

the two missionary societies and the Brotherhood. The Sabbath school received second place in the float parade. The general theme was "Books"; the Sabbath school chose the Book of Psalms.

The local church was well represented at the annual meeting of the Mid-Continent Association in Denver, Colo., October 7, 8, 9.

Promotion Day for the Sabbath school classes was held on October 22.

EDINBURG, TEX. — The Benevolent Society put on a cake sale October 5, Bargain Day in Edinburg. As a result of this sale the treasury is better off by more than \$26 and we are encouraged for future efforts.

One of our nonresident members, Miss Mary Fisher, daughter of Mr. and Mrs. Alfred G. Fisher of Conway, Ark., is teaching school for the Government. Her address is Bethel, Alaska.

Another young member of our church, Robert Boehler, son of Mr. and Mrs. L. L. Van Horn, left October 3 for two years of active service in the Navy.

The Sabbath school is conducting an attendance contest to run from October through December. The losing classes are to give a picnic in honor of the winning class. To date, October 15, the Junior Class is ahead. — Correspondent.

OUR SERVICEMEN

Robert M. Boehler
Co. 568, Batt. 143, Reg. 14
RTC, U.S.N.T.C.,
Great Lakes, Ill.

Accessions

Kingston, Jamaica

By Baptism:

Mrs. M. Shillon	Miss Lucile Hunt
Mrs. Agatha Jackson	Miss Doris East
Miss Verene Karr	Owen Lynch

By Testimony:

Hopeton Williams	Mrs. Herme Skerrett
Dalton Rose	Mrs. Alice Kelley

Boulder, Colo.

By Baptism:

Roberta L. Clarke

By Letter:

Rev. and Mrs. David S. Clarke

MEMORY TEXT

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. — 1 John 2: 15-16.

Marriages

Scull - Nimitzek. — Howard S. Scull, son of Howard and Martha Davis Scull, of Shiloh, N. J., and Elsa E. Nimitzek, of Hopewell Township, daughter of Mr. and Mrs. Henry Nimitzek, were united in marriage in the Shiloh Seventh Day Baptist Church, Sunday afternoon, Oct. 23, by Rev. Leon M. Maltby, assisted by their pastor, Rev. Robert P. Lippincott.

Births

Sheppard — A daughter, Elizabeth Ann, to Mark and Arah Mae (Davis) Sheppard, R.D. 3, Bridgeton, N. J., September 30, 1955.

Welch. — A son, Bert Murray, was born to Leslie and Henrietta Welch on Sept. 16, 1955.

Obituaries

Graft.—Julian M., was born on March 18, 1884, at Lincklaen, N. Y., and died Oct. 3, 1955, at Chenango County Hospital.

On Feb. 5, 1908, he married Cora Coon, who passed away June 30, 1919. He married Hazel M. Brown on Sept. 7, 1920, who survives him.

Baptized May 31, 1904, he was a member of the De Ruyter Seventh Day Baptist Church at the time of his death. His life was spent in the localities of DeRuyter, Smyrna, and Lebanon, his residence at the time of his passing.

Funeral services were conducted at Smith Funeral Home, De Ruyter, N. Y., by his pastor, Rev. Edgar Wheeler. Interment was in Hillcrest Cemetery, De Ruyter. E. F. W.

Welch. — Lena A., daughter of William S. and Ella D. Burdick, was born in Leonardsville, N. Y., Feb. 8, 1884, and died Oct. 1, 1955.

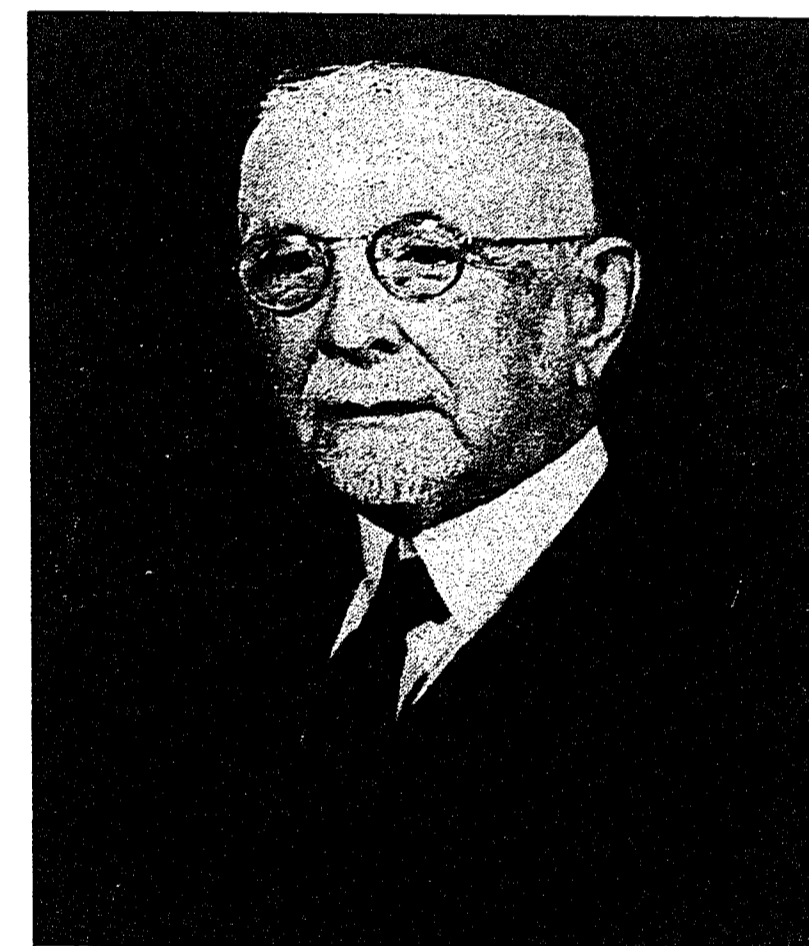
She was married Jan. 11, 1905, in Edmeston, N. Y., to Bert R. Welch, who became a convert to the Sabbath. They were lifelong members of the Seventh Day Baptist Church in Leonardsville. Mr. Welch died last May 19.

Surviving are: a son, Leslie, seven grandchildren, and a sister, Mrs. Lettie Welch, all of Leonardsville, and several nieces and nephews.

The farewell services were conducted from her home by her pastor, Rev. Marion C. Van Horn, and she was laid to rest in the Leonardsville Cemetery. M. C. V. H.

