

The Sabbath Recorder

business a call was extended to our pastor to serve another year. This was accepted. Pastor Babcock is active in civic and community interests. He is taking his turn with other ministers of Newaygo County in presenting a quarter hour of morning devotions over the Fremont radio station. This is a service of the Ministerial Association. This association was also instrumental in securing the film, "Martin Luther," which was shown October 31 in the Fremont High School gymnasium. Benefits went to the World Home Bible League.

Most of us are dreading the coming of winter as our group is bound to grow rather small with some going to Florida and about one third of those who attend living from 15 to 80 miles distant.

Friends of Rose Branch will be glad to know she is somewhat improved and able to be up in a wheel chair a while each day. — Correspondent.

HAMMOND, LA. — The pastor, Rev. Theodore J. Hibbard, reminds the editor in a recent letter that an error was made in reporting the purpose of his current studies. He is not taking courses to prepare himself for the post of State Chaplain of the American Legion (which office he already holds), but to prepare himself for welfare work. Readers will please make that correction in their minds.

Other information from members of the Hammond Church living in the vicinity of New Orleans indicates a desire to start a fellowship in that area to better serve present members and to attract others who may be interested. To that end they announce that they are ready to embark on a program of tract distribution. The pastor and others are also investigating the possibility of rebroadcasting on a New Orleans radio station the programs previously put on the air in the Hammond area.

Today there are more than 30,000,000 boys and girls enrolled in Sunday schools in the U.S.A. and Canada. (This figure probably includes Sabbath schools, also.)

SABBATH SCHOOL LESSON
for December 10, 1955
Who Is My Neighbor?

Lesson Scripture: Luke 10: 25-37.

Obituaries

Brooks. — Eugene, son of Jonathan and Margaret Brooks, was born near Newport, N. J., Nov. 16, 1873, and died Nov. 13, 1955, in Shiloh, N. J.

He resided in Shiloh most of his life, uniting with the church at an early age and later becoming a trustee. He attended regularly up until his illness which confined him to his home.

Surviving are a cousin, Miss Florence Bowden with whom he made his home, four nieces, and three nephews.

Farewell services were conducted at the Kenneth B. Carll and Son Funeral Home, Bridgeton, N. J., Nov. 16, by his pastor, Rev. Robert Lippincott. Burial was in the Shiloh Cemetery.
R. P. L.

Langworthy. — Frank Morris, son of Caleb S. and Alice Hull Langworthy, was born Jan. 18, 1877, in Adams Center, N. Y., and died at the Dorothy Nursing Home at Adams Center July 30, 1955.

On April 26, 1905, he was united in marriage to Miss Blanche Nichols. For many years he was a mail carrier in Watertown, N. Y. Since his retirement from that work he has spent his winters at St. Petersburg, Fla., and parts of his summers in Adams Center. He is survived by his wife; one daughter, Mrs. Alice Backman; and two grandchildren.

Funeral services were conducted by Rev. Earl Cruzan on Aug. 2, 1955, and interment was in Union Cemetery at Adams Center.
E. C.

Stark. — Susie B., daughter of Jabez and Caroline Green Stark, was born in the town of Verona, N. Y., May 5, 1866, and died at Rome, N. Y., Aug. 20, 1955.

Miss Stark was an active member of the Verona Seventh Day Baptist Church. Her life of exemplary service and devotion was an inspiration to all who knew her.

She is survived by several cousins, including Mrs. Leila Franklin of Rome and Mrs. Carrie Smith of Verona.

Farewell services, at the Waldo Wiggins Prince Home for Funerals at Rome, were conducted by her pastor, Rev. Victor W. Skaggs. Burial was in Grove Cemetery, Higginville, N. Y.
V. W. S.

A SATISFYING GIFT

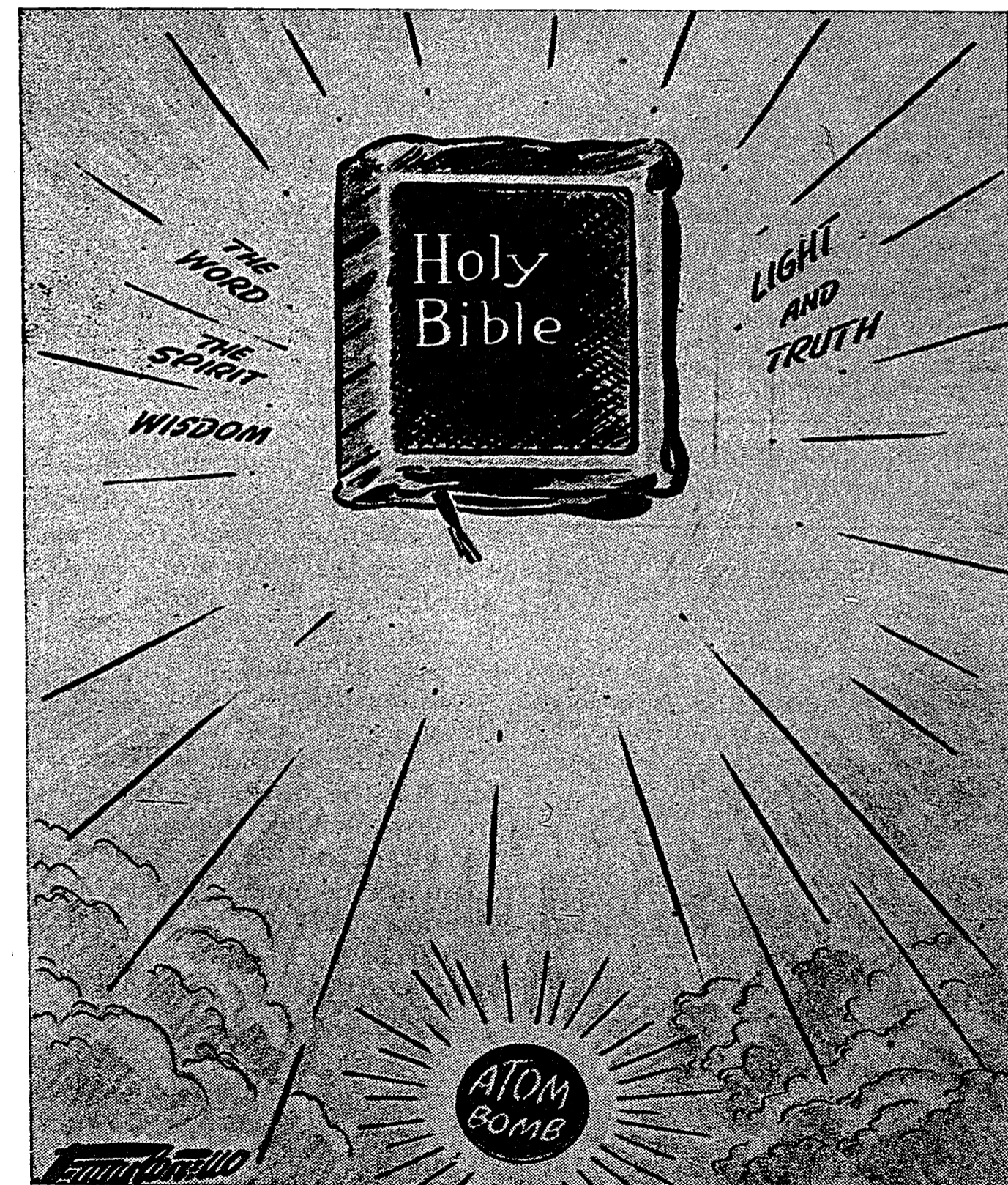
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The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per
year additional. Gift and newlywed subscriptions will
be discontinued at date of expiration unless renewed.
All subscriptions will be discontinued six months after
date to which payment is made unless renewed.

