

The Sabbath Recorder

Accessions

Lost Creek, W. Va.

By Baptism:
Howard Dawson
By Testimony:
Martha Ellen Dawson (Mrs. Howard)

Marriages

Scranage - Lowther. — David Scranage, son of Mr. and Mrs. Paul Scranage of Bridgeport, W. Va., and Eva Lee Lowther, daughter of Mr. and Mrs. Robert L. Lowther of Lost Creek, W. Va., were united in marriage at Oakland, Md., on Sept. 5, 1959.

Drake - Burdick. — Hal Drake, of Shinglehouse, Pa., and Bertha Austin Burdick, of Alfred Station, N. Y., were married at the bride's home June 11, 1959, by the bride's pastor, J. Paul Green.

Appel - Lewis. — Albert A. Appel of Stonefort, Ill., and Mrs. Dollie J. Lewis of Riverside, Calif., were united in marriage September 2, 1959, in the Leonardsville, N. Y., Seventh Day Baptist parsonage by the groom's son, the Rev. A. A. Appel.

They will make their home on the farm near Stonefort, Ill.

Stillman - McWilliam. — George S. Stillman, son of Mr. and Mrs. James I. Stillman, of Houston, Texas, and Sarah Joyce McWilliam, daughter of Mr. and Mrs. J. Ervin McWilliam of Milton, Wis., were united in marriage Sabbath afternoon, June 13, 1959, in the Milton Junction Seventh Day Baptist Church. The bride's pastor, the Rev. Victor W. Skaggs, officiated.

Births

Andrews. — A daughter, Rebecca Lynn, to Ray and Rosemarie (Emerson) Andrews of Alfred, N. Y., June 22, 1959.

Green. — A son, Carl Joseph, to Pastor J. Paul and Denise (Kagarise) Green of Alfred Station, N. Y., September 16, 1959.

Obituaries

Crouch. — Roy, son of Ansel and Letitia Smith Crouch, was born Sept. 23, 1884, in West Hallock, Ill., and died Sept. 5, 1959, at the Jefferson County Memorial Hospital in Winchester, Kan.

Mr. Crouch was a faithful member of the Seventh Day Baptist Church of Nortonville, Kan. He served his church for many years as a trustee and deacon.

Surviving are: his wife, Beatrice, of Nortonville; one son, Herbert, of Milton, Wis.; one daughter, Mrs. Darlene Smith, of Topeka; two sisters, Mrs. Aldon Saunders, of London Mills,

Ill., and Mrs. Earl Stephan, Nortonville; and six grandchildren.

Funeral services were at the Seventh Day Baptist Church in Nortonville, the Rev. C. B. Dennison officiating in the absence of the pastor. Interment was in the Nortonville Cemetery.

R. P. L.

Burdick. — Elbert Lorenzo, son of Thomas J. and Viola Coon Burdick, was born in Alfred, N. Y., June 24, 1886, and died at Bethesda Hospital, North Hornell, N. Y., August 30, 1959.

He was baptized September 12, 1903, and joined the Seventh Day Baptist Church at Alfred. On April 24, 1912, he was married to Florence Potter, who died December 31, 1938. On February 2, 1940, he was married to Mrs. Anna R. Graves, who survives. There also survive a sister, Miss Flora E. Burdick of Alfred, and several nieces and nephews.

Memorial services were held at the Robertson Funeral Home, Hornell, with his pastor, the Rev. Hurley S. Warren, officiating. Burial was in Alfred Rural Cemetery.

— H. S. W.

Davis. — The Rev. Wilburt, son of Watson and Sarah Mason Davis, was born Sept. 8, 1877, at Marlboro, N. J., and died Aug. 11, 1959, at Battle Creek, Mich. (Extended obituary on another page.)

Saunders. — Ernst W., son of William and Hattie Saunders, was born at Grand Junction, Iowa, April 18, 1891, and died at Edgerton, Wis., June 27, 1959.

He married Miss Reva Van Horn of Welton, Iowa, June 5, 1920. In 1939 they removed to Albion, Wis. Survivors are his wife; one daughter, Mrs. Martin Furseth, Albion, Wis.; a son, William, Brodhead, Wis.; his mother, Mrs. Hattie Saunders, Garwin, Iowa; three brothers; and five grandchildren. Memorial services were conducted in the Albion Seventh Day Baptist Church by the Rev. Victor W. Skaggs and the Rev. Elmo F. Randolph. Burial was in Evergreen Cemetery at Albion.

— V. W. S.

Whitford. — Maude C., daughter of Albert and Dora Webster Burdick, was born Dec. 21, 1885, and died Sept. 8, 1959.

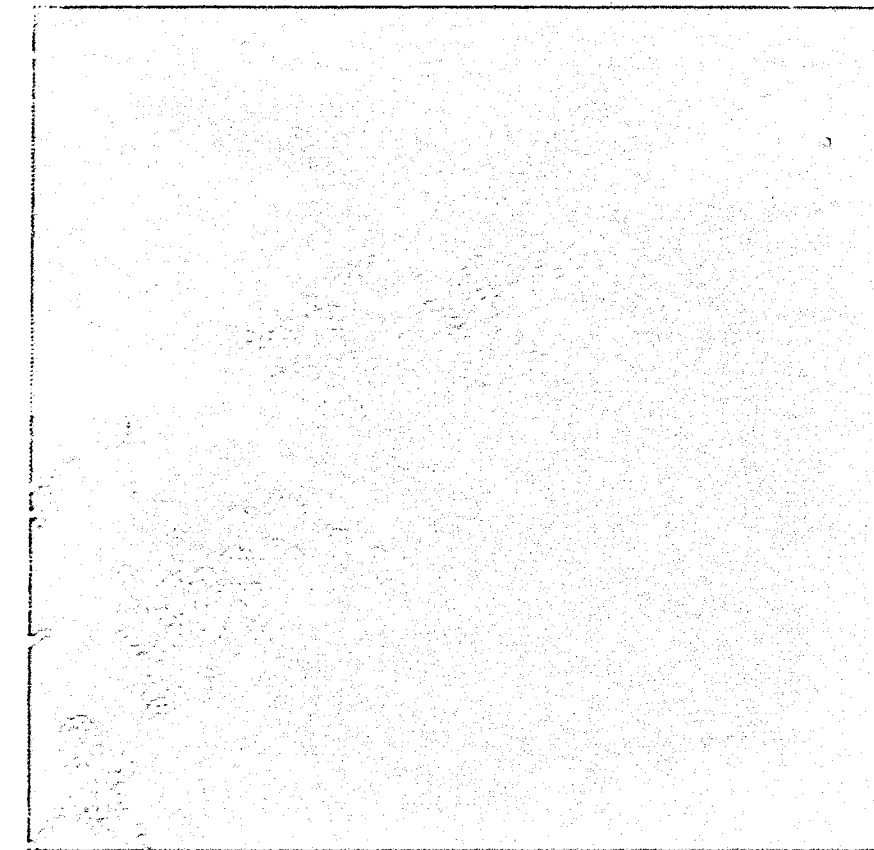
On Oct. 22, 1903, she was married to Harold Whitford. Her entire life was spent in Albion, Wis.