NOVEMBER 7, 1955

The Sabbath Recorder



Corliss Fitz Randolph, L.H.D., Ph.D., LL.D.
Author — Educator — Historian
1863 — 1954

Featured this week because of the unveiling of his portrait in the Historical Society Rooms of the Seventh Day Baptist Building at Plainfield, N. J., Sabbath afternoon, October 29, 1955. See story inside.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. George Parrish
CHRISTIAN EDUCATION Mrs. Lester Nelson
CHILDREN'S PAGE Neal D. Mills, M.A., B.D.
..... (Mrs.) Mizpah S. Greene

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PRINCESS MARGARET DECIDES

The British and the world press have given much space to the romance of Princess Margaret, third in line for the throne, and Group Captain Peter Townsend. He is a commoner and, furthermore, a divorced man whose wife is still living. The Church of England holds that it is unlawful for such to remarry. Would the princess flout the laws of her church and set personal love above loyalty to the Scripture as interpreted by her church? Would she seek a civil marriage? The British Empire has had one such case in recent years where the king put romance ahead of realm and love of a woman above the plain teaching of Christ for those professing to love Him.

The question has been settled. On October 31, Princess Margaret announced to the world that she had decided not to marry the divorced man. Speaking of the possibility of renouncing her rights to succession and contracting a civil marriage she stated: "But, mindful of the Church's teaching that Christian marriage is indissoluble, and conscious of my duty to the Commonwealth, I have resolved to put these considerations before others."

Not all will agree with the teaching of the Anglican Church in this regard, but, in our opinion, all should be thankful for two things — that a strong Protestant voice is raised to uphold the marriage standards of the New Testament, and that a world-known figure like Princess Margaret has set an example to the whole world in upholding this particular standard. We expect that countless girls and young men will be influenced to some extent by this decision. The duty to the Commonwealth of which she speaks has undoubtedly become a service to the Commonwealth in holding down the divorce rate and pointing lovers to the importance of religious considerations in marriage.

We hold no brief for an authoritarian Episcopal-type church. Its claims to apostolic succession are, in our opinion, pretty weak. We do believe, however, that it is not to the credit of other denominations and ministers that they have taken a weaker, vacillating position on the apparently clear precepts of Christ in this instance. We do well to re-emphasize the sacredness of marriage vows.

NOVEMBER 7, 1955

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INDEPENDENT THINKING

There are those in our day as well as in past generations who boast of independent thinking. Carried to an extreme, this creates a class of people on the fringe of the Christian movement known as "freethinkers." Quite rightly they are not mentioned in the comprehensive book, *The Small Sects of America*, by Elmer T. Clark (Abingdon-Cokesbury, 1949). Since the days of eighteenth-century deism there have been varying numbers of such people commonly known as agnostics or atheists. They claim to have thrown off the restraints of society and religion in the formation of their opinions. The dictionary speaks of them as those who try to think independently of the authority of revelation or the church.

We are not sure that many of them have been exemplary members of society. There may be a close relation between free thought and free love. What brought this all to mind was the story reported recently by Associated Press of a two-headed turtle that is now a year old. Other such turtles have been hatched. They are called half twins. This one is unique in that he has lived to be a year old and is as big as a quarter. This poor fellow, called "Ditto" who lives at the Boston Museum of Science, is having a hard time getting along in the world. He has been doing a lot of independent thinking, and it doesn't get him anywhere. One head thinks independently of the other and each head controls half of his legs. So far as is known his thoughts other than of food (which he manages all right) are of locomotion. With his left legs in reverse and his right legs in high gear he presents a picture of utter confusion to the scientists who observe him. Director Norman Harris says, "His independent brains will never learn to cooperate. . . . The brains will instinctively continue making independent decisions that can never be efficiently carried out by a common body."

Human beings are not half twins with God, but they are made in the likeness and image of God and are in a sadly confused condition when they attempt to think independently or to live contrary to

the standards of righteousness which He has set forth by revelation in His Word. Like two-headed, purposeless turtles a few of them may reach physical maturity but their independent decisions will end in ruin. Man was designed to live in harmony with God, to be dependent on Him who gives life and controls eternity. Freethinkers have not usually been very brave in their thinking when facing eternity on their deathbeds.

There is in all of us a desire to think for ourselves. God has placed before us unexplored possibilities of knowledge within the realm of nature. We are convinced that all nature is the work of the Creator who made man. There has to be harmony within this created sphere. There is plenty of room for development so long as our thinking is in harmony with the Maker. But to deny the Creator and to rebel against His spiritual laws is like trying to live with two heads. It is the essence of soul-destroying sin.

Fortunately, unlike the freak turtle, the would-be freethinker does not have to look forward to nothing but confusion. It is within his power to recognize again his dependence upon God. He can come to repentance and become a Christian. He will then find, to his surprise, a rich freedom which he had previously sought in vain. Did not Jesus truly say, "If the Son therefore shall make you free, ye shall be free indeed" (John 8: 36)?

Pronouncement on Civil Liberties

Meeting at Pittsburgh, Pa., October 5-6, the 240 member General Board of the National Council of Churches made what is termed in the publicity a strong pronouncement on civil liberties. The first of three statements puts the Council on record as "defending the rights and liberties of racial, cultural, and religious minorities."

This is undoubtedly aimed primarily at the problems surrounding desegregation which have been so much in the news during recent weeks and months. The language, however, is broad and inclusive. Whether this policy-making board will see all the opportunities for applying the

Secretary's Column

November 12 has been designated by Conference President Bond as Stewardship Sabbath. This designation is in keeping with the rest of American Protestantism, which has designated the following day as Stewardship Sunday. It is appropriate that we set aside at least one day to consideration of the proper use of those worldly resources which we have received at God's hand and the manner in which we can best use these resources for His purposes.

The timing is also appropriate for many of our churches. Most of them, we believe, follow the calendar for their own fiscal years, and the late fall is when they are giving serious consideration to the fiscal operation for the coming year. All too frequently such consideration is apt to be perfunctory. "What did we do last year? Can we afford to do as much next year?" or even "Where can we cut down this next year?" Such thinking is not conducive to progress. We need, rather, a progressive forward look.

Are we adequately supporting our pastor? What should we be paying him? What improvements or repairs are needed in our house of worship? How can we make our Sabbath school more effective in leading young lives to Christ? Can we im-

lofty principle remains to be seen. We do not suppose that the statement implies any change of policy but rather a rewording of it at a time when there are tensions in the South.

We had occasion to note editorially earlier in the year that when religious liberty was at stake in the matter of a calendar reform, which would have seriously hampered the religious liberties of Jews and all those holding to the sabbatic principle of sacred time, the policy makers definitely declined to use their influence with the State Department as requested by a member denomination. Perhaps with this new pronouncement on record, there may be more willingness in the future to apply the principle to specific cases if the need arises.

prove the music or some other portion of the worship service? Above all: What has God given us, and what portion of it can we conscientiously keep for our own enjoyment?

