

"The crucifixion of the harvest" is the phrase used by Joseph Livesey, great leader of the temperance movement in England, to describe the wanton destruction of wholesome grain and sugar to make alcoholic liquors. The produce of 2,000,000 acres of agricultural land, 700,000 of which are in Britain, are dissipated to make alcoholic drinks. Britain grows insufficient wheat, vegetables, and foodstuffs to feed itself or its cattle and must import them, restricting shipping space and parting with its precarious stock of dollars. Acreage rescued from the brewers means more cereals and vegetables for the world. To divert food to supply intoxicants has become a crime against humanity. — National Temperance League.

NEWS FROM THE CHURCHES

DENVER, COLO. — This church is now added to the number of those promoting a regular and long-continued Bible reading program. Church bulletins contain an insert page explaining the program, and containing three pledges which the readers may check and sign to join the Bible Reading Fellowship for the first six months of 1955. Assigned Scripture portions are to be distributed to all who enlist in this faith-building venture.

DODGE CENTER, MINN. — The past summer has been a busy one for us. The semiannual meeting convened here June 11-13. Though there were just a few delegates both the Twin Cities and the New Auburn, Wis., Churches were represented.

Our Daily Vacation Bible School began June 14 and lasted through the 25th with about 30 children enrolled. Pastor Van Horn was director and Doris Van Horn and Mary Thorngate assisted as teachers, and Ruth Bennett of Battle Creek, who was visiting her parents, helped as pianist for the group.

Wayne Van Horn, Bruce Greene, and Philip Greene attended Camp Wakonda at Milton in July. About twelve of us attended all or part of Conference this year and the enthusiastic reports coupled with the visit of the Conference president, Clarence Rogers, in October, have created a great desire among many of us to attend Conference next year. If we start planning now, with the Lord's help, I know we can. We were represented at the semiannual

meeting at New Auburn and the North Central Meeting in Milton Junction in October.

Pastor Van Horn has been conducting an Evangelism and Bible Study Class for the past few months. We had been meeting on Tuesday nights but it has been changed to Wednesday night in hopes that more people will avail themselves of this opportunity.

The Lord's Ingathering was held the night after the Sabbath, December 11. The Board of Christian Education slides were shown. We're hoping when all the projects are in that we will have more than enough to make the payment on the church note, as voted, and can send something to some missionary cause. Several gave chickens as their project and the Ladies' Aid sponsored a fried chicken dinner this fall which was very successful. Mr. and Mrs. Clare Greene and Mr. and Mrs. George Bonser were the committee in charge.

Our annual church business meeting and chicken pie dinner will be held January 2.

May we, both as a church and as individuals, reconsecrate ourselves to do more in the Master's work in 1955! — Ardithe Greene, Correspondent.

