

The Sabbath Recorder

NEWS FROM THE CHURCHES

SOUTHWESTERN ASSOCIATION — Activity in the Association is definitely increasing according to the summer issue of the Southwestern News Letter. The tightly packed printed folder is itself one half larger than previous issues. It mentions three fellowships welcomed into the Association and an increase in church membership. Twenty-six campers traveled a total of 21,240 miles to attend camp. Besides this, six young people were among the 14 representatives who were able to go to California for the Pre-Conference Retreat and General Conference. The Association meetings showed considerable forward-looking business including arrangement for closer ties with other Associations. — Editor.

Marriages

Sanford-Burdick. — At the Seventh Day Baptist Church, Little Genesee, N. Y., at the close of the Sabbath morning worship service, June 14, 1958, Mark R. Sanford, Little Genesee, and Grace Burdick, Waynesburg, Pa., were united in marriage by the groom's son, the Rev. Don A. Sanford, of New Auburn, Wis., assisted by the host pastor, the Rev. Delmer E. Van Horn.

Obituaries

Word has just been received of the sudden death of Rev. Wardner FitzRandolph at Daytona Beach, Fla.

Bond. — James Ian, son of L. Main and Gertrude Bosley Bond, was born in Harrison County, W. Va., June 13, 1945, and died August 19, 1958, at Clarksburg, W. Va.

James Ian was baptized and became a member of the Roanoke, W. Va., Seventh Day Baptist Church, where he was a faithful and active member, participating in all the church's work.

He is survived by his parents of Roanoke; two brothers, Walter, of Nutter Fort, W. Va., and Edwin M., of Roanoke; one sister, Anna Margaret, also of Roanoke; a large number of other relatives, and a host of friends who had felt the influence of his Christian attitude of helpfulness and appreciation.

Memorial services were conducted by the Rev. Ralph H. Coon of Salem, and burial was in the Mitchell Cemetery in the valley below his home church. — D. L. D.

Burdick. — William H., the son of Isaac and Amelia Satterlee Burdick, was born January 2, 1889, in Alfred, N. Y., and died September 27, 1958, at Kalamazoo, Mich. On June 10, 1910, he married Carrie Langworthy at Alfred Station, N. Y. More than

half of their life was happily spent on the farm near Alfred, N. Y. Both were active members in the Seventh Day Baptist Church there. Moving to Battle Creek 31 years ago, they joined the Battle Creek Church. The Sabbath especially has been most precious to them. Though he did not believe in parading his religion, Mr. Burdick was a man of prayer.

He is survived by his wife, Carrie, and an only son, Richard L., of Waukesha, Wis.; also by one grandson.

Farewell services were held at the Hebble Funeral Home in Battle Creek with his pastor, the Rev. Leland E. Davis, officiating. His body was laid to rest in the Alfred, N. Y., Rural Cemetery, where a graveside service was conducted by the Rev. Albert N. Rogers. — L. E. D.

DeLand. — Harry E., son of Harry S. and Alice Thayer DeLand, was born near Beatrice, Neb., January 31, 1881, and died at his home in Nortonville, Kan., September 18, 1958.

Besides his wife, Florance S., he is survived by four children: Dr. C. LeRoy, H. Earle, Mrs. Mary Berna, and Mrs. Floreen Bond; twelve grandchildren, and two great-grandchildren.

Memorial services were conducted from the Nortonville Seventh Day Baptist Church by the Rev. Robert Lippincott, and interment was made in the Valley Falls Cemetery. — R. P. L.

Healey. — May A. Nichols, daughter of the late Charles E. and Ruth Ann (Ingham) Nichols, was born in New London, Conn., August 14, 1876, and died at the Westerly, R. I., Hospital following a brief illness, September 17, 1958.

Mrs. Healey, the widow of William H. Healey, made her home in Westerly for more than fifty years. She was a beloved member of the Pawcatuck Seventh Day Baptist Church and active in the Woman's Aid Society and the Review Club of the church.

She is survived by two sisters: Mrs. E. Hermann Shaw of Middleboro, Mass., and Miss Florence J. Nichols of Jersey City, N. J.

The funeral services were conducted by her former pastor, the Rev. Charles H. Bond, in the Pawcatuck Church. Burial was in the River Bend Cemetery. — C. H. B.

Lykens. — George F., son of Joseph and Mary McManus Lykens, was born in Camden, N. J., in 1876, and died suddenly on September 4, 1958.

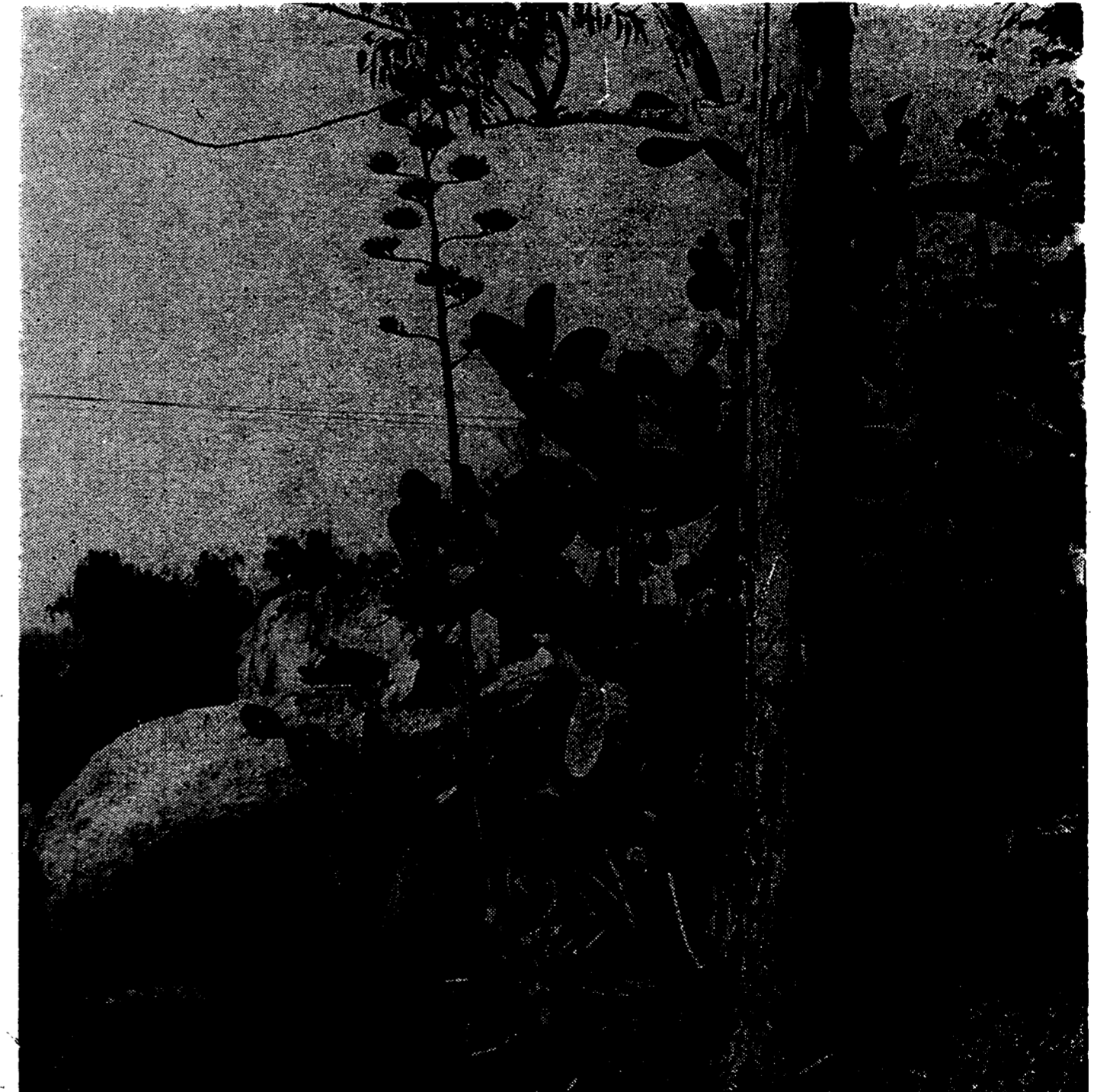
Mr. Lykens was well known in the Shiloh-Bridgeton area but had been living with his daughter in Quinton, N. J., since the death of his wife, Alice L. (Lupton) Lykens, in 1941. He had 20 years of service with Seabrook Farms Co. when he retired three years ago.

