

director and the juniors under the direction of Mrs. Robert Lewis. At present, there are about fifteen members in the junior choir.

A new program in our Sabbath school with Mrs. Donald Pierce as superintendent is expected to create more interest and bring in more people for the study of our Sabbath school lessons.

One of the big events of our year is our Lord's Acre sale. This year it was held November 4. Mr. and Mrs. Lyle Palmiter and Mrs. and Mrs. Frank Snyder proved very efficient chairmen. Financially, \$370.60 was realized, but the spiritual values received from this work with one's neighbors mean much more in our church life.

We feel quite proud of our active teenage group. Four of them attended Pre-Conference Camp and General Conference at Battle Creek in company with Pastor Rogers.

The young married couples, known as the A. S. F., continues as a social organization in the community.

No church is complete without a Ladies' Aid. Ours is known as "Union Industrial Society." Among other things we serve a dinner the second Wednesday of each month and frequently for outside groups.

The W.C.T.U. meets each month and is doing its part in the crusade against the liquor traffic.

The Western Association "Broadcast of Faith" began Jan. 2 at 7:45 a.m. over WFRM, Coudersport, and WWHG at 9:30 a.m. Mrs. Madge Sutton of Alfred Station is on the Supervisory Committee. — Mrs. Bertha Burdick, Correspondent. WHITE CLOUD, MICH. — In December the White Cloud Ladies' Aid served dinner to the Chamber of Commerce at the regular monthly meeting. The sum of \$35 was cleared and this money was sent to the Continuous Support Fund of the School of Theology.

A few weeks ago the White Cloud Church decided to try the plan of asking each person to give one penny a meal to the Denominational Budget. This idea originated in an item in the Recorder. Small mite boxes were purchased by the Sabbath school. Each family interested took one home, and the pennies began dropping in. On January 2 at the regular

monthly fellowship luncheon the boxes were emptied showing a total of \$43.59 which will be sent to the Denominational Budget. New boxes were taken home to be returned at the next fellowship luncheon the first Sabbath in February.

There are several advantages to this plan: By keeping the little penny box on our dining tables, we are continually reminded that all that we have comes from God, and we are given an opportunity to repay in a small way. Our children are taught (and we older ones are reminded) the responsibility of supporting the work of the denomination. Also, by small, regular giving we are able to help support the Denominational Budget without putting a financial burden on any family. We heartily recommend this plan to other churches. — Margaret Branch Mosher.

Seventh Day Baptist Historical Society

Annual Corporate Meeting

The Seventh Day Baptist Historical Society will meet in Annual Corporate Session, on the First Day of the week, January 31, 1954, in the library of said Society at 510 Watchung Ave., Plainfield, N. J., at 10 o'clock, A.M.

Corliss F. Randolph,
President,
Frederik J. Bakker,
Secretary.

SABBATH SCHOOL LESSON

for February 6, 1954

Christ, the Living Bread
Basic Scripture: John 6.

OUR SERVICEMEN

A/3c John W. Baldrige, AF 17386240
51st Maint. Sqdn., APO 917
Box 402, San Francisco, Calif.

Marriages

Baldrige - Henderson. — On Thursday, Dec. 31, 1953, at the residence of Mr. and Mrs. Frederic Schaeffer, Mason City, Iowa, Mary Ethel Baldrige, daughter of Mr. and Mrs. Wesley W. Baldrige of Montgomery, Minn., was married to Robert John Henderson, son of Mrs. Mary Grace Henderson, Bemidji, Minn. The bridal couple will make their future home in Minneapolis, Minn., where both are employed. The bride is a granddaughter of the late Pastor Charles W. Thorngate, Dodge Center, Minn.