SABBATH SCHOOL LESSON for January 15, 1955

Christ, The Son of the Living God

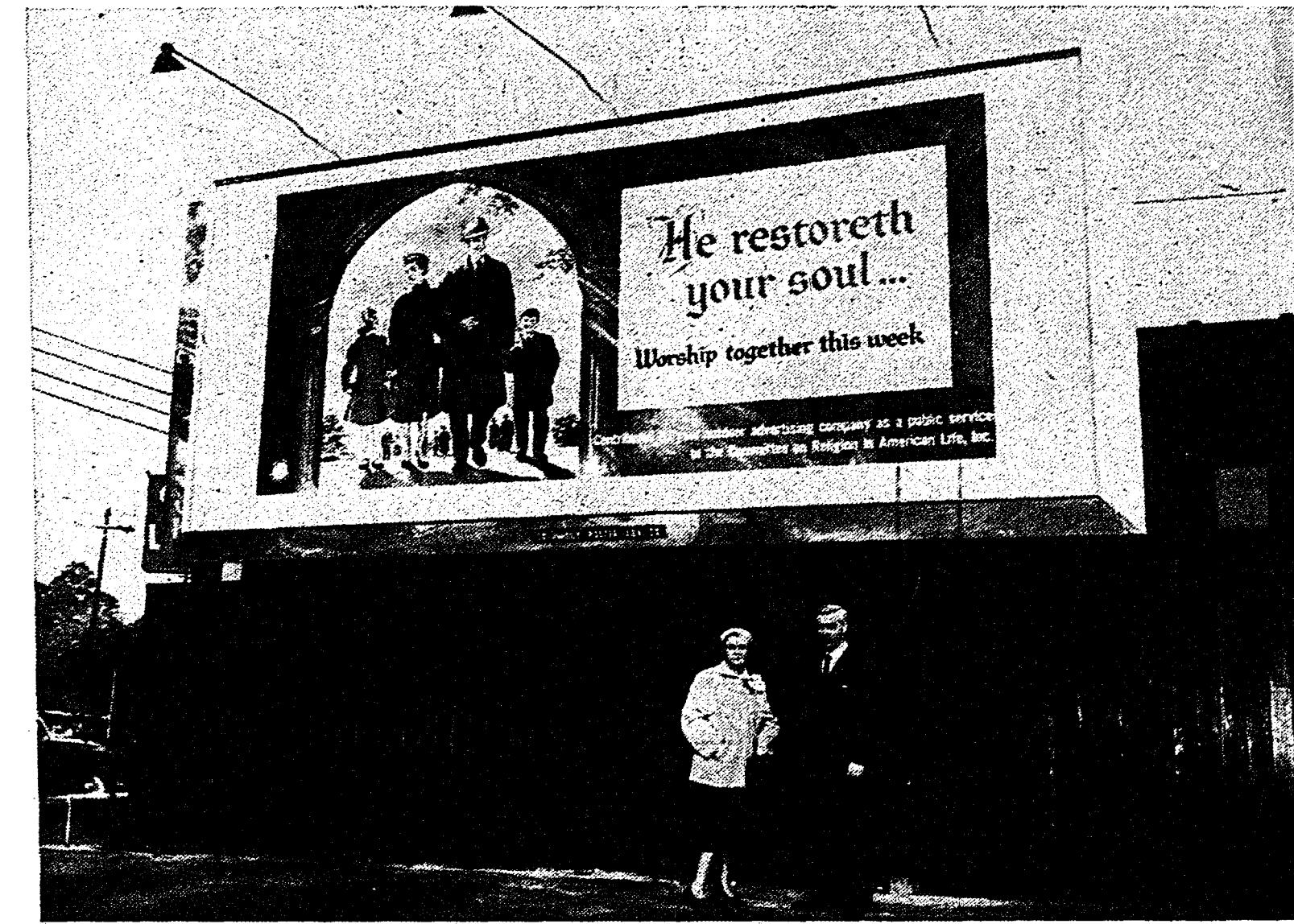
Lesson Scripture:
Matt. 16: 13-17; John 14: 8-14.

Obituaries

Maltby. — Mark C., youngest son of Jay and Ruth Maltby was born Aug. 24, 1946, and died at a Syracuse hospital on Dec. 13, 1954, after a very brief illness. Funeral services were held from the Foster Funeral Home in Pulaski on Dec. 15, 1954, with Rev. Earl Cruzan in charge of the service, assisted by Rev. Dobbie of Fernwood. Interment was in Willis Cemetery near the Maltby home. E. C.

Trowbridge. — Dora Chase, daughter of the late Henry and Ursula Maxson Chase was born in the town of Hounsfield on Aug. 26, 1869, and died at the home of her son, Harold Whitford of Rodman, N. Y., Oct. 4, 1954. Funeral services were held at the Piddock Funeral Home at Adams on Oct. 7, 1954, with Rev. Earl Cruzan in charge of the service. Interment was in Green Settlement Cemetery. E. C.