It is such questions as these that we should be asking as we contemplate our share in the work of the local church for the coming year. A generation ago our denomination instituted what was then called the Forward Movement. Perhaps that name should be revived. In this day when religious interest is generally increasing in this country, we, too, should be moving forward. Although merely giving a few dollars because we are members of a church is an unworthy objective in itself, sharing in God's work is a worthy one. We can share by giving of our money and our time — both of which originally come from Him.

While we are considering our share of the local work, it is also appropriate to give serious thought to our share of the wider work of our denomination. Here, again, many of our churches ask for pledges for the Denominational Budget at the same time that they canvass their members for local budgetary needs. This is helpful. It, too, should be positive in approach. We as givers should not ask ourselves, "Do we want to include a pledge for the budget?" but rather, "What is my obligation toward denominational work? As a good steward, what is my just share in supporting this work for God's Kingdom?"

Reread the parable of the worthy and unworthy stewards, more commonly referred to as the Parable of the Talents. Will we be numbered among those who are able to report a growth to ten of the original one talent, or must we merely report, "Here is the one talent which you left with me"? Let us remember the familiar phrase, "All things come of Thee, O Lord, and of Thine own are we giving Thee."

"A trade publication estimates that 42 billion beer cans have been produced in the last 20 years. And a roadside survey indicates that, of this amount 297 have been placed in trash barrels." — Binghamton (N. Y.) Press.

President's Column

The Conference Theme

"Be Happy —
You are the Light of the World."

This theme should come to life in you and me each day.

Let me illustrate it this way: A missionary, on his return from India, said that he could pick out the Christians there from the light on their faces. But it is not only in mission lands that Christians have bright and happy faces. A factory girl who had given herself to Christ was walking up and down the platform of a railway station, waiting for her train, when a lady of wealth and culture called to her from the window of a train that was standing there, and asked, "What makes you look so happy?" The girl told her story, and the result of their brief conversation was that her questioner was led to seek and find the same Saviour. Dr. G. Campbell Morgan who knew both individuals told of this incident.

Jesus had found the secret of true happiness and He shares this formula with us in His "Sermon on the Mount." Dr. Dummelow says, "The great interest of the sermon is that it is a more or less full revelation of Christ's own character, a kind of autobiography. Every syllable of it He had already written down in deeds; He had only to translate His life into language. . . . Here we have Him pictured in His perfect humanity as Son of man, offering us an example, to which, if we cannot in this life completely attain, we can at least approximate through union with Him."

Perhaps you wonder why I have used the word "happy" in the place of "blessed." It is true that "blessed" means "happy," and it was my feeling that both the young and the old would grasp its significance more quickly. True happiness goes deep into the life and soul producing blessedness. There is a type of surface happiness that comes from things but it soon passes away. True happiness is inward and abiding. Outward prosperity just cannot give it, nor can adversity take it away. It is like the depths of the ocean. The surface is constantly changing, some-

times calm and waveless, sometimes tossed to and fro by the restless winds; but deep below the surface there is ever the same changeless, peaceful, and eternal rest. This is what we would call true happiness, and Jesus gives us the formula in the "Beatitudes." Later in this column we will discuss "The Eight Gates to Happiness."

Let your light shine brightly this month as you urge your friends to attend church. Remember, this is attendance - emphasis month.

VOCATIONAL INTERESTS

The 1955 story of the Vocational Committee of the General Conference has not been fully told in these pages. That story can be found in the Year Book now in the process of publication. For the many who are interested in what is being done in the line of vocational guidance we here gather together the separated items which will later appear in the full minutes of the Conference.

It was on Tuesday afternoon, August 16, that the annual report of the committee was presented to Conference and referred to the president-appointed Committee on Vocational Interests for study. The report is of special interest because it reviews the things attempted during the past four years. We quote the substance of it:

The Colorado members of this committee have held two meetings and decided to try out an educational program.

Twelve people of differing vocations were contacted and agreed to furnish articles on their vocations to be published in the Sabbath Recorder. One for each month was hoped for. Three of these responded with splendid articles which were promptly published in the Recorder.

For the past four years this committee has suggested vocational counseling for our teen-age camps and retreats. For this year it is reported this is to be placed on the program for the Pre-Con Camp. Only one of the local camps has reported to this committee that it has had a regular service of this kind.

In 1953 the committee asked that each pastor of the denomination bring one sermon or a series of sermons on vocations for the benefit of the young people. The Conference committee to consider the report of the regular Vocational Committee approved this recommendation, and Conference voted to approve the report. We hope other pastors have done this, but we have only one pastor reported as so doing.

Some effort has been made to help locate people away from Seventh Day Baptist church privileges, near churches of our own faith. . . .

The Colorado members of the Vocational Committee feel that they have accomplished all that they can in this important field and request that they be released from the committee. We shall be glad to co-operate in any way with a new committee, which perhaps can in some way get better co-operation from local sources.

— Orsen E. Davis, Denver, Chairman.

The next afternoon the Committee on Vocational Interests brought in a partial report recommending, according to the request printed above, that the committee be relocated in New York State in the Central Association. This recommendation was turned over to the Nominating Committee which on Friday afternoon reported the following selection of nominees for the relocated committee:

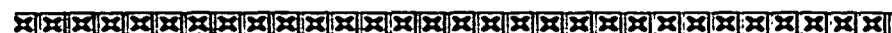
Burton B. Crandall, Fayetteville, N. Y., Chairman; R. Wendell Burdick, De Ruyter, N. Y.; Robert Langworthy, Utica, N. Y.; Floyd Sholtz, Oneida, N. Y.; John W. Williams, Oneida, N. Y.; Leslie A. Welch, Leonardsville, N. Y.; Francis W. Palmer, Brookfield, N. Y.; Charles Swing, Mattydale, N. Y.

The special Conference committee headed by Philip H. Lewis of Riverside, Calif., later completed its report with the following commendations and suggestions:

We commend the Vocational Committee for its work, the directors and staff of the Pre-Conference Retreat for their program of testing and counseling, the Board of Christian Education for its assistance through the Helping Hand and the Beacon, the Tract Society for its aid through the Sabbath Recorder, and the associations who are incorporating vocational guidance in their camp programs.

We would encourage co-operation of the Beacon staff, Helping Hand, Sabbath Recorder, Pre-Conference Retreat, and association camp staffs with the newly elected Vocational Committee in giving vocational counseling to our young people.

There is great need, as all will agree, for an active Vocational Committee. There is an even greater need for all of our people to feel a portion of the responsibility that rests upon such a committee. We must try harder, it appears, to make this vocational guidance and placement a two-way, comprehensive project where all are looking out for the interests of others wherever they are. Employment with Sabbath and church privileges is bigger than our individual and local problems. — Ed.



MEMORY TEXT

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. — Matthew 12: 31.



