

# The Sabbath Recorder

five sons. Refreshments were served throughout the evening.

The doctor was presented with a beautiful gold watch and chain and words of appreciation, good wishes, and humorous reminders were given by several speakers. Dr. and Mrs. Hitchcock and family have been and are much appreciated as associate members and helpers in our church.

To Mrs. George Potter goes much of the credit, and working closely with her on committee were Mrs. Eugene Van Horn and Mrs. Dana Peck. Dr. Ray Wingate, a close friend of the doctor, played a special fifteen-minute carillon concert as Dr. and Mrs. Hitchcock were walking to the parish house. — Mrs. B. R. C., Correspondent.

VERONA, N. Y. — The Junior Department observed Promotion Day on Sabbath, October 25. Following the children's sermon by Pastor Skaggs, the program was in charge of the junior superintendent, Mrs. Garth Warner, who presented certificates to those promoted from the Nursery, Primary, and Junior Classes.

The Young People's Social Club held a Halloween Social the night after the Sabbath in the rooms in the church basement which were appropriately decorated. The social was for old and young. Those who did not come in costume paid a forfeit. Prizes were given to the most original costume and to the best disguise. Games were played and refreshments served.

Mrs. Victor Skaggs entertained the Ladies' Aid Society for their October all-day meeting. There was a large attendance.

The Doers Sabbath School Class held its monthly meeting with Mr. and Mrs. Herbert Catlin Sunday night. Mrs. John Williams, teacher, conducted a Bible study on the sixth chapter of Matthew. It was voted to continue to contribute to mission work in Jamaica. The class will later sell Christmas trees and wreaths.

The Young People's Social Club held "A Lord's Acre Auction" from which they realized \$300. This will go toward church repairs.

The Boosters and Helpers Sabbath school classes sponsored a "Harvest Supper" on the evening of November 12. — Correspondent.

## BIRTHS

**Reed.** — A son, Dan DeChois, to Chauncey and Mary Ellen Reed of Adams Center, N. Y., September 7, 1952.

**Roberts.** — A son, Benjamin George, to Jim and Belva Roberts of Adams Center, N. Y., September 12, 1952.

**Monroe.** — A daughter, Deborah Sue, to Mr. and Mrs. Lusbert Monroe of Texarkana, Ark., September 1, 1952.

**Soper.** — A son, Steven Mark, to Mr. and Mrs. Harley Soper of Texarkana, Ark., November 8, 1952.

**Maxson.** — A daughter, Kimberlee, to Rev. and Mrs. Carl R. Maxson of Waterford, Conn., November 18, 1952.

## Marriages

**Bates - Stoodley.** — On August 11, 1952, Sheldon Bates and Mrs. Margaret Stoodley were united in marriage at the parsonage in De Ruyter, N. Y. Rev. A. Clyde Ehret performed the ceremony in the presence of the immediate family. Their home is in Adams Center. E. C.

## Obituaries

**Glass.** — Bess, was born December 10, 1877, and died at the home of her daughter, Mrs. Evelyn Kuechle of Chagrin Falls, Ohio, on Sabbath, July 26, 1952.

She was married to Henry Glass on December 10, 1896. He preceded her in death on February 13, 1913.

Funeral services were held from the Piddock Funeral Home in Adams with Pastor Cruzan officiating, assisted by Rev. Emmett Bottoms. Mrs. Glass had long been a member of the Seventh Day Baptist Church of Adams Center and will be missed by many friends. E. C.

**Bates.** — Sheldon S., son of Mr. and Mrs. Samuel Bates, was born April 22, 1871, and died on November 13, 1952, at his home in Adams Center.

Funeral services were conducted from the Carpenter-Stoodley Funeral Home at Belleville, N. Y., on November 15, and interment was in Union Cemetery, Adams Center. Services were conducted by Rev. Earl Cruzan. E. C.

## Openings in Alfred

Two good business opportunities are open for any of our people who would like to locate in Alfred. Mr. Lynn Langworthy is retiring and will dispose of his plumbing and sheet metal business with all equipment and materials. A restaurant business is for sale and the building it occupies. Owner would rent to the right party. Ben R. Crandall, "Key Man," will be pleased to answer any inquiries. — (For the Vocational Committee.)

*"All things whatsoever ye would that men should do to you, do ye even so to them."*

If asked the remedy for the heart's deepest sorrows, I must point to "the old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

— William Gladstone.

