

OUR SERVICEMEN

Pfc. Ray Burdick, US51337556
Hdq. Co. 86 Inf. Regt.
APO 36, New York, N. Y.

Accessions

Fouke, Ark.

By Letter:

Marion C. Van Horn
Erma B. Van Horn
Janet Van Horn
Chris Van Horn
Josephine Van Horn

By Testimony:

Mrs. Winefred Monroe

Stonefort, Ill.

By Baptism:

Carolyn McSparin

Waterford, Conn.

By Baptism:

Linda Altieri

Births

Marks. — A daughter, Cynthia Ann, to James and Eleanor (Scull) Marks, of Shiloh, N. J., on May 29, 1956.

Dickinson. — A son (adoption) to Oliver and Edith (Spahr) Dickinson, of Hagerstown, Md., on July 28, 1956.

Probasco. — A son, James William, to Owen and Ruth (Ayars) Probasco, of Shiloh, N. J., on August 21, 1956.

Pettit. — A daughter, Doreen Annette, to George and Jane (Haaf) Pettit, of Shiloh, N. J., on August 22, 1956.

Ferguson. — A daughter, Donna Marie, to Gilbert and Marian (Probasco) Ferguson, of Shiloh, N. J., on October 16, 1956.

Bond. — A son, Dennis Lynn, to Mr. and Mrs. Walter Lee Bond, Davisson Run, Clarksburg, W. Va., on Sept. 12, 1956.

Clement. — A son, Charles Hilary, to Russell and Jeannette (Haling) Clement, of Salem, W. Va., on Sept. 25, 1956.

Bellefleur. — A son, Michael Glenn, to Mr. Mrs. Arthur Bellefleur of New London, Conn., on Sept. 21, 1956.

Russell. — A daughter, Susan Jane, was born October 19, 1956, to James and Lenora Williams Russell, of Williamstown, W. Va.

Obituaries

Collier. — Edith, daughter of Fred and Elizabeth Harker, was born Sept. 14, 1872, in Kendallville, Ind., and died in White Cloud, Mich., Aug. 19, 1956, at the home of her daughter, Mrs. Elizabeth McCombs.

She was married Oct. 5, 1892, to John H. Collier, who died in 1940. She leaves two sons: Charles R. of Las Vegas, N. M., and John F. of Grand Rapids, Mich.; three daughters: Mrs.

Elizabeth McCombs and Mrs. Marjorie Branch of White Cloud, and Mrs. Laitha Rich of Grand Rapids; also fifteen grandchildren and thirty-four great-grandchildren.

Since early in the organization of the White Cloud Church she was a loyal and faithful member attending regularly until failing health in recent months prevented.

Funeral services were held from the church on August 22, conducted by her pastor, Rev. Orville W. Babcock, with burial in Prospect Hill Cemetery. O. W. B.

Sutton. — Herman Alexandria, was born at Berea, W. Va., on Jan. 28, 1872, to Hezekiah and Hannah Hughes Sutton, and died at his home on Otterslide Sept. 15, 1956.

He was united in marriage to Ora Genevieve Gribble on April 7, 1892. To this union were born four children: Guy of Manassas, Va.; Oma of Akron, Ohio; Goldie (Mrs. Howard Mitchell) of Pullman, W. Va., and Harold of Berea. He is also survived by ten grandchildren and ten great-grandchildren.

Although he did not remain faithful to the religious experience of his teens during the past year he had returned to his Saviour and Lord. As evidence of the change which took place it was his desire to right the wrongs which had been committed during his life.

Memorial services were held in the Ritchie Seventh Day Baptist Church by his pastor, Donald E. Richards. Interment was in the Pine Grove Cemetery. D. E. R.

Davis. — John J., son of Theodore and Rachel Wallar Davis, was born on Greenbrier in Doddridge County, June 21, 1862, and died in Salem, W. Va., Oct. 14, 1956.

He was married to Nancy L. Matheny on July 3, 1882, by Rev. Lewis F. Randolph. The couple celebrated their 74th anniversary last July. He is survived by his widow and three children: Arthur W. and Mrs. Pearl Wilson of Salem, and Mrs. Rachel Dowler of New Concord, Ohio. There are also nine grandchildren and thirteen great-grandchildren.

Mr. Davis was a member of the Middle Island Seventh Day Baptist Church for forty-three years.

Funeral services were conducted by Dr. F. A. Tinney and Pastor D. E. Richards at the Harbert Funeral Home, and interment was in the Salem I. O. O. F. Cemetery. D. E. R.

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.

The Sabbath Recorder

Worshippers Welcomed

Church Attendance Month

Welcome to those who feel their need of light; to those who find doubts and fears in their hearts; to those who need comfort for their sorrows; to those who need courage for their daily tasks; to those who feel lonely and friendless; to those who sin and need cleansing; to those who wish to give service; to all who want rest, peace, and happiness.

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. Lester Nelson
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 re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.

Published weekly (except August when it is
published biweekly) 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 12, 1956

Vol. 161, No. 18

Whole No. 5,717

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OUR TENURE OF LIFE

"Man shall not live by bread alone" was the answer of our Lord Jesus during a time of testing. "Man shall not live by statistics alone" was what Dr. Paul Dudley White said a short time before the presidential election when attention was focused on the probable tenure of life of Mr. Eisenhower, the doctor's most notable heart patient a year ago.

Doctor White gave encouraging statistics showing that of 19 similar patients in the President's age bracket that all but one survived five years or more and that 11 of the 19 survived 10 years. The noted specialist warned, however, that the probable length of any man's life, whether or not he has had a heart attack, is determined not so much by statistics as by clinical appraisal and judgement about each individual patient. In the case of the President the most recent appraisal was very good.

These cautionary words have significance. What is our own probable tenure of life according to statistics or medical examination? The newspapers of the nation may not be interested to know but we should be. How much more time have we to serve our Lord? Or, if we have not yet made sure that we have accepted Christ as our personal Saviour, can we trust insurance statistics to prove that we still have plenty of time? Certainly there is an element of doubt about it. If there was not, the life insurance companies could hardly sell protective policies to people under middle age. By the same token the pleasures of sin would keep many young people postponing the day of salvation indefinitely if it were not for the words of caution uttered by Christ and His faithful disciples.

