

The Sabbath Recorder

NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y. — A family church night was held on the night after the Sabbath, October 25. Tape recordings of Conference music were much enjoyed, also recordings by our Junior Choir.

Again we have joined in a film pool, giving us two good films each month at greatly reduced prices.

There were no church services here on October 18 as the greater part of our congregation was in Verona, N. Y., for the regular Fall Meeting of the Central Association.

The October meeting of the Ladies' Aid Society was held with the Bateses. In the afternoon a plant sale was held. — Mrs. Margaret (Stoodley) Bates.

FOUKE, ARK. — The Fouke Church is pleased to report that three of its church members are attending college. They are Miss Miriam Seager, at Milton College, Milton, Wis.; Berwin Monroe and Herbert Soper attending Salem College, Salem, W. Va. — Church Echo.

BATTLE CREEK, MICH. — Slides and tape recordings sent home from the Far East by Capt. George Bottoms, showing Japanese and Korean scenes, were shown recently by Mrs. Bottoms at the all-church social at the Seventh Day Baptist Church. About 80 persons attended and the hostesses were Mrs. Russell Maxson and Mrs. Arnold Davis, who were assisted by a group of young people. Pictures and tape recordings were made by Capt. Bottoms and the recordings included commentaries on the pictures, a recording by his commanding officer, General Boatner, with whom he served on Koje Island, and one by Korean soldiers. There was also some Korean music. The tape recording by the General consisted of a personal message to Mrs. Bottoms. — From the Battle Creek Enquirer and News of October 24.

Pastor Wheeler has launched a spiritual life campaign designated as "Perfect Sevens" and intended to deepen our interest in study and prayer, and in united service. He is leading us in studying the outstanding characters of the Reformation. The Ladies' Aid has climaxed weeks of preparation with a successful bazaar. A church organizations' annual directory has just been printed, and reveals a very busy

group of folks. The monthly all-church socials have continued to afford wholesome entertainment and an opportunity for social contact. Our people keep in touch with members of other denominations through the Council of Church Women, the W.C.T.U., and in other ways. These bits of news are but a hint of the activities carried on by the Battle Creek Church.

Accessions

Denver, Colo.

Letter:

Ted Turpin
Evalyn Turpin

Marriages

Goodson - Hutson. — At Salem, W. Va., October 10, 1952, Floyd L. Goodson and Lois Davis Hutson, both of Salem, were united in marriage, Rev. James L. Skaggs officiating. Mr. Goodson is a student at Salem College and Mrs. Goodson is a teacher at the State Industrial School for Girls, at Salem.

Obituaries

Maxson. — Thyrsia Emma, daughter of Andrew Harrison and Sarah Esther Stillman Pierce, was born September 18, 1879, at Trenton, now New Richland, Minn., and died October 25, 1952, at her home in Englewood, Colo.

She was married to Lyle Maxson on October 30, 1904. To this union were born five children: Roscoe of Huron, S. D., Mrs. Esther Hovey of Modesto, Calif., Elwin of Boise, Idaho, Orland and Lewis of Denver, Colo.

Mrs. Maxson, crippled since early childhood, had to depend on a wheel chair to move about. She bravely accepted her hardship and courageously performed her household duties and provided a pleasant home for her husband and children. A member of the Denver Seventh Day Baptist Church, she was regular in her attendance at Church on Sabbath morning.

Her husband, children, several grandchildren, nephews, and nieces survive her, as well as one sister, Mrs. Hattie Lane of Scotts Bluff, Neb.

Farewell services were conducted by her pastor, Rev. C. Harmon Dickinson, assisted by a former pastor, Rev. Erlo E. Sutton at the Joss Funeral Home, Englewood, Colo., on October 28, 1952.
C. H. D.

SABBATH SCHOOL LESSON

for December 13, 1952

Jesus Dispels Fear. Scripture: Matt. 4.

FOR SALE — Lots and acreage for sale near Pomona Park, Fla. Ideal for seventh day Sabbath development. For complete information write Harold K. Pearson, Broker, 56 Wall St., Amsterdam, N. Y.

"All things whatsoever ye would that men should do to you, do ye even so to them."

"Let not him who is houseless pull down the house of another, but let him work diligently, and build one for himself, thus by example insuring that his own shall be safe from violence when built." — Abraham Lincoln.

The Sabbath Recorder

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IN THIS ISSUE

Editorial: Bible Characters	259
Features: The Bible	258
Memory Text.—Lord, Keep Me Calm.—	
Helping Hands in British Guiana	259
You Cast a Shadow	260
"Who Are These Seventh Day Baptists?"—Wanted—Lay Leaders	262
"Plan for a Garden."—The National WCTU	263
Northern Association.—Our First Duties as Christians	268
Missions: A Praying Mission.—Nyasaland	264
Woman's Work: Worship Thought for December.—Christmas Giving	266
Children's Page: Our Letter Exchange	267
News from the Churches	271
Births.—Marriages.—Obituaries.—	
Openings in Alfred	Back Cover

THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to the monarch to tell him that he is a servant of the Most High, and into the cottage to assure the peasant that he is a man of God.

Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely.

The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn paper. It has woven itself into our dearest dreams; so that love, friendship, sympathy and devotion, memory and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley of the shadow, he is not afraid to enter; he takes the rod and the staff of Scripture in his hand, he says to his friend and comrade: "Good-bye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light. — Henry van Dyke.

REV. KENNETH A. STICKNEY

Rev. Kenneth A. Stickney has been given a medical discharge from the army chaplaincy, and is now unemployed. His present address is 344½ Lincoln Ave., Holland, Mich.

SABBATH SCHOOL LESSON
for December 20, 1952
Emmanuel — God with Us.
Scripture: Matthew 1.

THE SABBATH RECORDER

259

MEMORY TEXT

"Teach me, O Lord, the way of thy statutes: and I shall keep it unto the end." Psalm 119: 33.

Lord, Keep Me Calm

Lord, keep me calm amid the stress of life,
The tumult of this world, the noise and strife;

Help me to live that others, too, may share
That inner peace, that freedom from all care.

Lord, keep me calm, when I am sorely pressed

By many duties — by angry thoughts possessed;

Help me to rise, that others, too, may see
That victory which comes through trust in Thee.

Lord, keep me calm, when sorrow comes my way.

