

OUR WORLD MISSION
Statement of the Treasurer, October 31, 1959

BUDGET RECEIPTS		Treasurer's October	
Balance, October 1	\$ 2.78	Milton	457.35
Alfred, 1st	499.30	Milton Junction	107.65
Alfred, 2nd	208.60	New Auburn	18.75
Associations & Groups	80.84	North Loup	25.00
Battle Creek	1,235.38	Nortonville	132.50
Berlin	46.43	Old Stone Fort	20.00
Boulder	83.65	Pawcatuck	175.00
Brookfield, 1st	40.00	Plainfield	187.85
Chicago	91.00	Richburg	15.50
Daytona Beach	90.75	Riverside	283.85
Denver	98.79	Roanoke	32.00
Hopkinton, 1st	88.00	Rockville	113.79
Hopkinton, 2nd	3.50	Salem	27.00
Independence	46.00	Walworth	27.00
Individuals	2,025.00	Washington	25.00
Los Angeles	240.00	Washington, People's	5.00
Los Angeles, Christ's	100.00	Waterford	128.82
Lost Creek	178.36		
Marlboro	322.78		
Middle Island	18.00		
			\$7,231.22

TREASURER'S DISBURSEMENTS		NON-BUDGET GIFTS	
	Budget (Designated & Undesig.)	October Receipts	\$22.00
Missionary Society	\$2,708.85	October Disbursements:	
Board of Christian Education	589.68	Salem College	10.00
Ministerial Training	782.76	Junior High General Conference	12.00
Ministerial Retirement	364.42		
Historical Society	1,125.58		
Women's Society	135.28		
General Conference	671.58		
Tract Society	762.94		
Trustees of General Conference	49.14		
World Fellowship & Service	38.22		
	\$7,228.45		
Balance on hand October 31	2.77		

SUMMARY

Current annual budget\$108,022.00
 Treasurer's budget receipts first month 7,228.44

Remainder required in 11 months\$100,793.56
 Percentage of budget year elapsed8.33%
 Percentage of budget raised6.69%

Eldred H. Batson,
 Treasurer.
 1612 Lawrence Street,
 Parkersburg, W. Va.

SABBATH-KEEPERS' 1960 CALENDARS

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The Bible Sabbath Association
 FAIRVIEW, OKLAHOMA

Non-sectarian

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The Sabbath Recorder

THE EVERLASTING LIGHT

WORLDWIDE BIBLE READING
 AMERICAN BIBLE SOCIETY

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

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WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

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

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., NOVEMBER 30, 1959
Vol. 167, No. 20 Whole No. 5,870

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The Everlasting Light

Our people perhaps have a tendency to rebel against too many special days in our church year. Certainly there is a limit to the number of times we can use the word "special" and have it retain its meaning. The Bible's Day, sponsored by the American Bible Society, is one special day to which our churches have responded enthusiastically. It falls on the second Sabbath of December. In all probability the special Bible Readings between Thanksgiving and Christmas, printed in book-marker form, have already been distributed in most of our churches.

The theme this year is "The Everlasting Light." What more appropriate thought could there be in relation to the Word of God! It contains "all the light of sacred story." It is the only book that can claim to bring to a world of darkness the everlasting light of the revealed will of God. Other books may speak with considerable authority on temporal things but only One can speak with unique authority on eternal things.

We are thankful indeed that we can be in a personal relationship with the Holy Spirit, with Christ the Son, and with the Father, but this relationship, wonderful as it is, does not provide us with that body of revealed truth which is necessary for the guidance of man. Our spiritual forefathers have recognized the Bible as the only authoritative rule of faith and practice. We follow in their train, for it would be most presumptuous for us to claim that the sparks of illumination which come to us, precious as they may be, are sufficient to reveal to us the whole duty of man or an adequate knowledge of the plan of God.

What is our attitude toward the Bible? It is not enough to praise it. Dr. William M. Elliott, a minister at Dallas, Texas, points this out in these words:

"Whenever I think about praising the Word of God I remember something which Franklin K. Lane said once when he was asked to express his opinion of this Book. 'Endorse the Bible!' he said, 'Why, that would be like endorsing your mother.'"

If the Bible is in reality the everlasting light we need to do far more than eulogize

it; we must accept it and use it. We must let that light penetrate to our inmost beings and illumine our souls. Someone has said that failure to find time to read the Bible is to admit that everything that crowds out faithful Bible reading is more important. We do not want to make such an admission for it would deny that which we affirm.

At the recent meeting of the Advisory Council of the American Bible Society the chairman at the first session was Dr. Gaines M. Cook, who was introduced as a man who had memorized the whole New Testament. How fitting to have such a chairman for a meeting, the theme of which was "The Everlasting Light." Most people would think that for them it would be impossible even if they could find time. But the fact remains that one who would commit to memory the New Testament would have a high regard for it and would have available to him all of its light if he could properly relate and interpret that which was his constant possession. How much do we desire the light of God's Word?

We feel, as a group, and have a right to feel, that in several instances we see a light in the Word which others have missed. Let us not boast of that light if we neglect the Bible as a whole — God's revealed light.

The Way in Africa

George Wayland Carpenter has entitled his 1959 book *The Way in Africa*. Published by Friendship Press with a list price of \$2.95, this book is informative, challenging reading. It is strictly a Christian book laying stress on the author's contention that the church in Africa is very similar to the New Testament Church in being a flexible movement rather than an organization. In the Book of Acts Christianity is called "the Way." His final chapter on "The Responsive Church" points out the aspects in which this is true. He feels that in many respects the people of Africa who have accepted Christ are showing a willingness to be led by the Spirit as the early church was.

Any reader who has a warm heart for these struggling young Christians of warm color will find his heart warmed even more by a reading of this book. Our regret is that we cannot spare the space in so small a periodical to quote from its pages. On the general assumption in this country of racial superiority, Mr. Carpenter remarks, "If the Negro suffered under slavery, the white man was its victim in an even deeper sense for he lost the power to recognize human kinship beneath the mask of color" (p. 77).

The problems of the African church are many and call for great patience and wise counsel on the part of Christian missionaries who are able to speak from longer experience in "the Way."

A Catholic-Protestant Bible

Here is something new — a suggestion that there be printed a common Bible for Protestants and Catholics. The proposal comes from an associate editor of *America*, a national Roman Catholic weekly, in a three-page article. The periodical is not an official publication but is read widely by high Catholic officials.