He is survived by two daughters, Mrs. Nora L. Howell and Mrs. Clare L. Short, both of Quinton; two sons: J. Ross, Oakwood Beach, N. J., and Donovan, Salem, W. Va.; seven grandchildren and six great-grandchildren.

Mr. Lykens was a member of the Shiloh Seventh Day Baptist Church.

Funeral services were conducted by his pastor, Charles H. Bond, and burial was made in the family plot at the Shiloh Cemetery.

— C. H. B.



SYMBOLS OF SURVIVAL

On a waterless mountain amid burning rocks rises the hardy eucalyptus tree and the water-storing cactus. There blooms the slender century plant. The Christian, too, by the power of the Spirit survives in and beautifies a hostile environment.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.

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

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

PLAINFIELD, N. J., OCTOBER 20, 1958
Vol. 165, No. 14 Whole No. 5,814

IN THIS ISSUE

Editorials:	
Passing of the Pontiff	2
Teach the Young to Tithe.—	
Eyes on the War Babies	3
Features:	
President Eisenhower Lays Cornerstone	4
Next Special Issue.—	
"Diversities of Gifts, but the Same Spirit"	5
Letter from the Executive Secretary.—	
Audio-Visual-Aid News	7
Adventuring Allies	8
Interchurch Cornerstone Ceremony	10
Where Is God?	12
Teen Talk	15
World-Wide Communion in Milton, Wis.	Back Cover
Women's Work:	
World Community Day	9
Missions:	
A Southern Visit.—	
Makapwa School Plans	10
News from the Churches.—	
Accessions.—Obituaries	Back Cover

Passing of the Pontiff Our Protestant Stand

On the day of the death of Pope Pius XII, official condolences poured into Vatican City, according to reports, from every country except the "Iron Curtain" nations. Half a billion Roman Catholics around the world are saddened by the death of a leader who has perhaps wielded more influence than any previous Pope. In the minds of many competent observers, he has served the world and the cause of peace well. All should be able to agree that he has served the Roman Catholic Church well. He has turned every possible event and change to the immediate or long-range advantage of his church. That was his business and he was diligent in his business.

Perhaps it would not be amiss to apply the words of Paul in Galatians 1: 14 to the departed Pope. He speaks of having "profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." The RSV renders it "advanced in Judaism." The root meaning is "to strike forward." This the leader of the Roman Church did, as his predecessors in office have done to a lesser degree. He has been zealous of the traditions and has added one — Assumption of the Virgin. Like them, he was widely loved within the fold and widely feared outside it. It may not be proved that he personally persecuted Evangelical Christians but there have been numerous cases reported by the press where he praised and promoted subordinates who persecuted Christians of another faith, even to the death. This is the unchanging philosophy of the church he led. Historically it bends and yields at points of greatest stress but springs back to its original shape, and that shape, we are convinced, is designed for religious and political domination.

Great benefits have been voted to the Catholic Church in recent years by Congress under the persistent leadership of the Majority Leader of the House, Rep. John McCormack (D., Mass.). One item of legislation provided \$1,000,000 for restoring the Pope's summer palace (where he died), allegedly damaged in the war. War damages to Catholic property in the Philippines totaling \$30,000,000 were also "sneaked through" Congress at various

times, even after official estimates had placed the damage at only a fraction of that amount. This is not necessarily due to the influence of the head of the church. It is rather an illustration of Catholic loyalty and the willingness to give away other people's money.

The days of mourning will pass; another Cardinal will be elevated; the program of the church will go on. Protestants in the lands where civil rights are denied will continue to pray for relief from oppression and for freedom of worship. In this land they will pray for the continuance of the hard-won but now endangered separation of church and state.

We express sympathy for those who sorrow but we are still protesting against the system which puts so much authority in a hierarchy. Let us cherish our blessings as we look forward to a nationwide celebration of Reformation Day.

Teach the Young to Tithe

It was briefly reported in the last issue that the giving of Seventh Day Baptists for Our World Mission had gone over the top at the end of the budget year, September 30. More information is now available and it gives us cause for rejoicing. There is now no question about full payment of salaries of missionaries and others dependent on a fully raised budget. If our boards and agencies did not spend beyond their pared-down budgets, they should be able to face the new Conference year with confidence and hope.

What of the future? It depends quite largely on how well we teach our young people the satisfaction of tithing as the method of expressing our appreciation of the blessings of God and demonstrating our love for the work He has committed to us.

Week by week this publication prints obituaries, mostly of stalwart men and women who have supported at least some phases of our work in the past. We sometimes feel that replacing these workers and matching their gifts is more than we can hope for. We do well to be concerned about the problem and do something about it. We need more courage than

was evidenced by the patriarch Job in the 14th chapter of his book:

"There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. . . . Yet through the scent of water it will bud, and bring forth boughs. . . ."

Job did not think it could be quite the same with man. Many think our young people will not discover "the scent of water" and will not bring forth boughs like their parents in the church. We may well wonder whether or not we are succeeding in our efforts to implant habits and ideals of giving in our young folks who are coming into the years of productive income. We could venture a guess that topping our goal of \$90,000 was partly due to success in appealing to some of our younger givers.

After the close of the budget year, one of the first checks of a newly married couple happened to come to our attention. It was for a missionary cause and it was larger than many adults have been satisfied with as a yearly contribution — far above the average in our denomination. It came from a bride who is still in college, whose husband is a thousand miles away, with a relatively low salary. This young couple is apparently starting out married life with a conviction that they have a financial responsibility to God. More like them will change the tone of our annual Conferences. Let's teach the young to tithe. Let's teach by example as well as precept.

Eyes on the War Babies

The babies of World War II are now growing up. Every alert organization is giving thought to the fact that they are about ready for the market — ready to be fleeced or influenced for good, depending on the type of organization which has its eyes on these war babies. They have been coming up through the public schools, creating growth problems and challenges.

It is a bit disturbing to hear (what we knew we would hear) that the tobacco industry is counting on them to reduce the tobacco surplus and give the industry greater profits. These war babies have been educated by millions of dollars of

advertising in every advertising medium. By emphasizing the adequacy of filters, the makers of cigarettes have succeeded in large measure in allaying the fears of lung cancer which threatened the industry. Sales (about one half of the cigarettes sold are filter-tipped) are up again and with the help of the war babies the industry announces that it expects to sell 424 billion cigarettes next year.

