COMING EVENTS


Meetings of Denominational Boards and Agencies
Quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, Pawcatuck Church, Westerly, R. I., January 27, 1952, at 2:00 p.m. — H. R. C. (Announcements will be published in this calendar as received. Boards and agencies are urged to send such announcements for publication. These should reach the Sabbath Recorder office at least two weeks prior to publication date. Increasingly let us remember these events and meetings in prayer.)

OUR SERVICEMEN
Where They Are

Milton, Wis.

Cpl. Douglas Hulett, AF16327201
3910th Air Police Squad
APO 179, c-o Postmaster
New York, N. Y.

Accessions

New Auburn, Wis.

Baptism:
- Jane Pederson
- Ruth Loofborow
- Ray Froding were baptized September 1, 1951, and received into membership of the Church on the following Sabbath.

Eone Olson Lohnsorow (Mrs. Don) of Cedar Rapids, Iowa, was baptized on September 1, 1951. D. S. C., Pastor.

Marriages

Grant - Churchward. — James Grant of Los Angeles, Calif., was married to Virginia Churchward in her Church at New Auburn, Wis., by the pastor, Rev. David S. Clarke, on November 18, 1951. The young couple have taken up residence in California.

Duffield - Trout. — Chester Duffield, son of Mr. and Mrs. Herschel Duffield, Bridgeton, N. J., was married on January 3, 1951, to Anne Trout, daughter of Mr. and Mrs. Belford Trout, Shipley, N. J., in the home of the bride by the bride’s pastor, Rev. Robert Lippincott. They will make their home temporarily in Amarillo, Tex., where the groom is stationed with the Army Air Force.

BIRTHS

Greene — A daughter, Linda Marie, to Mr. and Mrs. Clare Greene, October 7, 1951.

Phelps — A daughter, Julene Kay, to Mr. and Mrs. Walter Phelps, December 22, 1951.

North — Twin daughters, Jacqueline Kay and Judith Ann, to Mr. and Mrs. Norris North, New Auburn, Wis., December 8, 1951.

Obituaries

Osborn. — Glen Eugene, son of Henry R. and Orie A. Osborn, was born at Milton, Wis., May 1, 1870, and died at Riverside, Calif., December 10, 1951.

Upon his marriage to Bertha Brown in 1893 he became a Seventh Day Baptist and remained faithful and active until death. The wife, and mother of his surviving children, Rev. Lester G. Osborn of Ashaway, R. I., and Madea O. Curtis of Riverside, passed on in 1940. His second wife, Lettie Beebe, also survives him. Farewell services were conducted by his pastor with interment in Olivewood Cemetery.

Hummel. — Geneva Ethel Hakes was born November 22, 1884, near Edelstein, Ill., and died December 22, 1951, at Boulder, Colo.

She was married to Paul H. Hummel at Edelstein, Ill., November 10, 1909. They made their home at Sheridan Lake, Colo., for a time before coming to Boulder in the spring of 1914. In 1920, they purchased their residence, four miles east of Boulder, which was always open to Church gatherings and for the entertainment of guests until her health began to fail.

Mrs. Hummel was a very consecrated Christian and an active member of the Seventh Day Baptist Church at Boulder. For many years she taught the Junior Sabbath School Classes. She was a charter member of the Boulder County Cowbelles Association and for many years was active in the Valmont Book Club.

She is survived by her husband, Paul H. Hummel; one daughter, Mrs. Mary Margaret Wells of Boulder; a sister, Mrs. L. H. Brown of Chicago; and two grandchildren, Willard Eugene Wells and Jenny Lou Wells, both of Boulder. A son, Eugene, preceded his mother in death, November 7, 1916.

Farewell services were conducted by her pastor, Rev. Leland E. Davis. L. E. D.
TAX DEDUCTIONS INCREASED FOR GIFTS

In even more generous terms the United States Federal Government offers increased tax deductions for gifts made in 1952 to religious, educational, and welfare causes. For a ten-dollar gift made in 1951 by one whose income was under $2,000 (if married, under $4,000) a deduction of $2 was allowed. In 1952 the deduction allowed is $2.20. In broad terms, the deductions are approximately 10 per cent larger in 1952 than in 1951. As a result, a charitable gift will actually cost the donor 10 per cent less in 1952 than it did in 1951.