When doubts and fears would over me hold sway;

Help me to trust, that others, too, may know

That quiet hope and peace which from Thee flow.

So Lord I trust in Thee alone for strength,
In quietness and confidence I tread;

For Thou wilt keep me, so others, too, shall learn

More of Thy love — and to Thy friendship turn.

W. M. Casciani, in the
Sabbath Observer.

BIBLE CHARACTERS

V

Thomas, Who Doubted and Believed

Among the twelve disciples of Jesus, there are some who are known only because their names are included in the lists of the Twelve. In fact, though Peter stands out in bold relief, and we think of John as the "beloved disciple" the Gospels and the Book of Acts do not tell us much of any of the others.

If we think of Thomas, we probably think of him as "doubting Thomas." We should remember, though, that when Jesus proposed to make the journey to Bethany

so fraught with danger at the time of the death of Lazarus, when the other disciples were fearful and tried to dissuade Him from His purpose, Thomas said, "Let us also go, that we may die with him."

When Jesus had risen, we remember, and met with the other disciples, Thomas was not present and could not believe that his Lord had appeared to them. He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, . . . I will not believe."

Again when Jesus appeared to all the eleven disciples and invited Thomas to touch the wounds in His hands and side, Thomas exclaimed, "My Lord and my God." The record seems to show that sight was enough, one look in the Master's face and Thomas went from doubt to faith.

Jesus then, in loving reproof, spoke words which should be of comfort to all devout souls today: "Blessed are they that have not seen, and yet have believed."

Helping Hands in British Guiana

Dear Seventh Day Baptist Brethren:

Words will fail me to express thanks for the invaluable contribution to our work in British Guiana by way of the copies of the Helping Hand sent by the different churches of America. All that can be said is that we have been wonderfully blessed and enriched by the lessons of the Helping Hand, and pray the standard of the lessons will be maintained and even eclipse themselves from time to time.

A word of commendation must be given to our new compiler of the lessons. His work is always challenging, informative, comprehensive, yet concise. It takes devotion, a will to serve, patience, and common sense to write as our compiler does. So we pray that this young man would long live and be encouraged by Seventh Day Baptists to be of more service to the denomination.

B. O. Berry.

(There are sponsors for 58 copies — 10 copies more are needed. Perhaps some Sabbath school will underwrite the cost — \$10.80 per year. — Ed.)

YOU CAST A SHADOW

Rev. Charles H. Bond

(Sermon delivered at the Denver Conference.)

Text: "They even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them."

Acts 5: 15 (RSV).

This is a beautiful story which tells of the power of a good man's shadow. Let us imagine for a moment that we are in Jerusalem on that ancient and glorious day. People have come from all around that they might be healed. The streets are lined with beds and cots; upon them are the sick and afflicted. Through the crowd moves Peter, a disciple of Christ. There are so many that it is just impossible for him to visit each one personally, but the people have great faith. They feel that if even his shadow fell upon them they would be made well. The glorious thrill is that they were healed, every one.

The spirit of the living Christ was surely with His followers. The people were impressed with their witness, their sincerity, their power. They believed that even the shadow of these Christlike men would make a difference. God was pleased to use it to impress the people with the divineness of Christianity.

It is an important fact that each one of us casts a shadow. We cannot expect that we shall be able to work miracles of healing through our shadows. But we do cast a shadow wherever we go, and it has either a wholesome or an unwholesome influence over the lives of others.

In fact it is surprising how early in life a little child will notice his shadow. One day our year-old son was standing in the doorway through which the sunlight was streaming, and turning around he noticed something move. He noticed that whenever he moved this shadowy object moved. He had learned one of life's important lessons — you cast a shadow.

The poet says:

"I have a little shadow that goes in and out with me,
And what can be the use of it is more than I can see.
He is very, very like me from his heels up to his head,

And I see him jump before me when I jump into my bed."

Every Christian man or woman should recognize very early in life that he has a shadow that goes in and out with him. And that he is judged and that his church, community, and nation are judged by what he does. Each one of us casts a shadow of influence over those whom we meet.

It is equally true that everyone who approaches us or stands by us casts a shadow upon us. The shadow cast is either one of sunshine or of gloom. There are some human shadows that make the world darker, while others fill it with light and joy.

I only need to mention certain names and the shadow appears. There was Herod who sent out a decree that all boy babies two years old and under should be killed. Joseph and Mary had to flee with their young child. Other parents saw their little ones trampled by soldiers. Pilate knew the right but he did not have the courage to stand on his own feet when the crowd called for Jesus to be crucified. Then we could add to this list civil leaders of more modern times. The shadow cast by Hitler reached around the world and the suffering caused by it has not yet been erased. Just now we stand in the shadow of Stalin and great is the darkness and fear.

But it is my firm conviction that the shadow of light, if I might call it that, is much greater than that of gloom. The shadow of Moses is stretched out and today we stand in the midst of its brightness. Through him God was able to give His divine law to you and me. Isaiah saw one coming who would be called Wonderful, Counsellor, Mighty God, Prince of Peace. Then there was Livingstone who dared to take the good news to the dark continent of Africa. His shadow shed there has made the world brighter. As we look at our own land we feel the kind shadow of Lincoln and a freedom that is akin to the spirit of God. Indeed the shadow of light cast by man is but a reflection of the divine light. Strange isn't it how a person casts a shadow that affects not only a community but the nation and the world.

I am interested primarily in the kind of shadow you and I cast. There are people who make it hard for us to live sweetly, cheerfully, and victoriously. They come with their sadness, their fears, their worries, their doubts, and cast a deep gloom over us.

When I was a lad we lived on the farm and our means of communication was the party line. It seems that one lady was usually on the phone, she was usually the main topic of conversation, and she was always feeling a little worse. Poor lady, as bad off as she was, she was still going strong after her husband had been laid to rest. Her shadow was never one that brought joy but one that depressed.

Then there was the lady who would drop in if there was sickness in the family and she could always tell about somebody who had had that same sickness and died. What a fearful shadow she cast.

We meet others who are just soured on the world and everything and everyone is "going to the dogs." They look at a person only to pick out his faults and failures. Such people never see the possibility of any good coming from the United Nations. Somebody said that it couldn't be done and they knew all the time that it couldn't!