# The Sabbath Recorder

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Our Policy

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## Conference President's Corner

We received a welcome letter this past week from a former Conference president in which he says, "I have faith that this is another year when the Denominational Budget will be raised in full." It is most encouraging to be informed of the faith of P. B. Hurley — and even more heartening to know of the "works" that back up such faith. If we can count on Seventh Day Baptists everywhere to achieve an informed faith in our Cause and Program, supporting that faith with consecrated stewardship, the Denominational Budget will be raised in full in this current year.

December is the third month of this Conference year, marking the quarter period in our denominational efforts. With a budget of \$46,635 to raise this year we need \$11,658 to meet the first quarter's quota. With November budget returns incomplete at this writing, we speculate that December budget contributions must be above \$7,000 to bring us up to our goal at the quarter-year mark.

How do we go about achieving this goal in December? There is only one satisfactory answer. We achieve this goal by asking every Seventh Day Baptist to make the program of our denomination, dependent so largely upon our financial support, the object of our personal interest in prayer and giving.

Of all months, December calls forth the spirit of Christian giving for persons sensitive to the incomparable Gift from God whose coming we commemorate in this season. And think with me of the recipients of our Christmas giving through the Denominational Budget: retired ministers or their widows know our tangible expression of love and gratitude for their long-time services to us; missionaries and their people experience the undergirding of fellowship and support so necessary to their continuing success; pastors in mission churches at home are sustained because we care and share; our denominational organ, The Sabbath Recorder, is provided with the subsidy essential to its life; children and young people's work, together with Sabbath promotion projects, are made possible through our Denominational Budget — as is the financing of our Conference

### MEMORY TEXT

"For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Gal. 5: 14.

### A PRAYER

Dear Father, we ask that we may rightly appreciate the gift of life which has been made to us. Give us the desire to share the beauties and responsibilities of Thy kingdom with all who may be influenced by our words and our lives. Make us confident that as we do Thy will we may expect the coming of Thy kingdom. Amen.  
— Church Management.

### BIBLE CHARACTERS

#### VI

One of the most interesting women of whom the Bible tells us is Lydia of Philippi, seller of purple, mentioned only in the 16th chapter of Acts.

We sometimes think it is a very modern thing for women to engage in business, but here in this first century we find a woman not only engaged in business, but in a business which required considerable capital and brought her in constant touch with royalty. Purple dye from the Tyrian shellfish was so expensive that few beside the emperor or members of his family could afford to wear purple garments. Hence came the expression "born to the purple."

Lydia, however, was much more than a woman of business who dealt in costly merchandise. She worshiped God and had an open and receptive mind and heart. She listened in that meeting by the riverside in Philippi to the message of Paul and Silas. These men, bringing news of salvation through Jesus Christ, must have been weary with their long journeyings by land and sea. By strange providences they had been prevented from carrying their message further into other provinces of Asia Minor. At last Paul had the well-known vision of the man from Macedonia,

Commission and officers who plan the program of our General Conference.

May the true Christmas spirit guide us this month in our giving to the Denominational Budget.

Elmo Fitz Randolph.

and followed the leading of the Spirit into the unknown land across the Aegean Sea, bringing the gospel story for the first time to the continent of Europe.

The first body of worshipers of the one true God whom they found was a group of women, only, who came together on the riverbank to pray. Here the travelers met with kindness and attention. Their message was received and they were offered the hospitality of the home of wealthy Lydia. In her home they made their headquarters as they daily preached to the people.

Paul and Silas were seized and put in prison from which they were miraculously released by an earthquake. To Lydia's house they went when free and from there set forth to carry the gospel to other cities.

We love to think of Lydia, with her faith in God, her courage, her open mind, and her generous heart.

### Others

Irene Post Hulet

When the Bluebird of Happiness fails to alight,  
And the Raven of Gloominess hovers,  
'Tis well to ignore your unhappy plight  
By turning attention to  
Others.

If many demands on your time overwhelm,  
And spirituality smothers,  
Just stir up your soul to be active again,  
By thinking kind thoughts about  
Others.

Perchance you're a shut-in and cannot leave home,  
This, then, your predicament covers:  
You can write a short letter — perhaps telephone,  
And pray, both for self and for  
Others.

### RIAL in Seventh Day Baptist Churches

On Sabbath day, November 29, thirty-four churches reported an attendance of 2,106.