FEBRUARY 1, 1954

The Sabbath Recorder

THE TRUE PROPHET

And all the people were gathered against Jeremiah in the house of the Lord. . . . Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears. Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God. Jeremiah 27: 9b-16.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Neal D. Mills, M.A., B.D.
CHILDREN'S PAGE (Mrs.) Mizpah S. Greene

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IN THIS ISSUE

Editorials: Lord, Teach Us To Pray	50
Doctors Should Know	51
Features: Write to Reed.—	
The Christian Minister	52
Trotmans Express Gratitude.—	
Ten Reasons Why Christians	
Should Not Smoke	53
Sabbathkeeper's Testimony	54
News from the Churches	55
Births.—Obituaries	Back Cover

Prayer Thought

We cannot bring back Bible times or raise the prophets from the grave. If we were praying as Jeremiah prayed and receiving direct commands from the Lord we might also refrain from intercession in some cases. God told him, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." Jer. 7: 16. Barring such explicit instructions we are guilty before God if we pray not for all men. Even Jeremiah, the longest prophetic book of the Bible, is in large measure a prayer for a back-sliding people.

LORD, TEACH US TO PRAY

The early disciples of Jesus asked Him to teach them to pray, as John taught his disciples. He did teach them by precept and example through His years of public ministry. The apostles also encouraged prayer by precept and practice. Prayer for unity is a throbbing, recurrent note in the New Testament. It is not lacking in the Old Testament. However, the duty to pray that all believers may be one should not blind Christians to other equally important duties involving prayer.

We are to pray for the conversion of sinners, for the recovering of those who have fallen into error, for the extension of truth, for the exaltation of Jesus Christ in the thinking of all those who profess His name. We are certainly not expected to pray for error of belief or practice to triumph within the realm of organized religion. If such errors existed even under apostolic supervision we cannot deny the probability that they exist in present-day churches after these many centuries of the intrusions of alien thoughts and practices.

Even as in the days of Isaiah the Prophet there is some praying that is displeasing to God. The Lord spoke through him to say, "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear . . ." (Isa. 1: 15). The reasons may not be quite the same today, but we have reason to believe the Lord would take the same attitude in some circumstances.

For fear of detracting from the generally recognized Week of Prayer, January 3-9, we have not previously mentioned what is called the "World Week of Prayer," January 18-25. It features prayer for Christian unity on an ecumenical scale. The basic idea is certainly noble and Scriptural, but the working out of the idea this year has some points that are open to question.

The pamphlet material for this year's observance was published by Fr. Maurice Villain, who is quoted by Ecumenical Press Service (EPS) as saying that there are, in this year of 1954, two great ecumenical subjects for which we are asked to pray. The first one is the meeting in August of the World Council of Churches "representing practically all non-Catholic Christian groups." The pamphlet suggests

FEBRUARY 1, 1954

51

DOCTORS SHOULD KNOW

For some months an editorial on smoking has been boiling in the editor's mind. The temperature has dropped to a simmer upon reading some of the good things that others have written. As far back as October the Christian Herald carried a seven-column article entitled "Smokers Are Getting Scared." Reprints of this are available. The Bible Advocate recently carried a good article about smoking and lung cancer. We cannot add much in our limited space.

Civic Bulletin, under the heading "Doctors Should Know," carried this brief but significant statement: "Publications of the American Medical Association will drop all liquor and tobacco advertisements effective Jan. 1, 1954." That gives the lie to the cigaret companies using such advertising slogans as "Just what the doctor ordered." It appears that those whose financial interests and personal tastes are at stake have been doing their utmost to muster medical opinion which would discredit the much publicized relation between lung cancer and smoking. The highest medical authorities suspect that 90% of all lung cancer is caused by smoking.

Let us remember that pointing out the

that we pray, "asking God to bless those responsible for its organization and to bless the enterprise itself." Few of us, perhaps, would have much reason to hesitate at making such a prayer. It should be noted in passing that the World Council of Churches includes the Eastern Orthodox Church — the Eastern Catholic Church as distinguished from the Western or Roman Catholic Church.

