

# The Sabbath Recorder

planned by our college young people with Miss Velma Rowe in charge. Christmas music was broadcast to the community over the church's sound system. Christmas Day brought a special message given by Pastor Davis, "Good News for You," and special music by the choir.

A beautiful candlelight Communion service was held Friday evening, Dec. 31. The pastor was assisted by Rev. Herbert L. Polan and eight deacons and deaconesses. Those present felt that it was an experience that none should have missed.

A week of intercessory prayer was observed January 1-8 with an extra prayer meeting led by the pastor. Starting Friday, Jan. 7, the Friday study and prayer meeting is being led by James Gardner, using the Epistle to the Romans.

We have recently enjoyed music not only by the choir but by two youth quartets. The boys' quartet includes Arthur Millar, Erwin and Owen Davis, and Wendell Thorngate. The last two together with Misses Judy Corfitsen and Ruth Johanson comprise the mixed quartet.

Sufficient money has been donated, about \$130, to purchase 24 small chairs for the beginners and primary departments of Sabbath school.

These are a few "news flashes" so to speak, and may seem repetitious, but so is the "march of the seasons" yet it is "new every morning" and "fresh every year." — E. M.

## Annual Meeting of the Historical Society

The annual corporate meeting of the Seventh Day Baptist Historical Society will be held in the offices of the society in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, New Jersey, on February 6, 1955, at eleven o'clock in the forenoon. At this meeting two amendments to the constitution of the society will be offered providing that the date of the annual corporate meeting will be held as heretofore, to wit, the fourth First-day of the week in January and that as heretofore, to wit, the corporation shall have two vice-presidents.

Nathan E. Lewis,  
President,  
Frederik J. Bakker,  
Recording Secretary.

## Obituaries

**Bacon.** — Alice M., daughter of Osmer and Hattie Walters Nash, was born March 10, 1882 in Brookfield, N. Y., and died Dec. 25, 1954, at the home of her son, Glenn, in Brookfield.

She was married Feb. 19, 1901, to Bert Bacon who died in June of 1951. She was a member of the Brookfield Seventh Day Baptist Church and was active in church and community organizations.

Survivors besides her son are four grandchildren and one great-grandchild.

The funeral which was conducted by her pastor, Rev. Marion C. Van Horn, assisted by Rev. Albert N. Rogers, her nephew, was held at the Brookfield Church and burial was in Brookfield Rural Cemetery. M. C. V. H.

**Gilchrist.** — Kenneth and Paul, sons of Earl and Olive Powell Gilchrist, of Hamilton, Mo., died Dec. 30, 1954, in an automobile accident near Gallatin, Mo.

Kenneth was born in 1926 and Paul in 1935. They were grandsons of the late Rev. Sylvester S. Powell.

Funeral services were held at the Hope Funeral Home in Gallatin, Mo., by the Rev. Mr. Heath, pastor of the Prairie View Church, in the community where the Gilchrists live. Double burial was in a Hamilton cemetery. The boys' mother is a member of the Nortonville Seventh Day Baptist Church.

Survivors of the brothers are their parents; a sister, Louise (Mrs. Dallas Venn) of Tulsa, Okla.; their step-grandmother, Mrs. Lois Fay Powell of Princeton, Mass. D. L. D.

**Jett.** — Mattie, daughter of Levi and Dorenda Davis Astalnaker was born in Berea, W. Va., Dec. 28, 1877, and died Jan. 1, 1955.

She was united in marriage with Stillman Jett of West Virginia, April 11, 1909. She was a member of the Seventh Day Baptist Church of Boulder, Colo.

Besides her husband of Boulder she is survived by a son, Gloy, of Denver, and one brother, Samuel Astalnaker, of West Virginia.

Funeral services were held at the Howe Memorial Chapel of Boulder with Rev. E. A. Coltrin officiating. Burial was in the Boulder Mountain View Cemetery. E. A. C.

**Karan.** — Anna Sheep, was born in Puderbach, Germany, March 29, 1893, and died Dec. 2, 1954.

She was united in marriage with Daniel Karan in 1922 and in that same year they came to America. Besides her husband she leaves a daughter, Helen, of Cliffside Park, N. J.; a sister, Emma Huwer, and several nieces and nephews, all living in Germany, and one niece residing in Massachusetts. Mrs. Karan was a member of the Seventh Day Baptist Church at Irvington, N. J.