Published weekly (except August when it is pub-
lished biweekly) for Seventh Day Baptists by
the American Sabbath Tract Society.

Entered at the post office in Plainfield, N. J., as second
class matter. The Sabbath Recorder does not necessarily
endorse signed articles. All communications should be
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., DECEMBER 5, 1955

Vol. 159, No. 21

Whole No. 5,670

IN THIS ISSUE

Editorials: The Bible's Day	322
Milk and Honey and Salvation	323
Features: President's Column.—	
Ministerial Training Committee Studies	
Recruiting and Education	324
Burdet Crofoot's Work	325
Commission Meeting To Be Dec. 26-28.—	
Our Heritage — A Sacred Trust	326
Explanation of Budget Figures	Back Cover
Missions: Universal Week of Prayer	328
Choosing New Missionaries.—	
Report on Maiden Hall Building Project	329
Items of Interest	
from Rev. David Pearson	329
Loans Marked Off	330
Women's Work:	
Christmas Notes from Jamaica	330
Nyasaland Christmas	331
Christian Education:	
A Visit to Our Illinois Churches	331
Educational Filmstrip for Loan.—	
Junior Quarterly Appreciation	332
Children's Page: Our Letter Exchange	333
Births.—Obituaries	335
Denominational Budget	Back Cover

THE BIBLE'S DAY

It started back in 1904 — the observance sponsored by the American Bible Society of what was called Universal Bible Sunday. It has steadily grown in popularity until most Protestant churches observe it annually on the second Sunday of December.

The American Bible Society has sincerely tried, we believe, to be entirely undenominational in its service to the world and in its promotion of Bible reading. It has always welcomed and encouraged Seventh Day Baptist representation on its Advisory Council. The Society, of course, also welcomes contributions from our people. We are not sure that our people have, in the past, much more than paid our way with these gifts, for we have received very much in the way of free materials and reduced prices on Bibles. It has been the editor's privilege to have close contact with the personnel of the main office in New York and branch offices in Chicago, San Francisco and Pasadena, Calif. From these contacts and from talking with others of our people with similar connections he is of the opinion that all who know the American Bible Society have high respect for it.

Our representation on the Advisory Council has helped to keep the Society fully aware that not all Christians are Sundaykeepers. Those responsible for promoting the annual Bible emphasis on the second weekend of December have very thoughtfully changed much of their publicity from "Universal Bible Sunday" to "The Bible's Day." That is particularly true of the bulletin covers furnished free in any needed quantity to any church. Nowhere on these folders is the word "Sunday" found. We should greatly appreciate this concession to a minority view. Most of our churches will be observing Bible Sabbath on December 10.

We have long recognized the Bible Society as one interdenominational organization which we should support without any reservations other than those imposed by the crying need of our own missionary and tract work. In fact, if we really believe the faith to which we subscribe, we must expect that any effort to "distribute the Bible without note or comment," as the Society does, should lay

DECEMBER 5, 1955

323

the groundwork for Seventh Day Baptist churches wherever the effort is put forth. It is our belief that Bible readers in far greater numbers would be Sabbathkeepers and Baptists if they could get the Bible without note or comment or influence of custom and tradition.

Milk and Honey and Salvation

It was our privilege over the Thanksgiving holiday to get away from the city and the editor's desk and spend a few days amid rural scenes with relatives and friends on farms in central and northern New York. In late November one cannot help but notice how different the farm activity is than in the summer when visits to this dairying section are usually made. Few men are in the fields; crops are gathered in; cattle are mostly in the shelter of the great barns; light snow partly covers the matted green of close-cropped meadows.

When Israel journeyed from Egypt to the Promised Land they were told that it was a land flowing with milk and honey. It was, of course, figurative and poetic language. No land flows with milk or honey without labor. The milk referred to was goat's milk, and everyone knows that the flow of goat's milk cannot be compared in quantity with the milk of modern dairy cows. All the goat herds of the hills of Galilee couldn't make a river of milk such as flows daily from the country to the cities of our promised land. But God had promised them an ample supply for all their needs of nature's best food. It was to be supplemented with the sweetness of honey which stood in sharp contrast to the bitterness of their 400 years of bondage.

Darkness comes early at this time of year in northern climes. It was not much after 5 p.m. when we set out along a country road for a two-hour journey to join the rest of the family. Well-kept farm homes glided by in quick succession. But here it was not the houses that claimed attention; they were but dimly lighted with only two or three windows showing bright. The barns, from one end to the other, had well-lighted windows glowing

in the early darkness. Within, all hands were busy feeding and milking. It was the hour for evening chores. We were reminded that here the barns are more important than the houses. If the land is to flow with milk and honey the men must spend time with the cattle at both ends of the day. But something new has been added. One moment we see the lights of a big barn; the next moment the lights of a supermarket.

God has made wonderful provision for our daily needs. He has put wisdom and understanding in the heart of man so that not all have to be farmers. Some produce the milk which is basic to the daily needs of all. Others produce the machinery that makes this possible. Still others bend their efforts to provide clothing and other comforts for all. More and more we become interdependent on a world-wide scale.

Unfortunately this dependence upon others is taken for granted. When it is remembered, it should take us a step further pointing out our dependence on God. We need to remember also that a recognition of the general goodness of God to all His creatures is not enough to satisfy our souls. The land may flow with milk and honey and all other physical benefits but spiritual hunger and thirst be still ungratified. Our God is a God of eternal salvation. In vain does the fool pull down his barns and build greater while he neglects eternal things. It is Christ, and Christ alone, who puts purpose into temporal things and gives us assurance of a beautiful life beyond this time of material things.

Prayer Requests

Rev. Benjamin O. Berry writes that Mrs. Berry (Hannah) must undergo major surgery soon. He requests that we remember her in our prayers.

Many readers are already acquainted with the plans of Rev. and Mrs. Alexander Trotman. Mrs. Trotman expects to sail to London, England, early in 1956 for an eye operation.

President's Column

As I sit to write my heart is saddened by the death of Executive Secretary A. Burdet Crofoot. This is because I had grown to value him as a friend, but far more than this is the fact that our denomination has lost one of its finest leaders. In the past three years, since he became our first executive secretary, he has gained a fine grasp of our denominational organization and has been a key figure in working out its policies. Words cannot express how much he will be missed by your Conference president, the Commission, and the entire denomination.