The attitude of Protestants and Catholics to this common Bible for the two faiths will probably be mixed. The rank-and-file members of both may be expected to view it with more apprehension than the scholars. We are amused sometimes when we are discussing the Sabbath question with uninstructed people to meet with the suggestion that our Bible must be different from theirs. How much more is that the case when we talk with Catholics about what the Bible says. Most Protestants are unaware of how few real differences there are between authorized Catholic and authorized Protestant versions of the Holy Scriptures. The wording is so similar that anyone working with the less educated folks of Catholic background does well to use a Catholic Bible rather than a Protestant version. To be sure, our King James Version or R.S.V. is better than the Douay Version, which is still the one in common use among Catholics. Catholic scholars should readily admit this

because ours is based on all the Greek manuscripts diligently compared while theirs comes from the later Latin translation of Jerome without the benefit of many of the Greek manuscripts which are older or were lost at the time he made his hurried translation.

Is it so unthinkable to have a Bible acceptable to both Catholics and Protestants? Theoretically, it is not. Practically, it might not work out. One of the arguments advanced by the above-mentioned editor in a New York Times interview is that the growth in cooperation among Catholic, Protestant, and Jewish scholars on Biblical research can be regarded as a forerunner to a common translation. There has been just such close cooperation in the handling of the recently discovered Dead Sea Scrolls. It is a necessity.

However, to grasp at a common translation, as some will do, as a forerunner to eventual union of these two faiths ought to be carefully avoided. It is not the wording of the Bible that divides us but our differing attitudes toward the Bible. Is the church the supreme authority in faith and practice, or the Bible?

Practical considerations will long delay a common translation. Not the least of these is that both Catholics and Protestants are now working on new translations independently. Certain groups like Jehovah's Witnesses and the Sacred Name (Yahweh) people emphasize their differences by translations slanted their way. Other one-man translations in some cases take us somewhat far afield to accomplish the purpose of the editors or to reflect their theological views.

We would take our stand with the Apostle Paul in Philippians 1:18: "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therefore do rejoice, yea, and will rejoice." If a common translation bids fair to get the Bible into the hands and hearts of more people, especially the Catholics who are hungering for it, let us lend encouragement to the idea, if it can be accomplished without compromising doctrinal positions in the few instances where there is conflict.

More Net Income

A national Chamber of Commerce statistician has recalled that the total income tax receipts of the U. S. Treasury in 1913 was \$35 million and that now "Uncle Sam" takes in that much tax every seven hours and twelve minutes. We may have some reason to feel the burden of the increased income tax rate but the exemptions and deductions allowed by law relieve much of the burden for heads of families in the lower income bracket. Most of us have to admit that someone else is paying the greater portion of the difference between \$35 million a year and \$35 million every seven and a quarter hours.

What does that mean? Besides inflation it means that we have much higher net income in 1959 than in 1913. It means also that, in general, we are not on the edge of poverty; we have money to spend on many things which, even by our present standard of living, are not real necessities. Our giving has increased greatly in 45 years but it is still far from being in proportion to that index of our earnings, the income tax. We would venture to say that a surprisingly high percent of church income is received from those who pay little if any income tax. How much more would be available for the Lord's work if all of us gave in proportion to our net income as reflected by the Chamber of Commerce statistician's figures!

WORLDWIDE BIBLE READING THANKSGIVING to CHRISTMAS

Daily readings suggested by
The American Bible Society

November	26 . . . Psalm 103: 1-22
	27 . . . Psalm 23: 1-6
	28 . . . Psalm 46: 1-11
	29 . . . Acts 9: 1-9
	30 . . . Romans 5: 1-21
December	1 . . . Romans 8: 1-17
	2 . . . Romans 8: 18-39
	3 . . . Romans 12: 1-21
	4 . . . I Corinthians 13: 1-13
	5 . . . Acts 9: 10-31

President's Message

How Much Progress?

Everywhere I go I am questioned about the progress of Seventh Day Baptist work around the world. Church members and friends are anxious to know of progress in the Southwest and on the mission fields of Jamaica, British Guiana, and Nyasaland. "What has happened to our interests in South America?" they ask. "Is there any information regarding our churches in England, Holland, Germany, New Zealand?" "Is there a continuing interest in Australia?" "What is the Women's Board emphasizing this year?" "Where do the various boards fit into the Seventh Day Baptist Program for Advance?" So the questions come, and I am glad for them though there are many I cannot answer. They are reasons for rejoicing, for they reveal a deep interest in the things of the church and a conviction of the importance of the faith of Jesus Christ.

The questions have their somber side, too. Each time I am asked, thoughts about men and money come to mind. Where are the men and women to do the work under God? Where is the money to complete

even the meager share in that work that is contemplated for this year? We plan so little in contrast to what needs to be done. Then we sometimes fail to do even that which we have planned.

There are various plans for giving to the work of Christ: tithing, proportionate giving, pledges, cards of intent. Each focuses our attention on the gift. But where life is given for Jesus' sake our attention is focused on Him "who is able to do exceeding abundant above all that we ask or think," and all that we are and have will be used for His purposes in the church, in the family, in the community.

Let us then give money as liberally as we are able, that the work may go forward. Meanwhile, let us pray for a deeper, more inclusive commitment to His will.

We are entering a season of holiday, stemming from days made holy by the gifts and the Gift of God. Therefore, it should concern us deeply that even as He gave Himself for us we may also give ourselves for our "brother men," for Jesus' sake.

Special Use for Sabbath Recorders

At a time when nearly all the churches are receiving and distributing the latest special issue of the Sabbath Recorder it is interesting to note that some are ordering extra copies of certain recent regular issues for rather general distribution.

It is probable that there are in each issue several articles comparable in value to some of the articles in the special issue. Any one of these articles is worth more than the price of the magazine. If special attention is called to a certain article when handing the Sabbath Recorder to a friend he would receive a blessing and might find other items that would interest him. Have you considered this use of your own or extra copies of your denominational weekly?

CWS

Church World Service, a department of the National Council of Churches, is asking the nation's major denominations for gifts of \$2,575,000 for the year 1960. Fifteen major world emergencies in the past 18 months have taxed relief agency resources to the limit, says CWS. The agency believes it will be six months before more than 2,000,000 people in Japan and Korea can return to homes wiped out by typhoon "Vera" in September. When that storm hit, the CWS clothing collection center in Modesto, Calif., was empty. Thousands of bales of clothing had been shipped to Taiwan where an earlier typhoon and earthquake had left 240,000 homeless. Over 5,000 CWS-sponsored refugees have come to the U.S. this year, bringing the 11-year total to 108,601 as of October 1, 1959.

What One Can Do

So I think that Seventh Day Baptists have something worth sharing! Here's what I'm doing about it.