The liquor industry also has its eyes on the new buyer prospects. It is relying on clever, truth-concealing ad writers to convince the youth of the nation that they can drink alcoholic beverages in just the right amount to give them all the social graces without losing any of them by indulgence. "Drunks" are not wanted — not even in a saloon. In fact, they are better tolerated anywhere else; they are bad for the business.

It is quite possible that the publishers of the *Saturday Evening Post* were thinking of this new generation when they dropped their long-held policy of refusing liquor ads. Certainly the war babies, reared in an era of prosperity and television, are well conditioned to the acceptance of alcohol advertising in the home.

Does the church have its eyes on the war babies? Is it making efforts to save them comparable to the efforts of the above-mentioned dollar-thirsty merchants to ruin or enslave them? Probably not. We cannot match those newly added color pages of the *Saturday Evening Post*. We cannot pour millions into the sponsoring of television and radio programs. But we can do more than we are. Television is in our homes, probably to stay. However, as the master of ceremonies on the show or the platform is always in control, so, too, we parents can be the emcees in our homes and can hold up to ridicule the falsehoods and truth-obscuring claims of the tobacco and liquor industries. We can present positive, soul-satisfying values. We can encourage every sincere effort to save the youth of our nation, whether or not that effort is in exactly the religious form which we practice in our church. These things and others we must do if we are to save this oncoming generation.

MEMORY TEXT

Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Psalm 143: 8.

President Eisenhower Lays Cornerstone

A few minutes before 4 o'clock on Sunday afternoon, October 12, the President of the United States laid the cornerstone of the first national Interchurch Center to be built in the United States. The impressive ceremony on New York's Riverside Drive was witnessed by hundreds of church dignitaries and prominent guests as the bells of the carillon of neighboring Riverside Church rang out across Manhattan.

The President and those assisting him used silver trowels to mortar into the massive 8-foot cornerstone a smaller stone from the ancient marketplace in Corinth, Greece. A gift of the Greek Orthodox Church, it will symbolize the centuries-long fight of the Christian churches for the freedom to preach and teach. Sealed into the cornerstone was a tape-recording of the President's remarks, completed scarcely a minute previously and rushed directly to the metal box. It also contains a copy of the Revised Standard Version of the Bible, autographed by all its translators now living, and numerous documents marking historic steps in the churches' cooperative movement.

Winsome, 17-year-old Kathie McElroy, of Ohio, joined President Eisenhower and other dignitaries in mortaring the cornerstone. One of seven chosen for the key role in the two-and-a-half-hour program, Kathie represented the youth of the churches. Graduated in June from the Parma High School, the blue-eyed, brown-haired miss with a wide smile is the national secretary of the United Christian Youth Movement, a related agency of the National Council of Churches.

The new 19-story Interchurch Center will provide for the first time one roof over all divisions and departments of the

National Council of Churches. It will also be headquarters, either directly as lessees or indirectly through their cooperative ministries with the National Council, of its 33 affiliated denominations. The Center will also serve as headquarters for the U. S. Conference of the World Council, the International Missionary Council, the Commission of the Churches on International Affairs, and a number of denominational agencies. — Religious Newsweekly.

NEXT SPECIAL ISSUE

Two letters have recently been sent from the *Sabbath Recorder* office to churches, pastors, and individuals about the urgency of getting orders in for the November special issue of the *Recorder*. Little was said in those letters about increasing previous orders. There is something that can be said along that line. It is stated very well by the editor, the Rev. Edgar Wheeler, in his church bulletin. It needs to be read by far more people than are reached by his bulletin. Special issues ought to be ordered as you would order evangelistic tracts. So says Mr. Wheeler:

The next special issue of *The Sabbath Recorder* will soon go to press, edited this time by your pastor. The material has been written with a view to convincing and winning unbelievers to Christ and with the intention that it should have permanent value for evangelistic work. It is therefore hoped that the order going out from this church, as a church and as individuals, will be very large — much larger than our immediate needs — so that we will have a supply on hand indefinitely for use in evangelism. Please give individual orders to your church clerk or pastor right away, unless you plan to order directly from the *Recorder* Press. The Tract Board needs to know very soon how large orders will be, so that they will know about how many to print.

Christ won't be anything to you unless He is everything.

"Diversities of Gifts, but the Same Spirit"

By Rev. Alton L. Wheeler

(An abridgement of a morning Bible Study of 1 Corinthians 12 at General Conference, tape recorded.)

(Continued from last week)

God Needs All

Again another point that we notice here — no Christian should ever feel that his gift is so precious that he is needed more than everyone else. You will notice if you read in verse 14: "The body is not one member, it is many." One is just as much a part as the other. Then in verse 21: "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." They are essential. This is a very important point for us to stress and to remember. Every part of the body is a very significant part. You are an intricate part of a basic functioning in the health of the whole body. You may feel, like the infected tonsils, the troublesome appendix, that the rest of the system would be better if you were extracted, done away with. But it is far better for a church to pray for God to work another healing miracle and to restore such a one to a functioning member of that body. This is why it is good that a church take roll call every Sabbath morning in its worship hour, silently, unnoticed, to be cognizant of everyone there and everyone who is not there, because maybe there is some part of that body for which there is need for prayer and healing. This is a very thrilling aspect of the work of the church.

I remember so well eighteen years ago as Pastor Victor Skaggs and Pastor Charles Bond and I and others sat in seminary before Dr. George B. Shaw. I can hear him as if it were ten minutes ago. He said to us, "In your church remember this, it is easier to do the work of ten men than it is to work ten men. But," he said, "work the ten men." I have found this to be true. This is something we all need to remember. It is better to work the ten men.

One part of the body can take care of the work of another. It can assume it. The hands can become feet and the feet can become hands if they have to. The feet can become eyes. The feet can become ears, but this is not best, and in the normal pursuit of life and functioning of the body, even of the church, this is not healthful.

A year ago our Coordinating Committee appealed to all of our churches not to continue any one person in any one office or committee for a too-extended period of time, but to train another person at the same time that person is functioning so that he may assume these tasks. This is for the health of the church. It is far better for the many in a fellowship to work and to arrive at the thrilling compensation and satisfaction which results in each life from doing a thing imperfectly, or for it to be even left undone, than for a few people to assume those duties and thereby to weaken the whole body.

God May Expect Something Else

Paul says in chapter 10, verse 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Do it with all your might. You may work ever so hard; you may give ever so generously, yet God may be disappointed in you and in me for He expects something else. He doesn't necessarily expect anything more. He may even expect much less, but He expects something else. What He wants is that you and I realize that He has all His Kingdom work laid out as a contractor has his building work laid out and then He calls forth and sublets the construction and the responsibilities to all of us. He sees what we are and the work that He has to do. He appoints us to the tasks and then realizes we don't have the tools with which to do these appointed tasks. He gives us these tools, these abilities, and therefore you could be a carpenter and catch the message of this gift. You can be a carpenter and not understand this.

The point would be illustrated in this way: Dr. O. B. Bond of West Virginia was a school administrator. He had been a teacher for years, some fifty years, and

all at once God chose to use him and his own particular gift in a special way. Now in his particular light, if he had declined to go then he would have lost his gift so far as God was concerned because God needed him in that hour and God could use his gift. There was a time when Brother Winfield Randolph felt led of God as one who knew carpentry to go down to Jamaica and erect a chapel and to use the talents of others. It was not the amount of man hours that might be expended, but rather whether or not he felt this was the call of God, this was the work of God.