Then there are persons whose shadows are filled with light and hope. Instead of intercepting the light, the brightness appears to stream through them and to be all the brighter. The rainbow is a kind of glorified shadow. A sunbeam falls upon a drop of water, and its wonderful beauty is disclosed. Instead of a dark shadow we have many beautiful colors spread upon the cloud.

There are some people who act on the light of Christ's love as the crystal drop of water acts upon the beam of sunshine. They take this light and separate it into its many beautiful elements of service, lovingkindness, and sympathy. In this way the love of Christ is seen in the common man.

Every Christian should cast a rainbow shadow, not cutting off from friends the brightness of the light of Christ's face, but making it richer because of the kind deeds done. Wherever we go there should go with us the shadow of healing. Some

people have only to enter a sickroom and somehow we know that all will be well. Others should be better for seeing and knowing us.

Our shadow, even as we pass along the street, should heal those upon whom it falls. A young lad attending college was homesick and lonely. Some months later he confided: "It was your smile and friendly greeting that helped me through those lonesome days."

When Mrs. Hayes had been nearly four years in the White House, the agent of a New York winehouse gave this testimony: "We don't sell one case of wine in Washington now where we sold thirty some years ago." Mrs. Hayes' "no wine" at state dinners may have sounded easy to some people but it was almost the sound of death to the wine trade. "Let your light so shine before men."

A little valley was overshadowed with the Great Stone Face. God with His tools of nature had carved in the large rock that overlooked the valley the face of a man. The features were noble and the expression grand, as if the face were glowing from a warm heart.

Ernest, a little boy, lived beneath this great friendly face. In the evening he would sit with his mother on the doorstep and they would study its features. As he played, and in later life when he plowed the field, this kind, good man seemed to be watching over him. He also studied the faces of the people of the community and those he met along the way hoping that some day he might meet somebody that looked like the Great Stone Face. He lived under its shadow so long that finally the people looked at Ernest and said, "You look like the Great Stone Face."

Through the years you have looked into the face of Christ. You have felt His healing shadow upon you cast by the godly "Peters" of today. Your prayer and mine is to be like Him. Then "Let this mind be in you, which was also in Christ Jesus."

Remember, **YOU CAST A SHADOW!**

The fellow who is pulling on the oars doesn't have time to rock the boat. — Riverside Church Chimes.

"WHO ARE THESE SEVENTH DAY BAPTISTS?"

History will show that there have been Seventh Day Baptists since the days of John the Baptist. The denomination now known by that name dates back to the Reformation. The oldest church extant is the Mill Yard Church in London, England (1617). Seventh Day Baptists stood with other reformers in the struggle for religious and civil liberty and godly living. They did more. They suffered imprisonment and martyrdom. Some of the foremost men of the Reformation were Seventh Day Baptists. Among them were Thomas Bampfield, at one time speaker of the House of Commons; Dr. Peter Chamberlen, physician to three of England's kings; and four generations of famous preachers by the name of Stennett. One of these wrote the hymn "Majestic Sweetness Sits Enthroned."

In America the denomination traces back to Newport, R. I., and the year 1671. There, members of the church helped to establish the colony on the principles of religious and civil liberty. Governor Samuel Ward (a Seventh Day Baptist) led the colony in its struggle with the mother country and would have been a signer of the Declaration of Independence had he not died three months before the signing of the document. (It is interesting to note here that the first copies of the Declaration of Independence were printed by Rev. Peter Miller, also a Seventh Day Baptist, on his press at Ephrata, Pa. It was Rev. Mr. Miller who translated the document into the principal European languages for the Continental Congress, besides conducting the diplomatic correspondence of Congress with non-English speaking foreign governments.)

Seventh Day Baptists have from these early times been concerned with religious freedom in government and in the church. For this reason the organization of our churches could be called a pure democracy with each church independent, though united in a conference on a voluntary basis. This conference is a member of the Baptist World Alliance.

Seventh Day Baptists are Sabbathkeeping Baptists. We believe that Saturday,

the seventh day of the week, is the true Sabbath for man — not alone because its observance extends backward to the beginning of Biblical history and was commanded from Sinai, but primarily because it was observed and held sacred by Christ and the Apostolic Church. To Seventh Day Baptists, Christ Himself is the final sanction for the Sabbath. While we proclaim this distinctive doctrine because we believe it to be valid and relevant to man's welfare, we labor chiefly to get men to accept Christ and lead godly lives.

I shall be glad to send you a copy of our book "Handbook of Information Concerning Seventh Day Baptists" if you will only drop a post card to me, Box 868, Plainfield, N. J., and by the way, neighbor, drop in at the special services being held at 5th and Central Avenue on Sunday, November 9 at 7:45. You'll be more than welcome!

Cordially,

Rev. E. Wendell Stephan.

(A part of the publicity appearing in the Plainfield Courier-News in connection with a preaching mission in Plainfield, conducted by Rev. Clifford W. P. Hansen. Other paid advertisements of a different type were used also.)

WANTED — LAY LEADERS

Rev. John W. Lange

(Assistant minister in the Chevy Chase Baptist Church, Washington, D. C.)

The greatest business in the world is limping instead of leaping because laymen are not doing all they can and should do. The building of the Kingdom of Jesus Christ is predominantly a lay responsibility. This is not to gainsay the importance of pastoral leadership. But among Baptists the responsibility of pastor and congregation is mutual. The Great Commission was given to all believers. It calls for the time, the money, and the leadership of every Christian. More laymen and women must be enlisted and trained for service if our Baptist witness is to attain to its full potential. Active lay leaders who read this will be as disturbed as we are when they hear the story.

A survey was recently carried out to get up-to-date facts on actual conditions in local Baptist churches. Contacts were

made by mail and personally with churches large and small.

Eighty-four per cent of the laymen contacted had more than one job to do. Nearly half had more than two responsibilities. Commendable for the persons doing the work. But what about the people who assumed no responsibilities at all while the others were doing more than their share? "What per cent of your membership," the survey asked a pastoral group, "took some active part in the church this past year (other than attendance at services and socials)?" The average was well below 50 per cent.

Another example of doubling up on work was that of pastors performing duties of laymen. More than half of the pastors who reported were doing this to some extent. Such duties included those of moderator, chairman of advisory board, chairman of deacons, vacation school superintendent, youth director.

In some instances the emphasis on projects rather than people threw into discard the principle of finding an opportunity for all to use their talents and to grow by experience in a Christian fellowship. Consequently, too few were spreading their resources too thin, and the work suffered.