Among the many stories with which Jesus illustrated His appeals for immediate decision is the one about the man who assured himself that he had enough goods laid up so that he could take his ease, eat, drink, and be merry for years to come. In spite of these statistics his soul was required of him that very night. The implication is that if he had taken a different attitude he might have lived longer.

We cannot see all the factors impinging upon the slender thread of life. What

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we can see is how to make our lives truly full and free. Christ in the heart is the answer. Fullness of life, calmness, trust, unselfish service in His name — these things can be shown both by statistics and by clinical appraisal to add years to our tenure of physical life and to bring the beginning of eternity into our earthly experience.

New Signet Book on Ten Commandments

When we heard that the New American Library was bringing out a 35-cent Signet Key book, *The Ten Commandments*, in November for drugstore sales we wondered how it would sell along with the more spectacular books. We read the 144-page book the day we received it. The author, A. Powell Davies, is the minister of All Souls Church, Washington, D. C. He also authored another paper-bound book of similar size on the *Meaning of the Dead Sea Scrolls* which came out in June of 1956 and was mentioned in this periodical.

Although the author has prepared a good bibliography and index and shows some evidence of a scholarly approach to the discussion of the Ten Commandments we cannot escape the feeling that much of his professed scholarly attitude is rather thin. We believe that his Universalist-Unitarian background has kept him from a sympathetic evaluation of this portion of Scripture. The sales appeal of the book will probably lie in the popularizing of critical views of the Decalogue and Pentateuch which have been held by the more extreme critics for the past 50 years or more.

The author sets the tone of his presentation by saying that scholarship is now able to tell us how religion really developed from one level to another and that people must accept it the same way Darwin forced them to expand the family album to include the monkey ancestry of man (page 11).

More specifically in relation to the Decalogue we read, ". . . by now it is self-evident that from a plain reading of the Bible itself it is impossible to discover what was on the tables of stone" (page 26).

In chapter five, Doctor Davies opens

with the statement that these ten laws were not intended for universal adoption, claiming that the statement "I am Yaweh, thy God, . . ." is addressed to Israel and solely to Israel. We have heard this line of argument before, not so much from extreme liberals as from some very strong conservatives who admit that most of the commandments are of universal application, but claim that the Fourth (Sabbath) Commandment was for Israel alone. This author claims that the Decalogue was of very late origin. Thus we read in the summary of his study (page 125): "As a whole the Ten Commandments reflect the advance of Israelite religion to the point that was reached just before the Exile."

We are interested in but not happy with his treatment of the Sabbath Commandment. His heading on that subject is "Seventh Day Observance: A Late Development." In that argument he maintains that instead of being in the center of the Decalogue on the two tables of stone the Fourth Commandment could not have been there at all. He maintains the late date of Sabbath observance by saying that in the time of Isaiah it was still regarded as a heathen festival — it had not yet made its way into the religion of Israel. He cites Isaiah 1: 13 and Hosea 2: 11. He professes not to know how the observance of the seventh day was taken over from the Babylonians in the time of the eighth-century prophets but says it shifted from an unlucky day on which work should not be started to a lucky day in later Judean history.

Of the "Christian Sabbath" he writes only one sentence as follows: "Of other sabbaths we may note that the Christian or 'Lord's Day' Sabbath is derived from the Jewish practice as modified by Mithraic ritual (which moved it from the seventh day of the week to the first) during the early Christian centuries" (page 110).

Of what use is such a book or of what purpose is this brief review? The author tries to conclude that in spite of all that he has said the Ten Commandments still have some value as a religious symbol, a symbol that illustrates the difficult ascent from a low moral level toward a higher

one. Your editor thinks there are some things in it for a careful reader to ponder but doubts if many such will read it. We review it by way of contrast to show how opposite it is to the position of Jesus, the apostles, and our own study of the question.

Ten Commandments In Picture Strip Form

A 96-page book entitled *The Ten Commandments*, including 300 full color pictures, is being put on the newsstands by the publishers of *Classics Illustrated* to sell for 35 cents. This large-size picture book is highly recommended by such Protestant leaders as Dr. Daniel A. Poling and Dr. Ralph Sockman. It is also endorsed by leading Jewish rabbis, one of whom has written:

"The publisher deserves a hearty commendation for giving us a scrupulously honest and pictorially beautiful account of a Biblical figure who is cherished by people of all creeds. In addition to its historical truth, this work retains the fine flavor of the Biblical style. The work forms a simple and beautifully told story for children of all ages, and the illustrations enhance a book that deserves both readers and praise."

The author, Lorenz Graham, is a Protestant social worker in New York City who has been teaching the Bible throughout his life. Earlier Mr. Graham successfully presented *The Story of Jesus* in similar form. It is claimed that adults as well as children will be benefited by this picture story of Moses and the Decalogue.

SABBATH MEETINGS AT HARVARD

Word from Paul Hulin in Harvard University indicates that he together with David Camenga of Milton, a grandson of Rev. and Mrs. James L. Skaggs and a student at MIT, and other Sabbathkeepers in the area have been granted the privilege of Sabbath worship and fellowship in the Old Cambridge Chapel. We rejoice to hear that our young people are making an earnest effort to continue in their faith when away from home and we believe that this is typical of the commitment of many more of our youth. — Salem Mid-Month Mail.

Conference President Tells Experiences in Visiting Associations

The trip to the Northern and North Central Associations was very profitable to us. We had perfect weather throughout the trip, and the forests of Michigan were at their full beauty.

It was our privilege to stay with Mr. and Mrs. Robert Fetherston in Battle Creek on our way to White Cloud, Mich., and Albion, Wis. The hours spent in discussing our World Mission were of great value.

At the Northern Association in White Cloud it was a pleasure to enter the sanctuary with Rev. Herbert L. Polan leading the Sabbath School discussion period. Rev. Leland Davis preached a fine sermon continuing the theme "Pressing Toward the Mark" in which he emphasized "The Church." The evening service with the young people in charge was an inspiration. One of our greatest joys in the visits was to find such capable leadership in the various groups.

Mrs. Fetherston and Dr. LeRoy DeLand helped with the Sabbath afternoon meeting, speaking about their part in our World Mission. The Northern Association has an active committee on missions and its meeting on the evening after the Sabbath was a highlight of those meetings.

