

The Sabbath Recorder

the church grounds on Sunday after the school closed.

Five babies were dedicated during the church service on Sabbath day, August 23. They were Ricki Lee Kenyon, Earle Travis, Jr., Linda Ann Matteson, Mary Lou Pendleton, and David Wayne Sherman.

The Loyal Workers have held no meetings in July and August but they have done good work the rest of the year and have made gifts as follows: \$150 to the church for the new carpet, \$25 for Vacation Church School, \$25 for bulletin board letters, and \$50 for other missionary work of various kinds.

The men of the church gave the proceeds of their Mother's Day turkey supper to the carpet fund and the Vacation Church School, a total of \$150.

— Correspondent.

SECOND HOPKINTON, R. I. — Three members of our Sabbath School attended the senior group at Lewis Camp, July 20-27. They were Marylin Joubert, Sue Mills, and Marcia Wright. All the senior campers and the staff attended our worship and Communion service on July 26 when the Rev. Paul Maxson was our guest speaker.

The following people from our Sabbath School were baptized at Winchek Pond in Rockville on Sabbath morning, August 30: Marylin Joubert, Sue Mills, Richard Prescott, and Marcia Wright. They will be received into the church at an early date. — Correspondent.

WCC News

A plan to build a new \$2,500,000 headquarters for the World Council of Churches in Geneva, Switzerland, was approved by the Council's Central Committee meeting in Nyborg, Denmark, August 21-29.

Of the funds needed, responsibility for raising \$300,000 has been accepted by the Council's member churches and the remainder is expected to be contributed by foundations and individuals in countries where the 171 churches are located.

LOST AND FOUND

Some lady must have lost a pair of bifocal glasses at General Conference. A pair was found and will be mailed from the Riverside, Calif., Church (4415 Lemon St.) upon request.

Births

Pendleton. — A daughter, Mary Lou, to Palmer and Elsie (Gordon) Pendleton of Hope Valley, R. I., on May 18, 1958.

Palmer. — A daughter, Susan Louise, to Eugene J. and Elizabeth Palmer of Rockville, R. I., on July 8, 1958.

Kenyon. — A daughter, Holly Jeane, to Mr. and Mrs. Raymond Kenyon, DeLand, Fla., on August 29, 1958.

Obituaries

Crandall. — Brian Benjamin, son of Burton and Carol Davis Crandall of Fayetteville, N. Y., was born at Alfred, N. Y., December 14, 1943, and died at Syracuse Memorial Hospital on August 26, 1958, following an illness which lasted for several months.

Brian was a boy with a variety of interests, but his first interest was always in the work of the church which he loved. One of his treasured achievements was the completion of five years of Bible memory work with the Bible Memory Association which gave him an award during his latest illness.

He had been a member of the Verona, N. Y., Seventh Day Baptist Church since November, 1956.

Besides his parents he is survived by a sister, Barbara; three brothers: David, Brandon (his twin), and Stephen, all at home; his paternal grandparents, Dr. and Mrs. Ben R. Crandall; his maternal grandparents, the Rev. and Mrs. H. Eugene Davis, all of Alfred; a number of aunts, uncles, and cousins; and a host of friends.

Memorial services were conducted from the Verona Seventh Day Baptist Church by his pastor, C. Rex Burdick, and interment was made in Alfred Rural Cemetery with the Rev. Hurley S. Warren in charge of the graveside service. — C. R. B.

Davis. — Auley C., son of Daniel W., Sr., and Sarah (Hoffman) Davis, was born January 7, 1871, in Shiloh, N. J., and died at his home in Shiloh, August 3, 1958.

He was one of forty-two young people who were baptized by the Rev. Theodore L. Gardiner and united with the Shiloh Church in February 1889.

On Nov. 12, 1890, Estella H. Brocking and he were married; she and their seven children survive him. The children are: Otto B., and Isaac B., of Hialeah, Fla.; Belford E., Mrs. William (Theresa) Parvin, Marvin W., Daniel W., and Mrs. Howard (Martha) Scull — all of Shiloh. He is also survived by a brother, Daniel W., of Pitman, N. J., twenty-six grandchildren, thirty-six great-grandchildren, four great, great-grandchildren, and many nephews and nieces in California, Florida, and New Jersey.

The funeral services were conducted by his pastor, Eugene Fatato. Interment was in the Shiloh Seventh Day Baptist Cemetery. (Extended obituary on page 13.)



On Board the SS African Planet

Called of God to use their nursing skill to the glory of Christ in the little-known African country of Nyasaland, two young ladies answered the call like Isaiah of old, "Here am I, send me!" Built up in health and vigor by a year in the homeland, they turn their faces once more toward Africa and the Seventh Day Baptist work there.

The Sabbath Recorder

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Member of the Associated Church Press

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Saturday Evening Post Changes Anti-Liquor Policy

We feel that nearly all readers of the Sabbath Recorder who also read regularly or occasionally America's oldest magazine, The Saturday Evening Post, will want to register a protest against the decision of the Curtis Publishing Company to accept alcoholic beverage advertising. That decision was made on August 27 after a 61-year ban on such advertising.

The National Reform Association of Pittsburgh points out that the Post received nearly \$91,000,000 last year without liquor advertising. In 1957, with a circulation average of 5,301,000, the magazine began to accept ads of a malt corporation and insert ads for Owens-Illinois no-deposit, no-return beer bottles. When the Reform Association suggested that these ads were trial balloons the Post denied any intention of departing from its long-established policy. Now the president of the publishing company, Robert E. MacNeal, says the action has been "periodically considered" by the Board of Directors and is "appropriate at this time, and compatible with the viewpoint of the vast majority of its present and potential audiences."

Whether or not this decision can be reversed by a great flood of letters we cannot be sure, but it is worth a try. The address is Independence Square, Philadelphia 5, Pa. When your editor remonstrated he received a non-committal, unsatisfactory reply which he feels justified in reproducing. The reply follows:

We appreciate the interest you have shown in the Company by your recent comment on alcoholic beverage advertising in *The Saturday Evening Post*.

There is naturally room for honest difference of opinion on the subject of acceptance or refusal of such advertising. It was, therefore, only after careful study that the decision to accept alcoholic beverage advertising in *The Saturday Evening Post* was made by the Directors.

Thank you very much for giving us this opportunity to learn of your views on the subject.

Robert Gibbon,
Secretary.

Total abstainers — Seventh Day Baptists and others — may ask, "What can a few who care, among so many who do not care, do?" It would have been more

effective if we had raised our voices in approval of their previous policy, but let's now stand up and be counted on the side of righteous living. There are millions who have not bowed the knee to Baal or to Barleycorn. Let their voices be heard!

Interdenominational Cooperation

When the Riverside and Los Angeles church leaders were seeking a suitable place to rent for the 1958 Seventh Day Baptist General Conference, they found the California Baptist Seminary cooperative and helpful. This is not strange, for the relation between the two denominations has been good, and an interchange of pulpits is not infrequent.

