

The Sabbath Recorder

singing; Ben Herbert, talented son of Mrs. Bess Herbert, played three much appreciated piano numbers; and Mrs. Paul L. Sanford added much to the joy of the occasion with three vocal selections. Both Mr. Herbert and Mrs. Sanford have become a loved and traditional part of our Thanksgiving social hour. The showing of three short movies completed the program. — Correspondent.

I divide the world in three classes — the few who make things happen, the many who watch things happen, and the overwhelming majority who have no notion of what happens. — Nicholas Murray Butler.

Accessions

Adams Center, N. Y.

By Baptism:

Connie Reed
Nancy Cruzan

De Ruyter, N. Y.

By Baptism:

Juanita Burdick

Births

Spells. — A son, Stephen Leonard, to Mr. and Mrs. Errol Spells, of Battle Creek, Mich., Nov. 4, 1955.

Thorngate. — A daughter, Robin Ann, to Mr. and Mrs. Keith Thorngate, of Battle Creek, Mich., Nov. 16, 1955.

Cornish. — A son, Jeffry William, to Mr. and Mrs. John Edward Cornish, of St. Clair, Mich., Nov. 21, 1955.

Obituaries

Davis. — Chloe Simpson, daughter of Payton and Hattie Stephenson Simpson, was born Dec. 2, 1891, in Jackson Township, Shelby Co., Ohio, and died at her home in Jackson Center, on Nov. 11, 1955.

On Dec. 29, 1908, she was married to Harold Davis who died Aug. 22, 1948. She united with the Jackson Center Seventh Day Baptist Church July 1, 1911, to which she remained a loyal member until her death.

Those surviving her are: an adopted daughter, Myrtle (Mrs. Kenneth Gray); a granddaughter; two brothers in Michigan: Rev. William M. Simpson of Grand Rapids [died Nov. 27] and Gael of Battle Creek; and two sisters, Mrs. Herman McGowan and Mrs. Alta Hahn, both of Jackson Center.

Funeral services were conducted from the Van Horn Funeral Home by Rev. Verlan Dearbough, a life-long friend of the family,

assisted by her pastor, Rev. Emmett H. Bottoms. Burial was in the Glen Cemetery at Port Jefferson.
E. H. B.

Crosley. — Dr. George E., son of Moses and Arvilla Crosley, was born Jan. 19, 1875, in West Hallock, Ill., and died at the Methodist Hospital, Madison, Wis., Nov. 2, 1955 (More extended life story on another page).

Crofoot. — Alfred Burdet, son of Rev. Jay W. and Hannah Larkin Crofoot, was born in Shanghai, China, Nov. 20, 1899, while his parents were missionaries there, and died unexpectedly at Bethesda Hospital, North Hornell, N. Y., Nov. 13, 1955.

He was married to Leah Clerke of Spring Valley, N. Y., a classmate at Alfred University, April 21, 1924, by Rev. H. Eugene Davis. Three daughters were born to this union: Patricia (Mrs. Robert Turnbull), Poughkeepsie, N. Y.; Constance (Mrs. John Quirk), Haddonfield, N. J.; and Leah Camille, Alfred, N. Y.

Mr. Crofoot's first church membership was in the Shanghai Church where he was baptized by Rev. D. H. Davis. He joined the First Seventh Day Baptist Church of Alfred in 1939, by letter from the Plainfield, N. J., Church.

Mr. Crofoot was appointed Executive Secretary of the Seventh Day Baptist General Conference in April, 1953. A proof of his effective and indispensable service has been found as the Commission of General Conference has tried to apportion the work of his office to several individuals until the Commission's midyear meeting.

There survive, besides his widow and daughters, his father of Daytona Beach, Fla.; a sister, Anna (Mrs. L. Harrison North), Plainfield, N. J.; and five grandchildren.

Memorial services were conducted from the First Alfred Church Tuesday afternoon, Nov. 15, by his pastor, Rev. Hurley S. Warren. During the service the School of Theology Sextet sang. Committal services, following cremation, will be held at a later date.
H. S. W.

Wanted. — One thousand new readers. Every magazine must have a constant flow of new subscriptions in order to stay in business. Ours is largely a service magazine promoting the cohesion and the expansion of Seventh Day Baptist work. We, too, need the \$3 that each new subscription brings in. What we really need, however, is new readers — a thousand of them — for the progress of the work we represent. To that end we ask all our readers to pray daily for more readers, remembering that prayers of faith go hand in hand with works of goodness.

1956 SABBATHKEEPERS' CALENDARS
9¼ inches wide x 14¾ inches high — finer than ever — now ready for delivery. Beautiful nature scene in colors — Sabbaths in royal purple. Printed early this year to permit more extensive use as holiday gifts, and to facilitate delivery to distant lands. 25¢ each — quantity discounts.

THE BIBLE SABBATH ASSOCIATION,
Pomona Park, Florida.



And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Matt. 2: 11.

The Sabbath Recorder

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Member of the Associated Church Press

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MEMORY TEXT

For unto us a child is born, unto us
a son is given: and the government shall
be upon his shoulder: and his name shall
be called Wonderful, Counsellor, The
mighty God, The everlasting Father, The
Prince of Peace. Isaiah 9: 6.

Christmas Fact and Fancy

For over 1900 years the Christian
Church has held the beginning of the
Gospel story — the recorded account of
how Jesus was born — to be basic fact
for any understanding of what Jesus be-
came, the divine Saviour of lost sinners.
The story of Matthew and Luke was as
contrary to nature, or above nature, when
it was first told as it is today and as hard
for rational minds to accept. But accept
it they did, and the incarnation of God
at Bethlehem's manger is a cardinal doc-
trine of the whole Christian Church in
spite of the occasional emergence of
doubters around the edges. At last science
itself, with more complete data, begins to
admit that virgin birth is a possibility.

Much of fancy clings to the early and
the modern celebration of the Nativity. If
we can class fancy and sentiment together
we must observe that some of the things
that we hold most dear in our family ex-
periences at Christmas time are not derived
in a very direct manner from the facts
recorded in Matthew, Luke, and John.

However, if our practices are Christian,
if they are not out of harmony with the
teachings of Christ such as "putting first
things first," we see no reason why fancy
and sentiment should not be reasonably
indulged in once a year. If we look back
to God's provision for elaborate eye ap-
peal in the temple worship we cannot
object to decorations. The feasts of the
Bible suggest modern counterparts. Gifts
for the poor and gifts for the family are
part of Biblical life and may well have
modern applications. The inspired Apostle
Paul but echoed the thought of Christ
when he wrote to the people of the
churches, "Rejoice evermore." We have
chosen a special time for rejoicing — a
Christian festival. Let us rejoice and take
the songs of joy to a weary world.

DECEMBER 19, 1955

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TITHING AND TV

"The Big Surprise"

A quiet 72-year-old woman, Mrs. Ethel
Richardson, of Los Angeles, stood calmly
before the NBC cameras of the soap-
sponsored TV program called "The Big
Surprise" on December 10. By good for-
tune she was given a second chance to
answer questions which, if answered cor-
rectly, would bring her the largest prize
ever offered on television, \$100,000. Un-
flustered by the vast audience or the for-
tune hanging in the balance, she was able
to give the answers and to leave the stage
with the money won.