The second request for prayer relates to the rupture between the Church of Rome and the Eastern Orthodox Churches which occurred in 1054. This request is stated in the following words:

"Whatever its very complex causes, let us simply admit that we are all responsible for its continuation, and that we must all ask of God that it may eventually come to an end. Let us realize all the spiritual treasures developed by those churches, which a recovery of unity would enable us to offer up together to our Lord."

danger does not always conquer the desire. We might cite an example from the war. The army authorities in an attempt to reduce venereal disease among the troops in Manila rounded up all the diseased prostitutes of the city and put them behind high, guarded walls. It was reported that many soldiers attempted to scale those walls. Their sensual desires outweighed their caution.

Many doctors like to smoke and may be expected to minimize the danger. Others might possibly be tempted with the money that the advertisers seem to have in abundance. But the medical profession is a noble profession and an evidence of that nobility is now apparent in their refusal to advertise liquor and tobacco in their publications.

What a salutary effect might be expected if this simple announcement in an obscure leaflet could be blazoned on the TV screens of our land. Oh, that there could be raised up some public-spirited benefactor who would pay for such a project!

Doctors should know. Doctors do know. Like the question of the Sabbath, the problem is not knowledge, but breaking away from custom and habit with a determination to make action correspond to knowledge.

We trust that our faith in God is unlimited, but our faith in the Catholic Church is far too limited to allow us as Protestants to make this one of two prayers for 1954. The Good Book tells us to pray for our enemies, but we understand it more in the sense of praying for their conversion; we are not asked to pray for their success. The events of Spain and Colombia do not lead us to believe that if the Eastern Church were united with the Western Church that it would be an advance in world Christianity. We cannot pray for God to bring about a swallowing up of Protestantism by the Roman Catholic Church, which, in our opinion, would be the result of any such union.

We hope that in praying for the World Council of Churches we are not praying for any such ecumenicity. Let us pray for God's guidance and God's restraining hand. May the Lord keep us from praying unrealistic or unchristian prayers.

MEMORY TEXT

"Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Luke 3: 5, 6.

WRITE TO REED

Men and women interested in good government and temperance are urged by Mrs. Jesse A. Burdick of Bolivar, N. Y., to write immediately to Congressman Daniel Reed, House Office Building, Washington, D. C.

Mrs. Burdick in a letter to the editor points out that Reed is responsible for tax legislation. He is reported to be in favor of reducing the taxes on liquor or allowing the legislation imposing these taxes to expire. President Eisenhower in his message to Congress asked for continuation of the excise tax on liquor. The people of the churches should also ask for it, points out Mrs. Burdick. She says it is well known that the liquor industry does not pay its way with present taxes when much crime, poverty, and delinquency attributable to the traffic are taken into consideration. To remove these taxes would throw the burden of taxation on the small taxpayer.

Congressmen considering legislation are known to be sensitive to the volume of mail received. Write to Reed and help in promoting temperance and fair taxation.

From a Church Bulletin

About twenty subscriptions to the Sabbath Recorder come to our entire church, resident and nonresident. Some pass their copies on to friends. Are you missing something valuable by missing our own Sabbath Seventh Day Baptist paper? Send \$3 to:

The Sabbath Recorder
510 Watchung Avenue
Plainfield, N. J.

[Editor's note: Several new subscriptions have recently been received from this particular church. The percentage of the subscribers is higher than in many of our churches.]

THE CHRISTIAN MINISTER

Abbie B. Van Horn

(Remarks made at a luncheon in honor of Rev. and Mrs. Lee Holloway soon after their arrival in Plainfield.)

I have been asked to speak for a few minutes on some appropriate subject. But what IS an appropriate subject?

Since I have spent a considerable number of years as a member of a minister's family, it may be fitting for me to speak concerning what a church expects or may rightfully expect of its pastor. What I shall say will by no means exhaust the subject. No one can do that in five minutes. I shall mention only three of the things which I believe fundamental to success in any pastorate.