Proportionately such tax deductions again increase as the contributor’s income reaches the higher brackets. If the income of the contributor is $50,000 (if married, $100,000) a hundred-dollar gift in 1952 will cost the donor only $25 since a tax deduction of $75 is allowed this year.

Still more liberal provisions are afforded when securities are given rather than cash. If the contributor with an income of $2,000 (if married, $4,000) donates a fully deductible contribution of securities having a present value of $1,000, the cost of which to the contributor was $10, there is a tax deduction of $32.20. This means that the net cost of such a gift is $90.70 but $67.80 of that value will be deductible from the contributor’s income, leaving $22.80 in value to be included in the contributor’s income.

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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JANUARY 21, 1952
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THE SABBATH RECORDER

DON'T GIVE UP THE CAUSE!

Although the appointing power seems determined to go through with the appointment of an ambassador to the Vatican, the cause is not lost yet by any means. It is predicted that such an appointment will have hard sledding in the Senate of the United States, if it is made.

Well-timed protests have proved to be most effective in matters of this kind. Many readers of the Sabbath Recorder have already expressed themselves to their Congressmen and to the President of the United States on the Vatican issue. In the majority of cases, doubtless, acknowledgments from the respective Congressmen have been received. They are taking cognizance of the opinions of their constituencies.

General Mark W. Clark is to be commended for declining the appointment as ambassador to the Vatican. Anyone who might accept the office will do so in the face of tremendous public protest and with the prospect of strong Congressional opposition. Such protest and opposition are well founded. The person who becomes a party to an appointment to the Vatican will lend further aid to the undermining of a cardinal principle of the United States Constitution and its democratic procedures — the principle of separation of Church and State.

Citizens of our land should continue to send a barrage of protests against this appointment. The cause is not lost! Let us not give it up!

HISTORICALLY SPEAKING

If you want to know anything about the history of Seventh Day Baptists, just ask the Seventh Day Baptist Historical Society.

The Historical Society occupies the entire third floor of the Seventh Day Baptist Building, a small part of the second floor, and uses for library and storage purposes the commodious attic above the third floor of the building. Visitors to the Historical Society Rooms have been deeply impressed by the range of relics, the well-arranged exhibits, and the wealth of historical and other resource material which is at the disposal of members of the public.

BY WAY OF RECOGNITION

Delegates and visitors to the General Conference at Alfred last August will recall that one of the features of the program of the Conference was the special recognition accorded Dr. Corliss F. Randolph for his "long and meritorious service" for the Seventh Day Baptist denomination. A member throughout his life, this feature closed the program of the Historical Society, which consisted of an address by Dr. Wayne K. Rodenberg, "Seventh Day Baptists and Alfred University," and "The President's Address" by Dr. Randolph.

"The president of the society presided over the program. Undoubtedly the special feature at the close of the session was what of a surprise to him. It developed on this wise: As Dr. Randolph turned the meeting back to President Alfon L. Wheeler of the General Conference, President Wheeler asked Dr. Randolph to remain on the platform and invited President Emeritus J. Nelson Norwood of Alfred University and the Rev. Leroy F. Soper, pastor of the Salem, W. Va., Seventh Day Baptist Church to join them. Dr. Norwood made a reference to Mr. Randolph's service to the denomination. Following Dr. Norwood's remarks, Rev. Mr. Hurley presented Dr. Randolph to President Alfon L. Wheeler, who, in turn presented Dr. Randolph a scroll of the tribute which should appear later on a bronze plaque. It was our privilege to see and hold the bronze plaque when it arrived at the office of Business Manager L. Harrison North, who served as chairman of the plaque committee. This beautiful plaque resides in the home of Dr. and Mrs. Randolph, 83 Jefferson Avenue, Maplewood, N. J., where friends who call may see it, at a portion of a bronze plaque presented by Mr. Randolph to the town of Handfield (near his childhood home in Tripoli, Me.) and inscribed: 'To the people of Handfield, Me., for their kindness and encouragement to Dr. Randolph.' The plaque was presented to Mr. and Mrs. Randolph on June 2, 1952.

