

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.

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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.

The Sabbath Recorder

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HUNGARY AND EGYPT

We have all been reading about the crushed hopes of the Hungarian people and of the serious threat to world peace growing out of the military moves against Egypt by the little nation of Israel and the forces of France and Britain with the subsequent action of the United Nations. It is evident that there is some interrelation between these two acute disturbances. Whatever judgment we make on the basis of our information as to responsibility, we cannot help but be sick at heart.

We read, for instance, that Associated Press correspondent Hanns Neuenbourg was told by non-Communists during a 500-mile trip across Red-ruled Czechoslovakia that the Russians probably would not have dared to crush a popular uprising before the eyes of the world had England and France not acted in Egypt. Are the leaders of those two nations pondering the possible truth of that statement? If true, is it not far more serious from the moral or Christian point of view than the military moves against Egypt taken by themselves?

News releases to editors from the American Christian Palestine Committee located in New York City tend to soften the condemnation which is rather generally expressed against the invasion of Egyptian territory by Israel. It is hard to imagine that Israel has had any intention of dominating a major portion of the Middle East. What they have struggled for was a national homeland with secure boundaries. The same cannot be said for the ambitious dictator of Egypt. Fattened with political victories over the West he seems to have turned toward his long-avowed ambition of heading an Arab group of nations and wiping out the nation of Israel. This the Jewish leaders sought to prevent while it was still possible.

In an address before the Security Council on October 30, Ambassador Abba Eban, head of the Israel Delegation to the UN, concluded with the following words which we insert here without comment:

We believe, as we have always believed, in our destiny of peace and for that we are ready now, but it must be a real peace — peace by agreement, peace without boycott or blockade, peace without murdering Fedayeen gangs — peace, in short, within a framework of a reciprocal regard for the ideals and the principles of the United Nations Charter.

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The whole situation is confused. Many are the people who think that United States policy has been motivated by less than Christian principles regardless of the personal integrity of leadership in high places. Certainly the policy has not been clear-cut. We are now in the midst of these world-shaking events. Probably we are not in a position to view them with proper historical perspective.

As Christians we can, and we must, pray for peace — not just in Palestine and Egypt but peace and freedom in countries like Hungary, Austria, Poland, and East Germany. The United Nations is practically powerless to do anything in those lands. Will it be possible for the international body to treat the causes of conflict in the Middle East as well as to enforce cessation of that conflict? We can pray.

EDITORIAL NOTES

Letters from Geneva

Air mail letters from the World Council of Churches were sent out almost daily from Geneva beginning October 29 to the editors of church magazines such as the Sabbath Recorder. These informational sheets told first of the physical needs of the people of Hungary in the initial stages of their struggle for independence and how these needs were being met temporarily by various denominational and inter-church relief agencies.

On November 1, along with an appeal for funds for the purpose, the emphasis was on the far-reaching changes anticipated in the Protestant churches now freed from Communist domination. This letter told of a Lutheran bishop functioning again and of Reformed Theological Seminary students who were killed while serving with the Red Cross.

Another letter dated November 3 contained an urgent message from the newly established National Youth Federation in Hungary appealing to "the Christians of the Soviet Union, the United States, England, and France to awaken the conscience of the public and of the governments" to accept the neutrality of Hungary. It contained a prayer directed to this end. Subsequent events — the crushing return

of Soviet military might, in particular — have all but dashed most of these hopes to the ground. Human rights and religious freedom seem once more to have been stamped out and to lie smoldering. The letters from the World Council at Geneva have ceased to come through on a daily schedule.

Liquor Seeks Respectability

"Righteous indignation" is a mild term for the way many of us feel when we see the attempts of the liquor interests to attain an aura of respectability in our society and even compatibility with the social life of Christians. We are quite familiar with the magazine and billboard ads which suggest that a bottle of intoxicating liquor is an ideal gift for anyone to help celebrate Christmas — the birthday of the One who came to save us from sin, of which intoxication is one of the chief examples and causes.

Not long ago the writer was shocked to read in the paper an invitation to the public to witness the dedication of a new tavern in a nearby community. We are just old-fashioned enough to accept the first definition of the verb "dedicate" in the dictionary. It reads: "to devote exclusively to the worship or services of a divine being, or to sacred uses." Just how can a building devoted to the sale and the drinking of intoxicants be devoted exclusively or partly to sacred uses? In our opinion, only by sweeping from the shelves and the bar all the stock and rededicating the place.

Another evidence of a local attempt at respectability seems to us quite brazen. A liquor store a few blocks from our home had for some time been operated in connection with a food market by two partners who, by their names, would be assumed to be part of the Jewish community and perhaps members of one of the synagogues. The food market went into new hands and the liquor store was moving to new quarters. On the day the store opened in its new location we received a mimeographed letter telling about the better display of their "fine stocks of domestic and imported spirits." The letter was carefully addressed to Rev. Leon M. Maltby.

In an open letter we would like to reply

MEMORY TEXT

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. Hebrews 10: 12, 13.

that we do not do business with or seek to be filled with "domestic or imported spirits." We consider them devilish, degrading, demoralizing, debauching spirits having no place in the life of a minister or of a Christian layman. Our lives are dedicated to other things — uplifting things — and we seek to be filled with another Spirit, showing forth in our lives a good measure of the fruit of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22, 23).

Death of Modesty

The author of an article of the above title appearing first in the **Watchman Examiner**, Rev. H. F. Gilbert, has written us twice asking that we call attention to this subject as he has presented it. The article has now appeared in the periodicals of fifteen denominations and is available in pamphlet form at the cost price of 2 cents in quantity, or free in limited numbers.

The problem of the overemphasis upon sex appeal in the almost nude appearance of women is the burden of the 8-page pamphlet. The author has covered the subject well and pleads for a bringing back to life of Christian modesty through (shall we say) a covering of the human body with something a little more adequate than three fig leaves. At the present time we do not feel that we should reprint the full article as this returned missionary suggests, but we would be happy if many of our readers would send for the pamphlet and express themselves as to a wider distribution of it.

Address: Rev. H. F. Gilbert,
1651 Elwood Ave.,
Pomona, Calif.

"Ultimately the godless will be neither good nor glad." — G. Ray Jordan.

