

The Sabbath Recorder

Much of Alfred is excited now because of the eight new bells from Holland that arrived in October. Construction of the new, steel carillon tower started Monday, November 16, and four of the new bells were put in place the following Friday. The new 70-foot tower was made possible through the generosity of the late Mrs. Ora S. Rogers. The new bells make a total of 43 for this oldest set in the Western Hemisphere. It is appropriately named in honor of one of our great Seventh Day Baptist educators, Dr. Boothe C. Davis. All bells will be hung in the steel tower and Dr. Ray W. Wingate will be playing the first concert on all 43 before Christmas. — Ogareta E. Potter, Correspondent.

VERONA, N. Y. — A Halloween social for young and old was held in the church social rooms on the evening of Oct. 30 by the Young People's Social Club. Prizes were awarded for the prettiest costume, most original, most gruesome, and cutest. Fines were collected from those who came undisguised.

Mr. and Mrs. LaVerne Davis on their recent visit to the Nortonville, Kan., Church had the privilege of hearing President Eisenhower address the national meeting of the Future Farmers of America at Kansas City. They were greeted at the door by Richard Warner of this church who is a state officer of F.F.A.

Our Ladies' Society held its October meeting with Mrs. John Williams and Mrs. Florence Stukey. It was voted to send \$10 quarterly to the Alfred School of Theology. A milk bottle was placed in our church vestibule Sabbath morning to receive contributions for sending dried milk to Korea where there is much suffering from famine. Surplus milk is being released at no cost by the Commodity Credit Corp. to Church World Service.

A farewell party was given Mr. and Mrs. George Davis and family in the church social rooms on the evening of Nov. 7. (They are moving to Richmond, Va.) Mrs. Orville Williams directed the program. One of the musical numbers was "Carry Me Back to Old Virginy," sung by a male quartet of young folks. An electric percolator was presented to George and Anna by Pastor Skaggs as a token of love and esteem as they go to their new home. — Correspondent.

Accessions

Testimony: Milton Junction, Wis.
Mrs. Nellie Shole

Births

Rogers. — A daughter, Elizabeth Ann, to Mr. and Mrs. Clarence Rogers of Salem, W. Va., on Nov. 17, 1953.

Obituaries

Cornelius. — Delilah S., daughter of Richard and Malinda Williams Jones, was born near Wellsville, N. Y., March 18, 1864, and passed away at the home of her son, Elmer E. Cornelius, Alfred Station, April 29, 1953. She was married on July 5, 1879, to Elmer E. Cornelius who died in 1938.

Mrs. Cornelius enjoyed very much the calls of Rev. Albert N. Rogers, in whose parish she lived, and his reading from her Bible.

She is survived by two sons, Alvin of Ward, and Elmer E. of Alfred Station; a daughter, Edith (Mrs. Clarence) Jacox of Alfred; a half-sister, Mrs. Burr Reuger of Andover; 18 grandchildren, 69 great-grandchildren, and 13 great-great-grandchildren.

Farewell services were conducted from the First Alfred Seventh Day Baptist Church, May 2, by Rev. Hurley S. Warren, in the absence of Pastor Rogers. Burial was in Alfred Rural Cemetery. H. S. W.

Boss. — George Rogers, son of Joseph and Aurilla Rogers Boss, was born June 18, 1864, in Little Genesee, N. Y., and passed away from this life in his eighty-ninth year, on June 23, 1953.

On January 1, 1889, Mr Boss was united in marriage with Stella M. Loofboro. To this union two children were born, Lela Boss Place, and Malcolm.

George Boss was a Christian businessman, interested in the welfare of his community and devoted to its service. He was named Milton's first fire chief before the turn of the century. He served many years as trustee and purchasing agent for Milton College. He was a member of the community band many years, and served on the village board.

In his church life Mr. Boss served as a valued deacon of the Milton Seventh Day Baptist Church, and served for seven years as superintendent of the intermediate department of the Sabbath school.

Surviving him are his wife, Stella, his two children, two grandchildren, and a host of friends who loved him. Interment was in the Milton Cemetery, with his pastor, Rev. Elmo Fitz Randolph, officiating. E. F. R.

SABBATH SCHOOL LESSON for December 19, 1953

The Prince of Peace and a Warless World
Scripture: Isaiah 2: 2-4; 9: 2, 5-7;
Luke 2: 8-14.

Contributed by Rex E. Zwiebel



"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Luke 1: 35.

The Sabbath Recorder

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Prayer Thought

Be careful how you pray. Remember that prayer is also worship according to the will of God. You cannot make a wishing well out of an altar.

THOUGHTS AT CHRISTMAS TIME

The editor has been trying to think how he could say in a few words something that fits his own feeling and the joy of all the readers at this glad season of the year. The relation between editor and readers is not quite as intimate as that between pastor and people. We feel it at this season when we have been in the habit of sending personalized greetings to an inclusive list of parishioners and friends.

We cannot hope for human love to extend much beyond the limits of personal acquaintance. Let us not wish for that which we cannot have. Let us rather express our human-level love as best we can even to the extreme limits of our acquaintance and then turn our thoughts and our love to Christ, the supreme example of God's love.

Christ came in the fullness of time, God incarnate, born of a virgin, to become the promised Messiah and Saviour of the world. Annually we celebrate His birth because His miraculous conception, His atoning death and supernatural resurrection which, together with His teaching and miracles, prove Him to be what He claimed to be. At appointed times we celebrate His substitutionary sacrifice as He gave His disciples commandment. In that service we "do show forth the Lord's death till he come."

As we write these words just before our Christmas deadline it is still several days before the observance of "The Bible's Day" on Dec. 12. We are reminded that we are completely dependent on the accuracy of the Bible for the advent story which forms the basis of our celebration. Here is one part of sacred story that only the most radical critics would tamper with. The whole Christian world loves the account of the birth of Christ. No one denies His birth just because it is recorded only in Matthew and Luke. Yet the birth of Christ is not recorded in any known secular records. In the Gospel narrative it is impossible to separate between the fact of His birth and the manner of His birth. As far as we, as Christians, are concerned we accept the whole thing on faith. This belief in the truth of the birth record encourages us to accept as true all the rest of the record. Christmas ought to be a time to increase our respect for,

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and our love of the Word of God. Here we have the very beginning of Christianity, the unveiling of the New Testament in its logical, historical order.

Let us be constantly vigilant over our souls' health at this season of the year. When we sing "Joy to the World" and all our favorite carols, may we strive to appreciate the love of God and act accordingly. Let us not give to our loved ones beyond our means and impoverish the Lord's work for months to come. Rather, let us set an example to all our families and friends by expressing our love for the Saviour in the same sort of material way that we express our love for them — by giving.

THE PEW VIEW

Many comments have been made to try to cure the habit of crowding into the back pews of the church. It is often truly stated that the preacher and choir are discouraged when they have to look out over so many empty pews before they can see any people. Preachers are confined by convention to the platform. They sometimes feel that they are in a situation something like that of the rich man and the departed poor beggar, Lazarus, in which story Father Abraham is represented as saying to the thirsty rich man, "And besides all this, between us and you there is a great gulf fixed" (Luke 16: 26).