She had been a member of the Albion Seventh Day Baptist Church since 1897, and was a member of its Missionary and Benevolent Society.

Surviving are three sons: Jerome of Rockford, Ill.; Sydney of Lincoln, Neb.; and Ray, of Edgerton, Wis.; 12 grandchildren and 4 great-grandchildren. Her husband and two sons preceded her in death.

Memorial services were conducted in the Albion Church on Sabbath day, Sept. 12, 1959, by the Rev. Victor W. Skaggs. Burial was in Evergreen Cemetery at Albion.

— V. W. S.



DESERT FLOWERS

Led of the Spirit into the wilderness
our Lord sustained all Satan's buffetings.
Around Him reared the desolate rocks;
the cruel sun beat down upon His head.
It was an arid mountain where no water was,
a desert little removed from lands of milk and honey,
a place where hunger arose and stood unsatisfied,
and human hopes were put to greatest testing.
Evil was present with many alluring suggestions.
We like to think of Nature's face as not unsmiling,
that perhaps some flowers at His feet were blooming,
flowers that wind and sun could not discourage.
Whether this be true or false, we know our Savior
became our great example for days of sore testing.
For us He makes all deserts burst in bloom;
He splits the barren rocks to bring our blessings.

The Sabbath Recorder

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"There Shall Be One Fold"

When Jesus spoke of one fold He was probably looking beyond what is sometimes called the Church Age and was giving His disciples a glimpse of the consummation of the age when He would return to gather unto Himself all true Christians. It would be a mistake to apply this expression in such a way as to indiscriminately urge the union of all denominations. Perhaps, in our local situations we can see more clearly how to apply the first part of John 10: 16 than this last part.

"Other sheep I have, which are not of this fold: them also I must bring," the verse reads. We who are Gentiles are glad that the fold is open here and now for other than the Jewish people who were the first to enter the Christian fold. By that very token we who are doorkeepers of the visible church must throw open the doors to sheep of a different color or family background from ourselves. To do less would be to show ourselves ungrateful to the Great Shepherd who has graciously recognized us as His own.

The Plainfield, N. J., Church is a struggling and sometimes discouraged church in spite of its most beautiful building and its relatively high standing in the financial support of Our World Mission. There was a time when seating space for its Sabbath morning congregation was hard to find. That has not been true in the last generation. There was a steady decline in membership. For quite a number of years the decline has been pretty well compensated by the accession of new members. The number of children now in attendance speaks well for the future of the church.

At the moment the Plainfield Church, like some others, may be counted as an example of taking seriously the words of Jesus about other sheep and one fold. On a recent Sabbath morning, upon the recommendation of the deacons and elders, and with apparently unanimous vote of the church, three new members were received. One was a high school girl whose family background is partly Puerto Rican. She dates her real conversion from an experience in summer camp. Another was an Italian woman of Baptist background who makes considerable effort to be at church regularly. The third was a Negro

who has ability as a preacher and who has attended the church with increasing regularity during recent years.

If we are to be ready to be counted in that one fold at the consummation of the age (which may be closer than we think), the bars of our gates should not exclude any whom the Lord Himself has brought to that portion of the fold which has been entrusted to our keeping.

New Frontiers Needed

Those who seek entertainment by way of television are pleasantly or painfully (depending on what they like) aware that the western frontier of the past century is more often depicted than anything else on the evening programs. This, no doubt, was the reason that "Frontiers of Faith" was the title chosen by the Broadcasting and Film Commission of the NCC for a popular religious TV program.

It is not our purpose to make light of the title or the program, although any program that tries to please to some extent all denominations runs the risk of not pleasing to a great extent the more zealous Christians in any of the cooperating bodies.

According to a religious news report coming to the editor's attention recently, the producers of "Frontiers of Faith" had to delay the program one week because the participants were involved on that particular Sunday in an unfinished golf tournament. One can scarcely refrain from noting that apparently there is not quite as much in the name of the program as we ordinarily associate with the rugged frontier. If the frontier of faith has to give way to the carefully tended, close-cropped rolling green of the golf course on the day that faith is ordinarily depicted on the screen and is officially counted sacred by the majority of the churches, then it would appear that our nation needs a new concept either of faith or frontiers, or both.

We could make a suggestion. The mantle of the rugged frontiersman seems to have fallen from the shoulders of those who have gone before. Perhaps it cannot be taught by those who profess to observe Sunday or by those who would

impose "blue laws" upon the population. It can more easily be caught and worn by those who go back to the Bible and the seventh-day Sabbath observed by those Bible characters whose example has stirred us to push forward the Christian frontier.

The question still remains whether we as Seventh Day Baptists are willing to be frontiersmen or whether we, too, would postpone a demonstration of faith for a game of golf or something else equally unimportant or inconsistent.

We need a new frontier of faith and men who have the courage and determination to homestead along that frontier.

Africa Disturbed

The attention both of the secular and the religious world is fixed on Africa, its emerging nationalism and its missionary challenge. Perhaps many have read a remarkably well-written article on Africa in a recent issue of the Saturday Evening Post. It bears out from a somewhat different angle the statements found in Africa Disturbed, by veteran missionaries Dr. and Mrs. Emory Ross, a book released on July 15, 1959, by Friendship Press (cloth \$3.50, paper \$1.95).

Doctor Ross has recently retired as executive secretary of the Africa Committee of the National Council of Churches. Before writing the book the authors returned to Africa to spend many months in 21 countries in order to present a more complete picture than is usually seen by missionaries whose labors are limited to one country. The book is topical in arrangement and quotes the thoughts of representative people in various countries in each chapter or even on the same page. This taxes the geographical comprehension of the reader, which is perhaps good mental exercise. The book includes a map which should probably be spread out before the reader.

A paragraph from page 182 summing up the message of the book might whet the appetite. We quote:

Africa is disturbed. Persons throughout the continent are disturbed and questing. Persons over the whole world are disturbed, more persons and more disturbed than at any other time in history, all seeking, questing. Where is life

A CONFERENCE
BIBLE STUDY
(somewhat condensed)
By Duane L. Davis*

"The sabbath was made for man, and not man for the sabbath" (Mark 2: 27). Perhaps you remember that some of our people in the past have had chapters or a whole book to talk about for the morning Bible study, but this time each of us has only one or two verses. I think we can find enough for our thoughts and our inspiration from this word from Jesus. I hope that . . . you have come prepared so that we can look together at several Scripture readings concerning Jesus and His attitude and thought concerning the Sabbath. Because most of us have with us the King James Version we will read from that translation. If you have other translations with you perhaps you would enjoy comparing them as we go along.

