particular project, but by a growing feeling among people generally that the church camp held rich possibilities in our work for and with young people. Miss Burdick held her position as teacher in the Bound Brook High School in order to take a year in the Boston University School of Religion to prepare for church camp leadership.

In 1926, Miss Burdick reported that a small group of Sabbathkeeping young people Miss Burdick held in her position as teacher in the Bound Brook High School in order to take a year in the Boston University School of Religion to prepare for church camp leadership.

In 1926, Miss Burdick reported that a small group of Sabbathkeeping young people owned a plot of land in Connecticut and would be glad to have Seventh Day Baptists use their facilities for a camp. We visited Bethel, Conn., and decided to use this opportunity to have a summer camp. This we did. The facilities were meager but the spirit of the owners was cordial. Miss Burdick, Miss Anna Crofoot, Miss Dorothy Hubbard, and Miss Elizabeth Bond were counselors. I was chore boy. I carried water down the hill, across the glen, and up the hill, all of which I enjoyed in the consciousness we were laborers in a good cause. I remember on one occasion I came out of the kitchen tent, one of the girls called out to me, "The butter is chasing us all over the kitchen. But we had a good time and, I think, profitable. Even the hardships worked out to the good of the cause.

Sometime after this experience, one day I found myself getting up from the floor in my study and hearing the voice of my thirteen-year-old daughter in the doorway, "Papa, did you fall?" Some of my parishioners heard about it and decided among themselves I should have some time off. They secured a room in the Stillman House on the seashore at Weekapaug, R.I. One day near the close of this restful experience, Pastor a. B. Crofoot, a loyal pastor in Plainfield who had a summer home on his farm near Ashaway, proposed that as soon as I was able, and I checked the site on this farm owned for many years by Seventh Day Baptists on the Lewis line, for a young people's camp. That was the beginning of the Lewis Camp. Timia No, a young girl arrived and the experience was a pleasant one. We visited many spots and finally decided upon the one that had spreading oak trees and a rock big enough to accommodate a class.

Here Mr. Lewis built a camp, with a fireplace provided by Mrs. Lewis. In the following summer, 1927, three camps were held there — two girls' camps in succession, and a boys' camp. I could only participate in the first camp since I was a delegate representing Seventh Day Baptists at the Lausanne Conference in Switzerland. Pastor Harold Crandall had charge after that. I may say here that Pastor Crandall was a helpful associate in all my camp experiences in Rhode Island. Mr. Lewis built the camp, as I have said, and he still owns it, but for the use of Seventh Day Baptist young people. It is often referred to as the first Seventh Day Baptist young people's camp.

From the vantage point of hindsight one can see how the camps came into being in response to a vital need in our denomination (as well as in others). And those of us who were active in its beginning were in a position to pick up the existing trends.

As leader of Sabbath Promotion I conceived the idea of having a department of Young People's Work, one of its responsibilities being to promote young people's camps. It was the first camp following the Lewis Camp that Miss Bernice Brewer was employed by the Tract Board in Plainfield at that time had a brief experience in Lewis Camp. Her home was in Riverside, California, and when she went back she recommended a camp to the Riverside Church, and one was established. As I have said, the idea of young people's camps began. During those early years young people was not new. It had a new emphasis given to it, growing out of the two camps, one on the Atlantic Coast, one on the Pacific Coast, with the backing of the Tract Board, camps were promoted in several parts of the country. I assisted in organizing camps in the states east of all, and most of them more than once.

It is interesting and inspiring to review camp life and note progress made both in buildings and in programs. A list of all workers in these camps would include most of our pastors and many of our laymen, especially of mature young people.

It would be interesting, too, to record personal incidents. I shall relate but two, one in Lewis Camp and the other in Pacific Pines Camp. On one occasion at Lewis Camp, on the group's first visit to the beach, while most of the campers were preparing for a boat ride, a young girl from an inland town walked up to the beach with the camp mother for her first view of the ocean. They stood silently for some time. The girl asked softly, "How far does it go?" — a good subject for a meditation any time.

When we were breaking up camp at Pacific Pines in 1940, one young man, who had been an especially good camper and helper, sat under the large wheel of his car and with his window open, called out, "Good-by, Mr. Bond, I'm glad you met me, you lucky guy." And I liked that, too.