The preacher wants to reach his people with the thirst-quenching water of life. He longs to leap over that gulf and hurdle those empty pews to get down where the people are. If he is allowed out from behind the friendly protection of the pulpit you may find him balancing on the edge of the platform, reaching out to bridge that unnecessary gulf. He has a hard time getting next to people who shrink into the seats farthest back.

Let us, however, plead the case of the people. Most of them have come to church for worship; spiritual food, and strength for the days ahead. They ought to be given credit for knowing their need and coming to church for satisfaction. They are people who have in earlier days walked to the front of the church to confess Christ and unite with the church. If they would ponder it a moment there

was a much greater glow of satisfaction in that day than in the present when they can't get the courage to sit three seats ahead of the others.

Recently the editor sat in a relatively small but beautiful church on a Sabbath morning. He sat one pew ahead of all the others but still halfway back in the sanctuary. Attendance was probably a little below average. He had what might be termed an unobstructed "pew view" all through the well-conducted service. The result was that he began to realize that sympathy should not be extended to the minister who has to look over the empty pews but to the poor people who afflict their souls with such a depressing view.

Why was the singing so weak and spiritless? Why was the responsive reading so feebly done? How was it that we sensed a listlessness in the first half of the worship service? The choir and preacher on their raised platform were doing all right. Their normal angle of vision could be easily adjusted to looking over the empty half. But the normal line of sight for the poor people was right along those shiny-ridged pews. We sing about the heathen in his blindness bowing down to wood and stone. It is pretty hard for us to get our eyes or minds off that wood in front of us.

When it comes time for the sermon, we focus our eyes on the speaker, attune our ears to his words, and let our minds be filled with his message. Then perhaps the empty pews cease to disturb our worship. But up to that time our participation is weak and listless, partly because of that disheartening "pew view" for which we ourselves are responsible.

We hope few of our readers are guilty of disturbing the worship of others by contributing to that expanse of empty pews. Your church may be so full that some have to sit close to the front. We do have churches like that, and we do have people who would sit in the front half of the church even with the back half empty. Let us help with the worship. We may not be able to sing, but we can at least sit up front and look attentive. Be mindful of the stranger that is within thy gates. Don't frighten him away by leaving all the front pews empty.

BIBLE-CENTERED WORSHIP

We may belong to the old school but we are frank to admit a feeling of greater satisfaction in a church where the pulpit and Bible occupy a central place in the architectural and worship plans. We do not advocate a radical revision of the interior architecture of the church every time there is a change of pastors. It goes without saying that with patience a minister can, however, gradually focus the attention of the people upon the Word of God from whence come his sermons, all information about Christ, and all instruction in godliness.

A church recently visited by the editor showed many signs that the Bible has central place. It was, of course, open on the centrally located pulpit, but that could be counted as only a symbol. We believe that the pulpit Bible ought to be frequently put to better use than increasing or decreasing the height of the pulpit by two or three inches. It is the common Bible, the people's Book, regardless of how many small ones are in the pews.

In this church the responsive reading was selected from the vast storehouse of appropriate selections — the Bible itself. The preacher was aware that a Bible church cannot be built on the foundation of 50 selections in the back of a hymn-book. Protestantism rests on a firmer base than the Sunday Missal which takes the place of the Bible for most Catholics.

A junior choir garbed in yellow robes with brown bow ties at the neck graced the choir loft. The robes seemed to be no hindrance to the use of their Bibles. The children helped to lead the congregational response. When it came time for the Scripture lesson, nearly all the junior choir members were following attentively in their Bibles. They came down from the platform for the children's message. They were not too young to read the Bible and not too old for a children's message. The pastor's wife ably led the little choir. We noted that three of its members were her own children.

A Bible-centered worship holds the young, strengthens the workers, and comforts the older people. It makes the Sabbath message logical. It builds upon the foundation of Bible school, camp, and the training of the home.

*President's Column***Christmas or Xmas?**

Will your Christmas observance this year be a "celebration" or a "consecration"? Will it exalt Santa Claus or Christ? Which will be uppermost in your thoughts, getting or giving, feasting and material things or the "glad tidings of great joy" that the Saviour has come, the things that be of men or the things that be of God?

More than a week before Thanksgiving we were in Providence. The toy departments were in full swing. In several stores Santa Clauses were making wild promises to trusting boys and girls who went up to the "throne" to interview them. Not only has business commercialized the Nativity season, but by putting on their Christmas push for the extra dollar so early, they are overshadowing another purely Christian holiday, Thanksgiving. Isn't it time for Christian people to do something about it? Shouldn't the great denominational bodies express their disapproval. Can't the National Council of Churches act in the name of Protestantism, for whom it claims to speak, or at least enter a protest? We firmly believe that if Christian people would take a determined stand in this matter that something could be done about it.

All of us can do one thing which will help. We can stress the sacredness of the season. We can see that Christmas programs in our churches are worship services instead of entertainments. We can teach our children the joy of giving in the name of the Baby Jesus instead of the selfishness of getting from Santa Claus. Each of us can, in his own heart, make Christmas a time of rededication — of giving our gifts of substance, service, and self to God who "so loved the world that he gave his only begotten Son," and to the Lord Jesus, who gave His life for us.

I believe in Christmas. I would not take one bit of joy out of the season. But I am concerned with the way we Christians are letting the world take over these sacred seasons of the church year. Let us use our influence to put Christ back in Christmas, so that it is more than just Xmas. Let us make our observance a consecration rather than just a celebration.

L. G. O.

*Secretary's Column***Does Jesus Live Here?**

A young lady talking to a small group of children recently told the story of a mother who answered her child's question as to why we exchange gifts at Christmas time something like this: "We give gifts to each other because Jesus, whose birthday it is, doesn't live at our house." The answer caused me to shudder, especially since it was told to small children. Most of us hope and believe that Jesus does live at our house. And most of us believe that He likes to see families happy as they usually are at the exchange of Christmas gifts.

Nevertheless the incident directs our thinking to the reason for Christmas giving. If its purpose is to honor Christ's birth, can we best do so by merely exchanging gifts with those with whom we maintain a year-round give-and-take relationship, or by giving to those others for whom He Himself gave so much? Is our giving more definitely a gift to Him when given to someone from whom we expect a gift in return, or when it is given to some benevolent enterprise, for those for whom also He gave Himself on the cross?

How can we make our gifts to Him? In many ways. There are, of course, local community Christmas funds, and they are worthy of our support. But here, we are more directly concerned with our own denominational purpose, "To . . . make Him known." This last is one half of our Conference theme for this year, and it points the way in which we can definitely give Jesus Himself a birthday present. Our various denominational agencies are functioning to "make Him known" at home and abroad. Look them over in that light — our Missionary Society, our Tract Board, our Board of Christian Education, our Women's Board — all co-ordinated through our General Conference and our Commission. Notice I say "ours" for that is what they are. Our contributions to our Denominational Budget are gifts to Him, and prove our belief that He is in our house.