Our first section, Luke 4: 16, gives us four thoughts concerning Jesus' own attitude: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

The next verse to read is Luke 4: 31. This is one of those verses that the good bishop riding horseback from one preaching appointment to another divided one sentence into several verses, perhaps because the horse stepped in a hole. We find here one thought in this long sentence in verse 30 and 31:

But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.

Now let's turn to Mark 1: 21: "And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught." And the twenty-second verse: "And they were as-

* The Rev. Duane L. Davis, pastor of the Lost Creek, W. Va., Church, was but one of the ministers who presented daily 30-minute Bible studies closely related to the theme of the 1959 Conference. We regret that we are unable to reserve space for the other studies or for all of this one, as taken from the tape recorder.

tonished at his doctrine: for he taught them as one that had authority, and not as the scribes."

The next verse is Mark 6: 1 and 2:

And he (that is Jesus) went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

We begin then with the thought of Jesus' example. He was in the synagogue as His custom was on the Sabbath day.

Our next section concerns one verse. This is the one we will look at again in a few minutes — Mark 2: 23-28. (Please look it up.)

The next section is Matthew 12: 9-12. If we had a smaller room or microphones before you I would ask you to read these for me. You will notice in the 12th chapter the 8th verse before we begin reading, "For the Son of man is Lord even of the sabbath day." (Read the complete passage about the man healed on the Sabbath.)

The next section is Matthew 19, verse 17. I hope these are giving us some ideas of Jesus' attitude and His practice concerning the Sabbath. "And he said unto him (These are the words of Jesus), Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

Now Matthew 23: 1 to 3:

Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

I wonder how many of us stop to think that the first person we know of who said, "Practice what you preach," was Jesus. ". . . but do not ye after their works: for they say, and do not."

Then Mark 7: 8 and 9. Again we hear the words of Jesus, "For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye

reject the commandment of God, that ye may keep your own tradition."

Another Scripture is in the Gospel of John beginning in the 5th chapter, the 19th verse:

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

Now skipping to the 30th verse of the same chapter as we go on, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." And then the 45th to 47th verses: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Now let us turn to John 10: 37 and 38. Again it is Jesus speaking:

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

In John 14: 23 and 24 we read:

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

And over to John 15: 10: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." These verses give us some insight into the attitude, action, and teaching of Jesus concerning the Sabbath. I am sure that many of you could remind us of other instances where Jesus speaks of commandments and the importance of observing them.

Now that we have this background, let us think again of the words of Jesus that are especially assigned for our study: "The

sabbath was made for man and not man for the sabbath." These words are translated by J. B. Phillips, an English clergyman, thus:

One day he happened to be going through the cornfields on the Sabbath day. And the disciples, as they made their way along, began to pick the ears of corn. The Pharisees said to him:

"Look at that! Why should they do what is forbidden on the Sabbath day?"

Then he spoke to them.

"Have you never read what David did, when he and his companions were hungry? Haven't you read how he went into the house of God when Abiathar was High Priest, and ate the presentation loaves, which nobody is allowed to eat, except the priests — and gave some of the bread to his companions? The Sabbath," he continued, "was made for man's sake; man was not made for the sake of the Sabbath. That is why the Son of Man is master even of the Sabbath."

It is interesting to see that the Pharisees were anxious to find something that they could charge against Jesus, and it was not even his own thought here but what His disciples were doing. You notice they ask why should they (the disciples) do that which is forbidden on the Sabbath day. In Deuteronomy 23: 24 and 25, we read about a restriction against picking the grapes and heads of standing grain. The people of that time were told in the Deuteronomic code that they could pick a neighbor's grain as they went along, or grapes if they were hungry, but harvesting a crop was forbidden. There's nothing in this section, if you want to study it, about the Sabbath day. Nothing is said of making a path or plucking grapes or grain on the Sabbath. So, in other words, the Deuteronomic regulation is not concerned with what shall or what shall not be done on the Sabbath day particularly. What we have here in Mark is the Scriptural elaboration of the Pharisees, the refinement of the Sabbath law which was eventually embodied in the Mishna and has recently been translated into English — the Jewish laws concerning these things.

It is true that these Jewish books regard exceptions and give us things that we could do as works of mercy and necessity but there is evidence that the early legal tradi-

tion was far more rigorous and strict than the one that was written down, less humanitarian than the latter. And the lifetime of Jesus was almost two centuries before the Mishna was finally written down and codified around A.D. 210. The Pharisees criticized Jesus because He broke through their Mishna laws and their petty regulations and went back to the prophets and the commandments in order to find His meaning for the Sabbath.

I hope you are all familiar with *The Sabbath*, a book by Dr. Ahva J. C. Bond which was written about thirty years ago. I would like to read one quotation that Dean Bond spoke of from S. R. Driver concerning Jesus' interpretation of Sabbath truths.

On its practical side, it was essentially an institution "made for man." Its intention was to give a rest from laborious and engrossing occupations, and from the cares and anxieties of daily life, and at the same time to secure leisure for thoughts of God. The restrictions attached to it were meant to be interpreted in the spirit, not in the letter. It had not essentially an austere or rigorous character; it was never intended that actions demanded by duty, necessity, or benevolence should be proscribed on it. Its aim was rather to counteract the deadening influence, upon both body and soul, of never-interrupted daily toil, and of continuous absorption in secular pursuits. But as time went on, an anxious and ultimately a superstitious dread of profaning the sabbath asserted itself; the spiritual was subordinated to the formal, restrictions were multiplied, till at length those which were really important and reasonable were buried beneath a crowd of regulations of the pettiest description. The general attitude taken towards the sabbath by our Lord was, while accommodating Himself to such observances as were consistent with its real purpose (e.g., worshiping or teaching in the synagogue), or otherwise innocent, to free it from those adventitious accretions with which the "tradition of the elders" had encrusted it. The sabbath, He emphatically declares "was made for man, not man for the sabbath." In particular, deeds of mercy were no infringement of its sanctity: it was "lawful to do good on the sabbath day." Nor was the sabbath, as the rabbis seemed to make it, an end in itself, for

(Continued on page 13)

MISSIONS — Sec. Everett T. Harris

Dr. Loyal Hurley Retires

After completing over three years of service as field evangelist, working under the direction of the Missionary Board, Dr. Loyal F. Hurley retired as of September 30, 1959. Dr. Hurley came to this work from the Alfred School of Theology in June, 1956. Preceding the giving of full-time service he had served as field evangelist during the summers of 1954 and 55. During the summer of 1954 Evangelist Hurley gave assistance among the churches of the Southeastern Association. He was assisted by a Salem College student quartet made up of the following young men: Mynor Soper, Tom Bond, Doyle Zwiebel, and Herbert Soper.