**Conference President
Tells Experiences in
Visiting Associations**

Our trip to Battle Creek and White Cloud had been very pleasant, with perfect weather and a safe journey. As we continued into Wisconsin we found bright skies and signs of a good harvest.

We were entertained by Pastor and Mrs. Kenneth Smith while at the North Central Association meetings. The program was well planned, and most of our time was spent at the church. In the well-attended meetings the spirit was very good.

Association President Roy Harris made mention that the actions taken never had a negative vote. This was due to a well-planned outline of actions to be considered, and a good discussion of all questions before the vote was taken. The program adopted by this Association puts into action most of the requests of Commission. It shows vision on the part of the Association leaders and could well be a guide for other Associations to review. Pastor Kenneth Smith will write this up for the Sabbath Recorder.

The Sabbath morning sermon by Rev. Don Sanford of New Auburn was outstanding, and I have asked him to submit it for publication.

It was our privilege to go to Camp Wakonda on Sunday morning and speak to the young people. I centered my remarks on "Study to show thyself approved unto God, a workman that needeth not to be ashamed." The place of our young people in our World Mission was given special emphasis.

There are many encouraging things in our Associations and church groups. As I have traveled it has been good to see new faces taking responsibilities in our churches. The need of good youth leadership is a constant concern.

Three meetings were scheduled for us in Milton to discuss plans for the entertainment of General Conference in 1957. Arrangements are developing nicely. Edward Rood is general chairman of the local committee. L. H. Stringer, Professor of Music at Milton College for many years, will be the Conference director of music.

It will require too much space to tell of all the planning, so I will only mention that it was a great pleasure to talk with President Percy Dunn, Dean Milton Van Horn, Pastor Elmo Randolph, and others about the plans.

We were entertained in the home of Dr. and Mrs. Milton D. Davis while in Milton. We started for home on Sunday evening, October 21, arriving safely in Shiloh Tuesday afternoon. The only rain of the 13-day trip occurred while in Pennsylvania on the last day.

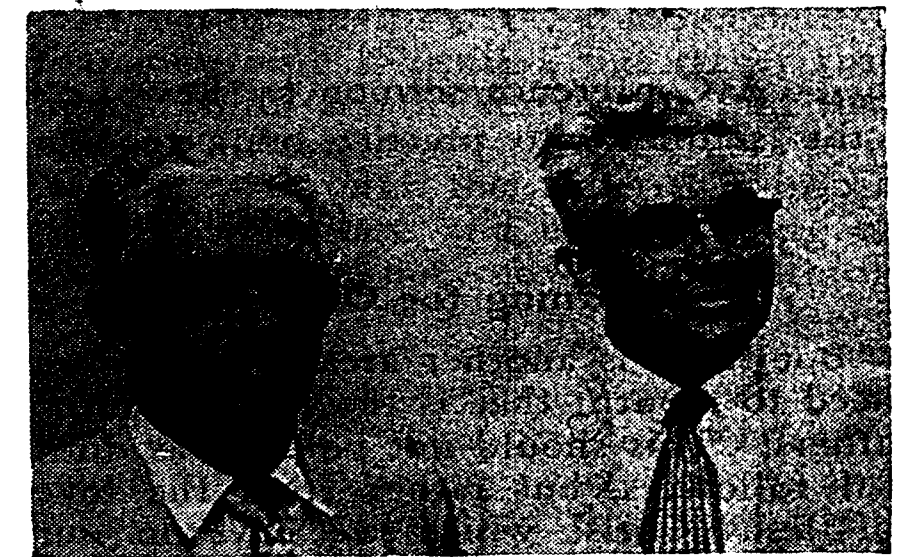
The meetings of both Associations were of great inspiration to us, and we pray that the others who were in attendance also received a rich blessing.

**World Council of Churches
Speaks on Suez Crisis**

On November 2 the officers of the World Council of Churches (chairman and vice-chairman of the Central Committee and the General Secretary) issued a reminder to the 165 member churches that the Council had agreed in 1954 that "no nation in an international dispute has the right to be judge in its own cause."

The message concludes with a call to prayer and reads in full:

"The chairman and the vice-chairman of the Central Committee and the General Secretary of the World Council of Churches request all member churches of the Council in this grave situation in the Middle East to remember what the churches said together about international order and most recently at the Second Assembly of the World Council of Churches at Evanston. They direct particular attention to the passages in the Evanston Report where the churches state that no nation in an international dispute has the right to be judge in its own cause, where they call upon the nations to pledge that they will refrain from the threat or the use of force against the territorial integrity of any state, and where they affirm that any measures to deter or combat aggression should conform to the requirements of the United Nations Charter. They finally ask the churches to pray to Almighty God that He will guide the governments and the peoples in the ways of justice and peace."

Brothers Together in Hospital


Rev. Wardner FitzRandolph, recently returned missionary (Jamaica, B. W. I.), was unable to go to Texarkana this fall as he expected because of acute illness. He and his wife have been staying with his brother Winfield at Keeseville, N. Y., since the sudden death of Winfield's wife soon after Conference. The missionary had to spend several weeks in the Plattsburg hospital, undergoing and recovering from an unexpected operation. He was probably released during the past week but will have to rest and continue medication 6 or 8 months. His brother Winfield entered the same hospital November 6 and was to share a semiprivate room with his missionary brother.

A PRAYER

O Lord, we do not pray for easy ways
And carefree days;
But in Thy strength to meet each daily task,
For this we ask.
We do not pray for ease from stress and strain,
Sorrow and pain;
We ask Thy help that we may faithful be
And trust in Thee.
We ask not blessings for ourselves alone
In selfish tone;
But give us grace to share with those in need,
By helpful deed.
We ask not that our path through life may be
From hardship free;
We ask for purpose firm, through good and ill,
To do Thy will.

Ne Plus (N. O. Moore).

The religion which stands the test is one which consists of doing what Jesus said, instead of being content with saying what Jesus did. — Dalbey.

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.

(Continued from November 12)

Mourning for Others

But there is another area in which we need to mourn; that is the mourning for others. This should not be done as dutiful followers, but rather from the love of Jesus Christ which we have in our hearts for others. If you do it because you're duty bound you'll never find success in reaching others. We need to mourn for others in their need of a Savior. God so loved the world that He gave. I wonder, do we so love the world as expressed in individuals that we come in contact with, that we are willing to give an hour or a day or even thirty minutes in concern for their spiritual well-being? We need to have a concern for the lostness of men.