Let thy speech be better than silence, or be silent. — Dionysius.

**BIBLE EXHIBIT**

Paul E. Swigart

The Library of Congress has on special exhibit a number of Bibles illustrating certain aspects in the development and production of the Bible. From the more than 1,800 Bibles in the library's collection there were on display examples ranging from a fourth century fragment on papyrus of the Book of Isaiah in Greek to the Revised Standard Version of the New Testament published in 1946.

The exhibit was in commemoration of the five hundredth anniversary of the Gutenberg Bible. The two most valuable Bibles in the library's collection are the three-volume Gutenberg (or forty-two line Bible) and the Great Bible of Mainz.

The Great Bible of Mainz is a two-volume illuminated manuscript on vellum which has been presented to the Library of Congress as a gift to the nation by L. J. Rosenwald of Jenkinstown, Pa. It was placed on exhibit on April 4, the five-hundredth anniversary of the day on which the scribe started to write the manuscript, which was completed on July 9 of the following year. The leaves were all carefully ruled by the scribe and it is written in Latin. There are a total of 459 vellum leaves made from 250 goat hides.

At the same time that it was being prepared, in the same city Gutenberg was printing his Bible — the first book printed from movable metal type.

Also to be seen was the first volume of the first edition of the King James Bible, commonly known as the "authorized" version, published in London in 1611.

In addition there were to be seen the Bibles of seven Presidents: autographed copies of Bibles owned by George Washington, Thomas Jefferson, James Monroe, Abraham Lincoln, Woodrow Wilson, Franklin Roosevelt, and Harry Truman. — Excerpts from article in Gospel Messenger.

**SABBATH SCHOOL LESSON**

for December 27, 1952

Wise Men Seek Jesus.

Scripture: Matthew 2.

**KEY TO UNDERSTANDING  
THE BIBLE**

Rev. Clifford W. P. Hansen

Many people think of the Bible as a single book and approach all portions of it with pretty much the same purpose and the same frame of mind. Actually, this can only rob them of the real message its words have to give, for the Bible is not a book — it is a library of many books and some other manuscripts too short to be properly called books.

This library has been selected with great care from a much larger body of literature, produced for the most part, by a small and ancient people, gifted in the art of writing, who have since become recognized as the world's best teachers of religion. These writings have been produced by many different authors with different interests, men from all stations and walks of life, living at different times over a period of more than fifteen hundred years. Each "book," therefore, has its own characteristics, and, while it may well be compared and contrasted with the others, it should also be studied singly, in its historical and social setting, if its significance and message are to be appreciated and understood. It is possible, however, with considerable appropriateness, to divide the writings of the Bible into four major literary types. A recognition of these four types of literature in the Bible will be of inestimable help in approaching the various "books" of the Bible with an attitude that will be receptive to the intended message of the different writers.

One of these major divisions of the Biblical literature is **History**. We find history largely characterizing the books from Genesis to Esther in the Old Testament, and Matthew to Acts in the New Testament. Other types of literature occur here and there throughout these books, and we should be on the alert to recognize them, but the over-all characteristic is history. The sources of history are to be found in actual events that have happened or are supposed to have happened at some time in the past. The writer may speak of the immediate past or of the remote past. He may in some instances be personally

familiar with the events of which he writes. In many other instances, he must rely upon the reports of others. These may be firsthand reports from eyewitnesses, or they may be the oral or written traditions of the writer's people, reaching back for centuries or even millenniums. The nature of historical writing may be largely objective — a mere chronicle of events. More often, Biblical history is written with a specific purpose in mind that colors the narrative with the subjective element. The Bible writers of history were perhaps the first to embrace a world philosophy of history that binds the whole together in a single pattern. Always, history must deal with facts — events that have actually happened, or are sincerely believed to have happened. The method of the historian is to collect the facts about which he wishes to write, and then arrange them according to his purpose, either chronologically, as far as he can, or in harmony with some other over-all plan.

A second type of Biblical literature is **Song**. While all song is, of necessity, also poetry, I do not use the word poetry to designate this type because the term poetry designates the style of expression, while the types of which I speak designate content. (It will also be discovered that both prose and poetry occur in considerable quantity, side by side, in the last two divisions of Biblical literature of which we shall speak later.) The songs of the Bible are to be found chiefly in Psalms, Song of Songs, and Lamentations. A few songs occur in the historical books, and in the other two divisions still to be mentioned. The source of song must be the writer's own soul and emotions — his heart. The nature of song is therefore largely subjective, emotional, sensuous, artistic, lyrical. The method used by the writer is to tell: (1) of his own personal experiences — that is, his emotional experiences — his joys, his sorrows, his hopes and despairs, his trials and victories, his troubles and the relief of his troubles; and (2) of the impressions made on his soul by nature and by history.

A third division of the literature in the Bible is **Prophecy**, characterizing the books from Isaiah to Malachi in the Old

Testament, and Revelation in the New Testament. We should probably include also some of the New Testament epistles, but in doing so, we should be aware of the differences between these works and Old Testament prophecy. The immediate source of prophetic utterance is the prophet's conscience. In nature, prophecy is therefore subjective. It deals with the moral questions of right and wrong. The method of the prophet is sermonic and evangelistic. The writer asserts. He condemns wrong, and exalts right. He urges repentance, the forsaking of wrong, and the service of God. He promises rewards for compliance with his message, and threatens for noncompliance. The prophet is a "go-between" speaking to man in behalf of God and God's claim upon man. The prophet seeks to persuade men into acting in accordance with his counsel. He utilizes all the devices of eloquent speech and oratory that he can muster to bring about this end.

The fourth division of Biblical literature is **Philosophy**, comprising Proverbs, Ecclesiastes, and Job in the Old Testament, and in the New Testament, such works as Hebrews, James, and 1 John. The source of philosophy is the writer's intellect or mind. By nature, philosophy is fairly balanced with subjective and objective elements. It tends to be scientific in the manner of the day. It pays attention to the laws of reason. It is studied. It attempts to explain. The method of the philosopher is to observe, conclude, and report. He observes both nature and human nature. He bases his conclusions on these observations. His report may include both the record of his observations and his conclusions, or it may consist only of the conclusions. The philosopher most of all attempts to understand the situation about him. He writes in order to explain his understanding to others. There are two types of philosophy: (1) common-sense philosophy, exemplified in Proverbs, and (2) professional, studied philosophy, found in Ecclesiastes, Job, and Hebrews.

In reading the Bible, we should approach each of these types of literature in a different mood and for a different purpose. We should let the Psalms, for instance, speak to our emotions, and the books of

Job and Ecclesiastes challenge the thinking powers of our minds. We will remember that in the philosophical books, the writers sometimes trace the course of thought which has led them to their final conclusions. Many statements in the earlier parts of such treatises were therefore never intended to state truth, but merely a halfway step in the writer's search for truth. Often the conclusions show clearly that the writer later repudiated sentiments expressed earlier in the same book. The historical portions of the Bible should be studied from the standpoint of historical development; and the prophetic portions should be understood as great evangelistic, persuasive preaching, filling a need in the time of its original presentation, but containing, beneath the surface, an exposition of moral principles that are eternal. The prophetic portions often require a reapplication of these principles to make them relevant to our day.

There are, indeed, other distinct classifications of literature applicable to the Biblical writings. These, too, should be known and recognized. There is, for instance, the apocalyptic literature of Daniel, Revelation, and some other shorter passages. This is properly considered as a subdivision of prophecy and denotes method rather than thought content. It deserves mention only to emphasize the need for a very special approach, much too involved to permit further discussion here.

Important, too, is a recognition of the parabolic or fictional elements of Biblical writing, where stories are told, not for the purpose of establishing the literal factualness of the events in the stories themselves, but for the purpose of teaching truth. Most of Jesus' teaching was of this nature, and there are other portions of Scripture that should be included in this type. This is a well-known and effective method of didactic writing, utilized extensively in Semitic literature. To profit from this type of writing, we must treat it as a nut — crack it, and lay aside the shell, and eat its inner meat. It is the inference of the story that contains the writer's message. This type of literature also merits a consideration too extensive to be included here, and again, it indi-

cates method rather than thought content. Such passages of Scripture as exemplify this type are relatively few and short. They are found within the major divisions mentioned before.

(To be continued)

### Preaching Mission in Plainfield

On Sunday night, November 2, Rev. Clifford W. P. Hansen began a preaching mission in the Plainfield Church. Careful plans had been made for these services to extend over three weeks with three night services a week.

The general subject was "Finding God in 1952." Subjects for individual sermons embraced "Prophetic Faith and the Modern World," "What and Where Is God," "Key to Understanding the Bible," and other subjects of equal interest. These sermons were scholarly, interesting, and deeply spiritual. The services were widely advertised through the Plainfield Courier-News, a daily paper. Not only were striking advertisements used, but the church paid for space for short articles prepared by Pastor Stephan concerning the history and beliefs of Seventh Day Baptists. The meetings were reported, and summaries of the sermons given in the daily paper without additional charge.

To the great disappointment of many, the meetings were brought to an abrupt close by the sudden serious illness of Mr. Hansen, after he had preached five of the nine sermons he had planned.

It is felt that much more might have been accomplished if the plans for the whole series could have been carried out. However, church members have been fed, some others attended the services, and the history and beliefs of Seventh Day Baptists have become better known in the city.

(It is noted with pleasure that Mr. Hansen is much improved.)

### Radio Broadcast

The Christmas program of "The Greatest Story Ever Told" will be entitled "No Room at the Inn." It will be broadcast on Sunday, December 21, at 5:30 p.m., EST, over the ABC radio network.

### STEWARDS OF ALL WE POSSESS

Paul Green, Jr.

(This talk was given in the Milton Church, Sabbath morning, November 29, by Paul Green, Jr., the youth member of the church's Finance Committee. Paul is a sophomore in Milton College and president of the College Youth Fellowship of our church.)

"We are stewards of all we possess." We owe all the time, money, and talents we can give, to our church. Giving to the church is not like really giving — it is investing. What we give to the church is an investment — and a good one — in things of spiritual and moral value, as well as of physical and material value. Next week, Loyalty Sabbath, we are all asked to make our pledges to the church budget for the coming year. Now comes our opportunity to give of our money.

What is the purpose of the budget? It is the material means of carrying out the church's program of worship and service. What do we get in return for our money? As a representative of youth I am well aware of many of the benefits of the money that you, the older people, the wage-earners, give to the church — Sabbath school, youth groups, summer church camps, Vacation Bible School, the choirs of the church. All are made possible by your contributions. These and many more are made available for you and your children.

Let us do our best to make use of all the blessings afforded us by the church but be equally sure that we are doing our share — and more — in helping in the program and service of the church.

We have received freely; let us give freely. It seems to me that we, who are so richly blessed — and none of us can deny that he is richly blessed — have a responsibility to use our time wisely, to develop our talents and use them wisely, and to use the money we earn wisely. This responsibility implies the promotion of the brotherhood of man and the development of God's kingdom on the earth.

Let us, as we plan the program of another church year, carefully evaluate our talents and try to discover how to

use them better and resolve to do so. Let us count our blessings, increase our pledges wherever possible, and thus share more freely in the blessings of our church.

### ITEMS OF INTEREST

Elder E. S. Ballenger, 88, was the guest of honor the night of November 22 in the church social rooms. An interesting program was prepared including vocal selections by Joan Dalby of Los Angeles, and words of appreciation from every group in the church. Elder Ballenger is not a retired minister; he is actively engaged in publishing "The Gathering Call." He spent his birthday Tuesday in hard manual labor, and was not absent from prayer meeting in the evening. — Riverside Bulletin.

Reporting on his sixty-day inspection trip of chaplains and chapel facilities in overseas installations, Ivan L. Bennett, Chief of Army Chaplains, voiced satisfaction with the Army's program of religious worship and character guidance as he saw it in action in Europe and the Far East.

He said, "In all areas chaplains are bringing the message of religion to their people. The support of the commanders has been excellent. Not only is this evident in the provision of facilities for the work of the chaplain but in many instances in the commander's personal attendance at religious services.

"The primary purpose of the chaplaincy is to bring the message of the churches to military personnel in those areas where the normal activities of the church cannot reach." — Office of Chief of Chaplains.

A dream of years is coming true for Dr. George Thorngate and three sons, who are also doctors. Early in December Dr. Thorngate and Dr. George (Brier) Thorngate IV, are opening a medical practice in Monterey, Calif., which will be a clinic within a short time.

Within several months, Dr. David Thorngate, now in residency at Cleveland City Hospital, will join them. A third son, Dr. Stephen Thorngate, who is now an interne at Minneapolis General Hospital in Minnesota, will eventually also

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join the California Thorngate Clinic. The fourth son, Philip, now in college plans to take up medicine and join his family in future years.