In the summer of 1955 a quartet and Evangelist Hurley assisted the churches of the Mid-Continent Association. The quartet was made up of the following young men: Doyle Zwiebel, Justin Camenga, Paul Green, and Edwin Green.

During the summer 1957 a mixed quartet assisted Evangelist Hurley in the Albion, New Auburn, and Dodge Center Churches. The personnel of the quartet was: Helen Ruth Green, Carol Harris, Wendell Thorngate, and Peter Van Horn.

In the summer of 1958 the assisting quartet was made up of the following: Owen Davis, Wendell Thorngate, Gary Cox, and Justin Camenga. The quartet and evangelist assisted at Denver, Colo.

Mrs. Hurley has accompanied her husband on all his journeys and has been of inestimable assistance to the work by her quiet Christian witness and by practical help along the way. She has served as the financial accountant for all the summer quartet work.

As stated in the annual report of the Missionary Board to Conference, "We owe to Mr. and Mrs. Loyal Hurley a tremendous debt of gratitude for having served sacrificially as far as both salary and health are concerned. Their true reward will come from Someone higher."

Concluding a seventeen-day special effort of directed lay witnessing and evangelistic preaching at Little Genesee, Sep-

tember 11-27, Dr. and Mrs. Hurley returned to their home at Boulder for a well-deserved rest.

It is possible that Dr. Hurley may be available for an occasional assignment in evangelistic services during coming months by special arrangements made directly with him at 620 Araphoe Ave., Boulder, Colorado.

Jamaica Mission Reports

Following are a few paragraphs taken from Mission Supervisor Leon Lawton's report to the Jamaica Seventh Day Baptist Conference held August 5-9, 1959, with the Kingston Church.

"With the various duties as pastor and corresponding secretary it has not been possible to carry through properly the activities of field supervisor. Visits are usually only made to churches (other than those of which he is pastor) on occasion of Harvest, Missionary Meeting, or Rally — and even time limits the number of these that can be attended. He has, however, tried to do all he could along this line as God has given the strength. On one Sunday a record was set. As a pastor, an early morning baptismal service was held at Lemon Hall with a sermon, communion, and reception of members. From there he traveled to Bowensville to give an address at their missionary meeting, but leaving just after this was finished for Wakefield where he arrived in time to give the dedicatory prayer on the occasion of the dedication of their new lights, and a brief address. It was 21 hours from the time he left home until he returned and over 300 miles were driven. Thanks be to God for His loving care.

"Periods of real revival seem evidenced at both Blue Mountain and Bowensville during the past four months of the Conference year. Twenty-two were baptized at the former, and fifteen at the latter with four more coming into the fellowship of the church by testimony. Even greater blessings than this can be the experience of every church who is willing to give time in prayer, personal witness, and work for the saving of souls."

Statistical reports from Jamaica churches show an increase in church membership

over last year of 45 for a total membership of 915.

From a publication of the Jamaica Conference comes word that their Conference Board will meet on Wednesday, October 14, at which time Pastor S. A. Thompson, delegate to the General Conference meeting at Salem, W. Va., will give his report. Many old friends were happy to greet Pastor Thompson at Salem and to have the opportunity to visit with him.

Also from the same publication of the Jamaica Conference came the following notations: "Bowensville is dedicating their church on Sunday, September 13. All churches are invited to participate in this grand service of praise and thanksgiving and dedication by having members in attendance."

"Sister Smikle is still in the hospital (K.P.H.) but is much improved. She is having Bible Studies in her ward!"

"The Annual General Meeting of the Board of Christian Education is to be held on Tuesday, October 13. All Seventh Day Baptists are invited to attend this open meeting. Election of officers and committees will be held."

WOMEN'S WORK — Mrs. A. Russell Maxson

Women's Conference Exhibit

By Arabeth DeLand

The Women's Board exhibit in the Salem College Library building, during the meeting of General Conference, featured the historical scrapbooks "Woman's Board in Action," a book of Society Histories, a History of our China Mission, and two scrapbooks made by Miss Mabel West relating to her work as our missionary in China. New Program Packets were on sale as well as mission study books and children's songbooks by Eva Millar. A large chart showed the increase in honor readers in the last three years.

The special women's society exhibits commemorating our 75th anniversary were displayed on the second floor hallway of Huffman Hall. All the various banners and posters denoting each society's name were very colorful. The Los Angeles banner representing the Rosa Palmberg Society was especially attractive with the State of California cut out of yellow

felt, and an artificial rose sewed at the spot of Los Angeles with a graceful green palm branch to the right.

Each society scrapbook or poster was made very interesting with many old and present-day photographs to illustrate them. The Lost Creek, W. Va., poster showed their women in the costumes of 1884 as they enacted the first scene of our Conference pageant. Their banner, as well as many others, was quite outstanding as it had a hand-drawn painting of the Lost Creek "Brick" Church. The Shiloh poster listed some of their important accomplishments and also displayed a page of Chinese characters drawn by a Mr. Chang who spoke at one of their meetings. The name of their society was written in Chinese.

The miniature maternity room depicting our Makapwa, Africa, hospital was painstakingly created by an invalid who attends the Los Angeles Church. Inside the clear plastic room were the figures of Dr. Victor and Beth Burdick holding out a baby to the mother in the hospital bed. The figures of the Burdicks had faces enlarged from snapshots, and hanging on the wall were pictures of our other Nyasaland missionaries, Joan Clement and David and Bettie Pearson.

Last but not least, we enjoyed the souvenir book of snapshots sent by our Jamaica (W. I.) Women's Board with pictures of Crandall High School, Maiden Hall, and many of our churches there. We appreciated the fine handwork display brought by Mrs. Grover Brissey from our women there. Proceeds from the sale of these scarfs, towels, handkerchiefs, etc., were a gift to the work of our board. A letter of Christian greeting was brought by their representative, the Rev. Socrates Thompson.

Eighty per cent of all babies in Russia are being baptized in the Orthodox Church, the Rev. Dr. Oscar B. Rundblom, dean of the Cathedral at Vasteras, Sweden, reported recently on his return from a visit to Moscow. On the other hand, he said, the number of marriages celebrated in the Russian Orthodox Church "has fallen considerably." There are eight theological training colleges with a combined total of 1,500 students.
— W. W. Reed.