1. A church expects its pastor to be a man among men. What is meant by this phrase is more easily understood than defined. A minister meets men of his own and other professions; men in business; men who possess various special skills; men of particular knowledge in many fields. As he mingles with them he must win and deserve their respect on a basis of common intelligence, basic knowledge, and nobility of character. Seventh Day Baptist ministers wear no dress or insigne that mark them as different from their fellows. They are distinguished and respected alone because of their character and intelligence and by the type of service they render in the community.

2. A church may expect its minister to be of open and questing mind, ever seeking after truth. To discover for oneself a truth hitherto unknown to him is a most thrilling and rewarding experience, and comes to him only who delves deeply into God's Word and into the knowledge and experiences of others. Truth is never to be feared, even though it denies what one has formerly believed and taught.

3. A church expects its pastor to preach and teach the way of life and win men to accept Jesus as Lord and Saviour. But more than that, his congregation looks to him to interpret the teachings of Jesus in terms of the twentieth century. Jesus lived in a country no larger than one of our smaller states and traveled only a few miles beyond its borders, while we cross continents and oceans in a few hours.

Jesus lived in a land subject to a foreign power and had nothing to say about a man's obligation to government except that he should pay his taxes. He has no specific teaching concerning the responsibilities of those who govern themselves. Indeed, the social, economic, and political aspects of our time are so different from those in Jesus' day that we might almost live on another planet. It is often very difficult to apply His teachings to the circumstances in which we now find ourselves. The serious question for the earnest Christian is, What does Jesus teach in terms of the twentieth century?

In closing, everyone who follows Jesus must find ways in which to serve his fellow men, but the Christian minister in a very special way follows in the footsteps of Him who "came not to be ministered unto but to minister and to give his life a ransom for many."

TROTMANS EXPRESS GRATITUDE

My wife and I through the instrumentality of the Sabbath Recorder humbly and gratefully solicit space to return hearty thanks to all those kind individuals, quite unknown to us, yet who so generously combined to contribute financially to assist us in the major eye operation performed upon her on the 13th Nov., 1953, for glaucoma. At the same time we do also beg to acknowledge with grateful thanks receipt of two other separate cheques: one for \$10, and the other \$5 donated us through Rev. B. O. Berry by the Tri-C Sabbath School Class, Shiloh, N. J., and the Ladies' Bible Class of the identical church.

Finally for the benefit of those kind friends concerned, I am pleased to report that sight is gradually returning and Sister Trotman is happy in the thought of being privileged by the Lord to return to active service with me in her capacity as organist for the church of local Seventh Day Baptists.

Alexander B. Trotman.

Note: Rev. Alexander Trotman is one of the four native pastors of our British Guiana mission field. The cost of the operation was met by special gifts. The need was mentioned twice in the Sabbath Recorder.

TEN REASONS WHY CHRISTIANS SHOULD NOT SMOKE

Rev. C. Rex Burdick

1. Smoking is injurious to the body. No major tobacco company claims that its product is absolutely free from all poisons. Each talks in relative terms such as: milder than any other cigarette, less irritating than any other brand, or more tobacco to filter the smoke. The same poison, nicotine, which is present in tobacco, is used largely in Black Leaf 40 and other poisonous insecticides. The Christian should not poison his body which is "the temple of the Holy Ghost."

2. Smoking makes a slave of the man. Any steady smoker will tell you that smoking gets such a hold on the person that it is difficult and almost impossible to give it up apart from the help of the Lord. The cigarette becomes the master while man becomes the slave. Jesus said, "And ye shall know the truth, and the truth shall make you free."

3. Smoking destroys self-reliance. It is a crutch to many to aid in times of emotional strain. Rather than meet problems head on in the strength of the Lord, many resort to smoking an endless chain of cigarettes, which only clouds and befuddles the mind.

4. Smoking obscures the true personality of the individual. His clothing, body, and breath, otherwise sweet and clean, become saturated with the odor of tobacco. His fingers are stained and his teeth coated with the same poison that makes him nervous and irritable instead of the calm and confident person that he ought to be.