At the business meeting on Sunday morning, the Association adopted the recommendation to try to develop a fellowship in the Detroit area.

Another pleasure on our trip was to stop in New Auburn, Wis., and observe the progress on the new church. We took some pictures of the construction showing the stone laid for most of the walls and supports for the roof in place. Rev. Don Sanford took us to meet several of the members of the church. We pray for this faithful group of people who are willing to work and sacrifice in order to have a new, beautiful home of worship.

We were able to call on Mrs. Miriam Seager Braswell in Owen, Wis., on our way to Albion. We spent some time in

her home, but did not get to see the new clinic which is supervised by Dr. Braswell. We were glad that the New Auburn pastor had suggested that we make this contact with a daughter of Dr. Lloyd Seager, a former Conference president.

From there we went by way of Madison and Milton to Albion, Wis., to take part in the North Central Association. The next installment will tell of our experiences there.

SHARING OUR WORLD MISSION

By Dr. O. B. Bond

The Lost Creek Seventh Day Baptist Church at the time of writing (Oct. 22) has just opened two weeks of Visitation Evangelism under the direction of Doctor Loyal F. Hurley, evangelist.

The emphasis in the local church is "Sharing Our Faith." One thousand pamphlets bearing the picture of Doctor Hurley gave emphasis to the subjects to be discussed and extended an invitation to our own church community. A team of workers went personally into twelve of our neighboring church communities with our announcements of "Sharing Our Faith." We were thrilled with the warmth of the welcome accorded us by our neighbors.

Our new pastor, Rev. Duane Davis, and his wife seem happily situated in the parsonage and have lost no time in getting into the harness. Much credit is due Rev. and Mrs. Clifford W. P. Hansen for the smoothness with which our new pastor has taken over the church program. Brother Hansen has been our interim pastor and has worked with the Church Advisory Committee in laying the plans for our Evangelistic Campaign and the installation service for our new pastor.

With Christian enthusiasm we enter into a program of "Sharing Our World Mission."

Ink and paper are cold and flat when it comes to expressing gratitude. . . . I devour every word of the Sabbath Recorder. — A lone Sabbathkeeper in Rhode Island.

READY FOR WORK AHEAD



The new executive secretary of the Seventh Day Baptist General Conference, Mrs. Robert T. Fetherston, recently spent several days in Plainfield, N. J., going over correspondence and acquainting herself with some of the duties which have been carried on by Courtland V. Davis as acting corresponding secretary of the Conference.

In the picture above, on the steps of the Seventh Day Baptist Building, Mrs. Fetherston carries two heavy files of domestic and foreign correspondence. She is being assisted at the moment by Dr. Victor Burdick (new missionary to Nyasaland) who happened to be in Plainfield at the same time for a speaking engagement in the local church.

The new executive secretary will maintain her office at 476 North Washington Street, Battle Creek, Mich., when not making trips in the interest of Conference work. In case the Battle Creek address is forgotten, mail addressed to her at the Seventh Day Baptist Building (510 Watchung Ave.), Plainfield, N. J., will be forwarded promptly to her.

Happy is the man who does all the good he talks of. — Selected.

Our World Mission

Alfred University School of Theology

By Rev. Earl Cruzan
Member of Commission

Leaders are necessary in a forward-looking program for Christ. Rev. Alexander Campbell set out to wipe out the stigma of an "ignorant people" when he became a Seventh Day Baptist in 1825. He was instrumental in establishing De Ruyter Institute, which was one of a number of schools similarly established in following years. Many served their purpose and gave way to the public education system. Alfred moved up to college and university status.

When the school at Alfred applied for a college charter and for a seminary department in 1857, it was recommended that they apply for a university charter instead that they might maintain a theological school. This charter was signed by Governor King March 28, 1857. A theological department was organized in December, 1861.

Seventh Day Baptists have for many years maintained a well-trained ministry. Some have gone to Alfred; some have gone to other schools; yet Alfred has been the one center of theological training supported by the denomination. In 1901 a separate department of the university was established, known as Alfred Theological Seminary.

After a two-year study by a Conference Committee on Theological Training, Conference voted in 1954, "to maintain a satisfactory School of Theology on the Alfred University campus." This means the attempt to bring the school up to accreditation status. Under the leadership of Dean Albert N. Rogers and others closely connected with the school, definite progress is being made. To maintain accreditation, along with other requirements, is the securing of more faculty members and of bringing the salary scale more nearly in line with that of the faculty in Alfred University; also the attaining of a minimum of 15 degree candidates in the school.

From Our World Mission funds \$18,840 is needed for Ministerial Training, of

which \$12,190 is needed from "Current Giving."

We need more students preparing for the ministry that our churches may have adequate, well-trained pastors.

As we consider this part of Our World Mission, let us urge upon our young men the call and the challenge of the ministry. Let us pray to God for guidance and consecration that we may give in proportion to the need that is before us in the training of our ministers and missionaries.

THANKSGIVING

By Edwin Raymond Anderson

Thanksgiving Day: A national holiday in the United States commemorating the harvest of the Plymouth Colony in 1621, following a winter of great hardship. That is the official description of this day.

Did you know that it was not always thus? That when it was first inaugurated, it was a rather insignificant event with only a few Eastern states participating? Did you know, also, that the change was effected largely through the determined crusade of one woman? Her name was Sarah Hale, and she was fired with the determination of having the whole nation joined together in setting apart a national day for giving thanks unto Him from whom all blessings flow. To this end she resolutely set herself, with an endless flow of articles and letters to the various newspapers and journals of her time. In addition, she pleaded long and earnestly with Presidents Fillmore, Pierce, and Buchanan, during the period of 1846 through 1856. A small measure of triumph was granted in the year of 1852, when her campaign succeeded in uniting 29 states in marking the last Thursday of November as Thanksgiving Day.

Then came the dark days of the Civil War. Who would listen to a lone woman with her persistent plea for "just one day of peace amidst the blood and the strife"? One man did, for her entreaty won the ear of a great American, and in 1863 President Abraham Lincoln officially proclaimed the last Thursday of November as the day set apart for the national giving of thanks unto Almighty God. Lincoln lived but to see only two such

occasions, but Sarah Hale lived well on into her late 90's content that her long cherished hope had at last become a reality.