Now you may have accepted Christ; you may have joined a church; you attend all its services; you may teach a Sabbath School class; you may sing in the choir; you can be a member of half a dozen committees working hard; you can give willingly when asked; you may volunteer when you are not asked; you may give 5, 10, and 25% of your prosperity to the Lord and still disappoint Him and know nothing about this gift of this chapter. It is only as you feel **God needs what I have**. God has given this to me for a reason and now, Lord, I want to use it for You.

We count. Yes God has singled us out. He has given us personal gifts, practical gifts, essential gifts, significant gifts, great or small. No matter where you live, no matter how little you do in an organized way, God sees you. God knows you personally. God points you out. God has a definite work for you to do and God gives you the tools with which to do His task. Everybody else has his tools. Therefore, don't do his job but let each perform his own function and thank God that he is called of Him.

"Yes, I speak concerning spiritual gifts," Paul says, something that God gives to you and gives it for a purpose. May we discover that purpose in His Son.

SABBATH SCHOOL LESSON

for November 1, 1958

The Galilean Ministry Begins

Lesson Scripture: Mark 1: 14-22.

THE SABBATH RECORDER

Letter from the Executive Secretary

Dear Fellow Seventh Day Baptists:

Every one of us who contributed to last year's Our World Mission financial program, and especially those who did so regularly and generously, should feel a sense of great satisfaction that more than the total needed was received. This means that every board and agency received slightly more than it had anticipated from Our World Mission funds.



It also makes our goal of \$99,735 for this year seem more readily attainable.

As yet, final figures are not available on individual church giving, but at some later time I would like to share with you a few facts concerning how many churches exceeded their suggested quotas. Possibly you would like to know what sort of a response the churches are making to the request that each indicate either a self-determined Our World Mission quota for the year or a desire for a suggested quota figure. Several have asked for the suggested figure, a few have decided upon a figure that is encouraging, but the majority, to date, have named a figure that seems rather discouraging. For instance, one church whose suggested quota for last year was \$3,000 and whose giving for the year will approximate \$3,500, sends word that it has set for its goal for this year \$2,400. Does this mean, then, that this church would like to see Our World Mission program for this year cut down one third from last year's program? We must continue to carefully evaluate our program and face our responsibilities in it as churches and as individuals.

After all the church statistical reports were in and the final check made it can be reported that at the end of this year there were 18 less Seventh Day Baptists than last year.

Would you agree with me that in the world today, possibly even more than sometimes in the past, there are many hundreds of people seeking the security which those of us who have learned to know and accept Christ as Savior feel that we have? Also, I believe we find many among our Christian friends who are coming to feel that Sunday does not fulfill the Bible require-

ments of a Holy Sabbath. It would seem as though the very things that we, as Seventh Day Baptists, proclaim as the truth are those things that many people are needing and seeking today.

We do have to be sure that our organized programs of work, both local and denominational, are vital and forward-looking programs but our greatest need is that each of us not only fulfill our financial obligation to these programs but that we each feel and assume an individual responsibility in the matter of proclaiming Christ and the Sabbath to other individuals. I believe that only when enough of us do this will we grow numerically.

Yours, in His service,
Doris H. Fetherston.

Audio-Visual-Aid News

One of the important areas of service of the American Sabbath Tract Society is supplying audio-visual aids to all who can make use of them to further the organization and growth of churches. The bulk of materials available free of charge are filmstrips and slides. Maintaining and administering this growing library is a concern of the office of the corresponding secretary and the board's Audio-Visual Aids Committee.

All of the foreign mission fields of the denomination have received equipment and filmstrips. During the current budget year the greatest expenditure will probably be for the Nyasaland field, providing the Makapwa Mission station with a 500 watt projector, \$90 worth of Bible picture slides, more Bible filmstrips, and possibly recorded lessons and phonograph equipment for native leaders in the villages.

On the home field, filmstrip orders for Thanksgiving and the Christmas season are already coming in. Users of audio-visual materials are urged to study the new catalog thoroughly, to order well in advance, and to see that materials are handled responsibly, carefully, and promptly. Lost or damaged materials are difficult to replace.

Adventuring Allies

Portions of an address by Ralph W. Sockman, D.D., at the laying of the cornerstone of the Interchurch Center in New York, on October 12, 1958.

The cornerstone of the Interchurch Center is a milestone marking the achievements of many yesterdays. In my opinion the greatest single evidence of advance made by American churches during my ministry has been the growing solidarity within Protestantism. To be sure, critics can point to some two hundred and fifty sects and groups listing themselves as churches. This fact is most deplorable. But let us not allow the splinter groups to blind us to the growing trunk of Protestant unity. It is the dry wood that splinters most easily. This enterprise shows that the sap of unifying life flows freely in the major branches of Protestantism.

When we recall what Christ did with twelve men in the first century, our imagination takes wings as we ponder what He can do with these superb facilities in the twentieth century through "the power at work within us" which "is able to do far more abundantly than all that we ask or think."

But while this structure marks progress, it is a signpost pointing to further advance. It summons us to adventure beyond the mere spirit of unity to realize the "unity of the spirit." It is fine to show the spirit of unity by goodwill gatherings and by friendly gestures of cooperation. It is splendid that pulpits have risen above the old denominational denunciations and now frequently exchange preachers and sermons. But Saint Paul begged the Ephesians to "maintain the unity of the Spirit in the bond of peace." And the unity of the spirit is something far stronger than a man-made spirit of unity. It is the togetherness which we feel through our common dependence on Christ.

Frankly and humbly we must confess that the differences which keep us apart are due to our human interpretations of Christ and not to Christ himself. The Apostle is still confronting us with his accusing question, "Is Christ divided?" As the saintly Bishop Bergrav of Norway said at the World Council of Churches in 1954: "Our unity in Christ, if taken seriously, prevents us from

self-aggrandizement and the feeling of having a monopoly on all truth, or of being entitled to be the judges of our fellow churches, rather than of being their brethren in Christ. There exists no master church above the others. What we have is a church family in Christ. So I think we may say that the unity in Christ has started changing the world's church atmosphere."

This Interchurch Center should signalize also the advance from mere tolerance of differences to a capitalizing of our differences. Think how family life is enriched by the diversity of the children's temperaments. Think how dull would be a community if all the dwellers were Mayflower descendants! Think how the mingling of nationalities and races has given color and creativeness to American culture.

The church of all places should recognize and demonstrate the enrichment given by differences. Christ seemed to suggest this by selecting disciples of markedly diverse types. Differences of interpretation and ritual may be viewed in a way that serves to enlarge the dimensions of our faith.

On the battlefield religious differences are fused in the fire of sacrifice and suffering. Protestant, Roman Catholic, and Jewish chaplains unite in ministering to dying soldiers. Why can we not have the same cooperation of religious workers in serving the living that we show in comforting the dying? Surely the current struggle for righteousness and peace is severe enough to lift us out of our littleness and summon us to united action. A divided church has little force in calling for united homes and a peaceful world.

And let us remember that we enlarge our religious liberty rather than limit it by uniting in this interchurch advance. Admittedly there come crises when we have to separate ourselves from situations and organizations in order to preserve our independence of judgment and integrity of conscience. But such crises do not come as often as we critical and sensitive mortals think they do. One tragedy of the church has been that differences of opinion have led so often to divisions of denominations. And then, alas, the group that splits off for the sake of freedom becomes ever more narrow and intolerant.

The way to full, free, rich, religious

experience is through union not through division. If we would live and work with God, we must learn to live and work with one another.

Therefore, here in the shadow of Grant's Tomb at this time when the church and the nation are facing racial tensions which test both freedom and unity, I feel impelled to close with some historic words of Daniel Webster. A century and a quarter ago when our beloved land was struggling against disunity, Daniel Webster declared: "Liberty and union, now and forever, one and inseparable." God grant it!