The place was on the floor of the building where the plaque was placed. After the dedication, Mr. Hurley presented Dr. Randolph to the audience as the "president of the society." A few weeks later, this same audience was at the dedication of a second plaque which was placed in the St. Albans, Vt., Seventh Day Baptist Church. This plaque was inscribed: 'In recognition of the services rendered by Dr. Randolph to the Seventh Day Baptist Historical Society and in appreciation of his untiring and unselfish efforts to foster the growth and development of our denomination. This plaque is a symbol of respect and admiration of the membership for Dr. Randolph.' The plaque was presented by Mr. Hurley on May 20, 1952.

New Address for the Bottoms

Rev. and Mrs. Emmett H. Bottoms' address is 464 Barbadoes Street, St. Albans, Christchurch, N. Z.

The Sabbatical Recorder
and America:" The following titles: "South-Eastern Association," "German Seventh Day Baptists," "Rogerines," and "Biographical Sketch," more than one third of the two volumes, besides furnishing the illustrations, and supervising making the index. The Sabbath and Seventh Day Baptists," a brief treatise which has run through several editions. "A Century's Progress, an Historical Sketch of the First Seventh Day Baptist Church of New York City."

Co-Author, with Dr. William L. Burdick: "A Manual of Seventh Day Baptist Church Procedure."

Editor: "Autobiography of Rev. Samuel D. Davis."

American Sabbath Tract Society: Trustee, 1890-1941; Vice-President, 1908-1913; President, 1914-1941; President Emeritus, since 1941; Chairman, Committee on Files of Denominational Publications; Chairman, Committee on Denominational Literature; In behalf of the Society visited Seventh Day Baptist Churches in England, Holland, and Germany, 1909. Seventh Day Baptist Missionary Society: Director, 1920-1942. Seventh Day Baptist Education Society: Vice-President, 1920-1938. Sabbath School Board: Recording Secretary, 1901-1911. Seventh Day Baptist Historical Society: Trustee, President, and Librarian since 1916 (Incorporated, 1916). General Conference: Member Executive Committee several years prior to creation of Commission, of which he was a member at beginning and so continued either as a member or as a representative of the Tract Society till 1938. Chairman of Committee on Denominational History, succeeding President William C. Whitford, president of Milton College, until its duties were assumed by the Historical Society. Chairman of Committee on Incorporation of General Conference. Editor of Seventh Day Baptist Year Book, 1914-1928. President, 1931-1932. First Seventh Day Baptist Church of New York City since 1912.

Alfred University, while yet under Seventh Day Baptist control: Trustee, 1896-

1938; Honorary Trustee since 1938; Editor, "Alfred University Quarterly," 1896-1898; Member Committee on Library many years; Member Committee on Faculty (under President Davis); President Alumni Association, 1902-1903; Lecturer on Classical Philology, 1899-1901; Addresser: President Davis, 1920, on completion of 25 years of service as president; Professor A. B. Kenyon, on his retirement in 1920.

The foregoing omits numerous other activities such as those in Sabbath schools, YPSC societies, etc. Nor does it include major contributions to genealogies concerning a very large number of Seventh Day Baptist families: The Davis Genealogy: Descendants of William Davis, of Wales, and his two wives, Elizabeth Briley and Elizabeth Pavior (partly printed); The Fitz Randolph Genealogy: Descendants of Edward Fitz Randolph of Nottinghamshire, England, and Elizabeth Blossom, his wife (published in 1930).

SEVENTH DAY BAPTISTS (A Statement)

The Seventh Day Baptists are a seventh day Sabbath believing people whose Church government is autonomous. They aim to keep their doctrines centered in a few simple basic fundamentals of Christian faith, such as: (1) God the Creator-Father, (2) Jesus Christ, His Son and man's Saviour (blood-bought salvation), (3) the Holy Spirit as God's power working in man, (4) obedience to the commandments (the Sabbath commandment as well as the other nine) as a means of growth and further grace. In practice, they observe two sacraments: baptism by immersion and the Lord's Supper. Further details of belief and practice they generally leave to the conscience of the individual. Rev. Trehvah R. Sutton, Jackson Center, Ohio.

THE SABBATH RECORDER

Seventh Day Baptist, championing the Gospel of Jesus Christ and the Sabbath truth at every opportunity. He has taken a keen interest in the Seventh Day Baptist ministry, holding ever before those who have gone to him for counsel the high ideals of their sacred calling and earnestly desiring for them the finest of extracurricular activities and an association with the great spiritual leaders of our time.

The Sabbath Recorder takes pleasure in this reference to Dr. Randolph's outstanding service to the people of which he is a part and to this well-deserved recognition.