5. Smoking is poor stewardship and a waste of money. Every steady smoker literally "burns up" thousands of dollars in a lifetime. Many of these same persons are not able to give adequate support to their families, and scarcely any of them support the Lord's work as they should. If every smoking Christian were willing to abandon the habit, and give the money thus saved to missions, nearly every need of every missionary society could be met, and the result would be a great blessing to humanity.

6. Smoking is offensive to nonsmokers,

making many of them sick, and all of them uncomfortable. The Christian should be very careful to show respect to those about him.

7. Smoking supports an industry which lives by exploiting humanity, by taking advantage of human weakness and the power of a habit.

8. Smoking is disrespectful to those Christians who believe that smoking is a moral wrong. Paul said, "If meat make my brother to offend, I will eat no flesh . . ."

9. Smoking is a poor example to young Christians who are susceptible to the examples of their elders.

10. Smoking injures one's testimony for the Lord. Smoking is the way of the world, but Christians should be different from the world. The only thing that distinguishes the Christian from the non-Christian in many instances is the thing that he does or does not do. John said that the Christian should be in the world, but not of the world. Paul said, "Abstain from all appearance of evil." Surely for the sake of our Lord, the Christian should be willing to abandon or abstain from the habit of smoking.

Tract Supply Increased

The American Sabbath Tract Society has been embarrassed several times by large orders for tracts which could not be filled because the supply was low or exhausted. We are happy to report that the situation is now considerably improved by the reprinting of some of our more popular tracts and the publication of a children's Gospel tract and a church membership leaflet. Among the Sabbath tracts that can now be ordered in quantity by churches and individuals are: What Is the Difference?; Has the Original Sabbath Day Been Lost?; and the little bookmark, What Do You Find? A mimeographed sheet of all our available free tracts will be mailed upon request.

SABBATH SCHOOL LESSON

for February 13, 1954

"Can This Be The Christ?"

Lesson Scripture: John 7: 37-44; 8: 12-19.

SABBATHKEEPER'S TESTIMONY

I am glad that I am a Seventh Day Baptist Christian American. I am glad I am an American because I am privileged to worship God as I please or not to worship Him if I choose — to my own salvation or downfall. I am glad that I am a Christian because I am saved by grace through faith in God and in the atoning sacrifice of His Son, Jesus Christ. I am glad that I am a Baptist because in the practice of baptism I am following Christ's own example — the complete submission to God's will, trusting in Him to cleanse me completely of all past sins as symbolized by the complete submersion of the body. This does not keep me from future sin but gives me the opportunity to try anew.

I am particularly glad that I have the privilege of practicing the seventh day Sabbath — the Sabbath of God in the days of creation, the Sabbath of the Fourth Commandment as given to Moses, the Sabbath of Jesus by example and by direction as in Matthew 19: 17-21. Here Jesus in answer to a question as to what will merit eternal life said: ". . . keep the commandments." And then in answer to the question "Which?" He specified the group of commandments of which the seventh day Sabbath is an integral part. At this same time Jesus also told the young man to do not only what was easiest for him but also what was the hardest, if he was to gain eternal life. To me this is an important lesson in keeping the Sabbath. We are told that we are to be rewarded according to our works. To me Sabbath-keeping is an important part of our "works," in trying to do what God would have us do.

Jesus said, "The sabbath was made for man and not man for the sabbath." This means that the Sabbath was given to me for my own well-being. I use it as a day of both physical and mental rest from my daily work. I use it as a time for meditation and receptive prayer. God is with us every day and we should use His teachings and His spirit in our everyday contacts, but we need more time than workday pace allows for the best of meditation and prayer. I need time also to slow down,

to enjoy the contacts with my fellow man, and especially fellow Christians. I need time to enjoy God's handiwork and to ponder His many blessings. I need time to enjoy my family and to get to know them better. I also need time to spend to the glory of God, and one of the best places for this is in church. I particularly feel this because I live in a Sundaykeeping community and I want my children to have contacts with the church and Sabbath-keeping Christian teachers which they can get nowhere but in a Seventh Day Baptist church that they may know the truth which was unknown to me as a youth. — David T. Sheppard, not a Sabbathkeeper "originally."