WOMEN'S WORK — Mrs. A. Russell Maxson

WORLD COMMUNITY DAY

November 7, 1958

Theme: "Exchange: Goods, Ideas, People"

This theme for World Community Day highlights a task for those who would improve relations between nations in today's interdependent world. It brings us up short with a study and discussion of three important areas of exchange with other countries:

- Expand the opportunities for the sharing of ideas between peoples.
- Increase the exchange of goods between nations.
- Open new avenues for "people to people" contacts.

We, as Christian citizens, have the desire and feel the responsibility to bring about a better understanding among peoples in every way possible, and to help a foreign policy which will use our resources and knowledge to meet the mutual needs of all peoples.

We have found that sharing ideas through direct personal experience is the most effective way to strengthen genuine understanding and mutual respect. As people learn to know each other they find that divisions are artificial and transient and that our common humanity binds us together in God and will endure.

Here are areas of thought and action to explore — to study and discuss. We need to know more about how better understanding can be brought about and what an individual or a group can do about it.

Here is an opportunity to explore with helps already prepared for use and available in the World Community Day packet. You will want to read and use the discussion leaflet, and the State Department Bulletin No. 6571, "Together We Are Strong," as well as the "Service of Rededication." Even if you cannot participate in a group observance, these materials are stimulating. Order the packet from P. and D. Department, National Council of Churches, 120 East 23rd St., New York 10, N. Y. (50¢).

This year the gifts of money and materials will make possible an exciting and different kind of sharing. Gifts of money will be used to assist in training women in the South Sea Islands and in Pakistan to take part in community development so that they can help themselves to advance. Yarn and pieces of new material, instead of old clothing, will be collected to send overseas to homeless women who, as refugees, are trying to care for their families while they wait.

Here is opportunity to grow within, and to help without!

Publishing House News

The publishing house of the American Sabbath Tract Society reported with regret that during the last fiscal year (June 1 - May 31) its earnings from commercial work were far below the previous year. During the summer, as shown in the quarterly report, the situation had not improved. New orders of a type that would keep the shop running at capacity were hard to get.

The Supervisory Committee, however, held out hope for improvement in the fall months. It is encouraging to note that currently many of the men are working overtime, nights and Sundays. Ordinarily the print shop operates on a five-day week. On a recent Sunday, six of the eight presses were running, three of them on one large job. We are all interested in this because one half of the earnings go directly into denominational work. The other half is used in plant improvement.

Denominational printing is prompt and of high quality. About 50,000 tracts, two of them new ones, are now in the process of being published.

A Southern Visit

By Mrs. David C. Pearson,
Makapwa Mission, Nyasaland, Africa

A third visit was made in August this year to our new Seventh Day Baptist work in southeast Nyasaland, in Chief Ngabu's area of Chikwaka District. Just prior to going there, we had been at Molele Church where Otrain Manan, our young pastor who is from that area, was married to Ethel Kalonga. After remaining at Molele for a series of meetings and village work throughout that week, we then went on southward.

Services, with some overnight stops, were held at four villages where some of our former students live. These services produced varied results, but in spite of results, we are glad that some seed has been sown. Sometimes the speaker would pour out his heart to describe the lost condition which one is in when knowing not Christ who redeems from sin, only to have the people talk and laugh among themselves giving no heed to the words or invitation. At other times, when the invitation was given there might be a large number who came, but at the next scheduled meeting for giving them instruction in Christianity, they would not appear.

However, on our arrival at Mphedza, the village of our previous visits, we were happy to find sixteen Christians, who had been won at those earlier times. On Sabbath there, after the inspiring morning service, we met at a small stream where these sixteen were baptized. (Many of these were relatives of Otrain, including his elderly mother, two brothers, and a sister.) We were thrilled to see this beginning of a new church in an area where most of the people are the utter examples of heathenism.

Our Pastor Readson Mwango and his assistant Sedreck Sagawa, who had accompanied us on this trip, remained with these people for the two weeks following our visit. They saw the erection of a simple grass church, and also baptized others before they returned.

While at one of the villages there, a visit was made to Chief Ngabu to discuss the possibilities of our work in his area. Ngabu, a young man and not at all what we would expect a "big chief" to be, has

been designated Native Authority by the government, which is the link between the African people and the law of the land. He has the responsibility of judging minor cases among the people. He was very understanding of us and willing for our efforts to go forward there.

We rejoice at the possibilities, and desire your prayers for these Christians of a young church.

Makapwa School Plans

Dr. Victor Burdick writes under date of September 22, 1958: "Word from Southern Rhodesia indicates that Miss Rosemary Hare has been granted her Permanent Resident's Permit, so we expect that she will be coming soon."

Most of our readers know that Miss Hare is joining the Makapwa Mission staff as a teacher in the Mission School. It is hoped that she will arrive before the date set for opening the fall term of school, October 1.

Mrs. David Pearson has written: "David and Victor have been working as carpenters on the school roof quite a number of days in the rush to get it completed before the opening of school next Wednesday (October 1)."

Interchurch Cornerstone Ceremony Impressions of the Editor

The ceremonial laying of the cornerstone of the Interchurch Center in New York City Sunday afternoon, October 12, was an impressive event, witnessed by a greater crowd of people than had been anticipated and adequately covered by radio, television, and the press.

Your editor, by request, substituted for the Conference president, Wayne N. Crandall, as chief representative of the Seventh Day Baptist General Conference in the procession and on the platform, carrying an inscribed silver trowel. He was identified as Corresponding Secretary (American Sabbath Tract Society), with our headquarters address in the list of trowel-holding people on the platform.

Those who did not see glimpses of the ceremony on television may need to be reminded that it was held on a large

platform built close against the partially completed building, from which one could look out over an estimated 11,000 people seated by sections in Riverside Park. Beyond the attentive audience, served by loudspeakers, one could see a portion of the wide Hudson River flowing below Morningside Heights. Within the open walls of the building on the second floor were the choirs and other musical groups in rooms canopied for the occasion to provide better acoustics. The day was cool but bright and auspicious.

Every well-planned detail of program seemed to go smoothly. The greatest press and popular interest seemed to center on the arrival and participation of the President of the United States who was scheduled to speak and to apply the first mortar to the cornerstone. That polished and inscribed block of Alabama limestone, 8 by 21½ feet, and 20 inches thick, bore the information that it was laid by the President. The upper right corner was carefully mortared to receive the irregular-shaped paving stone which was partially mortared in by President Eisenhower and six representative people. Underneath it were carved the words, "This stone is from the Agora in Corinth where 'many . . . hearing Paul believed.'" It is possible that this very stone was often tread upon by the feet of the apostle in the year and a half he spent in that city preaching every Sabbath.

Coming back to the program, we remember that there is space for only brief impressions in addition to press releases and portions of the messages delivered on the occasion. Nearly everything said was made available to the religious and secular press. Unfortunately, the outstanding closing prayer by the aging Doctor Harry Emerson Fosdick was not among the documents available, although the invocation by Bishop Herbert Welch, 95 (Methodist), was. The theological liberalism of Dr. Fosdick which made him a controversial figure during most of his active ministry did not seem to find expression in this prayer, which closed with a Trinitarian emphasis.

The Honorable Charles Malik, president of the United Nations, a man much admired for his outstanding speeches be-

fore that body, gave a significant message with an international flavor, entitled, "Under One Roof." That, we will probably not be able to reproduce.