By the tireless efforts of one person, the observance of Thanksgiving Day became a reality. For the most precious meaning of thanksgiving we look likewise to one person, our Lord and Saviour Jesus Christ. Because of Him, Thanksgiving can be more than a day on a calendar, with deeper significance than "turkey and trimmings." Because of Him, we can cry out in praise and worship, "Thanks be unto God for his unspeakable gift" (2 Cor. 9: 15).

Thanksgiving Day owes much to the love, grace, and mercy of Him who gave Himself on Calvary. Everything about Him is marked with the grace of giving. He gave up heaven for earth. He gave Himself into the hands of sinful men that He might give out His unfathomable love to all. He gave Himself for us, that there might be forgiveness for sin. He gave, and gave, and gave, until He had given all, and could cry out, "It is finished" (John 19: 30).

And now upon such a day, with such a remembrance, do you know Him personally? His has been the "giving." Where is your personal "thanks" through repentance and faith, so that for both Himself and for you, there may be that blessed bond of true "thanks — giving"? He offered thanks for you in the very face of Calvary. Now He is waiting softly and tenderly for your word of thanks in return, by your heartfelt confession, "God be merciful to me a sinner" (Luke 18: 13).

"Come now and let us reason together, saith the Lord" (Isaiah 1: 18). Real Thanksgiving is to know the power and blessedness of His salvation for all the days, whatever be their substance and fortune. And remember, it is only the man or woman who is transformed by grace divine who can truly be thankful, for "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1: 17).

[The above article is available as a colored tract from the American Tract Society — a non-profit organization, 121 West 46th St., New York 36.]

MEMORY TEXT

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. — Hebrews 10: 28.

Special Tract Board Committee to Study Proposed Publication Changes

Previous reference has been made to the report of the Conference committee which has been studying the publication needs of our denomination for the past two years and to the action of the last General Conference on the report of that committee. The findings and suggestions were turned over to the Tract Board for study during the year just begun.

The board at its September meeting authorized the president to appoint a special committee to give serious thought to the specific proposal that we look forward to a goal of having two monthly periodicals, one news and the other propaganda, in place of this present weekly periodical. The committee has now been named and should soon be at work. It will be chaired by Courtland V. Davis of Plainfield. Other members are Thurman C. Davis, David Sheppard, Paul Osborn, and Charles H. North. Three of these are from South Jersey, where the committee meetings will probably be held. The manager of the publishing house, L. H. North, and the corresponding secretary and editor, Leon M. Maltby, were named by President Langworthy as consultants.

In a public session of the National Convention of Christian Men (Sept. 14-16) Evangelist Billy Graham cautioned an overflow audience of some 7,000 persons that you can't "short-cut your way through life or your assurance into heaven."

"There are four things for which people pay high prices," he declared. "These are sin, salvation, Christian commitment, and witness. A person buys sin on the installment plan, salvation comes by the Cross, commitment by self-denial, and witness by honesty, integrity, and right relations of man with man."

Happiness Through Mourning

A Conference sermon by Rev. Leon R. Lawton, who has since begun to put this sermon into practice on a foreign mission field.



In John Bunyan's "Pilgrim's Progress" we find these words:

"This valley of humiliation is the best and most fruitful stretch of country in all these parts. It is fertile ground, and as you see, consisteth much in meadows. Behold, how green the valley is, also, how beautiful with lilies. And the pilgrims espied a boy keeping his father's sheep and singing the while, 'He that is down need fear no fall.' Then said their guide, 'Do you hear him? I wouldst dare say that this boy leads a merrier life and wears more of that herb called "heart's-ease" in his bosom than he that is clad in silk and velvet.' And Mercy marvelled at the effect of the valley upon her spirits. Nowhere else had she felt so well. She spoke of it to Mr. Greatheart and his experience was akin to hers. 'I have gone through this valley many a time,' he said, 'and never was better than when here.' And he went on to say that most of the pilgrims whom he had escorted through the valley had experienced the same. 'I love to be in quiet places like this,' Mercy added. 'Methinks one may here without much molestation be thinking what he was, whence he came, what he has done, and to what his king has called him. Here one may think and break apart and may melt in one spirit until one's eyes become like the fishpools of Heshbon.'"

"Blessed are they that mourn for they shall be comforted."

To one who is a blithe spirit, one who is young with laughter in his voice, with sunshine upon his face, and with a song in his heart, the words of our text this evening, "Blessed are they that mourn for they shall be comforted," might cause him to react with amazement. For such

an experience would be incomprehensible to him.

To one whose life has been tortured by grief, who has been crushed by losses, soured and embittered, our text might come as a mocking of his suffering. He might react and say, "It's not possible, it's not possible, and such words only bring brine upon the wounds of my life."

But one who has known both joy and sorrow, and who has experienced life in its fullest extent can understand what our Saviour meant. As Fairbain said, "Only a mature experience can interpret this beatitude."

Happy are they that mourn — Happiness through mourning

You know that happiness and joy come from divine favor and an experience of redemptive grace, and the holy character that results therefrom comes not from any outward condition or circumstance.

The Greek word that is used here implies that this happiness is something inward that springs from within the individual's experience. It is happiness in the loftiest sense. There is another Greek word that is used elsewhere that implies a happiness that is external and comes only from those external experiences of life.

This happiness through mourning is a paradox, is it not? One might ask, "Should we then envy those that weep rather than show pity upon them? Should we congratulate the brokenhearted rather than show our sympathy and concern for the experiences through which they go?"

One has said this, "The mourning here implies that if we are to live life on the higher plane, we need to be sensitive and sympathetic, tenderhearted and alert to the needs of others and of the world." Christ addresses these words to you and me, to normal, average people for the purpose of showing us how we may live happier, fuller, richer lives. And particularly I think they come in striking contrast to the age in which we live, for

ours is a century of superficiality. It seems as if we see too little mourning today. We see people that are not moved by very much, and the attitude that is prevalent in the world today is "So what?" when something is presented. Through this paradox and the truth behind this beatitude Christ is seeking to bring us closer to Himself and to our Heavenly Father. This is the second step in the ladder of true Christian living.

Not all who mourn can be happy

But is Christ speaking to all who mourn? Clovis Chappell in his book, *The Sermon on the Mount*, says, "There are those who are veritable gluttons for wretchedness. They search for despair as bees search for honey. They are never so happy as when they feel that they have a perfect right to be miserable. They are never so miserable as when they feel duty bound to be happy."

I do not think that Christ here is speaking of those in that category. He is not speaking to those who are sullen and miserable and morose. There is some mourning that knows no comfort. Christ spoke about the weeping and the gnashing of teeth of those that are lost. King Saul sent out and mourned over the loss of his kingdom and found no comfort. Judas mourned over his betrayal of Jesus Christ and took his own life. There is no comfort that the world can offer. Paul spoke to the Corinthians and said, "The sorrow of the world worketh death." But, praise God, the sorrow of the righteous, as Christ speaks here, yields blessedness. "Blessed are they that mourn for they shall be comforted."

We Need to Mourn for Ourselves

There are three areas of mourning which our text implies. The first of these is the necessity of mourning for ourselves. Now don't get me wrong. I do not mean self-pity or to turn inwardly upon ourselves and cry upon our own shoulders, but rather, we need to have an awareness of our inadequacy. As Jeremiah spoke, "O Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps." We need to mourn for ourselves, for our standing with the Lord, "for all have sinned and come short of the glory

of God." "All we like sheep have gone astray; we are turned every one to his own way." Again and again the Word of God speaks of the sinfulness of men and of their need of a right standing with the Lord.

The cartoonist Pace in one of his cartoons depicts what the word "repentance" means, and he shows in this picture that repentance is really a U-turn on the road of life. It is when you or I or any individual turns about from that way of self-will and self-direction to the way of God's will and God's direction in the light. Yes, we need a salvation experience, a new birth. Now this experience comes in various ways. Saul of Tarsus was on the road to Damascus and he met Jesus Christ upon that road, and dramatically and suddenly his life was changed and he became Paul the apostle, Paul the missionary.

On the other hand, we have one of Paul's friends, Timothy, of whom we read in the letter that was directed to him that from his youth he was instructed in the things of God. The salvation experience that each of us must know comes in different ways, but it must come if we are truly to be the children of God. There has to be a knowledge on our part of the forgiveness of sin. We have to know that we have passed from death into life, that we are the children of God.

Some can point to a certain time and a certain date. To others, it is gradual but they know at one given time in life, "I am now a child of God; I have committed my life into His hands." Christ gave the example of the publican and the sinner. We know the teaching there. The one who found forgiveness was the one who cried unto God, "Lord, be merciful unto me, a sinner." And so we need to mourn for ourselves, our standing with the Lord. Isaiah knew this. As he went into the temple he met God there and cried out, mourned out, if you will, "Woe is me, for I am undone because I am a man of unclean lips."

Many of us who are Seventh Day Baptists feel that we have something, and we have. We have a great truth that God has given us to carry unto all the world. But many times that's all we

(Continued on page 284)

WIDOW OF ECUADOR MARTYR

The story of the five young missionaries who were martyred by the Auca Indians of Ecuador last January is still fresh in our minds. The pictures in *Life* and the numerous references in many Christian magazines have kept it vividly before most of us. It was the editor's privilege very recently to interview one of those young widows, Olive Fleming, and to listen to her picture story in a public meeting.



Mrs. Peter Fleming

Photographed in front of the home and office of her late husband's uncle, Mrs. Peter Fleming is brought to our readers, and a little of her story is retold here. Young Peter Fleming had been in missionary work in Ecuador about four years. During that time he came home to marry Olive, the girl you see here. She was already in love with the work there before she went back with him. She had been on the field less than one and a half years. Much of that time was spent at Quito, high in the mountains — too high for her health. She lived in the jungle outpost with her husband only two months before his death.

This sweet girl was able to talk unflinchingly about the harrowing experience

of losing her husband and four of her close friends when the fierce Auca Indians who were responding well to the friendship of the missionaries unexpectedly turned on them and killed them all. We asked her if she found it difficult to talk of these things. She replied that she did not; the Lord had given her grace to do it many times. Even as we talked she opened letters asking her to speak as far in the future as next April. The secret of it was probably well expressed in the words of her uncle when he introduced her at a local church. "These young people," he said, "all of them, were 100 per cent dedicated to the Lord, not 90, but 100 per cent dedicated."

As she showed the pictures of their own crude home life, of the friendly Indians of another tribe already converted to Christ, of the little yellow airplane, of the yet unreached Aucas, of her husband writing down words spoken by a naked Auca boy, and of the tree house built by the missionaries a day or two before their death — as she told of what they were trying to do for these stone-age savages there was nothing but love in the story. What she left out was significant. She spoke of her husband being taken, not murdered. There was nothing but continuing love for the people who kill because they have never heard the Gospel of Love. The Scripture she used to introduce her talk was taken from 1 Chronicles 29, which begins with the words of David to the congregation about Solomon his son being "yet young and tender" and yet the great work of temple building was to be entrusted to him.

What lies ahead for this young widow who expected to spend her life in missionary service with her husband? She is not quite certain how the Lord will lead her as a single girl to work in the steaming equatorial jungles or in the bone-chilling mountain climate of that land. For the present she feels led to go back for a month or more with Mary Lou McCully to help that other young widow take her three little children (two of them still in arms) back to the work. Mrs. McCully will take care of nine children in a home in Quito while the missionary parents labor in the lowland jungles. The

five widows will be together for Christmas and the anniversary of their husbands' martyrdom. After this trip Mrs. Fleming hopes to know more of the Lord's will for her.

In her message at the church, this undaunted girl pointed out to any prospective missionaries who might be present, "The Lord can't use you in the foreign field if He can't use you here. You must love the unsaved here or you will not be able to love them in some faraway land."

The pastor of the church introduced the speaker as one who had truly drunk the cup of which Jesus drank, who had drunk it to the full, and one who had come to us fresh from this experience. To such a person we should listen. Triumphant faith can be ours, too. Do we have such faith, such love, such dedication?

Pacific Coast Association

By Evelyn Ring, Secretary

The semiannual session of the Pacific Coast Association met with the Los Angeles Church as host on the weekend of October 19-21. The theme, "Feed My Sheep," from John 21: 15-17 was carried out through sermons, panel discussions, and workshops.

The sermon on Sabbath morning by Rev. Alton L. Wheeler, on the subject "Feed my sheep — through greater consecration," stressed the necessity of emptying our lives of self and of being filled with the Holy Spirit.