One factor keeping people inactive was the lack of educational facilities to train the genuinely interested and to arouse the disinterested to action. Church workers seemed to have difficulty in describing their work even briefly. The distinction between what was to be done and how to do it was not always clear.

The lack of adequate record keeping was indicated by the difficulty laymen had in reporting on time and money expended. "Even financial officers were, in some cases, unable to determine very closely the amount of their postage, record book, and other costs of their work."

On the brighter side, most official positions were filled by those expecting to enjoy the work, but only slightly more than one half really understood the requirements of their job. Not much more than one fourth were promised helpers, equipment, or training should they be needed.

One basic question stands out. What

would happen if Baptists took seriously, in all of their relationships, what they believe? In the answer to that question, says Dr. Milton C. Froyd, "there is enough dynamite to blow our existing complacencies and timidities to bits."

O.K. laymen, what about lighting the fuse?—Adapted from Crusader, the American Baptist Newsmagazine.

"Plan for a Garden"

What? Right now, in the fall? We think it's a good idea.

First, you should plant five rows of peas: Presence, Promptness, Persistence, Purpose, Privilege.

Second, three hills of squash: Squash gossip, Squash indifference, Squash unconstructive criticism.

Then, four rows of lettuce: Let us be faithful, Let us govern our lives on loyalty and truth, Let us be true to our obligations, Let us love one another.

Five rows of turnips: Turn up with new ideas, Turn up with a smile, Turn up at every meeting, Turn up with enthusiasm, Turn up with a determination to be constructive. — Selected, in Shiloh Bulletin.

The National WCTU

"Even if we are ridiculed or misunderstood we shall continue to cry out against the wrong of our nation legalizing the liquor traffic, and shall continue to ask for legislation to prohibit the advertising, the manufacturing, the sale, or any traffic in alcoholic liquors including beer and wine," said Mrs. D. Leigh Colvin as she addressed the seventy-eighth annual meeting of the National Women's Christian Temperance Union held September 25-30 in the Centenary Methodist Church, St. Louis, Mo. Mrs. Colvin is the re-elected national president and delivered her annual address under the title, "The Ground Between," which is a very thorough, scholarly, and extensive presentation of the struggle going on concerning the liquor problem.

Mrs. Colvin declared, "Between right and wrong the only ground is battleground." — National Voice.

The world will never be better until we make it better. — Selected.

A PRAYING MISSION

The Universal Week of Prayer will be observed throughout the world January 4-11, 1953. Seventh Day Baptists are urged to participate in this fellowship of prayer around the earth. Christians of all lands and of many denominations will observe this enriching spiritual experience.

According to the custom for many years, a pamphlet has been issued for the use of pastors and church leaders in the services of the week. At the request of the National Council of the Churches of Christ in America, Rev. Lynn J. Radcliffe, minister of the Hyde Park Community Methodist Church of Cincinnati, Ohio, has prepared this help for 1953. Dr. Jesse M. Bader, executive director of the Joint Department of Evangelism, says, in a foreword, "This Week of Prayer can become a Praying Mission in the churches of a community. Why not a Praying Mission in your community through the churches? A revival of prayer, real prayer, is needed everywhere across our nation. 'More things are wrought by prayer than this world dreams of,' if and when Christians really and sincerely pray. . . . Prayer strengthens the ties of fellowship among Christians, across race, class, and denominational lines. How better can the churches of a community begin the New Year, than by meeting and praying together during a week that is dedicated to a fellowship of prayer around the world? Prayer lifts individuals to a new and higher plane of thinking, living, and action. Prayer changes things and it changes us."

The theme for the week is "Seven Steps Toward Spiritual Progress" and the text, "We will devote ourselves to prayer" — Acts 6: 4. The daily topics are, "In the Beginning God," "The Symphony of Prayer," "The Art of Meditation," "The Inner Cost of Prayer," "Christ-centered Prayer," "Apostles of the Love of God," "Practicing the Presence of God." The pamphlets are 15 cents each. Send today, for the number you require, to the National Council of Churches, Joint Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y. H. R. C.

NYASALAND

The Land, the People, the Missions

Following are some facts regarding Nyasaland, which may be of interest to Seventh Day Baptists. These facts deal with the land, the people, and a brief historical review of mission work other than our own in this area. They are gleaned from a publication of the International Education Board of London, England, and a more recent book (1949), "Problems of African Development," by T. R. Batten.

Nyasaland is a British Protectorate. The country is in the form of a narrow strip of land varying from 50 to 100 miles wide and 520 miles long. It is roughly 40,000 square miles in area or about the size of the state of Virginia. Two thirds of the territory is included in the highlands that lie along the west coast of Lake Nyasa.

The climate is in the main agreeable and healthful. The extensive plateau, with cooler climate, makes possible the production of cereals, vegetables, cotton, and fruits of the temperate zone. Tea, rice, and ground nuts are raised for export in some areas. The population is approximately 1,600,000, of which number 1,500 are Europeans and several hundred are Asiatics. The ratio of blacks to whites is about 800 to 1.

Though the Indian Ocean is in a direct line only 130 miles to the east, the only practical outlet is to Beira, a distance of 360 miles through Portuguese territory on a railway owned by several companies. This fact limits the exports of this "land-locked" country and thus tends to hold back its development and prosperity.

The country is divided into three provinces for administrative purposes — Northern, Central, and Southern. The Makapwa Seventh Day Baptist Mission and Churches are located in the Southern province in the general area of the capital of the province, Blantyre.

The principal tribes of the area are the Angoni, Yao, and Tonga, sometimes considered warlike tribes, and the Wa-Nyanja, commonly called Nyasa tribe who are more peaceable. Language, folklore, tribal, and

family organization belong to the Bantu group. Dialects of the Shona language generally spoken are Chinyanja, Chick-eranga, and Chimanyika. These people love music and native tunes are often quite beautiful. Music, dancing and games have had an important part in their lives. They show marked skill in industry and village crafts, in fishing, and in agriculture. They have great manual dexterity and possess an artistic sense of beauty in line and color.