We could comment on the calmness en-
gendered by Christian faith which seemed
to characterize this contestant and others
who have reached the top on other popu-
lar quiz programs dealing with fabulous
prizes. There certainly is a connection.
Faith in Christ undoubtedly does much to
remove memory-hindering tensions which
afflict the worldly minded. (We do not
endorse or often watch these get-some-
thing-for-nothing programs.)

What could not fail to impress every
Bible-taught viewer of "The Big Surprise"
was the closing scene of that program. The
master of ceremonies, evidently swelling
with the importance of the occasion, re-
minded the lady that she had won the
largest amount of money ever given away
over the air. He then asked her, "What
are you going to do with this \$100,000?"
Raising her arm above her head she replied,
"First, I am going to give one tenth of
it to Him." The announcer, Jack Barry,
supposedly ready for every emergency and
every turn of the conversation, revealed
his lack of knowledge of spiritual things
when he missed the gesture and the mean-
ing of her words and had to ask her whom
she meant by "Him."

We wonder to how many people "the
big surprise" was surprise that a contestant
would think first of Christ when she had
\$100,000 in her grasp. How many church
people suddenly presented with that
amount of money would announce no
plans for spending it until they had given
\$10,000 to the Lord? The evidence is that
some have established the habit of tithing
so strongly that no change of fortune,

either good or bad, is allowed to break
it. Let us thank God and go and do like-
wise.

If this TV program is counted to be
worth in advertising all that give-away
money besides telecasting costs, how much
should it be worth to the cause of Christ
in promoting the tithing of income? Here
is perhaps the best modern illustration of
the truth of the promise of Malachi 3: 10,
"Prove me now herewith (by bringing in
the tithes), saith the Lord of hosts, if I
will not open you the windows of heaven,
and pour you out a blessing, that there
shall not be room enough to receive it."
It is our opinion that Mrs. Richardson
could not have remembered the songs that
brought her the prize if she had been
thinking of money in the way that most
people think of it. Her steadfast purpose
to give one tenth of all to God gave her
a wholesome and right attitude toward
material things.

We are not saying that tithing is an
absolute guarantee against financial re-
verses or that it will always pay high
dollar dividends. Nevertheless, God does
not default on His promised blessings.
Christ made tithing an obligation for His
followers with the words, "These things
ought ye to have done and not to leave
the other undone." To us He has en-
trusted talents according to the parable.
Let us covet naught else in our closing
scene than His "Well done, good and
faithful servant; thou hast been faith-
ful. . . ."

GREETINGS FROM AFAR

Our hearts are touched by many of the
greetings that come to us at this joyous
season. The messages of cheer from loved
ones and close associates have their tender
appeal, and we would not diminish one
iota the glow of their well-expressed senti-
ments. Every year, however, the mail
brings to most of us some cards from un-
expected sources and from faraway places.
And so frequently (like the Sabbath morn-
ing worship service), those that travel the
farthest are among the first to arrive.

An editor and secretary is never quite
sure whether the season's greetings in his
mail are strictly personal or whether the

President's Column

THEME:

**"Be Happy!
You are the Light of the World!"**

This theme comes with renewed force as Christmas Day draws near with its "good tidings of great joy." God cares much more about the world and about each one of us than any of us could ever have dreamed had it not been for Christmas.

Let us read together the heart of the Christmas story as it has been recorded by John and let us substitute the word "Christ" for "Word":

"In the beginning was the Christ, and the Christ was with God, and the Christ was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. . . .

"The true light that enlightens every man was coming into the world; he was in the world, and the world was made through him, yet the world knew him not; he came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

"And the Christ became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (John 1: 1-5, 9-14 RSV).

The story continues saying, "John bore witness to him." In this year of our Lord let the story continue, saying that we are bearing witness to Him. Because Christmas is not an isolated event, which happened once in the Bethlehem stable — it is a continuous experience. As Jesus was luminous with the light of God driving out the darkness of this world, so in some real sense Jesus would use His followers to make His Spirit real to others. A true Christmas experience takes place when a light is turned on within the human heart

sender may not have had in mind, not just one person or family but a large group of seldom-named people who have contributed to the production or content of the literature or correspondence which has gone out during the course of a year to some of these distant parts. We feel constrained to include our readers in some of the greetings received, or at least to mention the blessings which we think should be shared.

At least three weeks before Christmas there came to our desk a warm greeting from a good brother in New Zealand unknown to us by face but a reader of the Sabbath Recorder. Other mails brought messages from servicemen in Germany and Alaska. Interdenominational mail, which is always heavy, is loaded with season's greetings from individuals and organizations, from missionary and tract agencies, from Christian publishers and evangelists. These are appreciated even as they remind us that our own hearts have not been enlarged as much as world needs require.

Particularly touching are the printed greetings arriving from our own missionaries at the Makapwa Mission in Nyasaland on the far side of Africa. In our country, printed greetings are the easiest to send out. The printer takes most of the labor out of it. Not so at Sandama where all the type for the loving, Christ-centered messages has to be set by hand. Every letter of every word is painstakingly put in place individually, and everything else about the process of printing is likewise done by hand in the sweltering heat of midsummer. These are our representatives, our loved ones, spending the best years of their lives to bring the joy of salvation to sin-darkened souls. Somehow they find time to bring joy also to the hearts of those dwelling at ease in the homeland.

Five southern ministers ousted from their pulpits over the race segregation issue have received a pledge of support from the National Council of Churches.

The General Board of the National Council of Churches has adopted a 1956 budget of \$12,978,350. The figure compares with \$11,667,020 authorized spending for 1955.

through the indwelling Christ. If God shines in our hearts, we, too, shall become luminous with light. As Christ came to reflect God, let us, in turn be reflectors of Christ, that He may be glorified in us.

"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matt. 5: 16 RSV). — Charles H. Bond.

Budget Figures on Back Page

The publication of the monthly report of gifts to the Denominational Budget and to special purposes closely related to the budget is about the only way our large circle of readers can view the progress of our total work.

What do you see when you compare the November giving with the October receipts as listed by the new treasurer on the back page of this issue? You may notice that the list of contributing churches has grown from 35 to 45. You may have some concern, however, that 14 churches sending in money during the first month failed to do so the second month.

Another rather distressing observation is that 25 of 45 reporting churches are credited with not over \$50 for the two months. We could venture a guess that in these 25 low-figure churches three fourths of the congregation had no part at all in the reported missionary giving. In some cases, no doubt, one or two individuals are responsible for the total amount. We might well ask ourselves if in such cases, the church as a whole has a right to the credit. The givers would want it so, but how about the non-givers?

It is evident that many Seventh Day Baptists throughout the nation did not rise to their full responsibility for the wider aspects of the Lord's work as represented by our people during the month of November. The calendar year, the income tax year, is fast drawing to a close. God forbid that we, who profess to love our Lord, will find ourselves at the end of December unable to make a claim to the Department of Internal Revenue that we have devoted one tenth of our income to the church and its program of missionary outreach. — Ed.