The afternoon service consisted of two panel discussions, the first by a group of young people led by Pastor Mynor G. Soper on "How to witness for Christ." On the panel were young people from the Riverside and Los Angeles churches: Ellis Lewis, Donna Oswalt, Marjorie Lewis, Boyd Maddox, Martha Gregory, Donna Bowman, and Dixie Crouse. The second panel on "Feed my sheep — through Association Fellowships" was led by the Association president, Miss Sarah Becker, and the panel made up of representatives from our California fellowships: Mrs. Stanley Rasmussen and David Beebe from Oakland and Glendale Hemminger from San Diego. An exchange of ideas

and suggestions from the discussions proved very interesting and helpful.

The Sunday service followed the same theme, "Feed my sheep — through associational workshops." Four workshops were held: 1. Cultivation of the Devotional Life, led by Mrs. Gleason Curtis and Mrs. Robert Henry; 2. Evangelism, by Frank Ferro and Pastor Soper; 3. Youth Interests and Vocations, by Mrs. Stanley Rasmussen and Albyn Mackintosh; 4. Evaluation of the Camp Program, by Pastor Wheeler and Mrs. Elmer Maddox. The service closed with a report of findings and a discussion on the findings.

Other services of note during the weekend were the consecration service on Sabbath eve led by Philip Lewis and preceded by a message, "Feed my sheep with the Bread of Life," by Pastor Soper; the Sabbath School discussion Sabbath morning led by Albyn Mackintosh with David Ahlborn as superintendent on "Feed my sheep — teaching them to observe all things"; and the film, "Religions Beyond," used on the evening after the Sabbath.

Inspirational music by the choirs with many special musical numbers throughout added much to each service. Music was under the direction of the choir directors, Miss Lois Wells and Mrs. Maleta Curtis.

A fellowship luncheon on Sabbath noon was held in Sycamore Grove Park near the church with music by the male chorus directed by Miss Wells. Supper was on the church patio in the evening, and the Sunday morning fellowship breakfast for young people was again in the park.

The meetings closed with a business session following workshops on Sunday.

"Prayer is the habit of the soul that is entirely suited to our situation of living 'between the times.' Thus we are kept humble and expectant even as we are encouraged and assured, so long as prayer is rooted deeply in what God has done, is doing, and will do for man, from Eden to the New Jerusalem and all the way between. . . . Prayer in the name of Jesus Christ is our own rendezvous with destiny, the Christian word for which is 'Providence.'" — Roger Hazelton in *God's Way With Man*.

The First National Thanksgiving Proclamation

By Abraham Lincoln on October 3, 1863

[This proclamation, although written in the midst of the Civil War, is ever appropriate. Great men are able to express gratitude in times of stress.]

The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever-watchful providence of Almighty God. In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign states to invite and provoke their aggressions, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere except in the theatre of military conflict; while that theatre has been greatly contracted by the advancing armies and navies of the Union.

Needful diversions of wealth and strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship; the ax has enlarged the borders of our settlements and the mines, as well of iron and coal as the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege, and the battlefield, and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the most gracious gifts of the most high God who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the whole Ameri-

can people. I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of **thanksgiving** and praise to our beneficent Father who dwelleth in the heaven. And I recommend to them that, while offering up ascriptions justly due to Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the almighty hand to heal the wounds of the nation and to restore it, as soon as may be consistent with the divine purposes, to the full enjoyment of peace, harmony, tranquility, and union.

Happiness Through Mourning

(Continued from page 281)

have. Unless we have had the experience of regeneration and of forgiveness of sin, it's time that we got down on our knees and mourned about our condition, mourned for ourselves before God.

Complacency and indifference are everywhere about today and so many of us think, "I've got the Sabbath truth, thank God I'm not like that other man," when we may need to get down before God and say, "O God, be merciful unto me a sinner." God grant that we might be aware of our need, of our standing with the Lord, and that we might mourn until we have found that experience in whatever way God may grant that we come to know it.

Lack of Harmony

But we need to mourn for ourselves in our standing with others as well. We need to mourn over the lack of harmony with our brethren. Oh, how many times groups and churches and the associations that we have with others are disrupted by our hatred or by our dislike or by our hurt feelings, by our personal ambitions, by the things that we say and

speak, by the theological issues that many of us hold one against the other. We must work together in the light of God's truth.

Dr. J. Edwin Orr gives the illustration of how, on a trip to Australia where he was called to preach the Gospel, he went into a church to begin a week of meetings and as he stood before the group, there was a sense of uneasiness and somehow he did not feel the power of God or the presence of God there. He found himself almost unable to speak, but he went on with the message that the Lord directed. He had spoken for just a few minutes when a man sitting on his left, way down front, arose and made his way to the back of the church, down to the front on the right-hand side. There he touched the shoulder of another elderly man, and both of them went together to the back of the church and there had a few words together. They broke down in sobs and then they came down the aisle together interrupting the service, but testifying that the breach of love and affection as brothers in Christ which they had known for many years was now healed. The power of God then came down upon that group and there were conversions and great things happened there.

We need today to mourn over our standing with others, and be sure that we are right with one another as well as with God.

Growth in Grace

We need to mourn over our growth in grace.

It's more important that you and I grow in grace and in the knowledge of Jesus Christ than that our denominational statistics or our church show growth. For unless you and I are growing, maturing Christians experiencing the grace and the love and the mercy of God and His power in our lives day by day, then our church can never grow and our denomination will never flourish, for you and I make up that group.

I think many times that we are spiritual vegetarians. True, we get past the milk diet about which Paul speaks, perhaps, but never get to the meat of the doctrine;

we never get into the deep things of God; we never experience the power of God in our lives. We need to ask ourselves the question, "Am I satisfied with my spiritual life as it stands tonight?" And, if any of you said "yes," and I hope no one did, you're on the wrong track. For, when we become self-satisfied with our religious experience and with our stand before God, then is the time that we really need to get down on our knees, and mourn for ourselves for our growth in grace.