NEW TV SERIES

"Man to Man," a new religious television series, is being launched across the country by the Broadcasting and Film Commission of the National Council of Churches. There will be four units of thirteen programs each. A nationally known minister will present each unit. Says the Council's announcement: "Without the benefit — or the distraction — of charts, blackboards, pictures, or gimmicks of any kind, the speaker speaks plainly and directly to people where they are — to the churchgoer, yes, but to those who never darken the door of a church as well. He does not sermonize. He does not preach. He simply talks about the questions, fears, and problems that plague us all in today's world and tries to make the viewer see how the principles of Christianity can be brought to bear upon them with benefit." The four preachers chosen are: Dr. Ralph W. Sockman, minister of Christ Church, New York City; Dr. Louis H. Evans, minister-at-large for the Board of National Missions of the Presbyterian Church, U.S.A.; Dr. John A. Redhead, Jr., from Greensboro, North Carolina; and Dr. Donald Grey Barnhouse, minister of the Tenth Presbyterian Church, Philadelphia, Pa.

Dr. Barnhouse, an outstanding conservative and editor of the well-known monthly, *Eternity*, has had a Bible-teaching radio ministry for more than a generation. This is his first appearance under the sponsorship of the National Council of Churches.

The Hollywood Presbyterian Church became nationally known as a Gospel center under the ministry of Dr. Evans.

The radio ministry of Dr. Sockman is so well known as to need no comment. Dr. Redhead is no doubt also well known to a large segment of the viewing, listening audience.

PORTRAIT UNVEILING DRAWS LARGE APPRECIATIVE ASSEMBLY

The unveiling of a lifelike oil portrait of the late Dr. Corliss F. Randolph was the occasion of an impressive and well-attended service in the Seventh Day Baptist Building at Plainfield, N. J., on Sabbath afternoon, October 29.

The esteem in which the accomplished historian and educator was held was evidenced not only by the gift of the portrait by members of the New York City Church and personal friends but also by the representative group of people who gathered for the occasion. The assembly room on the second floor of the denominational building was not able to hold the congregation, part of which was seated in the Board Room and adjoining offices. Later the crowd moved to the library and museum on the third floor where tea was served by the ladies of the New York Church assisted by some others. The portrait will hang in a prominent place in these historical rooms which Dr. Randolph did so much to promote and furnish.

The program, arranged by Rev. Albert N. Rogers, president of the Historical Society and dean of the School of Theology at Alfred, was presided over by Dr. J. Nelson Norwood, vice-president of the society and president emeritus of Alfred University. Both spoke words of appreciation of the work of Dr. Randolph, Mr. Rogers giving the main address of the afternoon. His message, "The Lengthened Shadow of a Man," will probably appear in a later issue of this paper. Miss Evalois St. John also gave a prepared tribute to the man with whom she had worked so many years. The presentation of the portrait was made by Mrs. Ruth Randolph Williamson, a niece, and the unveiling itself was done by his daughter, Miss Mildred Fitz-Randolph. Other denominational boards were represented on the program. Rev. Leon M. Maltby, secretary of the Tract Society, gave the invocation, and Rev. Harold R. Crandall, president of the Missionary Society, pronounced the benediction. He also represented the president of Conference who was unable to attend.

Others in the audience besides the New York City Church members were the

pastor and other members of the Irvington, N. J., Church who were close friends of Dr. Randolph. Rev. and Mrs. Eli F. Loof-boro and Mr. and Mrs. Karl G. Stillman of Westerly, R. I., came for the occasion. The greater part of the congregation was made up of Plainfield members and friends.

Frederik Bakker, recording secretary of the Historical Society, read a number of greetings which had been received in response to the invitations sent out. A few extemporaneous remarks were allowed by Dr. Norwood. Mrs. Randolph spoke graciously of the lifelike quality of the portrait of her late husband. In the fellowship period following the formal program, many acquaintances were renewed and greetings exchanged.

The occasion did not go unnoticed by the secular press. The Friday evening *Courier-News* devoted nearly half a page to what it called "A little known historical museum."

Stressing Evangelism

Although the news of the Riverside Church appears every month in these columns the following brief paragraphs, presumably from the pen of the pastor, in the Oct. 22 Church Bulletin may prove to be stimulating to other churches whose leaders are stressing evangelism in their planning for the months ahead. We quote:

"Our witness for the next year in revival and evangelism will depend upon the faith of every member and friend of our fellowship in Christ. Within a week new committees will be appointed and soon will be drafting plans for the months ahead. For outreach some are urging a weekly radio broadcast. Expansion continues at camp, and plans are under way for special meetings next spring.

"In addition to these opportunities for outreach, we are reminded of the united witness through our Denominational Budget of some \$75,000.

"Of paramount importance always is the local witness and ministry of our church with a 'Church Operating Budget' last year of approximately \$7,500. . . . Let us pray the Lord will lead us into more effective ministry for Him next year!"

Missions

Crandall High News

Headmaster Wardner FitzRandolph writes concerning Crandall High School at Kingston, "The school is getting off to a good start. There is an enrollment of 58 which is somewhat larger than at the end of last term."

A letter from Principal Grover S. Brissey dated Oct. 10, 1955, states concerning the school, "I feel that after five weeks the students and faculty have all settled down to a pretty serious task of work. The seniors are mostly very earnest in trying to get themselves ready for Cambridge examination. There were a few obstacles which we feel have been satisfactorily overcome. The juniors in the work where I teach Acts of the Apostles are very interested and they make me get up on my toes. The sophomores to whom I teach health science are attempting to practice as well as preach the subject. The freshmen, the largest class, seem to be interested in general science. This gives me personal contact with all the students except the commercial group, and I try to find time to at least be sympathetic with them in their work."

"In relation to the churches, I have been getting about considerable even since school started. Recently, over the weekends, I have visited Orange Bay, Higgintown, and Cottage. With the exception of about five, I believe I have visited all of them. I find throughout the island the churches are really trying to live according to the teaching of the Bible."

Mrs. Grover Brissey is busily engaged in teaching English subjects and serving as librarian among her many other duties at the school.

Miss Jackie Wells has written concerning some of the duties she has taken over from Mrs. O. B. Bond as treasurer of the Jamaica Board of Christian Education and also as accountant for Crandall High School funds.

This is a tedious and exacting task. It also entails keeping a record of the "Shilling Drive" funds which come from all the churches of the island toward the Maiden Hall building project.

Contributions toward scholarships received from this country must be entered into the savings account at the bank and then transferred into the checking account when fees are due.

Only those who have tried to keep such records can appreciate the service being rendered by Miss Wells. In this country we are indeed grateful that she is able and willing to do this.

Gleanings from Quarterly Reports of Missionary Pastors

Berea, West Va. — Pastor Donald Richards commenced his services with the Berea Church as of September 1 and most of his time thus far has been spent "in getting acquainted with the families of the community and ascertaining their needs." He adds, "Hope to build a spiritual program aimed at helping them meet their needs in God."