For the most part the native land is owned communally, but a form of individual ownership is being adopted in crowded districts. As market facilities are scarce and the demand for labor elsewhere with enticing salaries offered to the men, many have left the ways of agriculture which their fathers practiced and have gone to work in the mines, or on large plantations, or away to the cities and towns. It was estimated in a 1939 publication of The Rhodesia-Nyasaland Royal Commission Report, that of the 443,000 able-bodied adult males in Nyasaland in 1936, some 90,000 were working for wages outside the territory and away from home. This report goes on to say that this disruption of home and social life is taking a terrible toll in the lives of the people. In the backwash of western practices we find an increasing rate of venereal disease and a higher rate of infant mortality, making inroads into the health of the people.

Historical Review of Missions in the Area

Following Dr. David Livingstone's explorations in 1859, a British consul for the territories north of the Zambezi River was stationed at Blantyre in 1883. Severe struggles with Arab slave traders and the chiefs under their influence continued for several years. Finally the whole of the territories was brought under a British protectorate in 1891.

The largest and oldest mission work in Nyasaland, "University Mission," was founded in 1857 in answer to an appeal made by Dr. Livingstone to the University of Cambridge. This mission has entered the educational and medical fields and has a long history of service in the training of native leadership. Bishop Mackenzie ar-

rived in the country in 1861 and gave his life to the mission and is buried there.

The Church of Scotland Mission was founded in 1876 by a pioneer missionary who accompanied the first part of the Livingstonia Mission in 1875. The first station was located at Blantyre. The long service of Dr. Alexander Heatherwick, head of this mission, has exerted a great influence not only on the natives but on every phase of colonial development. This mission has a notable plan of organization and supervision.

The Dutch Reformed Church began its mission in 1883 when Rev. Andrew C. Murray started the first mission station in Central Angoniland at Mvera. The Dutch and Scottish Missions have always worked on friendly terms. Today there are over a dozen main stations with a staff of seventy or more European missionaries.

The Seventh Day Adventists report nearly a hundred schools and thousands of pupils with churches all through this area. They have an institution for training of teachers and a fine hospital. They train and use native leadership extensively. In addition to all these denominational missions there are three industrial missions near Blantyre, corporate bodies independent of regular denominations. They are as follows: The Zambezi Industrial Mission with about 100 schools and over 4,000 pupils; The Nyasa Industrial School with 69 schools and 4,000 pupils; and the Baptist Industrial School of Scotland with 32 schools. These industrial schools offer training in cultivation of the land and in handicrafts.

It is helpful to Seventh Day Baptists as they review our efforts of the past to bring the message and spirit of Christ to these people, to be conscious of other consecrated Christians with whom they are working. N. O. Moore tells of the helpful assistance given to him by these white missionaries of Nyasaland many years ago when he went there to investigate the work of Mr. Booth. These same mission centers are present. There is a place for Seventh Day Baptists among them, but it will surely be in full recognition of the good work being done and not as competitors or adversaries of other mission workers. We may confidently

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Worship Thought for December**Does Christmas Change People?**

"They departed into their own country another way." — Matthew 2: 12.

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CHRISTMAS GIVING

Marilyn Merchant

The spirit of Christmas in many homes has become: "If you give to me, I'll have to give you something, I suppose." The idea of giving for the joy one receives has been completely done away with in many cases.

Modern magazines that for many years have featured sections on what to make for Christmas now feature articles on what you can buy for less than \$5, \$10, and \$15.

The idea that some people will not appreciate homemade gifts is foolish. If not, why is it that the wealthy and well-to-do people attend the church and community bazaars to find a homemade gift for their families and friends when they can buy anything they want in the stores?

I do not object to gifts which are purchased if they are what are needed. It is the completely thoughtless way in which it is done — just buying something with little regard for the person to whom it is to be given. A terrific amount of love can go into the stitches put into an apron or a pair of pillow slips or into the baking of cookies.

The gifts which are made for one are best remembered. In the years before my sister's marriage, she gave me many very expensive gifts; yet the one I remember and enjoyed the longest and best was a housecoat she found time to make for me. It was just an inexpensive cotton one, but I wore it until I could no longer make it hold together. It meant much to me because she had made it for me and

expect that our mission worker, Rev. Ronald Barrar, will continue the spirit of co-operative endeavor that has always marked Seventh Day Baptists. E. T. H.

had not just gone downtown and bought the first thing she had seen in the store.

The Wise Men in giving to the baby Jesus did not stop on their way to see Him and buy something to give Him. They gave of their most precious possessions. Why can't people do that today — give a little of themselves along with their gifts?

Many years ago I read of a family where the children were told the story of the first Christmas and how every year we celebrate it to commemorate His birthday. The children asked why it was, then, that no one ever made Him a birthday cake as when others had a birthday. Then and there a tradition was born in that family that has been carried on down through the years as a reminder of the true meaning of Christmas. A lovely white cake is served and decorated with one large candle so that all may remember that it is the birthday of Christ. Yet when this was done a couple of years ago, in a Christian home with supposedly Christian people as guests, they all said when the cake appeared, "Oh, is it someone's birthday?" That is the state we are in now. If even Christians do not remember what they are celebrating, how are others to know about it? It is not too late to bring Christ back into our Christmas this year.

A story I read illustrates my point. The father in the family had been very ill, and on doctor's orders, had moved to the country. It took all their money to make the farmhouse fit to live in and to provide for their needs. Both parents had repeatedly told the children there would be no Christmas that year. The parents were very downhearted as the day drew near but the children were still in high spirits. They insisted on a tree, so the family went together to cut one on the farm. They all helped make decorations to piece out the ones they had.

On the day of days, the children insisted on being dressed in their best, as had been done when in town and finally the parents joined them and also dressed for the occasion. Although the gifts were all homemade, every one had a great deal of love tucked into them and, when the day ended, they all agreed that it was the nicest Christmas they had even known. Formerly, the children had been left with

servants while the parents had gone to visit various friends. Their gift to each other had been expensive doodads that were soon broken or destroyed. But in the mufflers, mittens, and caps made from an old suit by the mother, in the dish towels and neckties made by the little girls, in the little wooden gadgets made by the son, and in the small wooden chairs made by the father for each of the children, they found a joy and satisfaction they had not known before.

Let's make it a Christian Christmas and every gift a love gift.

Our Children's Letter Exchange

Dear Mrs. Greene:

I just read your page in my grandma's Sabbath Recorder, and I decided to write and tell you that I live on the same farm that you did when you lived in Walworth. Only the house you lived in has burned down and another one was built. That is the one I live in now. About a year ago you told about when you lived out here. I was going to write then but I didn't.