Preparation

To help me evolve my own understanding of the Bible, I have studied not only Seventh Day Baptist material, but also the literature of other denominations. Especially helpful have been the tracts upholding the Sunday point of view. Because I am now familiar with the arguments used to defend the change from the Sabbath to Sunday, I am prepared to point out their fallacies. On the one hand, a comparative study of religions has deepened my feeling of fellowship with all Christians because I can see that our differences are slight compared with our belief in and love of Christ and the desire to live His way which is characteristic of all Christians.

On the other hand, a knowledge of other doctrines has increased my appreciation of the Seventh Day Baptist Church. This is one church which, instead of forcing members to believe a set doctrine, expects them to go to the Holy Spirit for an understanding of the Bible. I think such liberty of conscience is absolutely essential because Christians are not all at the same level of maturity at the same time and therefore cannot be expected to see eye to eye on every part of the Bible. Another advantage gained by the Seventh Day Baptist insistence upon spiritual freedom is the fostering of a close relationship between Christ and each follower who goes to Him for guidance rather than to a doctrine set down by a few church leaders.

Newspapers and Magazines

Many newspapers and magazines carry a "Letters to the Editor" column. These columns provide two types of opportunity: a means of expressing our distinctive religious views, and also of discover-

ing others of similar interest. One of my letters was printed by a local daily and a member of another Sabbathkeeping denomination wrote me her appreciation of the letter. We have since exchanged views on our doctrinal differences. Following this lady's example, I contacted the author of a letter on the Sabbath-Sunday problem. He replied that he and his wife have been members of a Sabbathkeeping denomination for a year. We are now corresponding and only our heavenly Father knows the outcome of these contacts.

One of the larger denominations (Sundaykeeping) recently printed my criticism of their stand favoring Sunday legislation. A reader of this magazine wrote me that she agrees with me 100 percent. Is there such a group as Seventh Day Baptists, she wanted to know.

Of course, not all my letters to the editors have been printed. But I feel that at least the editors read them and if enough of us write, the editors may in time start thinking.

"Kaffeeklatching"

My neighbors are unusually nice. We exchange church literature and enjoy discussing religion. Lately our "kaffeeklatchings" have been quite spirited — no doubt because of our Catholic neighbor's interest in the Jehovah's Witnesses. (Until recently, she was receiving weekly instruction from them.) An exhaustive study of the history and doctrine of the Witnesses has convinced me that they fall far short of understanding Christ. What is more, they are anti-government (will not vote or participate in any government or community activities) and our democracy, hard-won by such Christians as Roger Williams, would collapse if the Witnesses became a majority. I am thankful to say that my neighbors and I know enough about the Witnesses to have persuaded our Catholic friend from joining that organization.

It was last spring that I, too, was being visited once a week by two Witnesses (the instructor and a recent convert learning the technique of witnessing). I made the arrangements with the understanding that I am a Seventh Day Baptist, but if mistaken in my beliefs, I could be corrected. I also made it plain that I hoped they would become Seventh Day Baptists if they could not convert me. I gave them Seventh Day Baptist literature and criticisms of their doctrine which I had set down — to no avail. The Witnesses soon terminated the lessons. But if these people often encountered the Seventh Day Baptist viewpoint, some might be swayed.

Yes, my neighbors and I represent a number of faiths, but our neighborliness is not diminished by the tacit understanding that we would all like to see our one unbelieving neighbor become a Christian. The Protestants would like to have the Catholic turn Protestant, and this one Seventh Day Baptist would like all of them to join with our people. I don't know how my neighbors pray. I never pray that others believe as I do. I ask, instead, that they become receptive to God's wishes for them.

Community Witnessing

We Sabbathkeepers soon discover that the average Sundaykeeper has given no thought as to why Sunday was substituted for the Sabbath. It comes as a surprise to learn that most clergymen are similarly ignorant of the Sabbath point of view. The ministers in my town have graciously accepted Seventh Day Baptist literature and discussed the Sabbath-Sunday issue with me. One minister preached a Sunday-night sermon entitled, "The Sabbath — Yesterday or Today?" And he distributed our tracts to his congregation. The pastor of another local church read to his advisory board a paper on Seventh Day Baptist beliefs and discussed with the board the possibility of holding services on the Sabbath, should there be a sufficient number of people interested.

Here is a good time to introduce this question:

If the only church in a community is a Seventh Day Baptist church, should Sunday

services be held for local Sundaykeepers? If such services are held, under the direction of the Sabbath pastor — naturally, would it be wise to provide both Sabbath and Sunday literature with the recommendation that Christians should study all sides of an issue and pray earnestly for God's guidance in finding the truth of the matter?

Sometimes there are unexpected opportunities for community witnessing. For example, at the last P.T.A. meeting, a new friend wanted to know what church I attended. No, she had never heard of Seventh Day Baptists, nor had she read any literature supporting the Sabbath. But she was most anxious to explain why the day was changed to Sunday, and yes, she would read Seventh Day Baptist tracts. I anticipate interesting discussions with this friend.

Another unexpected opportunity concerns a Catholic woman who attended a local Protestant service in order to defend Catholicism against the attacks of the guest speaker, a former Catholic priest. When my next-door neighbor told me about this Catholic, she sounded so interesting that I got in touch with her and learned that she and her husband are converts. Like all well-educated converts, she is deeply attached to her church and well-informed on Catholicism. But she appears to be sincerely interested in obeying God. She is studying Seventh Day Baptist tracts and the thoughts I have jotted down as a result of my study of Catholicism. My discussions with her make me realize how helpless I am alone — I must pray more — I must lean more heavily upon God for the right words to say to this new friend.

Friendly Relations

Sunday is firmly entrenched in Christendom. We face a tremendous task in trying to turn the world back to the Bible Sabbath. If the various Sabbathkeeping groups could only unite, the resulting increased strength would facilitate Sabbath promotion. I think that the more friends we have among the various Sabbathkeeping denominations, the sooner our doctrinal differences will be ironed out so that we can become one organization. I correspond with several Sabbathkeepers outside the

Seventh Day Baptist church. Not only do I value them as friends, but I have a warm feeling for the Christian work they are doing, and they, too, seem to feel that I am a Christian, even though some points of doctrine keep us in different denominations.

A word about this business of uniting. Should we strive for unity of thought before we will worship in the same church? After all, how do we hurt each other when we disagree on the meaning of various Scripture? For example, inability to agree on the state of the dead in no way deters us from telling others about Jesus, what He said and did, and how He has come into our lives and changed us. On the other hand, when we disagree on what Christ wants us to do, complications arise and Christendom is hurt (as in the case of the Sabbath-Sunday quarrel where Christians can't possibly worship together on different days). If organic unity is desirable, as I presently believe, I favor seeking unity of action, but never insistence upon unity of thought.