Daytona Beach, Fla. — Rev. Oscar Burdick of Daytona Beach Church reports an average congregation of 21 plus; 57 calls in 17 church homes; 12 in 9 fringe homes; 17 in 14 nonchurch homes; 3 in Fort Lauderdale. A parents' class has been started, basing discussions on the Christian Home.

Hammond, La. — Rev. T. J. Hibbard who continues to serve the church at Hammond reports an average congregation of 35 and 200 pages of literature distributed. He reports special work with the Hildegard Clinic and English Manor Nursing Homes.

Jackson Center, Ohio — Rev. Emmett Bottoms continues to serve the church here, having an average congregation of 15. Pastor Bottoms is teaching school this year besides serving the church as missionary pastor and has suggested that the board use the amount of the appropriation for Jackson Center to assist some other needy field.

Little Prairie, Ark. — Pastor John McKay besides serving the church at Little Prairie, which has an average congregation of 40, also regularly assists the Little Rock Fellowship.

Paint Rock, Ala. — Rev. Ralph M. Soper, pastor of this church, writes: "I am

always making calls, doing personal work, handing out Gospel tracts, distributing clothing and food to the needy of our community, holding prayer meetings, and preaching the Gospel to the lost."

Washington Evangelical Church — Rev. Elizabeth F. Randolph who serves the Washington Church reports Sabbath eve prayer services with other Sabbathkeeping groups. The average congregation of this church is 30. She reports 152 calls during the quarter and about 550 pages of literature distributed.

Schenectady, N. Y. — Rev. Darrell Barber who has served the Schenectady Church for a time has resigned as pastor of this church. He reported an average congregation of 16 with 6 baptisms.

New Auburn, Wis. — Rev. David S. Clarke discontinued his services with the New Auburn Church during September to take up the pastorate of the church at Boulder, Colo. His final report as pastor at New Auburn for the quarter ending September 30, 1955, contains the following figures: "average congregation of 40; calls about 53; baptisms 12; added to church 7; and pages of literature distributed 150." Mr. Clarke writes that evangelistic services conducted by Rev. Kenneth Van Horn in the church at New Auburn "definitely were the prelude to 8 conversions."

Makapwa Mission School Report (Conclusion)

At the present time, in addition to Makapwa School, we have two Village out-schools which were applied for by Mr. Barrar some time before he left the work here. These schools are both situated in the Northern Province several hundred miles from Makapwa. Also during the time he was yet with the work, application was made for three Village out-schools in the Southern Province. As yet these schools have not opened but it is planned that they will open this coming October. There is a far denser population in the Southern Province than in either the Central or Northern Provinces. In fact, Cholo District (that in which the mission is located) is the most densely populated in all Nyasaland and the demand for schools is heavy indeed.

Requests made last year for two other schools, one in Southern Province and one in Central Province, were considered at our recent conference. We are not at all sure what we shall be able to do concerning this matter. As I said above, it is our dream to have a small yet adequate and approved system of schools. Since our work in Nyasaland is, in essence, brand new, we do not hope to have a large work such as we can find in other denominations. There are two reasons for this. One is that it is quite difficult to start a new work in this land. We are fortunate indeed to have taken it up when we did and to have had Seventh Day Baptists in the country as long as we have. The second is that it seems that there cannot come sufficient support from home to handle a growing mission work. We do not, as I said, expect to grow very large, but we certainly should be able to grow to take care of the members of the denomination in this country who have looked to us for help so long. These Seventh Day Baptists continue to plead for additional European leadership.

In the Northern Province there is a very strong and progressive group of churches. The fact that they are so far from Makapwa makes adequate supervision of the work, evangelical and educational, quite difficult. These groups mention a desire in each of their frequent letters for a European missionary to come there. In regard to the schools there, one has applied this year for a change in status, hoping to add Standard II to the curriculum. This is a very good place for a Central school which can be fed by the Village school at Mzali. Students in turn could then come to Makapwa to complete their Standard VI education.

A few Village schools feeding one Junior Primary school in each Province and each of these three Junior Primary schools feeding the Senior Primary school at Makapwa would be just the kind of a small system which is ideal in this land. Also it would be most helpful to the youth of our denomination. Whether or not it is to be realized depends on the generosity of those at home.

We receive countless letters from various groups at home asking what they can

do in the way of special projects, and many state an expressed desire to help the school children. It seems as if some aid from Sabbath school groups at home to the schools would be a fine thing. I am not issuing a special appeal, but only would like to suggest something to those groups who really have an earnest desire to give something.

We understand that scholarships are given to students in other denominational schools such as Jamaica and it is a very wonderful thing. Here in Nyasaland where we have more than three hundred students in Makapwa School and where individual scholarships are more harmful than beneficial, except for very certain selected students, gifts to the school are more helpful in the payment of teachers' salaries, equipment, etc. Where help is given directly to the student ten to fifteen dollars will keep a student in the boarding school for most of the entire school year. The same amount will pay the salary of a non-certified teacher for a month or more depending upon where he is teaching.

Requests have come asking what can be sent in the way of school equipment and we have tried to list our needs, those things which we feel would be worth while to send, which are common to both American and British educational work.

We feel that the educational aspect of our work is of great importance. Education is vitally important to all. I have heard it said, however, by more than one person, that an educated African if he is not a Christian is far worse than one who has no education at all, and our own experience has shown us that this is painfully true. We could list many instances which would bear out this statement. We have a real obligation to the African in general, and particularly to those Africans of our own denomination who have sought our help for so long. We can look forward perhaps to assistance from the Government in the future, but our schools need not only material help from home, but your prayers as well. — Joan Clement.

The kind of ancestors we have had is not as important as the kind of descendants our ancestors have.

CONFERENCE WORKSHOP ON MUSIC, ART, AND DRAMA

Mrs. LeRoy DeLand, Chairman

The Workshop on Music, Art, and Drama in the Church was held for four mornings of Conference with an average attendance of 28 each day.

Consideration of the "Place of Music in Church Worship" was led by Mrs. Evert Percy on Tuesday. She had sent out a questionnaire to choir directors and the following points were discussed: How choirs can serve in an evangelistic way; importance of words and music; using choir robes; and should organist and choir director be paid? Words for a response were submitted for the members to compose their own music. A motion was made for a committee to draw up a proposal for a Seventh Day Baptist Music Contest.

Two reports were given: "History of Hebrew Music," by Mrs. Philip Lewis, and "History of Religious Music," by Mrs. Sylvia Carr.

Mrs. Clarence Rogers led a discussion of "Better Music for Youth" on Wednesday. A mimeographed outline was distributed which gave the requirements of Christian music; rules for working with youth; ideas to increase effectiveness of youth music; special suggestions for working with children of each age group; and a suggested bibliography.