NEW TRACT WORK VOTED

Corresponding Secretary

When the Board of Trustees of the American Sabbath Tract Society met Sunday afternoon, September 20, in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J., it was in a spirit of optimism and with a determination to do within the next quarter and year as much as possible to help the local churches to grow.

There are several things that make board members feel that it may be possible to render greater service than in the past. First of all, the board's work is primarily a home-field rather than a foreign-field enterprise. If all the churches emphasize lay development and local advance programs the revitalized and new members will certainly want more tracts to distribute. Tracts are "a natural" for laymen who want to make their words count.

In the second place, the many areas of service contemplated by the Tract Board require strong committee work, more than can be done by local members of the board. The annual election of officers and trustees at the society meeting September 20 resulted in bringing the board up to its full 30-member strength and adding a total of 8 consultant members, most of whom are not resident but have been previously connected with the board and have special abilities to offer. New members include Fred Ayars and Lloyd Coon of Philadelphia, and William Armstrong and Barbara Warren Harris of the Plainfield Church. These and the consultant members were later appointed to the standing committees.

A third reason for optimism is that the board readily accepted recommendations of committees calling for expenditures in new fields of endeavor. Among these was a proposal to help finance field work of a man in the general area of the Southeastern Association as part of the program of the Sabbath Promotion Committee. By direct vote those present acted to increase the new budget by \$500 for free denominational printing (as suggested by Commission).

At the beginning of the meeting the president, Franklin A. Langworthy, noted

with satisfaction that 15 Tract Board members and 4 consultant members attended General Conference at Salem, W. Va., in August. The board and society meetings on September 20 were also very well attended, a total of 25, including 2 visitors and 2 who were later elected as members.

The corresponding secretary reported a relatively busy quarter with over 31,000 tracts shipped out, 91 letters, and more than the usual amount of mimeographed material prepared. Satisfactory progress was noted in the Finger-Fono project for Nyasaland and in new publications.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Board of Christian Education Annual Meeting Held

The annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education was held at the Alfred University School of Theology, Sunday, September 13, with 16 voting members present.

The annual report of the executive secretary, the Rev. Rex E. Zwiebel, and the annual report of the treasurer, L. Eugene Reynolds, were presented and adopted. Upon recommendation of the Nominating Committee the following persons were elected as directors:

Ernest K. Bee, Mrs. Marie H. Bee, Gerald F. Burdick, Ben R. Crandall, S. Kenneth Davis, Wayne Maxson, Melvin G. Nida, Mrs. Dora D. Norwood, J. Nelson Norwood, Mrs. Helen A. Ogden, Philip B. Post, George E. Potter, L. Eugene Reynolds, Mrs. Mabel F. Reynolds, Hurley S. Warren, all of Alfred, N. Y.; J. Paul Green, Jr., Irving V. Palmiter, Albert N. Rogers, Mrs. Madge Sutton, Rex E. Zwiebel, all of Alfred Station, N. Y.; Richard R. Stearns, Miss Onnalee Saunders, Doyle K. Zwiebel, all of Richburg, N. Y.; Wayne N. Crandall, Canisteo, N. Y.; Mark R. Sanford, Eugene N. Fatato, Mrs. Freda Fatato, John Reynolds, all of Little Genesee, N. Y.; Miss Helena Knox, Whitesville, N. Y., and Mrs. Rachel Kenyon, R. 2, Coudersport, Pa.

Dean Albert N. Rogers, upon request, presented the recommendations of General Conference pertaining to the School of Theology.

Wayne N. Crandall brought suggestions from Commission concerning the Seventh Day Baptist Program for Advance.

SDBYF Manual

A Manual for Seventh Day Baptist Youth Fellowships has been written by Miss Helena Knox, Youth Work Committee field worker. The Youth Work Committee is planning to reproduce it, making it available for local societies. It will be either mimeographed or printed according to the desires of local leaders and groups. The cost if mimeographed will be 10c per copy, and the cost if printed will be approximately 25c per copy. J. Paul Green, chairman, is anxious that opinions come from interested persons or fellowships regarding the number of copies desired, and if the desire is to have them mimeographed or printed. Write him at Alfred Station, N. Y.

Quarterly Board Meeting

The quarterly meeting of the Seventh Day Baptist Board of Christian Education will be held in the Alfred School of Theology Building, October 18, 1959, at 2 p.m.

The Riddle of Roman Catholicism

A new book just off the press, *The Riddle of Roman Catholicism*, by Jaroslav Pelikan, is a very readable but soundly based treatment of the essential nature of Roman Catholicism — its history, beliefs, and practices. The book also discusses the very real problem of a divided Christendom and the possibilities that exist for eventual unity. You need not live in ignorance or have prejudice if you will study the religion of our Roman brethren. *The Riddle of Roman Catholicism* contains 272 pages, costs \$4.00, and is published by the Abingdon Press, Nashville, Tenn. The author is professor of historical theology, Federated Theological Faculty, University of Chicago.

If your present situation doesn't appeal to you, try putting the matter in God's hands. Philippians 4: 11 says: "I have learned, in whatsoever state I am, therewith to be content."

Teen Talk

What Do You Hear?

My grandmother lived in a village that was not much different from other villages. She was a good Christian but she had a rather sharp tongue and expressed herself quite freely when she observed people doing what she thought they ought not do. On one occasion she spoke rather pointedly about gossip: "A person can hear anything he wants to in this town." That was not good, for she meant to imply that if one didn't hear it, he might say that he heard it.

It is not gossip that we want to think about now but the ability to hear what one wants to hear — to sort out from all the sounds around us the good things which we ought to hear. Perhaps we can learn something about God as well as ourselves.

I am sure I can't tell teenagers very much about listening to the things they want to hear or refusing to hear some of the voices they don't want to hear. This ability to tune in or tune out certain sounds is a wonderful gift from God when developed along the right lines. When one trains his ear not to hear Father's voice or Mother's call — well, there's no use telling you that is not good.

Did you know that hearing aids are for the young as well as for the old? Our tape recording machines definitely need hearing aids. Have you noticed that with the usual microphones a tape recorder picks up all the sounds equally and is unable to do what you can do so easily — shut out most of the sounds not wanted? But now science has developed to a high degree directional microphones. Some time ago I saw a series of Moody science programs. On one of them the director had a tape recorder with a three-foot-long microphone which could be aimed like a gun at any individual in the large audience. It would pick up a conversation in the back of the room and exclude all other voices.

Recently I heard of a miniature tape recorder which would listen in at a distance in the same way. These devices can be

good or bad depending on how they are used.