The Sabbath Recorder



American Mother of the Year, Mrs. H. Wheeler Tolbert, of Columbus, Georgia, views the dramatic outdoor poster which is being displayed across the country to urge regular attendance by all Americans at the church or synagogue of their choice. With Mrs. Tolbert is her pastor, Rev. Robert B. McNeill, First Presbyterian Church, Columbus.

The poster is one of more than 5,000 contributed by outdoor advertising companies in support of the Committee on Religion In American Life as part of the annual campaign provided through The Advertising Council.

Each year, this campaign seeks to strengthen the place of religion in personal and community life by calling on all Americans to attend regularly their houses of worship.

The Sabbath Recorder

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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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The World Council, according to W. W. Reid, did not resolve the generally recognized difference of opinion between European and American theologians as to whether the Kingdom of God must await the coming of the King or can be established here and now by man working with God to achieve His Kingdom upon earth. [We thought the latter idea had pretty much faded out in America too. Ed.]

THE FLIGHT TO KINGSTON

The morning light was breaking as the editor and his family drove to Miami's International Airport on the day before Christmas. The rosy sun was just peeping over the Eastern horizon as he and his wife waved good-bye to the boys and boarded the sturdy four-motored plane whose final destination was South America. For us it was only a three-hour flight to Kingston, Jamaica, with a brief stop at Camaguey, Cuba.

The thrill of flight, new to Mrs. Maltby, does not lose its glamour to one who has many times availed himself of this fastest mode of transportation. Most of us hurrying American have, rightly or wrongly, come to think of vacations in terms of destinations to be reached rather than pleasures in transit. It was so with us in our trip to the sunny shores of Florida. We took satisfaction in the fact that we could eat breakfast in Plainfield on a frigid morning and the next noon eat lunch on a wayside table at the northern border of Florida. As our plane rose above the busy city of Miami on the southern tip of our great peninsula state there was water on both sides of us in a moment. We were leaving our native land for a foreign destination which would be for us both a Christmas vacation and a Christian vacation.

Once again we experienced the thrill of conquering the darkness that comes to earth when the sky is overcast and clouds hang dark and heavy. Rising to 7,000 feet we saw the patchy rain clouds become a billowy floor of dazzling brilliance just below us. The Psalmist in poetic imagination wrote of the possibility of taking the wings of the morning and dwelling in the uttermost parts of the sea. We wonder how he could have written such beautiful words without having had the experience that was ours. It is hard to imagine how one could more literally take the wings of the morning than we were doing. Like the Psalmist, we felt the impossibility of fleeing from the presence of the Lord in such an experience. Did not he say in the next verse, "Even there shall thy hand lead me, and thy right hand shall hold me"? Never had we felt the presence or the providence of the Lord more clearly. Our God is not God of the plains alone, nor yet of the mountains; He is Lord of

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the whole earth and our thoughts ranged far afield as soon as our view of one city had vanished.

Hastily we used the short hours of flight to write to a daughter half a continent away and to a missionary friend in the troubled land of Colombia where this plane would ere long be stretching down its wheels. There was a longing in our hearts to go farther and visit more mission stations some time. It was not only our earth-bound, traffic-bound bodies that had taken flight; our minds also, released momentarily from considering the problems caused by the closeness of man-made machines, had soared heavenward in unhampered contemplation. We recommend to all our friends some purposeful flight such as it was our privilege to make at this holiday season.

Quickly we had to fold our letters and get our papers in order. We had passed by Montego Bay on the northern shores of Jamaica, where Columbus once was shipwrecked. We had glimpsed the wide fields of sugar cane from which Jamaican rum is made. We were skimming the rugged mountains of the island and circling the city of Kingston lying at their feet in the heart of a bay. Excitement throbs loudly within us for we are letting down now on the very tip of the peninsula that forms the bay. This peninsula was shortened in 1692 when an earthquake swept its city, Port Royal, "the wickedest city in the world," into the sea. We are taxiing smoothly to where the landing ramp will be rolled out so that we can plant our feet on the island that is dotted with Seventh Day Baptist churches, a place far from home where the bonds of common faith will make us feel right at home. We are sure that Brother Wardner FitzRandolph will be there with the mission Chevrolet to transport us to the city. Should we ask some of the other passengers if they have a way to get into town? We decide against it for they are evidently financially able and we do not know how much room there will be. It is just as well, for to our surprise the whole mission staff is at the airport to greet us: Rev. and Mrs. Wardner FitzRandolph, Dr. and Mrs. O. B. Bond, and the newest arrival, Jacqueline Wells, all smiling a broad welcome outside