Ken Davis, who has recently decided to study for the ministry, said to me, "You know, it seems like most of the people in this country have been inoculated with religion just enough so that you can't reach them with the real thing." How tragic it is! Our compassion for others is an accurate gauge of our devotion to God. As we read in 1 John 4: 21: "And this commandment have we from him, that he who loveth God love his brother also." The two world wars and the spirit of nationalism have blighted the general love for all men, it seems, in great circles, but Christ died for all, and God is not willing that any should perish, but that all should come to repentance. Are we concerned about the person down in Nyasaland or in Jamaica? Are we concerned about their well-being before God to a greater extent than we are about their well-being as far as clothing and shoes and education are concerned? Are we concerned about the person that lives in our block with whom we work day by day? Is it anything to us that they are lost and without hope and without faith in Jesus Christ?

Our children! Here is an area where we need to mourn. We need to be con-

cerned about our children, and mourn about their need for a Savior. On the Pacific Coast my heart has been grieved so many times as I have gone into home after home of those that have come from staunch Seventh Day Baptist families but who are pagan today and living in the world without Christ and without hope because they have never known the redeeming power of Jesus Christ in their lives. They go out there, as one admitted with his own tongue, to get away from all the compressing circumstances that would force them to come into the religious activity of their town back home.

So many of us are like the farmer who padlocked the door after the horse was stolen. We mourn after they are gone. We need to mourn for those of our own number until through prayer and through supplication as a body we see them come into the experience of knowing Jesus Christ. And when they know Him and when they are walking with Him, then He will take care of their lives and lead them in the way of His paths to His glory.

We need to mourn for others in their need of spiritual growth. It seems to me that we as Christians, as followers of Jesus Christ, are the soil, if you will, in which these new-born babes in Christ are planted. We are the fellowship of believers; we are the Church of Jesus Christ. They come into our midst as new-born babes. How tragic it is when someone comes in and finds no help, no encouragement, no place where he can, as he would naturally do, grow in faith and in knowledge and in service to the Lord! We need to show our concern and our care for them. How many have come with that longing in their hearts and have found only indifference or just friendliness rather than finding that which their soul so desperately needs and which we as brethren in Christ can give them through the power that Christ would give to us?

Are we concerned because some are spiritually starving? Oh, if we could only have the compassion that Jesus Christ exemplified as He stood on the hill and looked over Jerusalem! Christ mourned over those who were lost in that city. He mourned over His people. How many of us ever shed a tear for someone else's salvation, for his growth? If we are the soil in which others are to find fellowship and growth, I wonder if our soil is moist and rich to bring forth the fruit, or if we are hard and barren.

We need to mourn for others in their need for a sympathetic understanding. Men living in this modern age have problems, and we need to show our concern and our care for them in their needs. Abraham Lincoln is quoted as saying, "I am sorry for the man who can't feel the whip when it is laid on another man's back."

We need to mourn for others in their need of a soul-felt prayer. We need to pray more for one another, for great things are wrought by prayer. We read in 2 Chron. 7: 14, "When my people which are called by my name shall humble themselves and pray, then . . ." Turn in your Bibles and read what God promises when His people get to be praying people, who humble themselves and mourn before Him. They shall know the comfort of God's presence to lead and to guide them. They shall know the comfort of God's power of encouragement and strength. They shall know the comfort of God's purpose for His will will be known and seen, and they will have happiness.

Happiness Through Bereavement

The third implication of our text is the literal interpretation, the one that seems to be self-evident as we first peruse this verse. Blessed are they that mourn for they shall be comforted — the mourning of bereavement. Death should be expected. It is sure; it is natural; it is universal. And we who have known the salvation that comes by facing Jesus Christ should have a faith and a hope in God and in the immortality of those who have known His redeeming power.

There are many who say that Christians should not mourn, and there are some places in the world where they rejoice

when a person passes on. And yet we read that our Savior wept. I do not believe that mourning is invalid, but rather that in mourning and in sorrow we find that God is with us and is helping us and is leading us through this experience into a greater blessedness and understanding of His will. I have not known the mourning of bereavement as others, but I do know that if one would come to me who has had this mourning seemingly overwhelming him, I could refer him to others who have found in this experience a blessedness and a helpfulness from God that they could know in no other way.

The psalmist said, "Weeping may endure for a night, but joy cometh in the morning." The comfort of God's Word and the Holy Spirit who is the Comforter have been promised and will be with us. Happy are they that mourn in bereavement for they shall be comforted with God's presence which will be with them to sustain and to comfort. God's power is shown over death and over the world, and God's purpose is seen as He calls unto His own and receives them.

Many times we are concerned and wonder why certain ones are called at certain times. The whole of Christianity was grieved and wondered recently when those young men in Ecuador were taken, and yet, through that experience, God has wrought a wonderful work. Their families found the truth of the words of our Savior in the text. They found happiness and joy.

What We Have Found

Happy are they who mourn for themselves. The Apostle Peter, so sure of himself, so outspoken, so boastful, came to that hour of trial and stood around that fire warming his hands and there he denied his Lord. He knew the experience that Christ speaks of here. He went out and wept bitterly. He mourned; he was comforted; he was sustained. He was empowered by the Spirit of God and became an outstanding spokesman and minister in the early church.

Blessed are they that mourn for others. The psalmist says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing,

(Continued on page 303)

Missions

Work and Plans of Shepherding Pastor

A review of the work and plans of Rev. Marion C. Van Horn, shepherding pastor in the Southwest, will be of interest. Pastor Van Horn and family arrived at Fouke, Ark., and began service as of July 1, 1956. Their four children, Janet, Chris, Josephine, and Laura Jean, are now attending the public school in Fouke.

Pastor Van Horn has written of the warm welcome extended by the members and friends of the Fouke-Texarkana Church groups and also by friends at Little Rock. He reports a difficult time in getting settled at the Fouke parsonage because the movers did not bring all their goods even though they were packed and ready. It was necessary for the Van Horns to take back a load as they returned from General Conference at Alfred.