In the remarks by President Eisenhower he departed from his text to deplore the bombing of a Jewish synagogue which had taken place that morning. He stressed in his prepared remarks that civil and religious liberties are mutually reinforcing. He counted on the churches in the present as in the past to be "sturdy defenders of the Constitutional and God-given rights of each citizen." The message was brief and probably not as significant as Bishop Sockman had intimated in the first two paragraphs of the address he gave just before the President spoke. He likened his own message to one that was given just before Lincoln's Gettysburg Address — which was promptly forgotten.

From the religious and ecumenical point of view, it is probable that Dr. Sockman's address was the one that was most appropriate. It struck the note of unity more strongly than others, perhaps a little too strongly in one or two places. In our opinion, his illustration which alludes to the 200 and more denominations not in the National Council as being splinter groups and dry wood could well be resented by most of them. Other ecumenical leaders have pointed out, somewhat wistfully, that the best growth and the greatest missionary effort are often found in the reputable groups outside the NCC. We call attention, however, to the thought-provoking statements in his message.

It was, as we have said, a great occasion. There was, as usual, some opportunity to explain the distinctiveness of our Seventh Day Baptist position to those who read the inscription on the trowel carried to the reception room. Prominent people in the religious life of the nation found it difficult to say "Baptist" in connection with "Seventh Day" even when they were reading. Eventually perhaps our witness will be stronger and our position better known through continued contacts both within the fellowship of those groups using the Interchurch Center and outside among those with headquarters elsewhere.

Where Is God?

By Theodore J. Hibbard

Prologue

God said, "Ye shall find me when you search for me with all your heart."

We look for Him with our eyes and senses, and we find beauty, but beauty shows us only the presence of God

We look to Him with reason and we turn to science and that shows the power of God.

We look to Him in creative thinking and the expression of ideas. This shows us the inspiration of God.

It is only when we search for Him with love in our hearts that we find Him.

For God is Love.

* * *

"Where is God and where can I find Him?"

A bright-eyed youth turned to his father and asked.

The wise father thought for a while then took his son by the hand and said,

"Follow me
Over the land and the sea
Perhaps we'll know where God can be."

He showed the boy great vast plains that stretched as far as the eye could see —

The fields of rice,
The golden wheat,
The tall green corn,

And all sorts of grains waving in the summer breeze.

He saw the purple mountains with their snowwhite caps reaching majestically toward the sky;

The canyons deep, with brilliant-hued walls in beautiful splendor;

A thousand waterfalls where the blue water turned to white foam and dropped down to boiling pools far below.

He examined the delicate beauty of the rose, the aster, and the flowers in gorgeous array

And was thrilled by their exquisite perfumes.

He saw the morning star disappear as the sun came up over the mountains

Chasing the darkness into the west and flooding the land with warm sunlight.

He saw the wonderful sunsets in a magnitude of settings —

In the rolling hills,
In the broad valleys,
And the boundless sea —

As the golden hues turned to crimson and streaked across the sky.

The beauty of silence flooded their souls as night drew nigh.

The boy turned to his father and said, "I see now,

Beauty is God!"

"No," answered the father, "beauty only shows the

Presence of God."

* * *

"Where is God and where can I find Him?" the youth asked again.

His father spoke not a word but took him by the hand

To the laboratories,
The observatories,
The planetariums.

He studied the craters of the moon,
The mysteries of the planets,
The temperature of the stars.

He measured the distance and the magnitude of the galaxies and charted the comet's course.

He scrutinized the atom's structure and marveled at the speed of the electron in its orbit.

He was bewildered by the mysteries of chemistry as new compounds were formed by the combination of the elements.

He examined the pull of gravity, the potential of nature's power, the strength of the lightning bolt,

The functions of inertia and the rest of nature's laws.

In wonder he noted that everything in the universe was keeping in perfect order and all working in perfect time.

The boy turned to his father with assurance and exclaimed, "I see now,

Science is God."

"Not so, my son," the elder said, "science and order in the universe only show us the

Power of God."

THE SABBATH RECORDER

"Where is God and where can I find Him?" the youth again asked.

The father took him by the hand again and they explored

The depths of the sea,
The different lands,
And even the sky.

He saw shellfish, oysters, sponges, coral, and all sorts of fish

From the size of a pin to the size of a mammoth whale.

He noticed the animals of the lands
Hunt for food,

Find their mates,
Care for their young.

He watched the birds of the air fashion their nests and how they flew countless miles in the spring and fall.

He saw the caterpillar spin the cocoon and emerge as a beautiful butterfly.

There was no end to their astonishment as they began to understand the mysteries of life.

He recorded the rates of reproduction and compared the balance between forage and forager — the devoured and the devourer.

He saw reason for the delicate balance between life and death.

He learned how the plants gave off oxygen in exchange for carbon dioxide

So that the air is kept perfectly balanced for the benefit of men and all animals.

There seemed to be no end of the things they could learn about the secrets of nature.

The boy turned to his father again and said, "I see now;

It is nature that keeps the world in existence; therefore,

Nature is God."

"I am afraid you are wrong again, my boy, the old man smiled, "nature only shows us the

Wisdom of God."

* * *

"Where is God and where can I find Him?" the young man asked again.

And again the father took his son by the hand and led him

To the art galleries,
The biggest libraries,
The greatest music halls.

He saw the great masterpieces of paintings and sculpture

And admired the skill of those who created such form

And expressed it in plaster and stone and on canvas.

He read the poems of Keats, Chaucer, Browning, and a thousand and one others.

He was thrilled by the beauty of their words and depth of their thought.

He read the philosophies of Plato, Voltaire, Kant, and all the great thinkers of the ages.

He watched famous dancers expressing thoughts and ideas in the beauty and grace of form and movement.

He listened to the greatest in music of Bach, Beethoven, Chopin, and countless others.

He was inspired by the chorales, duets, solos, and antiphonies.

The music thrilled their very souls and seemed to lift them to planes of ecstasy never before attained.

And he was thrilled by the creativeness of thought, the ideas of form expressed in color, movement, and sound.

The boy turned to his father and exclaimed, "I know now!

It is God who created all things; therefore, all that is

Creative thought must be God."

The old man sadly shook his head and said,

"My son, all men's thoughts, the ingenuity, the genius, and creative ability of men in poetry, art, and music only show us

The Inspiration of God."

* * *

"Where then is God?" cried the youth in desperation, "And where can I find Him?"

The father, with understanding, once more took the lad by the hand and took him on a journey

To see people
In the times past
And in times present.

He went back in years to the Bible lands and there he saw a man healing the sick and preaching to those round about Him.

He heard this man say to the woman taken in adultery,
 "Neither do I condemn thee. Go and sin no more."
 He saw the same man later upon a hill weeping over the city as He said,
 "Oh Jerusalem, Jerusalem . . . how often I have yearned to gather your chickens under My wings, but you refused."
 He saw Him again as He walked down the road and a woman came to Him and cried,
 "O Lord, if Thou hadst been here, my brother had not died."
 The lad saw the tears come to His eyes as He said,
 "Thy brother is not dead but asleep."
 He then raised Lazarus from the dead.