My great-grandfather's name was Willard L. Hibbard. Grandma said you might know who he was.

I am in the seventh grade and I attend the Cobblestone School.

I enjoy your page very much.

Your friend,
Jo Day Hibbard.

Walworth, Wis.

Dear Jo:

I was pleased to receive your letter and add you to my list of Recorder children. I was also glad to hear from someone living on the farm where I spent twelve happy years. Dr. Greene and I drove out to Walworth after attending Conference at Milton soon after our old farmhouse was burned and the house in which you live was built. If I remember rightly, it was not long before our old barn was struck by lightning and also burned. No doubt you have a new barn now. If so, it is barn number three as the first barn was blown down by a cyclone when I was only six months old. It made me home-

sick to see such a change in my old home-
stead.

Yes, I am pretty sure I once knew your great-grandfather.

I went to school in the old Cobblestone School and then it was really built of cobblestones. I remember at the last, stones kept falling in the doorway and one barely missed my head. At last it had to be torn down and the present schoolhouse built.

I do hope that now you have begun, you will write often.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have been going to write to you for a long time and finally got around to it.

Thursday we got our report cards. My lowest mark was 90, my highest mark 100, and my average was 95.

My father is the pastor of the Seventh Day Baptist Church of Adams Center, N. Y., and has been since December, 1951.

I am nine years old and in the fourth grade. I have a sister in the sixth grade and one in first grade. I have a brother two years old.

I have twenty-one pet rabbits and twelve chickens.

The last few sunny days I have been playing baseball though it is out of season. That is all for now.

Wayne Cruzan.

Adams Center, N. Y.

Dear Wayne:

My hearty congratulations on your school grades. They were certainly excellent. I feel sure you will continue the good work.

I like Adams Center and have attended Conference there twice. The first time was when I met Dr. Greene. No doubt your father has told you that he was one of his teachers in the School of Theology.

In Andover, basketball is now the chosen ball game though every day I see some of the boys in my neighbor having fun with a huge rubber ball.

My boys used to raise Belgian hares and before long they had presented nearly every boy in the neighborhood with one or two of them. The last two were caught by a neighbor's dog.

I hope to receive another good letter from you soon.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am five years old and go to kindergarten. I have two brothers. Paul is three and Wesley is fifteen months.

I go to church at Berlin, N. Y. Mrs. Delmar Ellis is my Sabbath school teacher. I like to go to church.

I have been sick with the chicken pox.
Althea Mae Greene.

Center Berlin, N. Y.

Dear Althea:

I'll have to wait until next time to answer your letter.

Your true friend,
Mizpah S. Greene.

NORTHERN ASSOCIATION

The Northern Association meetings were held in Battle Creek, October 17-19, with the theme, "Adventures in Faith." There were about 50 delegates from the White Cloud, Jackson Center, and Indianapolis churches. At the Friday evening meeting Rev. Orville Babcock of White Cloud preached, and music was provided by a men's chorus, augmented by visitors. Numbers in Sabbath school classes were also pleasantly increased. The morning sermon was preached by the Conference president, Rev. Elmo Fitz Randolph of Milton. A solo was sung by Miss Dorothy Rowe and the choir sang a Latvian folk song. The service was followed by the sacrament of the Lord's Supper, led by Pastors Wheeler, Polan, and Randolph. The children's sermon was given by Pastor Wheeler.

About 200 persons partook of the fellowship dinner in the social room, presided over by Mrs. LeRoy DeLand, and at 2 p.m. the young people presented a varied program, in which the following took part: Organ, Mrs. R. T. Fetherston; violin, Miss Ruth Johanson; girls' trio, Misses Dorothy Rowe, Roberta Putnam, and Ruth Johanson; male quartet, Arthur Millar, Dale and Wendell Thorngate, and Owen Davis. This program closed with a Scripture pageant written by Mrs. Paul

Crandall, presented by the Women's Board and including as characters Mrs. Harry Harsh, Mrs. Walter Wilkinson, Mrs. Alton L. Wheeler, Mrs. Charles Aurand, Mrs. George Bottoms, and Miss Dorothy Rowe. After another fellowship meal Rev. Elmo Fitz Randolph discussed some matters relating to the coming General Conference which is to be held in Battle Creek.

The young people served a fellowship breakfast in the social room on the following day, and this was followed by the business meeting in charge of Marion Cruzan of White Cloud. Mrs. Verne Babcock of White Cloud was elected first vice-president. It was voted to make available \$150 to help some young person interested in training for full-time religious work in one of our colleges. — Reporter.

OUR FIRST DUTIES AS CHRISTIANS

James Gardner

(Address to the Battle Creek Church on Men and Missions Day.)

Scripture: Acts 8: 26-39.

Last Sabbath day Pastor Wheeler told us of the widespread program that the Communists are pushing all over the world.

Today has been set aside to recognize the Laymen's Missionary Movement. It is appropriate, then, that today we should discuss what you and I as Christian laymen can do to counteract this Communistic force. Why is this our concern? Because as Christians we must oppose any group, power, or government which denies the very existence of God, and our Saviour. What can we do?

Many wealthy individuals and churches may be able greatly to increase their missionary work. I do not believe that we are able to do this at present in foreign missions.

Most of us are busy making a living 5 or 6 days a week. We cannot give much more time to help at this time of need. Any contribution that we make therefore will not be financial or increased time at the church. As Christians we should ask, "What would Christ have us do?"

The world 2,000 years ago was for its size in about as bad a condition as it is today. What did Christ advise His fol-

lowers to do then? He did not advise any holy crusade by an army against His enemies, this was tried with terrible consequences in the Middle Ages. Our strength lies in the fact that no person who gains the fellowship of Christ will ever be led to accept the godless theories of Communism. What would Russia be doing today if Stalin and a few key men had been reached with the Gospel of Jesus Christ?

What did Christ advise His followers to do then? In His final charge to His disciples in Matt. 28: 16-20, we read: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Mark puts it this way in chapter 16: 14, 15: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed them not which had seen him after he had risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature."

This was His basic remedy 2,000 years ago, and it is the same today. He knew that the ills and troubles of the world were caused by men and not motivated by God and the gospel. To whom was this charge given? The great mistake we make when we hear Christ's commission "to preach the gospel to every creature," is to think this was intended only for ministers and professional missionaries. This command by Christ to spread the gospel was not given to a group of professionals; they were laymen as you and I are, and some were still doubters, witness Matt. 28: 17. This was no organized church body.

