

### New Filmstrips Available

Among the new sound filmstrips available from the American Sabbath Tract Society is one entitled "The Church Is There." It has 88 frames in black and white and two 78 rpm records with running time of 18 minutes. It can be used from junior age to adults and would be suitable for a worship service as well as missionary education meetings. Its story is about as follows:

"Various members of a 1950 Christian family report on their findings concerning the many projects which today's church is carrying on to help solve major problems of the world's people. In a council meeting, a family decides that they should know more about the work of the church. In subsequent family meetings, this family learns that the church is really accomplishing results in areas of Christian education of children and youth, better race relations, wholesome recreation for young people, Christian youth camps, religious ministry to migrants, overseas relief, displaced persons resettlement, home and foreign missions.

"The family soon comes to appreciate the church as a progressive, dynamic program at work today in every area of life in the United States and other lands. No longer taking the work of the church for granted, the family resolves in a spirit of prayer and consecration that each member will accept his responsibility for continuing and enlarging the service of the church."

Other new titles available are: "A Plea for Justice — Amos," "Thanksgiving with Jesus" (Children's series), "Christian Symbolism," "Saint Paul at Philippi," and "The Story of Ruth." These are without sound.

### NEWS FROM THE CHURCHES

VERONA, N. Y. — Our Ladies' Benevolent Society held its October meeting at the home of Jennie Sholtz. A baby shower was given for Carol Crandall. It was reported that the baked ham supper netted \$240 which will be applied on the Building Fund. The Candy Committee reported \$29.05 from the sale of candy, and \$25.60 was cleared at the bazaar. The society has voted to send 2 boxes of used clothing to our Nyasaland Mission.

The Father and Son Banquet was held in our church on the evening of November

6. An interesting program was given. Orville Williams acted as toastmaster and Maurice Warner was song leader. Floyd Sholtz gave the toast to sons, and Kenneth Davis, the toast to fathers. Two educational films were shown, and a cartoon comedy concluded the program. The program for the evening was planned by Pastor and Mrs. Skaggs and Mr. and Mrs. Burton Crandall. — Correspondent.

DE RUYTER, N. Y. — From a recent church bulletin and the DeRuyter Gleaner comes information that the local church is taking an active part in the plans for setting up the proposed Protestant Released Time Religious Training Program. The Christian Business Men's Association of Cortland has offered to sponsor the program in co-operation with the Bible Club Movement. A public meeting to discuss the matter was scheduled for November 17. The plans are in accordance with state law.

The trustees of the church have installed a new oil conversion unit in the furnace at the parsonage. The pastor writes that it is a great improvement on the church property and one which is greatly appreciated by the pastor's family. The item in the bulletin suggests to the members that contributions toward the expense would be welcomed.

### Obituaries

**Barber.** — Howard M., son of Paul M. and Clarrissa Angeline Kenyon Barber, was born July 24, 1872, in Ashaway, R. I., and died after a short illness in the Westerly Hospital Nov. 6, 1954.

Mr. Barber, a former chief engineer of C. B. Cottrell and Sons Company, retired in 1947. During his 56 years of service, over 300 patents were taken out by himself for improvements made on the printing presses.

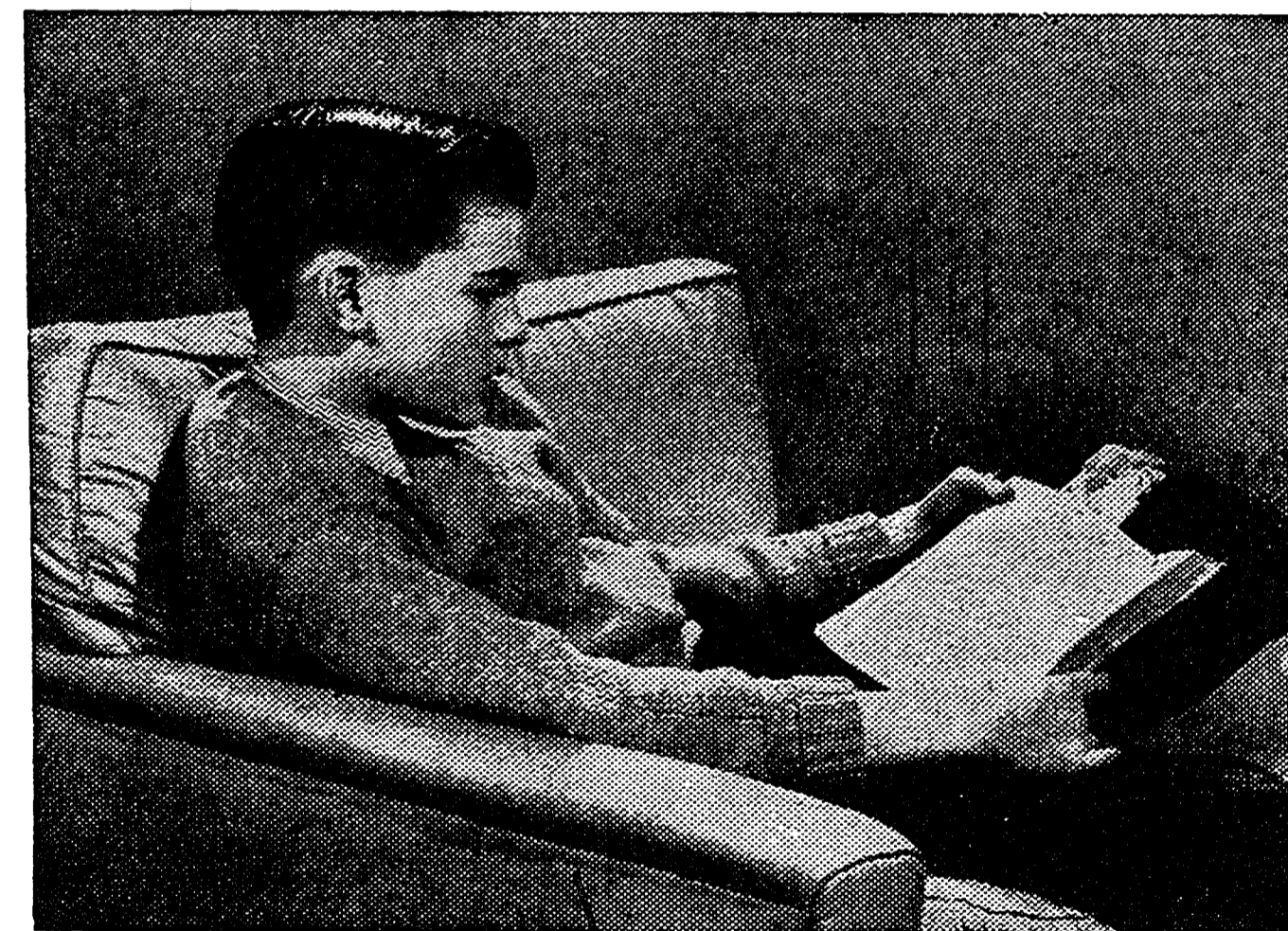
He was a member of the Pawcatuck Seventh Day Baptist Church and for 32 years a member of its Board of Trustees. He was also a trustee of Alfred University, and of the American Sabbath Tract Society.