Funeral services were conducted on December 6 by her pastor, Rev. John G. Schmid, and interment was in George Washington Memorial Park, Paramus, N. J. J. G. S.



## Holy Spirit, Dwell With Me



Gracious Spirit, dwell with me!  
I myself would gracious be;  
And, with words that help and heal,  
Would Thy life in mine reveal;  
And, with actions bold and meek,  
Would for Christ, my Saviour, speak.

Truthful Spirit, dwell with me!  
I myself would truthful be;  
And, with wisdom kind and clear,  
Let Thy life in mine appear;  
And, with actions brotherly,  
Speak my Lord's sincerity.

Tender Spirit, dwell with me!  
I myself would tender be;  
Shut my heart up like a flower  
In temptation's darksome hour;  
Open it when shines the sun,  
And His love by fragrance own.

Holy Spirit, dwell with me!  
I myself would holy be;  
Separate from sin, I would  
Choose and cherish all things good,  
And whatever I can be  
Give to Him who gave me Thee.

Thomas Toke Lynch, 1818-1871.

# The Sabbath Recorder

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Member of the Associated Church Press

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## Criminally Unwise

We think the President coined a phrase when he spoke to Congress recently of the need for providing the capacity of dealing with any "aggressor so criminally unwise as to attempt an atomic attack." One cannot find a phrase in the Bible about being criminally unwise but the Word does speak about something that could be called criminal neglect. It is found in Hebrews 2: 3, "How shall we escape, if we neglect so great salvation?" We could apply the term "sinfully unwise" to the rich man of Luke 12 who forgot his soul's welfare. Ed.

## CALENDAR REFORM

### An Urgent Call for Action

A crisis in World Calendar reform appears to be upon us. In the opinion of Jewish leaders, in the opinion of Seventh Day Adventist and Seventh Day Baptist leaders there is now a greater threat to a fixed day of worship than at any time since the "blank day" idea of calendar reform was introduced a quarter of a century ago. Some of us have felt in the past that there was no possibility of foisting such a Sabbath-destroying calendar upon the world. Now concerted, immediate action seems to be required to avoid it.

What is the new calendar now before the nations of the world and the UN? Very briefly it is a plan to divide the 12-month calendar into equal quarters with months of 30 and 31 days. The year would have 364 days and each quarter would begin on Sunday and end on Saturday. The troublesome 365th day would be added the day after Saturday, Dec. 30, and would be a blank day, not counted in the week. On leap year a second "World Day" would be added after June 30, as would be the case in 1956 when the promoters hope to start the new calendar.

The principal argument for the new calendar is that it would make for less expensive business accounting. The chief argument against it is religious and grows out of the belief traditionally held by Jews, Christians, and Mohammedans that the weekly cycle was established by God and is the basis for all weekly fixed days of religious observance.

It would seem that if all the above-mentioned religious groups are opposed to a calendar that would destroy the weekly cycle then it would stand no chance of adoption by the UN. The truth is that not all Christian nations are against it and not all Mohammedan countries are aware of what it would mean to their day of worship. Furthermore, many of the most populous nations of the world now lend no ear to religious arguments. The Soviet Union has come out strongly in favor of the new calendar (perhaps partly because it would break down religious consciences). India, last July, introduced the resolution in the United Nations favoring this "blank day" calendar. Some Latin American and South American countries have already come out for it. Others say

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they must wait for the voice of the Catholic Church before sending in their vote. Some cardinals are known to be against the new calendar. Certain sources close to Pope Pius XII, notably the Vatican astronomer, feel that he is not likely to favor it. However, other reliable sources indicate that political expediency rather than principle will determine the policy of Rome in this matter. It can be rather definitely stated that no help in fighting the calendar can be expected from this quarter.

What about our own country? It, too, is being polled by a committee of the UN. The indications are that our State Department is uncertain, that there is a feeling that since little opposition has been voiced the people of our country must be ready to accept it, especially since there has been so much loud propaganda for it. It is possible that the Secretary of State will wait for a mandate from Congress, but he may not.