We may ask, "Why should a man be cut off in the prime of life?" and the poet answers, "Precious thought, my Father knoweth, in His love I rest; for what-e'er my Father doeth must be always best." Then each one of us asks, "What can I do to be of service?" First of all, we can express words of appreciation to the family for the fine contribution he has made to the Kingdom of God through our denomination. Second, we can get under the load, which was one of his big jobs, by promoting the Denominational Budget. This has been our responsibility all along but now we realize it in a new light.

Many of you are wondering just what we will do now that we have no executive secretary. I do not pretend to speak for the Commission members, but they are wondering, too. Your president will meet with Commission at the midyear session and there many decisions will be made. I can say that Albyn Mackintosh, Commission chairman, has made several assignments to Commission members which will aid in carrying on the work of the secretary. Rev. Hurley S. Warren, pastor of the Alfred Church, is working with Mrs. Crofoot as they search his files for material that is pertinent to the midyear meeting of Commission and the forward movement of the denomination.

I have written the above to let you know that some work is being done, and to ask that you remember the work of the denomination in a special way as you go before God in prayer.

Ministerial Training Committee Studies Recruiting and Education

Courtland V. Davis

The denominational Committee on Ministerial Training set up by the 1954 Conference and finally activated by the Commission in August, 1955, met on Sunday, November 27, in its organizational meeting. A series of recommendations for the study of the Commission was the major outcome of this meeting. Other actions looking toward the carrying out of the seven assignments made to the committee by the 1954 Conference were also taken. Rev. Clifford W. P. Hansen of Salem College was elected chairman of the committee with Courtland Davis as secretary. The recommendations to the Commission which will be presented to that body at its midwinter meeting follow.

It is recommended that the Commission:

1. Remind our churches of the emergency need of increasing the salaries of our pastors in order to make the pastorate more reasonably possible for potential candidates.
2. Create an over-all evangelistic program that will absorb newly graduated ministers.
3. Recommend that the associations be encouraged to make provision for presentation of recruitment for the ministry and the promotion of our present program of ministerial training during the time of the association meetings.
4. Study the desirability of having men visit our churches in the interest of ministerial recruitment and the promotion of our ministerial training program.

These recommendations initiate action in the first of the assignments to the committee made by Conference, "Recruiting candidates for the Seventh Day Baptist ministry."

The second item in the list of assignments was "Allotting scholarship funds for students in ministerial training." In this field the committee voted to announce to the Commission its readiness to allot scholarship funds, calling attention to funds already available for that purpose now in the hands of the Board of Trustees

of the Memorial Fund and in the current budget of the School of Theology.

With Rev. Albert N. Rogers, dean of the School of Theology, the committee spent the major portion of its day concerning itself with item 3: "Reviewing the program of the School of Theology offered for accreditation requirements and denominational needs," and item 6: "Studying plans for the future development of the school and its relation to other denominational activities." Much of this was a matter of background information for the committee and the initiation of possible lines of action to be further considered.

A sub-committee consisting of Mr. Hansen and Mr. Burdick was appointed to draw up proposals for the committee's consideration in the execution of item 4 of its responsibilities, "Providing suitable examination for the recognition by Conference of ministers of the Gospel."

The librarian of the Seventh Day Baptist Historical Society was asked to prepare for the use of the committee a historical review of denominational actions concerning ministerial training, scholarships, the School of Theology, requirements for accreditation, and any other field with which the committee is concerned.

The dean of the School of Theology was asked to prepare or arrange for the preparation of material for interpretation of the work of the ministry and the promotion of ministerial recruitment in the Sabbath Recorder, the Helping Hand, the Beacon, and the School of Theology newsletter.

The chairman of the committee was directed to prepare a first draft of a letter to be sent to our pastors on recruitment for the ministry when in final form. Other items assigned to the committee by General Conference, numbers 5 and 7, were discussed but action postponed to a proposed meeting of the committee to be held at the call of the chairman in the early spring. Alfred L. Davis was the only member of the committee unable to be present. Other members are: Clifford W. P. Hansen, C. Rex Burdick, Forrest A. Branch, and Courtland V. Davis.

BURDET CROFOOT'S WORK

By Dr. Forrest Branch, Milton, Wis.

Just to what degree the difficult task of co-ordinating the various phases of our denomination and the effort put forth in attempting to raise the budget contributed to the death of our executive secretary cannot be determined. We do know that his job was not an easy one and that he worked hard at the task.

Seventh Day Baptists in their sorrow can pay tribute to Burdet Crofoot by starting early to raise the Denominational Budget instead of waiting until the closing months of our fiscal year. Two months have passed! We should have given one sixth of the total of \$74,113.50 or \$12,335.50 by this time.

Let us dedicate ourselves to harmony, love for one another, and accomplishments for Christ during the year, making the coming months easier for our Conference president and our Commission.

The Commission Also Speaks

We are all saddened and almost stunned by the death of Burdet Crofoot. We realize that the denomination has suffered a great loss in leadership and an available source of knowledge of many denominational affairs that comes only after a period of study and contacts. We, especially members of Commission, feel this loss and the burden of responsibility that it places on each of us. Pray with us that God may grant understanding, wisdom, and guiding strength as we face forward and upward each succeeding day. — Albyn Mackintosh, Chairman.

1955 Year Book

The 1955 Year Book has "gone to press" and should be ready to mail out to the churches soon.

Year Book Editor Grateful

The editor of the Year Book wishes to acknowledge and thank the editor of the Sabbath Recorder, the Recorder Press staff, and all others who gave information and help in getting out the Year Book. She wishes also to pay special tribute to A. Burdet Crofoot, executive secretary, an understanding helper who will be greatly missed. — Hazel V. Gamble.

Commission Meeting To Be in Seventh Day Baptist Building December 26 - 28

The Commission will hold its midyear meeting at the denominational headquarters in Plainfield, N. J., December 26, 27, and 28 according to the announcement made by the chairman, Albyn Mackintosh, of Los Angeles, Calif. High on the agenda will be discussion of securing another executive secretary for the General Conference due to the recent death of A. Burdet Crofoot. Plans for pushing forward all phases of denominational work are also taken up at the regular midyear meeting.

Others on the Commission this year, besides the chairman, are Clarence M. Rogers, Salem, W. Va.; Rev. Charles H. Bond, Westerly, R. I.; Rev. Earl Cruzan, Adams Center, N. Y.; Charles F. Harris, Shiloh, N. J.; and Rev. David S. Clarke, Boulder, Colo.

A polling of the Commission reveals a desire that the newly created Planning Committee composed of one representative of each of the four major boards should meet with them on the 28th of December.