Prayer

O God, who by Thy Son Jesus Christ hast commanded us to go into all the world and preach the Gospel to every creature, make us faithful and obedient to do Thy holy will. Give us compassion for all who are unaware of Thee in all the world. Send forth, we beseech Thee, laborers into Thy harvest. Protect and guide them wherever they go. Give them patience, love, and a right judgment in all things; and give them fruit for their labors, through Jesus Christ our Lord. Amen. W.C.C.
THE SABBATH RECORDER

Missions

Living Simply

The matter of living simply in this day of high-pressure advertising presents a challenge to all Christians who seek to live out the loving concern for others. Where do we draw the line between what we really need and what we have allowed ourselves to be talked into thinking we need? This too, needs to be brought before the clear light of Christ's teaching and example.

However, the problems involved are complex. They involve one's family, one's health and peak of efficiency, one's desire to be inconspicuous in matters of relative unimportance (such as dress or car or housing), and thus be able to gain what we need. This, too, needs to be thought we need? This, too, needs to be naturally to us as the way of life in keeping the bare essentials of keeping the pastor's time could be made possible.

It is understood that several churches in Jamaica are requesting assistance through the channels set up. At least one church has carried its appeal directly to the churches of this country. It can readily be seen that the twenty-five or more churches participating according to need should be expected to submit their requests for assistance to the supervisor of the field and receive his approval of their church building and repair projects. Churches of this country wishing to help those in need of funds efforts are urged to do so through the Denominational Budget.

Supervisor FitzRandolph's Plans

A recent letter from Rev. Gardiner FitzRandolph tells of his plans to make his annual supper to visit the British Guiana Seventh Day Baptist churches and parishes.

He reports, "I have written the workers in British Guiana that I would try to arrive there about March 8. That will mean leaving here (Kingston, Jamaica) the 7th."

His visit, among other things, will provide an opportunity to advise the British Guiana workers regarding use of the church building and repair funds. The

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Mission Board's Argus C-5 camera was carried to the supervisor through the kindness of Mrs. Coney (Jackie's mother). It is hoped that these slides showing our mission work in British Guiana may be secured while he is on the field.

The letter continues, "I have placed Deacon Joseph Campbell of Bath in charge of the work at Maiden Hall, with the advice and consent of the committee appointed, to see that the work goes on during my absence in British Guiana. This makes it necessary for me to visit Maiden Hall every week or when I get a special call. This is going to make it easier on me. However, the work goes on slowly. First, the Christmas holidays slowed up the work; then there was a shutdown of the cement factory for ten days just when we needed cement; then everything must be carried up from Kingston. But good progress is being made."

Use of Building and Repair Funds

Letters are occasionally received from churches on mission fields requesting aid directly from the churches of this country. Such aid can and should be given through the Denominational Budget.

There are two items in the Missionary Board's budget this year designated "Church Building and Repair." These are intended for assistance to churches of Jamaica and British Guiana.

A fully raised Denominational Budget will make available four hundred dollars to each mission field. It is expected that this aid will be made available on a "matching funds" basis. The British government follows such a plan in an effort to encourage initiative on the part of those needing help.

A form has been prepared on which a church may make formal application for aid. To fill out the form it is necessary that the church name the project on which they ask assistance, then fill in the amount of funds held by the church, which is to be matched by the board, and also fill in an estimate of the total amount needed to complete the project.

This application form is to carry the signature of the clerk or a responsible leader of the church. It is also to be approved and signed by the Missionary Board's representative on the field.

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Notes from February Meeting of the Women's Board

The Goals Committee reported that the special bulletin cover for budget promotion, which the Women's Board was requested to prepare for denominational use in May, was finished and sent in for printing.

It was noted that we continue our investigation of ways and means for publishing a booklet of twelve children's songs written by one of our Seventh Day Baptist women, Mrs. W. D. Miller. The board hopes that the Sabbath schools and families throughout the denomination will be able to make use of these excellent songs.

The Christian Education Promotion Committee reported sending letters to each church requesting names of high-school and college students so that the board may inform them of its policy of assistance to Seventh Day Baptist students taking college Christian Education courses and to encourage them to take such training.

Letters have been sent to each Women's Society key worker by the Christian Citizenship Committee asking them to promote and encourage interest in public elections this year. We are each asked to prayerfully study the candidates and their qualifications, and then exercise our privilege to vote.