Right now is the time for businessmen and people in positions of greater or lesser leadership to address letters to, "The Honorable Secretary of State, Dear Mr. Dulles," protesting against the confusion and the trampling of religious rights which would result under such a calendar.

Unfortunately, the National Council of Churches through its Standing Committee on Policy and Strategy, has not yet seen fit to take any stand on this calendar question although it was brought to their attention by our executive secretary, A. Burdet Crofoot. This committee is headed by the president of the NCC, Dr. Eugene Carson Blake, Stated Clerk of the Presbyterian Church USA. The office of the General Secretary informs us that no action will be taken unless a group of member denominations (rather than just our own) requests it.

The National Association of Evangelicals has already indicated its opposition to the calendar. It represents a large number of small denominations but not as many millions of Protestants as the NCC. Several groups such as the Lord's Day Alliance are lined up with Sabbathkeepers on this issue. The League for Safeguarding the Fixity of the Sabbath (Jewish) at a meeting in New York, Sunday, January 30,

went into the matter thoroughly and proposed a detailed temporary budget of nearly \$90,000 to wage a campaign in this country to defeat this threat to all Sabbath-keeping. This in itself is an indication of the urgency of the situation. The league represents about 4 million Jews in all three branches of Judaism. Two Seventh Day Baptist ministers and one Seventh Day Adventist participated in the league meeting by invitation.

## JAMAICA COUNTRY SCHOOL PROPERTY

In a previous issue Secretary Harris of the Missionary Society has reported in rather glowing terms the recent acquisition by the Jamaica Conference of land for the country high school which they hope to establish. He has brought to mind the inclusion of \$1,000 in our current Denominational Budget to aid in this development. One of the reasons for his trip to the American Tropics during February and March is to counsel with the leaders in Jamaica on how to proceed with this far-reaching project.

Your editor does not profess to know just how this much-longed-for development can be best worked out. His role in Jamaica was that of visitor and reporter. He can say that wherever he went among the church leaders there was hope and enthusiasm for the new school project. It is a vision planted strongly in their minds. We have the impression that when Crandall High School was established the idea of a boarding school giving industrial training was largely in mind. Limitations of space, income, and other considerations were factors in swinging the emphasis to straight academic and professional training. Though highly satisfactory in many ways this program leaves untrained many young people from distant country churches who cannot afford to live in the big city even when tuition is provided by gifts and scholarships. Some also who are not suited for Cambridge examinations or the jobs available would be greatly benefited by agricultural or other vocational training in a situation where they could earn their own board. So the missionaries tell us.

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**MEMORY TEXT**

For as many as are led by the Spirit of God, they are the sons of God. . . . For the Spirit himself beareth witness with our spirit, that we are the children of God. Romans 8: 14, 16.

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In the editor's seven days on the island one day was given to a trip with most of the mission staff to the farm property. We saw it pretty much as it was bought. We haven't imagination enough to visualize what, in the providence of God, it may become. We can see great possibilities. The area where the property is located is called Maiden Hall. The mail address of Pastor and Mrs. Charles L. Smellie who for the past several weeks have been residing in the nicely renovated house is, we understand, Guys Hill P. O. The Waterford Church, of which N. H. Grant is pastor, is located about 2 miles away. Pastor Grant has charge of several churches in the central part of the island. Besides his pastoral responsibility he appears to be a good manager. He plies his trade as a tailor to help support his ten children.

One must not think of this 20 to 30-acre farm in terms of well-ordered acres of bottom land. Within its jagged and uneven boundaries there is one big hill, other lesser ones, and slopes at every angle. There are rolling knolls suitable for buildings, land level enough for adequate athletic fields, and a long valley with a partially developed service road. It is a fertile region, as attested by an adjoining well-kept banana plantation. One soon learns in Jamaica that steep hillsides and ridges are no deterrent to high productivity.

The week prior to our visit some two acres of slopes facing the road had been cleared of brush and planted with banana shoots. These will bear fruit within a year with an anticipated income of about \$500 per acre, we are told. Some grafted fruit trees have already been planted near the house. Pastor Smellie, who is half British, is a successful businessman who has previously done very well in increasing the value of real estate which he has owned. His enthusiasm for the project

led him and his capable wife to leave their comfortable Kingston property and move to the farm to supervise its development. When asked how long he expected to remain there, he replied, "Until the place is free from debt." We believe he is capable of doing much to bring that about.