Reporting on the work already under way, Pastor Van Horn tells of two visits to Hammond, La. In July, in company with Rev. Wardner FitzRandolph, he went to assist in the ordination of Deacon Richard Raiford. In the latter part of September he went again to assist Pastor Ted Hibbard at Hammond and Metairie (near New Orleans), visiting among the church members and assisting in preaching services.

Dr. Lloyd Seager of Little Rock writes, "We had a wonderful service on September 22 when Pastor Van Horn and family came here from Fouke (for the meeting of the Little Rock Fellowship). The Fishers brought two guests from Conway; Gene and her two boys were here. The others present were the Spencers, Monroes, Herbert Soper, and the Seagers. Pastor Van Horn gave a splendid sermon. Mr. Spencer did a good job in leading the Sabbath School discussion. Mrs. Monroe talked with Pastor Van Horn afterward and arranged to join the Fouke Church."

Pastor Van Horn writes, "On October 6, we, the Van Horns, and Mrs. Berwin Monroe were taken into the Fouke Church. We were accepted by letter from the Brookfield Church. Mrs. Monroe was taken

into the church by testimony or profession of faith."

As this is being written Pastor Van Horn is assisting Pastor James Mitchell at Edinburg, Texas. Let us remember in our prayers this promising field and ask God to bless richly the ministry of the shepherding pastor and to bless this consecrated pastor's wife and family in their new home and field of labor.

Crandall High School News

Mrs. Grover Brissey under date of October 18 writes as follows regarding the beginning of the fall term at Crandall High School:

"We are very happy to have enrolled this term twenty-one new students, our total being eighty. The new students, for the most part, are serious and will make good students. This increase created some problems. There were already twenty-one students in Form 1 and our seating capacity couldn't take care of that many in any one room. The new students have as their classroom 'the Shed.' This, as you remember, is the place at one side of the church where tables and benches are located and where the church members who bring their lunches on Sabbaths eat. We are very fortunate to have this place and we are grateful to the church people for letting us spread out there. In the country where there are shade trees, classes are held beneath them, but we aren't so fortunate. Having this extra class gives all of us more to do. I teach six classes now and handle library periods, and Miss Jackie Wells has two more classes. Having these extra students this term throws things off center some but I am sure the next term will find everything back on an even keel.

"The boys are planning to enter the contests in football this term. They made a very nice showing in cricket last term and we hope they will do as well if not better in football.

"On November 20, the all-Island Exhibition sponsored by the Women's Board, will be held here in Kingston. This is an annual affair and, from a social standpoint, serves the same purpose as the family reunions at home — a time to meet with relatives and friends and have pleasant

chats. The Kingston compound at 27 and 29 Charles Street becomes a very busy places as busses deliver the people here from over the island with their contributions. It is quite a day.

"This year Miss Wells and I have organized, in a small way, the Seventh Day Baptist girls into a sewing club which is helping get ready for the exhibition. We are making towels, pillowcases, pot-holders, aprons, and stuffed toys for the exhibition. We are very happy that several of the other schoolgirls enjoy being with us and helping us sew. I would be glad if this meeting with the girls could be permanent.

"The ladies are very anxious to receive hats from America. They enjoy the hat sales.

"We are happy to meet the Lawton family and pleased to have them here. I am sure they will be a great blessing to the work on the island.

"We have had a lot of rain this month. I don't think there has been a day we haven't had some. Sunday it poured torrents, but it is a change from the hot, dry, and dusty days of the earlier months."

Educational Missions In Nyasaland

Taken from report of Miss Joan Clement for school year 1955-1956

The school year 1955-56 was for all concerned quite successful. The Mission School and five out-schools were in operation during the year. All of these schools except one have been registered in accordance with the ruling of the Government Education Department. The one exception was opened as a result of a misunderstanding, however, the education officer knew that the school in question had been opened and steps are being taken at the present time to have the school properly registered.

I shall give a brief account of the individual schools beginning with the Mission School here at Makapwa.

Registration of students at Makapwa Mission took place on the third and fourth of October, 1955, and classes convened on the fifth. This year there were only seven classes in session since it was not deemed

wise to attempt Standard Six again so quickly after last year's unfortunate experience [difficulty in getting permission to give the examination]. It is hoped, according to the Lord's will, that we may again in the near future add Standard Six to the school curriculum. The school as a Senior Primary School is not complete without it. These are rather unsettled times, however, and none of us can say just what the future of any mission school will be. We see that in some places the government is taking over certain of the mission schools. We only trust we may follow the leading of the Lord in this matter. It is from the schools that the denominational leadership of tomorrow is coming. We look to the schools for the young men who will be the pastors, teachers, and medical workers for the denomination in the future.

Most of the success of the school year is due to the very fine staff of African teachers which we have been privileged to have with us: R. L. Chipungu, B. R. Nyambi, F. Felukiya, L. Zakeyu, and B. Namondwe. We are sorry to say that Mr. Chipungu will not be with us this coming year but we look to the time when he may again join our staff. We trust the Lord will provide one to take his place in the interim.

Mlasa Village School is located in Mlanje District about seven miles from the Mission if one goes on foot the shortest way. This is our most promising out-school and is located in a very fine place as far as numbers of children are concerned. In this school there were three sections of Sub A and one section of Sub B. Visits of inspection to the school showed that it is being managed very well with R. W. Adamson as head teacher. Mr. Adamson was on the staff of Makapwa School last year and was transferred to Mlasa where he could be near his home. The village out-schools convened two weeks later than the Mission School. At Mlasa Village School 193 students registered and began classes.

Nang'ombe Village School is located in Cholo District about 30 miles from the Mission. There were but two classes at this school, Sub A and Sub B, with B. Lopanda as the teacher and he has done a

very fine job. Eighty students registered on opening day.

Kwindimbule Village School was opened at the same time as our other village schools but due to a technicality was not registered officially. We trust the registration will go through without difficulty this year. The teacher there was S. Mpaca with 44 students comprising the two classes, Sub A and B.

In the Northern Province we have two out-schools. Usumara Junior Primary School added to its curriculum this year Standards II and III. Mzali Village School continued as the previous year with Standards Sub A and B. There have been problems and difficulties in these northern parts and even to date reports for the school year have not been sent to the Mission. We can only estimate that perhaps the two schools combined have a student registration of approximately 75. Because of the great distance of these schools from the Mission, they are exceedingly hard if not impossible to supervise.