Salem College News

President K. Duane Hurley of Salem College has announced the appointment of Miss Elizabeth Whipple as dean of women, effective immediately after the holidays.

Miss Whipple is a well-known Salem faculty personality. She first joined the staff in 1935 as professor of art and in 1943 she also became professor of psychology. In 1946-47 she was on leave of absence for teaching duties in occupied Japan.

Professor Whipple was educated at Salem College, Ohio Wesleyan University, Cleveland School of Art, Huntington Polytechnic Institute, and the University of Cincinnati.

Henry L. Ash will continue as academic dean and dean of men, President Hurley's announcement said.

Trustees of General Conference

The trustees of the Seventh Day Baptist General Conference, who had not held a meeting for several years, met in Westerly, R. I., Sunday, January, 24, 1954, to adopt reports and fill the vacancy caused by the death of Paul A. Whitford. Frederik J. Bakker was chosen. The officers elected are as follows: president, Elston H. Van Horn; treasurer, L. Harrison North; secretary, George B. Utter; Committee on Management of Denominational Building: L. Harrison North, Frederik J. Bakker.

NEWS FROM THE CHURCHES

COUDERSPORT, PA. — The annual church dinner and business meeting of the First Hebron Seventh Day Baptist Church of Coudersport, Pa., was held Sunday, January 10. The following officers were elected: moderator, Don Stearns, assistant, Steven Snyder; clerk, Lena Thompson; treasurer, Rachel Kenyon; solicitor and collector, Georgana Snyder; chorister, Katherine Thompson; organist, Zeruah Stearns; trustees, Ann Thompson, L. Pepperman, and Don Stearns; trustee to community building, William Thompson; Lord's Acre chairman, Roy Thompson. — D. Barber, Correspondent.

NEW YORK CITY, N. Y. — Rev. Carl Maxson, now living at 73-41 217th St., Bayside, N. Y., is preaching for the First Seventh Day Baptist Church of New York City during the prolonged illness of Rev. Guy Stella, their stated supply. Mr. Maxson is studying with the Council for Clinical Training and serving as a chaplain intern at Bellevue Hospital in New York City, in preparation for becoming an Institutional Chaplain.

Weekend visitors to New York are cordially invited to join in the Sabbath school discussion at 10:45 and to attend the church service which follows. The services are held, as in the past, in the Judson Memorial Baptist Church in lower Manhattan on Washington Square, South, at the foot of Fifth Avenue.

BATTLE CREEK, MICH. — We of the Battle Creek Church are grateful for the blessings received during 1953, one of which has been the privilege of receiving into our midst Rev. and Mrs. E. A. Coltrin, and having our pulpit work so ably taken care of by him from October 8 to the end of the year. We rejoice that our former pastor, Rev. Alton L. Wheeler, and his family are happily settled in Riverside and that we now have our new pastor, Rev. Leland E. Davis, who preached his first sermon here January 9. The Coltrins expect to be in their new pastorate in Boulder by the end of January.

Christmas was a bright, busy time here, as always. On December 19 the choir sang a cantata by Dudley Buck, entitled