Needless to say, I am a member of the Bible Sabbath Association, Fairview, Oklahoma — a non-denominational organization which exists solely to promote the Sabbath.

Hope

As far as I know, my efforts have not resulted in adding new members to the denomination. I console myself with the thought that one sows and another reaps. When this new "Lay Development Program" gets into full swing, perhaps Seventh Day Baptists will make a concerted effort in my locality (there are several Seventh Day Baptist churches not too terribly far away)! And maybe some day in my town there will be a church in which I can feel at home. Such is my prayer.

There are a lot of ONEs in the Seventh Day Baptist denomination and when all of us ONEs do all we can and keep praying that we'll be able to do even more for Christ's Kingdom, the results should be spectacular.

Name withheld by request.

Nurses Becker and Bivins En Route

A letter received November 9 from nurses Sarah Becker and Barbara Bivins written in Braunschweig (Germany) tells of their "smooth and uneventful" flight across the Atlantic. They were greeted at the Victoria Air Terminal in London by Pastor McGeachy of the Mill Yard Church on Thursday afternoon, October 29. They write:

We spotted him with a Sabbath Recorder as we drove up with the bus. He was very cordial and helpful and took us sight-seeing for a little around the station, Westminster Abbey, and the Parliament Buildings, etc. It was rainy and cold but his friendliness and keenness made us forget the cold. We had fine fellowship and a good meeting with the Seventh Day Baptist group, small but lively and warm (Thursday evening, October 29).

Flight to Amsterdam (Friday, October 30) was good but we could not see because of fog. Brother Zijlstra met us and we went directly to Haarlem. Several brethren — the elders — had come from various places and we visited Friday night. Sabbath day was busy and a rich spiritual feast.

Services began at 10:00 and lasted until 5:00, visiting continuing well into the evening.

The train trip from Haarlem to Braunschweig was interesting indeed! The Rev. Otto Kohler found us easily at the Braunschweig station and took us to our room in the rooming house.

Sarah writes, "I'm forced to speak much more German than I ever did in all my life! It's fun and they are patient. No one of the brethren speaks English here. We have had some very fine fellowship and discussions with the Kohlers already. They plan for us to speak Sabbath afternoon. We hope to show the set of slides from Makapwa also."

Letters of greetings and commendation from the Missionary Society and denomination were well received by our English, Dutch, and German brethren, and they expressed wishes to convey through the nurses their Christian greetings to us in America. Plans called for the nurses to fly from Hamburg on Monday, November 9, arriving at Blantyre, Nyasaland, on Tuesday afternoon, November 10.

SCHOOL OF THEOLOGY

(Report of meeting with Methodists for greater support)*

The first meeting of the Special Committee of the Seventh Day Baptist Board of Christian Education, representatives from the Methodist Church in Western New York and Pennsylvania, and representatives of Alfred University was held in the School of Theology Building, November 12, 1959.

George E. Potter, chairman of the Special Committee, welcomed the following persons to the meeting:

Methodist representatives (all ministers): W. Earl Ledden, bishop, Syracuse area; Charles Bollinger, executive secretary in Higher Education; Philip Torrence, superintendent, Elmira District, Central New York Conference; Leland Webster, superintendent, St. Lawrence District, Northern New York Conference; Dr. Frank Hicks, superintendent, Olean District; Cecil F. Wilson, superintendent, Hornell District; Carlyle Smith; Bradford Webster; Richard Davey; and Glenn Bucher.

Seventh Day Baptist Board of Christian Education representatives: George Potter, president; the Rev. Rex E. Zwiebel, executive secretary; L. Eugene Reynolds, treasurer; Wayne N. Crandall; Mrs. Madge Sutton; and S. Kenneth Davis.

Members present from the School of Theology Advisory Council: Dr. H. O. Burdick, Dr. J. Nelson Norwood, Dr. S. B. Crandall, Dr. Hurley S. Warren, and the Rev. Guy M. Ovenshire.

Ex officio: M. Ellis Drake, president of Alfred University; Dean Albert N. Rogers of the School of Theology; Dr. Alfred J.

*Readers will better understand the purpose of the meeting reported here by Secretary Zwiebel if they refer to the last paragraphs of the Commission's report in the 1959 Year Book, page 52, and to the reports of the Ministerial Training Committee and Committee on Ministerial Training Interests, pages 40 and 41. The Sabbath Recorder of September 28, page 11, also gives the story of the action of Conference calling for such a meeting with Methodist leaders and Alfred University executives.

Gross; Dr. Melvin G. Nida; and Dr. Allen C. Best.

Following the introductions, Dean Rogers presented a background statement, financial reports of the school, and plans for development.

The chairman then presented the agenda in the form of three questions prepared by his committee as follows: 1. Would the Genesee Conference of Methodists wish to nominate two members to the School of Theology Advisory Council in 1960, three in 1961, and a total of four in 1962? (After that the ratio would continue four Methodists to five Seventh Day Baptists, the council consisting of nine members with President Drake, ex officio.) 2. Through a period of years could the Genesee Conference assume a substantial share of the school's operating budget? 3. What support can be expected in the Methodist churches of the Conference when and if a building fund campaign is undertaken?

Mr. Potter explained that our Special Committee had discussed at considerable length what our people, the Seventh Day Baptists, might be willing to concede as part of their ownership of the School of Theology. We feel that Seventh Day Baptists would like to retain a considerable voice in the operation of the school, even a majority vote. Our General Conference would have the final say in any agreement.

Dean Rogers pointed out that there is one Methodist representative already on the Advisory Council; the proposition being to add one, then two, three, a total of four. The Advisory Council is the policy-making body of the school which works very closely with President Drake in faculty appointments and in planning the annual budget.

President Drake added the following: "The Advisory Council is a standing committee of the Alfred University Board of Trustees which provides that this council shall be composed of nine members, and it also provides that the members of the council shall be nominated by the Seventh Day Baptist Board of Christian Education. This is in line with the idea that the School of Theology is peculiarly the property of the Seventh Day Baptist denom-

ination. Nine is no magic number, and I think the number could be changed if desirable. It would require an amendment of the University Trustees' By-laws, but they are easily amended."

Bradford Webster said that he would hesitate to see the number of the present membership reduced just to add Methodist members to it.

He was informed that some of the present members are not very active and their positions might be relinquished.

Mr. Davey asked if it was our thought to confine the membership in the Advisory Council to Methodists and Seventh Day Baptists? The answer was that that is the present thought.