Mrs. Smellie, also half British, is highly recognized in civic circles. She was chosen as one of three Jamaican women to be sent to a world W.C.T.U. convention in this country a few years ago. She inquired about friends she had met in Rhode Island, in western New York, and all the New Jersey churches. Two of their daughters are nurses in New York City. Two married sons live in England. Their youngest daughter, Gem, a second-year university student in Jamaica, is holding herself in readiness to become a missionary.

We hope that divine wisdom and human resources can soon bring about a character-building school that can give needed training to many more of our Seventh Day Baptist young people than are now being helped. Effective evangelism could well be centered in such a school.

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**Prayer Thought**

Vicarious prayer is one of the highest forms of prayer. Such is the prayer of Christ for His disciples and for the conversion of sinners in John 17. We are sometimes puzzled by the fact that prayers of petition are answered so quickly and prayers of intercession for the salvation of loved ones meet with long delay. The reason for this is that the human will is capable of thwarting for a long time the loving purpose of God. Rejoicing is reported in Hopewell, Va., at the close of the Hyman Appelman campaign in these words: "Scores of adults for whom Christians had been praying for over 25 years were victoriously converted." That is what it often takes to bring answers to prayer — a spirit-filled revival.

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**SABBATH SCHOOL LESSON  
for February 19, 1955**

The Sabbath — Made for Man

Lesson Scripture: Gen. 2: 1-3; Ex. 20: 8-11; Isa. 58: 13-14; Mark 2: 27-28; Acts 16: 13.

## Secretary's Column

Availability of government Social Security for our ministers is causing some of those responsible for our entire program to review their thinking on our own denominational Ministerial Retirement Plan. There appears to be danger that some ministers tend to regard Federal Social Security as a substitute for our own plan. Review of analyses put out by other denominations shows repeated emphasis on the thought that government retirement for ministers should be regarded as a supplement to, rather than a substitute for, denominational plans.

The idea of denominational responsibility for our retired ministers is fundamental to our own plan. In the past there has been no consideration of whether an individual might have other resources for his retirement or not. Our denominational plan has been based solely on the length of service of the individual and benefits have been set regardless of his participation in building the fund or his possession of other means for providing comfort during his declining years.

This philosophy appears to us sound. However, its application has been predicated on the understanding that ministers and employing churches participate in building up the fund during the period of service of the minister. A definite scale of participation was adopted by Conference in 1952. This participation should be regarded as an obligation of the minister and his employing church as sacred as the obligation of the denomination to provide for the retirement of the ministers.

The scale of participation was set up with a view to making the burden lighter for the lower paid minister than for the man whose living was more nearly adequate during his ministry. The sacrifice may still be proportionally somewhat larger for the low-paid minister than for the higher paid man. However, as one of our ministers has pointed out, "There is no plan for retirement which does not require some hardship or denial."

Our present plan was made as equitable as seems humanly possible, and any minister serving our churches can look forward

to benefits from it regardless of the extent of his own participation in its building. While Conference at some future date may see fit to revise the plan, that is the way it now stands. It appears important, therefore, that all our ministers and all our churches take upon themselves the obligation to consider seriously their participation in building up our Ministerial Retirement Fund.

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**GOD'S LAW AND THE SABBATH**

H. M. Howell, Jamaica, B. W. I.

The charge has been laid by other denominations that we are keeping the Sabbath which is a command given only to Israel at Sinai. We see the Sabbath given to man and not to the Jews (Mark 2: 27). It has always been with man from creation until this day. Surely, if this fourth commandment was first given at Sinai then all the others were also, and there would have been no sin in the world before and after the flood up to the time of Sinai, as "sin is a transgression of the law." Yet God destroyed the antediluvian world because man sinned to an extent which God could no longer tolerate. And since the fullness of time was not yet come for a Saviour, God thought it best to destroy the world. While there was no table of stone with a written code, if one would rightly divide the word of truth one would clearly see that man had broken all the commandments of God before the flood and suffered accordingly. After the flood and before Sinai we see the same things all over again.