MEMORY TEXT

For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Tim. 2: 5-6.

the open window waiting for us to get through customs. This is the beginning of a rich experience with lovely, consecrated missionaries and equally devoted native leaders.

We must not forget to mention that the sun shines brightly on 90 per cent of the days at Kingston. One longs to shed his coat quickly on the coldest days of the winter. A man in prayer meeting mentions in his prayer the rest that comes on the Sabbath after laboring through the heat of the day for six days. We find that a sheet is too much covering the first half of the night — far different from our northern climate from which we had so lately departed.

Another Association Aids Foreign Missions

From the minutes of the Northern Association held in Battle Creek, Mich., in mid-October we glean some interesting missionary news. It was from this association that Miss Jacqueline Wells recently left to begin her missionary labors in Jamaica. Previously the association had contributed \$150 toward a scholarship to a college student studying for the ministry. Since there were no applications for the scholarship this year, and since it was felt that the financial support for Miss Wells would be far short of her personal needs during this first year, the delegates voted that the \$150 should be sent to her through the Missionary Board to supplement her salary. Before the motion was voted on, an amendment was proposed and passed to give her an additional gift of \$100 from the treasury.

Those who have read the Jamaica Booklet prepared by the Women's Board during the current year will remember that this same association, or the Northwestern Association as it was then called, was the group which started the Jamaica Mission under the leadership of Rev. Robert St.

Clair of Detroit. It is no new thing for an association to lead out in a new foreign mission field. The Jamaica work, as everyone knows, was later taken over by the Missionary Board and the denomination as a whole. It has flourished and become one of our strongest fields.

We note with interest in the minutes of this association that this group of churches is doing much to encourage the struggling new church at Indianapolis. The Missionary Committee is also encouraging each church to make its own arrangements for evangelistic services, with the ministers holding themselves ready to assist wherever they are needed. One such meeting was reported at White Cloud, Mich., with Rev. Emmett H. Bottoms of Jackson Center, Ohio, assisting the local pastor.

The Gospel and Man's Hope

Although eternal life begins here and now, it is realized only in broken and partial form. Though we are aware by faith of the present reality of the kingdom, it is not yet actualized in its fullness insofar as the ordering of the natural world and the meaning of history are concerned. In life as we know it, the persistence of sin, the suffering of the innocent, and the frustration of human purposes remain terrible and pervasive realities.

However, the Christian possesses an ultimate hope because through Christ he anticipates the fullness of eternal life beyond the grave, and he expects confidently the final coming of God's kingdom in its fullness and power in His good time. Thus a full-orbed faith inescapably demands consideration of the doctrine of "last things," or eschatology.

Biblical scholarship in our time has strongly emphasized the eschatological dimension of Biblical thought, and has made clear that not only are there many particular passages in the New Testament that speak of man's ultimate hope but also that an eschatological awareness pervades the whole Bible. In the Scriptures are to be found the clues to life's ultimate meaning and man's enduring and unassailable hope. — From a summary statement of a study group at the Baptist Green Lake Theological Conference in Crusader.

Secretary's Column

The Conference at Battle Creek in 1953 extended recognition to a Seventh Day Baptist church in Nazareth, South India. Received too late for inclusion in the 1954 Year Book comes a statistical report from that church of which the group can well be proud.