When we mourn for ourselves, it leads to a holy and a pure life. It leads to an awareness of sin and an imparted righteousness, a forgiveness and a victory over sin. We have the new nature Paul spoke about. Happy are they that mourn for themselves, for they shall be comforted. They will know the comfort of God's presence in His concern and His love for their lives. They will know the comfort of God's power as His Spirit indwells and leads them on to wonderful experiences and victory in His name. They will know the comfort of God's purpose as they are geared into His work and as they find a place in His Kingdom's task. Happy are those that mourn for themselves and find the comfort that God alone can give. (To be continued.)

OLD TESTAMENT IN MODERN CHINESE

Rev. Lu Chen-chung, former research fellow at Yenching University, is nearing the half-way mark on a translation of the Old Testament into modern Chinese from the original Hebrew. The British and Foreign Bible Society is the sponsor for the project begun four years ago.

Ten years ago, Yenching University published a New Testament which Mr. Lu had translated from the original Greek.

The 58-year-old scholar, an ordained minister of the Church of Christ in China, said he expects to spend five or six more years on the Old Testament translation. He expressed hope it might be accepted as a replacement for the "standard" Chinese Bible now in general use throughout China. — E. P. S.

Teen Talk

We Think It Strange

A large group of high school students was enjoying a week of camp in the mountains of California. It was our own church camp and smoking was never allowed on the camp grounds. One day two forest rangers visited the camp to enforce fire safety rules. They found an area near our outdoor fireplace where there was dry grass on one side and luxuriant green ferns on the other. Standing in the dry grass with lighted cigarettes they lectured us on fire hazards and told us we must remove all the green ferns for a distance of 30 feet. We thought it strange.

We think highly of the Boy Scout program and of the volunteer and professional executives who set up the programs to help boys live clean lives. But after attending meetings with the leaders who are to teach clean living to the boys we have to wash our hands and our heads and hang out our clothes before we smell clean to our home folks. The same strange situation often exists in YMCA leadership.

The big cities of Southern California have had serious trouble with smog, a combination of fog and smoke fumes which smarts the eyes, hurts the throat, and injures vegetables. Indignant men and women gather in a city council chamber to protest the nuisance. While the speeches are being made every man is blowing cigarette smoke in his neighbor's eyes. We think it strange.

Again, the orange growers to protect their ripening fruit from freezing when the weather turns unusually cold have to burn large quantities of oil in their orchard heaters. The black smoke has, in the past, settled upon the cities and caused much irritation and damage. The residents protest in meeting rooms filled with tobacco smoke. We think it strange.

Why do we mention these things in a talk to teen-agers? Because those to whom we speak here are Christian young people who will have the future in their hands. When we see how inconsistent some of the older generation are we can resolve

to keep our lungs and our lives clean. We can pray that we may have the courage to be different in some of the little things as well as the bigger ones. We can pledge that when we get older we will not tell the younger generation, "Do as I say, not as I do."

LET'S THINK IT OVER

President Eisenhower's birthday was Sunday, October 14. On that day an announcer on the New York Times Radio Station, WQXR, gave out the information that the celebration was held on Saturday so as not to interfere with the Sabbath. We do not know who first stated the reason that way. We do know that the military establishment which prints the forms for the monthly reports of all chaplains recognizes a difference between Sabbath and Sunday services by printing both words on the blank forms. Every military chaplain must indicate the number of Sunday (or Sabbath) services held during the month. Our President, when he was a military commander, endorsed hundreds, perhaps thousands of these monthly chaplains' reports.

The World-Wide Mission of the World-Wide Church

To consider the above theme representatives of some 79 mission boards and agencies are invited to the seventh annual Assembly of the Division of Foreign Missions of the National Council of Churches. It will be a five-day session (Nov. 26-30) at Buck Hill Falls, Pa.

The purpose of the meeting is to draw up a comprehensive three-year blueprint for the overseas work of some 45 denominations. The announcement states that Americans will contribute this year an estimated \$100,000,000 for such "evangelical and welfare work" of the Protestant churches.

Seventh Day Baptists will be represented at this meeting by the secretary of the Missionary Board, Rev. Everett T. Harris, as in previous years. Special attention will be given to developing a well-thought-out policy for helping the growing number of native (indigenous) churches in traditional mission areas.

NEWS FROM THE CHURCHES

SALEM, W. VA. — The annual Homecoming, October 6 and 7, was well attended. Important annual business was transacted Sunday afternoon. The day closed with a "kick-off supper" for the financial canvass under the direction of Clarence Rogers. The new budget totals \$10,000. It includes a large number of items, one of which is \$1,800 for "Our World Mission." The church employs a Christian Education director as well as a pastor and janitor.

The church voted on October 7 to honor Rev. James L. Skaggs, retired, with the title "Pastor Emeritus of the Salem Seventh Day Baptist Church." The resolution continues: "this title to entail no duties for him except to continue to warm our hearts with his radiant gentle presence for as long as God gives him life, and carries with it no remuneration except our love, payable not on demand for he would not demand it, but flowing freely from our hearts in response to his loving personality."

Two memorial gifts have recently been made to the church. Oris Stutler has installed in the parsonage a new set of door chimes in memory of his wife, Mrs. Lydia Bond Stutler. Lydia was always keenly interested in the work of her church, and served it many years as a deaconess.

The Women's Society has given to the church new linen for the Communion table in memory of Miss Mildred Lowther who had before her death planned to provide new Communion linen as a gift to the church. Her interest in the Communion linen dated back to her young womanhood when she helped make from a tablecloth which her mother received as a wedding gift, the linen which has until now been used. — Mid-Month Mail.

PLAINFIELD, N. J. — We have been very fortunate this fall in having a closer personal contact with some of our missionaries. On September 4, Rev. Leon M. Lawton showed us colored slides of the work in Nyasaland as reported to him by our missionaries on that field. Members of the Irvington Church were also present. Refreshments were served

and we were all glad to have a chance to get better acquainted with the Lawtons before they left for their new field in Jamaica. On September 18 we had a similar evening of pictures from the Jamaican Field, shown by Rev. and Mrs. Wardner T. FitzRandolph, recently retired from that field. Mr. FitzRandolph's brother, Winfield, ran the projector. Sabbath morning, October 27, Dr. Burdick gave us the morning message. Dr. Burdick, who is now in school in Hartford Conn., will be leaving for Nyasaland soon after the first of the year. It has been an inspiration to all of us to see how consecrated all these missionaries are in the Lord's work.