The recommendation that a music contest of original compositions of Seventh Day Baptist hymns and Gospel songs be conducted during the next Conference year was accepted. The first and second winning compositions of each of these two groups will be sung during the 1956 Conference program. The judging committee is to be composed of 9 judges besides Mrs. Gleason Curtis, the non-voting chairman.

Miss Marjorie Burdick led a discussion Thursday on the use of "Religious Art." Speaking of paintings she urged the use of good pictures in church worship, a study of pictures for their individual religious appeal, and made suggestions about where to obtain pictures. She also discussed church architecture, symbolism, and practical ways of using art in Sabbath school and Bible school, etc., mentioning

flannelgraphs, chalk talks, puppets, filmstrips, etc.

On Friday Miss Velma Maxson led the discussion on use of "Religious Drama," discussing the purpose of plays, the revival of religious drama in Protestant churches, the introduction of several good plays, and sociodrama. The use of Seventh Day Baptist themes in drama was presented by Mrs. R. T. Fetherston. Following this there was an extemporaneous demonstration by the group. Mrs. Burdet Crofoot spoke on rhythmic choirs, mentioning the use made of them at the Festival of Faith at Evanston. Mrs. Leon Maltby talked on the use of drama with children. A bibliography was distributed by Miss Maxson for future reference.

All members participating in the workshop expressed the opinion that this was very worth while and hoped it could be expanded. — M. P.

Short-Term Employee of Board of Christian Education

Miss Ellen Swinney of Niantic, Conn., has been employed for a period of two months to assist in the publication of the forthcoming Junior Sabbath School Quarterly, according to word received from Pastor Delmer E. Van Horn, chairman of the committee.

The employment of Miss Swinney is sponsored jointly by the Women's Board and the Board of Christian Education. She is already at work at Little Genesee, N. Y., the headquarters of the subcommittee.

As previously announced, this talented and well-trained young lady who served the Battle Creek, Mich., Church in the field of Christian Education has been called back to that church to begin work the first of the year.

How many of us are like the "do-gooders" mentioned in a sermon by Rev. O. E. Kirby of Decatur, Ala.? Are we "lop-sided folks" like the Columbia University co-ed who wanted to do good, not be good?

Six out of every ten people today are at jobs that did not exist 40 years ago. — Utica (N. Y.) Observer-Dispatch.

White House Conference on Education

Last year President Eisenhower proposed that all the states hold state and local conferences to study educational problems and needs, and to send representatives to a national Conference on Education to be held at the White House November 28 to December 1, 1955. The 83rd Congress appropriated funds and 53 states and territories have reported that they are co-operating in the plan.

On the conference committee appointed by the President are 33 representatives of different races, creeds, occupations, and geographical areas. It is divided into six subcommittees to gather facts and point up issues to be considered by the delegates. The six major areas of study are: 1. What should the schools accomplish? 2. In what ways can the schools be organized more efficiently and economically? 3. What are the school building needs? 4. How can enough good teachers be secured and kept on the job? 5. How can the schools be financed, built, and operated? 6. How can a continuing public interest in education be obtained?

The conference will consist of 2,000 delegates who, after each subject has been presented, will meet in groups of ten for discussion. The twenty chairmen of groups will then meet to consolidate their reports to be presented to the general session. The complete report to the President will deal with the studies of the committee, the reports of the state conferences, and the results of the White House Conference.

Pastor Orville Babcock of White Cloud served both in the local and state conference in Michigan. How many other Seventh Day Baptists were connected with the program we do not know.

The results of the whole program will include a needed emphasis on the importance of education, a summary of the available resources and information, and a knowledge of how the American people feel about these important questions. As citizens we all will look forward to the reports and try to make use of them in promoting better quality and effectiveness of education in our local communities.

N. D. M.

JUNIOR SABBATH SCHOOL QUARTERLIES

Delmer E. Van Horn

For the past several years there has been a growing recognition of the need of our own children's helps for Sabbath school.

Following the instructions of the General Conference the Board of Christian Education is publishing Junior Quarterlies starting with the winter 1956.

The Junior age group would be boys and girls approximately nine, ten, and eleven years old, who would be in grades four, five, and six in school.

These quarterlies will follow the general lesson outlines as selected for the cycle-graded lessons. By cycle-graded lessons we mean that new lessons would be taught for three years and then we would repeat the cycle. These lessons are not dated and can be adjusted to meet local time situations. These will be reviewed and possibly re-edited as needed after the first printing is exhausted. This quarterly will consist of forty pages, six by nine inches, which would be three pages per lesson and one cover page.

The first quarter which will be ready for use January 1, 1956, will present lessons from the New Testament on "New Ways of Spreading the Gospel" and "What It Means to Be a Christian." These lessons being prepared by Miss Marjorie Burdick, Milton, Wis., will include illustrations from our own Seventh Day Baptist background.

While it is true that good helps are available, our children need to know more about our own denomination and to have the Sabbath stressed as part of their Sabbath school training.

The cost for these quarterlies is forty cents per single copy; \$1.50 per year for a single or \$1.40 per year for a club (club consists of five or more). This cost does not include this year any salaries for editors or others involved. There will be furnished to each Sabbath school class using these quarterlies one copy of a teacher's manual which will carry supplementary material.

The success of this project is dependent on the full co-operation of each Sabbath

school. We need not only your co-operation in subscriptions, but also your prayers and constructive suggestions which will improve future issues.

In order that we may have a complete and up-to-date mailing list, please send us the names of your Sabbath school superintendent and your Junior Department superintendent or Junior teacher.

Send your subscription to: Committee on Junior Quarterlies, Box 4, Little Genesee, N. Y. Make checks payable to Treasurer of Board of Christian Education.

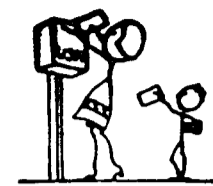
Committee: Delmer E. Van Horn, Little Genesee, N. Y., Mark R. Sanford, Little Genesee, N. Y., Onalee Saunders, Richburg, N. Y., Mrs. Rachel Kenyon, Coudersport, Pa.

A NEW BOOK

Having just read "A Boy Named Jesus" by Samuel Hoffman Davis, 204 Loomis Ave., Daytona Beach, Fla., we wish all our teachers could have had the book when preparing the lessons on the boyhood of Jesus. It is beautifully written, interesting, and helpful for children and young people — a most appropriate Christmas present.

Using the remarks and parables of Jesus found in the New Testament and other background material the author has pictured the childhood and young manhood of Jesus. He asks His mother questions about nature and life as He helps about the home. He helps also in the carpenter shop and in the vineyard. He pleads for another chance for the barren fig tree in the yard. He tends sheep on the hillside and helps an orphan boy find a home. A Roman soldier visits the carpenter shop and Jesus observes how unhappy are those who rule the world by force and live in constant fear and hatred.