The gospel has been brought down through the ages by the Word, and by one person telling another. One definition

of a Christian has been given as this, "A Christian is a person who is able to communicate his Christianity to another, so this other will in turn communicate it to others." Scripture clearly sets forth the principle that like begets like, men produce men, birds bring forth birds, a grain of corn produces similar grains of corn. In somewhat the same way God permits and expects all Christians in the power of the Holy Spirit, and the Word, to have a part in begetting of other Christians.

In our Scripture, the account in Acts 8 in which Philip brings the Gospel to the Ethiopian, follows the pattern that God has for all personal work. Philip followed the orders of the Holy Spirit to go in a certain direction not knowing why. When the opportunity came to witness to the eunuch, he was ready. Here is one man leading another by the power of the Holy Spirit and the Word. Until Philip interpreted the Scripture, the eunuch could see no connection between Christ and Isaiah 53 which he was reading. When Philip asked him if he understood what he was reading, he answered, "How can I, except some man should guide me?"

If then our first duty has always been to guide others to Christ, what have we done about it? We have been perfectly willing to support the church and give to missions, but we have largely left the work of spreading the gospel to the preachers and evangelists. They only reach the people who attend church and revival meetings. It is the layman's duty and privilege to teach the great host of people who attend neither of these.

We cannot all go to foreign lands to be missionaries but we can all witness to those whom we contact daily. If we all have this inborn ability to witness, and we read in 1 Cor. 12: 17, "But the manifestation of the Spirit is given to every man to profit withal," why is it we have left one of our most precious gifts lay idle?

Perhaps one fundamental reason holding us back is that in any effort to talk of Jesus Christ to another person we must confess our faith, or lack of it, openly. In His wisdom Christ knew this would be hard for a Christian to do for He reminds us in Matt. 10: 32, "Whosoever therefore shall confess me before men,

him will I confess also before my Father which is in heaven."

We try to side-step this too public confession by telling ourselves it is enough to live out our convictions in our daily lives. We certainly have to live Christian lives to witness, but can we expect our actions to be sufficient? Some, if not most, people without any spiritual background will always misinterpret our actions. It is like the game of charades in which one person or a group of persons tries to express an idea by actions alone. It is perfectly clear to the actors as to what they are trying to express, but it will always be a riddle to some folks until a word is spoken explaining everything. The plan of salvation is surely a riddle to those outside of Christ. Actions alone can never express it.

The story is told of an old lady, who, when converted, went around talking Christ to everyone she met. Someone made fun of her and said she had even talked Christ to a wooden Indian in front of a cigar store. She replied, "Perhaps I did. My eyesight is not so good, but talking to a wooden Indian about Christ is not as bad as being a WOODEN CHRISTIAN and never talking to anyone about the Lord Jesus."

We may go from one end of the year to another never mentioning Jesus Christ to anyone. Yet we expect our ministers to keep a stream of new Christians pouring into the church. It is human nature to like to do and talk about things about which we know the most. Without preparation no debater ever won a debate. No Christian unless convinced of his or her own beliefs and knowing the reason why, ever convinced anyone else. In 1 Peter 3: 15 we read, "But sanctify the Lord God in your hearts: and be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear: . . ."

We need to study the Scriptures as God has promised to bless and use His Word. We Americans pride ourselves in having the "know-how" to do things. There are rules for personal work set up by those who have gone before us that we need to learn. Let us learn to use the tools of our trade. Every person we meet is a different

individual and must be approached differently. For example: In the Gospels Jesus talked to twenty-eight different people personally, using a different approach each time. To one of them He said, "Ye must be born again," to another, "The water that I give him shall be in him a well of water springing up into everlasting life."

Again, and I am stating last what will be first, any witnessing for Christ must be the natural outflow of the divine inflow. In John 15: 5 we read, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

We don't need the gift of oratory, or great mental powers, all we need is to be filled with the Spirit. If we don't have the urge to tell others as yet, we need to increase the inflow.

God tells us in Isaiah 43: 10, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."

I am convinced that when we see our first duty, when we are prepared, God will use us in ways we now think impossible. The results will be a vast reserve of consecrated Christians available for every good work. When the problems of the hungry and downtrodden people of this world are approached with Christian compassion, by enough Christians, then they will be truly solved. Each of us can help bring this to pass.

I am sure each of us individually will feel fully rewarded if through our efforts only one person is brought to the knowledge of our Lord and Saviour, Jesus Christ.

RIAL in Seventh Day Baptist Churches

On Sabbath day, November 22, twenty-four churches reported a total attendance of 1,592.

Seventh Day Baptist General Conference
BATTLE CREEK, MICH.,
AUGUST 18-23, 1953.

The Bible and the American Heritage

The Bible has entered as no other book into the making of America. From it the colonial ministers of New England drew doctrines with respect to the sovereignty of God, the moral constitution of the universe, the natural rights of man, and the nature and function of government, which are substantially the same as the principles of the Declaration of Independence. — Dr. Luther A. Weigle.

NEWS FROM THE CHURCHES

NORTONVILLE, KAN. — Our new pastor, Duane Davis, was installed on August 30, at the Sabbath morning service. Deacon Asa Prentice gave the address of welcome and introduced the new pastor. The charge to the pastor was given by Earl Stephan. The charge to the people was by Rev. Alton L. Wheeler, Battle Creek, Mich., and a prayer of dedication was offered by Rev. E. Wendell Stephan of Plainfield, N. J. Rev. Trevah Sutton and family of Fouke, Ark., were also guests at the service.

The church enjoyed the visit of Rev. and Mrs. Emmett Bottoms the latter part of August. A reception for Pastor Davis was held at the church while they were here. The Bottomses showed pictures of our missions during the evening.

Floyd Coon is the new caretaker of the church.

A new duplicating machine has been purchased enabling us to have bulletins for the Sabbath services.

The Women's Missionary Society held an apron, tea towel, and food sale at Wells' appliance store November 4 and were very pleased with the proceeds.

A "Lord's Acre Supper" sponsored by Mr. and Mrs. Ed Johnson and Miss Nannie Greeley netted about \$160. They did no soliciting; all food and help were voluntary.

A Christian Endeavor Society has been organized. Officers elected were: President, Danny Niemann; vice-president, Bobby Wells; secretary, Georgia Mitchell; treasurer, Helen Bond; social chairman, Darlene Crouch; program chairman, Beth Crandall. They have enjoyed a line-party

to Atchison to the Fox Theater and a hay ride to the Lloyd August home near Atchison, where they had a weiner roast.

Our pastor has completed his classes at the Central Baptist Seminary in Kansas City, and plans to be graduated from Alfred in the spring. — Correspondent.

ALFRED, N. Y. — The members of the Intermediate Department of our church school, who have been studying the early history of German Seventh Day Baptists under the leadership of their superintendent, Mrs. H. O. Burdick, climaxed their study with a trip to Ephrata, Pa., and visited "The Cloisters" now owned by the State of Pennsylvania.

The auto caravan was composed of 16 young people and eight adults. They were the guests of the Seventh Day Baptists at Salemville from Friday evening until Sunday, taking part in the young people's activities as arranged by Miss Miriam Shaw and Rev. Paul S. Burdick, with fun and entertainment interspersed. The afternoon service was held in the Brick Church (German Seventh Day Baptist) with a social in the evening.

The traditional election day rummage sale of First Alfred is always a success as election polls are across the street from our parish house and the people of the whole community are buyers, as well as givers. Prices are very low so all can buy, and only clean usable goods are placed on sale. This year the sale went over the top as did the election. Proceeds cleared reach the all-time high of \$650 for the day from 8:30 a.m. to 5 p.m. Mrs. Prentice Stillman is president of the Ladies' Aid Society which sponsors this sale. The sale committee co-chairmen were Mrs. Earl Myers and Mrs. John Jacox. Leftovers from this annual sale are boxed for World Service, mission fields, and the Salvation Army.

On November 9 our church and community sponsored a reception to which the entire community was invited to honor one of Alfred's most beloved and useful citizens, Dr. R. O. Hitchcock, who has been Alfred's main physician during 25 years of outstanding service which still continues. The parish house rooms were crowded with friends who happily greeted Dr. and Mrs. Hitchcock and three of their

The Sabbath Recorder

five sons. Refreshments were served throughout the evening.

The doctor was presented with a beautiful gold watch and chain and words of appreciation, good wishes, and humorous reminders were given by several speakers. Dr. and Mrs. Hitchcock and family have been and are much appreciated as associate members and helpers in our church.

To Mrs. George Potter goes much of the credit, and working closely with her on committee were Mrs. Eugene Van Horn and Mrs. Dana Peck. Dr. Ray Wingate, a close friend of the doctor, played a special fifteen-minute carillon concert as Dr. and Mrs. Hitchcock were walking to the parish house. — Mrs. B. R. C., Correspondent.

VERONA, N. Y. — The Junior Department observed Promotion Day on Sabbath, October 25. Following the children's sermon by Pastor Skaggs, the program was in charge of the junior superintendent, Mrs. Garth Warner, who presented certificates to those promoted from the Nursery, Primary, and Junior Classes.

The Young People's Social Club held a Halloween Social the night after the Sabbath in the rooms in the church basement which were appropriately decorated. The social was for old and young. Those who did not come in costume paid a forfeit. Prizes were given to the most original costume and to the best disguise. Games were played and refreshments served.

Mrs. Victor Skaggs entertained the Ladies' Aid Society for their October all-day meeting. There was a large attendance.

The Doers Sabbath School Class held its monthly meeting with Mr. and Mrs. Herbert Catlin Sunday night. Mrs. John Williams, teacher, conducted a Bible study on the sixth chapter of Matthew. It was voted to continue to contribute to mission work in Jamaica. The class will later sell Christmas trees and wreaths.

The Young People's Social Club held "A Lord's Acre Auction" from which they realized \$300. This will go toward church repairs.

The Boosters and Helpers Sabbath school classes sponsored a "Harvest Supper" on the evening of November 12. — Correspondent.

BIRTHS

Reed. — A son, Dan DeChois, to Chauncey and Mary Ellen Reed of Adams Center, N. Y., September 7, 1952.

Roberts. — A son, Benjamin George, to Jim and Belva Roberts of Adams Center, N. Y., September 12, 1952.

Monroe. — A daughter, Deborah Sue, to Mr. and Mrs. Lusbert Monroe of Texarkana, Ark., September 1, 1952.

Soper. — A son, Steven Mark, to Mr. and Mrs. Harley Soper of Texarkana, Ark., November 8, 1952.

Maxson. — A daughter, Kimberlee, to Rev. and Mrs. Carl R. Maxson of Waterford, Conn., November 18, 1952.

Marriages

Bates - Stoodley. — On August 11, 1952, Sheldon Bates and Mrs. Margaret Stoodley were united in marriage at the parsonage in De Ruyter, N. Y. Rev. A. Clyde Ehret performed the ceremony in the presence of the immediate family. Their home is in Adams Center. E. C.

Obituaries

Glass. — Bess, was born December 10, 1877, and died at the home of her daughter, Mrs. Evelyn Kuechle of Chagrin Falls, Ohio, on Sabbath, July 26, 1952.

She was married to Henry Glass on December 10, 1896. He preceded her in death on February 13, 1913.

Funeral services were held from the Piddock Funeral Home in Adams with Pastor Cruzan officiating, assisted by Rev. Emmett Bottoms. Mrs. Glass had long been a member of the Seventh Day Baptist Church of Adams Center and will be missed by many friends. E. C.

Bates. — Sheldon S., son of Mr. and Mrs. Samuel Bates, was born April 22, 1871, and died on November 13, 1952, at his home in Adams Center.

Funeral services were conducted from the Carpenter-Stoodley Funeral Home at Belleville, N. Y., on November 15, and interment was in Union Cemetery, Adams Center. Services were conducted by Rev. Earl Cruzan. E. C.

Openings in Alfred

Two good business opportunities are open for any of our people who would like to locate in Alfred. Mr. Lynn Langworthy is retiring and will dispose of his plumbing and sheet metal business with all equipment and materials. A restaurant business is for sale and the building it occupies. Owner would rent to the right party. Ben R. Crandall, "Key Man," will be pleased to answer any inquiries. — (For the Vocational Committee.)

"All things whatsoever ye would that men should do to you, do ye even so to them."

If asked the remedy for the heart's deepest sorrows, I must point to "the old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

— William Gladstone.