Rev. Everett T. Harris, in correspondence with the Packet Committee, suggested that we be ready to take hold of new ideas which are coming to us from our British Guiana churches, such as the board prepared previously on Jamaica and Nyasaland. Yesterday we voted to prepare such a book while it is expected, before our money arrived. Now that the money was not needed for the clothing, the board advised Mr. Pearson to use it for whatever the mission needed most. A recent letter from him states that it will be added to a small fund established to purchase a new truck or car some day for mission use.

Young men needing counsel or advice about problems relating to military service under the draft law are reminded that General Conference set up a committee for that purpose. Members are Rev. Hurley S. Warren, Alfred, N. Y., Rev. Paul Burdick, Waterford, Conn., and Albyn Mackintosh, 4376 York Blvd., Los Angeles 14, Calif. If any desire advice about the possibilities of alternate service, they may write to any member of the committee.

March 12, 1956

The Teacher-Evangelist and His Call

Though our definitions and methods may differ, we as church people are all concerned with personal evangelism. But to be effective, evangelism must depend upon Christian education. In fact the two are as dependent upon each other as are our two hands. A knowledge of religious truths, the Bible, and especially the teachings of Jesus and their application to life in our own time are a preparation for the great decision to become a Christian and a follower of "the Way."

The purpose of evangelism is to bring about commitment to Christ and dedication of one's self to Christian living and serving in the light of what has been learned. Christian education is essential because it infuses and reveals the deeper meanings of life and seeks to bring all of life into harmony with the Christian way of brotherhood, peace, and righteousness.

Not only does Christian education mold individual lives, it goes on to help mightily in shaping public opinion. A general knowledge of Christian truths makes a wise person; it comes to the national leaders to high ideals for social, economic, and political life. Democracy is the child of Christianity. Let Christianity wane and the world be stopped by this same mighty force.

A few years ago church school leaders shifted the emphasis from Bible-centered material to child-centered material. Now they are shifting the emphasis to the family as the natural unit of society. The Bible is still intensely studied and child nature and nurture are still central, but wherever possible the approach is made through the family as the greatest influence in the life of the child.

Christian education deals primarily with the moral and spiritual training and understanding and appreciation of Christian principles as the foundation of personal character, of stable family life, and of community, national, and international relations. Evangel-
THE SABBATH RECORDER

has a leader's guide and a script in print and on record (33½ rpm). Other helpful filmstrips are also obtainable from this board and from the Tract Society.

and on record

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board and from the Tract Society.

ful filmstrips are also obtainable from this

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until He became

happened when He was right at the age

There are just so many budding ideas and

tion; no one thing can be hung onto very

long. Isn't it true that you have so many

things to do that it bothers you even to

They went back to the city but

of your age. He was doing more than

asking; He was astonishing the religious

It is not too early to be planning the

Appoint teachers, set

dates, and all we

ever stop to think

other schools,

that are more

meaningful today as when they were first

poured forth from impassioned throat or

pen. In the sermons, "Sanctification" and "Glorification" were also shown to be as vital and mean-

ingful today as when they were first

called to worship and invocation were

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Our correspondent from Alfred Station tells the details of the youth participation in the Sabbath morning worship on Feb-

uary 4. She remarks that with the excep-

tion of Brian Rogers, the organist for the

occasion, all of those who took part were

students at Alfred-Almond Central School, and all were teen-agers.

The call to worship and invocation were given by Luan Sutton, daughter of Rev.

and Mrs. Harley Sutton. Douglas Davis led the responsive reading. The anthem was sung by the Junior Choir. Frances

Aldrich and Jo Adel Seeley read the Scripture lessons. Stephen Pierce offered the prayers. Fred Pierce and Douglas

Davis took up the offering. Betty Pierce made the announcements.

Four sermons on "Our Citizenship in

Him" were given by Lynda Whitney, Amanda Stevens, David Mott, and James

Palmer. Each was the result of thorough

preparation and creditable training.

For Jr. High Readers

Did you ever stop to think that all we

know about Jesus from early childhood

until He became a full-grown man is what

happened when He was right at the age

to which this column is slanted?

I suppose that if you were saying what

would happen when He was right at the age

of your age. He was doing more than

the same thing that some older young

people have mentioned. You were right to

remind me that it is hopeless to try to

follow the example of Jesus when He was

your age because He was divine. You

think it was easier for Him to be good

than for you. The Bible nowhere tells us

that goodness came easy to Jesus; it just says that it came.