Did I say at the beginning that we might learn something about God? Almost every scientific discovery or invention that increases the power of man does teach us about God. Up to the present one has to choose whether the ear of his tape recorder will be capable of concentrating on one distant voice or will be able to pick up only the many sounds close at hand. The same microphone can't do both. With God it is different. When we pray He can hear each of us as if no one else existed on the earth, but at the same time He can listen to the voices (and thoughts) of every other person. We used to wonder how that could be possible. Now it is easier to understand.

You and I can never be like God, but we can do much better than we have in shutting out of our ears, or rather out of our minds, the things that are displeasing to our Lord and Savior. What do you hear?

The Love of Christ Constrains Him

(A recent chapter in the thrilling story of Jacob De Shazer, now a missionary to Nagoya, a Japanese city he bombed.)

Jacob De Shazer, former Doolittle bombardier who became a missionary to Japan, is returning to the city he helped to bomb. The city is Nagoya, which, with Tokyo and Kobe, was bombed during the daring air raid of 1942. Nagoya is a metropolis of over one and a third million people and is located on the main island of Honshu.

Here in the suburb of Moriyama, where there are at present no churches, Mr. De Shazer and his family will live in "Smith Town," a residential section built for families of the army of occupation. Japanese families now make their home there. In locating a church here — at the request of Japanese fellow Christians — Jacob De Shazer once more demonstrates the objective that impels him in his mission career: to replace bombs with the Christian Gospel.

None of the fame which attended Mr. De Shazer's postwar return to Japan as a

missionary has diverted him from his objective. His quiet return to the United States in 1955 to further his training at Asbury Theological Seminary, after a remarkable period of missionary service, illustrates this. After spending three years of study to earn a bachelor of divinity degree, he stated, "I feel deeply constrained of God to return and minister to the Japanese people." Returning with him to Japan in December, 1958, were Mrs. De Shazer, also an appointed missionary, and their five children — Paul, John, Mark, Carol, and Ruth.

Mr. De Shazer was captured by the Japanese when his plane went down in enemy territory after the memorable Doolittle raid on Japan in 1942. Three of his fellow raiders met death before the firing squad and a fourth died of starvation during solitary confinement. Jake De Shazer was one of the four survivors, whose sentences were commuted to life imprisonment. Before release by American soldiers, he spent forty months in prison, most of that time in solitary confinement.

The brutal treatment he received filled him with bitterness and hatred. But the reading of a Bible given him by a prison official changed his life. "I realized that the greatest possible weapon in the hands of men is love," he said. In response to an inner call, he decided to take the Gospel to those who had been his enemies.

After release at the end of the war and recuperation in the United States, he attended Seattle Pacific College, receiving a bachelor of arts degree in 1948. In 1949 he and his wife, whom he had met in college, went to Japan under the missionary board of the Free Methodist Church.

Thousands of Japanese have accepted Christ as a result of De Shazer's ministry. He has traveled throughout Japan, speaking to great crowds in factories, mines, schools, and churches, and distributing Gospel literature. As ambassadors of good will, he and his wife opened their home for informal discussions with the Japanese. A Japanese girl whose sweetheart had been killed in the war attended these meetings, plotting revenge, but she experienced the same transformation from hatred to

love as had Mr. De Shazer in the Japanese prison camp.

Likewise the conversion of Mitsu Fuchida, captain of one of the Japanese warships which supported the air attack on Pearl Harbor, and of Mr. Fujita, commander-in-chief of the air squadron which attacked Pearl Harbor, came about through the influence of Mr. De Shazer's testimony.

Return to Nagoya, this time on a mission of peace and brotherhood, is another of the purposeful actions by which Jacob De Shazer has converted a record of wartime to a ministry of love. "How true," he has observed, "that the peace-time challenges are so much bigger than those in wartime!"

— Release from Free Methodist Church.

A CONFERENCE BIBLE STUDY

(Continued from page 8)

the sake of which men should be subjected to a number of needless and vexatious rules; it was a means to an end, the good of God's people, and this end was best promoted by a reasonable liberty in the interpretation of the statutes relating to it; the multiplication of rules tended really not to preserve its essential character, but to destroy it.

We speak of making the Sabbath meaningful, and in interpreting it we need to remember what Jesus said about even the Sabbath of God not being an end in itself but a means to the end. I would like to mention only a couple of thoughts. We could get off on a tangent. The same test applies in the areas of church history as we see the church forgetting that it was not an end by itself and all the terror and illusion that came and all the tragedy and waste as the church decided it was an end in itself. Sanctity of law is the same thing. Economic systems, nations, and even world powers need to remember these things that Jesus said are not ends in themselves but are means to the end. The Sabbath then is made for us, for our sake, and not we for it. Jesus gives us the clue to the meaning of man. We read in Genesis 1: 27 that God "created man in his own image; in his own image created he him."

David cries out in that beautiful psalm,

"What is man, that thou are mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels" (Ps. 8: 4, 5). Or we could translate, ". . . thou hast made him a little lower than divinity itself and hast crowned him with glory and honour."

Yet at the same time, we read in Romans, for example, the tragedy of man — what man is. Romans 1: 18 to 2: 12 gives us this section concerning how man has failed and how far we are from God's way. I don't think we need to read all this section when we remember that Paul tells us in chapter 2: "Therefore thou art inexcusable, O man, whosoever thou art that judgest." And finally in Romans 3: 23 he says, "For all have sinned, and come short of the glory of God."

We have this dilemma and paradox for, on the one hand, man is exalted and lifted up, being created in God's image, and, on the same side, it is he who has fallen so far from God's way.

Jesus' own attitude gives us the clue to the meaning of man. He shows us that these thoughts are not contradictory but that man becomes his highest, a little lower than the angels, a little lower than God, when he comes into relationship with Him as Savior and Lord. We read in John 12 where He said, "And I, if I be lifted up . . . will draw all men to me." And in John 10: 10, "I am come that they might have life, and that they might have it more abundantly." Here is where we find the true meaning of what Jesus was trying to say about man — "The sabbath (itself) was made for man, and not man for the sabbath."

Therefore the sabbath was established by God in the beginning for the use of mankind to draw him to Him, to make him realize his importance in the earth, to bring him to Christ and give opportunity to discover the relationship each of us must find in Christ. We see the Sabbath, therefore, established by God in the beginning, re-emphasized in the giving of the law, stressed by the prophets, and now sanctioned by the life and teaching of the Master Himself for the purpose of bring-

LET'S THINK IT OVER

FOR Makes Protest

The Fellowship Of Reconciliation (FOR), noted primarily for its peace-promotion efforts, speaks out on other matters as well. Its Executive Committee meeting in New York on September 15 voted unanimously to protest attempts by State authorities to close the racially integrated Highlander Folk School at Monteagle, Tenn. In an open letter to the director of education at the school, FOR expressed its concern and urged that the State recognize the school's right "to serve the community and the nation."