The possibility that other Methodist Conferences might be included came under discussion, but all agreed with Mr. Wilson that it would be well to leave it within the Genesee Conference, at least temporarily, with others given the privilege to cooperate as they decide among themselves.

Bishop Ledden asked Philip Torrence if it wouldn't be easier to get the Central New York Conference into a project of this kind if the Genesee Conference should explore it. Mr. Torrence replied in the affirmative and added that in his conference many of their men have extended themselves to go elsewhere when they might rather have come here. He was sure they would cooperate when the time comes.

Dr. Gross suggested that more Methodist doctrine was taught in our school than is taught at accredited schools.

Mr. Bollinger said that when the matter of accreditation came up, his answer was this: "The degree given to Alfred University theological students comes from an institution accredited by the Middle States Association of Colleges and Secondary Schools, so we recognize the degree as coming from that body."

At this point Dr. Gross made an interesting and very comprehensive presentation with maps showing the need of a School of Theology for Methodist students in the Alfred area. This was very much appreciated by all present.

Going into the second item on the agenda it was pointed out that while Alfred University did not put money directly into the school, it does perform many services, such as, furnishing the building, janitor, academic supervision, faculty standing, permanent records, financial accounting, endowment management, giving the BD degree, accreditation, library, graduate-level electives, et al.

When asked what a "substantial share" might be, Dean Rogers answered: "We call attention to the fact that Seventh Day Baptists have committed themselves to \$10,500 for the current year, and we have five students here. We would prefer that you would assess your resources and see what you can do rather than for us to ask for a specific amount."

It was pointed out here that there is no endowment requirement for accreditation.

Wayne Crandall said, "Seventh Day Baptists could be expected to support the school at this present level or somewhat more than we have been doing, and then my thinking is if the Methodists could support it enough to add these necessary extras, it would not be unfair to them. I feel that your presence here has helped us. I think that we do not want to put a price tag on this report or any hard and fast ratio."

Mr. Wilson said that, personally, he was most interested that the School of Theology should continue.

Mr. Bollinger reported that Dr. Gerald O. McCulloh told him that their Department of Theological Education could not make any direct contribution to an institution outside of their church, but they would have certain funds which would enable them to make a contribution in the form of a scholarship to one who is attending an accredited school.

Bishop Ledden asked if full accreditation would require additional building.

The answer is, yes, as the present building is inadequate, or will be if the program advances. Estimated costs have not been made by our committee, but Dr. Best has drawn up plans of a building needed on the campus which could house

(Continue on page 14)

Bearing the Fruits of the Spirit

By Alton L. Wheeler

(Continued from last issue)

What Can the Holy Spirit Do for Us?

Having been told who the Holy Spirit is, again we may ask why we should even desire to have the Holy Spirit within? Why should we share our lives with Him? What can He do for us? What effect will His presence have in our lives?

It would be most unfortunate — yes, tragic, if we should be told that the manifestations of His presence are twofold, namely, (1) He enables us to speak with tongues, and (2) He gives an occasional exciting experience of demonstrative emotionalism. I have known of those who have asserted that unless a person has had the experience of "speaking with tongues" he has not had the Holy Spirit come into his life. I for one know that not to be true.

I note that Matthew 3: 16 tells how the Holy Spirit came upon Jesus. Yet never once in the four Gospels do I read of Jesus "speaking in tongues." But I do read in Matthew 4: 1 of how Jesus was led of the Spirit into the wilderness where He was tempted of the devil.

In Luke 4: 1 we read of how Jesus being full of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness. We note in verses 16 to 18 of Luke 4 that up in Nazareth when Jesus entered the synagogue one day — as was His custom — there was delivered unto him the book of the prophet Isaiah. And when He had opened the book, He found the place (Is. 61. 1, 2) where it was written:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . .

And that was the effect that the Holy Spirit had upon Jesus.

In John 16, Jesus consoled His disciples,

assuring them that even though He was soon to die that He would not leave them alone. He promised to send them the Holy Spirit and said:

When he is come, he will reprove the world of sin, and of righteousness and of judgment. . . . When he, the Spirit of truth, is come, he will guide you into all truth, . . . and he will show you things to come . . . he shall glorify me.

In 1 Cor. 12 and 13, Paul has much to say about the mission and effect of the Holy Spirit in men's lives, giving them assignments or callings. He will grant various ones of you special gifts. We read:

"To some the Spirit gives wisdom, to some knowledge, and to others faith, to still others the power of healing, to others prophecy; to others discerning of spirits; another receives divers kinds of tongues; another the interpretation of tongues. . ." (1 Cor. 12: 8, 9).

In verse 28 He says some are called to be apostles, or prophets, or teachers, etc., and then concludes that there is one gift He has for everyone of us and that is the God-given gift of love. And the familiar chapter 13 follows to describe that greatest of all gifts.

When we summarize these as some of the effects the Holy Spirit was said to have on human lives, we read the rest of the New Testament and discover that He did much to make the first century an exciting and progressive age.

What the Spirit Did for Wesley

John Wesley as a young man was very religious and yet he did not have the Holy Spirit in his life. While taking college work at Oxford he associated with a religious order facetiously known as the "Bible Moths," the "Holy Club," and the "Sacramentarians." They fasted twice a week, visited prisons and the sick, and engaged frequently in prayer, meditation, and self-examination. But he was restless in his soul.

Soon after he was ordained as a minister, John Wesley received an invitation from Governor Oglethorpe of Georgia to minister to the spiritual needs of the colonists and Indians. He did so for a time but returned later to England, writing, "I went to America to convert the Indians; but oh! Who shall convert me?"

While crossing the ocean, however, he was to observe the power of the Holy Spirit in the hearts of a group of Moravians aboard the ship. He chatted at length with them and became so interested in the doctrine of instantaneous conversion and baptism by the Holy Spirit, that he made intensive study of German so that he might converse with them.

One day they were caught in a terrible storm at sea and fear and alarm pervaded through most of the passengers, but he observed that the Moravians, including Peter Bohler, were calmly gathered together singing hymns and praying!

It was not long afterward that he felt the power of the Holy Spirit in his life. And after that his preaching of the Gospel was to sway the millions on two continents, winning them to the Lord.

Let Us Appropriate the Power and Manifest the Fruits

So we, with our awakening sense of mission, have exciting plans, but here is the secret to the power we will do well to appropriate in order to multiply the effectiveness of this nation-wide question in evangelism — spiritual strength and growth. Our plans are as the automobile. Here is the source of power to enable the automobile to move!

Let us return to our respective homes, communities, and churches excited about our visionary plans for evangelism and growth, but let us avail ourselves something of the power of the Holy Spirit, for "We are labourers together with God."