When the local churches were looking around for small hymnbooks in sufficient quantity for Conference, they found that it was possible to borrow from the Southern California Conference of Seventh Day Adventists. In earlier years there was some interchange of delegates between these two Sabbathkeeping denominations but, generally speaking, they have held aloof from each other though often confused by the uninformed public. On some mission fields the friendliness has been greater. Doctrinal, and especially organizational, differences are important and tracts are available to make these points clear. Recently we have had two or three doctors who have received most of their training in Seventh Day Adventist schools. Our medical missionary in Nyasaland is one of these.

These are days of cooperation. We do well to cooperate with other denominations having similar beliefs and practices, such as the two mentioned — to cooperate for the extension of Gospel truth and righteous living as far as we can without hampering our witness. It has been observed frequently that a Seventh Day Baptist church is often a happy meeting ground for people who are Baptist in belief and practice and convinced of the truth and relevance of the seventh-day Sabbath but cannot accept the Adventist distinctives. A Baptist minister, now serving one of our churches, was talking

SEPTEMBER 22, 1958

Letter from Ghana

The following letter from Roger J. Cazziol came after the Conference sessions had closed. A reply in the name of the Conference is being made by the corresponding secretary.

August 8, 1958

Dear Mrs. Fetherston:

I am glad of this opportunity of writing to you because I would like to extend my warmest Christian greetings to the representatives and officers of the Seventh Day Baptist General Conference at Covina.

Over six months have passed from the time I arrived here in Africa and as I look back to the difficulties and hardships I experienced in Nigeria, I must thank God for His unceasing protection and for His guiding day by day.

Here in Ghana I am working with a native church of Sabbathkeepers, the Apostolic Revelation Society, but I am looking forward for the time in which I may be able to establish here a small Seventh Day Baptist congregation. I would like to remind people that our first missionary in Africa, the Rev. Mr. Velthuysen, is buried here in Ghana. He was also the first Sabbathkeeping missionary to come to this country. Although in the Saltpond Cemetery only a fragment of a stone cross without name is what remains of his grave, still his spirit and his devotion to our cause are there. It would be an everlasting memorial to the sacrifice of this missionary if I could establish a Seventh Day Baptist work here.

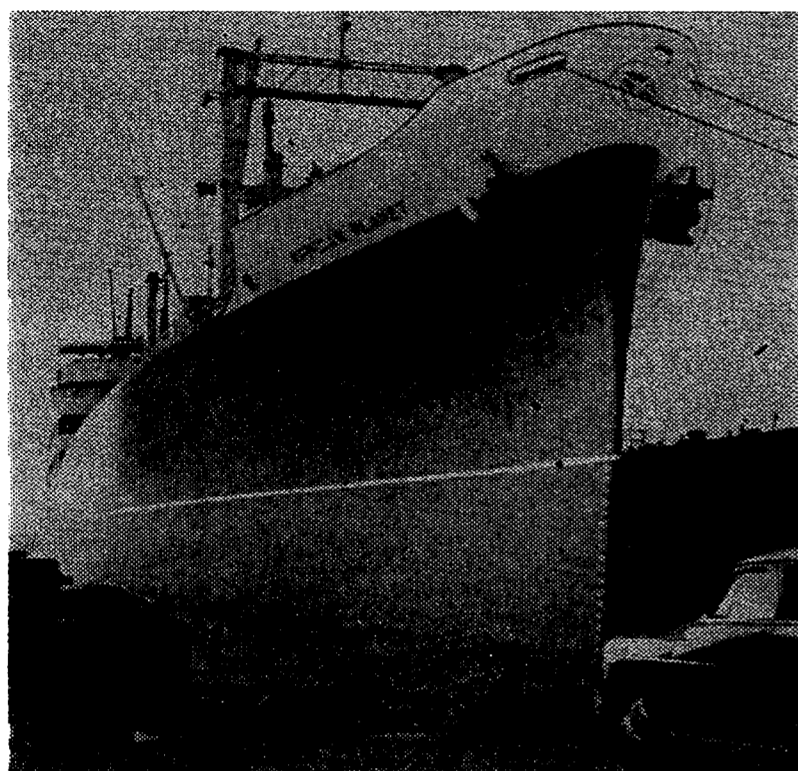
Let us pray that the dream of the Rev. Mr. Velthuysen to establish a mission here may come true.

Best wishes to all the brethren. . . .
Roger J. Cazziol,
Tadzewu via Denu,
Ghana, W. Africa.

to an Adventist leader and insisted that he was a Seventh Day Baptist when as yet he did not know that such a denomination existed. We have an obligation to bring happiness to such people and to religiously divided families by making ourselves better known and by setting a good example in adhering to the principles which we profess to follow.

From Continent to Continent Missionaries Returning to Their Field

Her bow standing high with more than twenty feet of red paint showing above the waterline, the SS African Planet, light-



loaded with 1,500 tons of cargo and a few foreign missionaries as passengers, dropped her mooring ropes and backed quietly out from her Brooklyn pier to begin a long voyage from one continent to the eastern coast of another.

It was in the gathering darkness of September 10 that handkerchiefs waved a fond farewell to two missionary nurses who have quite unintentionally endeared themselves to Seventh Day Baptists in a self-imposed circuit of the United States which took them some 34,000 miles by car in a year's time, not to mention their final cross-country flight from their California homes and a round-trip flight from Miami to Jamaica.

Probably never before in a year's furlough have Seventh Day Baptist missionary nurses traveled so far, visited so many churches, or done so much good. Faith missionaries do what is called deputation work, visiting churches with the purpose of guaranteeing their return voyage and their continuing support on their next term of service. Beth Severe and Joan Clement made no plea for their own support or the Nyasaland Mission as such, lest they should, in so doing, draw away

funds from other fields or the combined work of other boards. Churches and individuals did, indeed, help them on their way, and the organized projects of the Women's Board, in particular, enabled them to take back needed supplies for their medical, evangelistic, and teaching work.

A few days before the sailing of the African Planet, owned by one of the two American lines operating in African waters, a ton of missionary supplies was trucked from the Seventh Day Baptist Building in Plainfield, N. J., to the pier and loaded



Mrs. L. M. Maltby, asked by the Women's Board to receive the linens, sits among the 11 boxes.

in the baggage compartment. On the day of departure two large boxes of medical supplies were brought to the gangplank by the Missionary Board secretary — a gift of drug manufacturers through the Christian Medical Society, of which our mission doctor is presumed to be a member. Personal luggage and more teaching and healing supplies, including many last-minute purchases, also went up the steep steps to stateroom and baggage room from the trunk of the editor's car.

From thirty or forty churches had come hospital linens in small and large packages. What arrived before the end of May was packed in huge boxes carpentered by Deacon Franklin A. Langworthy and packed by the nurses. From the churches also came used clothing for native church leaders — good clothing in abundance. Gifts of other kinds included hundreds

of pounds of odd-size paper from the publishing house for the little printing press at Makapwa. Also there was card stock cut to fit several filing cases, enough to last the new hospital — when it is built — for some time. Even so, the supplies taken on board were less than other missionaries take and probably far less than needed. It is hoped that there will be funds at hand or provided to cover the shipping and customs charges.