Commission Meeting

More complete information (than published last week) on the midyear meeting of the Commission of the General Conference is now available. The men will hold their first meeting in the Seventh Day Baptist Building at Plainfield, N. J., Monday evening, December 26, as announced but will continue their deliberations through Thursday, December 29. On Wednesday the board representatives meeting with the Commission, will constitute the Co-ordinating Council set up by action of the 1955 General Conference and will discuss such plans of action as are on the agenda.

Jamaica Appreciates Gifts

In acknowledging a relatively large shipment of clothing and two other gifts recently received, Rev. Wardner FitzRandolph, the superintendent of our mission work on the Island of Jamaica in the Caribbean, writes words of abounding gratitude in behalf of the people.

The reference is to a shipment of 440 pounds, mostly clothing, which had been sent by the women's societies of many churches to the Seventh Day Baptist Building at Plainfield, N. J., where it was sorted and repacked by the women of the local church. Through the co-operation of the Tract Board and its publishing house the arrangements were made for overseas shipment with the Women's Board at Battle Creek paying the shipping charges.

Mr. Randolph writes as follows:

"The clothing is very useful. We are especially thankful for the men's clothing. The trousers and coats and shirts are things which we have not had enough of for years, not since the hurricane five years ago. Our people are coming to church now looking quite well dressed, some of them wearing clothing from Fifth Avenue. Everything was very useful and necessary. Please thank all who had a part in sending them."

The women of the denomination can hear more about this and other used clothing projects from the November-December Women's Board Newsletter, a 4-page beautifully prepared release, which is packed full of interesting things of vital interest to the women.

CHRISTIAN EXPERIENCE OF REV. DELMER VAN HORN

Given on the day of his ordination
to the Gospel ministry at
Little Genesee, N. Y., November 19, 1955

I was born near Farnam, Neb. My parents sold their farm there when I was seven years old and moved to North Loup, Neb., so that I might grow up in a Seventh Day Baptist Church and community. My father was a deacon. My mother believed in giving the Gospel measure as related in Luke 6: 38b: "... good measure, pressed down, and shaken together and running over." I owe much to my parents for their Christian influence, for establishing habits of family devotions, for their keen sense of right and wrong, and for a perception of many things which one does not learn in books. I am also very thankful for the inherited good health and physical stamina which enables me to work long hours.

I was graduated from high school in 1929. Through the influence of my sister, Alta, I started college in 1930 and was graduated from Salem College in 1933. From the time I started college even until now my sister has played a very important role in encouraging me to continue study and to strive for something better. From graduation until 1952 I taught school in Nebraska and West Virginia.

During all my life I found that contentment was very short-lived. My restlessness increased as our children, Arnold and Wanda, grew older and I realized that I was not providing for them the opportunities for a faith that I had been given. Probably in 1951, my wife Rowena and I arrived at the conclusion that it would be necessary to change occupations and live near one of our churches. On New Year's Eve, she told me that she felt that I was in the wrong occupation. Through the contacts made by my sister at Salem, W. Va., and the helpfulness of Dr. Loyal F. Hurley, then pastor of the Salem Church, I became willing to go into the ministry. The Salem Church voted me a license to preach on March 1. My sister made it possible for me to talk with Rev. Albert N. Rogers who is now dean of the School of Theology. Through his and Dean Emeritus A. J. C. Bond's influence I was

given a call to the Little Genesee Seventh Day Baptist Church. We moved here the first week of July, 1952.

This is the first time in my life I have known contentment for any length of time. I am glad that God made it possible for me to go into the ministry. I owe much to my wife, Rowena, not only as my helper, but for her love, trust, devotion, and confidence in my ultimate success. But for her, there were many times when I would have given up. Also the challenge afforded me by Arnold and Wanda has many times driven me on when it did not seem worth while otherwise in that my desire for them to have right opportunities prodded my conscience. Of course, now God has given us not just two but five reasons for living our best for our family.

God has been extremely good to me and mine. I am grateful. Since coming to Little Genesee, God has opened the way for part-time study at the School of Theology, and I hope to be graduated at the end of next year's school term.

I am also very grateful to the members of the Little Genesee Church and community. They have been patient, kind, and helpful. I am thankful that God selected Little Genesee for my first pastorate. These good people have challenged me and helped me grow.

Prayer Thought

The holy apostles did not vainly fancy that they had met their high and solemn duties by delivering faithfully God's Word, but their preaching was made to stick and tell by the ardour and insistence of their praying. Apostolic praying was as taxing, toilsome, and imperative as apostolic preaching. They prayed mightily day and night to bring their people to the highest regions of faith and holiness. They prayed mightier still to hold them to this high spiritual altitude. — E. M. Bounds.

SABBATH SCHOOL LESSON for December 31, 1955

Jesus Rebukes Insincerity

Lesson Scripture: Luke 11: 29-44.

I VOTED TO CLOSE THE CHURCH

[The following item of unknown authorship clipped from the editorial column of a daily paper was sent in by one of our pastors during November — go-to-church month. He suggested that it might be thought-provoking in our denomination as well as in other churches.]

Last Sunday I voted to close the church; not intentionally, nor maliciously, perhaps, but carelessly, thoughtlessly, lazily, indifferently, I voted.

I voted to close its doors, that its witnesses and its testimony might be stopped. I voted to close the open Bible on its pulpit — the Bible that had been given us by years of struggle and by the blood of martyrs who died that we might have it to read. I voted for our minister to stop preaching the glorious truths of the Gospel of Jesus Christ.

I voted that the children of the Sunday school no longer should be taught the stories of the Bible and no longer should lift their tiny voices in song. I voted for the voices of the choir and of the congregation to be stilled, and that they should no longer sing in united praise.

I voted for every missionary of the church to be called home, every native worker supported by the church to stop preaching, every hospital, every school, and every dispensary in its foreign missionary fields to close. I voted that its colleges should close their doors and no longer bother to train its youth for Christian service.

I voted for every home missionary project to be abandoned, every influence for good and right and for truth in our community to be curtailed and finally stopped.

I voted for the darkness of superstition, the degrading influence of sin, the blight of ignorance, and the curse of selfish greed once again to settle their damning load on the shoulders of an already overburdened world.

I voted all this, I say, and more too — things that the human mind cannot grasp and the human tongue cannot find words to express. Carelessly, thoughtlessly, lazily, indifferently, I voted.

For, you see, I could have gone and I should have gone, but I didn't. I stayed away from church last week.

LORD'S ACRE PROJECTS

During the month of November quite a number of churches, some rural, some not so rural, had special programs featuring the conclusion of the 1955 "Lord's Acre" projects. The term implies, and originally designated, one acre of the farm devoted to producing something for the Lord.

The idea has been adapted to include projects for those who are not farmers. Interesting indeed are some of the projects listed in the localities from which information has come. In De Ruyter, N. Y., a call was issued in the "Midweek Call-to-Worship" for people to take home some of the Lord's Acre beans which had recently been threshed, and to spend an evening cleaning them so they could be sold. Many of our older farm-grown church members now residing in cities would no doubt wish they could spend an evening as of yore looking over beans for the Lord.