With our human eyes and understanding we cannot say with surety what the immediate future of mission schools is in this country, but we pray always that we may have our schools and that they may grow steadily until the day that the Lord returns, or if not until then, at least until the time that all missions are forced out of the field of education.

We solicit your prayers and earnest support with funds of our World Mission in order that all phases of the Lord's work among Seventh Day Baptists may go forward unhindered by our failure in any respect. Pray for Seventh Day Baptist schools in Nyasaland.

Veterans in school under the Korean GI Bill may earn any amount of money outside of class without jeopardizing their monthly GI allowances. These outside earnings need not even be reported to the VA.

Rates for veterans in school full time under the Korean GI Bill are \$110 a month with no dependents; \$135 with one dependent, and \$160 with more than one. These are the rates that are not affected by outside earnings. — Jos. F. O'Hern, manager of the VA Regional Office at Newark, N. J.

WORSHIP SERVICE FOR DECEMBER

Prepared by Abbie B. Van Horn

[Mrs. Van Horn is a member of the Plainfield, N. J., Church, and of the Board of Trustees of the Tract Society. She is at present living in Milton, Wis., where she is superintendent of the Sabbath School. Her husband was the late Rev. Herbert C. Van Horn. She is the mother of a daughter and two sons. See the November 5 Recorder for a more detailed biography.]

Topic: One Body in Adoration

Hymn: Adeste Fideles

Scripture: John 1: 35-42a; John 3: 16, 17

Meditation:

In modern times Protestants have come to unite in a World Day of Prayer, and more recently we have come to recognize our fellowship in the observance of the Lord's Supper by setting apart a World Communion season. We have become one body in prayer and communion.

About the end of the fourth century the Christian world set aside the twenty-fifth of December as the time to remember the birth of Christ. Since that time the coming of the Redeemer to earth as a child born in a stable has been celebrated in song and story. During the Middle Ages, Christmas was the most popular of the Christian festivals.

With the rise of the Puritan movement in England in the seventeenth century, its popularity waned. The Pilgrims brought this attitude of disapproval with them to this country, where it persisted for well over a century. Now it has regained all of its former popularity, and in recent years there has come a deeper sense of its real meaning. Christians are one body in worship and adoration.

It is not enough that we thus unite, for the very genius of Christianity is to spread the good news. Even as Andrew "first found his brother, Simon," so those who truly find the Master, by word and example of true Christian living, seek to win others to His way of life.

Prayer:

O Jesus, the angels rejoiced and sang at Thy birth. Their song re-echoes in our hearts today and we long for the fulfillment of its promise.

O God, our Father, we thank Thee that

Thou didst send Thy Son to earth as Redeemer for all mankind. As all Thy children everywhere unite in thanksgiving and adoration, we pray that Thy blessing may be upon us to lead us in ways of love and peace.

Day by day as we go about our ordinary tasks, may we be able to witness to Thy love and the power of the Christian faith.

We bow before Thee at this glad season in humility, adoration, and thanksgiving. Amen.

YOUTH WEEK, 1957

Letters and some materials related to Youth Week for 1957 have been mailed to pastors and church youth leaders throughout our denomination. It is the hope of the Board of Christian Education that each and every church will give its young people prominent recognition from January 27 to February 3, 1957. This will be a time for the youth to lead the morning worship service, lead out in community meetings, have special visitation evangelism projects, or sponsor any worthwhile program for Christ and His Church.

Among the materials offered are a radio play (designed for radio presentation but could be given in the church), a Worship Service, a Community Worship Service, a Guide for Worship Services, and a Youth Week Manual. A beautiful poster on the theme, "Consider Your Call," is available.

The executive secretary of the Board of Christian Education is anxious that every youth group do something about Youth Week, and stands ready to order any or all of the above material. If you would like samples of each of the above, order "The Complete Youth Week Packet" (75c plus 15c postage) from Office of P & D, National Council of Churches, 120 East 23rd St., New York 10, N. Y. R. E. Z.

Bible School Aid, Senior Hi Through Adult

Now is the time for each Sabbath School or each teacher of the Uniform Lessons to order a copy of "The International Lesson Annual for 1957." This book furnishes a full discussion of the Sabbath School lessons for 1957 and is a

very valuable aid in studying the Helping Hand. The serious student might also like to have a copy of his own.

If individual teachers do not feel they can buy one, may we suggest that each Sabbath School purchase a copy for each teacher or at least one for the school. You may order them from your favorite bookstore or from the Board of Christian Education, Box 15, Alfred Station, N. Y. (send \$2.25 per copy).

Your secretary calls attention also to the rather special November issue of the *International Journal of Religious Education* featuring "The Church Out-of-Doors." Copies are available at 40 cents (less in quantity) at 247 Fourth Ave., New York 10, N. Y.

A new 72-page book titled "The Living Word" by Dr. Luther A. Weigle contains 78 brief articles that deal with modern word usage of Bible words. Some of the articles have been printed in the *Sabbath Recorder*. This book will be valuable for the serious Bible student. You may obtain it from your favorite bookstore, or the Board of Christian Education, Box 15, Alfred Station, N. Y. R. E. Z.

Board Properties Painted

Both the Missionary and the Tract Boards own property in order to provide living quarters for their employed executive or corresponding secretaries. Both boards take good care of their houses, largely through income from invested funds. When the Missionary Board met in Westerly, R. I., October 28, the double house, half of which is occupied by Secretary Harris, was glistening with a new coat of paint — red as before. The editor-secretary of the Tract Society and his family now enjoy the good appearance and protection of complete exterior painting of the residence and some redecoration inside the house. The color — white with green trimming as previously.

SABBATH SCHOOL LESSON for December 1, 1956

Let Not Your Hearts Be Troubled
Lesson Scripture: John 14: 1-14.

Our World Mission

World Fellowship and Service

By Rev. Earl Cruzan
Member of Commission

For many years Seventh Day Baptists have worked with other Christians both in the communities in which we have churches and in the field of interdenominational co-operation where it has been felt that there could be a contribution to or a benefit derived from such participation. Naturally there has not been complete agreement as to where we should co-operate and where we should not.