With satisfaction and joy we observed that Seventh Day Baptists made more of an effort to be present at the embarkation than others. The ship's lounge was full almost to overflowing with people whose hearts went with our missionaries. The party was far more representative than when the girls first sailed to Africa five years ago. There was one from Alfred, one from Brookfield, two from Amsterdam, and two from Schenectady, N. Y. Representing the Shiloh, N. J., Church were Deacon Carlton Wilson of Philadelphia and Nathalie and Renato Perez of Brooklyn. Four from the Irvington, N. J., Church came in the pastor's car. Secretary Everett Harris of Westerly, R. I., and the Rev. Paul Burdick of Waterford, Conn., represented the Missionary Board and the New England churches. From Plainfield, N. J., were the pastor and his three children and the editor and his wife, who, like others, were thrilled and impressed with the experience. All felt humble in the face of such devotion to the cause of Christ. Surely also they felt that they represented the other Seventh Day Baptists who could not be present but were praying and giving.

Many miles of trackless sea, many days of rest and study lie between New York and Capetown, the first port. There, most of the 12 passengers will leave the ship to continue their journey by car or train. Our loved ones will stay on board with several stops until, after some 33 days, they reach Beira in Portuguese, East Africa. From there in perhaps two days they will proceed by train to Nyasaland and the warm welcome of natives and missionaries which will await them. They will be looking for mail or telegrams addressed to their ship at Capetown.

The world is as wide as ever unless we shrink it with our means of direct communication. Our missionaries at Makapwa and elsewhere will feel all alone unless we continue to remember them in prayer. We, too, can go from continent to continent on the wings of prayer.

NOTE: The Scriptural quotation about entertaining angels was added by the editor to Joan Clement's thank-you in the September 8 issue and was not part of her letter. — Editor.

Faith in a Stump

By Bernice Crandall

Among the trees in our yard, a huge catalpa stood for many years, lending shade to our perennial shrubs. However, last spring, because of a deep center hollow and widespread top-heaviness, it was condemned a property hazard in case of high winds. And on the twenty-first of May, a woodsman cut it down.

Only God can make a tree; quickly man can fell it. Yet, in Job (14: 7-10) we read:

For there is hope for a tree,
if it be cut down, that it will
sprout again,
and that its shoots will not cease.
Though its root grow old in the earth,
and its stump die in the ground,
yet at the scent of water it will bud
and put forth branches like a young
plant.

June rains came and within a few weeks, we beheld the fulfillment of those Biblical lines. Seven shoots sprouted, thrusting up through the stump's bark, and by late July, the tallest measured four feet.

Except for their poetic beauty, the above Scriptural passages had not inspired significant faith until we witnessed the fulfillment of their promise. Each morning, now, we look out upon the miniature catalpas, wet with dew; sure that God walks in our garden through the productivity of nature.

Then shall all the trees of the wood
sing for joy
before the Lord, for he comes!

Let not your left hand know what your right hand is doing; but be sure that it is doing something!

NURSES RETURN TO NYASALAND



Some of the well-wishers on an upper deck of the ship.

Nurses Return to Nyasaland

Nurses Beth Severe and Joan Clement sailed from New York Harbor on the SS African Planet, a Farrell Lines ship, on September 10, as they left their native land to return to Nyasaland, Africa, for a second term of missionary service. It is expected that the ship will arrive at Beira, Portuguese East Africa, in a little over four weeks. The nurses will then travel by train to Sandama, about forty miles south of Blantyre, capital city of Nyasaland.

There were twenty-one persons, representing eight Seventh Day Baptist churches, who visited with the nurses in their stateroom aboard ship before their departure. These, along with the multitude of friends and loved ones across our land, bid the nurses Godspeed as they again ventured out in faith to carry out our Lord's command, "Go ye into all the world." And we send them out confident that our Lord's promise still holds, "And, lo, I am with you always, even unto the end of the world."

Nyasaland Mission Extension Recollections on Northern Travel

By the Pearsons

A day-by-day description of visits and services of the northern trip would be very similar to what has been reported of previous trips.

Doctor Victor Burdick's work in the Central Province began with ours on May 2, and a report has been given of the work done there which continued for the following two weeks.

Our work ran through May 29. Miles covered: approximately 1,400. Churches visited: Ncheu (Nthinda Village), Echizeweni (Branch of Ekwendeni), Ekwendeni, Luwazi, Lusimbo, Mzali (2 visits), Uzumara, and Manjanja. Services conducted: 49. Mission Stations visited: Mkhoma Mission, the large, well-established Dutch Reformed Church Mission in the Central Province where your representatives attended the annual meeting of the Nyasaland Christian Council; Mzimba, Northern Nyasaland Seventh Day Adventist Head-

quarters, where we enjoyed visiting and hospitality overnight; Mombera Mission, another Seventh Day Adventist Mission located some 25 miles north of Mzimba; Church of Christ Mission near Rumpi, a new mission to Nyasaland, located about two miles across the Rukuru River from our Lusimbo Seventh Day Baptist Church. (This Church of Christ is that which is prevalent in the Southern States in the United States, and among these Georgians and Texans Bettie really felt at home and David was easily adopted.)

A point of interest along the route was the continuous reappearance of lovely Nyasa Lake, a fresh-water, fish-laden body 360 miles long. As we traveled glimpses of the blue were seen several times along the Nkata Bay Road to our Luwazi Church, and closeup views greeted us at Nkata Bay and near Chinteche. Again south of Dedza after we left the main North Road and followed the purr of the two-litre engine over miles of hot, snaky road approaching our Manjanja Church, we spotted the blue "nyanja."

Development in Nyasaland continues, much of it at a much faster pace than the advancement of Christ's Church. The building of new roads and the bettering of old ones assist in the pursuit of sin and worldliness but also assist those engaged in the work of the Kingdom. We recall all too vividly the strenuous six-hour hike in the mountains to Uzumara when our first journey to the Northern Province was made in 1954. On our recent trip we were enabled to drive to the Uzumara school and church building. The road, not a super-highway but a narrow, winding ribbon of "ups and downs" was, however, soft compared to our previous trips by foot. Another road improvement which makes our churches of the Rumpi area more easily accessible is a new bridge which spans the Rukuru River at Njakwa. This now makes it possible to travel the main North Road and cross over at Njakwa rather than to travel the slow, tedious Bush Road east of the river up from Ekwendeni, as was done in previous years.