ANNUAL MEETING OF THE HISTORICAL SOCIETY

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held in its Library, the Seventh Day Baptist, 501 Water Street, Plainfield, N. J., February 3, 1952, at eleven o'clock in the forenoon.

Corliss F. Randolph, President,
Frederik J. Bakker, Secretary.

"GIVE US . . . DAILY BREAD"

By Dr. Wayne R. Roed

Professor of Christian History and Theology, School of Theology, Alfred University, Alfred, N. Y.

(Sermon preached at General Conference, Alfred, N. Y., Thursday night, August 16, 1951. One of a series of "The Lord's Prayer.")

(Continued from January 7)

II.

The picture of Jesus at the Last Supper saying of the bread He held in His hands, "This is my body which is broken for you," drives us on to another level of interpretation.

One of the main rules of historical criticism in examining any ancient document is always to accept the harder reading, and always to be very guarded over a passage which suddenly, after a series of profound and obscure comments, appears to fall in line with our modern outlook and our popular notion of common sense. The same rule applies in scientific research: "Beware when you find what you are looking for." Bread is as familiar as sunrise and as commonplace as breakfast; it is strange that Jesus should include in a model prayer a petition which touches only on the material side of life.

Through the centuries the commentators have agreed that something more than bread was involved here. Marcion followed the usage of the second century in saying, 'Thy bread give us.' Origen called it "supernatural," or "heavenly," or "eternal." Jerome said "supernatural" bread. An Irish manuscript of the 11th century, by an inclusion of glosses in an earlier manuscript, reads: 'Give us today for bread the Word of God from heaven.' Even Erasmus, the Reformation humanist, could not believe that Jesus meant anything as simple as ordinary bread.

Most certainly this passage does not concern material bread alone. We do not offer prayers to a celestial baker, but to the God and Saviour, Lord Jesus Christ. Our ultimate need is not food but a Christlike heart. In John's Gospel, Jesus tells His disciples who had been in town buying food while He talked to the Samaritan woman at the well, that He
the hill outside Jerusalem bear witness that God is always at work in human hearts, impelling men to care as He cared, to be aware as He is of human need, to be concerned as He is for the spiritual life of man. In Him God had acted to redeem the men of the world.

Now and again through the centuries men have come by this strangely moving story of a God-man born in a stable and nailed to a cross between two thieves and thereby triumphant. It is not the miracle that told us to tell our children at Christmas and Easter. It is the gospel that once moved with power through the mighty Roman Empire and unseated its ancient gods, that planted a Christian civilization among the barbarian peoples of Western Europe, that brought up from the ruins of Rome a world Church and culture during the Middle Ages, that wrested the living message of Incarnation from the archives of the past and refocused it again to the world during the Reformation.

The Church has always been at its best when facing such large tasks. A task like that is facing us now. Our world, our children, our country are in need of assurance. In the face of catastrophe and we are satisfied if the Churches hold their own, if the better families can still be counted on, if our institutions of worship are still effective, and if the Churches are not a modification. We are content with too little, and the great modern world with its teeming masses, its eager enthusiasms, its grave problems, and its untold possibilities, is in danger of slipping away from us. We dare no longer stand on the defensive, or even to continue that is forever gone, driving artificial chasms between liberal and conservative, content to minister to the needs of a small portion of the community, but rather we must fix men's eyes on the essential Christian gospel of hard-cored love, sending them out to apply their Christian principles to our social, industrial, and international order, that children may not longer die of hunger and men live in want and fear. It may be that even in our time Christianity will rise again! From the words of Jesus, to the words of the Church, to the world, to the life we know what sensitiveness to the needs of one's fellow men can and ought to mean. The centuries and that act on

that the method will be Incarnation: that God will come to dwell afresh in the here-and-now men of this world, impelling us to care in some measure as Jesus cared, to be aware as He was of human need, and to feel as He did the will of God, and perhaps to labor and sacrifice as He once did in Palestine.

Such a passion and these demanding needs not a new, but certainly a renewed religion. No man can live on the religion of his fathers. The children of Israel found that the manna given in the desert did not keep: it had to be gathered each day. Our prayer is for daily bread. The vision of our youth, or some vow made in sickness last year, or a need today for food for today. The navigator of the ship daily measures his progress by the eternal stars, not by a glance at the barometer in the cabin. If he relies only on the latter he may discover that his direction is "dry and cold."