In other localities the projects were varied all the way from selling home-grown flowers to an envelope on the offering plate representing an income tax refund.

A newspaper article in a Minnesota paper tells that the pastor's family project of homemade bread brought in the largest returns. Others told of the blessings they had received from devoting all the proceeds of some special project to the cause of Christ. The dedication program was part of a church "family night" experience.

From Central New York and from Lost Creek, West Virginia, come other reports of Sabbath morning presentations with special speakers. In the latter place the amount presented was \$266.65. Some of the stories would be interesting to hear. This particular church, as has been noted before, also has an active "Tithers Storehouse Association" within its membership. These special projects and organizations, although they have a bearing on church finance, are considered to have great value in developing Christian character and establishing lifelong habits.

A well-worn prejudice is as comfortable as a pet superstition. Unfortunately, it's even more dangerous. — Eliot Janeway.

Missions

Wise Men Worship

"We have seen his star in the east and are come to worship him," said the Wise Men of old. If we are wise we, too, will seek to enter a deep and holy experience of worship as the very heart of the observance of the Christmas season.

Christmas is not just a day or a season, it is an attitude or state of mind growing out of or leading into a worship experience. The word "worship" means "worth-ship." We bow before that which appeals to our minds and hearts as being supremely worthy of our devotion.

And so, until we have felt that annual worship experience renewed within us — of being brought to our knees before the Promised One of God, the only begotten of the Father, the King of kings and Lord of lords — we know in our hearts that we haven't truly kept Christmas.

Have you heard anyone say, "It just doesn't seem like Christmas this year"? Or have you felt that way yourself? Out of personal experience I think I know what is wrong when we say such things or feel that way about it. We just haven't let ourselves go all-out in a deep worship experience.

Wise men worship and if we are wise we will seek those surroundings and enter into those experiences that will bring us into a mood of awe and reverence before God.

I think I know certain elements which will help bring about the renewal of the Christmas worship experience. Out of my own need I have found this true.

The worship experience is compounded of faith in Christ and belief in the ultimate victory of His Kingdom over evil and of the spirit of unselfish giving which doesn't count the cost in the effort to make others happy.

Shake these two ingredients well, with a bit of laughter and a deep unutterable upward longing of your soul to God — and then let it stand. Be quiet a while before God, perhaps out under the stars, perhaps on your knees beside a sleeping child — and let God speak to you in the silence of your own heart and soul.

Do this and you will surely find stealing over you once more the true worship experience of Christmas — the joyous expectant mood in which God can and will renew your spirit and bring back the song.

New Year Resolutions

The coming of a New Year provides a good time to make some worthy resolutions to set our mark higher and to press on in the Christian life. Dr. Daniel Poling wrote in a **Christian Herald** editorial several years ago, "A new year's resolution may be either a bane or a blessing, a farce or an earnest of life. I began making new year resolutions when I was a very small boy — it was the custom in my village. Later this childhood practice became a fixed habit in a growing man's life. There are old diaries to which I sometimes return that remind me of the serious prayerful purpose with which I left each old year behind. I am very sure that in the life of one man at least, the new year's resolution has filled a worthy place."

Many of us can recall new year resolutions that have influenced and guided our lives. Some decision, made with high purpose, has helped to set the direction our lives have taken. Such resolutions cannot be wrong to make in sincerity even though we may not live up fully to their high intent.

Each decision made for the right, bolstered by resolute action, has carried us a step higher in clean moral living or in more complete dedication of our lives to God.

Heaven is not reached at a single bound:
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And we mount to its summit round by round.

We think of habits as being evil, but it is not always so. When we have formed good ones, habits are a bulwark for good. Psychologists have written that good men under hypnotism cannot be persuaded to do evil. The set of the soul cannot be violated even when not in full control of the will.

The craftsman sets the form and heats the metal which, when cooled, holds constant. So it may be that during the insight

of a high spiritual experience our way is vividly seen and we resolve to follow in that way. While our minds and hearts are aglow with the very presence of Christ, then is the time to set the iron of our souls for Him. There may come later a cooling-off time when the temptations of the world will hit us hard but if the set of the soul is for God, He will surely see us through. It will be "the set of the sail and not the gale" that will decide which way our ship will go. Then set some high resolutions this New Year season and by God's help start out to achieve them.

WANTED

A dozen hymnbooks, "The Service Hymnal," by Rev. Alexander Trotman for use in the churches which he serves in British Guiana. Any church willing to supply this need may send the hymnbooks directly to Pastor Trotman or if preferred, send to the office of the Missionary Society Secretary for reshipment.

Mrs. Brissey Writes From Jamaica

Two letters have been received recently from Mrs. Alma Brissey, wife of Principal Grover Brissey, and teacher at Crandall High School, Kingston, Jamaica. We reviewed them for Recorder readers, quoting excerpts of the letters.

Missionary campaign closed: Mrs. Brissey writes, "Pastor Randolph asked me to write a report concerning the 'Missionary Meeting.'"

"The Missionary Meeting was held Sunday night, October 23, in the Kingston Seventh Day Baptist Church. This meeting closed the missionary campaign to raise money.

"Quite an extended program was presented. Visiting pastors who took part were Pastor John Hamilton who offered the prayer, and Pastor V. A. Burke who gave the address of the evening.

"The leaders in charge of collecting the Missionary Fund were Mrs. Myers, Miss Wells, Mrs. Taylor, and Miss Rankine known as Matthew, Mark, Luke, and John. The officials of the church feel the campaign was a success, having received over £25."

Crandall High news: "We are about to complete five months of living in Jamaica and three months of teaching — one more week of teaching which we hope to use as review and three days for examinations. The Seniors are busy at Cambridge (examinations) and so far the ones I have talked to seem to be cheerful over their work. They go next week, also.

"The heartbreaking part of it all is: What will they do for a living, and still be able to keep Sabbath, now that they will be out of school? It concerns them a lot. I have visited the matrons in the hospitals here to find out the possibilities of girls entering the nursing field. There are three main hospitals, Andrews Memorial (Adventist), Public and University, working jointly. They have about 100 applicants a month and choose 200 a year. Some of our girls are going to apply in January, as the matron suggested. The Cambridge results are not known until March.

"We have twenty-five Seventh Day Baptist students and only one supported entirely by her father. The Sabbath school here at the Kingston Church pays the tuition of one other student. The other twenty-three are partially or entirely supported by people in America. You know that is a healthy situation for our people in the U. S. A. but not for our people in Jamaica, only that our helping this generation may help them to help themselves later.