The Seventh Day Baptist Conference joined the Federal Council of Churches at its beginning and has continued membership into the National Council of Churches of Christ in the United States of America into which it merged with seven other interdenominational organizations in 1950. As a Conference we contribute \$50 this year to their work. Rev. Duane L. Davis is our new representative replacing Rev. C. Rex Burdick. Two of our boards also belong and participate in various departments: The Board of Christian Education in the Religious Education Division for the use of copyright materials for use in the Helping Hand; and the Missionary Board in the Division of Foreign Missions from which it receives valuable service, and in the Joint Department of Evangelism.

Dr. Lloyd Seager represented us at the first meeting of the World Council of Churches in Amsterdam, Holland, in 1948. Rev. Clifford W. P. Hansen was our representative at Evanston in 1953 and is our member of the American Committee. Others attended many of the sessions at Evanston also. This year our contribution to their work is \$100. We are also looking forward to having representation at the North American Study Council (The Nature of the Unity We Seek) in 1957 having placed \$50 in the current World Mission giving toward this purpose.

Since early in World War II we have contributed \$50 annually to the Commission on Chaplains.

Rev. Lee Holloway is our representative on RIAL toward which movement we con-

tribute \$50. This is a national emphasis upon church attendance which employs many resources of advertising to keep before the people the importance of religion in life. Their slogan this year is "Build a Stronger, Richer Life — Worship Together Every Week."

The Baptist World Alliance is a world fellowship of Baptists founded in London in 1905 "to promote the spirit of fellowship, service, and co-operation among them, while recognizing the independence of each particular church and not assuming the functions of any existing organization." Dr. Wayne R. Rood represented us in London in 1955 at a rather nominal expense to the denomination. We have often contributed to this work and have included an item of \$25 again this year.

Our participation in co-operative work reaches out in many other areas. We have a representative, Frank R. Kellogg, on the Advisory Council of the American Bible Society and many people contribute to it individually as they do to many other important phases of such work.

Regular, thoughtful, systematic giving is needed to increase the witness of Seventh Day Baptists around the world.

God Writes His Laws

By Jule F. Berry

[Mr. Berry, long connected with Seventh Day Baptist churches in Colorado and California, has recently died. The following is, in substance, an article sent to us for consideration some time ago.]

When did the law of God first appear? It was in the Garden of Eden at the time when God commanded man not to eat of the tree of the knowledge of good and evil (Gen. 2: 17).

Next, as we follow the Biblical account, the law appeared on tables of stone delivered to Moses as recorded in Exodus 24: 12: "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." God, then, wrote the law and commanded Moses to teach it.

How was the law written? As described in Exodus 13: 18, it was written on "two tables of testimony, tables of stone,

written with the finger of God." Thus at its first inscription God furnished the material and also did the writing. In the next chapter we read that when Moses came down from the mountain to the camp and saw the golden calf he smashed the two tables of stone on a rock at the foot of the mountain. This, however, was not the end of God's law.

Turning to Deuteronomy 10: 1, 2 we read the account of Moses of how the law was written a second time: "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me in the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables that thou brakest, and thou shalt put them in the ark." This time Moses hewed two tables of stone, made the ark, and put the tables therein, but God did the writing as before.

God did not finish His writing of the Ten Commandments at that time. Years and years later He made a promise which He has since fulfilled. The promise given to the prophet is referred to in one of its times of fulfillment in Hebrews 8: 10: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people."

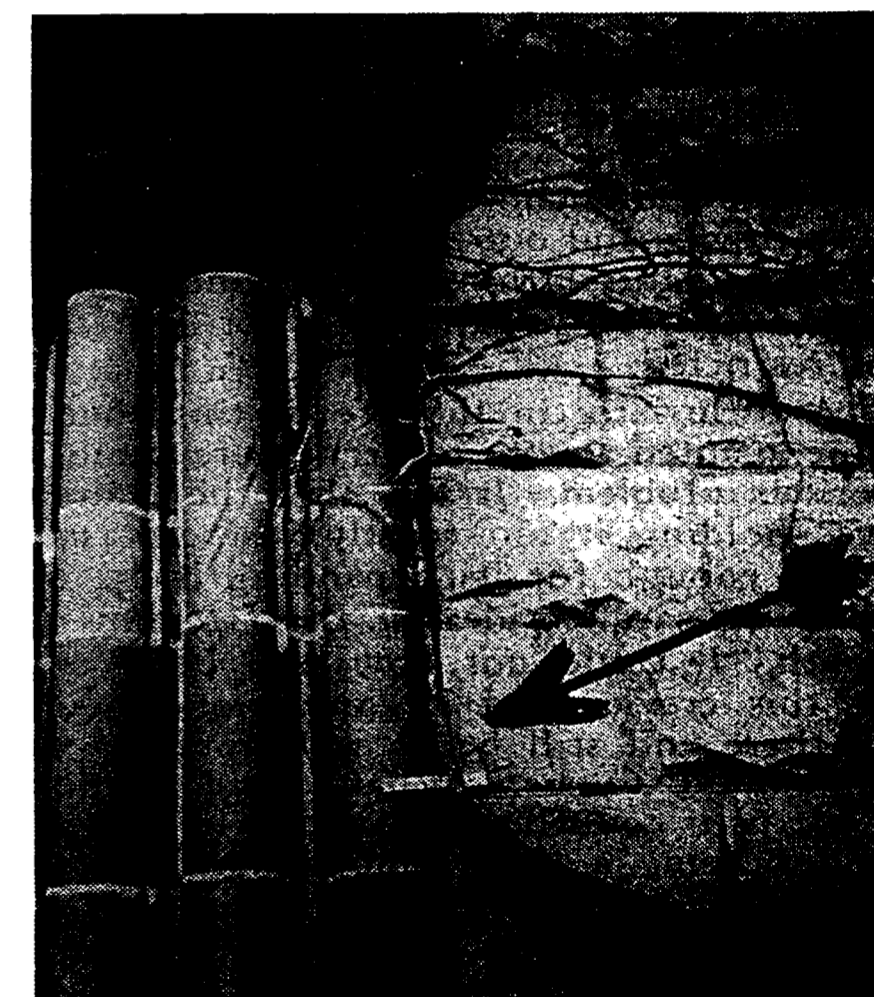
We believe that the law referred to in Hebrews 8 is the same law that appears in Exodus 20 — the Ten Commandments. There it is stated that God spoke all the words that follow. These commandments cannot be abolished or put an end to by any man or group of men. God at creation gave man authority over the material things created and over the first six days of the week. Man does not have authority over the seventh day of the week; it belongs to God; it is His own property. All He asks of His people is to remember it and keep it holy, and to enter with Him into His holy Sabbath rest.