Opening the year with a membership of 120, the church reports 15 baptisms, and 10 accessions by letter. With losses by death of six members, this represents a net gain of 19 members, well over 15 per cent — and some of our American churches have objected to a proposal that they seek a five per cent membership gain as out of the realm of possibility. Yet here is a lone church, existing in solitude, in a nation that is predominantly non-Christian, reporting a membership gain of over 15 per cent.

The church has one ordained pastor who serves without regular pay, three deacons, and three deaconesses — in a nation where woman is traditionally denied equality with man. It raised for local expenses during the year 400 rupees, and owns its house of worship.

In his letter of transmittal, Pastor A. P. Samuel says in part, "Here we are doing God's work as much as we can. Please pray for our work here. We request you all to kindly keep in touch with us as regularly as possible. May God richly bless you and your good work."

Note that he asks for our prayers and asks God's blessing on our work. We have many brothers and sisters in other countries who subscribe to the same faith and practice as we do. Not only in the missionary fields to which we are contributing, but elsewhere in South America, in Europe, in the Philippines, in Nigeria, and in New Zealand, are men and women for whom Christ died and who have accepted Him as we have. For them all, we should pray. — A. Burdet Crofoot.

SABBATH SCHOOL LESSON for January 22, 1955

The Power of the Holy Spirit
Lesson Scripture: John 16: 7-11;
Acts 2: 1-4; 4: 8-12.

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PROBLEMS FACING LONE SABBATHKEEPERS

Rev. Kenneth A. Stickney, Holland, Mich.

It has been our experience for the past two years to have joined the ranks of what is known to Seventh Day Baptists as lone Sabbathkeepers while we have been waiting further word from the Army as to my recall to active duty in the chaplaincy.

Few of us who have been sheltered by a Seventh Day Baptist Church can appreciate what it means to be a lone Sabbathkeeper. Such a person should go to his knees daily and thank God for the privilege of worshipping together with saints of like faith, and for those who have made it possible for them to have their own place of worship by great sacrifice on their part.

The greatest problem that we have found is that of Christian fellowship. We recognize only the seventh day as the Sabbath and we cannot by conviction join hands with all Sabbathkeepers because of the doctrine that some of them hold. So we have to keep the day by ourselves in obedience and love to Him who gave it to us. But is it enough in God's sight when we have done that? Perhaps our first answer is yes, but further study of God's Word says no to this answer. In Hebrews 10: 25 we read the following, "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another: and so much the more as you see the day approaching." The context will reveal that this is an exhortation in the form of a command and that to do otherwise is sin.

We must for our own edification have what is known as the fellowship of the saints. Such fellowship we have found with an independent Baptist Church, yet not becoming a part of it by membership. This we could never do as Sabbathkeepers, but at the same time we have had this need for fellowship met and our souls fed from the Word of God.

Another problem we face in this particular area where the first day is observed in as strict detail as we are to observe the seventh day is that of our attitude to-

ward our neighbors. It might be a simple thing to hang out a wash on Sunday in some communities, but here, Sunday is really observed in such detail that it would put many of us to shame. Everything is shut down for most of the year with the exception of tulip time, and then most of the business is done by outsiders, and unchurched people. In this we have had to resort to the principle laid down by the Apostle Paul in 1 Cor. 8: 13, where he said, "Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." Is this compromise? No, not when a soul is at stake that may fall because of us. The thing we must do is to take our stand for the Sabbath without wavering and show them that the greater blessing is ours for being obedient to His Holy Word, while theirs is only partial — that they have even greater blessings in store for them if they add the Bible Sabbath as a part of their worship. If we can prove to the world that the Sabbath does something for us that can be had in no other way, then the people will become Sabbath conscious — but we believe it with our whole hearts, not with lips alone.

Our hearts go out to the many lone Sabbathkeepers and we wish that something could be done as a denomination to render Sabbath services as a sort of home missionary endeavor to them. When Rev. Victor Skaggs was corresponding secretary of the Tract Society, he reported contacting many of these people in his travels. It would be wonderful if we could include in our budget a home missionary evangelist, whereby these people could be reached as well as helping these mission churches that don't see their way clear to call a pastor. He would be responsible also for helping to organize fellowships that would eventually become churches.

Sabbath Thought

To leave the Sabbath is to seek a lower plane of living. The Sabbath maintains spiritual life. It is an aid to spiritual growth. Sabbath desecration is an entering wedge to loss of spirituality and of interest in the "things that be of God." — L. G. O.

On the Shores of Gerasa, or The Wonderful House of the Mind

Rev. Paul S. Burdick

Recently two events of importance occurred in our little community. One was the march to victory of our undefeated high school football team over an old rival. The other was a funeral of a sainted wife and mother. In trying to decide which event to attend — for they happened at the same time — I thought it would be beautiful to behold the teamwork of a well-co-ordinated group as they out-thought, out-maneuvered, out-fought the other group on the gridiron. But at the same time what is more beautiful than the life of one who has made a Christian home and brought up a family to work therein, living in harmony and usefulness? I attended the funeral.

A problem of our time is to see things in their true perspective; to ask why the building of a Christian character should not rate at least as high as victory on the playing field; to see if we cannot make the Christian race at least as challenging as an athletic event. For the one there is a temporary glory to be won; for the other there is an "eternal weight of glory." For the one there is the plaudit of the multitude; for the other there is a shout of victory resounding through the corridors of Heaven.

Once there was a Man who walked the roads of Palestine, who did make religion exciting. His teaching was listened to by thousands. The multitude heard Him gladly, and followed that they might but touch the hem of His garment and be healed.

On Galilee's Shore

One day a crowd of people stood on a bleak hillside above a blue lake. Before them yawned the open mouths of caves, which were used for the burial of the dead. In and out of caves rushed a maniac, his hair disheveled, his clothing torn away, his great arms still cut and bruised by the chains and thongs that he had broken. Fear might have prompted these people to flee the accursed spot, had not One stood forth from among their number. In calmness He surveyed the scene. He had just calmed the waters,

what could He now accomplish against the rage of the mind?

The demented man recognized Him. "What have I to do with thee, Jesus thou Son of God most high? I beseech thee torment me not," he cried. For Jesus was commanding the unclean spirit to come out of him. Not sin, nor untruth, nor demonic possession itself, can bear the presence of the pure Son of God.

Who Possesses Whom?

There are some moderns who would say that sin has no connection with sickness of the mind or of the body. That demon-possession is just an old, incorrect explanation, outdated along with witchcraft and necromancy. Was Jesus then mistaken when He ascribed, in a few cases, this sickness to the working of baleful influences? Or were the sacred writers merely using common expressions of the day, and putting appropriate words into the mouth of the Saviour of men? I believe the Gospel accounts to be essentially correct, and that Jesus "knew what was in man" to the extent of recognizing the causes of sickness where they reside in the imperfections of character.

We would not want to say that all illnesses of mind or body are the result of sins committed. Not even Jesus would say that. But enough is known in our day of these causes so that practitioners of the art of healing are looking more and more to environmental factors, to heredity, and to the influence of mind over body and of character over mind.

Whatever may have been the cause, in this species of dementia, the subject seems to be ruled by a force outside himself. Another voice than his shouts the curses. Another strength than his breaks the bonds that bind him. However much he might like to be loved, a force within him, not his true self, makes him fear and distrust, and try to injure all about him.

But, lo, One comes across the hillside whose very presence betokens calmness, assurance. It is not my true voice that bids Thee begone, Thou Son of God, but some wicked sprite within; once allowed to enter to bolster my selfish pride, but now the ruler within my own household, and having his will there in spite of myself.

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He who calmed the sea has power over the plight of man and the will of demons.

"The night is dark, I'm on a sea
Where waves roll high and wild,
I'm lost unless Thou pilot me,
O Master, strong and mild.
Walk to me on this troubled sea;
Dear Saviour bid me walk to Thee;
I shall not fear for Thou wilt save
As once on Galilee."