"We have had several sick students and it is 8 miles to the hospital. If they go on their own they wait in line with about 200 others when they get there no matter how ill they are. If they get in and are taken care of that day they have to be there before five o'clock or else they may get a card and be told to come back the next day. If they are very sick (our people are not the complaining kind) and don't have money for bus fare, how can they go back and stand hours again? When Grover takes them he gets up at four o'clock and goes. The gates open at six o'clock. We have had one girl who has been very ill for over a year, missing a lot of school, but now she is feeling better. At the University Hospital they told her to come back in three weeks. She was so ill she could scarcely sit up so we took her

THE CANDLE OF THE LORD

(New Year's Candlelighting Service)
By Emma M. Burdick

Hymn: "Holy Ghost with Light Divine"

I. Candle for the Spirit Within

Scripture: Prov. 20: 27

The soul of man is revealed in his face. No one can deny it. It is there for all to see.

During the war and the time of coastal blackouts, a lighted match or candle could be seen for miles across the water. Just so, the spiritual candle lit from within can be seen by others. One's face becomes the window of the soul.

Candle of the Lord
Shining within,
Make my soul Thine,
Searching and cleansing it
From sin.

(1st candle may be lit)

II. Candle for the Diligent Spirit

Scripture: Prov. 4: 23

Spirituality must be cultivated. It is growing from a small beginning to a perfect flowering. This candle once lit does not burn down to nothing but should burn with steady brilliance; not flickering in the strong currents of worldliness and selfish desires.

Candle of the Lord
Shining within,
A heart no more mine,
But faithful and diligent
For Thee.

(2nd candle may be lit)

Hymn: Spirit of God, Descend upon My Heart

III. Candle for the Spirit Shining in a Dark World

Scripture: Matt. 5: 14-16

Jesus as the light of the world has power to shine in us if we let Him. A Christian reflects light as the sun — radiating this

to the Seventh Day Adventist Hospital. They worked fast and she is now in school. These people are very dependent and trusting and I'm sure our feeling for each other is mutual, only we are ignorant in many ways of conditions. But we are so willing to learn. They are very open in their feelings for us, which makes living here worth while."

light to others around him; first in his own home, then in his church and community, and finally, to the world. Bringing this light may take patience, courage, and sacrificial love for one's fellow men. It will be a candle lit, not with words only, but with deeds — shining for God's glory, not self.

Will 1956 bring a spiritual awakening to the world? Will dormant or dying souls gain new lease on spiritual life and the Light of the World, Jesus Christ?

Have lights already begun to spring up in a dark world? Can we be hopeful because of recent uprisings in Argentina and Africa? Will freed men choose among their gains a desire for spiritual rejuvenation? May we not be hopeful in the light of the Austrian peace treaty; the decision of English royalty to uphold the teachings of the faith; our own President's spiritual outlook?

Candle of the Lord
Shining without,
Bring Light Divine
To a dark world,
In sin.

(3rd candle may be lit)

IV. Candle for the Spirit of Missionary Zeal

Scripture: 2 Tim. 2: 2

Paul called upon Timothy to witness. Once having heard we, too, must tell others.

A Korean student once said, "If I once accepted the Christian faith I would have to be a minister — I could do no less for my people."

Are we Christians practicing, daily, the ministry of Christ in our words and deeds? Are we lighting other candles in a world of darkness? Are we concerned only with our own souls' welfare?

Let us ponder carefully what we are doing and consider what further effort we can make during the coming year to make our light shine wherever we are.

Candle of the Lord
Shining without,
Send Thy word as a sign
From preaching men,
Of Thee.

(4th candle may be lit)

Hymn: "Light of the World, We Hail Thee."

OUR CHILDREN AND CHRISTMAS

What will Christmas mean to our children this year? Will it be just another time of fun and excitement or will its joy be a meaningful contribution to Christian growth? We parents and teachers need to choose carefully the influences that are to bear upon the children, to shield them as much as possible from the secular, commercialized activities, and to make effective the desirable Christian experiences.

Let us take time to tell our little ones the simple story of the baby Jesus and His mother's tender care. They will want to hear it over and over. Then the Christmas tree, the carols, and the simple gifts should impress them that they, too, are surrounded by love and care, that of their parents and of their Father in heaven. Very soon they will want to do something for their loved ones and for God.

That inner urge to do something provides a golden opportunity for parents and teachers, for we all learn by doing. If we decide carefully and quite specifically what we want our children to learn and then plan enough suitable activities, we may be quite sure of the result. If that urge to do is not employed in right ways, the results may be heartbreaking. The child, whose chief interests over a sufficient period of time are reading the usual type of comic books and crime stories and hearing and seeing certain radio and TV programs and movies, will play crime with his playmates, will dream crime at night, and will have a strong tendency to commit actual crime at an early age. Christmas is an ideal time to combat the degrading influences in our communities and actively promote the cleanest and best.

What do we want our children to learn at Christmas time? Is it love and good will? Then let us plan as many activities as possible that will further that objective. We will want to make the spirit of love and good will evident as we tell the story of Jesus, as the children discuss it with each other and with us, as they see it in pictures, draw it, cut it out, build it with blocks, mould it in clay, write it, act it out, sing it, and make it the subject of

worship. All these activities should help boys and girls to put the Christmas spirit of love into practice in their real life experiences at home and school, at work and play.

And why should we think of Jesus only as a baby at Christmas? On the birthdays of Washington, Lincoln, and other great men we think of all that they did throughout their lives to deserve honor. What a multitude of illustrations we can find in the life of the Man of Galilee to support our teaching of love and good will! How rich is that life in parables, sermons, and deeds — a life for which we must be eternally grateful!

Children need to feel the joy of receiving and to know that parents and others care enough to plan for their happiness. But expensive gifts and celebrations are not necessary. The simple but thoughtful expressions of the Christmas spirit are more appropriate even in the more well-to-do families. The thought behind the gift is more important than the gift. The most valuable gifts we can give our children are our time and ourselves. In years to come our presents to them will be cherished far less than our presence with them. Teachers and parents, uncles and aunts need to understand and co-operate in the simple but meaningful celebration of Christmas. Let the children have a large part in the plans and the celebration. Let's make Christmas an effective means of Christian nurture this year!

N. D. M.

It Is Not Too Late

It is late, but not too late, for you to persuade your friends that they should start the new year with a subscription to the **Sabbath Recorder**. If your powers of persuasion are not as great as you would like, try the gift treatment. Perhaps your good intention to start some gift subscriptions with the Christmas issue did not materialize. If so, do not allow the new year to begin with that unfulfilled intention on your conscience. Make arrangements now and pay later if that is necessary. Don't delay. A constantly growing list of readers means a growing interest in personal godliness and wider service.

Children's Page

JIMMIE'S CHRISTMAS

'Tis Christmas Eve and through the snowy street
Last-minute shoppers hurry home to greet
The joyous children of a joyous town.
In windows, holly glows with ruddy light,
Reflected from the candles burning bright,
And from above the Christmas stars shine down.

On through the throng a group of children run,
Their merry hearts brimful of Christmas fun,
Their shouts of laughter ringing through the air.
But one, a slender lad, though in the throng,
Does not to this gay, noisy group belong,
Nor does he in the joyous spirit share.

Sad and alone, he scans with wistful eye
Each festive home and every passerby;
Whence does he come? What favor does he seek?
His clothes are plain but made for sturdy wear,
He does not show the lack of food or care.
Why is he sad? What secret does he keep?