If injustice is to be curbed those who are alert must speak out on big and little issues, as FOR seems to be doing.

A Sunday Benefit Ball

A bit unusual is the letter received recently by the editor — a printed letter in both English and Greek from the Greek Archdiocese of North and South America, inviting friends to the annual ball to be held the second Sunday night of January, 1960, for the benefit of their Old Age Home.

This method of raising money, whether for the benefit of firemen, policemen or, in this case, churchmen, is a little irksome to those who do not think public balls encourage high Christian standards. The letter states, "The purpose of the Old Age Home is sacred." Perhaps, with that in mind, the officers feel justified in scheduling the ball on a Sunday night, a day considered sacred in official pronouncements of the church. We do not concur in the sacredness of Sunday but we would have more patience with those who try to impose Sunday legislation if they gave more evidence that they considered the day sacred. — L. M. M.

ing mankind to God. "The sabbath was made for man, and not man for the sabbath."

"Glad day that speaks a Father's care,
Blest eve that whispers of His love,
A day of sweet communion here,
Fit emblem of our rest above."

Poems — by A. J. C. Bond.

NEWS FROM THE CHURCHES

FARINA, ILL. — On the last Sabbath in July, the Addison Appel family, who were spending part of the summer in Stonefort, drove to Farina for the church service. A potluck dinner was held at the parish house. We were very glad to have a chance to see and visit again with our former pastor and his family.

The young people of the Farina Church held a "Pig Whistler's Convention" at the parsonage on the evening of August 24. A total of twenty was present. Games, food, and various activities were planned.

Another potluck dinner was served on September 12 in honor of our summer pastor, Wayne Maxson, who was leaving to attend Alfred Theological Seminary. While we were very sorry to see him go we wish him the best of success in his preparation for the ministry.

— Correspondent.

RIVERSIDE, CALIF. — The Rev. Ralph Coon began his summer's preaching as associate pastor with a foundational Gospel sermon, "Some Very Important Keys" (Matt. 16: 19), on July 25. "Why and How Should We Pray?" was posed in the August 1 sermon. Pastor Coon's sermon, "The Prayer Life of the Master," August 8, was centered in John 17: 21, and was accentuated with appropriate music and song. Miss Carol Manderville, organist at the Mission Inn, graciously rendered her services on two Sabbaths in the absence of our regular organist, Maleta Curtis. "With Peter from Defeat to Victory" was the sermon topic August 15, with Mrs. Orvis Chapman singing "Be Still and Know."

Conference Sabbath was observed with a special offering taken for OWM and a searching sermon, "Ye Must Be Born Again." Mrs. Jack Hunt, Mrs. Oscar Richards, and Mrs. Ben Kolvoord have served as pianists in recent weeks. On the last Sabbath in August Mr. Coon spoke on "The Christian's Peace of Mind." He and his wife left the next day for Salem, W. Va. They are greatly missed.

Family Camp was held September 4-7 at Pacific Pines with about forty campers registered for the whole period. "Chris-

tian Growth in the Family" was the theme of study. About seventy-five were present for Sabbath worship at which Pastor Wheeler was welcomed back into the pulpit. Meals were provided in the lodge for regular campers and Sabbath visitors brought their own lunches. After the tables were cleared a meeting was called to report on Conference with Philip Lewis as moderator. Miss Donna Bowman of Los Angeles represented the young people. Pastor Wheeler's missionary survey, vitalized by on-the-spot tape recordings of conversations with the Pearsons and the Rene Mauches, was most interesting.

Dorcas began its new church year September 9 with fresh Conference reports. Choir rehearsal, discontinued through the summer, was resumed in mid-September. Our organist, Mrs. Philip Lewis, was in the East most of the summer. Mr. Lewis had important responsibilities there as a member of Commission. The monthly fellowship meals were enjoyed by a good number during the summer months. The proposed Christian Advance Plan has been presented to our congregation. A lively interest was noted.

The annual Sabbath School business meeting was held after the Sabbath, September 19, with better than usual attendance and a fine spirit of cooperation for progress. The 7 Point Plan which we have voted to adopt applies to all departments of the Sabbath School. There will be a weekly check made on these points.

September 26 was the big day of the year for the Sabbath School — Promotion Day. Three advancing groups recited large portions of Scripture with good effect. Even the newly arrived first-graders presented the 23rd Psalm without hesitation. Truly, "Children are a heritage of the Lord." Promotion cards were given to individuals and those entering the Intermediate were given Bibles, Pastor Wheeler officiating. Mrs. Lewis arranged the program.

— Correspondent.

SHILOH, N. J. — We are now the proud possessors of a camp site situated seven miles from Shiloh and known as Maskell's Mill. The dam is state controlled so we will always be assured of water. A work bee was held and quite a difference

The Sabbath Recorder

is seen in the brush and debris on the center knoll. A camp building and planning committee has been appointed, and everyone feels we are definitely marching forward.

October 16 and 17 will witness the development of the program for our church of the General Conference 5-year plan. Meetings will be held at the church. Laymen will participate throughout. There will be a fellowship supper at the end of the Sabbath with adjournment at 9 o'clock.

The Ladies' Benevolent Society has started a new year with new officers. The program theme chosen is "This I Believe." We are happy to welcome a number of the younger women into the society.

The Teen Choir has begun a new season under the capable leadership of Carol Harris. The accompanist is Ruth-Ann Dickinson.

The orchestra is now under the direction of John Harris. The music that comes from this group adds much to the opening of Sabbath School.

Ours was a busy summer and we all enter the fall and winter season with vigor and the knowledge that we are going forward with Christ as our leader.

— Correspondent.

Accessions

Paint Rock, Ala.

By Baptism:

Mrs. Bonard Allen
Charlotte Sutton
Annalie Butler
Donna Sue Butler
Billy G. Butler
Shirley Atchley

Births

Burnett. — A daughter, Barbara Jean, to Arthur and Ellen (Swinney) Burnett at Topsham, Maine, on April 28, 1959.

Obituaries

Burdick. — Alice Loofboro, the daughter of John Wade and Susan Forsythe Loofboro, was born in Welton, Iowa, Aug. 28, 1866, and died Sept. 15, 1959, at a Janesville, Wis., nursing home following a prolonged illness.

Alice Loofboro came from Iowa to Milton, Wis., to attend Milton Academy and College.

She was married to Dr. A. Lovelle Burdick at Welton Aug. 22, 1893. In 1914 they moved to Milton where Dr. Burdick passed away in 1939. Mrs. Burdick continued to live in Milton until her last illness.

Alice was baptized at the age of eleven years by the Rev. H. B. Lewis at Welton. Since 1914 she has been affiliated with the Milton Seventh Day Baptist Church where she served faithfully and effectively through the years.