The Cause and Cure

Let us be sure, to start off with, that every ill that besets us had its beginning some time and somewhere. Ills of the mind begin in some very mild form: the angry altercation; the harbored resentment; the increasing dislike, verging unto hate. These are signs of a disorder in the mind that may lead to ultimate unbalance. Who can say when the border will be passed — the silver cord loosed or the golden bowl be broken or the pitcher broken at the fountain? It is rare indeed to find a truly healthy-minded person; all of us have our mental quirks and foibles; and it may take an expert to really separate the mentally well from the mentally ill. It behooves us therefore to run to the Great Physician immediately upon perceiving within ourselves a spirit of anti-christ, or a tendency that would shut Him out and would let in the assorted demons of spite, pique, and resentment.

Jesus warns us that even though one demon is cast out, and forced to wander in waterless wastes, if he returns and finds the house swept, garnished, and empty, he may gather seven more demons worse than himself, enter, and the last state of that man is worse than the first. The swept and garnished house must be filled with the sweet presence of the Son of Man and all His helpful retinue of good impulses: spontaneous good will and good cheer; divinely given love. These may so possess us that we can say with the apostle, "It is no longer I who live, but Christ who lives in me."

The Wonderful House of the Mind

When you invite Jesus into your heart, He goes with you to every room. "Why is this door locked?" He asks.

"Oh, that is my secret room where I retire when I want to nurse my spite; my hate for my brother."

"Unlock the door," He commands. "I cannot abide where demons remain. Either they will take over, or I must, completely. Let my light enter and drive out your darkness. You cannot serve God and mammon."

In one of our churches in central New York, I am told, lived two brothers. Together they worked the same farm and lived in the same house. In the course of time, both married. Two women, then, cooked over the same stove, and four people sat down to one table and ate the same food. When children came to the home, they were taught to pay the same heed of affection and respect to uncle and aunt that they did to father and mother.

"Behold how good and how pleasant it is for brethren to live together in unity." And yet how rare it is! It is almost a story for "Ripley" when they do! And yet it should not be uncommon. When Christ comes into the heart He gives us power to understand and forgive each other. He removes the unpleasantness and friction from our lives. It is no longer we who live, but Christ dwelleth in us. Will you take Jesus today? Let Him enter and dwell forever in every nook and cranny of your life, until all is filled, invaded, infused with His presence. There will be no room left, then, for the miseries that infest the domicile of the mind.

Powerful new cars. They still haven't found out a way to increase the horse-power under the driver's hat. — C. L. Faubion.

NEWS FROM THE CHURCHES

MILTON, WIS. — Sabbath, October 2, was designated as "Men and Missions Day" and four laymen took part in a symposium, their subjects being: "The Impact of Christian Missions in History," J. N. Daland; "Seventh Day Baptists and Missions," D. N. Inglis; "Youth Serves in Nyasaland," J. Paul Green, Jr.; "The Challenge of Missions to the Present Generation," Don V. Gray.

Our church joined in the meetings of the North Central Association held in the Milton Junction Church October 14-17. A service of dedication of Lodge Wakonda

at Camp Wakonda was held Sabbath afternoon. The service was very impressive with the choirs grouped around the beautiful stone fireplace and the audience filling the large room.

The new robes of the Intermediate Choir were worn for the first time October 26.

The Young Adult Class of the Sabbath School is editing a church newsletter. The first issue, in November, was very interesting and will serve to keep us up to date on the news and activities of the church.

Our annual turkey supper was served November 3 in the social rooms of the church. On December 6, "Ye Olde English Village Bazaar" was held. These two affairs added very appreciably to the Ladies' Circle treasury.

The High School Youth Group has renewed its monthly movies in the social rooms. Some good pictures are lined up for the winter.

A School of Theology Fund, promoted by a committee headed by Dr. Forrest Branch, was generously contributed to, the final amount being \$550.53.