Upon the hillside just above the town,
Its high brick walls a dull and sober brown,
There stands the county's pride, the Orphans'
Home

Where little ones, denied parental care,
May find protection, home, and comfort there
Till old enough to face the world alone.

Within this home, one frosty winter night,
When o'er the hill the moon shone clear and
bright,

The matron heard the night bell faintly ring;
And when she came to open wide the door,
There wrapped in blankets on the icy floor,
She found a baby boy, a tiny thing.

Scarce one year old was he, so wan and frail,
His soft blue eyes so dim, his cheeks so pale,
That in her heart the kindly matron prayed,
"Dear Father, take this baby home with Thee,
This thoughtless world is not for such as he";
And on his baby lips a kiss she laid.

But when he raised his tiny baby hand,
And stroked her cheek to make her understand
How much he needed her, her heart was won.
And when he smiled his toothless baby smile,
And cuddled down within her arms the while,
She held him close and called him "Little Son."

Pinned to the blankets wrapped around the child,
She found a note, its message sad and wild.
In brief, the crudely written words were these,
"Oh will you mother this, my little Jim?
My wife is dead, I cannot care for him.
Don't turn him out to suffer and to freeze."

Nine years since then have quickly passed away.
The kindly matron now is old and gray;
She can no longer care for little Jim.
And so another came to take her place,
A woman tall and thin, severe of face,
Who seems to have no love to spare for him.

Last night a lovely lady, sweet and fair,
Sang Christmas carols to the children there,
And told a legend of the Christmas child.
On Christmas Eve, for so the legend goes,
The Christ child wandered through the wintry
snows,
Seeking protection from the tempest wild.

From door to door He went with faltering feet,
But ne'er a friendly welcome did He meet,
Though every home was gay with Christmas
cheer;
Until He reached a humble cottage door,
So quaint and small He almost passed it o'er,
And found therein the love that knows no fear.

This story in his heart the laddie kept,
And when upon his tumbled bed he slept,
He saw a vision precious to his eyes.
A home and mother beckoned him with joy,
A father quickly came to greet his boy.
He cried with rapture and with glad surprise.

The dream stayed with him through a trying day,
And so tonight he softly slipped away
To seek the wondrous blessings of his dreams.
We see him on the street this Christmas tide,
Still hoping with the true faith of a child,
To find the home which ever dearer seems.

He scarcely feels the cold or notes the throng
Of merry children, or the cheery song
Of happy carolers along the way;
As patiently he seeks in vain to find
A home and parents suited to his mind,
To whom he may a loving homage pay.

Each home seems full of children and to spare,
There seems no place for Jimmie anywhere;
His wistful eyes grow dim with unshed tears.
But look! There is a cottage just in sight;
Its windows show no gleam of candlelight,
No sounds of children's voices there he hears.

Close to the pane he creeps and peers inside,
And now his longing eyes are open wide,
For in the shining of the moonlight beams,
He sees before the fireplace, hand in hand,
A sweet faced woman and her husband stand,
And in their brooding eyes unanswered dreams.

They turn to hear a ringing cry of joy,
As through the door there bursts a radiant boy
With winsome face and eager, pleading eyes.
"Oh! Don't you want a little boy," he says,
And lovingly a sunny head is pressed
Against soft arms that gladly open wide.

There is no doubt of loving welcome here;
And as the days go by he grows more dear
To loving hearts that sing for very joy.
They are so sure that in his boundless love
Straight from an understanding God above,
In answered prayer, has come this precious boy.

Mizpah S. Greene.



CHRISTIAN EXPERIENCE AND FAITH

Deacon Maurice M. Young
of Westerly, R. I.

See account of his ordination
in issue of December 12.

I was born on December 2, 1923, of Christian parents, and during early childhood they did their utmost to discipline me, and to instill in me a set of Christian principles and ideals which they hoped would ultimately carry me through good times and bad with some measure of success. To them I am deeply indebted. As time went on, through the efforts of Rev. and Mrs. Harold R. Crandall, members of the congregation, the Sabbath school and its devoted teachers, I was to learn a great deal more of the loving kindness and mercy of Jesus Christ, our Lord and Saviour. To every one of these I shall be eternally grateful.

In what seemed a short period of time, I had to decide whether I should wait and be drafted into military service or enlist in a branch of my own choosing. I decided upon the latter and entered the U. S. Coast Guard in October, 1942, at a time when World War II was rapidly developing into a holocaust of prodigious proportions. I am mentioning this particular time of life because two important personal decisions were to take place during this span of a little more than three years in the service.

First of all, I was to meet, and later on marry, a very kind and wonderful young lady who has remained by my side during some very trying times.

Second, after having been overseas for the better part of a year, I became very sick. When I felt better, I asked for and received permission to transfer aboard a ship that was leaving the Island of Oahu in Hawaii, and sailing for Osaka, Japan, in a few days, and eventually returning to the United States. While on our way to Japan we plunged headlong into a violent typhoon. It was then that I came to believe fully in the power of prayer and faith in God, as every man on board ship from the captain on down to the deck hands knelt in prayer asking the good Lord to see us

safely through this storm — and by the grace of God, and God alone, we made it!

Ordinarily, this reference to sickness and the storm would be of no interest whatsoever at a time like this, but it held me below par for several years, and kept me from becoming a more active member at a much earlier date.

As a direct result of this experience at sea I felt the need of being baptized, and in April, 1947, after consultation with Rev. Harold R. Crandall, this need was fulfilled, and I was blessed.

Today, I'm a healthy and happy man, with a wife and two youngsters of whom I am very proud. For this I thank God.

I believe in the Almighty and Merciful God and in the saving power of His Son, Jesus Christ, our Lord and Saviour.

I believe in keeping the Sabbath day holy.

I will try, to the best of my ability, to live a good Christian life.

I believe in the power and privilege of prayer.

I believe in upholding the dignity of the church, and in trying at all times to maintain harmony, so that we all may work together in spreading the Word of God throughout the whole world, beginning in our own town and community.

The command of Jesus is to love one another. If we love each other we can work together in His service, harmoniously, to His glory and honor. I believe that we all should support His Church, attending its services faithfully. I will try to do my part in this. Finally, I humbly ask for an interest in your prayers.

A shipment of 300,000 anti-malarial and anti-pneumonia treatments for emergency use in the new West Pakistan flood disaster area were shipped by air from New York to Lahore in West Pakistan Oct. 20 by Church World Service. Valued at \$3,000 these drugs were contributed by 3 commercial laboratories.

According to cabled advice, death toll in the Punjab flood probably will exceed 5,000 people, with 2,000 villages destroyed and 500,000 homes washed away, more than 100,000 cattle and 20,000 tons of stored wheat probably lost, in addition to much fodder and wheat.

OPINIONS vs. CONVICTIONS

By Frank R. Kellogg

Pastor of the old Piscataway Church
at New Market, N. J.

There is a great difference between an opinion and a conviction. A man thinks an opinion, but he feels a conviction. The world is full of opinions. The newspapers are full of them but convictions are scarce and are of great value.