Surviving her are two brothers, the Rev. Eli Loofboro, Westerly, R. I., and Dr. Erlo Loofboro, Janesville, Wis., a son, Dr. Allison L. Burdick, Chicago, Ill., a grandson, Dr. A. L. Burdick, Jr., and four great-grandchildren also of Chicago.

The funeral service was conducted by her pastor, the Rev. Elmo Fitz Randolph, in the Milton Seventh Day Baptist Church. Interment was in the Milton Cemetery.

E.F.R.

Clark. — Annie L. Langworthy, daughter of John Courtland and Ann Spicer Langworthy, was born at Hopkinton City, R. I., May 29, 1861, and died in Westerly, R. I., August 12, 1959.

Hopkinton was her home until her marriage to Albert F. Clark, when she came to the Clark farm on Shore Road, Westerly. Her home since Mr. Clark's death has been with her niece, Mrs. Arthur G. Stillman of Greenhaven Shores. She was the oldest member of the Pawcatuck Seventh Day Baptist Church and the oldest resident of the community. She is survived by a brother, John C. Langworthy of Roslindale, Mass., and several nephews and nieces.

Funeral services were conducted at the Schilke Funeral Home, by the Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Church. Interment was in River Bend Cemetery.

H. R. C.

Miller. — Inez, wife of Stanley P. Miller, of 198 Potomac Ave., Buffalo, N. Y., died September 22, 1959, following a lengthy illness.

Mrs. Miller was a former member of the Friendship, N. Y., Seventh Day Baptist Church. She is survived by her husband and two sisters: Mrs. Jesse Burdick of Richburg and Mrs. Paul Baker of Friendship, N. Y.

Memorial services were conducted by Doyle K. Zwiebel from the Loveridge Funeral Home, Cuba, N. Y.

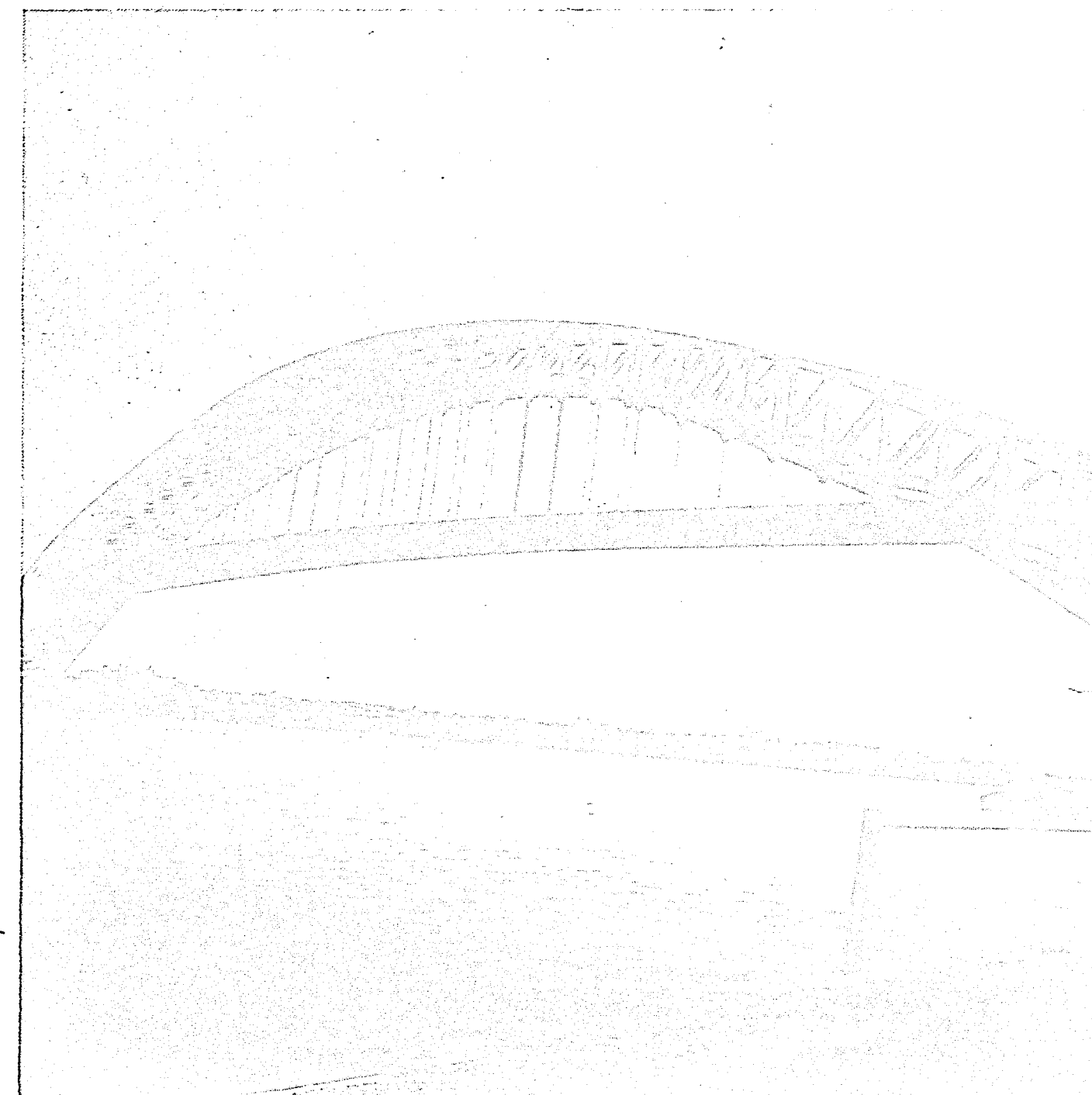
D. K. Z.

Schock. — Pauline Adele, daughter of Floyd and Adele Walters Schock, was born August 6, 1959, and died August 8, 1959, at Edgerton, Wis.

Survivors, besides her parents, are: maternal grandmother, Mrs. Fred Walters, Albion; paternal grandparents, Mr. and Mrs. Jake Schock, Edgerton; maternal great-grandfather, George Walters, Albion; maternal great-grandmother, Mrs. Stelle Carpenter, Burbank, Calif.

Graveside services were conducted by the Rev. Carroll Hill. Burial was in Evergreen Cemetery at Albion.

V. W. S.



ANOTHER GREAT BRIDGE

Between New Jersey and Staten Island, N. Y., the Bayonne Bridge rises high above the ships that pass beneath it and spreads its arch against the skyline, a familiar sight for thousands of daily commuters. This handiwork of man is symbolic of the saving work of Christ who presented Himself to bridge the gap between the sins of the world and the holiness of heaven. The life of the believer must also lofty be.