At the opening meeting of the Women's Society on September 17, a stork shower was held for the pastor's wife, Mrs. Lee Holloway. The society has also sent clothing to two deserving families in the denomination. A package was also contributed to the Parcels for Peace project on World Community Day, November 2. A rummage sale was held on October 29. — Correspondent.

DE RUYTER, N. Y. — The new pastor, Charles Swing, and family have been here since June 4. Three young people attended Camp Wabasso. Pastor Swing conducted the Alone Hour. Later he attended the two weeks of the Pastors Institute in Alfred.

The parsonage has been redecorated, and recently the alcove inside the church and "The York Room" were painted. The church is co-operating with the released time for Religious Education in the school, having one class each week.

There was a time of spiritual refreshing when we celebrated the 150th anniversary of the church on September 29. Guests were present from West Virginia, Rhode Island, Salemville, Pa., and Alfred, as well as many from the Central Association and nearby communities. Some 200 were in attendance.

The Junior Christian Endeavor under the leadership of Mr. and Mrs. Warren Brannon is growing. The children enjoyed a party recently in "The York Room" with a large attendance.

We held no service in our church October 13 to encourage as many as possible

The Sabbath Recorder

to attend the fall Association at Adams Center. Pastor Swing brought the morning message on the theme "Our Growing Place in Our World Mission."

Correspondent.

NILE, N. Y. — In July our church joined with the E. U. B. Church in town in a Vacation Bible School lasting two weeks. Our present pastor, Doyle Zwiebel, began his work here the second week in September. We hold our worship service on Sabbath afternoon followed by Sabbath School. Our attendance is small but we are still carrying on as a church.

— Correspondent.

[The student pastor of the Nile and Richburg Churches puts out an attractive weekly bulletin containing timely thoughts for both churches.]

SABBATH SCHOOL LESSON

for November 24, 1956

The Forgiving Father

Lesson Scripture: Luke 15: 11-24.

Marriages

Thompson - Hyde. — At the Seventh Day Baptist Church of Verona, N. Y., July 28, 1956, Harold E. Thompson, Verona, N. Y., son of Harold L. and Amelia Scott Thompson, and Louise Margaret Hyde, daughter of Orville W. and Alice Dillman Hyde, were united in marriage, Rev. Victor W. Skaggs, the bride's pastor, officiating. The new home is in Oneida Castle, N. Y.

Obituaries

Fitch. — Howard A., son of Dr. A. D. and Hope L. Fitch, was born in Brookfield, N. Y., Oct. 18, 1876, and died Aug. 20, 1956, in Waterville, N. Y.

A member of the Brookfield Seventh Day Baptist Church since early childhood, he was married to Mable J. Frair in December, 1896.

Surviving beside his wife are two sons, Raymond L. of Mohawk, N. Y., and Paul J. of Schenectady, N. Y., and a daughter, Mrs. Gertrude Merrill of Brookfield, N. Y.

The funeral services were held in the Seventh Day Baptist Church of Brookfield, August 22, with Rev. Marion C. Van Horn, his former pastor, officiating. Burial was in the Brookfield Cemetery. M. C. V. H.

Greene. — Kate E. Genung, daughter of John Deforest and Nettie Grover Genung, was born May 21, 1877, at Ulysses, Pa., and died at the home of her daughter, Mrs.

Harold Kane, Belmont, N. Y., May 12, 1956.

She was a lifelong member of the Petrolia Seventh Day Baptist Church.

She was married to Albert J. Greene Oct. 25, 1894. Three of her five children survive: Joshua J. of California; Florence (Mrs. Harold Kane) of Belmont, N. Y.; Clayton A. of Petrolia, N. Y.

Mrs. Greene is also survived by one brother, Merton Genung of Florida; and one sister, Mrs. Agnes Cole of Bolivar, N. Y.; several grandchildren, nephews, and nieces.

Memorial services were conducted by Rev. Hurlay S. Warren. Interment was in Maplelawn Cemetery, Bolivar, N. Y. H. S. W.

Perry. — Orlo H., son of Welford C. and Ada Hibbard Perry, was born at Stacey Basin, N. Y., Nov. 4, 1881, and died at his home in Oneida, N. Y., April 21, 1956.

He joined the Verona Seventh Day Baptist Church at an early age and remained active in its work throughout his life. He married Mabel Langworthy who survives him. Also surviving are their two children: Mrs. Donald (Eudora) Green of Unadilla Forks, N. Y., and Alfred of Holley, N. Y.; and seven grandchildren. Funeral services were conducted at the Whitford Funeral Home in Oneida and interment was in the Rathbunville Union Cemetery. — V. W. S.

Rogers. — Rosalie Shaffer, daughter of Emory and Helen E. Shaffer, was born Sept. 26, 1866, and died in Rensselaer, N. Y., June 12, 1956.

She united with the Waterford Church Dec. 20, 1884. She was married to Cady S. Rogers, and they lived in the house that is now the Waterford parsonage. She was church organist for many years. Some time after the death of her husband, she went to be near her niece at Rensselaer.

Burial took place at the cemetery at Waterford. P. S. B.

Sayre. — Bert, son of Moses and Mary Clement Sayre, was born Dec. 12, 1869, at Farina, Ill., and died Oct. 4, 1956, at North Loup, Neb.

He is survived by three daughters: Mrs. Leona Babcock, of North Loup, Mrs. Jessie Babcock, of Lakewood, Calif., Mrs. Margaret Barber, of Battle Creek, Mich.; and six sons: Charles and Ralph, of Falbrook, Eugene, of San Diego, Oakley, of Escondido, all in California, and Lewis, of Miami, and Walter, of Lake Placid, Florida; and one stepson, Dr. Harry Talbot, of Eugene, Ore.

Burial was at North Loup, Rev. Francis Saunders officiating. — F. D. S.

WANTED — MEN-WOMEN —Interested in making extra cash selling Scotchlite mailbox signs that shine at night, also house numbers and door plates. Quick seller — big profits — ideal for retired persons on pension. Free sales outfit. Illuminated Sign Co., 2942 1st Ave. S., Minneapolis, Minn.



Give Thanks
to the Lord
for he is Good

GRATITUDE

I thank You for these gifts, dear God
Upon Thanksgiving Day —
For love and laughter and the faith
That makes me kneel to pray.

— Margaret E. Sangster.