Two Seventh Day Baptists were among the five Salem College seniors named recently by President K. Duane Hurley to have their biographies published in this year's edition of *Who's Who Among Students in American Universities and Colleges*. These students are Owen Probasco, son of Mrs. John W. Probasco, Shiloh, N. J., and David L. Beebe, son of Rev. and Mrs. C. A. Beebe, pastor of the Seventh Day Baptist Church at Carraway, Fla. Owen is president of the college student body and a very active student in campus affairs, especially in the music organizations. David is editor of the college newspaper, the *Green and White*, and is serving the nearby Middle Island Seventh Day Baptist Church as pastor.

## Bible on the Radio

Dr. Francis Carr Stifler of the American Bible Society will be heard on Mondays at 12:45 p.m., EST, beginning December 1 through January 26, over WOR. His themes will be:

- December 15—The Bible in American Life
- December 22—The Year's Finest Day
- December 29—What Shall We Do With New Year's Day
- January 5—The Bible in Song and Story
- January 12—Japan's Best Seller
- January 19—Matching Yourself With the Bible
- January 26—The Everlasting "Yes"

## Obituaries

**Knight.** — Charlotte Temple Lippincott, daughter of Elizabeth Babcock and Curtis Lippincott, was born in Logan County, Ohio, on March 14, 1864, and died on November 29, 1952, at Edelstein, Ill.

Mrs. Knight was baptized and joined the Jackson Center Seventh Day Baptist Church in 1879.

In 1885 she married James M. Knight and they moved to Garwin, Iowa. They later moved to Oklahoma City, and to Gentry, Ark. Mrs. Knight was a member of the Seventh Day Baptist Church of Gentry until her death.

In October of 1949 she moved to Edelstein, Ill., and has been in poor health since that time.

She is survived by a daughter, a sister, two brothers, and numerous nieces and nephews. Mrs. Knight was known affectionately as "Aunt Lottie" to her many friends.

The funeral service was held at Bouton Memorial Home in Princeville on December 2, conducted by Rev. Edward K. Heininger. Burial was in the West Hallock Cemetery. E. K. H.

**Lowther.** — Eva Elizabeth Willis, daughter of Granville and Mary Margaret Broadwater Willis, was born in Doddridge County, W. Va., March 12, 1872, and passed away at her home near New Milton, W. Va., on November 21, 1952.

She was married to Varnum B. Lowther who preceded her in death, July 1, 1950. She is survived by two sons: Chester W., Minerva, Ohio, and J. H. (Bob), New Milton; two daughters: Mrs. C. T. (Edna) Hyat, West Union, W. Va., and Mrs. J. E. (Maude) Sutton, Pleasant Grove, Utah; 8 grandchildren; and 11 great-grandchildren.

She came from a Methodist background but turned to keep the Sabbath with her husband and was, for many years, a faithful attendant at the Middle Island Seventh Day Baptist Church.

The funeral service was conducted from the Middle Island Church on November 23 by David L. Beebe, pastor. The body was laid to rest in the nearby cemetery. D. L. B.

**Alexander.** — James Stewart, son of John William and Grace Stewart Alexander, was born October 3, 1888, in Yonkers, N. Y., and died November 14, 1952, at his home in Cortland, N. Y.

In September, 1916, he married Miss Abbie Kenyon of Alfred, N. Y., and to this marriage three children were born. Mrs. Alexander died in 1933, and in 1934 James married Mary Poole Gates. He was a member of the University Lodge of Alfred, N. Y. He is survived by his wife, Mary, one daughter, two sons, five grandchildren, three sisters, and two brothers.

Farewell services were held at the Beard Funeral Home in Cortland, N. Y., with Rev. Victor W. Skaggs officiating. Burial was at Alfred, N. Y., following brief Masonic services, with Rev. Hurley S. Warren participating.

V. W. S.

## Welcome

"To all who mourn and need comfort — to all who are tired and need rest — to all who are friendless and want friendship — to all who are lonely and want companionship — to all who are homeless and want sheltering love — to all who pray and all who do not but ought — to all who sin and need a Saviour and whosoever will, this church opens its doors, and in the name of Jesus the Lord says — WELCOME!" — Denver Bulletin.

**FOR SALE** — Mimeo Bible Study Outlines. Individual or class use. *Philippians, Peter, 1 John, "From Death to Life,"* 25 cents each. *Acts, Revelation,* 50 cents. Osborn, Ashaway, R. I.



*"Glory to God in the highest,  
and on earth peace,  
good will toward men"*