Let us engage ourselves in personal and group Bible studies and discussions concerning the reality of the Holy Spirit.

Let us ever examine and re-examine our basic convictions and doctrinal beliefs, with open minds, ever entreating the Holy Spirit to guide us into all truth.

Let us beseech the Holy Spirit to engraft in our lives the branches of His nature that may produce such tasty, nutritious, and attractive fruits as those Paul lists, beginning with love and concluding with self-control.

Let us give God credit and praise for whatever may be accomplished in our lives.

Roger Babson, the business expert and statistician, has said, "I do not pose as a preacher, but let me tell you, if there is a God, He will not let us advance much further materially until we catch up spiritually. In our lives may this spiritual balance and dynamic be realized, and may God be praised."

May we come to have more and more faith in others, in ourselves, and in God.

Spirit of the living God, fall afresh on me,
Make me, mold me, fill me, use me.

Tract Board Announces New Bible Filmstrips

Immediately available for use on Bible Sabbath or at any convenient time are two outstanding sound filmstrips in color with a playing time of 14 minutes each. They are titled "The Saga of the Bible" and "Bible on the Island." Produced by the American Bible Society, each one tells an impressive story suitable for young people and adults. The 33 $\frac{1}{3}$ rpm recordings add much to the effectiveness of these Bible programs. The island referred to in the second title is Okinawa. It is a true story of a chaplain who left a Bible in a village of Okinawa 40 years before a missionary ever set foot in the village.

Two additional Bible filmstrips without recordings are now available from the American Sabbath Tract Society: "Congo Handclasp" and "Congo Close-Up." The first is for use with children and is designed to promote offerings for the Bible cause in Africa. These will soon be distributed by the American Bible Society at a very nominal fee (in case a church wishes to keep them permanently).

Some new Christmas filmstrips are also on order. Users of the free filmstrip service of the Tract Board are again urged to anticipate their needs and order early to avoid disappointment.

THE SABBATH RECORDER

WOMEN'S WORK — Mrs. A. Russell Maxson

WORLD DAY OF PRAYER ANNIVERSARY

By Mrs. LeRoy DeLand

The president of the Women's Board and Mrs. L. H. North of Plainfield, New Jersey, have been appointed as representatives of our denomination on the "Committee of 75" of United Church Women, to plan the observance of the 75th Anniversary of the World Day of Prayer. We attended the first general committee meeting at the Riverside Church in New York City on October 14, 1959.

The dinner preceding the meeting was attended by all the members of the national United Church Women committees who were attending the annual three-day session. After dinner the president, Mrs. William Terrell, introduced the World Day of Prayer chairman, Mrs. Paul Moser, who told us: "We need an alarm clock to help us rise to the occasion of the 75th Anniversary of the World Day of Prayer in 1961."

The observance of this day has grown from the early Female Mite Societies and Women's Missionary Societies of the Methodist and Presbyterian churches who recognized the need of a day of prayer for missions. From the first few observances in America it has spread to 30 countries around the world and over 20,000 communities in the United States. It was one of the earliest ecumenical movements, as all denominations unite in promoting foreign and home missions through the World Day of Prayer offering.

We need to identify ourselves with other countries to study our common problems. We must demonstrate how we in the United States need the ideas of others. We must remember that every woman can take some part in this special celebration. It isn't the woman who thinks she counts for more than one voice that we need to worry about, but the woman who thinks her opinion is of no value.

We need to rededicate ourselves to prayer. This sharing of mutual concern will generate a new creative vigor among Christian women. Prayer is the purpose

MEMORY TEXT

For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations. Psalm 119: 89, 90a.

which will engender a deeper commitment to God and to service for Him. It is easier to give things than to pray intelligently and sincerely. Jesus condemned the fig tree for not bearing fruit. This plan for the celebration is like the leaves of the tree, but it needs the fruit of an upsurging of prayer throughout the world.

There were about 35 of the committee who met for a general discussion of plans to promote this 75th anniversary. It was voted to hold special prayer fellowships over a five-day period in five areas of the world, East Asia, Latin America, Africa, Middle Asia, and Europe, led by a team of four persons, two Americans and two non-Americans. In the United States there would be ten teams of three persons each, to include one woman from another country, one white woman, and one non-Caucasian, who would hold prayer fellowships in 40 communities throughout this country.

The goal for the 1961 World Day of Prayer offering is \$750,000. This includes \$430,000, the average giving for the three-year period, for the regular World Day of Prayer projects, plus \$100,000 each for a major project for home and foreign missions. The cost of the prayer fellowships and promotion plans is also included.

Suggestions were made that a devotional booklet of Scripture and prayer be prepared to unite all women in a common Bible study. I am sure our Seventh Day Baptist women will want to share in this special World Day of Prayer Anniversary. More detailed plans will be publicized when they are available.

SABBATH SCHOOL LESSON

for December 12, 1959

No Partiality With God

Lesson Scripture: Acts 11: 1-18.

Home Bible Study Groups

As we plan our church programs ahead for winter months we may be thinking in terms of a series of Home Bible Study Groups. Such a plan calls for meetings in homes that are strategically located so as to make them neighborhood meetings. By rotating the leadership the pastor will have an opportunity to meet with each group in due time. Especially in snow-bound areas such neighborhood meetings may be a great blessing.

Following is an announcement used by one church in giving this plan publicity. It speaks for itself. Surely any church could adapt it to its use.

HOME BIBLE STUDY GROUPS

EIGHT CONSECUTIVE
WEDNESDAY EVENINGS

"We Protestants Today
Need to Get Back to Studying the Bible"

"Our Home Bible study meetings will be Bible study pure and simple. They will last one hour. At each home the same passages will be considered and the same procedures followed. Paul's Letter to the Philippians will be studied verse by verse and section by section. There will be teacher-student participation. Questions will be encouraged, as well as discussion and freedom to make observations.

"Several homes have volunteered to open their doors to fellow members and friends of our church. Names and addresses appear below. These homes are located in strategic areas of our parish. It is suggested that you attend the home nearest to you.

"The teachers, listed below, are well qualified and will be briefed prior to each session and provided with mimeographed summaries of each lesson. These summaries will be given to those attending. And, the teachers will rotate from house to house without disclosing which one will be where or when!

"We are asking our host homes not to serve refreshments. No offerings will be taken. All you need do is come, bring your Bible, a pencil, and notebook."

(Continued from page 10)

the school if agreement for its construction could be given. This is not in the present planning of the university trustees.