The word "daily" in the Lord's Prayer occurs nowhere else in the New Testament. It is of uncertain origin. Scholars as an interesting and difficult problem.

The only other place that it is found in Greek literature is in a scrap of a cook's household account, in an entry under the thirteenth day, and some say that it must thus be in connection with a semimonthly techne. E. P. Schenck says that it should not only be rendered bread belonging to tomor-

row. Transliterated the phrase becomes "bread of the coming day." But in spite of the changes of the times, and in spite of the conflict with the technical details of the question, it would appear that the phrase is quite simply a reference to our need for every-
day, continuous sustenance. And I am bold enough to think that the meaning is the same whether we refer to material or to spiritual bread.

Since living the Christian life is an art that is never completed and one never ceases to be a spiritual bread then certainly not enough. The task of following Christ is nothing less than the shift of the total being, the entire spiritual consciousness of life. Any awareness is so sharpened that everything is seen, no longer from the standpoint of the self, but from the outlook of eternity.

THE SABBATH RECORDER
THE SABBATH RECORDER

The whole of living can and must be transformed. My generation is frankly skeptical of emotional conversion: there are, of course, sudden crises that effect radical changes in attitude and behavior, but these are not essential and they are seldom final. They are generally initial symptoms, signals for undertaking protracted, intelligent, clear-sighted training. They are a call, not a conclusion. Incarnation, and our feeding upon it as food of dealing with man, and incarnation was and must be taken day by day.

It may well be, as a familiar story suggests, that our indifference and lack of training may be the reason we do not move outward, since, his return to Jamaica. Direction of repair work on the Churches and distribution of relief articles is a task and MUST be pressed. The workweek ending Monday, December 14, was characterized by a progressive and high spirit of direction.

Rev. Mr. Fitzgerald indicates that the redemption service for the Kingston Church was postponed to Sabbath, January 12. He remarked: "We would appreciate the presence of three good speakers from the United States and we will try to get along without them."

GOOD NEWS FROM NEW ZEALAND

By Mrs. Richard Morgan

This report of the ordination of Mr. Tonge was just received at the office of the Missionary Society.

Sabbath, October 13, 1951, was a glad-some day for the Seventh Day Baptist Church of Auckland, New Zealand. It was the occasion of the ordination of Pastor Tonge, when another follower of Jesus dedicated his life to the ministry and the work of winning souls to the glory of God in New Zealand.

The bread of life is for the whole of living. Our part is to take it day by day. The bread of life is not an event but a life: The bread of life is our part to consume.
Johnson led us to the throne of grace in prayer, inviting God's presence. The consecration hymn, "Take My Life, and Let It Be Consecrated, Lord, to Thee," (special arrangement) was rendered by Mrs. Hare and her two daughters, Dorothy Morgan and Rosemary.

A thrill of unexpected pleasure was experienced by all when the dear wife of Mr. Tonge stepped up to the rostrum, (special arrangement) was rendered by Mrs. Hare and her two daughters, Dorothy Morgan and Rosemary.

In opening his charge to the Church, Rev. Mr. Bottoms stated his disappointment at the absence of Rev. Mr. Barrar from Christchurch, who had been prevented from taking part in the service, owing to the illness of his son. Mr. Bottoms stressed to the Church the great responsibility in standing behind its ministers, praying for them, and upholding them.

The laying on of hands by Pastors Johnson and Bottoms (as Rev. Mr. Bottoms had previously drawn to our attention the example of Paul's laying on of hands which appeared in his love analysis, we are independent of any order of society, government, or any social condition. No totalitarian state can take away my faith; no totalitarian state can forbid me to love my neighbor. Not even the most terrible conditions of war have power over faith.

Rev. Stephen Paulson, in a sermon which appeared recently in Grit, declares: "Faith and love, in this analysis, are independent of any order of society, government, or any social condition. No totalitarian state can take away my faith; no totalitarian state can forbid me to love my neighbor. Not even the most terrible conditions of war have power over faith."

Rev. Victor Skagg's was our preacher, but now Dr. Wayne Rood is. I hope you had a merry, merry Christmas. Good-by for now.

Love,
Melvin Dickinson
33 Kalamath,
Denver, Colo.

Dear Melvin:
I know just how much you must love that dear baby sister. I love all children, especially babies. There is a lovely baby boy living next door to me. His name is Jimmy Hurlbut. When he comes into our house he walks straight over to my dial telephone, takes up the receiver, and says, "Hello! Hello!" So I gave him a toy dial phone for Christmas, but he seems to know that it is not a real telephone and likes my telephone better.

He loves to look at pictures, too, especially of boys, girls, dogs, kittens, horses, and cows. He will two years old on March 6. He and his daddy and "mommy" spend nights with me. Jimmy is an uncle to Bobby Baker, only two weeks older than he. They have a lot of fun together. A rather young uncle is Jimmy, don't you think?

Children's Page

Dear Mrs. Greene:
Our little baby is crawling now. Her name is Loisanna. I hope you had a happy New Year.

Sincerely yours,
Judy Wellman
304 Roncroft Street
North Tonawanda, N.Y.

Dear Judy:
It was nice to hear from you again. We have been having plenty of wind, snow, and real cold winter weather. Today the sun is shining brightly and it is a bit warmer, at least while daylight lasts.

I'm sorry Patricia didn't write me a letter too, as she was in the writing business. Maybe you can persuade her to become one of my Recorder girls. I surely hope so.

Christmas Day was very far from being a merry day for me although I had many very nice presents. I awoke Christmas morning about four o'clock with a hard cold and a very sick stomach and had to spend the day in bed, although my son-in-law and granddaughter, Gretchen, appeared and arranged to spend Christmas Day with their family in Wellsville. Well, I had enjoyed five Christmas parties during the two weeks before Christmas. I also had a pleasant ride and enjoyed New Year's dinner with my daughter and family at "The Old Elms," between Hornell and Canisteo. Perhaps my five Christmas parties might explain my Christmas day experience. What do you think?

We were happy to have Rev. Victor Skagg's leave the Western Association, and will greatly miss Dr. Wayne Rood.

Lovingly yours,
Mizpah S. Greene.

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Love,
Melvin Dickinson
33 Kalamath,
Denver, Colo.
THE SABBATH RECORDER

Well Melvin, I hope to have many more letters from you.

Your loving friend,
Mizpah S. Greene.

Little "Pretty Soon"

The little girl's name was a very pretty one, Evelyn. Her friends were in the habit of calling her "Pretty Soon," because those were the words she almost always used when she was asked to do something. "Please set the table for me, dear," or "I want you to go to the store for me," were some of the things her mother would ask her. "Pretty soon," she would answer, and then often forget all about it. This was, of course, a great trial to her kind mother and the cause of many tears for the little girl.

Then sometimes mother would call, "Come here, Evelyn." "Pretty soon," she would say, but when she finally came she would find that she had lost a delightful ride or some long desired treat.

(The to be continued)

Mizpah S. Greene.

CHURCH NEWS

SHILOH, N. J. — The strains of Adeste Fidelis, and of many other familiar and loved carols, opened the Christmas festivities at the Shiolo Church on Friday afternoon, December 21. The recordings were arranged for and set up by Charles F. Harris and his Sabbath school class of about 15 teen-agers who were also responsible for the very attractive Church decorations.

The service on Sabbath eve included the presentation of the White Christmas gifts from the various classes.

The Sabbath morning order of worship included the presentation of Christmas gifts by Mrs. Charles F. Harris and the Shiolo Sabbath school class of about 15 teen-agers. Mrs. Harris and Mrs. Lippincott served refreshments.

On New Year's Eve, the Lippincotts held open house, at which games were played, a social time enjoyed, and a prayer service held as the old year ended and the new began. — Correspondent.

WESTERLY, R. I. — The celebration of Christmas in the Pawcatuck Seventh Day Baptist Church began some days before the 25th of December. Young people's groups, the Women's Aid, and the Sabbath school had parties, with the exchange of gifts, which also included Christmas cheer and cake.

A highlight was a party for the children of the Sabbath school and their program given for parents and friends. A fine feature of that program was a playlet which dealt with the modern celebration of Christmas and the avowal to put Christ back into Christmas in the future. The visit of Santa Claus brought its usual joy and merriment.