Thanksgiving to Christmas Bible Readings

Daily Bible readings for the period from Thanksgiving Day to Christmas are suggested as follows by the American Bible Society: November 24, Ps. 23: 1-6; 25, Ps. 46: 1-11; 26, Ps. 100: 1-5; 27, Matt. 5: 1-26; 28, Matt. 5: 27-48; 29, Matt. 6: 1-15; 30, Matt. 6: 16-34; December 1, Matt. 7: 1-29; 2, Matt. 18: 1-14; 3, Matt. 18: 15-35; 4, Matt. 22: 1-22; 5, Matt. 25: 1-30; 6, Matt. 25: 31-46; 7, Mark 12: 18-44; 8, Luke 7: 31-50; 9, Luke 14: 1-14; 10, Luke 14: 15-35; 11, 1 Cor. 13: 1-13; 12, Luke 10: 25-42; 13, Luke 15: 1-10; 14, Luke 15: 11-32; 15, John 3: 1-17; 16, John 14: 1-14; 17, John 14: 15-31; 18, Rom. 8: 14-39; 19, Rom. 12: 1-21; 20, 1 John 4: 1-21; 21, Isa. 9: 2-7; 22, Isa. 11: 1-9; 23, Isa. 53: 1-12; 24, John 1: 1-18; 25, Matt. 2: 1-11.



MEMORY TEXT

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1: 21.



OUR HERITAGE — A SACRED TRUST

Rev. Lester G. Osborn

"Keep that which is committed to thy trust" — (1 Timothy 6: 20).

A Sabbath morning message prepared for the "Pilgrimage to Newport" mentioned in previous issues.

On such an occasion as this, and in such a place as this, it is natural for us to think of our history and our heritage. . . . This, friends, is the birthplace of our denomination — right here is where it all started! Does that thrill you? We are proud of our history, and we have a right to be! We highly honor our forefathers who had a part in its beginnings. . . .

Why this pilgrimage? Is it just to remind ourselves of our beginnings; just to see this hallowed building and this old pulpit, the original Communion cup and the other relics; just to review what someone has called "our laudable past"? . . . If through these we get a new vision and a vivid conception of our heritage; if we come to a deeper appreciation of the staunchness and courage, the earnestness and consecration of those great heroes of the faith who stood in this pulpit and sat in this room; if we somehow absorb some of their spirit, and are fired with enthusiasm to follow in their steps, to live and witness before our friends and neighbors as they did before theirs, to carry on what they started — our coming will have been well worth all that effort and time spent in making the pilgrimage.

Our Heritage

We are Seventh Day Baptists. What does that mean? It goes without saying that Seventh Day Baptists are Christians — part of the Church Universal, of the body of Christ. The name indicates that those who belong to this denomination have been buried with Him in baptism signifying death to sin, and newness of life. We share with other Baptists the

congregational form of government and other matters of polity. But just what does it mean to be a Seventh Day Baptist? Let me tell you how I see it.

It means first, separation — not only from the world of unbelievers which is the requirement for every Christian, but separation from other Christians in the matter of the weekly day of rest and worship. It is not pleasant to be different, not a desirable thing to be looked at as peculiar, to be ridiculed and laughed at. Our forefathers knew it, and more! They actually suffered because of the Sabbath — were persecuted, imprisoned, even killed because of this difference. Today the herd instinct prevails. "Follow the crowd" is the slogan. But the challenge of the Bible, the challenge of our Lord, is to come out, to stand out, from the crowd. Our boys and girls sing, "Dare to be a Daniel." We need to put the emphasis on the "dare" for it takes courage and fortitude to be independent and not to conform. All down through the years there have been those who dared to stand alone for the Sabbath truth. We must follow in their steps. This is part of our heritage.

Being a Seventh Day Baptist means full surrender, too. It means giving Christ the pre-eminence. No one cares what day he keeps unless he is fully surrendered — one day will do as well as another. This "separation" which we have been talking about is taking a stand on a higher rung of the ladder of obedience to the will of God. It is taking a long, hard step that other Christians have not. Many are unwilling to take this step. The person who does not is missing a blessing, losing the joy that might be his in keeping all ten of the commandments, for being out of the will of God is the road to dissatisfaction and malcontent.

The person who refuses to conform to God's will in the matter of Sabbath observance is sinning, and sin in the life of a Christian breaks fellowship with God, robs one of blessing, and cripples his service. The very essence of sin is putting self first, not Christ. This is what is involved in the fourth commandment. To desecrate the Sabbath by going on

with one's business, by working "to make a living"; to use the Sabbath for one's own ends, either business or pleasure, is making self pre-eminent — putting self on the throne of the heart where Christ belongs. So, being a Seventh Day Baptist means full surrender and complete trust.

It means having part in a great task. Seventh Day Baptists share with other Christians the task of evangelizing the world, of proclaiming the Gospel, of preaching Christ crucified and risen, of holding forth the Word of Life. But we have a more particular task. The late Dr. Corliss Fitz Randolph once said, "We have started out to restore the Sabbath to the world." The world today has no Sabbath. It has a weekly holiday, but it needs a holy day. To some, Sunday is a Sabbath, and they apply to it Sabbath principles. These few are more deeply spiritual than most others. All around us we see the lack of a Sabbath consciousness and a Sabbath conscience. It is having its effect on the spiritual life of Christians as well as on the spiritual and moral condition of the country.

Is there no remedy? We Seventh Day Baptists believe that there is. It is the return to the day which God blessed and sanctified in the beginning of time, the seventh day — the return to the Sabbath of Creation, of the Prophets, of the Lord Jesus Christ, of Paul and the New Testament Church. The Sabbath is our only excuse for separate existence denominationally. Our particular task is the attempt to restore it to the world, and thus to help deepen spiritual life. This task is part of our heritage.

As Seventh Day Baptists we possess a blessed privilege — several of them. First is that of worshiping God on the day which He designated, into which He put His presence in a peculiar way — the privilege of receiving a blessing found in no other way. Ours, too, is the privilege of representing God against a world which is compromising in the matter of the day of worship, of carrying the history and defense of this Scriptural truth, and of setting an example of consecration, of

(Continued on page 334)

Missions

Universal Week of Prayer Make Plans Now

Now is the time for pastors and church leaders to start planning a fitting observance of the Universal Week of Prayer which may be observed in churches and homes during the first full week of the new year, Jan. 1-8, 1956.

A devotional booklet has been prepared by Rev. John L. Castell, professor of Homiletics at Colgate-Rochester Divinity School, under the auspices of the Joint Department of Evangelism of NCC, 120 East 23rd., New York 10, N. Y. The cost is twenty-five cents per booklet.

The theme of the Week of Prayer devotionals is "A Pilgrimage in Prayer" and is developed under these chapter headings: "Commitment for the Journey," "Preparation for Journey," "Beginning and Destination — Knowing God," "Failure and Recovery," "The Uses of the Way," "Taking Others with Us," "The Company of Pilgrims," and "We Desire a Better Country."

Dr. Castell has written as an introduction to the use of the devotional booklet, "Much of our talking of prayer seems seldom to go further. We believe in prayer. We preach or listen to sermons on its power and possibilities. On occasion we ask those who seem better trained than ourselves to offer prayer for us. But the essential act of praying seems to lie beyond our power or will.

"Praying requires time, effort, and some help in the ways it can be done. At its highest state, it is an art, but within the capabilities of all who will give themselves to its serious practice. It is true to say that we can learn to pray only by praying; but there is often a difference in the outcome of our practice that depends on the guidance we have had.