He was the husband of the late Bertha Roberts Barber, whose death occurred March 22, and is survived by a son, Robert S. Barber, of New London, and a grandson, Robert Winship Barber, also of that city.

Funeral services were conducted by his pastor, Rev. Charles H. Bond, at the Schilke Funeral Home on Nov. 9, and burial was made in the River Bend Cemetery. C. H. B.

# The Sabbath Recorder

## Youth Reads The Bible



One Book, and only one,  
The Book my Father gave;  
One Book, and only one,  
The Book with power to save.

One Book, and only one,  
That points the pilgrim way;  
One Book, and only one,  
To keep me, lest I stray.

— J. R. Clements.

# The Sabbath Recorder

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## FOR PREACHERS ONLY

You who are preachers undoubtedly have noticed the large number of new books on preaching. This year has brought many valuable contributions to the art of effective presentation of sermons. "Communicating the Gospel" is the title of one book which suggests the emphasis of a number of others. More and more authors are trying to help ministers to get through to their audiences with their messages. Speaking of three recent books, Biographical Preaching for Today, Preaching, and The Preacher and His Audience, the Christian Century reviewer (Oct. 6) says:

"If, as these three able authors and distinguished teachers (Blackwood, Bowie, Garrison) agree, it is a relatively recent discovery that the preacher must adapt his presentation to the interests, capacities, and needs of the people who hear it, that discovery was much overdue. Political speakers have known it for a long time. But preachers do often forget it in their concentration on the 'message.'"

Surely we ministers have tried to get the message across. If there are suggestions in these new books which may help us to do a better job of preaching, let's avail ourselves of this help. There are two needs being recognized now which are a challenge to the preacher: the need for more Bible-centered authority in preaching, and the need to talk to somebody. Can we bring these needs together in our sermons with well-applied illustrations?

## CATAPULTED TO ETERNITY

An evangelist preaching on the uncertainty of life and the necessity for making an immediate decision for Christ might be expected to warn people of the sudden destruction which might "catapult them to eternity." But we didn't get this heading from a high-pressure evangelist; it came from a newspaper — The Dodge Center Star-Record. Here is the leading sentence of the article: "Sudden death catapulted 91 pedestrians to eternity in traffic accidents on Minnesota's streets and highways during the first 10 months of 1954, according to the Minnesota Highway Department."

We suspect that the expression "catapulted to eternity" was coined by the reporter rather than the highway depart-

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ment. The moral drawn was for drivers and pedestrians to be doubly careful during the coming winter months. If our newspaper writers in reporting accidents are justified in reminding us of the eternity that lies ahead, how much more should the preachers of the Gospel use every event and problem of life to bring home to us the urgency of being prepared right now for the life beyond.

The Apostle James was doing that when he wrote: "Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get again: whereas ye know not what shall be on the morrow." James 4: 13, 14. The words of the Apostle Paul about the Second Coming are equally true of accidental or sudden death: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5: 2, 4.

Every autoist who stops to think, knows that in normal two-way traffic he is almost constantly facing death just a few feet to his left. A certain percentage of pedestrians also will be catapulted to eternity without warning. If we have made friends with eternity through the person and work of Him who suffered death for us, it will not be strange and foreign to us. Furthermore, the Christian, having lost his fear of what lies beyond death, possesses a calmness of soul that makes him a better driver. Realizing that his own soul is precious in the sight of the Lord, he will hold the life of the pedestrian sacred.

In an article entitled "Marian Confusion," the editor of the Alabama Christian Advocate points out that when Jesus taught His disciples to pray He told them to say, "Our Father." He never suggested that it would be better to pray to the mother of Jesus. After noting that the Mohammedans, finding seventh-century Christians praying to Mary, thought they must be polytheists and idolaters he adds: "To worship her — or to feel that God can only be approached through her — will always have the flavor of polytheism and idolatry for Methodists. . . . We have but one Intercessor, Christ."

## FACED DEATH 30 TIMES Gets Life Sentence

There is some theology involved in the newspaper story of David Almeida pictured on October 28 just after he was sentenced to life imprisonment for the slaying of an off-duty policeman in a supermarket holdup. This well-groomed young man is shown in the corner of a bleak anteroom of the Philadelphia courtroom. Hands between his knees (probably manacled), head hung low, he seems to be contemplating his sentence or the shame of finally admitting his guilt.

For six years he had been under the sentence of death. For six years he had effectively pleaded his innocence, we assume. During that time the date of his execution had been set 30 times. He faced the electric chair five times a year only to get a reprieve at the last moment. How many deaths did he die? We do not know what agony of soul he went through. The story is too briefly told to give us much of a clue as to whether he ever seriously thought of God. There is nothing to indicate repentance. His pictured attitude would lead us to think that his final decision to admit his guilt was prompted by that type of theology that came from the mouth of Satan, "Skin for skin, yea, all that a man hath will he give for his life." Job 2: 4. He could not press his luck any further; the next time there might be no reprieve. A life in prison would be far from pleasant, but he would at least be alive.

From the point of view of the Gospel we can perhaps be glad that this death-deserving criminal has pleaded guilty. Throwing himself on the mercy of a human court may be a steppingstone to asking forgiveness through Christ at the court of heaven. At least it gives time for faithful prison workers to try to reach him with the message of the Cross.

Theology is involved in this story in another way. Your editor would like to press it home to some of his good friends who argue that the Bible passages which speak of eternal punishment of the unrepentant wicked are inconsistent with their idea of a righteous God. They claim that annihilation of the wicked is more



humane, more Christian. This story is one among many showing that the average man chooses the punishment of life imprisonment in preference to the punishment of death (which compares with annihilation). But true theology is based upon what God has said rather than upon what man desires. The Word asks, "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Romans 9: 20. Jesus has clearly used the term "everlasting" twice in Matthew 25: 46. In the original Greek the same term is applied to the duration of the punishment of the wicked and the duration of the blessed existence of the righteous. We must fit our theology to the Bible rather than fit the Bible to our theology.

Let us remember that God is righteous and will do righteously at the great judgment day. Not until then will all of our problems of theology be fully solved. In the meanwhile God in His love has provided salvation. He is not willing that any should perish. He leaves the decision to us and warns us not to delay. Not many sinners are allowed to face death 30 times before they acknowledge their guilt and plead for mercy.

### Sabbath Recorder A Pioneer

One of the pressmen in our denominational publishing house noticed an item in the Plainfield Courier-News of October 4 which should be of interest to our readers. A compositor, Roy S. Woolley, who left Plainfield 41 years ago, came back to visit the newspaper recently. He was the operator of the first linotype used by the Courier-News. He recalls that the first Plainfield newspaper to use a linotype was the Sabbath Recorder, located at that time in the Babcock Building.