A man may have an opinion about many things and do nothing about it, but if he has a conviction he will not stop until he has set it in operation. A man may have an opinion about Christ and never go inside of a church but when he has a conviction of Christ he will confess Him and join the church and become an active follower.

A church may have a library full of opinions about the non-Christian world and still be indifferent to the needs, but when it gets a conviction of the Great Commission, men and women will be sent forth to proclaim the Gospel to the nations that know not God.

The priest and the Levite had an opinion of the man who was robbed and left dying on the road from Jerusalem to Jericho, but they left him to die by the roadside. A conviction in the heart of the Good Samaritan caused him to bind up the man's wounds, put him on his beast, take him to the hospital, and pay his bill.

Opinion says our laws are being violated and that the government is corrupt. Conviction says the law must be enforced and goes about to enforce it. A conviction is a vitalized opinion. Opinions are potential, but convictions are dynamic.

The great need of the age today is for men and women of conviction. The world does not need your opinions but it does need your convictions. With just an opinion you will float with the tide but if you have a conviction you will head upstream. There may be times when you will have to suffer for a conviction but it is the things that one has to struggle for that are of greatest value.

"To thine own self be true, and it shall follow as the night the day, thou canst not then be false to any man."

We find in all walks of life, sometimes in the pulpit and often in the pew, a tendency to compromise. When a great moral issue like prohibition is at stake we find there are those (Christian people) who are neutral or else take no side at all, keeping their convictions to themselves for fear of offending others.

The great men of the Bible were not neutral; surely Moses was not. He chose to suffer affliction with the people of God rather than to dwell in ease in the palaces of Egypt. He proclaimed his conviction from Sinai and guided a great mass of people into an organized nation. Elijah was not neutral when he challenged the prophets of Baal to put their gods to the test.

Was John the Baptist neutral? He could have softened his message and gained his freedom, and probably have been an honored guest at the palace of Herodias, but he chose to lose his life by being loyal to his convictions.

Martin Luther was not afraid to testify of his convictions even in the face of severe punishment. The work of the ministry today is not to have just opinions; rather it is to call forth convictions from the depths of the heart. — (To be continued in a later issue.)



Word has just been received of the death of Elder E. S. Ballenger, 91, of Riverside, Calif. A former pastor of the Riverside Church, well known for his generosity, he was most widely known as editor of The Gathering Call.

LET'S THINK IT OVER

Sin is no ghost that the priests have conjured up, no creation of minds made morbid by the fear of God. Sin is the most realistic fact with which humanity is compelled to deal. . . . Sin is real, and every day, whatever may be our fancy theories, we live by that sound assumption. . . .

Freedom is no good if you make it an end in itself and divorce it from divine purpose. "You shall know the truth, and the truth shall make you free." That is positive. Not freedom from something, but freedom to something. . . . Not just the power to do as we want, but the power to do what God wants. There is a vast difference between Christian liberty and the cheap substitute that our secularism has made of it. — from *Horns and Halos in Human Nature*, by J. Wallace Hamilton (Fleming H. Revell Company).

Tract Secretary Notes

Among the things reported to the Board of Trustees of the American Sabbath Tract Society by the corresponding secretary at its winter meeting on December 18 were two items of rather general interest.

A check of the records reveals that denominational publications of the Tract Society are currently being sent out from the Plainfield office to readers in 21 foreign countries, although in some cases the quantity is small. The Sabbath Recorder goes to most of these localities.

In our own country, the secretary pointed out, we have churches and fellowships in 23 states. During the past two years orders for tracts and Sabbath Recorder subscriptions have come in from 41 states. The seven states not currently on the mailing lists of the society are Delaware, Nevada, North Dakota, South Carolina, Utah, Vermont, and Wyoming. It is quite possible that some of our churches have nonresident members or contacts in some of these states. It is also assumed that tracts have been privately distributed to some extent in most of them. Information of such tract distribution would be welcomed at the secretary's office. It is noted that only one southern state is not on the list of those receiving our literature direct from the publishing house.

NEWS FROM THE CHURCHES

VERONA, N. Y. — On Sabbath eve, November 18, our congregation held a very impressive baptismal service at the Durhamville Baptist Church. The beautiful background and soft lighting added much to the beauty of the service.

Pastor Skaggs had the pleasure of baptizing two young people from the Verona Church, namely, Melinda Mallison and James Getman; also, Susan Tiley from Syracuse. Several of our young people furnished special music for the occasion and were invited by the Durhamville people to sing at a similar service in the near future. The next day Pastor Skaggs also extended the "right hand of fellowship" to Mrs. Marjorie Mallison and Miss Esther Burdick.

We were glad to welcome Chaplain David Williams and family to our service Sabbath, November 26. He spoke on "Six Months Alone with God in the Arctic." He told of spending much time in study of the Bible and in prayer, and how, after many discouraging weeks, several of his men accepted the Lord as their Saviour.

The same Sabbath we also had as guests Rev. Neal D. Mills and family. After lunch Mr. Mills told of the mission work in Jamaica and showed slides. This helped us all to have a better understanding of the work and a keener interest in it. — Correspondent.

ASHAWAY, R. I. — A community Thanksgiving service was held on Thanksgiving eve with the Babcock Memorial Chapel and our church co-operating. Pastors Peacock and Osborn conducted the service, which led up to the motion picture, "Giving Thanks Always."

Home-coming Day was observed on November 26 with 75 at the morning service, including several visitors and some "seldom-attending" members. Sixty gathered around the tables in the parish house for a fellowship luncheon at noon, and heard Conference President Charles H. Bond talk of denominational affairs and answer questions.

Rev. and Mrs. Robert E. Barr, missionaries from Nyasaland, stationed about 75 miles from our mission at Sandama, were with us Sabbath morning, December 3, and gave us a new appreciation of the work

DENOMINATIONAL BUDGET

Statement of the Treasurer, November 30, 1955

	Receipts	
	November	2 Months
Balance, November 1	\$ 77.85	
Albion		\$ 17.92
Alfred, First	201.45	484.82
Alfred, Second		102.90
Associations and groups		35.90
Berlin	23.00	38.50
Boulder	33.88	33.88
Brookfield, First	35.00	35.00
Brookfield, Second	44.20	44.20
Buffalo Fellowship		20.00
Chicago	140.00	290.00
Daytona Beach	38.60	79.10
Denver	81.14	81.14
De Ruyter	17.50	390.50
Dodge Center		76.14
Edinburg	14.00	14.00
Farina	15.00	30.00
Fouke	17.00	17.00
Friendship	15.00	35.00
Hopkinton, First	120.65	165.65
Hopkinton, Second		20.00
Independence	33.00	76.00
Indianapolis	15.00	50.00
Individuals		2,137.79
Irvington		200.00
Kansas City Fellowship	20.00	40.00
Los Angeles	25.00	50.00
Marlboro		280.80
Middle Island	17.00	33.00
Milton	300.70	606.11
Milton Junction	97.98	207.90
New Auburn		26.75
Nortonville	27.00	68.50
Pawcatuck	325.00	650.00
Piscataway		20.50
Plainfield	310.50	499.89
Richburg	38.00	38.00
Ritchie	25.00	25.00
Roanoke		10.00
Salem	5.00	5.00
Schenectady	20.00	45.00
Shiloh		535.00
Stonefort		17.35
Texarkana Fellowship		12.81
Verona	167.00	266.00
Walworth		20.00
Waterford	34.11	68.95
White Cloud	92.58	92.58
Specials	273.58	273.58
	\$2,700.72	\$8,368.16

and problems of the work in that country. Secretary Harris, of the Missionary Board, and Loren Osborn, chairman of the Committee on African Interests of the board, were present. Their impressions will be given through the Missions Department.

Electric candles in the church windows, floodlights on the spire, and the chimes sounding out over the community make an appreciated contribution to the Christmas season in Ashaway. — Contributed.

Disbursements — Budget and Specials

Missionary Society	\$ 971.99
Tract Society	154.08
Board of Christian Education	322.64
School of Theology	243.64
Women's Board	93.60
Historical Society	41.28
Ministerial Retirement	478.43
S. D. B. Building	30.24
General Conference	329.52
World Fellowship and Service	8.16
Oneida Valley National Bank, service charge	.30
Balance, November 30	26.84
	<u>\$2,700.72</u>

Olin C. Davis, Treasurer.
Verona, N. Y.

Receipts for November, 1955, fall \$740.29 short of the receipts in November, 1954. For two months our total receipts are slightly higher than in 1954. The percentage of the budget raised is between 8% and 9% or very close to 1954. If we are currently raising our budget in full we should have raised 16.66%.

Earl Cruzan, member of Commission.

OUR SERVICEMEN

Sp-3 Re R. Baker
Hq and Hq Co 8353d AU, Fort Greely
APO 733, Seattle, Washington

Obituaries

Lawton. — Giles F., son of Frank and Dora Potter Lawton, was born Jan. 17, 1888, at Albion, Wis., and died Nov. 20, 1955.

He was married in 1908 to Alice Stillman, and they came to Battle Creek about 1911. His wife preceded him in death in 1942. He was a member of the Battle Creek Seventh Day Baptist Church.

He is survived by a sister, Mrs. Helen Simpson, and a brother, Stephen Lawton, both of Battle Creek; a niece, Mrs. Denzil (Elaine) Stonestreet, Charleston, W. Va.; and a nephew, Rev. Leon R. Lawton, Los Angeles, Calif.

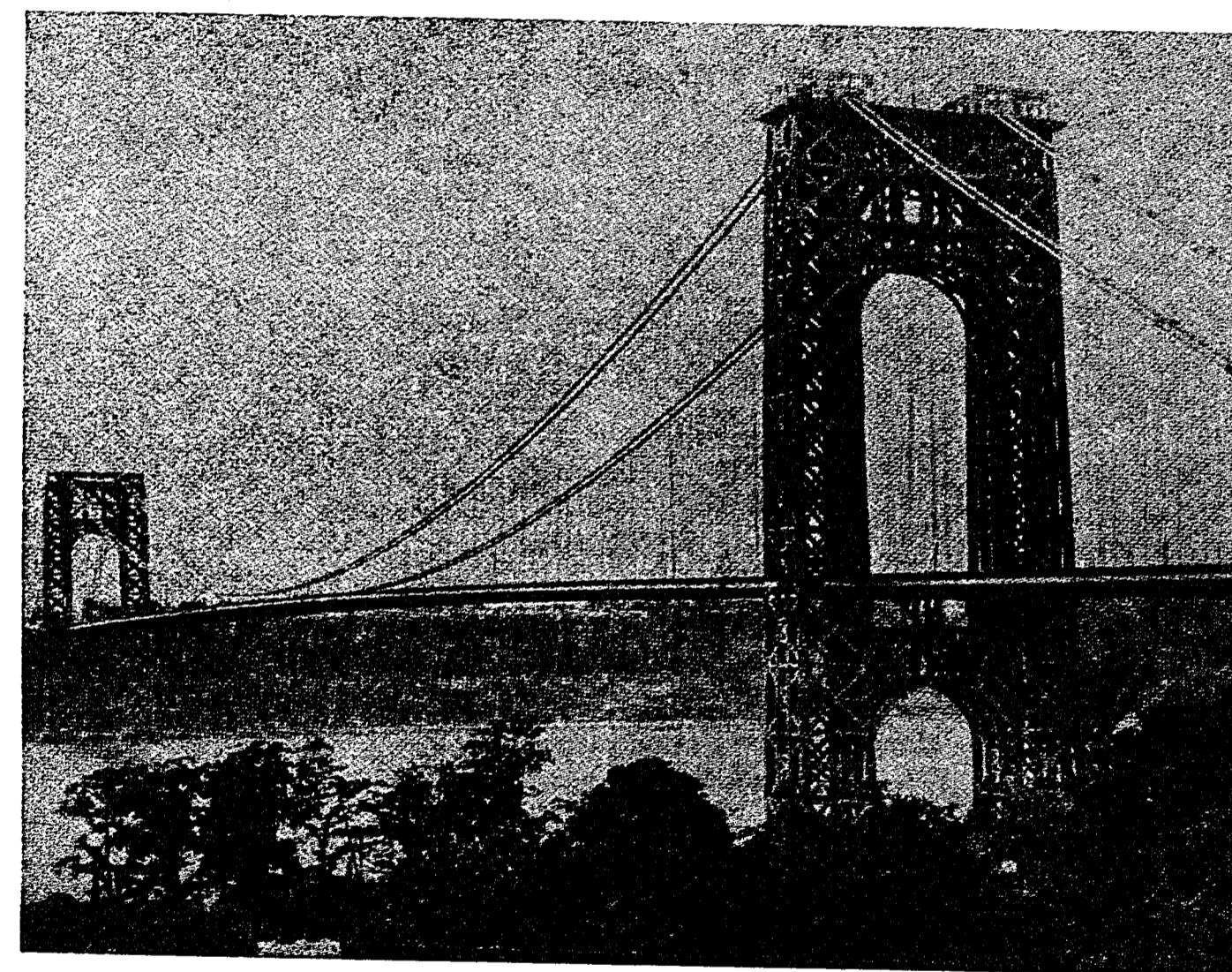
Farewell service were conducted by his pastor, Rev. Leland E. Davis, from Farley Funeral Home. Interment was in the Evergreen Cemetery, Edgerton, Wis., where graveside services were conducted by Pastor Doyle Zwiebel.

L. E. D.

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.

DECEMBER 26, 1955

The Sabbath Recorder



BRIDGES AND THE NEW YEAR

The faith required to venture out upon one of the highest and longest spans in the world, like the George Washington Bridge pictured above, has become commonplace. We feel secure in our little man-made cars because we do not stop — may not stop — to look over the edge. The real security is in the carefully engineered, rock-grounded cables. The faith required to venture into the new year is also taken for granted. Standing at the edge of another time span we are assured that God holds both ends and that Christ walks with us. This is not commonplace. Let us look up in Christian faith.