As He grows in wisdom and stature He begins to realize that He has a mission for God and His people, and learns from Mary the things she has kept in her heart. He sets aside personal desires in order to be prepared to carry out whatever God may reveal to Him. His burden is lightened when He goes to the Garden and prays, "Thy kingdom come and Thy will, not ours, be done." N. D. M.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

I have a new baby sister. Her name is Annrae.

I have a big red dog. His name is Shane.

I was born in New York State. I am seven years old.

Very truly yours,
Miriam Thorngate.

Monterey, Calif.

Dear Miriam:

I was very much pleased to receive your letter in the first mail this morning. I do not hear from California often although I have a brother-in-law, nieces and nephews, and grandnieces and grandnephews who were living in Los Angeles the last I heard from them. I imagine I will never see any of them again they live so far away.

Andover is full of dogs. The last time they were counted there were 277 here, and by the number I see running around and the nightly barking I hear, I wouldn't be surprised if there were even more now, and what a barking time they have at night. My grandchildren in Bridgeton, N. J., have a gentle brown and white dog, and those in Wellsville, both a dog and cat.

One day a little neighbor boy on the next street came to call on me and brought in his cute black and white dog. Soon I had to go downtown and the little boy went with me, and we forgot and left the little dog in the house. While we were gone the dog tried so hard to get out the front door that he tore the curtain into shreds. It was an old one so I didn't care, but we were careful never to leave him in the house again. This little boy is a much larger boy now but he still has his dog of which he is very fond.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

My name is Linda Thorngate. I have four sisters. I am the oldest. We go to

Sabbath school at my grandmother's house. My grandmother's name is Mrs. George Thorngate III.

I am so glad to be a Seventh Day Baptist.

Very sincerely yours,
Linda Thorngate.

801 Cass St.,
Monterey, Calif.

Dear Linda:

It was a very pleasant surprise this morning to receive two very welcome letters from California. I would like to visit in California but I'm not a long-distance traveler. The longest distance I travel nowadays is to my son's in New Jersey, about 360 miles, which I do at least once a year. I enjoyed a visit from my son and his wife and five-year-old Kathy who surprised me with a visit of four days beginning with Mother's Day. My granddaughter, Gretchen, from Wellsville, and I spent a week with them in August.

I, too, am happy to be a Seventh Day Baptist. Now that we have sold the Andover Church, some of us attend the Independence Church and some the Alfred Station Church.

Yesterday two neighbors and I spent the afternoon with good friends at Alfred, helping to celebrate the daughter's birthday. We not only enjoyed a delicious dinner at noon but also lunch at night.

We have been having plenty of rain this past week. Of course it is needed but I used to say when your age, "Rain, rain go away! Come again another day."

Yours in Christian love,
Mizpah S. Greene.

Dear Recorder Children:

My page is almost full but I want to add a few lines which the song, "Dare to be brave, dare to be true," should teach us.

"The good American tries to gain and keep perfect health."

"The good American controls himself."

"The good American is self-reliant and reliable."

Yours in Christian love,
Mizpah S. Greene.

Are we going up?

Let the Church Adopt a "Child"

Fifth of a series of articles on church growth by a young woman in the West who prefers to remain anonymous.

Some of us have a desperate feeling that there is a terrible urgency about this thing of getting our church spread more widely. Think how you would feel if you were in a strange town when fellowship meetings were started, and a person came to you who was until that moment a stranger, and clasped your hand and with tears in her eyes said, "I've been praying so long for this to happen."

It makes you want to be strong, and "move mountains," and build an immediate church group around that person and every person like her, to provide the Christian fellowship that is needed so much.

Sometimes you feel, like the scientists, that if you could just find the proper formula you could do it.

How about starting such a formula with the concept of having well-established churches adopt new groups? We're used to that sort of thing in the mission field and actually a lot of our churches do have "children" in near-by communities. This, though, might be a real "reaching-out," perhaps to a distant state. There's plenty of room for it. Think of the distance between Denver and Los Angeles, or the whole of the Pacific Northwest, or a lot of the South, or even all sorts of places in between.

The next symbol in our formula might represent the fact that we need to pick communities that are "population centers," to reach as many people as possible. This does not always mean the actual heart of a city since an outlying area may serve as well. There are denominational agencies and interested people ready to help in the selection of a suitable community for adoption.

Once selected, we need to determine what to do to get started there. We can add four things to our equation: a leader, a place to meet, some sort of modest campaign to make the church known in the community, and the knowledge that

it may take more than a year or two. The last two of these are self-explanatory. Probably the place picked would have been chosen because of someone who could act as leader, and could do so effectively, when he knows he has backing.

The meeting place would almost certainly need to be rented. You can meet in homes if you have an established group who are well acquainted, but strangers will come readily only to a public place. The cost of a suitable meeting place need not actually be high, especially if you will specify what you can pay instead of asking first for a rate.

This thing of a suitable meeting place might well be the key to the situation, in the sense that without a meeting place the whole effort is absolutely impossible, and if you have a good one the establishment of a new group is a little easier.

While we are thinking of cost, it is well to remember that these groups do tend to become self-supporting. The Twin City Fellowship, backed by two near-by churches, was virtually self-supporting from the first, just as others have been. This should be an encouragement to parent churches to make the effort.

Although the parent church may not actually need to spend much money on its child, it must of course be ready to pay the rent if necessary. What is more important, it can give tremendously effective backing in other ways. Someone from the parent organization could correspond with each member or friend of the one just starting; and what does it matter if the letters go all one way with the new person replying seldom or never? The women of the existing church might encourage the women of the new fellowship to share their projects. In fact, close communication should be maintained between the two communities in every imaginable way.

It is even possible to conceive that there would be a couple of months in the year when lay leaders of the established church could take over the pastoral duties, and the pastor could be given a "working vacation" in the new community. In the case of a northern church adopting a southern group the pastor and his family might be very happy to spend January

and February in the sun in the new area, and the benefits to the adopted group would of course be great.

What could we expect to achieve by an adoption campaign like this? Well, we would not get a whole bunch of "First Alfreds," but we would have a good chance of getting a number of small, self-supporting fellowships, and what's wrong with that? Then, we need only look at the Los Angeles Church to see what might happen to any one of them. It makes the whole concept sound like "taking a chance on a sure thing," doesn't it?

NEW JERSEY YEARLY MEETING

Notes by the Editor

The Yearly Meeting of the Eastern New York and the New Jersey Seventh Day Baptist Churches was held with the Shiloh, N. J., Church on the weekend of October 22.