* * *

He returned with his father to the present and went with him to a wedding ceremony in a church.
 There he looked upon the eyes of the man and woman as they said,
 "I take thee for my wedded wife and I take thee for my wedded husband."
 He could not forget the light that shone in their eyes as they kissed each other in front of the altar.
 He went to a hospital bed where a mother was for the first time, holding her child in her arms.
 He saw the love that shone here in her eyes and felt the joy and the warmth that was in her heart.
 Again he saw a young child running to his mother, crying for her to kiss his hurt hand.
 When she kissed it and his hurt went away, he grasped Mother around the neck and said, as only a child can say,
 "Mother, I love you."
 He saw missionaries giving their all, working hand in hand with others of every race and nationality,
 Missionaries who were working, not for fame, not for wealth, but for the sake of love.
 Then they returned to the Bible lands and saw the same man, whom they saw before, being nailed to the cross.
 Although He suffered pain His only words were:

"Father, forgive them for they know not what they do."
 Then the boy remembered the words that he had heard before:
 "Greater love hath no man than this, that he lay down his life for his friends."
 Then he realized the greatest of all loves:
 "While we were yet sinners, Christ died for us."
 The boy, filled with understanding and with tears in his eyes, turned to his father and said, "I understand now;
 God is love and He is everywhere."
 "Yes," the father added, "It is love that gives us beauty, it is love that keeps the universe in order and creates all things.
 It is love that inspires us, it is love that gives us wisdom.
 It is love, and only love, that gives us life.
 God is love."

NOTE — Mr. Hibbard calls this impressionistic prose. He prepared it for a prayer meeting at General Conference, later submitting it to the editor.

OUR SPIRITUAL DECLINE

(Excerpts from a message, "Our Inevitable Mission," by Bishop Arthur J. Moore in the Methodist Christian Advocate.)

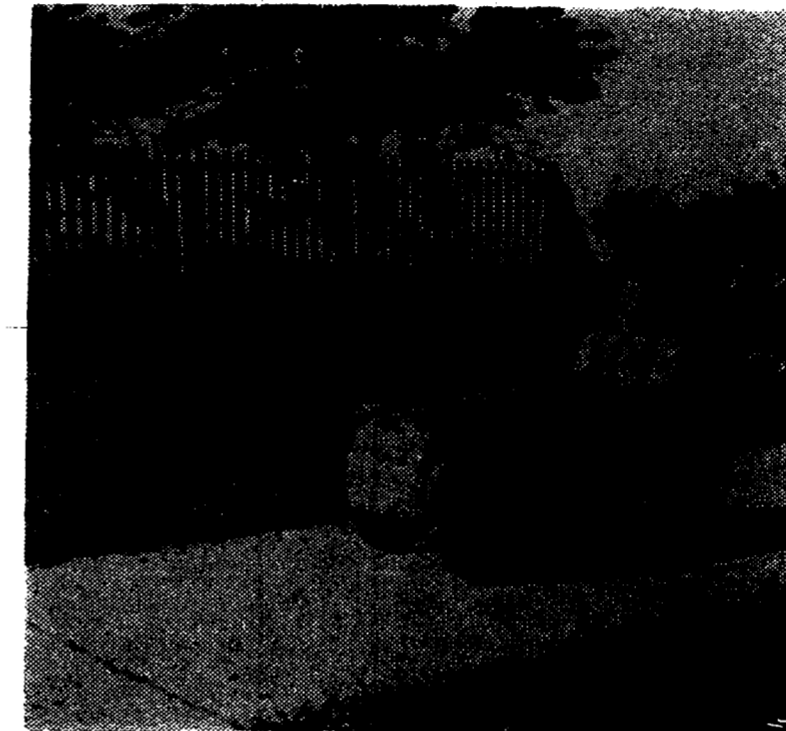
Decline in spiritual power may not imply anything actually sinful in the church. Envy and jealousy may alienate brethren who ought in honor to prefer one another. Party strife may divide Christian comrades who ought to travel hand in hand and march shoulder to shoulder. Ambition and love of place may work mischief. Formalism and worldliness may eat the heart out of one's religious life. A congregation may be busily employed in organization which no one would disparage, and yet the church may be declining to a lower level. A church may be sound in its theology and sound asleep, so that instead of the power of the Divine Spirit we have only the rattle of ecclesiastical machinery. A church may have a hundred blameless, laudable characteristics, but the grace and winsomeness, potency and power of the early morning may be missing.

There is no surer way for a church to decline than to settle down to second bests.

Teen Talk

Better Steering Needed

The dream of having a car of his own comes early to every boy and is cherished long. He may start with a toy car, later graduate to a faster bicycle which satisfies him for a few years. If he is lucky, or if his parents can afford or approve the idea, he may experiment with a motor scooter of some type before his dream for a snappy car is realized.



The little, sad-faced boy pictured here is having difficulty with his first foot-driven car. He is big enough to operate it. There is power enough, but still it will not go. The trouble is with the steering. An instant before the picture was snapped he was holding the steering wheel up in the air. Now he is trying to put it back into place although he knows he cannot make it work. How helpless the operator of a vehicle is when the steering apparatus is faulty!

This little boy, a stranger to all of us, has other troubles. A white scar on the back of his head indicates that he has spent time in a hospital where a tumor was removed. Perhaps that partly explains his rather unusual expression.

Most of us have greater troubles than broken machinery. When we are "grounded" by a faulty steering wheel we are sad-faced. If we stop to think — and we do — we realize that there is a relation between the head and the wheel, between the spirit

within us and the lack of direction of our lives at certain times. Our feet are more than willing to take us many places in our little vehicles. The steering of a straight course we find to be beyond our ability. Something may be wrong inside with which we need help.

A little boy will appeal to his father to fix the steering wheel. The bigger boy may realize that he must seek the help of his heavenly Father to steer his life aright. When something is wrong on the inside we need to go to Jesus. He alone can make it right. Our heads snap erect; a smile comes on our faces; we have something to live for and a direction we can maintain.

New Bible Translation in Modern English

A new version of the whole Bible in modern English, prepared by a group of American scholars, is scheduled for release in January of 1959. Headed by Dr. Gerrit Verkuyl of Berkeley, Calif., an editorial committee of more than twenty translators has been at work for the last ten years on the project. The work will be known as the Berkeley Version of the Modern Speech Bible, and will be published by Zondervan, Grand Rapids, Mich.

Dr. Verkuyl, a veteran in the field of Bible translation, worked ten years at translating the New Testament, which was issued separately in 1945. Working from the original tongues, the translators are rendering this version of the Bible in the language of today, using modern equivalents of the phraseology of the Bible days. The Berkeley Bible Version has several unusual and helpful features not found in other versions. Among these are:

Every word is based on the original text, providing a scholarly yet highly readable new translation.

Wherever feasible, dating has been provided to make this translation particularly helpful in understanding sequence of events.

Pronouns referring to Deity, such as He, Him, etc., are capitalized for clarity and reverence.

Monetary values, weights, and measurements are stated in current diction.

Brief, illuminating footnotes accompany the text on almost every page.

Large editions will make it available to the public at a reasonable price, tentatively set for \$6.95.

The Sabbath Recorder

NEWS FROM THE CHURCHES

WATERFORD, CONN. — The church bulletin of September 20 gives one evidence of growth in a church which is like a good many other New England churches in that its building has for many years been much larger than its congregation. This growth is a growth in financial responsibility, which surely shows also in other areas. The contributions to Our World Mission are consistently higher each year by a surprising percentage. With years ending September 30 the totals jump this way: 1954, \$294; 1955, \$466; 1956, \$667; 1957, \$709; and up to September 15, 1958, \$1,003. The bulletin item concludes: "So we built the wall . . . for the people had a mind to work" (Neh. 4: 6).

World-Wide Communion In Milton, Wis.