Sabbath services on the 22nd were full of inspiration. Our pastor, Rev. Charles H. Bond, and our chorister, Mrs. Gaynor MacLaury, arranged the morning worship around the Christmas theme. In addition to an anthem, beautiful solos were sung by Mrs. Harold Batchelder and Robert Owen, who were the work of "Prince of Peace," and the sermon of the morning, "Three Wise Fools," were excellent. The rostrum was bashed with potted poinsettias which later found their way to shut-ins and bereaved members.

For many years the Christmas vespers on the Sabbath before Christmas have been a highlight of our celebration. Many friends from near-by communities joined in the beautiful service. The auditorium was lighted only with candles. Again, lovely carols, anthems, and solos were rendered by the choir. These were interspersed with readings by our pastor from Jeremiah, Isaiah, and Luke. At the close, Pastor Harris picked up the giant candle on the table before him, symbolizing Christ, the Light of the World. With appropriate words he then lighted the candles of the choir, who in turn passed the light to those in the pews. In the glow of many lighted tapers, we left the Church singing, "Joy to the World," to Mrs. E. F. Lippincott, Correspondent.

BERLIN, N. Y. — The Berlin holiday season was ushered in by an epidemic of messes and this with an extra wave of cold and snow made it seem prudent to organize the program prepared for Sabbath night, December 27.

The annual dinner and election of Church and society officers was held Sunday, January 6, with the usual number in attendance. Last year's officers were re-elected of which number we would make special mention of Carleton Greene, moderator, and Artie Greene, clerk.

The greatest interest came up for discussion followed by the pastor's report of his activities for the past year. A unanimous call to another year's pastorate was made.

An offering of $25 was given Pastor and Mrs. Maxson.

If any special thought was emphasized in the discussions, it was the thought of loyalty. Loyalty to the Master, the Church, and the pastor. Would not this thought be a good one for our consideration for 1952? — Correspondent.

Accessions

Carrway, Fla.

Letter:
Clifford A. Beebe,
Clara L. Beebe,
Paul M. Beebe, December 1, 1951.

Baptism:
Reuben Price, January 5, 1952.

A. B. Pastor.

Marriages

Thompson - Brown. — Socrates Thompson to Clara Brown of Luna, recording secretary of the Jamaica Conference. The ceremony was performed by Rev. W. T. Fitt Randolph at the Mission Home, 29 Charles Street, Kingston, Jamaica, on December 25. Rev. and Mrs. Neil D. Mills were best man and matron of honor. The reception was held after the wedding at the home of Rev. Mr. and Mrs. Fitt Randolph at 50 East Street, Kingston.

The young couple will live at No. 5 Chileon Avenue, Whitefield Town, Kingston, Jamaica.

Obituaries

Randolph. — Reba was born December 13, 1892, and passed away December 27, 1951, at the age of 59.

Mrs. Randolph was accepted into the Shiloh Seventh Day Baptist Church on her profession of faith and baptism on June 29, 1918, and has been for many years a faithful member of the Church.

She is survived by one brother, A. Harris Woodside, and two children: a daughter, Mrs. Margaret Fogg, and a son, David Randolph.

The farewell service was conducted at the Garrison Funeral Home by Rev. Robert Lippincott, December 30, 1951. The burial was in the Seventh Day Baptist Cemetery, Shiloh, N. J.

COMING EVENTS

Quarterly Meeting of the Southern Wisconsin and Chicago Churches at Milton on January 25, 26. May Burdick, Secretary.

A HYMN OF YOUTH

Tune: Finlandia

(Written for Seventh Day Baptist young people, and sung at the Retreat at Lewis Camp, 1947, and at the General Conference in Westerly, R. I.)

Glad Sabbath peace fills all the holy hour,
Our God is near—our souls are satisfied;
He guides our lives, and fills with love and power,
He holds us fast, whatever may betide.

We feel His presence in this holy place,
Accept His love, His free redeeming grace.

He led our fathers in the fruitful past
Who labored here, and kept sweet Sabbath rest;
Who built the Church where'er their lot was cast
By which their sturdily lives were richly blest.

We take the standard now at their behest,
And pledge to them our consecrated best.

Take now our youth, O Saviour, Friend, and Guide,
We seek Thy presence for the forward way;
Be our companion, ever by our side
Throughout life's full and faith-renewing day.

Thy living presence find us in our release—
Our crowning joy, Eternal Sabbath Peace.

—From Poems by Ahva J. C. Bond. Used with permission.