The Sabbath Recorder

"Coming of the King," Dr. Ellis C. Johanson directing and Mrs. R. T. Fetherston at the organ. Soloists were Mrs. LeRoy DeLand, Mrs. George Parrish, Mrs. Arnold Davis, Miss Ruth Johanson, Dr. B. F. Johanson, Arthur Millar, Dr. DeLand, and Wendell Thorngate. Included also were trio and men's and women's voice numbers. The annual pageant was directed by Mrs. DeLand, the title being "Christmas Is a Miracle" — the story of how a "dead" church was brought back to life as a result of the faithful care of the janitor and the Christmas dream of a crippled boy. Christmas music was broadcast over the outdoor speaker Dec. 19 through 26 as a project of the Pro-Con group. This group had their season's party at the home of the Parrishes, Sunday, Dec. 27. The children's division party was at the church, Sunday, Dec. 13. The Mothers' Council had theirs at Mrs. Claire Merchant's, Thursday, Dec. 10. Baskets were sent to shut-ins by Sabbath school classes. The C.E. members went caroling on Christmas Eve, and afterwards enjoyed a chili supper at the farm home of Russell Maxson. On Christmas Day there was special music by the choir and the boys' quartet, and in the evening we were told the story of the "Other Wise Man" in pictures.

On New Year's Eve the young people had a watch-night party. The annual candlelight Communion service was Friday, Jan. 8, with our new pastor in charge, assisted by Pastor Coltrin. It was beautiful and impressive. So begins 1954, which we hope will be a blessed and prosperous year for all our people. — E. M., Correspondent.

BERLIN, N. Y. — We are starting the new year with gratitude for the improvement in the health of our pastor who was obliged to drop everything and rest for six weeks. It was voted that the laymen would take over the Sabbath morning service, but it has fallen largely on the laywomen. One service was in charge of Victor Burdick who has been studying medicine in Albany and attends the Schenectady Mission. The Schenectady congregation came with him and we all had dinner together after the service.

On account of sickness and inclement weather which prevented rehearsals, our Sabbath school used a new method for its Christmas program. Each family having

children prepared something for the children to do. Recitations, instrumental and vocal music, Bible readings, and distribution of gifts made a very good program.

On the first Sunday of the new year our annual church meeting was held with dinner at the church. The following officers were elected: moderator, Carlton Greene; clerk, Arlie Greene; chorister, Matie Bullock, assistant, Frances Ellis; organist, Matie Bullock, assistant, Eunice Maxson; advisory board, Arlie Bentley and Elmer Stuart; trustees for three years, William Bentley and Roy Wright; treasurer, Robert Bentley; ushers, Eunice Bentley, Ruth Ellis, Howard Ellis, Robert Ellis; Recorder correspondent, Mildred Greene; superintendent of the cemetery, William Bentley. Our pastor was given a call for another year.

We have in our congregation a family (Carlton Greene's) with four generations living in one house.

We are looking forward with anticipation to the Eastern Association and the yearly meeting to be held with us this year, and preparation has already been started. — A. Mildred Greene.

Births

Bennett. — A daughter, Marilyn Kay, to Mr. and Mrs. Herbert Bennett of Battle Creek, Mich., on Jan. 18, 1954.

Obituaries

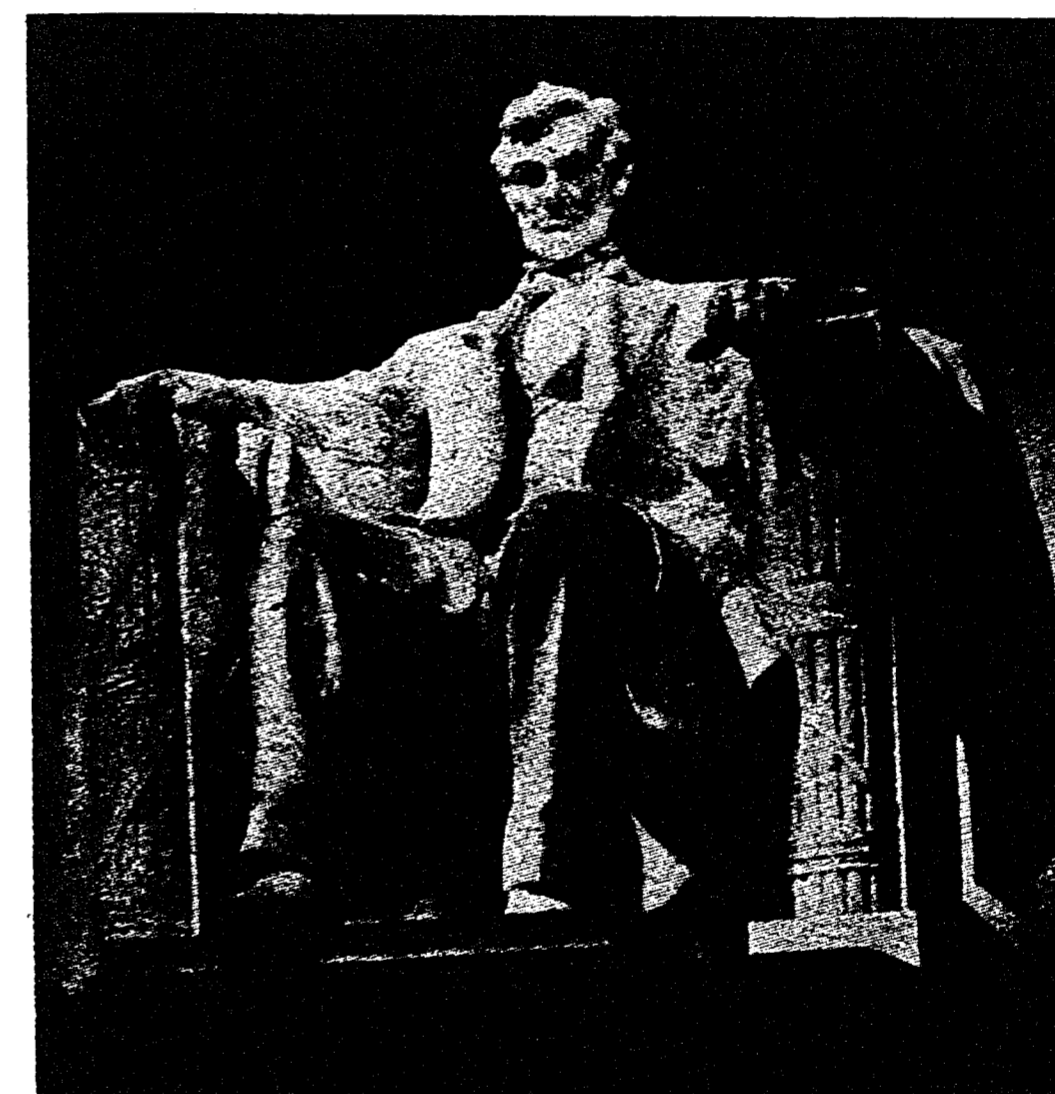
Johanson. — Martha, was born in Denmark and came to America when she was fourteen years old. She died in Pierre, S. D., Jan. 1, 1954, at the age of ninety-seven.

She was married to Soren M. Johanson in 1880. She had become a Christian at an early age but accepted the Sabbath after her marriage, and worshiped with a small Seventh Day Baptist church in Moody County. In 1897 she moved to Milton, Wis., in order that her children might have better educational facilities. She joined the Milton Seventh Day Baptist Church shortly thereafter, where her membership remained until her death. In 1911 she moved back to South Dakota.

Surviving her are two sons, John William of Harrold, S. D., and Dr. Benjamin F. of Battle Creek, Mich., seven grandchildren, and fourteen great-grandchildren. Her daughter, Mary Lenora Babcock, died in 1908.

Burial was in Riverview Cemetery in Moody County, South Dakota, beside her husband who had preceded her in death by more than 63 years.

B. F. J.



Lincoln was religious. "I know," he once said, "that the Lord is always on the side of the right; but it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

When Lincoln spoke of the people, he meant all the people: white and black; Protestant, Catholic, and Jew; native- and foreign-born. In this great heart, there was no room for shabby prejudice or petty bigotry. Race and creed he saw as natural differences, in no way setting limits to a man's capacities or his human rights.