Dr. Hicks asked if the university was under the control of Seventh Day Baptists. The answer was that Alfred University has always been legally non-sectarian. Endowments from Seventh Day Baptists represent its only income from that denomination.

Mr. Bollinger voiced appreciation for his people of the warm relationship with the school. He stated that he thought that what we should do now would be to suggest that Methodist Boards and the Bishop's Committee give the matter careful consideration.

Bishop Ledden said his committee would study every phase of the program and make a presentation to their Board of Education and their Board of Ministerial Training. They would recommend appropriate action to the Genesee Conference.

Upon motion by Mr. Ovenshire, it was voted that we (Methodists) very much appreciate the confidence and the responsibility that has been given to us by having this matter called to our attention and would voice our approval of the working out of an agreement whereby we can work together with the Seventh Day Baptist people in the further program of the Alfred University School of Theology.

On Sabbath Day, November 14, Secretary Zwiobel was the guest of the Verona, N. Y., Seventh Day Baptist Church. He delivered the morning sermon, led a discussion concerning the local Committee on Christian Education in the afternoon, and spoke to those present at the church's father and son banquet that night. The attendance was rewarding at all three sessions, and the cooperation was 100%.

The moral law of God is not an accident. It cannot be repealed or modified. It can be violated but the penalty therefore cannot be avoided.

— Christian Economics.

Vocational Interests

O. B. Bond

125 Gardenia Drive
Holly Hill, Florida

An English position has been reported open in the Scio High School. The school is within sixteen miles of the Richburg and Alfred Station Seventh Day Baptist churches. Any Seventh Day Baptist interested should submit application and reference to the Scio Central School, Scio, N.Y.

Two good-sized farms are for sale in the vicinity of Little Genesee, N. Y. One farm has a nearly new home of good proportions and the other has a remodeled home upon it.

These openings have been referred through Richburg Seventh Day Baptist Vocational Committee. Those interested in the farms should address Mrs. Francis Bucher, R.F.D., Little Genesee, N. Y., for details.

Teachers are now being hired for the new Chariho Junior and Senior High School which is to open next September. Applications should be sent to Supt. Edward M. Sullivan, Hope Valley, R. I. Perhaps a note in the Recorder would help some Seventh Day Baptist teachers to locate where they could have church privileges here or at Ashaway. — N.D.M.

Will the Anglican Church
Return to Rome?

The Anglican Archbishop of York, Dr. Arthur M. Ramsey, second ranking prelate of the Church of England, stated in Chicago recently, "I am willing to accept the Pope as a presiding bishop among the bishops of Christendom, but not as infallible."

[If the Anglican Archbishop's attitude becomes the attitude of the other leaders of the Church and if the Roman hierarchy could see the wisdom of dropping the absurd claim of ex-cathedra infallibility, the two bodies could conceivably reunite. Would that be good or bad for the cause of Christ?]

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y. — The Rev. Loyal Hurley conducted a "Sharing Our Faith" Crusade from September 11 to 27. In the first few meetings the church people were given instructions on visitation and messages on evangelism. Then for four nights we went out by groups of two visiting all the homes in the community and inviting them to the church. Then for ten nights Dr. Hurley gave inspiring, stirring sermons always closing with an invitation to accept Christ. Six people met with him after the services, asking for prayer and signifying their desire to accept Christ in their hearts.

The church members themselves were enriched by this experience of evangelism and visitation, by the evangelist's nightly messages, and by his sincere Christian character. After the last service, a reception was held in the Community Hall in honor of the Rev. and Mrs. L. F. Hurley. At this time of Christian fellowship, we expressed our appreciation for their guidance and wished them Godspeed on their trip home.

Attendance at the regular church service has been on the increase. The two choirs have been furnishing inspiring music. A young people's group has recently been organized, meeting Sabbath afternoons under the leadership of Mr. and Mrs. James Williams. The Bible study hour held Friday evenings has been well attended. Pastor Fatato has been leading us in a study of the different prophets.

The annual business meeting was held November 1 at which time the following officers were chosen for the coming year: moderator, Jack Reynolds; clerk, Vera Reynolds; treasurer, Allie Burdick. The two trustees elected were Gordon Sanford and Anna Hall.

Pastor and Mrs. Fatato are giving us good leadership in our church and community. We are happy that Mrs. Fatato has entirely recovered from her recent operation. We are all enjoying the redecorated parsonage, especially since the exterior has a fresh coat of paint. Much of the redecoration was done by Pastor Fatato and other volunteer labor.

The Sabbath Recorder

The Friday evening service of the semi-annual meeting of the Western Association was held at our church this fall. The adults had an inspiring meeting in the church under the leadership of Victoria Burdick. The youth met in the hall for a "Swap Box Supper" followed by an organizational meeting under the chairmanship of the pastor.

The church and community are enjoying social fellowship also. The Sunshine Society served the usual delicious Harvest Supper in October. A community Halloween party sponsored by the church was held in the hall with an attendance of 75 children and young people as well as many adults. Fun and gayety prevailed along with good fellowship. On November 4 the church and community met at the hall for a tureen dinner and to hear Mr. and Mrs. John Sanford tell about their recent trip to Alaska. Mr. Sanford showed many beautiful slides of scenes taken on the trip.

— Publicity Committee.

Accessions

Daytona Beach, Fla.

By Letter:

Deacon R. Merritt Kenyon
Gladys Kenyon (Mrs. R. Merritt)

Marriages

Brown-McSparin. — William F. Brown and Carolyn McSparin, daughter of Pastor Carlos and E. Kathryn (Lewis) McSparin, of Stonefort, Ill., were married Sept. 16, 1959. The ceremony was performed by Ralph H. Lewis, grandfather of the bride, at his farm home near Stonefort, Ill. The couple will reside near Riverside, Calif., where the groom is stationed in the Air Force.

Births

Bass. — A daughter, Vivian Marlene, to Mr. and Mrs. Leroy Bass of Paint Rock, Ala., on November 5, 1959.

Duryea. — A daughter, Antoinette Dawn, to Wilbur and Jeanette (Randolph) Duryea, of New Market, N. J., November 7, 1959.

Kelly. — A daughter, Kim Debra, to Mr. and Mrs. Haskel Kelly, La Sierra, Calif., on Oct. 30, 1959.

Paquette. — A son, Dennis Clarke, to Arthur J. and Dorothea (Clarke) Paquette, of Plainfield, N. J., August 9, 1959.

Obituaries

Bassett. — Jennie Bender, daughter of Mary E. Williams and Worth Bender, was born at Hicksville, Ohio, February 10, 1881, and died at the Foothill Acres Nursing Home, Neshanic, N. J., August 30, 1959.