Plainfield has long held distinction in the printing business, boasting inventors, manufacturers, and top-quality workmen in the printing process. Seventh Day Baptist names are high on the list. The "Recorder Press," trade name for the Publishing House of the American Sabbath Tract Society, holds an enviable reputation as a modern shop turning out as fine a quality of color printing as can be found anywhere.

## Secretary's Column

This year's Denominational Budget can be met if every member of the denomination gives approximately one dollar a month to it. Recognizing that we do not all have similar abilities to give, would it be too much to expect every member to give at least fifty cents a month? Surely that should not be really burdensome for anyone who has reached sufficient maturity to have made public profession of his faith and to have joined the church.

But remember, it is the one dollar per month per member that is needed — not \$12 per member next September, if it is not forgotten then.

Another criterion by which we may judge our giving to denominational work is to compare denominational gifts with gifts to the local church. Last year's giving to the denomination amounted to 31 $\frac{3}{4}$  cents for every dollar spent by the local church. If it had been 36 $\frac{1}{4}$  cents, the budget would have been met. A pitifully small margin of four and a half cents resulted in failure to meet the budget.

One of the larger denominations is asking its members to give fifty cents for denominational work to every dollar given for local expense. It seems to us that this is a worthy goal, and if we were to meet it, we would have no difficulty in raising this year's increased budget. Those churches which meet this objective are designated "Honor Churches" by the other denomination mentioned. On this basis we would have eight Honor Churches in our group for last year.

In meeting such goals we must be certain that we do not accomplish it by cutting down on local work. Most of our pastors are inadequately paid, and the other local work of the church must not be made to suffer. It has previously been pointed out that our giving, while more in dollars, represents less real sacrifice than it did even as little as fifteen years ago.

What we individually should do, therefore, is increase our giving to both the local work of the church and to the denomination. The Divine Commission is not merely to preach the Gospel locally,

### A NEW CHURCH WITH AN AMBITIOUS PROGRAM

It was the privilege of the editor to spend a full Sabbath recently with the newly organized Seventh Day Baptist Church at Schenectady, N. Y. A few weeks prior to his visit the executive secretary, A. Burdet Crofoot, had been with them for a similar period. A comparison of notes indicates that the weekend program is always a full one. We wish to speak not only of that but also of their program for the years to come.

The Sabbath begins with a prayer service which is currently being held in one of the homes. It seems to be relatively well attended. Almost the same group meets together at the church at 10:30 a.m. for a chapter by chapter study of the Bible under the leadership of Morris Moore, a careful Bible student. This is followed by a regular Sabbath school session with children in one group and adults in another. Services are held in the First Baptist Church in the center of town. Relations with this church are cordial and the meeting place is very satisfactory, except that they are not allowed to display a sign or to leave any literature in the place of meeting. Attendance at the church service which begins at 12 o'clock is usually the same as at the Sabbath school hour (about 20). In recent months it has become quite customary for most of the members of the group to gather for a fellowship luncheon at the home of one of the members, and to spend the greater part of the afternoon in religious discussion and hymn singing.

We have spoken of this as a newly organized church, but as a mission it has existed for many years and has contributed largely to missionary work of Seventh Day Baptists. Although some of the adults are not yet members of the church, they have consistently poured their tithes and offerings into the local and denominational

but to carry it to "all the world." That demands co-operative effort such as Seventh Day Baptists are attempting through their various denominational agencies — supported by the budget.

work for many years. It would be difficult to find greater financial loyalty in any group. In the past few years these people have contributed over \$2,000 toward special projects in the Nyasaland field, providing a grist mill, transportation facilities, plumbing for the nurses' cottage, and other things. In October of this year their Bible study group contributed \$100 toward the purchase of the new Crandall High School property in Jamaica. All of these gifts were in addition to their regular tithes. Another project which is outside of their tithes is the Building Fund which is now well over \$2,000.

We would like to say a little more about this Building Fund. It was started a few years ago by several of the members. Whenever they worked at their trades on Sunday, they contributed the wages to this fund which was held in a special bank account by one of the members. Other projects added to the fund. When the church was organized this past summer the money was transferred to the church account.

The building committee, made up mostly of younger members, has several projects under way. The editor enjoyed one of the small projects. On the table at the fellowship luncheon was a bank which would record coin contributions (other than pennies). Whenever any one asked for a second roll or a second cup of coffee or ice cream, it was suggested that they put a coin in the bank. Before the meal was over it registered nearly \$6. Everyone was out of change and the editor had nothing but pennies and a subway token. Another project started recently was a paper drive. A group of young people armed with tract packets spent an evening collecting newspapers and magazines. It is reported that it was with fear and trembling that they rang the first door bells and announced that they were collecting paper to help build a Seventh Day Baptist Church. Before leaving the house they gave the people an envelope containing tracts which, they said, explained more about the church work. The result was that only two or three declined the tracts. About 400 pieces of literature were given out in 125 homes, and the young people

had a truck load of paper to sell. They plan to continue this drive, and also to collect scrap metal for the same cause. Other plans call for a sort of Lord's Acre project. Two or three members have land which they can donate for garden plots with the produce to be sold on the highway. A plumber donated the first \$25 rental on a quicksand pumping machine to the Building Fund.

One of the plans for enlisting the help of outsiders is the sale of cinder blocks at 25¢ per block. They plan to appeal to friends, far and wide, to pay for as many blocks as they think they can afford in order to help the church build a permanent house of worship and a parsonage. The head of the building committee is Eugene Fatato, 1628 Foster Ave., Schenectady 8, N. Y.

This little group is looking toward employing a permanent pastor. The church gave partial support to Harold K. Pearson, Jr., who served them as a student pastor during the summer. One member is building an apartment with the intention of giving six months' free rent to a pastor when one is secured. We are told that there is a balance of about \$1,000 in the treasury to be used for a pastor's salary. Although the group has no immediate prospective new members they feel that there is reason to hope for considerable increase over a period of time with people and pastor working together.

There is close co-operation between the new church and the Berlin Church which has sponsored the mission for a number of years. Frequent joint youth meetings and service projects bind the two groups together. The pastor of the Berlin Church, who is much improved in health, is planning to spend several days in the city in pastoral work and to preach for them occasionally.

What of the future? No one can predict with certainty the future of a small church. Any loss of members or workers by death or withdrawal that is not offset by substantial accessions would be a discouraging factor. However, there are practically no old people in the congregation. The feeling of unity in the organization seems to be strong and growing stronger. There

are a few substantial businessmen who have the work at heart. One of their young men is now on the mission field in Nyasaland. Another is preparing for the ministry. The tenacity of this group in the past, its present zeal, and its building program combine to make a visitor feel that the future of the Schenectady group is brighter than that of most churches of like size.

### Sabbath Thought

The Sabbath is a sign between God and His people. It is a sign of separation. We have been "set apart." God has redeemed us from the bondage of sin and Satan as He delivered Israel from the bondage of Pharaoh and Egypt. We should keep the Sabbath holy in gratitude for our deliverance and setting apart as "a peculiar people, a royal priesthood." Separation and Sabbath observance are most important. Breaking down these brings spiritual disaster. (Exodus 31: 12-17; Ezekiel 20: 12, 20; Nehemiah 10: 28-31.) — L. G. O., in Ashaway Messenger.