We would do well to note something of the conditions of the church in this area. It would be difficult to accurately measure

any improvement and growth during the period between our visits of 1957 and 1958. Although we believe growth has taken place within this period, growth is slower than one might think. It is relatively easy to establish a mission station, using bricks and timber; but to build the right kind of Christians is less tangible and a task of greater magnitude. We see so much evidence of the need of our people to be strengthened and firmly established in the faith. It is hard for some to uphold the Christian principles of marriage, position of women, honesty, walking in love, clean living, etc. We need laymen who will truly follow the Lord, and love Him more than all else. We are also in need of capable leaders for churches whose pastors are retiring — men who are led of the Spirit and are willing to forsake self for the cause of Christ. For these things we need your earnest and sincere prayers.

What Is Evangelism?

(From an article by Laurence L. Durgin in the September, 1958, issue of *The Advance Advocate*, a publication of the Evangelical and Reformed Church.)

If this is our situation: if we know now that evangelism is not some flamboyant, highly publicized, and costly campaign; and if we know that it is not the job of the professional religionist, what is evangelism? Let me attempt to reduce it to its simplest terms. It is witnessing to what you are, and why you are what you are, where you are.

This sounds very simple and indeed it is. What could be more simple than to be what you are; to give credit for what you are where credit is due; and to do all this wherever you are and with whom ever you happen to be? So simple we may overlook the challenge of it, preferring rather some mission which would take us to the other side of the world. But is it so simple? Where else must the life lived coincide to the word spoken more closely than right at home where the two can be measured down to the last eighth of an inch?

A Cause and Cure of Divisions

A Bible Study Based on 1 Corinthians 3

By Dr. Melvin G. Nida

(Somewhat abridged)

The Scripture lesson is 1 Corinthians 3. In considering the causes and cures for divisions it must be said that they are inevitable. Like death and taxes they are ever with us, but unlike death, and perhaps even taxes, they are not the inevitable condition of life. Of the triad, death, taxes and divisions, only divisions have any real solution to their unwanted presence. In other words divisions are inevitably with us but we can do something about them.

To say almost anything definite about divisions might well cause someone to disagree, but I doubt if anything would be gained by considering the problem of divisions in such a way that no one became disturbed. Probably one of the most important things to do about divisions is to recognize what they are. After all, if we are going to clear up divisions we must know what it is that is causing them. This it would seem to be evident: we must first of all agree that we are disagreeing.

Paul, in this chapter to the Corinthians, was certain that there was going to be no unsurety about what he was talking when he wrote to them regarding their divisions. He had greeted them cordially in the first chapter, then he had gotten right down to the problem at hand.

I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you but that you be united in the same mind and in the same judgment — in the same mind and in the same judgment that you be united, for it has been reported to me by Chloe's people that there is quarreling among you my brethren. What I mean is that each one of you says, "I belong to Paul or I belong to Apollos or I belong to Cephas or I belong to Christ."

Paul was even making it clear who it was that had given him this information so that there would be no added division. He clearly stated and defined the problem at hand and then limited it so that no extraneous quarrel might interfere in deal-

ing with the problem at hand. This is certainly essential in dealing with any problem of divisions, or any other problem, for that matter.

It has often been suggested by those who are not versed in early Christian history that the early church was one unified, purposive whole, and that it was absolutely united, but this is hardly the case.

This division among the Corinthian Christians that we read about in the third chapter is not the only division with which Paul had to deal. It might be wise to list a few of the areas of divisions in order to be aware of the multiplicity of the problems that faced the early Christians. It is quite clear that Paul had to deal again and again with his fellow Christians who were persuaded that Christianity should be legalistic in nature. This is the basis of the struggle in the letter to the Galatians where Paul says, "For in Christ Jesus neither circumcision or uncircumcision is of any avail, but faith working through love. You were running well; who hindered you from obeying the truth?"

Then we have reflected in the letter to the Corinthians not only the theological divisions . . . but another one that becomes the concern of Paul in the 11th chapter. The sacrament of the Lord's Supper had become the occasion of dissension.

"What shall I say to you? Shall I commend you in this? No, I will not," says Paul.

Later, in the letter to Titus, that young man is admonished to "avoid stupid controversies, genealogies, dissensions, and quarrels over the law." In fact, only the letter to the Romans does not reflect some concern about divisions. Only there does Paul's writing reflect a mind undisturbed with the problems of human discord with which he had to deal.

This, you see, is something of the concern, something of the picture of the early Christian Church. This is not to say that division is the only thing in evidence in the New Testament. Far from it. But it is to point out that we must recognize that there were divisions in the early Christian Church and in its life.

It should be apparent that Christians will always have deep differences of convictions. What are we then to say? Divisions are an unavoidable certitude! Undoubtedly Paul must have recognized that Christians would have deep convictions, but Paul does not suggest that it is impossible to arrive at a working harmony with his fellow Christians. He does not, in any way, suggest this. What Paul seems to have been so concerned about was not divisions, as such, but the pride of opinion, personal vanity, love of power, and insufficient grace for cooperation that characterized those who were creating the problems of Christian disunity in his day.

Many of the differences among Protestants within denominations, and within our own denomination, are in this sense truly dissension. When we allow pride of opinion, personal vanity, love of power and insufficient grace to cloud our relationships to our fellow Christians, it seems to be because Christians have been putting petty considerations before the unity of the body of Christ. When personal ambition, even though it be clothed in the respectability of religious concern, overrides the concern over the welfare of another, then it has distracted from the unity of Christ and is in danger of destroying the body of Christ. Divisions then have their basic cause in that men put themselves first. And is not this ultimately the problem of all who sin? When we put ourselves first, we as Christians are not exempted from the dangers that are inherent from within our own physical, emotional beings. They are with us and we must recognize it if we are to do anything about them.

Whether it be in the matter of beliefs, of church polity, or in human relationships, when any one of us decides he is something more than a human instrument, or forgets that as a human instru-

ment he may misunderstand the voice of God, then dissension and discord are sure to result. Clearly this must be the human problem in which Paul speaks when he says, "For you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men? For when one says, 'I belong to Paul,' and another, 'I belong to Apollos,' are you not merely men?" Paul is saying that the Spirit of Christ should burn out human pride and that those qualities of the flesh that make for division must disappear and fall by the wayside.

Here, of course, is Paul's answer to the problem of divisions — that Christ's Spirit be the center of all of life. But, says Paul, your division is an indication of the immaturity of your Christian experience. The question might legitimately be asked of Paul, as I am sure the question is often framed in our own mind, "How come, since Christ has spoken to me, it is possible that someone should see things differently than I?" The answer, of course, lies simply in the possibility that I might be mistaken. If one of two people is wrong, it would seem Christian charity to admit that I might be the one who is wrong. This, however, is hard to do. It is easy enough for me to point it out; it is not so easy to do.

I suspect our Christian charity might just as well be tested here, however, as on the way down from Jerusalem to Jericho. It is probably true that at this point we are more apt to pass by on the other side than to be a Good Samaritan. Even if we disagree at certain points, there should be no reason why we can't work together for the cause of Christ. It is quite clear that Paul and Cephas did not theologially agree at all points. And yet Paul clearly pointed out to the Corinthian Christians that they were fellow workers with Christ. Paul and Cephas, he said, were fellow workers and the Corinthian Christians had no right to divide into parties over the differences in their thinking.

Paul begins a vivid metaphor to illustrate his point of the relationship that exists between himself and his fellow

workers and God's abiding leadership. It is the metaphor of the church as a well-tended field. In his enthusiasm it is not unusual for Paul to begin such a metaphor and then to turn to another before the first is completed. This is probably an expression of the keenness of a mind that thinks ahead of a man's ability to articulate. He says,

I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are fellow workmen for God; you are God's field. . . ."

Then he shifts to a metaphor of the church as a building. You are God's building. Paul is saying that a church is like a garden. God is the owner, the husbandman, the preparer of the soil, but He commissions someone to sow the seed in which is the spark of life. He commissions others to the task of caring for the plants as they grow. Those who help in the process are only helpers and they will receive their reward. But it is God who is ultimately responsible for the increase. For the workers then there is no place for pride or the overweening concern that becomes a blight rather than a help. The workers have no right to claim that they are growers of this or that plant and that it belongs to them. . . . Paul may well have added to his metaphor that a garden would be a monotonous thing indeed were it stocked with only one kind of plant. We might grow rather tired of the one-sided diet.

In His great purpose, God has made provision for every type of personality, for every gift and outlook to grow in His garden. We, as participants of His Church, should be satisfied with His garden and remember that it is one garden and that it is God's and that His Spirit sustains it. His Spirit sustains it, not ours. Undoubtedly there would be less division if we were anxious to be the best plants that we were capable of being within God's garden and to allow the other plants to be their best. You are in God's field and you are God's plant. This is that which comes, not the diversity of plants that are there, but that we belong to God.

Sabbath School Reports

Records and statistics are of minor value unless a true picture can be presented from them. Full cooperation is highly desirable in returning Vacation Church School, Sabbath School, and Youth Fellowship questionnaires. The following Sabbath Schools have not returned their information to our office: Boulder, First Brookfield, Second Brookfield, De Ruyter, Hammond, First Hopkinton, Kansas City, Los Angeles, Los Angeles - Christ's, Marlboro, Milton, New Auburn, New Orleans, North Loup, Nortonville, Old Stone Fort, Pawcatuck, Perry, Putnam County, Rockville, Salem, Syracuse, and Verona. We will be very grateful to have immediate response.

We are still in need of returns from Pacific Pines Camp, Rocky Mountain, and Camp Wakonda.

Christ For the World — Now!

By Roberta Armstrong of Alfred, N. Y.

The theme of the 5th Baptist World Youth Conference held in Toronto, Can., from June 27 to July 2 was "Christ For the World — Now!" Open to delegates from all over the world 15 years of age and older, this was the first time the conference was held on this continent. Several of us were glad to represent Seventh Day Baptist youth. There were 8,021 delegates present representing 63 nations from 6 continents of the world. Of this number 6,000 were from the United States. I shall try to present the highlights of the 5-day conference.

The first evening David Gomez from Rio de Janeiro, Brazil, spoke on "The Transforming Power of Christ." He made the following points: 1. The greatest miracle was when God, in the form of Jesus Christ, was transformed into an infant baby wholly dependent on His parents. That is, He took on the form of one of us and led a human life, experiencing joys and sorrows, rejoicings and disappointments. 2. This same God that was transformed, came to earth to transform men. 3. It is not enough for

us to accept Christ as Savior. He must also be our Lord, or the Master of our lives.

Sabbath morning Jitsuo Morikawa of the United States spoke on the topic "Called to Witness." He pointed out the urgent need for missionaries in the world and challenged the youth to take up where their forebears left off. He went on to say that even conflicts of war cannot separate us in Christ. To further illustrate this point I would like to relate an incident which took place at the conference:

During the practice for the roll call of nations which took place Sunday evening, the flagbearers from Lebanon and Jordan saluted one another by touching the ends of their flagpoles together in a friendly manner — a cute gesture. But we find an acute situation overseas between these two Mid-East countries. What makes the difference between the cute situation and the acute situation? The difference is CHRIST.

Dr. Morikawa went on to describe some of our churches as oblivious, unconcerned, and indifferent to mission work. Sometimes we get so wrapped up in our own church activities that we are neglectful of the needs for missionaries in the secular world, and too often we laymen put all the work of Christ into the hands of preachers, saying that it is not our concern and that we are not qualified. But this is not the truth — each one of us is a missionary as a disciple of Christ and it is our duty and privilege to witness by the example of our lives, thoughts, and deeds.

The third evening, the Right Honorable John Diefenbaker, Prime Minister of Canada, who, incidentally, is a Baptist himself, spoke before a crowd of 15,000 on "World Peace." He made the following points: 1. Regardless of color and race, we are our brother's keeper. 2. In striving for peace we've tried economic and material means, but to no avail. We must try God's Way. 3. If we carry into everyday public life the principles of our Christian faith, we would solve most of the problems of our world. Christ is the only hope for the world now.

Dr. David Russell, principal of Raw-

don College in Leeds, England, spoke at another time on "Building a Christian Home." "The Christian home is always under pressure from without," he noted. One of the reasons for so many divorces is because many young people are entering into matrimony too lightheartedly, with the basis of marriage often on physical attraction. "We must not let worldly standards destroy our true Christian perspective," he added.

Another cause for broken homes and divorce is economic problems within the home. Dr. Russell did recognize the need for many mothers to work outside the home nowadays in order to make ends meet but the woman's natural place under God is in the home, and to neglect the duty of bringing up our children rightly is to stand before the judgment of God. It is not enough to send children to church or church school. Parents must go with them, sing with them, pray with them, and worship with them. And the church and home must walk hand in hand and not be separate aspects of life. They must enrich each other.

Mrs. Edgar Bates, dean of women at McMaster University in Hamilton, Ont., spoke on the "Dignity of Man." Some of her statements were:

"We must keep in touch with God at all times through prayer."

"All of life is a mission to each Christian."

"No occupation is regarded as better than another if it has been chosen with God's help through prayer."

"Let our deeds and acts be our witness as Christians, for they speak louder than words."

Another evening speaker, Joseph Adebite, principal of the Baptist Academy in Lagos, Nigeria, Africa, spoke on "Christ in World Missions." Baptist missionaries are working against extreme hardships throughout the world. He said that the barriers include Communism, racial prejudice, Roman Catholicism, and denominational ties. He went on to explain that too often missionaries are prone to place emphases on denomination when Christ should be, and must be, the center of our missions. And too often we find one

denomination working against another. He left us with this thought-provoking question, "Why, after 2,000 years, isn't the world evangelized?"

In our final session the Rev. T. F. Adams, president of the BWA, spoke on the topic, "Into All the World." He challenged each delegate to rededicate his life to God and to go out and preach Christ for the world, not tomorrow or the next day, but NOW. Quoting Bok of the Bok Tower in Florida he said, "Let the world be a little better and a little more beautiful because I have lived in it."

In closing, we joined hands with our neighbors and with hands uplifted sang four verses of "Blest Be the Tie that Binds" and the conference officially closed. We are humbly grateful for the opportunity to represent Seventh Day Baptist youth in the world of Baptists.

Conference Action on Ecumenical Relations

The standing committee on Ecumenical Relations, headed by the Rev. C. W. P. Hansen, held a meeting of available members at Covina, Calif., on August 11, and submitted a report containing eight recommendations. Mention was made in one recommendation of the insufficient expense allowance for delegates to ecumenical meetings as being a handicap to properly representing the Conference. There were changes suggested by the Committee on Reference and Counsel to which the report was referred. What is printed here is the pertinent action of the latter committee, as adopted by Conference.

We recommend the adoption of the recommendation of the Committee on Ecumenical Relations that instead of Conference selecting appointed alternates for delegates to the various organizations to which delegates are regularly appointed, each delegate shall be authorized, in the event that he is unable to attend a meeting of his organization, to appoint, through the executive secretary, a proxy to represent him at such meeting.

We recommend the adoption of the committee's recommendation that the General Conference approve participation in the Baptist Jubilee Advance with the Committee on Ecumenical Relations serving as a medium of communication with the other Baptist bodies, in order to bring



MEMORY TEXT

Examine yourselves, whether you be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
2 Corinthians 13: 5.



the plans and materials to the attention of our churches and denominational agencies.

We recommend the adoption of the committee's recommendation that Conference approve the encouragement of churches or denominational agencies to assist in underwriting the expenses of delegates to ecumenical gatherings whenever this seems advisable to the body concerned.

We recommend that our representative to the American Bible Society be asked to educate our people to indicate that they give as Seventh Day Baptists when they contribute to that organization, and that the Commission place an amount of \$500 in Our World Mission budget next year (for that organization).

We recommend the adoption of the committee's recommendation that the delegate to the Commission on Chaplains be made a member of the Ecumenical Relations Committee and that non-delegate members be reduced to four to maintain the present number of committee members.

Prayer Day

President Eisenhower has set aside Wednesday, October 1, as a National Day of Prayer, and has asked citizens of all faiths to join in praying for the Nation and for mankind.

"In our time, buffeted by unprecedented changes and challenged by an aggressive denial of Divine Providence, we have continuing need of the wisdom and strength that comes from God," the President said.

The proclamation was in line with a congressional resolution asking that a day other than a Sunday be set aside each year when the people "may turn to God in prayer and meditation at churches, in groups and as individuals."

WOMEN'S WORK — Arabeth M. DeLand

OCTOBER DEVOTIONAL SERVICE

Topic: Go ye: To those in need.

Song: "Hark, the Voice of Jesus Calling"

Scripture: Matthew 28: 19, 20.

Meditation

The greatest need of the world today is for God, both at home and abroad, and for people who will go out and say with complete sincerity and meaning that the answer to life and the only thing that makes life worth while is friendship with Jesus.

The story is told that one evening on a school bus as football players were returning home after a game and the cheer leaders were singing victory and popular songs, a girl with a clear soprano voice in the back of the bus began singing "The Lord's Prayer." Soon every voice joined in, passersby stopped to listen and bow their heads. What a testimony for Christ by one girl.

You are writing a Gospel, a chapter each day
By deeds that you do and words that you say.
Men read what you write whether faithless
or true.
Say, what is the Gospel according to you?

Frank Laubach, through his method of teaching native people to read, has done more to open the door for Christianity than any other person. He has gone to six continents, ninety-one countries, and helped prepare literacy textbooks in two hundred sixty-two languages. He says that more than half of the human race is illiterate, hungry, driven, diseased, afraid of educated men in this world and demons in the next! To learn to read opens up a new world to these people, helps them break away from their superstitions, fears, and hopelessness in life. When we think of the help extended to those in need in other lands without regard to race, color, or creed, through CROP, Church World Service, CARE, UNICEF, and others, we must agree with Dr. Laubach that, "the world is learning compassion."

You cannot convince others about the needs of their soul when they are sick and hungry. Missionary doctors were the first to carry miraculous disinfectants,

anesthetics, and antiseptics into Asia and Africa. One who administers these and heals in the name of Christ gains admittance to all places, high and low, and their words have more weight than those of any other persons.

In the Moslem country of Arabia only medical missionaries were allowed in the early part of the century. There were almost no well-trained Arabic nurses. Nursing was considered a servant's work, which no respectable girl would do. For a girl to take care of a male was unthinkable! The place of a young girl was to get married and live behind four walls with no windows, or if she did venture forth she must go veiled. The first woman medical missionary in one town in that country tells what a great change has taken place there after 43 years. There are modern hospitals and schools for girls where 5,000 are enrolled. In former days, those who are now students would have been mothers of families and not allowed to learn to write. Such missionaries have effected a great change of attitude and relationship between Moslems and Christians.

Vellore Hospital in India was founded in 1902 by Dr. Ida Scudder. She was led to study medicine by the death in one night near her home of three young mothers in childbirth. "There was no woman doctor to attend them and their religious customs forbade being attended by a man doctor. Vellore Medical College has become one of the world's largest. India has only one nurse for every 48,000 people. The United States has one for every 500 Americans. The life expectancy in India is twenty-six, in the United States about seventy."

Another large group of needy is the lepers. Dr. Paul W. Brand, from Vellore Medical College, has performed miracles by a series of skillful operations to restore the awfully mutilated hands left by leprosy. The first person on whom he tried his operations was a Hindu man of twenty-four whose hands were so paralyzed he could not raise food to his mouth. After many operations over a period of months, the man with hands made new declared, "I want to dedicate my hands

to your God who made this miracle possible." Nigeria has one of the highest rates of leprosy on earth.

We realize the need in Eastern countries when we read of what has been accomplished in the heroic lives of doctors and nurses who have given their all to relieve suffering. We are glad that we have opportunity to give nursing and medical care to many in Nyasaland along with the Word of God. Then, too, our mission schools at Makapwa, Nyasaland, and Kingston, Jamaica, help to spread the Gospel by means of the students.

Are we each having a part in Christ's Great Commission to be His witnesses, "beginning at Jerusalem" and going to the uttermost part of the earth?

Prayer: Dear God, give us the vision to see the needs around us, courage to face reality, and the will to do our part in obeying Christ's last command. In His Name we humbly pray.

NOTE: The above service was prepared by Mrs. Welcome Lewis, a long-time active member of the Battle Creek, Michigan, Church. She is the newly elected vice-president of the Women's Board. Source material for the above is Dr. Frank Laubach's book "The World Is Learning Compassion."

Sabbath Tract Society

The regular quarterly meeting of the Board of Trustees of the American Sabbath Tract Society, the annual meeting of the N. J. Corporation, and the organization meeting of the new Board of Trustees will be held in the Seventh Day Baptist Building on Sunday, September 21, 1958, at 2 p.m.

NOTICE

The Annual Meeting of the Seventh Day Baptist Missionary Society, for the purpose of electing officers and for transaction of such other business as may be necessary or expedient, will be held at the Pawcatuck Seventh Day Baptist Church, in Westerly, R. I., Sunday, September 21, 1958, at 2:00 p.m.

Harold R. Crandall, President,
Elston H. Van Horn, Secretary.

Teen Talk

Can A Teen-ager Be Realistic?

How many bathrooms do you expect to have in your future home? This was a question asked of 15,000 teen-agers in a recent survey. It is hardly believable, but 96 per cent of those questioned replied that they expected to have more than two. Probably none of you who read this were among those questioned; you would have stopped to think how you were going to pay for a house with even two bathrooms.

Isn't it possible for a teen-ager to keep his thinking processes functioning during those junior-high years? Of course it is — if there is a real yieldedness to Christ. Nothing is sweeter than a girl dedicated to Christ and witnessing for Him. Nothing is nobler, more manly, than a youth who puts Christ first in everything. For many the greatest treasure they know is Jesus. Our Lord said, "Where your treasure is, there will your heart be also." It is true.

Youth without Christ is lawless and can easily fall prey to passion or to some false god like romantic love. Or it may follow the leadership of a Hitler or some one else who has learned how to trick thoughtless teen-agers into an idol worship from which they can recover only with the greatest difficulty.

Why do girls shriek like heathens when their popular singer or screen star appears? Isn't it because they haven't yet learned to think and are letting feelings rule their lives instead of Christ? Boys are often guilty of the same thing. Thinking boys don't get into trouble, especially those who really take Jesus into their thinking.

One boy had the truth which he solemnly stated, "God made us with the head on top, and we ought to keep it that way." Let's be realistic — about bathrooms, about love, about the rules of society, and about the Christian life.

SABBATH SCHOOL LESSON

for October 4, 1958

Introducing the Gospel
Lesson Scripture: Luke 1: 1-4; 3: 1-6.

THE SABBATH RECORDER

NEWS FROM THE CHURCHES

SHILOH, N. J. — Vacation Bible School was very successful this summer. Our summer pastor, Eugene Fatato, recommended that next summer a new class be started for the 3½- and 4-year-old children.

We are also glad to report an unusually large attendance of the boys and girls at our summer camp held in July. After camp a baptism was held jointly with Marlboro at Davis' Mill Pond, five miles from Shiloh. About a hundred gathered at the water's edge to witness the beginning of a new Christian life for those who had made decisions. Pastor Fatato baptized seven candidates. A farewell was given to the Fatato family on August 30. Our people enjoyed having them with us this summer and wish them well as they begin a third year at Alfred.

Deacon Charles Harris and his family represented our church at Conference. Nancy, Jeffrey, and Carol Harris were at Pre-Con Retreat.

Our new pastor, the Rev. Charles H. Bond, and family have arrived. A reception was given in the church social room September 6 with a very large attendance. An original idea was worked out to acquaint the pastor with his new family in a "This Is Your Church" program. A short history was given of the beginning of the church and its gradual building to reach its present size. All church officers and committee chairmen were introduced and each told of his duties. A short play was given by some of the ladies, with costumes of the late nineteenth century, which caused much merriment. The Rev. Paul B. Osborn of Marlboro gave Pastor Bond a welcome from his church. — Correspondent.

EDINBURG, TEXAS — Every Sabbath some member of the Sabbath School presents a "special" in addition to the regular Sabbath School program. The object is to encourage the members from the tots to the oldest in our midst to take part and speak, recite, read, or sing in front of the congregation. Specials stressing Bible memorization have included so far: Psalms 1, 23, 117, Exodus 20: 1-17, and 1 Corinthians 13; a duet; and a solo.

SEPTEMBER 22, 1958

Four different members took charge of the two Sabbath morning worship services and the two Wednesday evening Bible studies while Brother James Mitchell and family were gone on vacation.

The special issues of the **Sabbath Recorder** are being handed out by our group. They are kept handy on a table for anyone who wishes to help put them to use. — Correspondent.

LOS ANGELES, CALIF. — Now that the General Conference has ended, our church has gone back to the regular schedule. Many of our members are enjoying vacations, which makes our attendance rather small. We enjoyed the General Conference where there were many pleasant reunions of friends. The meetings were inspiring and we know the work of our denomination will go forward.

Our Vacation Bible School was held in July, under the direction of David Ahlborn, our assistant pastor. The attendance was twenty-five. Some of the children had a part on the Conference program on Sabbath afternoon.

On Sunday evening, September 7, a "meal of sharing" African dinner was served by Miss Joan Clement on the patio of our church. It consisted of cornmeal mush and kidney beans. After we were seated at the tables Miss Lois Wells led us in singing "I Will Sing the Wondrous Story." Miss Clement made a few remarks about the diet of the natives. The Scripture lesson was read by Mrs. Marian Hargis, and Pastor Saunders offered prayer. As we stood in line for the food we sang "God Will Take Care of You." Miss Clement explained that the natives sing this hymn whenever anyone arrives at or leaves the mission. A large crowd was present and it was a very pleasant affair.

Pastor Saunders and family are now living in the new parsonage, the former Mackintosh home, 4376 York Boulevard. Their eldest son, Herbert, has entered Salem College, and we miss him.

We regret losing the Rev. and Mrs. Alvin Huntington from our membership. (They have gone to White Cloud, Mich., where he has assumed the pastorate.) — Correspondent.

The Sabbath Recorder

DODGE CENTER, MINN. — A beautiful baptismal service was held Sabbath eve, July 4, at a secluded spot near Byron, Minn. Candidates for baptism were Wesley Baldrige, of Grand Forks, N. Dak.; his son, Jack, of E. Grand Forks, Minn.; and a grandson, Michael Jon Pan, of Minneapolis. Following the baptism, a candlelight Communion and consecration service was held at the church in Dodge Center. Those who shared this spiritual fellowship received a rich blessing.

On July 27, our Sabbath School held its annual picnic at Mineral Springs Park, Owatonna. The Young People's Class which planned and was responsible for the picnic arrangements, was successful in providing a pleasant outing for both adults and children.

We sponsored a "meal of sharing" in July and another in August. Our group has been interested in helping to provide funds for the mission field in British Guiana. The experience in sharing has been a willing one. In July, the group heard reports of the Association at Milton following the "meal of sharing," and in August, Conference reports were given.

Plans are developing for a float to be sponsored by the Sabbath School in celebrating its centennial at a town celebration on September 25. Our float will depict a Sabbath School of 1858 and one of 1958 with the theme, "Jesus Christ the same yesterday, today, and forever."

The annual Sabbath School election was held September 6. The following are among those who will take office October 1: superintendent, Darwin Lippincott; assistant, George Bonser; secretary, Mrs. Arthur Payne; treasurer, Wallace Greene.

A new music committee has met to organize and make our music a better means of praise and worship in the activities of the church.

On September 9 the church held a farewell supper party in honor of Wayne Van Horn who is leaving Dodge Center to attend Milton College. Prayer and best wishes accompany him. — Correspondent.

Yearly Meeting at Berlin

The Yearly Meeting of the Eastern New York and New Jersey Seventh Day Baptist Churches will be held at Berlin, N. Y., October 10 and 11, 1958.

Marriages

Schock - Walters. — Floyd Leslie Schock of the Town of Milton, Wis., and Adele Minniella Walters of the Town of Albion, Wis., were united in marriage on July 20, 1958, at the Seventh Day Baptist Church of Albion. The bride's pastor, the Rev. Victor W. Skaggs, officiated.

Hurley - Pierce. — Lester George Hurley of Milton Junction, Wis., and Thelma Ada Pierce, of Milton, were united in marriage on September 4, 1958, at the bride's home in Milton. Their pastor, the Rev. Victor W. Skaggs, officiated.

Knight - Arnold — John Francis Knight and Carol Mae Arnold, both of Milton, Wis., were united in marriage on August 24, 1958, at the Seventh Day Baptist Church with their pastor, the Rev. Elmo Fitz Randolph, officiating.

Obituaries

Todd. — Leon J., youngest son of Lewis and Azelia Todd, was born at North Loup, Neb., April 23, 1892, and died in Edgerton Memorial Hospital, Edgerton, Wis., Aug. 12, 1958.

In his boyhood the family moved to the vicinity of Brookfield, N. Y. Here Leon was baptized and became a member of the Brookfield Seventh Day Baptist Church in which church he held his membership throughout his lifetime.

On Sept. 24, 1914, he married Floy Brown of Brookfield. During World War I he served in the New York State Guard and later worked in the Navy Yards.

In 1923 the family moved to Milton, Wis., where Mr. Todd was employed from 1938 until 1955 in the Burdick Corporation. When ill health forced him into semi-retirement he was village marshal and superintendent of the water and sewage plants.

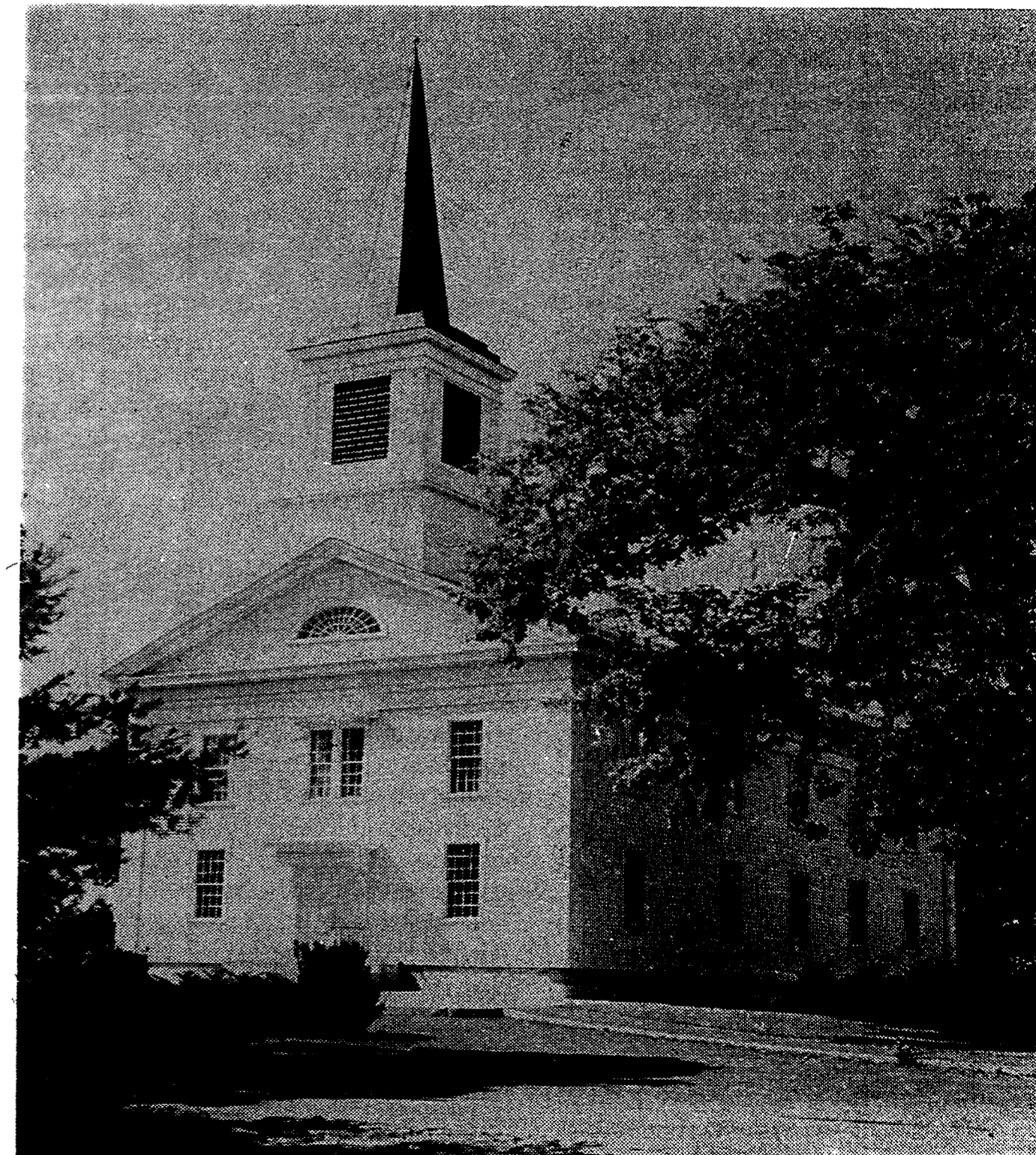
He is survived by his wife; a daughter, Leonora Curless, Indianapolis, Ind.; two brothers: Hal, of Effingham, Ill., and Clarke, of Milton; by several nieces and nephews, and a host of friends.

Funeral services were conducted in the Milton Seventh Day Baptist Church with Deacon D. Nelson Inglis officiating. Interment was in the Milton Cemetery. E. F. R.

Walters. — Mabel Mary, daughter of Eugene Adelbert and Elizabeth Emma Swinney Walters, was born Feb. 23, 1878, at Walworth, Wis., and died Aug. 16, 1958, in Edgerton Memorial Community Hospital.

Her interests centered in the Walworth community where she was educated, joined the Seventh Day Baptist Church, and worked in the local bank. She is survived by a nephew, Harold Walters, Burbank, Calif., a niece, Mrs. Eleanor Walters, and a great-niece, Mrs. Adele Schock, both of Albion, Wis.

Memorial services were held in the Walworth Funeral Home with the Rev. Harold O. Gronseth officiating. V. W. S.



"WHENCE OUR FOREFATHERS CAME"

The Seventh Day Baptist Church at Ashaway, Rhode Island, is the oldest church in that area. The building is 123 years old, the church 250, and Sabbathkeeping in the community 292 years.