A choir concert was given in the church December 11. The Senior Choir, directed by L. H. Stringer, sang selections from Haydn's "Creation." Soloists were Loyal Todd, Don Gray, Deloris Hubbard, Irwin Fitz Randolph, and Kenneth Babcock. The Junior Choir, with Mrs. Elizabeth Green, director, and the Intermediate Choir, directed by H. L. Crouch, sang several carols. The combined choirs rendered beautifully "As Lately We Watched," "Fairest of Roses," and "O Soul, Bless God the Father." We are happy that our children are being so trained. Elizabeth Daland was at the organ.

The week preceding Christmas was given over to parties and programs in keeping with the joyous season. We were not unmindful of the real meaning of Christmas and white gifts to many places where they could well be used were presented at the Christmas Vespers program Christmas afternoon. At this program the choirs sang. There were solos by Mrs. Ann Post Berg, Kathryn Hall, and DeEtta Lippincott, a duet by Gary Blomgren and Lynn Randolph, and organ and piano duets by Mrs. Robert Randolph and daughter, Roberta. New Sabbath School hymnals were dedicated and used in the congregational singing. — G. R. L., correspondent.

Accessions

Lost Creek, W. Va.

By Baptism:

Mrs. Naomi Halterman

White Cloud, Mich.

By Baptism:

Michael Mosher

Marriages

Trede - Looney. — J. Michael Trede, Palatka, Fla., and Anne Beebe Looney, Pomona Park, Fla., were united in marriage at the bride's home in Pomona Park on Dec. 25, 1954. The ceremony was performed by Pastor Oscar Burdick, of the Daytona Beach Seventh Day Baptist Church, and the bride's father, Rev. Clifford Beebe, of the Seventh Day Baptist Church of Putnam County. The new home is in Pomona Park, Putnam County, Fla.

Cruzan - Jackson. — Marvin D., son of Mr. and Mrs. Ira Cruzan of White Cloud, Mich., and Muriel Jackson of London, England, were united in marriage at the parsonage of the Seventh Day Baptist Church of White Cloud by Rev. Orville W. Babcock on Sept. 5, 1954. The couple is residing in White Cloud.

Branch - Grice. — Gary, son of Mr. and Mrs. Clyde Branch of White Cloud, Mich., and Phyllis Grice, daughter of Mr. and Mrs. Monroe Grice of Grand Rapids, Mich., were united in marriage in the North Park Presbyterian Church in Grand Rapids by Rev. Mr. Wierenga, the bride's pastor, on Aug. 14, 1954. The couple resides at 427 Cedar, N.E., in Grand Rapids, Mich.

Births

Rudert. — A son, Eric William, to Donald G. and Norma Johnson Rudert on Sept. 17, 1954.

Obituaries

Phillips. — Thelma, daughter of William and Bertha Phillips, was born April 26, 1906, at Hart, Mich., and following an illness of several years died at Gerber Memorial Hospital in Fremont, Mich., on Nov. 16.

She possessed many abilities and her courage and devotion were an inspiration to all who knew her. Most of her life she was associated with the White Cloud Church, and while not a member was faithful in her attendance and fellowship. Besides her parents she is survived by a number of relatives and friends.

Funeral services were held from the White Cloud Seventh Day Baptist Church on Nov. 20, conducted by Elder Clarence Wilkinson of Freeland, Mich., and Rev. Orville W. Babcock. Burial was in Prospect Hill Cemetery.

O. W. B.

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The Sabbath Recorder

COWARDICE

Leona Frances Choy

Ashamed to weep for my Saviour,
To leap with joy at His love?
To proclaim to the world salvation,
To shout to the heavens above?

The world is moved to weeping,
To happiness and fear,
At the whim of an eloquent man,
To shed a crocodile tear.

Forbid that God's own chosen,
Shall sit in fear and cower,
Withholding from the hearts of men,
God's all transforming power!

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