### Meetings at Denominational Headquarters

On Friday, December 17, the Co-ordinating Council will meet in the Denominational Building, at 510 Watchung Ave., in Plainfield, N. J. This is a meeting of the missionary, tract, and Christian education secretaries and the president of the Women's Board which is called by the executive secretary of the denomination to co-ordinate the work of the various boards and agencies. It is the first meeting since Conference and will have several important matters on the agenda.

The regular quarterly meeting of the trustees of the American Sabbath Tract Society will be held Sunday afternoon, December 19, in the board room of the building. It is expected that a new tract on the Second Coming of Christ will be presented for approval as well as the reprinting of several others.

The Audio-Visual Committee has been using one of the front offices on several occasions to preview new filmstrips being offered for distribution.

### MEMORY TEXT

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John 6: 63.

### AMERICAN BIBLE SOCIETY PROJECT

Barbara Warren,  
Youth Activities Committee  
Board of Christian Education

A spark dropped last summer at the Milton Conference by Rev. Charles Bond is slowly being kindled all over the country. The spark, which refers to the challenge to the youth of the denomination given at the fellowship supper in Milton Junction, is being accepted and met in young people's groups throughout the denomination.

The facts concerning the challenge are these. The American Bible Society has, this year, launched on an unprecedented program to re-awaken interest in Bible reading and to supply Scriptures to people who want them. To do this, the society needs the financial support of every denomination. This year, denominations are to raise \$1,128,201; our denominational goal, according to figures based on our membership and set by the society, is \$500. For the past few years, although there has been a small increase in contributions, our goal has not been reached. Thus, out of these facts, grew the challenge — Would the young people of our denomination be willing to promote the work of the American Bible Society in their own churches on a local level?

Already, encouraging reports have been received. In Westerly, the Senior High Fellowship has set a goal of \$100 for their group and is working now on raising it. Alfred, although no goal has been set, endeavors to promote the cause on Bible Sabbath, through a special offering.

The following promotion ideas have been presented by Rev. Mr. Bond. Let's all get behind the project and reach the goal as set by the society. With concentrated effort on the following plan, IT CAN BE DONE!

1. Get signers for the World Good Will

Book — Invite each person who gives \$1 or more, and more is needed, to include his signature in the World Good Will Book.

2. Promote Bible reading by furnishing the bookmarks with suggested passages from Thanksgiving to Christmas. Bookmarks with reading for the entire year may be ordered.

3. Observe Bible Sabbath in your Church. Bulletins are furnished. Most churches observe Bible's Day the second week in December.

All of these materials can be ordered free, and certain filmstrips and motion pictures are also available without charge. The Bible House will also furnish you with all the leaflets you can use.

### IS AMERICA CHRISTIAN?

It is time every Christian joined the movement to lift this Bible blackout and give freedom to local school authorities to have the Bible read at opening exercises along with the Lord's Prayer, daily if desired, using selections from the Old and New Testament and other Scriptural literature as provided in a graded collection of readings to be supplied by the State Board of Education, such reading exercises always to be without sectarian comment or application.

Thirty-six states either require Bible reading in their public schools or have no legal prohibition against it. California, unfortunately, is not in that majority as of now. The legal permission for local school authorities to have the Bible read in their schools at their discretion is literally no more than freedom of religion at the local level. The present Bible blackout is a compulsory prohibition, actually a process of governmental thought control wholly inconsistent with our best American traditions. By relegating the Book of books to the silent library shelves, this current Bible blackout conceals from and denies to our growing youth the moral and spiritual values of the greatest treatise on morality in our language. . . .

Many people today believe that this omission is the reason in large measure for the increasing disregard for established law and morality on the part of our youth and young adults. — National Voice.



## Missions

### Builders of the Kingdom

[This sermon was preached in the Kingston Seventh Day Baptist Church on Sabbath day, Oct. 16, 1954, by Rev. S. A. Thompson, a pastor in Jamaica and teacher in Crandall High School. It launched the effort to extend Crandall High into a "Country School." — E. T. H.]

Man in his early stage was rather primitive, making his living by hunting and gathering, getting things to eat and drink from sources which were available to him.

He continued on this search for livelihood until the race became too large, and began to deplete the available stock. No more could he go out and find an animal to trap nor fruits to collect where he ordinarily would. It was therefore necessary for him to begin to domesticate animals and plants in order to be able to meet the needs of life.

This stage of life has been termed the Palaeolithic and the Neolithic Ages. Man was crude in all his ways, living in caves, and having all things in the most crude manner imaginable. But in the same way as changes occurred in the way in which he obtained his food, so it happened that the race became larger and he needed space to accommodate the increasing generation. He had to turn to some other means by which his children could be housed. It was not possible for fathers and sons, and sons' sons, and sons' sons' sons to live in their small caves, so another way had to be found. Thus man began to improvise. He had to find a way of building. This is part of what we term part of evolution in the development of man's life.

Man continued to develop through the ages, and if we take an onward step in this evolutionary growth, we move down to the time of the Children of Israel when God called them out to make a nation of them. They were happily settled in the land of Canaan. They had copied the nations around them in the building of fine houses, and in the construction of a well-ordered society. God had promised to guide them and be their king. The nations had kings and well-developed kingdoms, and the Israelites were not satisfied with Jehovah as their king, so

they desired to have a king and start building their own kingdom. After God gave them this king — for good or for evil — they became a nation and we may well call them "Builders of the Kingdom."

In like manner, we have set out to build a kingdom when we associated ourselves with the cause of Christ. We set out to build a kingdom which, we are told, is not of this world but eternal in the heavens, but which must be built in the hearts and lives of men. Ours is the task of building this kingdom in this world, and this is what we ask when we pray, asking that God would bring His kingdom on earth. God's kingdom can only come on earth when we have succeeded in planting it in the hearts and lives of all with whom we come in contact.

In building this kingdom, we must bear in mind the words of Christ, "From the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force." It suffered a great shock of violence when the Church of Christ was driven into silence by persecution. The Church has always been the only means by which civilization moved forward, but as we move into what has been termed "The Dark Ages" the priests were responsible for all learning, and learning was kept among the clergy. None of you women here would have the simplest chance of coming to church with a book. A lot of us men would not even have the opportunity since only a clergyman was learned, and the people had to take what he had to say.

We often speak of the coming of Henry VII to the English throne as the beginning of modern history, because it was at this time that the Reformation came on the scene, and man again began once more to have a chance of learning the things which had become the sole property of the clergy.

The Church of God then began its job of building the kingdom in the lives of men. The Jesuits led out in this, and all the other religious organizations followed. Seventh Day Baptists have never lost their interest in this field of evangelization, and it is to this task that Pastor FitzRandolph in this letter to the field has called

your attention. Two thousand shillings are needed in our denomination for the purpose of launching this bold venture in the growth of our work in this island. Your shilling will be of the utmost value in this work of bringing God's kingdom in the life of some young person.

This is the vision which has prompted us to make this plan, and a shilling-a-month per person, if we would but make the sacrifice, is needed to raise the necessary funds. Yes, my friends — from the days of John until now — the kingdom of God suffers violence which takes it by force. If we builders are to make a success, then we have to fight against the forces which prevent us from making the necessary sacrifice of denying ourselves of one shilling each month for the cause of building the kingdom of God in some sinsick soul.

### Welcome for Miss Jacqueline Wells

A good letter from Miss Jacqueline Wells tells of her safe arrival at Kingston and of the royal welcome she received from our mission leaders, Crandall High School, and the Kingston Church.

She enclosed a "Welcome to Jamaica" program by Crandall High School students and faculty, revealing how heartily she was greeted. Representatives from each class expressed a welcome for the group. "At the close of the program," she writes, "Dr. Bond asked the faculty to come down to form a reception line, with me standing in the middle and Mrs. Bond on my right, and all sixty-three of the students filing by to extend personal greetings or just to say, 'How do you do.' I shook each hand and as the faces passed, Mrs. Bond named each one."

Jackie's letter continues, "The day of Friday was spent in sitting in on classes. I visited the third-year geography class and the first-year spelling class. They are most well mannered, rising to answer all questions, and speak when spoken to. Sabbath day I arose to the sound of the city — laughing, singing, and the various calls of the sellers passing the door: 'Co-al,' 'Ice,' 'Brooms,' 'Tangerines,' etc. Charlotte said that when Mrs. Hargis was here she used to try to get the various tones on

the piano and write tunes to the accompaniment of the calls that the hucksters make. Oftentimes I can't tell what they are saying and I'll run to Dr. Bond and inquire 'What's that?' and he will interpret it. If they are calling just one article it's fairly easy but when it is a fruit vender and he shouts his wares I can't make head nor tail out of it.

"I didn't mention the church 'welcome.' It seems that Friday night the young people and children decided to have another welcome. I was not told about it. We had the first part of church as usual — when I was settling down for the sermon Pastor FitzRandolph asked me to come to the pulpit and be seated. Songs, poems were given (this time by the small children as well as the high school students). One little girl (about 6) recited a poem with about four verses and it was entitled 'Friendships.' Later she and another 6- or 7-year-old sang a duet — just a familiar hymn, but in parts and with harmony. Our American children would be put to shame with their abilities here along these lines."

### From the David Pearsons

We rejoice in having seen the way open for us to undertake a foreign missionary endeavor. "Behold, I have set before thee an open door." Thanks be to God for this door.

Having arrived in Nyasaland on the twenty-seventh of September and having only partially become acquainted with Makapwa and its functions, we began our trip to our northern churches on the twenty-ninth.

Churches visited were: Nthinda, Tusimbo, Uzumara, and Ekwaiweni. We conversed and worked together with Pastors Lamec Kawere, Yotham Mtali, Shadrack Mzumara, Timothy Mkandawire, Simeon Mzumara, and Elisa Ngangwa.

It was ours to grapple with various problems and heresies along the way and to declare the true doctrine of Christ.

We rejoice in seeing signs of growth. Pastors have reported increases in their churches. In just the short time that we have been here we have witnessed twelve baptisms. Three of these candidates I had the privilege to immerse myself.

**WOMEN'S THEME FOR THE YEAR  
DOERS OF THE WORD**

Scripture Selection:  
James 2: 14 - 20.

**The Glory of Christmas**

'Tis Christmas again. Hearts are full of mirth and love. This is a glorious time to spread the glow of friendship. Can you find a new friend who needs you?

Can you send a Christmas card or a small remembrance to cheer the day for someone who is confined at home?

Love is a mighty force. Practice it the whole year through and see how much you have gained. How many new friends? How much happiness to the heavy-hearted? You, yourself, will be far ahead. — Mrs. John Langworthy, Battle Creek, Mich.

**Christmas Guest**

Open heart and home tonight

Set a candle on the sill. . . .

Christ may haply see the light:

Bid Him enter and He will

Bless the folks who look above

To the star this shining eve,

And anoint with joy and love

All who gladly will receive.

— The Church Woman.

"The home that is built around a bar in the basement is not exactly the same type of home as the one that is built around the family altar." — Mrs. Glenn G. Hays, at a hearing on the Bryson Bill in Washington.

Although I can no longer consider myself a pastor of any one definite charge, I have been happy for the numerous speaking appointments afforded.

Now that we have arrived back at our home base we are settling down to begin the many weeks of work before us. Much of the work, although mundane, is necessary in order that we may gain a strong foothold with which to launch a strong offensive for the cause of Christ.

**SABBATH SCHOOL STATISTICS —  
A BASIS FOR FUTURE PLANNING**

I want to thank all the superintendents and others who sent me their statistical reports. Some were rather late but we now have a fairly complete picture of the Christian education work of our denomination and it will help our Board of Christian Education to work more intelligently. For instance, knowing the approximate number of children of various age groups will help us in planning to provide Sabbath school materials.

The reports show that we have about six hundred Sabbath school teachers and officers. A commercial enterprise with that many agents "scattered from Texas to Rhody" and from New Jersey to California would be called quite a business. We are indeed in a big business! Our agents, the teachers, are vital to our success. They need a deep consecration to their task and they need special training to be efficient in it. It is a tragedy when a child is lost to the church, and perhaps to Christ, because his teacher lacked the skill and the concern to lead him into the fold and into a life of noble Christian service.

The number of Sabbath school pupils who joined the church last year amounts to a little less than 20% of the number of juniors and intermediates. If that rate is kept up, practically every pupil will join the church before leaving the intermediate department. Let's increase the number of pupils and also the efficiency of our teaching. I believe there are many young people and very many adults who ought to be in Sabbath school. Some of us think that when we reach a certain age we can consider ourselves graduated from the Sabbath school. I wonder how the people who feel that way could rate in a test on the Bible and Christian teachings. Perhaps some such tests should be used to reveal our shortcomings both as teachers and as pupils. Our schools raised more than \$12,000, an amount nearly equal to the share of the Board of Christian Education in the Denominational Budget.

Between seven and eight hundred Seventh Day Baptist children were in Vacation Church Schools. That is quite an army, but there were many others who

*Children's Page*

**Why the Puppy Couldn't Swim**

One windy day Betty and Joe Brown were hurrying down to a nearby pond. Joe held in his arms a tiny puppy. What could they be doing with him? Of course Old Tilly, the puppy's mother, was with them. She would surely protect her puppy from harm and look after the children as well.

Both children loved the puppy and surely were not planning to drown him. They were not wicked children who would kill the things God had made just for the fun of it. No indeed, that was farthest from their thoughts. Of course Old Tilly was watching them and would know if they were going to drown her baby and would be ready to protect him.

What the children were planning was to give the puppy swimming lessons, but of course they should have waited until he had grown larger.

"You had better put his hind legs in first," said Betty, "and hang onto him until he gets used to the water."

"I wouldn't have to get a duck's feet first, would I?" asked Joe.

"But dogs don't like water as well as ducks do," said Betty. "Ducks are made for the water but dogs like land better than water."

Joe put the puppy in the water but he wouldn't even try to swim. All he did was to struggle and whimper, for he didn't know what to do.

"Well," said Betty, "we can't teach him to swim, but Old Tilly can I'm sure."

"I guess you are right," said Joe. "I'll throw a stick in the pond for Tilly to bring to me. She'll go after it, and when she goes I'll throw the puppy in and he'll have to swim to get with his mother."

Betty shook her head and tried to stop him, but he threw in the stick, and as soon as Tilly went after it, he threw in the puppy. But all the puppy did was to sneeze and bob up and down. Then Tilly dropped the stick and caught her baby in her mouth by the skin at the back of his neck and brought him safely to land, where he looked almost like a drowned rat. Then Betty wrapped him in her kerchief and carried him home. She put him

were denied that privilege. About 1,500 children, not our own, attended our vacation schools. That indicates a splendid service rendered to our communities. And what opportunities to carry a message beyond our own walls! About \$1,600 was spent on these schools and nearly all directors and teachers contributed their services.

It is disappointing to note that very few of our young people are organized in Christian Endeavor Societies or similar groups for expression. A generation ago most of our churches had well-organized and active Christian Endeavor Societies, Junior and Senior, and they contributed much to the training and experience of young people and to the strength of the church. Can it be that we are letting the public school, scouts, and other clubs monopolize our youth? Let's make our youth groups strong again this year! — N.D.M.

**Attention, All Sabbath Schools**

Has it been brought to your attention that the lessons in the Helping Hand for the first quarter of 1955 will not follow the International Lessons as in the past but will be special lessons on Seventh Day Baptist beliefs? There are three different ministers contributing materials for each lesson, which should make the whole series interesting. Since there are a number of classes and teachers in many Sabbath schools depending on other publications for lesson helps, this notice is highly important. It is probable that every school will want the Helping Hand for the first quarter regardless of what they have ordered in the past or may order for the remainder of the year. It is hoped that those responsible for ordering will do so by return mail because the Recorder Press ordinarily prints only as many as are ordered in advance. The end of the quarter is almost at hand.

**SABBATH SCHOOL LESSON**

for December 18, 1954

Thoughts on the Sabbath

Lesson Scripture:

Ezek. 20: 11-12; Luke 4: 16, 31-32;  
John 14: 23-24; 15: 10-14; Acts 13: 42-44.



in a box by the stove where he was soon warm and dry.

No wonder the puppy could not swim. Can you guess why? I'll tell you, though no doubt you already know. Why, he was so young that his eyes were not yet open and would not be until he was several days older.

No doubt you are wondering, children, why Joe thought the puppy ought to learn to swim. Well, one day several weeks before, Joe and Betty were out fishing in a boat and Old Tilly was with them. Joe leaned over the side of the boat too far and fell head first into the water. He would have drowned if Old Tilly had not jumped in after him and held him tightly by his coat between her teeth and swam with him to the shore. Knowing that, you can understand why little Joe was so anxious for the puppy to learn to swim. — Mizpah S. Greene.

Dear Recorder Children:

Two weeks and more have passed since I have received any children's letters, and others besides myself, I am sure, are disappointed. I would be happy to have a number of letters to answer every time I prepare the Children's Page. Every time I visit the post office I always look for your letters.

Are you all looking forward to Christmas which will so soon be here?

Of course you enjoyed a fine Thanksgiving dinner. Don't you think it is the day of all days when you should think of the many things for which you should be thankful, and of our Heavenly Father who is responsible for our many blessings?

Let's thank our Lord with grateful hearts

For blessings we receive each day,  
For home and friends and parents dear  
For kindness all along the way.

In Christian love,  
Mizpah S. Greene.

There is a new word that is beginning to be used in Washington. This word is "automation." It means a push-button system of using atomic and solar energy for industrial purposes — Walter Chamblin, Jr.

## Youth News

### Alfred Youth Activities

With the opening of the first semester of the university year, the Alfred Church marked the birth of a new organization within its ranks. Known as Chi Rho (the Greek letters standing for Christ), the group is made up of around thirty college-age young people. At present, the society meets each Friday evening at the Gothic at 8:15, with Miss Miriam Shaw as advisor for the first semester.

Officers elected at the organizational meeting held in September are: Judy Burdick, president; David Beebe, vice-president and devotional chairman; and Camille Crofoot, secretary-treasurer. The meeting is opened with devotions led by different members of the group, followed by a study of the current Helping Hand lessons, led by Miss Shaw.

Along the project line, the group has voted to support the Denominational Budget; the American Bible Society project suggested by Rev. Charles Bond at Conference, and presently being promoted by the Young People's Committee of the Board of Christian Education; and the Christian Work Camp sponsored by the World Council of Churches.

"Extracurricularly," the group has offered its services for two church dinners — waiting tables and washing dishes. It has also held one meeting at the Burdick farm at Pleasant Valley.

— Barbara Warren, Reporter.

**Dead Men Tell Tales.** So says the highly respected coroner of Los Angeles County, Ben Brown, who has recently retired. The blood of dead men tells many tales. It tells the tales about what caused the death — tales that are kept out of the newspapers to spare the grief-stricken survivors. It tells the tale that 60.9% of the murder victims last March had alcohol in their bodies; that 25.9% of the accident victims that month had alcohol in their bodies. The tales told by dead men make it apparent that 40% of all accidental traffic deaths will show alcohol. Many of these are the "little ones" that got caught — "the big ones got away." — Ed.

### WHAT DR. JOSIE TAUGHT US

The Daytona Beach Evening News of November 12, in an editorial endorsing the candidacy of two women, Dr. Ruth Rogers and Marian Fields, for City Commission seats, paid high tribute to another Seventh Day Baptist woman, Dr. Josie Rogers, under the above heading. We quote extracts from that editorial sent in by Rev. Jay W. Crofoot.

Oldtimers readily remember Dr. M. Josie Rogers as Mayor-Commissioner of old Daytona in the early 1920's — before consolidation of the mainland city with Daytona Beach and Seabreeze. Dr. Rogers was one of the leaders of a movement to adopt the Commission-Manager system. She was one of Daytona's first commissioners under the Commission-Manager system. Later she became mayor. She came on the political scene when voting by women still was new. She surprised scoffers and honest skeptics by her knowledge of public affairs in general, and city business in particular. She impressed all by her ability to analyze situations.

Dr. Josie compelled public respect at the very outset of her term. She had won the love of most people long before the term ended. She had brought into the City Hall and its affairs a graciousness, a dignity, that had never been noted there before.

Older residents who have lively memories will know what we mean when we refer to the better manners brought into the city's affairs while Dr. Josie was mayor.

Now in the City Hall, among the whole family of city employees, you find a spirit first introduced by Dr. Josie a third of a century ago — friendliness, frankness, decency, eagerness to be helpful. It's the same spirit you meet in any intelligently managed business office or store.

In two short years we've got pretty used to that nice feeling we have when we go to the City Hall. But we can't take it for granted. It can be kicked out again, as it has been in the past.

No sensible person would doubt that the two women who have entered this year's commission race — Dr. Ruth Rogers and Marian Fields — will keep up this

admirable custom of friendliness should they be elected.

Perhaps it's significant that Dr. Ruth is Dr. Josie's niece. It certainly is significant that she and Mrs. Fields have been officers in the League of Women Voters and resigned from that nonpartisan organization to run for office. Both have devoted much time to the study of public administration. We are sure both will win public respect in office, as did Dr. Josie — if they are elected.

### BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

This representative committee drawn from six major Baptist groups in the United States upholds the cause of over 16½ million Baptists in matters pertaining to public affairs. Its meetings are held at the Baptist Building, 1628 16th St. NW, Washington, D. C. Seventh Day Baptists will remember that this is the meeting place of our Washington Church. The purpose of this important committee should also be of real interest to our people because it very largely represents our own viewpoint. We take the liberty of quoting it in full:

"The purpose of the Baptist Joint Committee shall be to act in the field of public affairs whenever the interest or rights of the co-operating conventions which constitute the committee call for conference or negotiation with the Government of the United States or with any other government, or whenever Baptist principles are endangered through legislative action, or when any of the co-operating conventions or any of their agencies may refer to the Joint Conference Committee any matter of common interest or concern, for discussion and recommendation. The Baptist Joint Committee shall be empowered to enunciate, defend, and commend the historic, traditional Baptist principle of religious freedom with particular application to the separation of church and state as embodied in the Constitution of the United States; to communicate and commend to the President, Congress, Courts, and Departments of the Federal Government such declarations as Baptists from time to time officially adopt concerning public matters; to make such contacts with

the various departments of any government as may be found necessary or desirable in the legitimate transaction of legal or other business between such government and the denomination's agencies or approved representatives; and to inform the Baptist constituencies of governmental movements and measures affecting principles held essential to true relations between church and state and the right application of Christianity to the life of the nation."

Probably the most significant action taken by the Joint Committee at the recent meeting was contained in the following motion:

"VOTED: to recommend that the Committee on Public Affairs invite a representative committee, not exceeding twelve in number, of Baptist theologians, New Testament scholars, church historians, social scientists, and others, to formulate a statement of Scriptural teaching concerning the relationship of church and state and society, and to submit such statement to the Committee on Public Affairs for consideration."

### Humanism or Revelation

Did you know that there are active atheistic cults striving to win converts, and that there is a self-styled "religion" which claims to be the most rapidly growing religious movement in America today, which, its promoters say, is "a religion without God, divine revelation, or sacred Scriptures"? . . .

It claims that young people, "let down by religious orthodoxies," are flocking to it. It publishes books and periodicals. It boasts that it has made inroads into the very churches to the extent that "liberal" Protestant, Catholic, and Jewish church leaders are embracing Humanism. . . .

I make these suggestions: (1) Live so that your actions will show that the fatherhood of God is the reason for the brotherhood of man; (2) Stand up and be counted. Whenever it is possible (and it will be possible more often than you have realized) make a public, oral profession of your faith in God; (3) Be willing to talk about your faith. — Carl Bixby in Life Today.

### ITEMS OF INTEREST

The third general assembly of the National Council of Churches was convened in Boston Nov. 28 - Dec. 3, 1954. This important biennial session drew delegates from at least 42 states with the heaviest registrations coming from Massachusetts and New York, the former state being represented by delegates or visitors from about 60 cities and towns, and New York City alone furnishing about 270 names. The largest delegations from other cities were from Boston (50), Philadelphia (45), Chicago (40), and Indianapolis (40). The whole State of New Jersey had but 25 with the name of Rev. C. Rex Burdick from Bridgeton heading the list. Westerly, R. I., had 4 names, three of them being Seventh Day Baptists. A. Burdett Crofoot of Alfred, N. Y., was the only other Seventh Day Baptist noted on the list.

#### A New City Hymn

Rev. Bradford Gray Webster, pastor of the Methodist Church in Smethport, Pa., has been announced as the author of the hymn-text judged the best of more than 200 submitted to the Hymn Society of America in a contest for a "new city hymn." The first and fifth stanzas of Dr. Webster's hymn:

O Jesus Christ, to Thee may hymns be rising  
In every city for Thy love and care;  
Inspire our worship, grant the glad surprising  
That Thy blest Spirit brings men everywhere.

Make strong our hope and grant Thine inspiration  
Till by Thy might the battle shall be won,  
Till love triumphant rules in every nation,  
And every city glorifies the Son.

The Church of England, the Church of Scotland, the Church of Ireland, together with the "free churches" of these areas, the free churches of Wales, the British Society of Friends, and the British and Scottish Bible societies have united in a project for producing a new English translation of the New Testament, to be followed some years later by a new translation of the Old Testament. The British Bible scholar, Dr. C. H. Dodd, is the director of the enterprise, which aims to have a Bible "in timeless English, avoiding both archaisms and transient modernisms. However, in pursuit of this ideal, scholarly accuracy

in translation must not be sacrificed." It is hoped to have the new New Testament ready for printing in 1958.

American churches have shipped more than 16,000,000 pounds of food, clothing, and medical supplies to the hungry and homeless people around the world during the first nine months of 1954. The total was reported by Dr. Wynn C. Fairfield, executive director of Church World Service. He said the shipments by U. S. Protestant and Eastern Orthodox communions through CWS totaled 16,139,871 pounds and were conservatively valued at \$8,187,450. Included were 8,454,680 pounds of U. S. surplus commodities made available free by the government for distribution abroad in the programs carried out through CWS. Relief shipments made directly by CWS on behalf of programs of its 35 member denominations totaled 13,760,732 pounds valued at \$6,489,548. These were made possible by specific gifts from individual churches, by funds contributed through One Great Hour of Sharing (the annual CWS appeal for overseas relief), and by commodity contributions to the CWS Christian Rural Overseas Program (CROP).

In Australia one out of every 410 Baptist church members is a foreign missionary — about one missionary for every church.

### NEWS FROM THE CHURCHES

**BATTLE CREEK, MICH.** — Miss Ellen Swinney, Niantic, Conn., has accepted the call to serve as Religious Education Director for a period of sixteen weeks, beginning June 1, 1955. This means that our summer program can be expanded about one third.

December 10 is the actual organization date of the church! The anniversary planning committee is busy with a "Forward Look" program that weekend which includes on Sabbath eve: "A Forward Look at Missions" featuring Jamaica and Nyasaland with a message from our own missionary, Jacqueline Wells, and slide pictures; on Sabbath morning "A Forward Look with the Denomination" with Conference president Clarence Rogers, Salem, W. Va.,

as guest speaker; and later at the Berean Hour the dedication of the Pastor's Study in honor of D. Burdett Coon, followed by a social hour. — Church Bulletin.

**CHICAGO, ILL.** — An indefinite leave of absence has been extended by the Chicago Church to Pastor Alfred Keller, who felt it necessary because of health reasons, to give up his work in Chicago and move to Detroit.

He and his family are temporarily with his parents at Fraser, Mich. Services will be conducted as usual at 5052 W. Division St. — Sabbath school at 10:30 a. m. and the worship service at 11:30.

Dr. Allison Burdick, moderator, is in charge of supply for the pulpit and will appreciate being contacted by any of our ministers who plan to be in the Chicago area on the Sabbath and can let him know before other plans are made.

Dr. Burdick can be reached either at his home, 1637 Mobile Ave., phone Merrimac 7-6130, or the office, 5906 West North Ave., Chicago 39, Ill., phone Merrimac 7-1700.

Anyone in the city over the Sabbath will be welcomed at these services. A Division Street bus can be obtained on State Street in the Loop direct to the Truth Seekers' Church where services are held.

**LOS ANGELES, CALIF.** — On Sabbath afternoon, Nov. 20, 1954, an initial service for Sabbathkeepers residing in the southern part of Los Angeles County was held at 16121 South Orchard Avenue, Gardena, in a women's club house. The meeting was encouraged by the Los Angeles Seventh Day Baptist Church and is being led by Pastor Leon R. Lawton. Thirty-five were present for this first day, fourteen of whom had traveled from the area of the present Los Angeles Church. After a worship service there was an informal discussion of future possibilities. It was decided to have regular services each Sabbath afternoon with Bible study classes at 2 o'clock and worship at 3. Notice of the meetings was to be listed in the local paper and one of those present volunteered to obtain a rubber stamp and furnish tracts for distribution. Others offered to send notices to



# The Sabbath Recorder

## I Need Not Stand Alone

Elizabeth Fisher Davis

I need not stand alone  
 Before the judgment seat,  
 For Jesus will be there  
 Oh — what a comfort sweet!  
 For o'er my sins He'll throw  
 His robe of righteousness:  
 And I can go with Him  
 To the home of light and bliss.

The spotless Lamb of God  
 Was offered up for me.  
 He lived and suffered, bled and died  
 From sin to set me free.  
 Oh what a joy is mine!  
 Oh — how I praise His name!  
 His merits, not my own,  
 Save me from death and shame.

I need not stand alone.  
 Oh may this life of mine  
 Show forth my deepest gratitude  
 For all His love divine.  
 Accept and trust His grace;  
 Then flees the fear of hell.  
 None who accept need stand alone;  
 He's there — and all is well.

those in the area who might be interested in attending the services.

The pressing need for such a gathering has become more and more evident since the Los Angeles Church moved into its new building in the northern part of the county over two years ago. This made it more difficult for some of the members to attend with regularity, made it difficult for the church to serve its members at that distance, and, during the ensuing two and one-half years, others have moved into the southern area. Also new contacts have been made with other Sabbathkeepers who were seeking a church home and place of service.

The meetings will be known by the name, "Sabbath Christian Fellowship," and will be nondenominational in nature. Any Sabbathkeepers residing in the area are cordially invited to these services. — An Observer.

### Marriages

Viscosi-Sholtz. — John Viscosi, son of Mr. and Mrs. Michael Viscosi of Oneida, N. Y., and Twila V. Sholtz, daughter of Mr. and Mrs. Claude Sholtz of Oneida, were united in marriage on Oct. 3, 1954, in the Seventh Day Baptist Church, Verona, N. Y., by Rev. Victor W. Skaggs, pastor. The couple will reside at Oneida Castle, N. Y.

### Obituaries

Randolph. — Corliss Fitz, son of Franklin and Elizabeth (Fox) Fitz Randolph, was born at New Milton, W. Va., July 24, 1863, and died at his home in Maplewood, N. J., Nov. 6, 1954.

Dr. Randolph was educated in the public schools of West Virginia and at Alfred University, being graduated in 1888. For more than a half century he was an eminently successful educator. For thirty-one years he was principal of the Fifteenth Avenue School of Newark, N. J., retiring in 1933.

An ardent Seventh Day Baptist and active in his church and denomination, his major activity, a service of love, was in the Historical Society, of which he was the president and founder. He gave much time in research in the history of Seventh Day Baptists in America and in Europe. For thirty years he was president of the American Sabbath Tract Society. For more than forty years Dr. Randolph served as clerk of the First Seventh Day Baptist Church of New York City.

Corliss Fitz Randolph and Marion Melissa Howard were married in 1890. To them was born a daughter, Mildred. Some years after the death of Mrs. Randolph, he was united in marriage with Mrs. Grace Dawson Bell, who, with his daughter, Mildred, survives him. He

also leaves three brothers: Iseus Fitz Randolph of Plainfield, N. J., Esle Fitz Randolph of Fairmont, W. Va., and Roy Fitz Randolph of New Milton, W. Va.

The funeral service was held at his late home in Maplewood with Rev. Harold R. Crandall, former pastor of the New York City Church, officiating, assisted by Rev. Carl R. Maxson, present supply of that church, and Dr. Ralph E. Davis, pastor of Morrow Memorial Methodist Church in Maplewood. Rev. John G. Schmid shared in the service at the place of interment in Hillside Cemetery, Plainfield.  
 H. R. C.

Whipple. — Eola Luella, daughter of Freeborn and Amanda Potter Hamilton, was born at Alfred Station, N. Y., Feb. 27, 1866, and died in Fanwood, N. J., Nov. 2, 1954.

A graduate of Alfred University, she taught school for a number of years. She was united in marriage with Herbert G. Whipple of Ashaway, R. I. Their home was in New York City and later in Yonkers. For about fifteen years after Mr. Whipple's death, Mrs. Whipple made her home in Westerly, R. I. In failing health the past five years, she has been with her son, F. Hamilton Whipple, of Dobbs Ferry, N. Y., and with her daughter, Georgeola (Mrs. Robert Adams) of Fanwood, N. J. She is survived by her children and by four granddaughters. Mrs. Whipple was a member of the Pawcatuck Seventh Day Baptist Church of Westerly.

The funeral service was held at the Schilke Funeral Home in Westerly on Nov. 5, Rev. Harold R. Crandall and Rev. Charles H. Bond officiating. Interment was in Oak Grove Cemetery, Ashaway.  
 H. R. C.

Kenyon. — Minnie G. Crandall, daughter of George and Miranda Irish Crandall, was born at Rockville, R. I., May 27, 1875, and died in Westerly, R. I., Nov. 12, 1954.

Fifty-seven years ago Minnie became the wife of Charles N. Kenyon of Hopkinton. Besides her husband she leaves four sons: Howard C., Ralph S., Grant V., and Gillette C., all of Ashaway. There are six grandchildren and one great-granddaughter. She also leaves a brother, George V. Crandall, of Wakefield, R. I. Early in life Mrs. Kenyon united with the Rockville Seventh Day Baptist Church, transferring her membership to the Second Hopkinton Church after her marriage.

The funeral service was held at the Buckler Funeral Home in Westerly, Rev. Harold R. Crandall officiating. Interment was in Oak Grove Cemetery, Ashaway.  
 H. R. C.

#### CALENDARS WITH THE SABBATHS IN RED

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