Four services were held, each emphasizing a different aspect of the general theme, "Christian Joy," based on the words of Christ in John 15: 11, "... that your joy might be full." Rev. Paul B. Osborn of the Marlboro Church spoke Sabbath eve on the subject, "The Joy of Salvation." In the regular morning worship Rev. Paul L. Maxson of the Berlin, N. Y., Church developed another aspect, "The Joy of Service." In the afternoon session Carlton W. Wilson of Philadelphia, who incidentally had to be back home that evening for a Gideon prayer meeting, presented the subject, "Joy of Prayer." This was followed by a discussion largely in the nature of a testimony meeting. Your editor was asked to take the fourth topic in the evening, "The Joy of Fellowship." This was followed quite appropriately with an informal fellowship hour in the basement social rooms which most of the congregation attended.

Such was the outline. It leaves much unsaid. It does not mention the welcome and response at the first service or the strengthening testimony meeting presided over by Mrs. L. M. Maltby. It leaves out also the junior orchestra which played in the afternoon and then moved over to the center of the platform to conduct an

unusually effective program featuring brief talks by members of the group. This was organized by the pastor's wife, Mrs. Marie Becker Lippincott.

Music and flowers, usually mentioned in reports of such meetings, can hardly be referred to in this case lest the attempt to use words to describe the quality and arrangement should fall so far short of picturing the beauty which met the eye, pleased the ear, and stirred the soul. For those present this mention may bring back the experience; for those absent it cannot create the picture.

Many are the churches that are too large for the congregation — even too large for a union meeting. That is not true of our two churches in South Jersey. On Sabbath morning the balcony was full and there were chairs in the aisles to take care of a crowd of 275. Other services were well attended also. Several college students traveled long distances to be home for the occasion. Two Air Force men attended, one a Westerly, R. I., member stationed at Langley Field, Va. A substantial number came from the Berlin, N. Y., Church, and a record number of 13 adults and young people from the Schenectady, N. Y., Church. Representatives from the latter church presented interesting motion pictures and slides of the construction work on their new church. They reported the expenditure of \$3,500 for material up to the present time with nothing spent for labor. The cinder block building 50 feet long is now completely roofed but still lacks windows.

The Yearly Meeting exists largely for Christian fellowship and inspiration; it does very little business. The expenses of the ministers who attend are paid from the morning offering. The larger attendance this year built up the treasury after heavy expenses last year. Next fall the meeting goes to Plainfield and, as is the custom, the officers are the officers of the entertaining church.

SABBATH SCHOOL LESSON for November 19, 1955

Evidence of Jesus' Power
Lesson Scripture: Luke 7: 11-23.

NEWS FROM THE CHURCHES

MILTON, WIS. — In an earnest desire to make an investment in the future leadership of the church, the members of the Milton Church who attended the quarterly meeting held October 2 voted to put aside \$300 a year in the church budget to be used as a ministerial education fund.

This fund is to be built through the local church budget at the rate of \$300 per year. The administration of the fund will be in the hands of a committee consisting of the Board of Trustees and the Advisory Board of the church.

An outline of the plan is that \$300 per year will be made available to qualified candidates from the church membership who are preparing for full-time Christian service. It is a long-range plan and evolved out of the Board of Trustees.

The Milton Church members felt that they wanted to make an investment in the future leadership of the church and acknowledged the urgency of encouraging young people to enter the ministry. This is a realistic gesture on the part of the church — encouraging young people to consider a career in full-time Christian work.

At the present time, Paul Green, Jr., a member of the Milton Church, is enrolled at Alfred Seminary as a first-year student in the School of Theology.

— Correspondent.

PLAINFIELD, N. J. — The pastor of the church, Rev. Lee Holloway, was taken to the local hospital for observation on October 18 and underwent gall bladder surgery on the 27th. As this is being written on the last day of the month he is reported to be doing well and to be happily free from the pains endured before the operation. His leadership at the Yearly Meeting and at the special services of the past weekend was much missed although he has attempted to make some of the church plans from his hospital bed.

A conscience seared by sin is like skin repeatedly burned and thickened; it has no feeling. A conscience purged by the Gospel becomes sensitive again and by daily exercise in prayer becomes, according to the Scripture, a pure conscience.

Accessions

Old Stone Fort, Ill.

By letter:
Mae Randolph Lewis
By testimony:
Geraldine Ferris Lewis

Marriages

Maxson - Smith. — Milton Maxson and Lois Smith, both of Battle Creek, Mich., were united in marriage at the home of the officiating clergyman, Rev. Herbert L. Polan, Oct. 15, 1955. They are living at 170 E. Kingman, Battle Creek. H. L. P.

Obituaries

Brissey. — Geneva Maxson, daughter of Elisha J. and Margaret Law Maxson, was born on Jan. 26, 1870, at Salem, W. Va., and died October 19, 1955, at the home of her son Harold.

On Oct. 23, 1889, she took her stand for the Lord Jesus and joined the Ritchie Seventh Day Baptist Church of Berea. She was a faithful member of this church until failing health prohibited her active participation in the regular services of the church.

On Oct. 9, 1900, she was united in marriage to Arthur N. Brissey who died in 1928. She is survived by two of her three children: Maynard C., and Harold Lee, both of Berea; three grandchildren, and four great-grandchildren; also a sister, Mrs. Jackson (Mae Maxson) Hudkins of Berea.

Funeral services were held in the Ritchie Seventh Day Baptist Church by her pastor, Donald E. Richards, and interment was in the Berea Pine Grove Cemetery. D. E. R.

Randolph.—Deacon Iseus Fitz, was born in New Milton, W. Va., July 9, 1865, and died Oct. 7, 1955, at the home of his daughter, Mrs. Lawrence Harris, in Plainfield, N. J.

Mr. Randolph joined the Piscataway Seventh Day Baptist Church in 1902 by letter from the church at Jackson Center, Ohio. For many years he was a deacon and trustee of the Piscataway Church, always giving of his best for his Master.

He is survived by his widow and four children: Merle (Mrs. Lawrence Harris), Plainfield, N. J.; Leslie, Verona, N. J.; Milton, Daytona Beach, Fla.; Elston, Neptune, N. J.; 12 grandchildren, and 19 great-grandchildren.

Farewell services were conducted by his pastor, Frank R. Kellogg, from the Runyon Funeral Home at Dunellen, N. J. Interment was in Hillside Cemetery, Plainfield, N. J. F. R. K.

CONFERENCE DATES
August 14 - 19, 1956
at Alfred, New York

NOVEMBER 14, 1955

The Sabbath Recorder

Give them a Faith to live by



Worship
with them
this week

Contributed by the American Business Company as a public service to the Commission on Religion in American Life, Inc.

The two youngsters are pictured here to remind American families everywhere of the value of regular attendance at church. Faith is the most precious gift you can give your children — Faith in God. Then you are giving the best a parent — any parent — can give. Every time you attend worship with your family, you are helping each member to build a vital and lasting "Faith to live by."