And when you look around in your

own church or in other churches, perhaps

you see some boys and girls that are more

interested in the Bible and church and

Christian work than you are. That

proves that you can be better — if you

want to.

Did you ever stop to think that there

ought not to be any youth anywhere who

are more interested and active in Christian

work than Seventh Day Baptist youth?

Teen-Age News

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MARCH 12, 1956

Sermon Themes

The president of Conference, Rev.

Charles H. Bond, pastor of the Pawtucket

Church."Sunday, R. I., is leading the way in his own church with a series of sermons on the Beatitudes from which the

Conference theme for this year is taken. His first title on February 18, was "Poverty That Is Rich." No doubt other pastors are pick-

ing up this suggestion and preaching from the Beatitudes with their own titles. Bulletins from Denver show Rev.

Herman Dickinson starting such a series with "The Poor Who Are Rich" and "Comfort For Those Who Mourn." It is interesting to note that the Rocky

Mountain News on Feb. 27 printed a story of the first sermon complete with a good thumbnail picture of the pastor.

On February 18, Rev. Leon Lawton, pastor at Los Angeles, completed a series of four sermons on "High Doctrines for Humble Duties" with the individual
titles: "Predestination," "Union with Christ," "Regeneration," "Justification," and "Sanctification." This church is in co-

operation with Riverside has announced a Sabbath service on March 17 in San Diego under the leadership of Albyn Mackintosh. See notice of this single meeting on the back page of this issue.

At Salem, W. Va., Pastor Rex Burdick has been preaching during January and February on "Bible Men and Women." Some of the titles were: "Mary — At the Feet of Jesus," "Martha — Adjusted Service," "Simon in Values," "Naaman — Obedience Rewarded," and "Gehazi."

At Ashaway, R. I., the themes of Rev.

Ester G. Osborn for the five weeks from February 18 to March 31, all based on the


Rev. Lee Holloway, pastor at Plainfield,

N. J., is encouraging the members of the congregation to follow a planned course of Bible reading through the year alternating between Old Testament and New Testament books. He has preached from selected texts in the assigned books with themes such as these: "The Great Con-

fession" (Matthew), "The Call of Moses" (Exodus), "Peace with God" (Romans), "Conflict and Progress" (Numbers), "Thoughts on the Atonement" (Luke, last half), and the "The Law of Love" (D婚姻)

The Riverside, Calif., bulletin adver-

tised a special weekend of evangelism for March 9-11 with four sermons by the pas-

tor under the theme "Christian Imper-

atives." The correspondent from that

church wrote up a recent series of sermons in the following paragraph.

The series of sermons for January was

built on traditional Christian terms. The

first, "Release Through Justification,"

made clear the wonderful work that God has done in our behalf. Believe and re-

ceive. "Sanctification" and "Glorification" were also shown to be as vital and mean-

ingful today as when they were first

poured forth from impassioned throat or

pen. In the sermons, "Sanctified for Ser-

vice" and "The Promise of Glorification,"

was declared that what is reserved for us as Christians, which, if faithfully done, will insure for us the place that God has reserved for us in heaven.

ITEMS OF INTEREST

The American Broadcasting Company calls your attention to the traditional Easter broadcasts of "The Greatest Story Ever Told." The two programs are "The Betrayal and the Crucifixion," which will be broadcast Sunday, March 25, and "The Resurrection," broadcast on (Sunday, April 1. Both are at 5:30 to 6:00 p.m., Eastern Standard Time, over the ABC network.

Most recent reports from the National

Service Board of Religious Objectors (to

military service) indicate that there are

about 5,000 men currently in "alternative service" (non-military) approved by the

U. S. Government. These men are in

useful work, much of it in hospitals,

contributing to the national welfare. More than half this total are members of various
Mennonite churches, including the Amish members of small and independent groups, are generally known as "the sects." Of the larger church families, the Methodist has 44 men in alternative service; the Presbyterian 14; the Evangelical and Reformed 12; the Seventh Day Adventist 12; Congregationalist 10; Episcopalian 5. — W. W. Reid.

Religion in Schools

California's Attorney-General rules that the Bible may be read in public schools as literature, but not for religious purposes. The purpose of a teacher is one thing, but the effect on a child may be quite another.

The same officer rules that prayer may not be made a part of the public school's observance, since that would be offensive to atheists and agnostics. The point can be made with regard to the new version of the oath of allegiance, including the words "under God." Of course a child can abstain from saying the two words, just as he can abstain from an entire prayer, but it is scarcely fair that the school brand him as a non-conformist for doing so.

On the other side of this indefinite line, a Nashville (Tennessee) judge has dismissed a suit alleging that prayer and Bible reading in public schools are unconstitutional. Florida is trying hard to formulate a state plan of religious instruction for the public schools. New York City and Jersey City both are considering the introduction of some core instruction that will satisfy the dominant faiths, while outliers are rising from those who fear that they will not be among the dominant. A feeling of fair play in this matter is causing reservations in the minds of many who on principle are friendly to religious instruction.

The affirmative for some workable plan of public training in religion is quite fully presented in United Evangelical Action for November 13 and December 1. Much careful thought has been given to this far-reaching problem. — P. O. A. U.

NEWS FROM THE CHURCHES

ALFRED STATION, N. Y. — The month of February was eventful in the Alfred Station Church. On February 4 the Sabbath morning service was conducted by the youth group appropriate ending for National Youth Week. (See teen-age news for details of the service.)

On the evening of February 12, the ladies in the Union Industrial Society held their annual Family Night supper, which is a community affair. Mrs. Adell Jeffords, Mrs. Edna Lewis, and Mrs. Calla Cook were in charge of arrangements. Nearly seventy people enjoyed the supper and the three travel movies presented. — A. E. M.

RESOLUTIONS OF REGRET AND SYMPATHY

Whereas, it has seemed good to our Heavenly Father to remove from us our beloved brother, Waldo A. Tinsworth, who for many years has been an active attendant and recently became a member of this church, and

Whereas, he has been a faithful official and worker with us; therefore, be it

Resolved, by the members and other attendants of the Seventh Day Baptist Church of Daytona Beach, that we express our profound regret at his death and offer our deep sympathy to his family and other relatives, and be it

Resolved, also, that a copy of these resolutions be sent to the family, to the Sabbath Recorder, and a copy be spread on the minutes.

February 4, 1956.

Ministerial Retirement — At Battle Creek, the action of the January church business meeting is stated clearly as follows:

"That the church increase its participation in the denomination's Ministerial Retirement Plan from 4% to 6%. This is to free our pastors from moral responsibility to the denominational plan and, at their own discretion, if they so choose, to take up Social Security. This increase will maintain the plan for our retired ministers.'

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male quartet furnished music for the occasion.

At a special church business meeting on the evening of February 18, Pastor Rogers presented his official resignation to take effect July 1. It was reluctantly accepted. After July 1, Pastor Rogers plans to devote his entire time to the School of Theology. — Correspondent

KANSAS CITY, MO., FELLOWSHIP

A special service was held the evening after the Sabbath, February 25, with Pastor Duane Davis of the Nottingham, Kan., Church present to bring an inspirational message and to serve in our first Communion service. Though the group was small, the presence of our Lord was felt as we worshiped together, took part in a time of testimony, and partook of the elements which our Saviour invested with the symbolism of His blood shed for our redemption and His body broken for us.

Our little Seventh Day Baptist Fellowship ad appears each week in the Kansas City Star along with the other church ads, giving a greater place of exposure. The phone numbers that may be called for information, special church news or announcements are accepted for printing on the next page in the same issue. Several times we have had a small item in this column. Another publicity opportunity is the regular "Church Bulletin" broadcast on Sabbath evening at 5 p.m. on WDAF. Churches are invited to take advantage of this free service by sending in their items 10 days to read on this 15-minute program. A new program on KUDL each weekday morning from 9 to 11 consists of recorded music interspersed with phone calls to the disc jockey. Announcements for social groups, clubs, and churches are welcomed, and the phone conversation is broadcast directly as it is spoken.

We pray that these and other means of publicity may reach those who have an interest in the Sabbath and who would like to join us in Christian fellowship.

The meetings are still being held in Room 204 of the YMCA building at 10th and Oak in Kansas City, Mo., but we continue to pray and seek the Lord's will regarding a place of our own.

Paint Rock, ALA. — Mr. and Mrs. Mack Greene of Dodge Center, Minn., are wintering in our vicinity, and it is a blessing to have them with us and attending our services. Mr. Greene is conducting a broadcast each Wednesday from Stanton WROS, Scottsboro. He has been given some fine discourses on questions pertinent to the Sabbath faith. Upon his return to Minnesota we hope to obtain the time of this station for our pastor, Brother Ralph Soper. Our prayer is that by this medium our church may have a greater "light that shineth in the darkness." — A. E. M.

Among the items purchased for the fellowship since the beginning of our special April are 10 folding chairs, a folding table for the children's Sabbath school class, hymnals, and a Communion service.

May the Lord give us grace and wisdom to grow in knowledge, and to discern the Lord's will in all things. And may all God's people everywhere have the consecration to follow as our Saviour leads.

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Our hearts are overflowing with gratitude to all our other churches which have contributed clothing, and funds for purchase of clothing to needy families in our community. Some children had not been able to go to school until they were provided clothing in this way. Others were sufficiently clothed, but the people are very appreciative and wish to extend thanks to everyone who has had a part in this good work.

Plans are being made to conduct our Vacation Bible School the second and third weeks of July. We are requesting the Women's Board to send us two helpers.

We also hope to have a series of evangelistic services from July 28 through August 11. Tentative arrangements are being made.

Our church plans to conduct a series of temperance programs in several schools of this and adjoining communities in March and April, the Lord willing. We ask the prayers of all who feel an interest, for the success of these endeavors.

Attendance at church services and Sabbath school has continued to average 100 to 200% in numbers (as compared with membership) throughout the winter.
Transportation, however, continues to be one of the major problems. The bus purchased two years ago served us well for some time. We are not able to use it at present because of the need for new tires and some other repairs for which we have not funds at this time. Some of the members have overloaded cars, and one man has been using his farm truck, which is very inadequate in cold or rainy weather. We do hope to get these repairs done before our Bible School, for the bus will be badly needed at that time. Some mothers, having no means of transportation, have expressed desire to attend our services if transportation were available.

Our pastor has been bargaining out tracts around the town of Paint Rock regularly. We also have, in the Huntsville bus station, a tract rack which we keep filled as tracts are removed. This was installed through the efforts of Miss Golda Gerat who hired a sign painter to apply the name of our church.

We have, each evening after the Sabbath, a prayer service and Bible study, with average attendance of fifteen to twenty — not as many as we hope for. We pray that the Holy Spirit may be the guiding, driving force within us — that all our work may be interesting to others and may hunger for "the crumbs that fall from the Master's table."

We have committed to us a sublime task, and, oh, that each of us may feel the impact of this task! — Correspondent.

**Births**


Williams. — A son, Russell Lee, was born to Melvin and Geraldine Williams at the Ord Hospital, Ord, Neb., Jan. 24, 1956.

**Obituaries**


Educated at Shiloh, Milton College, and holding a Ph.D. from the University of Illinois, Dr. Ewing was devoting his life to teaching in schools of pharmacy and medicine. Since 1931 he had been at the University of Arkansas at Little Rock.

A member of the Shiloh, N. J., Seventh Day Baptist Church since boyhood, he was active also in the Little Rock Fellowship. Surviving are his wife, the former Dorothy Larkin; a son, Robert Leon, of Little Rock; two daughters, Mrs. Marvin Gardner, Jr., of Dallas, and Mrs. Leland Erin of La Marque, Tex.; his parents, of Shiloh, N. J.; a sister, Mrs. Thomas Ewing, of Ransomville, N. Y.; and 5 grandchildren.

Funeral services were held in the Kenneth Carl and Son Funeral Home by Rev. Robert Lumpscott and interment was in the Canton Cemetery.

F. P. L.


For a number of years she was a member of the Northville and later the Gentry Seventh Day Baptist Church. Three years ago the Hurleys moved from Long Beach, where they had lived for some time, to Mt. Vernon, Wash., to be near their daughter.

She is survived by her daughter, Mrs. Don (Elizabeth) Euhles, of Mt. Vernon, Wash.; a son, Col. Robert B. Hurley, Fairchild Air Force Base, Spokane, Wash.; one sister, Mrs. Ruth Vars, of Long Beach, Calif.; and four grandchildren. She was buried beside her husband at Acasia Memorial Park near Seattle, Wash., Feb. 21.

A. L. W.

Johnson. — James Abram, was born Mar. 31, 1885, and died while visiting his children at Valejo, Calif., Feb. 2, 1956.

He was a faithful member of the North Loup Seventh Day Baptist Church for many years.

Funeral services were conducted at the North Loup Seventh Day Baptist Church on Feb. 7, by his pastor, Rev. Francis D. Saunders. Interment was in the North Loup Cemetery.

F. D. S.