By Miss Marjorie J. Burdick

On Sabbath eve, October 3, the Milton church had fellowship in a beautiful service at the Lord's Table. The worshipers found the symbolism of this special occasion very meaningful.

At the center of a table, spread with white linen and the elements, was a globe, symbolizing the meaning of our fellowship with all Christians who would be partaking of the Lord's Supper this weekend in observance of World-Wide Communion. We felt a tie that binds our hearts in Christian love the world around.

The eye and thought of the worshiper were led further, as they saw behind the setting, the altar with the lighted cross beyond and above the globe, as it were, sending its light over all the world. Thus it gave meaning to the entire service. Even more symbolism came through the beauty of the lovely bouquets, and the three-branched candlesticks flanking a cross placed against a background of the thorny, green leaves from the Russian olive tree. This would bring to mind the nights our Lord spent in the Mount of Olives, and, just as He was renewed in mind, body, and spirit, we, too, found this help in the service of communion.

The organ music, the hymns, the soul-refreshing anthem, "Come Ye Disconsolate," unison reading of the Korean Creed, the prayer, and the message of Pastor Randolph, with the closing words, "love

will triumph," brought us to the high moment of fellowship and communion as we "broke bread together." The entire service left the worshiper with a feeling of Sabbath peace, and the joy of Christian love in the whole wide world.

Accessions

Lost Creek, W. Va.

By Letter:
Eston Bond
Mrs. Eston (Margaret) Bond

First Hopkinton, R. I.

By Baptism:
Loren Waite
James Oates

Obituaries

Bell. — John D., son of Major Frank J. and Ruth Wheeler Bell, was born in Washington, D. C., September 17, 1872, and died August 21, 1958, at his home in Little Genesee, N. Y.

Mr. Bell was a member of the Little Genesee Seventh Day Baptist Church. He had been a resident of Little Genesee for more than 50 years. Survivors are: his wife Mae; one sister, Mrs. Fanny Parrish of Portville, N. Y.; and many nieces and nephews.

Farewell services were conducted at the Loop Funeral Home, Bolivar, N. Y., by his pastor, the Rev. Delmer E. Van Horn. Interment was at the Wells Cemetery in Little Genesee.

— D. E. V.

Neagle. — Olena Margaret, daughter of Martin and Katherine Mortensen, was born at Dell Rapids, S. D., September 6, 1885, and died in Plainfield, N. J., August 6, 1958.

Mrs. Neagle came East with the Rev. Edwin Shaw family from Milton, Wis., in 1908. She was married to Charles Fisher Neagle May 8, 1912. Their two children survive her, Claude Russell of Westerly, R. I., and Mrs. Harold T. Smoland, Aiken, S. C.; also 3 grandchildren.

Mrs. Neagle has been a faithful member of the Plainfield Seventh Day Baptist Church for many years.

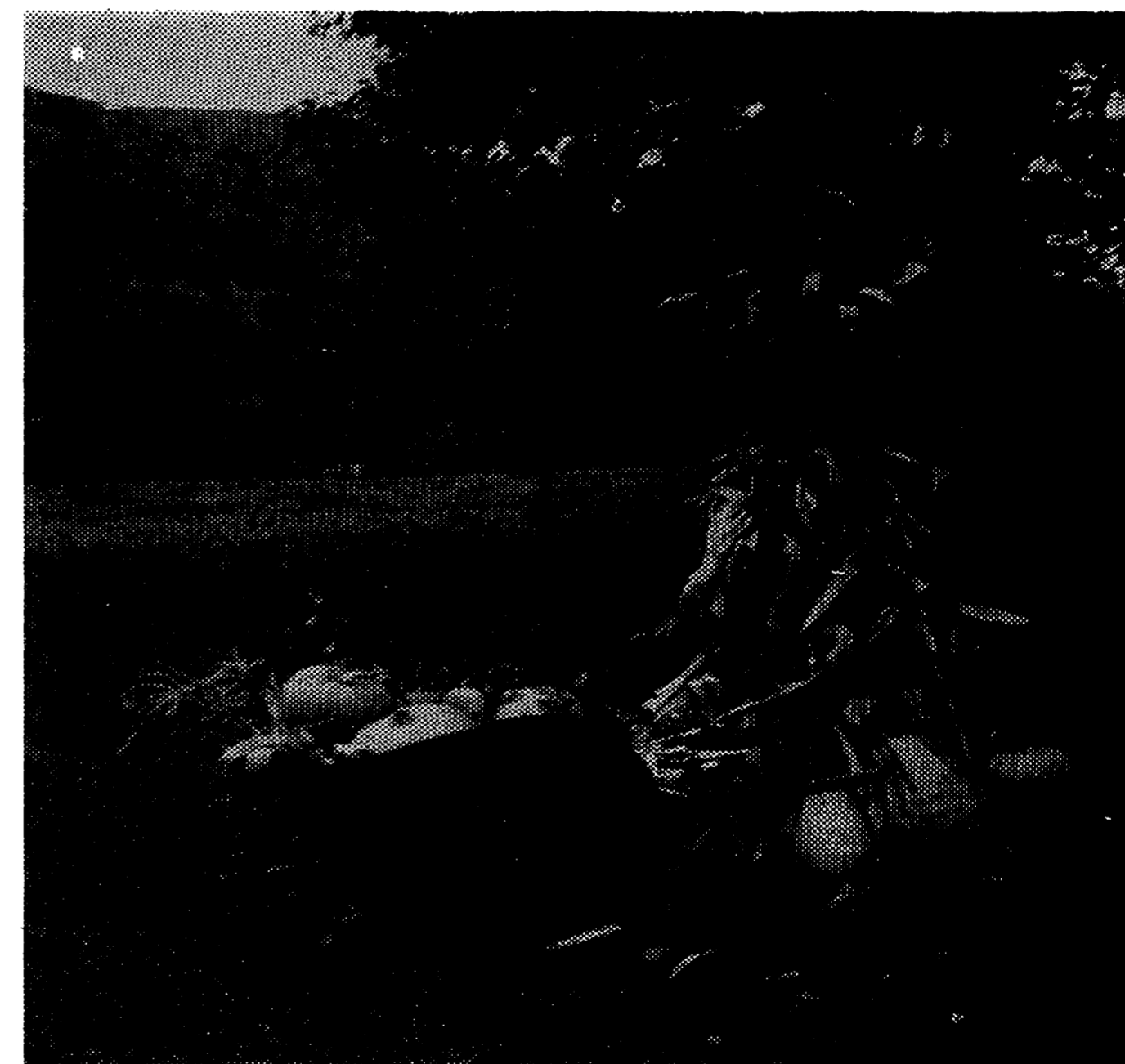
The funeral, in the absence of her pastor, was conducted by the Rev. Roland Bahnsen with interment at Lake Nelson Memorial Park, New Market, N. J. — C. H. D.

Langworthy. — Edna Grace, daughter of Mr. and Mrs. Ansel Crouch, was born August 29, 1891, and died September 29, 1958.

She is survived by: three daughters, Mrs. Barbara Cloves, Mrs. Marguerite Duff, and Mrs. Mary George; three sons, Charles, Paul, and Harold; two sisters, Mrs. Earl Stephan and Mrs. Alden Saunders; one brother, Roy; fourteen grandchildren, and four great-grandchildren.

Funeral services were conducted by her pastor, the Rev. Robert P. Lippincott, in the Nortonville Seventh Day Baptist Church and interment was in the Nortonville cemetery.

— R. P. L.



Fruits of the Land

" . . . when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord. . . ." "And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety."