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

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

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

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

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

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

SAVING A SATISFYING GIFT

A Subscription to the SABBATH RECORDER

800 pages of INSPIRATIONAL READING only $3.00

Christmas Is Coming!

[Obituaries]

Brooks. — Eugene, son of Jonathan and Margaret Brooks, was born near Newport, N. J., Nov. 16, 1873, and died Nov. 15, 1955, in Shiloh, N. J. He resided in Shiloh most of his life, uniting with the church at an early age and later becoming a trustee. He attended regularly up until his illness which confined him to his home. Surviving are a cousin, Miss Florence Bowden with whom he made his home, four nieces, and three nephews.

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

Langworthy. — Frank Morris, son of Caleb S. and Alice Hull Langworthy, was born Jan. 18, 1877, in Adams Center, N. Y., and died at the Dorothy Nursing Home at Adams Center July 30, 1955. On April 26, 1905, he was united in marriage to Miss Blanche Nichols. For many years he was a mail carrier in Watertown, N. Y. Since his retirement from that work he has spent his winters at St. Petersburg, Fla., and parts of his summers in Adams Center. He is survived by his wife; one daughter, Mrs. Alice Backman; and two grandchildren.

Funeral services were conducted by Rev. Earl Cruzan on Aug. 2, 1955, and interment was in Union Cemetery at Adams Center. E. C. Stark. — Susie B., daughter of Jabez and Caroline Green Stark, was born in the town of Verona, N. Y., May 5, 1866, and died at Rome, N. Y., Aug. 20, 1955. Miss Stark was an active member of the Verona Seventh Day Baptist Church. Her life of exemplary service and devotion was an inspiration to all who knew her. She is survived by several cousins, including Mrs. Leila Franklin of Rome and Mrs. Carrie Smith of Verona.

Farewell services, at the Waldo Wiggins Prince Home for Funerals at Rome, were conducted by her pastor, Rev. Victor W. Stagg. Burial was in Grove Cemetery, Higginsville, N. Y. V. W. S.
THE BIBLE'S DAY

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

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

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

We have long recognized the Bible Society as one interdenominational organization which we should support without any reservations other than those imposed by the crying need of our own missionary and tract work. In fact, if we were to become sufficiently great or wealthy, we would subscribe, as we must expect that any effort to "distribute the Bible without note or comment," as the Society does, should lay the groundwork for Seventh Day Baptist churches wherever the effort is put forth.

It is our belief that Bible readers in far greater numbers would be Sabbathkeepers and that this would help them to get the Bible without note or comment or influence of custom and tradition.

Milk and Honey and Salvation

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

When Israel journeyed from Egypt to the Promised Land they were told that it was a land flowing with milk and honey. It wasn't, of course, because the SDB people have a high regard for it.

The flow of milk and honey without labor. The milk referred to was goat's milk, and everyone knows that the flow of goat's milk cannot be compared in quantity with the milk of modern dairy cows. All the goat herds of the hills of Galilee couldn't make a river of milk such as flows daily from the country to the cities of our promised land. But God had promised them an ample supply for all their needs of nature's best food.

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

When Israel journeyed from Egypt to the Promised Land they were told that it was a land flowing with milk and honey.

But God had promised them an ample supply for all their needs of nature's best food. It was to be supplemented with the sweetness of honey which stood in sharp contrast to the bitterness of their time of material things.

Darkness comes early at this time of year in northern climates. It was not much after 5 p.m. when we set out along a country road for a two-hour journey to join the rest of the family. Well-kept farm homes glided by in quick succession. But here it was not the houses that claimed our attention, for we were really believing dully lit windows with only two or three windows showing bright. The barns, from one end to the other, had well-lighted windows glowing in the early darkness. Within, all hands were busy feeding and milking. It was the hour for evening chores. We were reminded that here the barns are more important than the houses. If the land is to flow with milk and honey the men must spend time with the cattle at both ends of the day. But something new has been added. One noticed the lights of a big barn; the next moment the lights of a supermarket.

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

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

The Sabbath Recorder

A Visit to Our Illinois Churches

Our next visit to the Home Church will be to a splendid Shiloh Church for a special Day of Prayer. This body has a magnificent chapel on a hill overlooking a valley and a great view. Much thought has been put into the beautiful interior of the building.

On the outside of the building there is a magnificent clock tower with a fine bell and a large flag pole with the American and Illinois flags. The building has been beautifully planned and constructed.

Many readers are already acquainted with the plans of Rev. and Mrs. Alexander Trotman. Mrs. Trotman expects to sail to London, England, early in 1956 for an eye operation.
As I sit to write my heart is saddened by the death of Executive Secretary A. Burdet Crofoot. This is because I had grown to value him as a friend, but far more the fact that our denomination has lost one of its finest leaders. In the past three years, since he became our first executive secretary, he has gained a fine grasp of our denominational organization and has been a key figure in working out its policies. Words cannot express how much he will be missed by your Conference president, the Commission, and the entire denomination.

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

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

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

Just to what degree the difficult task of co-ordinating the various phases of our denomination and the effort put forth in attempting to raise the budget contributed to the death of our executive secretary cannot be determined. We do know that his job was not an easy one and that he worked hard at the task. We can pay tribute to Burdet Crofoot by starting early to raise the Denominational Budget instead of waiting until the closing months of our fiscal year. Two months have passed! We should have given one sixth of the total of $74,113.50 or $12,353.50 by this time.

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

The editor of the Year Book wishes to acknowledge and thank the editor of the Sabbath Recorder, the Recorder Press staff, and all others who gave information and help in getting out the Year Book. She wishes also to dedicate to A. Burdet Crofoot, executive secretary, an understanding helper who will be greatly missed. — Hazel V. Gamble.
Commission Meeting To Be in Seventh Day Baptist Building December 26 - 28

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

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

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

Thanksgiving to Christmas Bible Readings


December 5, 1955

THE SABBATH RECORDER

Our Heritage - A Sacred Trust

Rev. Lester G. Osborn

"Keep that which is committed to thy trust. ..."

A Sabbath morning message prepared for the "Pilgrimage to New- port" mentioned in previous issues.

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

Why this pilgrimage? Is it just to remind ourselves of our beginnings; just to see this hallowed building and this old pulpit, the original Communion cup and the other relics; just to review what someone has called "our laudable past"? . . . If through these we get a new vision and a vivid conception of our heritage; if we come to a deeper appreciation of the staunchness and courage, the earnestness and consecration of those who stood in this pulpit and in the other pulpits; if we somehow absorb of the faith who stood in this pulpit and some of their spirit, and are fired with enthusiasm to follow in their steps, to live as they did before theirs, to carry on their work — part of the Church Universal, of the Congregational form of government and other phases of polity. But just what does it mean to be a Seventh Day Baptist? Let me tell you how I see it.

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

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

The person who refuses to conform to God's will in the matter of Sabbath observance is sinning, and sin in the life of a Christian breaks fellowship with God, robs one of blessing, and cripples his joy. To desecrate the Sabbath by going on with one's business, by working 'to make a living'; to use the Sabbath for one's own ends, either business or pleasure, is making self pre-eminent — putting self on the throne of the heart where Christ belongs. So, being a Seventh Day Baptist means full surrender and complete trust.

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

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

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

(Continued on page 334)
Universal Week of Prayer
Make Plans Now

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

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


Dr. Castell has written as an introduction to the use of the devotional booklet, "Much of our talking of prayer seems seldom to go further. We believe in prayer. We preach or listen to sermons on its power and possibilities. On occasion we ask those who seem better trained than ourselves to offer prayer for help in the ways it can be done. At its highest state, it is an art, but within the capabilities of all who will give themselves to it. We can learn to pray only by praying; but there is often a difference in the outcome of our practice that depends on the guidance we have had.

"Today, a renewal of concern for prayer among people of all ranks of society gives hope that a spiritual regeneration may be achieved, a change in our tired and trembling world. There is all the more urgency, therefore, that the church take seriously the task of interesting and encouraging its people in prayer, lest this new tendency be drained off into all sorts of superficial, if not actually harmful, kinds of praying.

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

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

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

SABBATH SCHOOL LESSON
for December 17, 1955

Jesus, Man of Prayer

Lesson Scripture:

DECEMBER 5, 1955

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

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

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

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

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

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

Studies have been made as to the reasons why missionaries return home before retirement age. It was found that 50% of these missionaries leave because of nervous difficulties, 35.6% returned home because of physical disabilities, 21% because of lack of life and work abroad.

There may be those who feel that the only requirement needed in order to become a missionary on foreign fields is the sense of being called of God or being "spiritually compelled." This is placed last. The above listed order not because it is the least important but because it is the one most commonly assumed. Due consideration of the other factors involved may save many a frustrated life and broken heart later on.

Report on Maiden Hall Building Project

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

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

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

Items of Interest
from Rev. David Pearson

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

"The mission is now equipped with a twenty-inch ripsaw. We can now rip planks and thus save on labor. An un-designated gift ... will cover the greater expense of this purchase. It (the saw) is mounted on a specially constructed bench.
which we made for the purpose, anchored in concrete, and placed in line with our diesel engine. This is the third bit of machinery we can run from the one diesel. . . .

Tires are terribly dear in Nyasaland. Our car takes a 5.30x1 1 tire. Retail price runs about $30 (per tire). Some things are so cheap whereas others so dear. . . .

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

**Loans Marked Off**

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

The action of the board was as follows: "In view of the valiant effort being made by the Jamaica churches to repair the damage caused by the 1951 hurricane, and in some instances to enlarge their buildings to meet the needs put upon them by increasing membership, it is recommended that the indebtedness in the amount of $847 of the following churches in Jamaica be waived: Wakefield, Bowensville, Bath, and Waterford. (Loans made to these churches in 1945 and 1946 are to be marked off and paid to the Memorial Fund by the Missionary Board.)"

A letter of appreciation has been received from the clerk of one of the churches concerned:

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

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

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

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

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

"R. M. Rennie,

"Church Clerk."

**Christmas Notes from Jamaica**

Jackie Wells

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

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

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

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

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

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

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

**Nyasaland Christmas**

Bettie Pearson

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

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

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

Africans at large do not celebrate the Christmas season and conception. In villages back among the hills, it seems that one day is another, with no holidays recognized. On the other hand, some of them do know when the season comes and their actions give evidence of their heathen hearts. As among unregenerate people everywhere, they indulge in their beer, a homemade variety, and wild dancing which may go on all night. Yet we are grateful too that some Africans know the Christ and hear the Gospel of this Christ. A few more villagers did come for the Christmas service, for which we were thankful.

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On the mission, the Africans are treated at Christmas with a little goat meat. These people have so few treats, and giving of gifts among themselves seems unknown. Most of our churches here on the island have a special program on the Sabbath or Sunday nearest the twenty-fifth which comprises either a pageant or play, or perhaps songs and recitations, not too different from what you are planning in your church about now.

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

**A Visit to Our Illinois Churches**

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

It was a privilege to meet with the Chicago Church for the first time in many years. Services are now being held at 5032 W. Division Street. I conducted the worship service and presented the need for Christian education in our denomination and the purposes and work of our Board of Christian Education. This service was followed by the observance of the Lord's Supper. After a dinner together we saw the filmstrip, *At Home with God,* which impressively presents the practice of the family altar.

The next weekend was spent in Stonefort where I enjoyed the hospitality of the homes of Ralph Lewis, Albert Appel, and Earl Hancock. We had meetings on Saturday, the 23rd, morning and afternoon. The filmstrips "At Home with God" and "Teach Christ Now," and slides on Jamaica were shown. A fellowship dinner was served in the basement of the church. Several members came from quite a distance, one from St. Louis. Pastor McSparin was unable to be present because he works in Indianapolis and gets home only about once in three weeks. This church has several children and young people, and a hopeful spirit was manifest. Possibilities for the future seem good. There is excellent farm land, and coal and oil are found nearby.

On Thursday evening, October 27, we had a meeting in Farina, III., attended by teachers and leaders from several churches in the area. The filmstrip "Teach Christ Now," served to spark an interesting discussion of Christian education in the nation and the responsibilities of the local church. The filmstrip was well attended. On Sabbath morning the secretary taught the men's class and preached on "Helping Our Children to Grow." After dinner in the parish house
which we made for the purpose, anchored in concrete, and placed in line with our machinery we can run from the one diesel.

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

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

Loans Marked Off

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

The action of the board was as follows:

"In view of the valiant effort being made by the Jamaican churches to repair the damage caused by the 1951 hurricane, and in view of the urgent need of the buildings to meet the need of increasing membership, it is recommended that the indebtedness in the amount of $847 of the following churches in Jamaica be waived:

Wakeland, Bowenville, Bath, and Waterford.

(Loans made to these churches in 1945 and 1946 are to be marked off and the funds which had been borrowed by the Missionary Board from the Seventh Day Baptist Memorial Fund are to be repaid to the Memorial Fund by the Missionary Board.)"

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

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

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

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

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

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

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

Christmas Notes from Jamaica

Jackie Wells

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

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

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

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

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

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

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

THE SABBATH RECORDER

DECEMBER 5, 1955

Nyasaland Christmas

Bettie Pearson

The next weekend was spent in Stonefort where I enjoyed the hospitality of the homes of Ralph Lewis, Albert Appel, and Earl Harcock. We had meetings on Sabbath eve, morning, and afternoon. The filmstrip, "At Home with God," and slides on Jamai­

"We thank you for your interest in our church, which impressively presents the practice of the family altar."

The next weekend was spent in Stone­

"I have been doing a fair amount of reading recently. There is so much to learn. I find any time spent with a book rewarding."
we discussed our board work, and showed a filmstrip on the Bible. In the evening there were pictures of Jamaica and discussion on the mission work there. Interest and appreciation were expressed. It was a pleasure to stay in the home of Pastor Addison Appel and to get better acquainted with his family.

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

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

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

Educational Filmstrip for Loan

A recent addition to the filmstrip library of the Board of Christian Education is one called “Let Them See.” It is for training in the use of audio-visual materials, and to help teachers and leaders to see their various duties and responsibilities in using them. It is a story of how one audio-visual committee did an effective job in their church. It points out that when a teacher or leader uses films, filmstrips, or any other audio-visual aid it is not for entertainment but for instruction and inspiration. The group should be prepared to look for answers to specific questions and to note certain things. Then there should be a follow-up session of discussion and application of new information and insights. This filmstrip with printed leader’s guide and script may be borrowed from the board of Christian Education, Box 742, Alfred, N. Y. N. D. M.

Junior Quarterly Appreciation

Rev. Delmer Van Horn, Chairman

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

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

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

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

“American colleges and universities are beginning to receive from business, funds that help close the gap between the cost of providing higher education and the charge that can feasibly be made for tuition. The movement, which is growing, is a boon to those who look for answers to specific questions and to note certain things. Then there should be a follow-up session of discussion and application of new information and insights. This filmstrip with printed leader’s guide and script may be borrowed from the board of Christian Education, Box 742, Alfred, N. Y. N. D. M.

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THE SABBATH RECORDER

(Continued from page 327)

full surrender and conformity to God's will.

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

Elisha's Example


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

When the time came for Elijah to lay down the ministry of the prophetic office, Elisha would not leave him, though several, even Elijah himself, tried to dissuade him. He loved his elderly companion. He had benefited much by his association with him and wanted every possible minute of fellowship with him. He wanted to be with him at the end and to receive the mantle and have his faith strengthened. His last request was for a double portion of the spirit which animated Elijah. That great prophet imposed a condition with Elisha, saying, 'If you see me no more, take my mantle.' He was taken away, his desire would be fulfilled. He took on himself a sacred trust and was true to it. His power came from the Lord. And what a life of service he lived!

Fellow Seventh Day Baptists, we have a worthy heritage. There has been a hard task, requiring great sacrifice. It is a prophetic declaration of this. Dr. Fosdick, says, of this minister, of other living preacher and writer: They don't see the point of selling all our possessions for a so-called 'pearl of great price.' A person who has desirable qualities and who believes to be a by-product acquired only when one's spiritual life is attuned to God.

THE SABBATH RECORDER

December 5, 1955

Births

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

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


Obituaries

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

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

He was a most active member of the Pawtucket Seventh Day Baptist Church which he joined on Feb. 3, 1899, serving in many capacities. He was keenly interested in the activities of the denomination, having served as president of the Rhode Island Baptist Association and as a faithful member of the Missionary Board till his death.

DENOMINATIONAL BUDGET
Statement of the Treasurer, October 31, 1955

Receipts

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<tr>
<th>Church</th>
<th>October</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alhambra</td>
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<tr>
<td>Alfred, First</td>
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<tr>
<td>Alfred, Second</td>
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<td>Associations and groups</td>
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<tr>
<td>Berlin</td>
<td>15.50</td>
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<td>Buffalo Fellowship</td>
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<td>Daytona Beach</td>
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<td>Friendship</td>
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<td>Hopkinton, First</td>
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<tr>
<td>Hopkinton, Second</td>
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<tr>
<td>Individuals</td>
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<td>Irvington</td>
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<td>Kansas City Fellowship</td>
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<td>La Verne</td>
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<td>Mathiow</td>
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<td>Middle Island</td>
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<td>Milton</td>
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<td><strong>Totals</strong></td>
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Disbursements

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<tr>
<th>Contribution</th>
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<td>Missionary Society</td>
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<td>Tract Society</td>
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<td>Board of Christian Education</td>
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<td>School of Theology</td>
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<td>Women's Board</td>
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<td>Historical Society</td>
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<td>S. D. B. Building</td>
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<td>General Conference</td>
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<tr>
<td>World Fellowship</td>
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<td><strong>Balance, October 31</strong></td>
<td>$3,977.85</td>
<td>$1,767.44</td>
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Verona, N. Y.
Olin C. Davis.

Explanation of Budget Figures

By the Editor

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

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

By way of comparison it can be noted that special gifts were about the same as a year ago and that budget gifts for the month were at least $800 higher. It may be recalled that October of 1954 showed a marked improvement over 1953. We spent a little time checking the lists to see which churches appeared to be doing better this year. We suggest that others do the same paying special attention to their own church. There are 13 churches and fellowships reporting here with gifts of $1,171.43 which are not found in the list of a year ago. On the other hand, there were nine that reported last year (total $885.53) which did not get their money sent in time to be counted here. Of these nine, one is a large contributor and several are very consistent. It appears that two or three on the list published here made an end-of-the-year effort which did not get to the treasurer for inclusion in the September figures. Contributions from individuals include a large annual gift for the Historical Society.

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

The Sabbath Recorder

DECEMBER 12, 1955

Holiday Sonnet

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

— Lois F. Powell.