"Today, a renewal of concern for prayer among people of all ranges of society gives hope that a spiritual regeneration may be about to break in upon our tired and trembling world. There is all the more urgency, therefore, that the church

take seriously the task of interesting and encouraging its people in prayer, lest this new tendency be drained off into all sorts of superficial, if not actually harmful, kinds of praying.

"This booklet is written for the purpose of providing some guidance in the elements of prayer, particularly for those who have not had opportunity for a larger experience and any advanced instruction in its practice. While its suggestions are intended for the individual, it takes account of the fact that many persons are embarking — on the life of prayer — as members of small praying groups; hence, suggestions are given also for the meetings of these groups. While the series of lessons is intended for use through the Universal Week of Prayer, it may be found useful as well for those who wish to follow it through a period of eight weeks.

"The pilgrim has disappeared from modern life. He has no footway on our boulevards and turnpikes; he travels too slowly for our streamlined speed. If we overtake him, we might give him a 'lift,' if he is going our way. But the true pilgrim is not going our way. He is on journey from his old abode toward the destination God has set for him. He is not tempted to join our mad dash across the landscape, for he knows the journey from self to God must be done at the pace God allows us, and over the course He marks out.

"A civilization that has its multitudes of tourists, but no pilgrims, becomes a civilization without tourists, but only refugees. This booklet is sent forth in the hope that there are some who are ready to take upon themselves a pilgrimage in prayer for the sake of mankind, and for their own sakes, and still more, for the glory of God, the Father."

SABBATH SCHOOL LESSON

for December 17, 1955

Jesus, Man of Prayer

Lesson Scripture:

Luke 3: 21-22; 4: 42; 5: 16;
6: 12; 9: 18, 28-29; 10: 21-22; 11: 1-4.

Choosing New Missionaries

At the October 24 Missionary Board meeting it was voted that the president of the board appoint a special committee "empowered to secure a successor to Rev. Wardner FitzRandolph as our missionary to Jamaica and headmaster of Crandall High School."

The committee was also "empowered to secure an additional teacher for Crandall High School within the limitations of the budget appropriation."

The president appointed to this committee, Mrs. Edwin James, Rev. Lester G. Osborn, and Secretary Everett T. Harris, chairman, and Rev. Harold R. Crandall to act as ex-officio member of the committee.

From the Bethany Press comes word of a new book entitled "New Missionaries for New Days" by Dr. E. K. Higdon. This book "answers many questions raised by students thinking of missionary vocations and points out the deeper spiritual aspects of missionary work in today's world."

Like the writer of the Gospel of John we may say, "I suppose that even the world itself could not contain the books that should be written" concerning Jesus and the application of His teachings and life to our day. But some books are better than others. This one is especially helpful to those interested in the missionary work of the church and the selection and training of these workers.

Certain standards have been suggested which may help students to decide whether they should answer a call to become missionaries. The standards are physical soundness, intellectual alertness, emotional stability, social sensitivity, religious literacy, and the sense of being spiritually compelled.

Studies have been made as to the reasons why missionaries return home before retirement age. It was found that 50% of these missionaries leave because of nervous difficulties, 35.6% returned home because of physical disabilities, 21% could not adjust to life and work abroad.

There may be those who feel that the only requirement needed in order to be-

come a missionary on foreign fields is the sense of being called of God or being "spiritually compelled." This is placed last in the above listed order not because it is the least important but because it is the one most commonly assumed. Due consideration of the other factors involved may save many a frustrated life and broken heart later on.

Report on Maiden Hall Building Project

Most recent word from Rev. Wardner FitzRandolph regarding the progress being made on the Maiden Hall building project is as follows:

"The work at Maiden Hall is moving slowly. Next week we will build a water tank and the foundation for the additional part of the residence. I sent up a load of cement and steel, lumber, doors, windows, and nails, a total of £100, a little more than that. There is also a crew of about six men working under Rev. Charles L. Smellie, under my general oversight, who are leveling the ground for the school buildings. I have estimated that we will move 400 cubic yards of earth at this time in leveling the site. The cost will be fifty or sixty pounds."

Within recent weeks \$1,314.70 has been sent through the board to assist on the Maiden Hall project. Of this amount \$1,000 was received from the Andover Seventh Day Baptist Church. The \$314.70 supplements \$500 sent last spring, totaling \$814.70 which is the proportionate amount of the budgeted item of \$1,000 for this project.

Items of Interest from Rev. David Pearson

Rev. David Pearson writes, "We now have a kerosene refrigerator which we are enjoying. Beth and Joan are going to see if they can pick one up tomorrow.

"The mission is now equipped with a twenty-inch rip saw. We can now rip planks and thus save on labor. An undesignated gift . . . will cover the greater expense of this purchase. It (the saw) is mounted on a specially constructed bench

which we made for the purpose, anchored in concrete, and placed in line with our diesel engine. This is the third bit of machinery we can run from the one diesel. . . .

"Tires are terribly dear in Nyasaland. Our car takes a 5:50x15 tire. Retail price runs about \$30 (per tire). Some things are so cheap whereas others so dear. . . .

"I have been doing a fair amount of reading recently. There is so much to learn. I find any time spent with a book rewarding."

Loans Marked Off

It will be recalled that the Missionary Board voted at the April 24, 1955, meeting to mark off loans that had been made to four churches in Jamaica in 1945 and 1946.

The action of the board was as follows: "In view of the valiant effort being made by the Jamaica churches to repair the damage caused by the 1951 hurricane, and in some instances to enlarge their buildings to meet the need of increasing membership, it is recommended that the indebtedness in the amount of \$847 of the following churches in Jamaica be waived: Wakefield, Bowensville, Bath, and Waterford. (Loans made to these churches in 1945 and 1946 are to be marked off and the funds which had been borrowed by the Missionary Board from the Seventh Day Baptist Memorial Fund are to be repaid to the Memorial Fund by the Missionary Board.)"

A letter of appreciation has been received from the clerk of one of the churches, as follows:

"To the American Missionary Society U. S. A.

"We the members of Waterford Seventh Day Baptist Church in Jamaica send Christian greetings to you and thank you for releasing us of the monies loaned to us for our church building.

"I wish to assure you how deeply we value your interest and generosity and to thank you most heartily and respectfully for your truly valuable co-operation in our work here. Our church is not yet complete, owing to financial embarrass-

ment but we are determined to continue in the Kingdom task.

"We are yours in Christ, The Waterford Seventh Day Baptist Church,

"R. M. Rennie,
"Church Clerk."

Christmas Notes from Jamaica

Jackie Wells

Bright crepe paper Christmas hats, fire crackers, and new clothes play a large part in the celebration of the Jamaican Christmas. You would not find a tree in every home as you do in America.

Stockings are hung up by the small children on the night of the twenty-fourth and Santa comes and puts small toys and goodies in them some time before morning. "St. Nick" comes in through an open window as the homes here do not have a chimney through which he can slip.

Much preparation is made for the family meal on Christmas Day. This meal might consist of chicken, or beef, or goat (curried). Along with the meat dish would be served rice and peas (not peas as the Americans know them, but a small bean), boiled green banana, yam, and tomatoes. The dessert would be a dark, heavy fruit cake. The beverage might be "sorrell" which is made from the blossoms of a plant, boiled like tea. It is rich red in color and delicious when combined with fruit juice. Sorrell may be enjoyed either piping hot or iced, just as you wish.

The poinsettia blooms profusely everywhere and adds a great deal of beauty to the landscape at holiday time.

Gifts are exchanged and greetings cards mailed to friends and loved ones. However, I would like to add that Christmas isn't quite as commercialized as we find it in the States.

Most of our churches here on the island have a special program on the Sabbath or Sunday nearest the twenty-fifth which comprises either a pageant or play, or perhaps songs and recitations, not too different from what you are planning in your church about now.

Drink does not drown care, but waters it and makes it grow faster.

Nyasaland Christmas

Bettie Pearson

Christmas Day of 1954 dawned at Makapwa, bringing the scorching tropical sun as any other of our summer days. The exact temperature I do not know, no more, however, than would be found in some of the southern areas of our United States. But it was different from the Christmas Day when one is shivering amid snow and icicles.

We feel, however, the truth of the fact that such things are not the real spirit of Christmas. If the Christmas season does not turn our thoughts toward Jesus our Saviour, rather than toward dreams of winter beauties, there should be no Christmas season at all. The story of the Christ Child sounds just as wonderful whether the church which proclaims it sits in tropical Nyasaland's summer heat, or in some quiet snow-covered town in America.

Christmas Day being Sabbath, an emphasis was made to bring the people to hear the Gospel of this Christ. A few more villagers did come for the Christmas service, for which we were thankful.

Africans at large do not celebrate the Christmas season. In villages back among the hills, it seems that one day is as another, with no holidays recognized. On the other hand, some of them do know when the season comes and their actions give evidence of their heathen hearts. As among unregenerate people everywhere, they indulge in their beer, a homemade variety, and wild dancing which may go on all night. Yet we are grateful too that some Africans know the Christ and remember the day in His honor.

On the mission, the Africans are treated at Christmas with a little goat meat. These people have so few treats, and giving of gifts among themselves seems unknown. The past year a few games were organized on Friday previous to Christmas as recreation for students.

You can see that our celebrations on the mission are somewhat different from yours, but in the towns there are decorations and signs of celebration among British people which are just as you have. We four missionaries continue in a bit of tradition in our homes too.

A Visit to Our Illinois Churches

On Friday, October 21 the Secretary of the Board of Christian Education left Alfred in the early morning darkness and drove to Wellsville to take the 3:48 train. Upon arriving in Chicago he proceeded by elevated railway and taxi to the home of Mrs. Agnes Post Schertz, arriving just in time for supper.

It was a privilege to meet with the Chicago Church for the first time in many years. Services are now being held at 5052 W. Division Street. I conducted the worship service and presented the need for Christian education in our denomination and the purposes and work of our Board of Christian Education. This service was followed by the observance of the Lord's Supper. After a dinner together we saw the filmstrip, "At Home with God," which impressively presents the practice of the family altar.

The next weekend was spent in Stonefort where I enjoyed the hospitality of the homes of Ralph Lewis, Albert Appel, and Earl Hancock. We had meetings on Sabbath eve, morning, and afternoon. The filmstrips, "At Home with God" and "Teach Christ Now," and slides on Jamaica were shown. A fellowship dinner was served in the basement of the church. Several members came from quite a distance, one from St. Louis. Pastor McSparin was unable to be present because he works in Indianapolis and gets home only about once in three weeks. This church has several children and young people, and a hopeful spirit was manifest. Possibilities for the future seem good. There is excellent farm land, and coal and oil are found nearby.

On Thursday evening, October 27, we had a meeting in Farina, Ill., attended by teachers and leaders from several churches in town. The filmstrip, "Teach Christ Now," served to spark an interesting discussion of Christian education in the nation and the responsibilities of the local church. The Sabbath eve meeting was well attended. On Sabbath morning the secretary taught the men's class and preached on "Helping Our Children to Grow." After dinner in the parish house

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we discussed our board work, and showed a filmstrip on the Bible. In the evening there were pictures of Jamaica and discussion on the mission work there. Interest and appreciation were expressed. It was a pleasure to stay in the home of Pastor Addison Appel and to get better acquainted with his family.

From Sunday evening to Tuesday evening I attended the National Conference on Religion and Public Education in St. Louis. It was stimulating to meet and hear such men as Eugene Carson Blake, president of the National Council of Churches, Gerald E. Knoff, executive secretary of the Division of Christian Education, and others engaged in various phases of education.

The fourth weekend was spent in Chicago where I again preached Sabbath morning, attended Sabbath school, enjoyed another group dinner, and showed pictures of Jamaica. Following the afternoon meeting and lunch with Dr. Allison Burdick, the return trip home began.

It was a busy three and a half weeks. Much of the time between meetings was spent with correspondence and other writing and planning. The fact that churches and individuals made special gifts for the work gives evidence of their interest and concern. The hospitality and co-operation given at each place visited were much appreciated by the secretary.

N. D. M.

Educational Filmstrip for Loan

A recent addition to the filmstrip library of the Board of Christian Education is one called "Let Them See." It is for training in the use of audio-visual materials, and to help teachers and leaders to see their opportunities and responsibilities in using them. It is a story of how one audio-visual committee did an effective job in their church. It points out that when a teacher or leader uses films, filmstrips, or any other audio-visual aid it is not for entertainment but for instruction and inspiration. The group should be previously prepared to look for answers to specific questions and to note certain things. Then there should be a

follow-up session of discussion and application of new information and insights.

This filmstrip with printed leader's guide and script may be borrowed from the Board of Christian Education, Box 742, Alfred, N. Y.

N. D. M.

Junior Quarterly Appreciation

Rev. Delmer Van Horn, Chairman

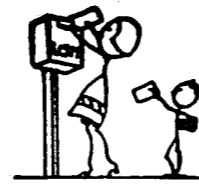
The Committee on the Junior Quarterly appreciates the fine co-operation of the various Sabbath schools throughout the denomination who have responded so promptly to the letter. Several have sent information which is needed. The orders are coming in at as rapid a rate as we could expect. We are expecting the rest of the orders soon.

Miss Marjorie Burdick has not only prepared a Teacher's Manual to go with the quarterly, but she has purchased a booklet of pictures and stories for each teacher to have as supplementary material.

Miss Ellen Swinney is proving very capable and is keeping everything up to date in our records as well as keeping the material ready for the printers and doing the correspondence this project entails. Her next task will be the mimeographing of the Teacher's Manual which Miss Burdick has prepared. The committee, the Board of Christian Education, in fact the whole denomination are indebted to the Women's Board for making Miss Swinney's services available. Speaking of being indebted, we are all also indebted to Miss Burdick for the job well done, her interest, and co-operation.

The committee solicits the prayers of the entire denomination for the success of this project.

"American colleges and universities are beginning to receive from business, funds that help close the gap between the cost of providing higher education and the charge that can feasibly be made for tuition. The movement, which is growing, is a boon to private and tax-aided institutions alike." — Burlington (Vt.) Free Press.



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Recorder Children:

I'm hoping to receive at least six letters from you Recorder children before the fourth and eighteenth of December, for after the eighteenth I will no longer edit the Children's Page in the Sabbath Recorder. Since I will be eighty-two years on April 15th, don't you think it is time for me to do less writing?

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I have written to you before. I thought I would write to you again because you have not been getting so many letters in such a long time.

I have two brothers. I am nine and a half years old.

I went to Camp Harley this year. It was loads of fun. My mother was the director.

My brothers and I have a pet dog named Lassie. She will be five years old soon. You wouldn't believe she was that old.

My father is the pastor of our church. It is the Second Alfred Seventh Day Baptist Church, in Alfred Station, N. Y. I guess that will complete my letter.

Sincerely,
Cynthia Rogers.

Alfred Station, N. Y.

Dear Cynthia:

I was happy to receive your letter. I have been wondering why I had not heard from you for quite some time.

My little friend from next door has been over to listen to "Amos and Andy" on the television. When she started for home she said, "Don't forget, I'll be over to listen to 'Lassie' at seven o'clock," which she usually does. Ahem! I don't have to ask where you got the name for your dog. I imagine Lassie on television is some years older than yours.

My grandchildren in Bridgeton, N. J., have a very friendly yellow and white dog which they have named "Kelly" since the

names of all three children begin with K. He always seems pleased to see me when I make my yearly visit with them, which I always look forward to. I usually go down there in August and I'm already beginning to count the days until then.

Did you enjoy the snowy streets this morning? The Andover children did, and many were out early with their sleds. Though the sun is shining brightly it doesn't melt away very fast. I notice that the icicles are still decorating the roofs of the houses so I imagine it is quite wintry though I have not been out to see.

Here's hoping you will write very soon again.

In Christian love,
Mizpah S. Greene.

(A letter from a boy in Nigeria shared with Children's Page readers.)

Dear Rev. Leon M. Maltby:

Before any procedure I must first ask of your present condition of health, which is very important in everybody's life. I have to thank you very much for the good you have done me.

In fact I was extremely happy when I received the Bible you sent through Dr. Wayne R. Rood. I was about to write to you before this time but the happiness I had in my mind alone made me to forget writing to you.

Our pastor, Mr. Imegi, told us that Dr. Rood would be coming to Ahoada, but our members took it as a play. So in seeing Dr. Rood coming to Ahoada, we all were very happy.

As a boy I have nothing to give you as thanks, but God will thank you, and help you in anything you need to do.

I am a scholar at present and this year, 1955, I am in Standard V. And by the help of God I will be in Standard VI next year which in 1956. Our people have a parable that a person who does not praise the one roasted, may not praise the one cooked. So I have praised -you for the good you have done to me. I stop so far. God be with us.

I remain your obedient boy,
Monday Oriopa.
Government School, Ahoada,
Nigeria, B. W. A.

(Continued from page 327)

full surrender and conformity to God's will.

We must not let the possession of these privileges be a cause for pride and boastfulness, for assuming a "holier than thou" attitude. It should make us very humble as we think of the little use to which we have put them. Our greatest privilege is that of pledging our lives to the task of transmitting these blessings to others, of giving to them the true Sabbath of God. This, too, is part of our heritage.

Elisha's Example

1 Kings 19: 19-21; 2 Kings 2: 1-15.

Our Scripture lesson told of the call and commission of Elisha. We read that while Elisha was plowing in the field, busy at work, Elijah passed by and threw his mantle on him. The mantle was the sign of the prophetic office. Its throwing signified Elisha as the successor of Elijah. Elisha hesitated. He had a natural shrinking from leaving everything to which he was accustomed. He had to give up so much to follow Elijah and to take up his work. A great earthly sacrifice must be made. But he made it, and like those fishermen of Galilee, he left everything for the service of the Lord.

When the time came for Elijah to lay down the ministry of the prophetic office, Elisha would not leave him, though several, even Elijah himself, tried to dissuade him. He loved his elderly companion. He had benefited much by his association with him and wanted every possible minute of fellowship with him. He wanted to be with him at the end and to receive a parting blessing and have his faith strengthened. His last request was for a double portion of the spirit which animated Elijah. That great prophet imposed a condition: If Elisha saw him when he was taken away, his desire would be satisfied. How closely Elisha watched, giving all his attention to Elijah. He would not be distracted even by the chariot of fire. And when the whirlwind caught Elijah up, he saw him go. After he disappeared, Elisha took up the mantle of Elijah and started back. Coming to the river, he remembered how Elijah had

struck the water so that they went over on dry ground. Here was his first test. Rolling up the mantle as Elijah had done he struck the water, crying out as he did so, "Where is the Lord God of Elijah?" The miracle was repeated for him. He had received his desire. He had the power of the Spirit, as Elijah had.

Our Sacrifice and Sacred Trust

Elisha was fully consecrated, willing to make any sacrifice to fulfill his mission. He kept his eyes on his task and allowed nothing to distract him. He took on himself a sacred trust and was true to it. His power came from the Lord. And what a life of service he lived!

Fellow Seventh Day Baptists, we have a worthy heritage. There has been committed to us a sacred trust. We have been made custodians of the Sabbath. Keep it holy, hold it high, do not let its light be dimmed by anything you do, and share it with the world. The task is before us — a hard task, requiring great sacrifice. But the Spirit who will help us is the same Spirit who animated our ancestors. "Where is the Lord God of our forefathers in the faith?" Let us come boldly to the bank of the river of human affairs, and smite the waters with the mantle they have left for us, relying on the power of the Holy Spirit.

Friends, fellow Christians, fellow Seventh Day Baptists, we have a worthy heritage. "Keep that which is committed to thy trust."

Time, the weekly news magazine, carries, in its cover story of the same date as this Sabbath Recorder, information about Rev. Theodore Floyd Adams, a Southern Baptist pastor, who is now president of the Baptist World Alliance, with which organization Seventh Day Baptists have been affiliated for a number of years. The claim is made that one out of every three of this nation's 56 million Protestants founds his faith on Baptist doctrine. It is further claimed by Southern Baptists that theirs is the fastest-growing religious body in the United States today. This denomination is not a member of any non-Baptist interdenominational organizations.

Births

Reed. — A son, Alan George, to Chauncey and Mary Ellen Reed, on Oct. 20, 1955.

Monroe. — A daughter, Susie Marie, to Nathan O. and Emerald Mae (Stillman) Monroe, of Fouke, Ark., on November 17, 1955.

Halterman. — A son, David, to Joseph Bud and Lucille (Maltby) Halterman, of Denver, Colo., on November 23, 1955.

Obituaries

Utter. — George Benjamin, son of George H. and Elizabeth Lovina Brown Utter, was born in Westerly, R. I., Apr. 11, 1881, and died at the Westerly Hospital on Sabbath morning, Nov. 12, 1955.

Mr. Utter had been the publisher of "The Westerly Sun" since the death of his father, former Rhode Island Governor and Congressman, George H. Utter, in 1913. For years, Mr. Utter was a prominent figure in political, civic, and municipal affairs of Westerly. He served as both a town councilman and a state legislator.

He was a most active member of the Pawcatuck Seventh Day Baptist Church which he joined on Feb. 3, 1899, serving for many years as a trustee. He was keenly interested in the activities of the denomination, having served as president of our General Conference and was a faithful member of the Missionary Board till his death.

He is survived by his widow, Mrs. Katherine Wilbar Utter, and three children: Charles W., and George H., of Westerly, and Mrs. Jean C. McCrosky, Cambridge, Mass.; a sister, Mrs. Mary Starr Maxson, Westerly; and two brothers, Dr. Henry H., of Providence, and Wilfred B., of Westerly; and six grandchildren.

Funeral services were conducted in the Pawcatuck Seventh Day Baptist Church on Monday afternoon, Nov. 14, by his pastor, Rev. Charles H. Bond, and Rev. Harold R. Crandall, and interment was in the River Bend Cemetery.
C. H. B.

Batson. — Charles H., son of the late William Harrison and Diana Fetty Batson, was born Aug. 8, 1872, in Marion County, W. Va., and died Aug. 16, 1955, at his home in Salem, W. Va.

On Sept. 10, 1900, he was married to Martha Ann Wade, who survives. Also surviving are three sons: Eldred H., of Parkersburg, W. Va., Claren H., of Fishersville, Va., and Seager O., of Charleston, W. Va. Three sons preceded him in death. There are seven grandchildren and three great-grandchildren.

Mr. Batson was a retired farmer and school-teacher, having taught in both Doddridge and Ritchie County schools in West Virginia. Since youth, he was a member of the Seventh Day Baptist Churches of Berea and Salem, in which,

for thirty-five years, he distinguished himself as an able and faithful teacher in the Sabbath school.

Farewell services were conducted from the Salem Seventh Day Baptist Church by Rev. Clifford W. P. Hansen, assisted by Dr. S. O. Bond. Interment was in the Berea Cemetery, Ritchie County.
C. W. P. H.

LET'S THINK IT OVER

The Pulpit Book Club, promoting the sale of a new book of sermons by Dr. Fosdick, says, of this retired liberal minister, "He doubtless has been quoted oftener, denounced more frequently, and misunderstood more thoroughly than any other living preacher and writer." They quote from a sermon, "Redigging Old Wells," to show that his present emphasis "is anything but the credo of Humanism. It is a prophetic denunciation of the futile effort, so frequently advocated of late, of lifting oneself, by the easy method of thinking right, out of sordidness and chaos and confusion into a realm of beauty, soul serenity, and ordered living. Dr. Fosdick is frank in saying that he doesn't see the point of selling all our possessions for a so-called 'pearl of great price' — peace of mind. That desirable quality he believes to be a by-product acquired only when one's spiritual life is attuned to God."

A SATISFYING GIFT

A Subscription
to the
SABBATH RECORDER
800 pages of
INSPIRATIONAL READING
only \$3.00

Christmas Is Coming!

FOR SALE — For the children's Christmas, a paper-bound, "Some Yarns," containing fifteen original stories, with pen-and-ink sketches by the author, R. Marion Carpenter, \$1.50 each. Another similar book, "The G. G. G. Stories" by R. M. C., \$1.00. Send all orders to R. Marion Carpenter, Box 583, Alfred, N. Y.

DENOMINATIONAL BUDGET

Statement of the Treasurer, October 31, 1955

Receipts	
	October
Albion	\$ 17.92
Alfred, First	283.37
Alfred, Second	102.90
Associations and groups	35.90
Berlin	15.50
Buffalo Fellowship	20.00
Chicago	150.00
Daytona Beach	40.50
De Ruyter	373.00
Dodge Center	76.14
Farina	15.00
Friendship	20.00
Hopkinton, First	45.00
Hopkinton, Second	20.00
Independence	43.00
Indianapolis	35.00
Individuals	2,137.79
Irvington	200.00
Kansas City Fellowship	20.00
Los Angeles	25.00
Marlboro	280.80
Middle Island	16.00
Milton	305.41
Milton Junction	109.92
New Auburn	26.75
Nortonville	41.50
Pawcatuck	325.00
Piscataway	20.50
Plainfield	189.39
Roanoke	10.00
Schenectady	25.00
Shiloh	535.00
Stonefort	17.35
Texarkana Fellowship	12.81
Verona	99.00
Walworth	20.00
Waterford	34.84
Totals	\$5,745.29

Explanation of Budget Figures

By the Editor

Readers who compare this list of churches credited with having remitted funds to the Denominational Budget during October, the first month of the new fiscal year, might be disappointed that the list is so much shorter than the list found in the October 24 issue, where very few names are missing for September receipts. On the other hand, if one would turn to the Recorder of November 22, 1954, he would be encouraged to note that four more reported this year than last, showing a growing tendency on the part of treasurers to be more prompt, and perhaps showing an increase of interest on the part of individual givers.

The treasurer's comparative figures

Disbursements

	Budget	Specials
Missionary Society	\$1,476.93	\$ 438.85
Tract Society	250.38	1.00
Board of		
Christian Education	443.04	67.35
School of Theology	394.29	10.00
Women's Board	152.10	55.00
Historical Society	67.08	1,066.39
Ministerial Retirement	518.31	128.85
S. D. B. Building	49.14	
General Conference	535.47	
World Fellowship		
and Service	13.26	
Balance, October 31	77.85	
Totals	\$3,977.85	\$1,767.44

Olin C. Davis.

Verona, N. Y.

usually printed below the disbursements are omitted this time upon the advice of the chairman of Commission because no one felt qualified without further study to adjust the specials in relation to the budget, as the executive secretary had been doing. It is expected that comparative figures will be printed in connection with the November receipts.

By way of comparison it can be noted that special gifts were about the same as a year ago and that budget gifts for the month were at least \$800 higher. It may be recalled that October of 1954 showed a marked improvement over 1953. We spent a little time checking the lists to see which churches appeared to be doing better this year. We suggest that others do the same paying special attention to their own church. There are 13 churches and fellowships reporting here with gifts of \$1,171.43 which are not found in the list of a year ago. On the other hand, there were nine that reported last year (total \$685.53) which did not get their money sent in time to be counted here. Of these nine, one is a large contributor and several are very consistent. It appears that two or three on the list published here made an end-of-the-year effort which did not get to the treasurer for inclusion in the September figures. Contributions from individuals include a large annual gift for the Historical Society.

A number of churches have started off the new year much better than usual. It looks as if our prediction of more consistent giving to our budget might prove to be correct. We hope so.

DECEMBER 12, 1955

The Sabbath Recorder

Holiday Sonnet

I would not burden those who bear
 The heavy weight of U. S. mail,
 Nor crowd folks' tables and their shelves
 With tinsels of the market place!
 But if I might with gentle touch
 Spread wide sweet Bethlehem good will —
 Tune angels' songs and comfort round
 Those shadowed rooms where pain afflicts —
 Pass on the Love of Galilee —
 And give humanity each year
 The solace of Christ's blessedness —
 'Twould be worth while to take my pen
 And toss this wish across the space
 That intervenes 'twixt you and me!

— Lois F. Powell.