A. B. C.

MEMORY TEXT

"He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John 5: 12.

VACATION TRACT PROJECT

What do college students do in the Christmas vacation? The answer is obvious for the majority, but we are glad to pass on the news of what a few Milton College students are planning to do this year. They plan to engage in a project of tract distribution and Sabbath evangelism.

The North Central Association of Seventh Day Baptists is planning a tract distribution program in the Minneapolis, Minn., area during the Christmas holidays. Several consecrated young people from Milton College have volunteered their services. Details of the work are not available as yet. We shall be happy to hear of their experiences. In the meantime those who are interested in tract distribution and those who believe in using the talents and enthusiasm of willing youth will certainly want to pray for the success of the effort.

Word comes from the executive secretary of the denomination that the Women's Board is helping to finance this project. It may serve as a sort of pilot for other student enlistment programs which are to follow. If these students report stimulating experiences and worth-while accomplishments others may be ready to volunteer for the future. He who carries a good tract carries a message prepared for a special need. Ed.

Lord's Acre Suggestion

If you were a schoolteacher how would you join the Lord's Acre plan of extra giving during the summer months? Well, here is one way which you might try on for size. Hope you don't find yourself too small to fit into it! A teacher who had been ill for a year was not able to save enough money last winter to carry her through the summer. She borrowed on her life insurance for living expenses. Whatever she earned during the summer at odd jobs such as baby sitting — that was her Lord's Acre project.

THE IRVINGTON GERMAN CHURCH



The German Seventh Day Baptist Church of Irvington, N. J., was organized on May 20, 1933, under the leadership of Rev. F. F. Stoll, with 24 members, gathered from Irvington, Newark, Verona, and other neighboring towns, meeting in the audience room of the Elks Club House, in Irvington, as a place of worship.

In July, 1934, the church was greatly encouraged by a visit from Dr. L. R. Conradi, of Hamburg, Germany, who was personally well known to many members of the church. Being so advised by him, the church made application for membership in our General Conference, and was so accepted at its annual session in August, 1934. In September following, at a meeting called for the purpose in the Morrow Memorial Church in Maplewood, a town adjoining Irvington, a council composed of members of the Plainfield, New Market, and New York City churches, after examination of the candidate, gave Pastor Stoll full recognition as a duly licensed Seventh Day Baptist minister.

Upon the death of Pastor Stoll, April 28, 1943, Pastor John G. Schmid became pastor of the church. Mrs. Stoll, it may

be noted, survived her husband but a short time, and died on June 12, 1943.

Eight years ago, the place of meeting was changed from the Elks Club House to a more suitable place of worship in the Salvation Army headquarters in Irvington, where every courtesy is shown this church.

With the close of World War II, this church at once moved to the relief of our churches in Germany whose members were left destitute by the war. No effort in this direction was spared. All their resources were exhausted; even the fund which they had carefully and prayerfully accumulated toward the purchase or erection of a house of worship went for the purchase and shipment of supplies of food and clothing for their suffering friends in Germany. Pastor Schmid, aided by his faithful wife and other devoted women in the church, after a hard day of toil at his accustomed task, worked far into the night day after day, week after week, and month after month, gathering and packing supplies of food and clothing for shipment to Germany. As these needs became known, this church was generously aided by our churches generally throughout this country, due acknowledgment of which was made by the Irvington Church in various ways, especially in the Sabbath Recorder.

Moreover, this church is much interested in all our denominational activities and faithfully supports the Denominational Budget, besides special offerings on occasion, as recently it sent a substantial donation to the Nyasaland mission.

The pastor receives no remuneration for his church service. That, he feels, is the Lord's service. He earns his living by daily toil five days a week. His home is at 27 Otsego Road, Verona, N. J.

A Friend.

"You and your fellow citizens who want your government to spend less must yourselves practice self-restraint in the demands you make upon government. You as citizens cannot help the common cause by merely favoring economy for every group except the one to which you belong." — President Eisenhower.

HERITAGE AND IDEALS
OF SEVENTH DAY BAPTISTS

(Address presented at Ministers' Conference, Alfred, N. Y.)

Miss Evalois St. John

In the 1860's, as many of you know, there was a wide interest in the reorganization of the General Conference. The pages of the Sabbath Recorder of that period are replete with ideas.

One contributor, writing under the name of Joshua Paul, makes this suggestion: "Another enterprise that might very properly come under the control of a denominational organization like Conference, is that of gathering up and preserving for future use the history of our churches, their doings, the progress of the Sabbath cause, etc. Much of our past history is hopelessly lost; still, much, which is not yet found in books, may be collected from witnesses now living."

Then this Joshua Paul urges the creation of an agency, or department, or bureau which shall have for its object, not only the rescuing of past history from oblivion, but the recording and preserving of what is passing from year to year.

Such an agency is a reality today. The Historical Society is dedicated to the preservation of past records, and the gathering of history in the making. We have received the active co-operation of many of you. We hope for the active co-operation and interest of all.

The Historical Society feels it has still another very important function to perform; namely, the keeping alive of our historical background that it may be a source of inspiration and even a challenge — an inspiration and a challenge both to the ministry and the laity; an inspiration and a challenge to the present leaders and the leaders to come. Many of our people are woefully ignorant of our past; others just take it for granted; still others are just indifferent. This should not be so.

The 1860's and 70's was a period when Sabbath Promotion — Sabbath Reform was the term used then — held a prominent place in our thoughts.

"Seventh Day Baptists," writes one of our leaders of that day, "have, of right, no distinct place in the religious world,

except as Sabbath reformers. On no other ground can they be excused for continuing a separate organization."

Another leader of that period writes: "The combined wisdom which they (Seventh Day Baptists) possess or may possess, under the blessing of God, is needed as they undertake anew the work of Sabbath Reform. . . . The work of the present year will perhaps furnish data but we also need the experience of the past and the combined wisdom of all lovers of the Sabbath cause to aid in planning for a time to come."

Still another contributor writes: ". . . we just now need a fresh baptism of that Christlike enthusiasm which springs from the consciousness that God calls us to an especial work. I do not mean a mere breath of impulse. I mean that deep and full inspiration which raises us up to our work, and holds us unwaveringly to it. . . . Christ seems ever to have been held, and to have held Himself, up to the idea that He came to do the will and work of His Father, and must be about His Master's business — must work while the day lasted. This as an ever-present thought becomes an abiding inspiration, a continued enthusiasm. It alone ever has or can nerve the soul to high missions and difficult work. We must have such an inspiration, such an enthusiasm."

As a denomination perhaps we need, in this year of 1953, a fresh baptism of that Christlike enthusiasm which springs from the consciousness that God calls us to an especial work.

The Historical Society feels that one way to help create that continued enthusiasm is to acquire an intimate knowledge and understanding of the past; and from that intimate knowledge and understanding we hope there shall come a deeper sense and realization of our place and our responsibility for the future of our denomination.

You have heard me quote these words on previous occasions: "The nation which will delve into its history now and then to seek from whence it came cannot die."

The Historical Society comes to you with this request: The society asks that during the coming year each pastor devote one service a quarter — 4 Sabbaths a year — to the following suggested phases of de-

nominal history: first, Seventh Day Baptists in Great Britain; second, The Sabbath Movement in Rhode Island; third, The Sabbath Movement near Philadelphia; fourth, The Sabbath Movement in New Jersey.

With the assistance of Rev. Erlo E. Sutton a special Sabbath service for each of these four Sabbaths will be prepared. The Historical Society will furnish outlines, etc., and stands ready to assist in any way it can. With a few corrections our two-volume history can be used as a source.

May I stress, however, that these presentations should be something more than a review of facts. The Bampfields, the Stennetts, Joseph Davis, Stephen Mumford, Samuel and Tacy Hubbard, Abel Noble, Jonathan Dunham were real people. These people of the past should be made so alive that your congregations may be kindled by their sincerity, their fearlessness, their devotion to the Sabbath, and their unshakable belief that this cause was important to all.

We are making a "long-ago" for another generation to ponder upon, to receive guidance from, or take warning from. Let us not take our history for granted. The large denominations are emphasizing their backgrounds.

It is interesting to note that the Council on Finance and Promotion of the American Baptist Convention puts out a pamphlet entitled "The Uses of Baptist History," a statement concerning the service and function of the American Baptist Historical Society.

The March, 1951, issue of the Baptist magazine, "Missions," carried an article entitled "Preserving the Records of Baptist History." Below the title were printed these words: "A timely plea to American Baptists to develop a more vivid interest in their history, because a people not interested in its past will certainly not be concerned with its future."

Let us seek from whence we came; and through this seeking may be have a "fresh baptism of that Christlike enthusiasm which springs from the consciousness that God calls us to an especial work."

Pray that it may be a continued enthusiasm.



Seventh Day Baptist Church,
Nazareth P. O., South India.

Letter to A. Burdet Crofoot, Executive Secretary

Dear Brother in Christ,

I duly received your kind letter of Aug. 31, 1953, today morning and read through it with much delight. I understand from your letter that our Seventh Day Baptist Church in South India has been recognized by you. Really it is a joyous matter to hear from you. I do feel that bonds of rich fellowship unite us in Jesus Christ. Myself and our church members thank you and our church members there for the recognition of our church at Nazareth. I am thankful and grateful to Rev. F. S. Johnson of New Zealand and Rev. Ronald Barrar of Nyasaland for their recommendation of recognition.

Now my dear Brother, I herewith submit a photo of our church building. It is situated very near to our Nazareth Railway Station. We are conducting the Sabbath meeting in our building on every Saturday. We, who accept the Bible Sabbath as our day of worship, need to stand together in our witness to an unbelieving world. We ask your prayers for us as we remember you in our prayers. Even though I am financially poor, I enjoy in our Lord. He is our refuge and strength. My hope is in the Word of God. Habakkuk 3: 17-19.

May the Heavenly Father bless and keep you in His love as we look toward the consummation of His Kingdom on earth. Till He comes in Glory,

Yours very sincerely,
A. P. Samuel.

When a man is rich, God gets a partner or the man loses his soul. — Anon.

PASTORS, PRO AND CON

William Arbegust

1. I desire that my pastor be godly, one who studies to show himself approved of God, a workman who needeth not to be ashamed.

I should not expect or demand that my pastor be without fault.

2. I desire that he be an able leader, that he be active in guiding, suggesting, and co-operating with the officers and members of his congregation.

I should give him my willing co-operation.

3. I desire that he make as many visiting calls as his other duties will permit, closing each call with prayer when possible.

I should be willing to accompany him when making calls, and act as introductory spokesman, where one is needed.

4. I desire that in making contacts he be always humble, tolerant, without bias of any kind.

I should be as humble, tolerant, and unbiased as I desire him to be.

5. I desire that he welcome all who would worship with us, regardless of color, creed, morals, community standing, education, or position.

I should give him my full support to help establish a condition of friendly relations with others.

6. I desire sermons from him that are forceful, honest in the truth of the Word, that may be understood by the uneducated as well as those of higher learning.

I should contact him in person when I am critical of one of his sermons; I should not criticize him to others.

7. I desire that he criticize me when he considers that I am wrong.

I should accept such criticism in a spirit of humility.

8. I desire that he use all the power given him of God to the end that the unchurched and underprivileged children in our church community may be brought to the house of God and receive the Gospel message of our Lord and Saviour Jesus Christ.

I should give him all the support at my command; I should tithe my income; I should help in this work with these children, help get them to the church and back to their homes. I should give the

pastor and the teachers whatever help I can in their church instruction. In addition I should give as much financial support to missions as I am financially able, keeping in mind that the world belongs to God and that I am only a steward of that which I possess. I should also be active in the distribution of literature that might be instrumental in bringing someone to accept the Gospel message or who may be interested in the work we are doing.

9. I desire that he have a church program that will keep delays in opening and closing of services to a minimum.

I should give him my full support in working out such a program and also in helping carry it out.

10. I desire that he conduct prayer meetings each week and that Bible study be included.

I should give the opening or closing prayer upon request and assist in any way possible in Bible study.

[Mr. Arbegust is a Recorder subscriber living at Lafayette, Ind., about 70 miles from the nearest church of his faith. He has been careful to say what he "should do" rather than what he "would do" for his pastor. However, the spirit of this article makes us believe that he could have used the second term just as well. Pastors as well as lay members should appreciate this sequel to what has been printed recently on this subject. Ed.]

Christian Children's Fund

Among the many agencies appealing for money to help orphans is the Christian Children's Fund, China Building, Richmond 4, Va. This organization assists children in 100 orphanages in twenty-five countries, claiming that the sun never sets on its buildings. Thirty of its orphanages are in Korea. A new one in Okinawa is being built with \$10,000 promised by American soldiers through their chaplains. The stories of need in Korea continue to be heart-rending. If you would like to receive more information write to the above address for C. C. F. News.

"A man has to live with himself, and he should see to it that he is always in good company." — Charles Evans Hughes.

Missions

A PRAYER LIST FOR JAMAICA

Let us pray for our Jamaican Field with its large number of churches and a field ready for the harvest.

Pray for that faithful pastor at Waterford, Rev. Henry Grant. May he have health and wisdom such that he may continue for many years in teaching the Christ way to others.

Pray that the Albion Mountain Church on the northern part of the island may be able to complete its church building. Pray that Brother Taylor's earnestness may be unflagging. Grant that he and his people may feel the presence of God with them.

Pray that Brother Gordon and his co-workers at Post Road may receive the assistance needed to complete their church building. May God make them truly His leaders in that country.

Pray that the Jackson Town Church group may find a way to build their own church to replace the bamboo booth now in use. May they be led through Pastor Lyons to enjoy the fellowship of prayer and to work for others and for their Master, Jesus Christ.

Pray for Deacons Wellington and Gordon at Orange Bay, that their minds and hearts be so tuned to the voice of Christ that they may lead wisely and successfully the people under their care.

Pray that the church at Bowensville may be given help according to the needs. Grant the raising up of evangelists to help these small churches — evangelists who can bring to the people messages of the Holy Spirit, of encouragement, and of love.

Pray for Pastor Burke at Blue Mountain that he and his people may grow in enthusiastic Christian service among their neighbors and to nearby churches.

Pray for Sister Ella Anderson who leads the people at Glenmoy, Sunning Hill, and at Thornton. Pray that God give her physical strength for the traveling she does on foot. Pray that her wisdom and love be equal to the task.

Pray for our American representatives, Wardner and Bertha Fitzrandolph, that wisdom from above may guide them in making plans and decisions. Pray for

their continued health. Pray for the co-operation of the native workers.

Pray for Orville and Lucille Bond that they may not be weighed down by worry over health or work unaccomplished. Pray that God may lead them every step of the way and that their faith continue strong. May their influence bring good to all.

Pray for Crandall High School with its need of land and larger buildings and for its teachers that they may not only be intellectual leaders but that they be so consecrated to spreading Christianity and living it that the influence of Crandall High School will be felt far and wide.

Pray that Socrates Thompson be given continued spiritual help in his teaching and also the preaching which he does at the Luna Church and wherever the need is greatest.

Pray for Sister Emily Smikle that her health and strength may be fully restored and that her work at Lemon Hill may be blessed of God.

Pray for the new church at Accompong which has been established among the Maroons. Grant its members strength and grace to be living examples of the love and beauty of Christ.

Pray for the missionary efforts of the Kingston Church in the metropolitan area; for the Whitfield Town Church and the work at White Hall Avenue and at Grants Pen.

May we all be grateful for the opportunity which we have to help in the great work of spreading the kingdom of our Saviour and Lord as we pray and give of our means towards our work in Jamaica.

NYASALAND NEWS

A letter from Miss Joan Clement received recently tells of the progress of the work at Makapwa Mission, Nyasaland. A portion of her letter follows:

"It doesn't seem possible that five weeks have passed so quickly since that day when we stepped off the train at Sandama to be met by at least 100 native Christians who had come to welcome Ronald home. The mission as you know is 2 1/2 miles from the station and as we walked along the natives sang hymns. It was wonderful. There was a special service that evening and the following two Sabbaths. School

started the 18th of October. Beth is spending full time in the dispensary except for Friday afternoons when she pays the workers and keeps books. I am spending full time teaching in the school. In the morning I teach Standard IV (equivalent to 6th grade in America), and in the afternoon Standard V (7th grade). The native people here have completely captured our hearts. The dispensary has had on an average of 45-50 patients a day. . . .

"Pray for us that the Lord may use us in a wonderful way to bring honor and glory to His name."

"Keep oneself unstained from the world" — James.

Why Emphasize and Hearten the Church?

(Reprint of an editorial by the late Rev. William L. Burdick.)

In the Preaching Mission we have been emphasizing the work of encouraging and inspiring the church, not because securing new decisions for Christ is less important, but because to revive and inspire the church is more important than is often thought, and it appears to have been neglected. To hearten and strengthen the church is fundamental in all Christian work.

One of the things most vital in securing a genuine revival of religion in a community is for the church to be revived, that is, for its members to really reconsecrate themselves, become joyful, and enter into the work with a passion to lead others to the Master. A revival in which the church itself is not touched is, as a rule, worse than nothing because of its superficiality.

The prophet cried, "Comfort ye, comfort ye my people." It is very natural for Christians to become discouraged, and when they become discouraged, they unconsciously become less active. The religious and social conditions which have prevailed the last few years have tended to dishearten, and on this account there is a special need that an effort be made to encourage and enliven Christ's followers in the church.

There is cheap kind of talk and preaching which berates the church. This usually falls on the faithful and discourages them.

Not only does it dishearten the burden bearers, but it discredits the church, the body of Christ, in the eyes of the world and tends to make men less likely to join the church and support it. There are faithful ones in every church — those who would give their lives for Christ if the occasion required. These are the ones who feel the sting of the cruel lash when the church is criticized. How can we hold the church up to scorn and then turn and ask men to join it. There was a day when a church member was put under discipline if he criticized the church, the body of Christ. Such discipline was not without justification. The church is a spiritual hospital. Why make it offensive because it has sick people in it and is imperfect because it takes the sick and tries to make them well? All followers of Christ should avoid the saying and doing of those things which may bring a reproach on the church of the Redeemer.

He that winneth souls is wise. The church of Christ is the institution committed to this work, as well as to that of Christian nurture. To revive and encourage the church is an indispensable item in evangelistic work. If this can be done, we have prepared the way, not only for immediate decisions for Christ, but for the church to carry on a continual evangelistic work. The church of Christ is the hope of the world.

HOME FIELD NEWS

From Fouke, Ark., comes news of a weekend series of evangelistic meetings conducted by the pastor of the church, Rev. Trevah R. Sutton. Three sermons illustrated by colored slides were given on Friday, Sabbath, and Sunday nights. The topics were: Nov. 6, "Trees by Living Waters"; Nov. 7, "The Hill of God"; and Nov. 8, "From Cross to Victory."

The church bulletin contains these accompanying remarks: "The pastor depends upon you (1) for prayers, (2) to give invitations and publicity, and (3) to do personal work. Three nights is a short series of evangelistic meetings, but we can get a lot of good in a short time if all will help make every service count. We live in a busy world. Surely, we can do this much at one time. Three nights of whole-

Children's Page

hearted effort is worth more than three weeks of only part interest. May next week be a time for preparation. A ball game is not won with only one player — there must be a team. Will you join our team this week — first, in preparation, and second, for the three nights?" E. T. H.

Others Give Sacrificially Too

A recent letter from the Far East Broadcasting Co., which is doing a challenging faith work, stirs the heart and hand to emulation. The home office of this company which broadcasts the Gospel exclusively (in thirty-six languages) from Manila has the burden of raising the vast amount of money needed to carry on and expand the work. They lack \$50,000 of having enough to pay for two new very powerful transmitters awaiting shipment. The home office staff believes in the work so thoroughly that they have agreed to take a 20% salary cut for as long as necessary. Their salaries are already lower than the established current standards. That is the sort of support that some people are willing to give to a cause they love.

CHANGE OF BY-LAWS

At a special corporation meeting of the Seventh Day Baptist Board of Christian Education, Inc., held Sunday afternoon, Nov. 22, 1953, at The Gothic in Alfred, N. Y., a previously proposed amendment to the By-Laws was adopted making Article V Section 1 to read as follows (the words in parenthesis being added to the original):

"The general affairs of the corporation shall be managed and controlled by a Board of Directors of twenty-one members (which number may be increased or diminished as the corporation shall deem necessary or expedient), with not less than three members being young people of college age."

It was voted that the number of directors be fixed at twenty-four until further action. Dr. Loyal F. Hurley, David Beebe, and Mrs. Madge Sutton were elected to serve as directors along with those already duly elected, making twenty-four in all.

Neal D. Mills,
Executive Secretary.

Dear Mrs. Greene:

I wrote a story. Will you please put it in the Recorder? I am eight and a half years old.

The Happy Horse

Once a little wild horse wanted a home. He ran in the desert but he did not like to live in the desert.

He went to a farm. Now he was happy because he had a home like you and me.

The End.

202 Cypress, Philip Keith Davis.
Chula Vista, Calif.

Dear Philip:

Thank you for your story. I like it very much and I am sure the children will. I hope many other children will follow your good example and try their hand at writing stories for our Children's Page; don't you?

I think I was about your age when I wrote my first story. It was in rhyme. Two cousins and I used to walk to church in Walworth, Wis., which was about two and a half miles from my farm home. One day we thought a fierce bull was chasing us. In fright we ran and climbed over a fence, falling on the other side, only to discover that our supposed bull was a gentle cow. When I reached home after church I wrote my story about it, and I have been writing stories ever since. I hope to receive other stories written by you.

Yours with love,
Mizpah S. Greene.

Dear Mrs. Greene:

I have read in your Recorder column that you are not getting letters in the mail from the children, and I sympathize with the sorry feeling you have every day when no mail comes to cheer you.

At my age of 70, am I to be counted among the children so my letter will be welcome and bring you a happy surprise?

Maybe I will leave out a word I intend to write or spell one wrong — then I will prove I am in my second childhood, and so be counted on your welcome list of letters. That will be nice "may be."

Another "may be" that is not so nice

CHRISTMAS MESSAGE

Chief of Chaplains

This year again we join with you, our Service personnel and dependents at our near and distant Army installations, in celebrating the birth of Christ. Many of you in far-off lands are hearing the Christmas Gospel and singing the familiar carols amid surroundings which are unfamiliar and somewhat strange. I am confident that you will experience a new realization that the messages of Christmas is universal and a source of joy and inspiration not limited to our home communities or to any nation exclusively.

I sincerely hope that you may have a richly rewarding spiritual pilgrimage by means of the services conducted by your chaplains. I extend cordial Christmas greetings to each of you. I pray that this Holy Season and the services at which you assist will serve as a means of reviving and strengthening your faith in Him who is the Prince of Peace.

Wherever you are, and this is especially true for those of you at overseas installations, you will find opportunities to share with those who are less fortunate than yourselves. In so doing, your own blessings will be enriched. . . .

ITEMS OF INTEREST

"The Evening Comes," a new half-hour devotional radio program conducted by the noted commentator and music critic Milton Cross, and based on the Revised Standard Version of the Bible, was launched Sunday afternoon, Nov. 29, over 197 stations of the American Broadcasting Company.

The series, which will run for thirteen weeks, will combine fine symphonic music and choral singing with personal expressions of faith in the Bible by widely known national figures.

Bishop Martin, a resident of Dallas, Tex., who also is president of the Council of Bishops of the Methodist Church, will fly via Pan American Airlines to Japan, leaving Los Angeles Dec. 16. He will return to this country via plane Jan. 13. He noted that he plans to confer with national leaders as well as church representatives in Japan and Korea, and to

is this: Maybe the children in their first childhood have been so busy with August, September, and October good things that they have had no time to even read in the Recorder that you had no letters.

Now this writer in the "may be" second childhood class has a long-time remedy for that — a vow in my mind to save the Recorders specially, when they come in my mail, to read and think and know about on the Sabbath.

As one devout New York Jew said years ago to my husband, "Let the world pass by on the Sabbath."

If all of us, children in first and second classes, did let the world pass by on the Sabbath as he did, we would solve that big puzzle mentioned near the middle of the first column, page 107, Sept. 7 Recorder. Besides solving that puzzle — decline in our churches — you, dear Mrs. Greene, would find more letters in the mail you are looking for.

For nearly three years I have been closely surrounded by a city world, and it is easy for me to rob God by letting that world push its radio and its newspapers over me till I almost forget which day is the Sabbath, and what beloved friends are doing who do not forget it in distant places.

With that vow in my mind to save the Recorders for my Sabbath reading, I am helped to remember its holy call; and I have time to know the clear certain answer why I, too, might easily slide away, one more lost member, who does not even know about the big puzzle Mr. Karl Stillman has told us about, nor about your lack of letters.

If children of the first class cannot solve this puzzle, let the children in the second class rally to it, and fill your mailbox promptly.

Lois F. Powell.

Dear Mrs. Powell:

Thank you so much for your welcome letter. You can see why I have been so long in getting it into the Recorder, namely, that I have been receiving so many children's letters. I'm sure you, too, are happy about it. Their letters have come in a bunch.

Yours in Christian love,
Mizpah S. Greene.

learn first hand the missionary and relief work of the American churches. In both countries he will speak in churches, visit schools, and call on those in orphanages and hospitals. Bishop Martin will represent the National Council of Churches of which he is president.

LET'S THINK IT OVER

"Don't Let Santa Claus Spoil Your Christmas" is the title of a warm, thoughtful article in the December issue of Moody Monthly. We recommend it highly to those who have access to the magazine.

The writer, Mrs. Lester C. Short of Seattle, Wash., is the mother of four children, teacher of a nursery class, and head of a junior church of thirty children. In presenting the case against Santa Claus she knows whereof she speaks. She says that when the birth of Christ and Santa Claus are both taught to children, Santa usually wins out in the minds of the children and Jesus grows more dim. Two reasons are apparent — they can see Santa, and they receive tangible gifts to prove his existence. Furthermore, Santa is dinned at the child by radio, TV, books, pals, and teachers. There is the other well-known problem of disillusionment. Mrs. Short says:

"When at five or six or seven he learns that Santa is all a game, his confidence in grownups meanwhile may be more shaken than we know. At first he may be hurt, then bewildered, wondering what he can believe; then ever afterward a little skeptical of what grownups tell him. They deceived him once; maybe they are doing so again."

The writer concedes that the Santa Claus myth can be used with caution at home for make-believe fun but strongly urges against ever trying to mix the make-believe with the real in any church-centered program. Christ should be the center of every religious celebration of His birthday. Santa Claus turns out to be a robber. He fosters "gimme" instead of giving and sharing. He is a supplanter.

SABBATH SCHOOL LESSON for December 26, 1953

Thy Kingdom Come

Lesson Scripture: Matt. 6: 9-10; 28: 16-20;
John 17: 18-21; Acts 1: 6-8; Rev. 11: 15b.

NATIONAL COUNCIL MEETING

The General Board of the National Council of Churches (200 members) met for a two-day session in Washington, Nov. 18 and 19. This is the first time the board has met in the nation's capital. The next meeting will be in New York on Jan. 20.

Holding this meeting in Washington gave an opportunity to stress the relation between the National Council and national problems related to the government. A roundup of news of the meeting states that the Washington office of the council is expanding its function as a two-way channel of communication between government and the churches.

President Eisenhower spoke extemporaneously to the group on Nov. 18 stating: "The United States Government is merely a translation into the political field of a deeply felt religious faith." He urged the minimizing of religious differences in the interest of advancing both religion and democracy in this country. At least half a dozen other high government officials were also present.

The Chief of Chaplains, Major General Ivan L. Bennett, commented on the proposed Christmas trip of Bishop Martin, council president, to the military installations of the Far East as follows:

"As elected head of the largest body of Christians in America Bishop Martin will carry to American service men and women in the Far East, as no other man could, the assurance and the concern of the churches for their religious welfare."

In the business sessions Dr. Roswell P. Barnes was elected to the position of associate general secretary, the position which will be vacated by Dr. Roy G. Ross Feb. 1, when he succeeds the retiring Dr. Samuel McCrea Cavert as general secretary.

"There is no higher privilege," Dr. Barnes said in response, "than to serve Christ by helping these 30 churches in the council to make a more effective aggregate impact upon the thought and life of this great nation in a fateful hour of history."

"There are too many people with 25c worth of heart trouble and 75c worth of anxiety." — Dr. William Gordon.

JUDAS MACCABAEUS

The Choral Union of Milton, Wis., is reported to have thrilled a capacity audience at the college gymnasium, Tuesday, Nov. 24, with the rendition of Handel's oratorio, "Judas Maccabaeus." There were 150 voices in the chorus besides four soloists from Chicago. The Milton Courier reports:

"With a 43-year reputation, enhanced by the acclaim given to its performance of the 'St. Matthew Passion' last spring, the oratorio society thrilled its audience with the dramatic music that sets forth the story of a mighty struggle for liberty under a great leader of a religious people in a heathen land.

"'Choral Union' is a unique organization, drawing together farmers, housewives, tradesmen, professional men, students, trained musicians into a musical entity that has produced some of the greatest oratorios, year after year — sometimes twice a year. . . .

"Rehearsals are held from mid-September, every Monday evening throughout the fall, with the performance traditionally occurring on the Tuesday before Thanksgiving. Coming to these weekly rehearsals are people from within a 40-mile radius of Milton-Milton Junction, Janesville, Edgerton, Stoughton, Fort Atkinson, White-water, and even Madison and Rockford.

"Director of the 'Judas Maccabaeus' performance was Professor Bernhardt H. Westlund, chairman of the school of music at Milton College. . . ."

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y. — Our pastor was in Westerly, R. I., the last two weeks in October where he, with the other students and Rev. Loyal Hurley and Rev. Albert Rogers of the seminary assisted with meetings being held there. During his absence Deacon Mark Sanford had charge of the first service and the choir had charge of the second with Deaconess Vera Reynolds writing and delivering the sermon.

The fourth Carl Coleman organ concert was held in our church Nov. 14. Mr. Coleman is a noted radio organist of Buffalo and the organist of the Tabernacle Church in that city. Several other musicians

assisted with the program: Mrs. Margaret Davis Burdick of East Aurora, N. Y. (daughter of our former pastor, Rev. Alva Davis), Mrs. Leta De Groff, William Whitford of Rochester, N. Y., Pastor Van Horn, and Mary Charlene Smith. The proceeds, above expenses, will be added to the church redecorating fund.

The regular meeting of the Western Association scheduled to be held at Hebron, Pa., Nov. 4, was postponed owing to a very heavy snowstorm the night before. The young people of the association held a fellowship supper at the Community Center Friday evening. During the supper and the meeting which followed the snow came down so fast the young people from churches other than our own had quite an experience driving home.

The postponed association meeting was held at Hebron, Nov. 21. An inspiring program was given and several items of business were taken care of.

We have recently lost, by death, two of our most faithful members, Mrs. Carrie Maxson and Mrs. Grace Coon Sanford. They will be greatly missed by all. — Mrs. F. S. Whitford, Correspondent.

BATTLE CREEK, MICH. — The Battle Creek Church is carrying on as always and attendance at all meetings is good. Our pulpit is being very ably filled by Rev. E. A. Coltrin, until the arrival of our new pastor in January. Each Sunday a busy group spends hours at the parsonage, scrubbing, painting, varnishing, assuring the new occupants of a shining welcome.

The November 7 Berean Hour was conducted by members of the Ladies' Aid, with the theme "The Church Around the World." Mrs. Walter Wilkinson told of the Seventh Day Baptist denomination around the world. Our work in Jamaica was discussed by Mrs. Gladys Hemminger. Rev. H. L. Polan spoke of our European churches. The books chosen by the United Church Women, "That the World May Know" and "Where'er the Sun," were presented by Mrs. LeRoy DeLand and Mrs. R. T. Fetherston.

On the evening of Nov. 14 we had an all-church social with an international theme. "Foreign" dishes were shared at the carry-in supper, and tape recordings of Oriental music were played during the meal. These were made by George Bot-

The Sabbath Recorder

toms when he was serving in Korea. There were table displays of very interesting souvenirs from other lands. The program included the presentation of a Mexican family scene by the DeLand family, folk songs in Spanish and German, a Chinese song and one in French, and a boys' quartet singing a Dutch round, which was dramatized in Dutch costume. The program closed with an impressive film entitled "People Without Fear."

The Friday Vesper on Nov. 20, with a Thanksgiving theme, was in charge of Mrs. Ernest Thorngate, who read appropriate Scripture and other material. The music by the boys' quartet was much enjoyed and included both vocal and instrumental numbers. — E. M., Publicity.

INDEPENDENCE, N. Y. — The Independence Church sponsored a Vacation Bible School for the children from the surrounding community. Three of the older girls of the church assisted in the teaching and with the music.

Nine from our church attended Camp Harley.

The upstairs classroom has been remodeled making it much more attractive to those attending Sabbath school.

We have enjoyed having the members of the Andover Church meet with us since the discontinuing of services there.

We were very fortunate to be able to have Rev. Loyal F. Hurley conduct a Preaching Mission in our church from Friday night to Sunday night, Nov. 13-15. The meetings were well attended. He gave messages challenging and inspirational to each one of us — and I believe the church will grow spiritually as a result of his efforts. — Grace C. Spicer, Press Com.

Obituaries

Prentice. — Donald Toop, of Peekskill, N. Y., son of Dr. Harry W. Prentice of Cranford, N. J., and the late Alice Toop Prentice (former music instructor in Alfred University), was born in Yonkers, N. Y., Sept. 13, 1906, and died in the Peekskill Hospital June 20, 1953.

He was graduated from Alfred University in 1927. On May 13, 1933, he married Dorothy Painter of Cincinnati, Ohio.

Mr. Prentice served in World War II as a captain in the Signal Corps., being overseas three years. For the past twenty years he has been employed by the Bell Telephone Company of New York City and for some time in the

capacity of business engineer. He had been granted a year's leave of absence from the Bell Company and had worked with the National Heart Fund.

Don was a member of the First Seventh Day Baptist Church of New York City.

Funeral services were held at the Beecher Funeral Home in Pleasantville, N. Y., June 22, with burial in Mount Kensico Cemetery.

Surviving are his widow, his father, and a sister, Eleanor Prentice Anderson of Cranford, N. J. E. P. A.

Clarke. — Judson Dwight, son of Sherrill Joseph and Harriet Saunders Clarke, was born Sept. 21, 1867, on the family farm near Milton, Wis., and passed away at his Milton home on Sabbath, June 20, 1953.

Being graduated from Milton College in 1891, Dwight Clarke was granted a Mitchell Scholarship in agriculture at the University of Wisconsin where he became an assistant to the late Dr. Stephen Babcock. He followed agriculture as a career throughout his active life.

On Oct. 12, 1904, Mr. Clarke was married to Beatrice Lowther, then head of the music department of Salem College, Salem, W. Va. One son, Walton Dwight, was born to their marriage.

Baptized by Rev. E. M. Dunn, at ten years of age, Mr. Clarke was for 75 years a member of the Milton Seventh Day Baptist Church. At one time he served as treasurer of the Young People's Board of the denomination. He was an active, participating member of his beloved church.

Surviving him are his wife, Beatrice; his son, Walton; one sister, Cora Clarke; and two granddaughters. Farewell services were conducted by his pastor, Rev. Elmo Fitz Randolph, with burial in the Milton Cemetery. E. F. R.

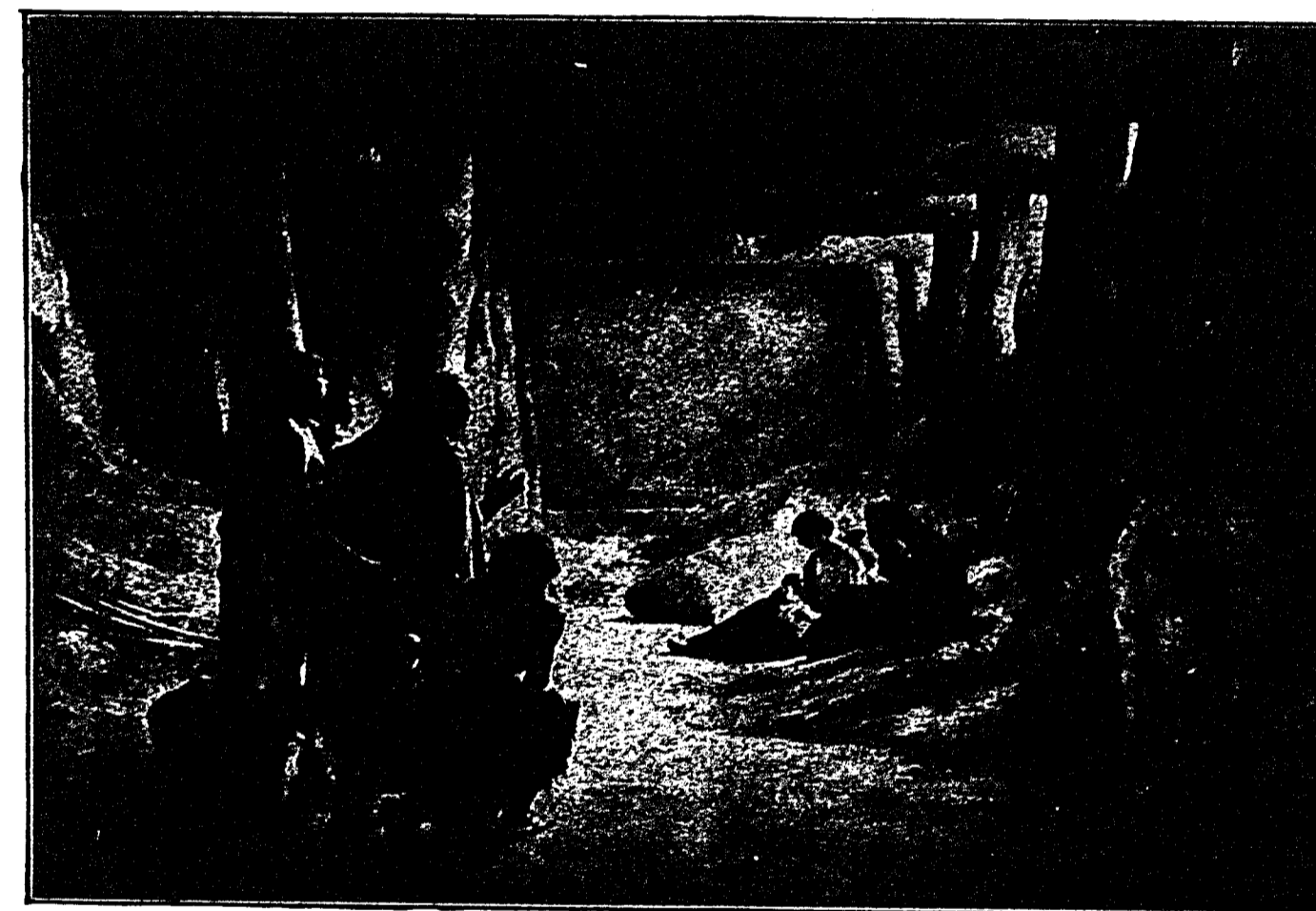
Bond. — Rebecca, daughter of Eli and Mary Batten Bond, was born January 22, 1862, and died November 25, 1953, at Lost Creek, W. Va.

"Aunt Becky" was a member of the Lost Creek Seventh Day Baptist Church for 65 years. She is survived by 8 nieces and nephews, 17 great-nieces and nephews, and 21 great-great-nieces and nephews. Farewell services were conducted at the home of her nephew, John Curry, Sr., November 27, by her pastor, Rev. Rex E. Zwiebel. Burial was in the Frame Church Cemetery. R. E. Z.

ATTENTION — SABBATH OBSERVERS

SABBATH LITERATURE
Non-sectarian — Undenominational
1954 CALENDARS, Sabbaths in red, 25c
Quantity Discounts
"THE SABBATH SENTINEL"
A Quarterly — \$1.00 per annum
Localized 50-Year Sunset Tables, 8½ x 11
\$5.00 for two

Every Sabbath-Believing Christian is invited to join
THE BIBLE SABBATH ASSOCIATION
Pomona Park, Florida



Not prophets or priests, but "certain poor shepherds" received a special revelation at the birth of Christ. Awestruck, like Mary many months previously, at the honor accorded, they proved the truth of the angel's word and stood wonderingly before the manger bed of the Saviour-King. Humbly we, too, must acknowledge that we are not worthy to possess the revelation of Christ unless we prove it in experience and pass it on to the waiting world. Christ is come! Salvation is accessible! The future is bright with eternal hope.