Now let us take a look at the Sabbath in Exodus 5: 5. It would appear that Moses caused Israel to rest (and surely it would be on the Sabbath day), to which Pharaoh objected. Then we see the Israelites keeping the Sabbath on their journey before they reached Sinai. And when they got the tables of stone with the commandments, the fourth said, "Remember the sabbath day to keep it holy." That clearly suggests that it was known before and it was rather a reminder of an earlier command.

In Mark 2: 27 Jesus says, "The sabbath was made for man." Do those who contend that we are wrong really believe that



God would make something for man at the very beginning and keep it from him for over 2,000 years? We will continue to keep God's holy day holy, even if it is an old command, because He said, "I change not."

If people who refuse to accept the Sabbath would take time off to study the Word of God, and honestly, rightly divide the word of truth rather than accept the tradition of men they would save their souls from hell and secure a place in God's Kingdom.

## SHALLOW LIVING

Editorial in

The Alabama Christian Advocate

One of the profound tragedies of our age is its religious shallowness. Men refuse to admit the deep truth that religion and morality are so completely interwoven that neither can be strong and healthy without the other.

Rather than come to the stern disciplines of a Christian faith which demands holiness of life, men go around the world mentally to escape the judgments of conscience and God's moral law.

During the early decades of our century we had the humanists. A humanist is a man who has decided God isn't necessary — at least not the God of Jesus. Our scientists and sociologists decided that gadgets and a good job were all man needed for happiness. God as Righteous Judge and the conscience that pointed to Him were excess baggage. Man looked up to God like the Pharisee and said, "If you are there, God, be you Process or Person, just stay out of my way; I don't need you. Look me over. I'm O. K." The way was open for moral breakdown and the rise of the dictator!

Came two great world wars with the rise of tyranny and such inhumanity of man to man as the world never saw since the days of Jenghis Khan. Wholesale slaughter by the millions, violation of every human decency, denial of God and religion itself, repudiation of morality and human liberty! Man's heart was once more revealed as deceitful above all things and desperately wicked. Human dignity was outraged and God openly denied or defied.

A group of religious leaders in Europe, tired and discouraged spiritually, following the lead of Karl Barth, decided that man is hopeless after all. They concluded the only firm foundation for religious faith is despair of man and all his works — a pessimism completely paralyzing to moral effort and responsibility.

But Americans have never been satisfied with pessimism. Maybe our country is still young at heart. Maybe we haven't suffered as did Europe. But the one thing America should have done, and didn't, was to repent of the selfishness and rebellion against God which brought moral breakdown and war. Instead of going to their knees Americans began looking around for a means to justify their immoralities and rebellion against God. The moral law requires self-control, abandonment of such evil habits as drinking, gambling, loose living, and selfish attitudes. This America would not do!

So America found a bright new toy called psychiatry. From the psychology of Sigmund Freud we dug up such impressive phrases as "inhibitions," "complexes," and "fantasies." We traced the lashings of a conscience outraged by sin back to "guilt complexes" built up in an "unhealthy" childhood atmosphere where parents knew no better than to talk about the judgment of hell decreed of God for the sinner.

Came then a whole crop of psychiatric preachers and "counsellors" who said we must dismiss from our minds such unpleasant "negative" thoughts as conscious guilt, fear of judgment, anxiety over sin, doubt, or moral regrets. Keep telling yourself you are all right, and don't let God, conscience, the Bible, or any other power or person on land or sea tell you there is anything wrong with you!

And so, once more, as in the old days of liberalistic humanism the lofty Christian moral standard received a kick in the face; Jesus' emphasis on holiness of life and a pure heart before God was dismissed as old-fogyish, old-fashioned, and as the mark of an ignoramus. Our psychiatric friends, in the meantime, keep us tense by shouting "Relax" while the terrors of atomic hell lurk around the next corner, threatening to destroy civilization and make a graveyard of God's footstool.

When will men learn that only the pure in heart can see God? When will we realize that we never mock God; we only deceive ourselves if we imagine there is any pathway to peace of mind other than repentance of sin and complete dedication to the doing of God's holy will?

## Another Minister Joins Church

Rev. and Mrs. Earl G. Harrington of River Rouge, Mich., applied for membership in the Battle Creek Seventh Day Baptist Church January 22. He was formerly in touch with Rev. Robert St. Clair of Detroit. Recently he has purchased books and tracts from the American Sabbath Tract Society and has indicated a desire to unite with us. Upon his second week of attendance at our Battle Creek Church he gave his testimony, preached the morning sermon, and requested membership in the church.

In a letter to the editor he expresses thorough accord with our articles of belief and says he now wishes that he had searched for a church like ours 30 years ago when he united with another Sabbath-keeping group. He further states that he hopes to organize a work in a southern Michigan city where he has done some preaching. We quote his closing paragraph:

"I pledge my remaining days to uphold and support the Seventh Day Baptist work in America and abroad and to work in the ministerial field as much as will be to the uplifting of our work, and to the glory of God."

More people will go to bed hungry in the world tonight than will go to bed well fed. There was very little more food produced in 1954 than in 1938, but there are some 200 million more people to be fed. — Norris E. Dodd.

## NEWS FROM THE CHURCHES

ALFRED STATION, N. Y. — Our Lord's Acre Sale was held in our church basement November 9 with Mr. and Mrs. Frank Snyder as general chairmen assisted by Pastor Rogers. The proceeds amounted to \$365.39. It was voted at the annual meeting not to hold a sale in 1955.

Many Christian associations were enjoyed during the holiday season. On the evening of December 19 a lovely pageant entitled, "Light of the World," under the direction of Rena Clarke, our Sabbath school superintendent, was put on in the church auditorium. About 50 people took part. Both junior and senior choirs were included in this number.

The regular church service on Christmas Day was well attended. Through the efforts of our pastor and several people assisting him, a very lovely creche was set up on the church lawn. This was a silent reminder of the birthday of Christ.

On New Year's Day we observed our Communion service, and on the following day was the annual church dinner followed by the yearly business meeting. Pastor Rogers was re-employed by vote for the coming year. A much larger budget as prepared by the trustees was adopted.

Camp Harley was host to 14 young people from the Western Association on New Year's Eve and the Sabbath. Pastor Paul Osborn directed the services; Mr. and Mrs. Donald Pierce acted as chaperons; and Mrs. Lelia Livermore did the cooking. On Sabbath day they were joined by a Christian Endeavor group from Alfred.

We are looking forward and praying for a rich spiritual growth in the coming year. Rev. Charles Bond has answered a request to come for a preaching mission in early March.

Pray for us as we reach out in our community and invite any others who wish to worship with us in the Second Alfred Church. — Bertha Burdick, Correspondent.

PLAINFIELD, N. J. — The month of December, 1954, was interesting and eventful for the Plainfield Church. On December 18 three members of the Co-ordinating Council were present, A. Burdet Crofoot, Mrs. Robert T. Fetherston, and Rev. Neal D. Mills. Secretary Mills preached the morning message on the subject, "Helping Our Children Grow." The Sabbath school conducted a vesper service that afternoon with William McAllister in charge. Featured were: a filmstrip, "The Littlest Camel"; a movie, "The Childhood of Christ"; and carol singing. An offering was received amounting to \$50, half of

which was sent to the Schenectady, N. Y., Church for their Building Fund and the other \$25 to the Korean blind children. After the vesper service a group of about 25 persons went to the home of one of our shut-ins, to an old folks' home, and then to a nearby Catholic nursing home to sing carols. More than sixty small packages of cookies were given out to the patients.

On December 25 our morning service was advertised as a community Christmas service. Invitations were extended from the pulpits of several churches in Plainfield on the preceding Sunday. The guest speaker was Rev. John Bubar, pastor of the Piscatawaytown Baptist Church. The pastor of the Netherwood Reformed Church read the Scripture and offered prayer. The major part of the program was a cantata, "The Adoration," by Nevin, sung by the choir under the direction of Dr. Howard S. Savage. Among the guests were two other ministers not participating in the service.

On January 7, 1955, Rev. and Mrs. Leon M. Maltby showed pictures of Jamaica to the prayer meeting group and told their impressions of their recent trip to that mission land. Colored slides sent by Jackie Wells were also the basis of the Pro-Con group program on the evening of January 9. — Correspondent.

**PHILADELPHIA FELLOWSHIP, PA.** — The group has recently changed its meeting place. Meetings are now being held on Sabbath mornings in one of the rooms of the Germantown Y.W.C.A. The former meeting place was the home of Pastor Carlton Wilson at 118 Ryers Ave., Cheltenham, Pa.

Mr. Wilson has resigned his leadership of the fellowship. At a meeting held on Sunday, January 16, it was decided to ask Rev. Clifford Hansen, who is now working on his doctor's degree in Philadelphia, to act as leader of the group for the next few months.

This fellowship has been an inspiration to all those who have so faithfully attended. It has provided unusually talented training for children in two or three families, and has a record of very generous support of missionary projects of the denomination.

## Obituaries

**Crandall.** — Addie Whitford, daughter of John and Ada Jane Whitford, was born in Utica, Wis., Aug. 13, 1863, and died at the Edgerton Memorial Hospital on Dec. 5, 1954.

She was married to John B. Crandall on Apr. 3, 1884. She was educated at Big Foot Academy in Walworth and at Milton College and was a resident of Milton Junction and Milton all her married life. Until her health failed in 1939 she was an active member of the Milton Junction Church.

Funeral services were held from the Albrecht Funeral Home with Pastor Kenneth E. Smith in charge.  
K. E. S.

**Babcock.** — Alice Pinney, was born in Windsor, Wis., June 26, 1873, and died in a Janesville convalescent home Dec. 28, 1954.

She was married to Allie Babcock Nov. 8, 1924, and has lived in or near Milton all her married life. For many years she was a Sabbath school teacher in the Milton Church.

Funeral services were conducted at the Milton Seventh Day Baptist Church, Kenneth E. Smith officiating in the absence of the pastor.

K. E. S.

**Hutchins.** — Guilford L., died at his home in North Loup, Neb., July 26, 1954.

Funeral services were conducted at the Seventh Day Baptist Church, July 29, by the pastor, Rev. Francis D. Saunders.

F. D. S.

**Hutchins.** — Myra Crandall, died at the home of her daughter, Mrs. Inez Fox, at Gary, Ind., on Oct. 8, 1954.

Services were held from the North Loup, Neb., Seventh Day Baptist Church, Oct. 13, with her pastor, Rev. Francis D. Saunders, officiating.

F. D. S.

**Maxson.** — George Stephen, died at his home in North Loup, Neb., Oct. 18, 1954.

Funeral services were held Oct. 22 at the Seventh Day Baptist Church. His pastor, Rev. Francis D. Saunders, conducted the services.

F. D. S.

**Palmer.** — William Joseph, son of Herman and Julia Jordan Palmer, was born Dec. 7, 1889, in Brookfield, N. Y., and died Sept. 6, 1954, at his home in Brookfield.

On Aug. 28, 1912, he married Mary Elizabeth Witter, who died Nov. 5, 1937. Mr. Palmer was a retired farmer and member of the Brookfield Seventh Day Baptist Church. Although he lost his sight a number of years ago he was active around his home and a regular attendant at his church.

Surviving are: a daughter, Mrs. Bessie Whitacre of Cassville; three sons: Herman J. and Francis W., both of Brookfield, and Kenneth of Ithaca; eight grandchildren; three sisters and a brother.

Farewell services were conducted at the home by his pastor, Marion C. Van Horn, and interment was in the Brookfield Rural Cemetery.

M. C. V. H.

FEBRUARY 14, 1955

# The Sabbath Recorder



*George Washington*

1732-1799

Honored as the father of his country, Washington had no children of his own. He ably guided this nation in its genesis and through its formative years. He left a constitutional heritage which has proved rich and enduring. Religious faith, religious liberty, and the separation of church and state were bulwarks of our national structure. Ours is a generation that has seen the rise and fall of dictators and the present ascendancy of godlessness in many parts of the world. The current news features the fall of foreign cabinets, and the resignation of the head of the Soviet government. We can thank God that we live in a country that is constitutionally free from the terrors of antireligious despotism and the oppression of unbridled religious dictatorship.