She was married to Dr. Laverna C. Bassett, June 15, 1911, and lived in Farina, Ill., until 1920 when they moved to Dunellen, N. J. For many years she was active in temperance work and a regular and faithful member of the Piscataway Seventh Day Baptist Church of New Market, N. J.

She is survived by one daughter, Mrs. William Becker, of Dunellen; a grandson; a brother, Jay Bender, of South Bend, Ind.; four sisters: Mrs. Jacob Wentworth and Mrs. Harold Brinch, of Michigan; Mrs. A. Krebs, of Ohio; and Mrs. William Ogle, of California.

Memorial services were held in Dunellen by the Rev. C. Harmon Dickinson. Interment was at the Alfred Rural Cemetery, Alfred, N. Y., with the Rev. Hurley S. Warren conducting the service. — C.H.D.

Churchward. — Martha Starch, was born near La Crosse, Wis., March 27, 1887, and passed away at St. Joseph Hospital, Chipewa Falls, Nov. 9, 1959, after a very brief illness.

She was united in marriage to Everon Churchward of Dodge Center, Minn., April 26, 1911. She moved with her husband in 1916 to Wisconsin and has been a member of the New Auburn Seventh Day Baptist Church since that time.

In addition to her husband she is survived by her children: Russell, of Milwaukee, Wis., Dale, of Fontana, Mrs. James Grant, of Los Angeles, and Vila, of Pasadena, all in California; a sister, Mrs. Sara Carpenter, of West Bend, Iowa.

Interment was in the New Auburn Cemetery with Pastor Kenneth B. Van Horn officiating. — K.B.V.H.

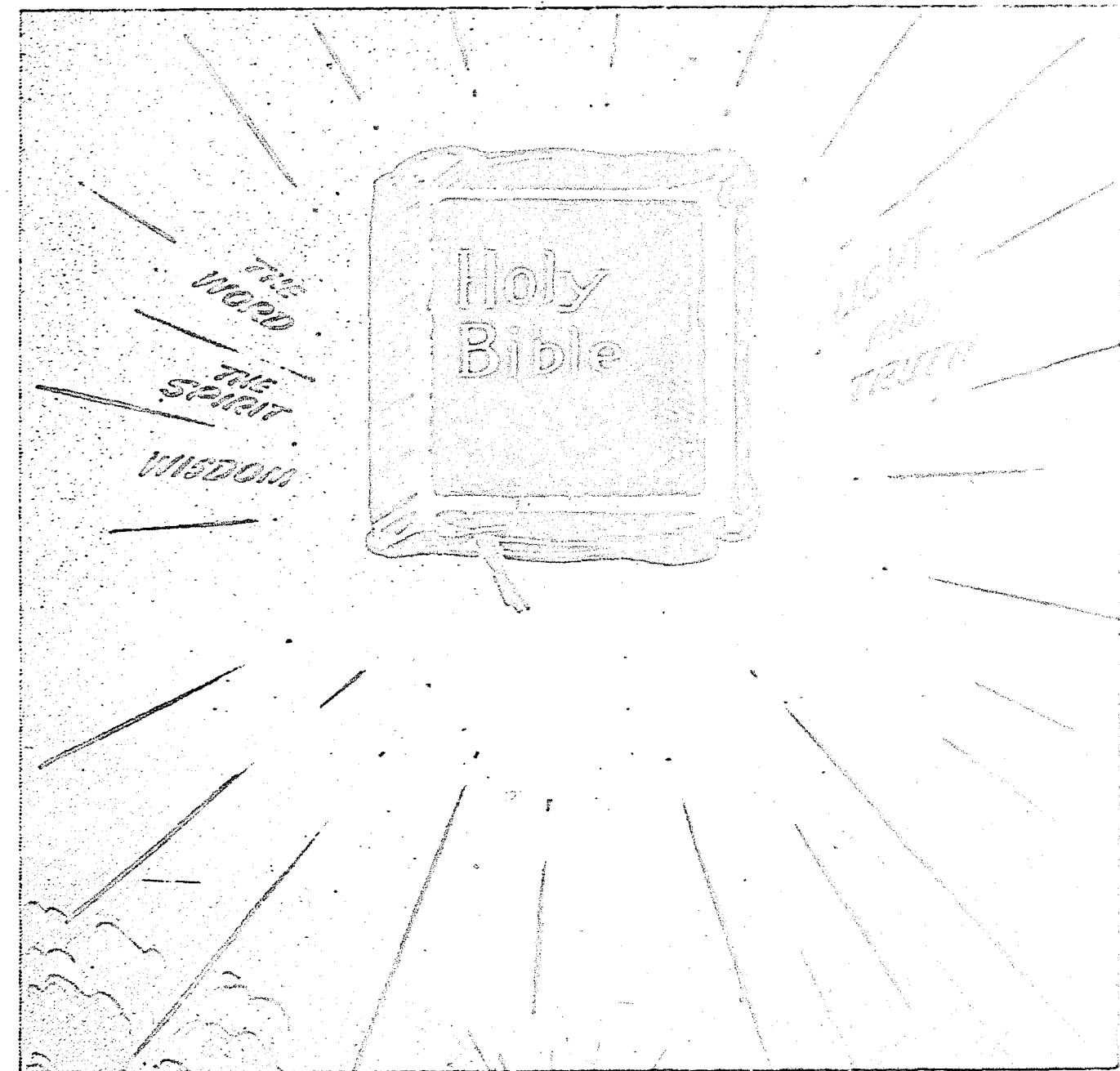
Young. — Clara Isabel Randolph, daughter of Emily Jeanett Ward and Thomas Stillman Randolph, was born in Plainfield, N. J., April 9, 1887, and died at the Foothill Acres Nursing Home, Neshanic, N. J., October 29, 1959.

She was a member of the Seventh Day Baptist Church of Christ, Plainfield, N. J., for 61 years. She was married December 28, 1926, to the late A. Roy Young.

Mrs. Young is survived by a sister, Mrs. Edna R. Smalley, now residing at Bedminster, New Jersey.

The memorial service was conducted by her pastor, the Rev. C. Harmon Dickinson. Interment was in the Musconetcong Valley Cemetery, Hampton, N. J. — C.H.D.

Character, when you boil it down, is just the sum total of the choices we have made.



"HOLY BIBLE, BOOK DIVINE"

We worship no leathern book, not even God's Holy Bible. Our worship is of Him who without this Book would be unknown. The Son of God cradled in a manger! We read it in the Book. His cradle, His life, the cross, and risen glory, all from the Bible are learned. So to the Bible we go, for out of its pages come Bethlehem, Calvary, and Olivet.