In the third chapter of Genesis we learn how man lost his life by disobedience. In the third chapter of John we learn how man can get it back again. When we are "born again" God writes the Law in our hearts.

Teen Talk

Adjusting Ourselves

There is a very popular song entitled "Qué Será, Será (Whatever Will Be, Will Be)." Doubtless you have heard it many, many times. It is catchy and stays with us but we don't quite believe it, do we? It is the easy answer of a mother to a daughter who worries about whether she is going to grow up to be beautiful, or rich, etc. There may be some point in not fretting too long over the things we cannot do anything about now or for a long time to come, but it might be better to think of the things that require action now.



From the picture above, we may learn a lesson about adjusting ourselves to life situations as they exist. We can't see the future or its problems, but perhaps we can face our present trials at home, at school, and at church with more calmness and youthful purpose.

For quite a long time we have been enjoying the privilege of worship in the Plainfield Church. In the summertime we have been pleased with the beautiful foliage of the vines which spread themselves all over the front of the stone building.

There are two reasons why we had not, until recently, realized the problems faced by the green vine in its struggle to climb and to hold on to a perpendicular wall where it could display its leaves in the sunlight. First, we almost always enter the church through the Sabbath School rooms (and that is the best way for boys and girls to come into the church). In the second place, as long as the leaves cover the walls in a solid mass, one doesn't think much about the twisting, clinging vine and its problems. Now the leaves are gone.

Look closely at the section of the vine which shows how it almost disappears into the crack between the columns of the entrance and the big stones of the wall. Do you see the little white 6-inch ruler? It shows that the wood is more than two inches thick just before it goes in. It is also the same size or thicker after it comes out of the crack about two feet higher up. When that vine was in its youth it climbed up there and anchored itself by going into that crevice and out again. It was just the normal, natural thing for a vine to do. It was perfectly happy — not irritated or restricted.

A little later in the life of this young vine planted by the church there came a serious problem. It felt that the church was holding it too tightly; there wasn't room enough for its expanding body, or shall we say, its idea of the freedom of youth. It could not now pull itself out of this crevice and it could not remain in there and still be as well rounded as it wanted to be. What could it do? Perhaps it could have given up in despair and become a dead vine hanging on a church wall. Or it could adjust itself and say within its strong heart, "I will cling to the church where I can grow higher than on any other kind of building. I will accept the fact that I must at this point allow the firm concrete, stone, and ceramic to control the shape of my life, but I will not stop growing." That, we may say, was the decision of this particular vine when it faced the problem of law and restraint. It found that there was really plenty of room to grow even in a place that seemed narrow.

Now, fully grown, the giant vine can look back at that experience and say to itself, "I am thankful that I did not try

to pull myself out of the church when I was in my teens for now I am anchored so firmly that nothing could pull me away. That is one of the best parts of my life. What then seemed like a cross I had to bear is now my strongest tie to the church."

Well, we'll leave out the moral of this modern parable of the vine. Let us merely be reminded that we can adjust ourselves if we realize that the present religious and moral restrictions of parents and church will help us to live a strong Christian life in years to come.

It is right to be contented with what we have, never with what we are. — Mackintosh.

Free Filmstrips Available from Tract Society

A series of family and church life filmstrips with disc recordings and detailed instructions for conducting adult or young people's discussion is now available from the American Sabbath Tract Society. They will be listed in the new catalogue early in 1957 but they can be ordered now from the Plainfield, N. J., office. One of the titles is "No Easy Answer." It takes up family problems such as undesirable companions, picturing true-to-life situations and suggesting possible ways of solving similar problems which we may face.

Twelve new filmstrips covering completely the life and missionary work of Paul are now being sent to churches upon request. Produced by Cathedral Films from their motion pictures on this subject, these filmstrips are striking in their photography. They come with or without disc recordings of the script and are adaptable both to adult and child audiences. They should be carefully used to gain the full teaching value.

In any church or public showing of filmstrips with records, it is possible that portions of recorded spot announcements entitled "Go to Church" would be found pleasing and effective. These are prepared by an agency of the National Council of Churches. Churches conducting radio programs may borrow these records on a long-term basis from the Tract Society. A number of such records are available.

Attendance Figures

Church, Sabbath School, and Prayer Meeting attendance figures for the early weeks of November are now being received by your editor at the suggestion of Conference President Charles Harris. Is your church stressing attendance and reporting it? The response to this special emphasis on loyalty cannot be evaluated without the help of all pastors and church leaders. We would like to know what, in the opinion of such leaders, is responsible for any significant rise in attendance.

HAPPINESS THROUGH MOURNING

(Continued from page 295)

bringing his sheaves with him." God is faithful, and if somehow, after we have experienced His grace and His power in our lives, we enter into the experience of concern, of mourning for others, of sowing in tears, we will reap in joy. There is no greater joy than to experience the birth of a new Christian. How many of you have known it? How many of you have seen one who has found in Jesus Christ the victory over sin, the forgiveness of sin, and a new life? You will not find a greater joy any other way. That has been my experience.

Happy are they that mourn in bereavement. Christ said, "Because I live, ye shall live also."

There is a joy that cometh after sorrow
Of hope surrendered, not of hope fulfilled,
A joy that looketh not upon tomorrow,
But calmly on a tempest that is stilled;
A joy that lives not now in wild excesses,
Nor in the happy life of love secure,
But in the unerring strength the heart possesses
Of conflicts won while learning to endure.
A joy there is in sacrifice secluded,
A light subdued, from will and passion free.
'Tis not the joy which over Eden brooded,
But that which triumphed in Gethsemane.

The Prophet Isaiah spoke these words as he was led by the Spirit of God in giving a prophecy of Jesus Christ:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in

Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified (Isa. 61. 1-3).

Blessed, happy, are they that mourn for they shall be comforted.

"Theoretically we understand that evil is destructive. Usually, however, we are rather confident that what we do is not evil. Certainly we can prove to ourselves it is not. False reasoning — rationalizing — means compromise, and this leads to disintegration. Whenever we know we ought to do one thing, but proceed to do another, we cannot have peace of mind." — G. Ray Jordan in *Beyond Despair*.

NEWS FROM THE CHURCHES

THANKSGIVING IN THE CHURCHES

— Our churches do remember Thanksgiving Day very effectively, judging by announcements of special services in their bulletins. In New England, the birthplace of Thanksgiving Day, the First Hopkinton Church at Ashaway, R. I., invited several neighboring churches to a Community Thanksgiving Service on Friday the twenty-third which also ushers in their big Home-Coming Day.

The 219-year-old church of Shiloh, New Jersey, was invited to join with its daughter church, Marlboro, for a union service Wednesday evening, November 21.

Across the country at Riverside, Calif., the church continues its well-established custom of a big service on Thanksgiving morning followed by a family-style turkey dinner for members and friends. This year the guest speaker announced was Rev. Francis Saunders, new pastor at Los Angeles.

Information is lacking on what is being done in other churches in the way of special week services. Some join in union services and others no doubt sponsor services. We have much for which we can give thanks.

HAMMOND, LA. — Rev. Marion C. Van Horn visited our church in September. We all enjoyed his visit and the fellowship very much.

Sunday night Bible pictures are being

The Sabbath Recorder

shown and the response is gradually increasing. These pictures are helping in the spreading of the Gospel and explaining our day of worship.

Our church has quite a few "busy bees" in it. The members are forming social youth groups. The Christian Endeavor has taken a new stand and the young people are really beginning to respond. We wish to thank our Board of Christian Education for help given. Social gatherings are bringing new ones in and bringing the old ones closer to the church. In our last, and most successful youth gathering there were 31 young people. New money-making projects are being started to build the church's support — B. Pearl Hibbard.

BATTLE CREEK, MICH. — A consecration service was held October 20 during the morning worship service for Mr. and Mrs. Fred Cox, who are leaving us to take up a work among Seventh Day Baptists in Metairie, La. Their address will be: 524 Carrollton Ave., Metairie, La. May we be faithful in prayer for these folks. — Church Bulletin.

Marriages

Van Horn - Swensen. — Sheldon Van Horn and Mrs. Lois Swensen, daughter of Mr. and Mrs. Dell Barber, were united in marriage by their pastor, Rev. Francis D. Saunders, at North Loup, Neb., Friday, Oct. 19, 1956.

Births

Kitzman. — A daughter, Donna Kay, to Ray and Betty Kitzman of Denver, Colo., on July 2, 1956.

Patterson. — A daughter, Barbara Jean, to Malcolm and Alice Patterson of Denver, Colo., on October 12, 1956.

Holloway. — A son, Gregory Elliot, to Rev. and Mrs. Lee Holloway of Plainfield, N. J., on November 3, 1956.

Obituaries

Berry. — Jule F., son of Mr. and Mrs. Rudolph Jagodzinske, was born Feb. 25, 1878 in Welcome, Minn., and died at Riverside, Calif., Oct. 16, 1956.

In 1914 he was married to Laura Ebel, and in 1923 they changed their family name from Jagodzinske to Berry. He took his stand for Christ as a boy, was baptized into the Christian faith, and in the remainder of his 78 years spent much time in Bible study.

He is survived by his three daughters: Mrs. Eugene (Edith Claire) Pearson of Richmond,

Ind.; Mrs. Sam (Ethyl Lenore) Williams of High Falls, N. C.; and Mrs. Starlin (Joy) Ross of Riverside, Calif. The funeral service was conducted by the pastor, Rev. Alton L. Wheeler, and interment was at the Olivewood Cemetery. — A. L. W.

Briggs. — Phebe Brooks, the daughter of Burtis A. and Emma Gavitt Brooks, was born at Waterford, Conn., Oct. 25, 1888, and died at her home at Shore Road, Waterford, Sept. 2, 1956.

She was married to Henry Briggs, who survives her, as well as five of their six children: Raymond, Henry, Emily (Mrs. Ralph Sisson), and Florence (Mrs. Francis Fetrow), all of Waterford, Conn., and Maurice, of Providence, R. I. A son Paul passed away a year ago. There also survive her six sisters and four brothers.

The funeral, conducted by her pastor, was in the Waterford Church, and burial was in the West Neck Cemetery, Sept. 5, 1956. She had been a member of the Waterford Church since July 8, 1905. P. S. B.

Coalwell. — William L., was born June 11, 1887, in Pine Island, Minn., and died May 27, 1956.

Mr. Coalwell married Miss Lela Sandford June 11, 1912, at Dodge Center, Minn. He had been a loyal, strong supporting member of the Hammond Church since 1917. He resided in Metairie, La., coming up to Hammond for most of the services.

Surviving are: his widow, Lela Coalwell; two sons, Purl and Gerald; a daughter, Mrs. Earl DeLand; and ten grandchildren.

Pastor Ted Hibbard officiated at the funeral services. Interment was in the Greenlawn Cemetery in Hammond. B. P. H.

Kenyon. — Ethel Collins, daughter of Nathan A. and Emma Collins, was born in Hopkinton, R. I., Apr. 13, 1882, and died suddenly on Oct. 28, 1956, in Charlton, Mass., where she was visiting her sister, Mrs. Ralph E. Taylor.

On Oct. 18, 1904, she was united in marriage to Amos L. Kenyon, who survives her. She was a faithful member of the First Seventh Day Baptist Church of Hopkinton. Surviving besides her husband and sister are two daughters: Mrs. James G. (Helen) Waite of Bradford, R. I., and Mrs. C. Newton (Barbara) Heath of Stoneham, Mass.; a brother, Nathan A. Collins, Jr., of Ashaway, R. I.; four grandchildren: Miss Constance Coon, Mrs. Hiram Barber III, Loren Waite, and Vianna Heath; two great-grandchildren, and several nieces and nephews. Funeral services were conducted by her pastor, Rev. Lester G. Osborn, assisted by Rev. Everett T. Harris, a former pastor. Burial was in the First Hopkinton Cemetery. L. G. O.

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.

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