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 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 arrangements 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, Fayettesburg, 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 youth 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.

Memorial 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 Beavercreek, Neb., November 1, 1881, and died at his home in Nortonville, Kan., September 3, 1958.

Besides his wife, Florence 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 26 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 L. Theodorus, 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.
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 will. On. The minds of many competent observers, he has served the world and the cause of peace well. All should be able to agree that Cardinal Sodano, his successor, is continuing the 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 full in Galatians 1: 14 to the departed Pope. He speaks of having profited in the Jews' religion above many of my equals in mine own nation, being more exceedingly a beast of burden, and a minister of God's churches. The RSV renders it "advanced in Judaism." The root meaning is to strike forward." This is 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 my fathers."

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 more than they had been satisfied with as a yearly contribution — far above the average in our denomination. It came from men who are 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 Babes

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

It is a bit disturbing to hear (what we know) 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 inordinate "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 quality, are better tolerated anywhere — not even in a saloon. In fact, they are better tolerated anywhere else; they are bad for the business.

The issue of the liquor industry is also in the homes, probably to stay. How­

However, as the master of ceremonies on the

Resident Eisenhower Lays Cornerstone

A few moments before 4 o’clock on Sunday afternoon, President Eisenhower of the United States laid the cornerstone of the first national Interchurch Center to be built in the United States. The impres­

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. When the cornerstone of the Orthodox Church will be utilized — in the centuries-long fight of the Christian churches for the freedom to preach and teach. Sealed

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 133 affiliated organizations. The Center will also serve as headquarters for the U. S. Conference of the World Council, the International Missionary Council, the Council on Inter­

God Needs All

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 some­

The next special issue of The Sab­

"Diversities of Gifts, but the Same Spirit"

By Rev. Alton L. Wheeler

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

(Continued from last week)

October 20, 1958

The Sabbath Recorder

October 20, 1958

THE SABBATH RECORDER
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 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 healthily done. A year ago our Coordinating Committee appealed to all of our churches not to continue any one person in any one office or position for a 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 of us 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 can 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.

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 what church you go to 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 will give you the grace to do His task. Everybody else has his tools. Therefore, don't do his job but let each person do his own. Everyone else has his tools. Therefore, don't do his job but let each person do his own and face our responsibilities in it as churches.

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 you 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 the money which was needed was received. This means that every board and agency received slightly more money than they expected from Our World Mission funds. It also makes our goal of $95,753 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 and who received their assigned quota. Several have asked for the suggested figure, a few have decided that is encouraging. 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 try to get that which is needed to keep the mission programs strong. It is necessary to have the key men on the missionary field. This means that every board and individual interested in the mission department and the corresponding secretary in the office of the corresponding secretary shall make use of these funds to good advantage, and to see that materials are supplied to all who can use them.

One of the important areas of service of the American Sabbath School Tract Society is supplying audio-visual aids to all who can use them to further the education and growth of churches. The bulk of materials available 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 Aid 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 new watt projector, $90 worth of Bible picture slides, additional equipment. In addition to the Nyasaland filmstrips and slides, we have a special request from the villages of 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 needs of the villages 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 years of our movement to eliminate the greatest single evidence of advance made by American churches during my ministry and to bring about 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 takes wings as we ponder what He meant.

When we recall what Christ did with twelve men in the first century, our imagination takes wings as we ponder what He meant. Surely, 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.

The church of all places should recognize and demonstrate the enrichments 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, Jewish chaplains unite in ministering to the 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 the effort of 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 experience through the efforts of others. Why then this limit by uniting in this interchurch advance. Admittedly there come crises when we have to separate ourselves out of a denominational confederation. Yet divisions of denominations and organizations in order to preserve our independence of judgment and integrity of conscience. But such crises do not make as efficient as we think they do. One tragedy of the church has been that differences of opinion have led so often to divisions of denominations.

And here, 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. And we would like to work with a united church where we can work with God, we must learn to live and work with one another.

Therefore, here in the shadow of Grant's Tomb, we kneel in prayer. When the church and nation are facing racial tensions which test both freedom and unity, I feel impelled to close with some historic words of Daniel Webster. Interchurch Center age 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 Meakon

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 nations.

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 the responsibility to bring about a new understanding among people in every possible way, 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 among people; we have learned that the sharing of thoughts and of the feelings of others can help us to think better and to understand better, to the extent that we learn to know each other they find that divisions are artificial and transient.

The publishing house of the American Sabbath Tract Society reported with regret that during the last fiscal year (June 1 - May 31, 1958), its total income was below its expenses. The cost of plant improvements was greater than expected, and the cost of the World Community Day packet was not as great as possible an income.

Here is an opportunity to explore with help already 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 available to individuals. Please write to the Department of P. and D. Department, National Council of Churches, 120 East 23rd St., New York 10, N. Y. (50c).

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 of 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

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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 Chikwawa 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 produced. We have visited in southeast Nyasaland, 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.

Our visit was made to Chief Ngabu to discuss the possibilities of our work in his area. 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 first term."

Interchurch Cornerstone Ceremony
Impressions of the Editor
The ceremonial laying of the cornerstone of the new Interchurch Cornerstone Ceremony, Sir Isaac Newton House, 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. By the direction of Dr. Fosdick, served by loudspeakers, one could see a portion of the wide Hudson River flowing below Morningside Heights. Within the open area of the building on the second floor were the choirs and other musical groups in rooms canopied for the occasion to provide 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 2 1/2 feet, and 20 inches thick, bore the information that it was laid by the President. The upper right corner was carefully morticed to receive the irregular-shaped paving stone which was partially mortared in. President Eisenhower and six representative people. Underneath it were carved the words, "This stone is from the Agora in Corinth where many a 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, of the Episcopal Church, was as in the past to be the highlight of the service.

In the remarks by President Eisenhower, we particularly noted the following:

"We cannot envision any president so far that body, gave a significant message to the President, who in his prepared remarks that civil religious liberties are mutually reinforcing. He counted on the churches in the present as in the past to be 'sturdy defenders of the Constitution with God-given rights of each citizen.' The message was brief and probably not as significant as Bishop Sockman's which was held 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 the Convening 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, is not likely to be well understood 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 'outreach groups outside the fold,' but this certain is, 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 "Sabbath Day" even when they were born in a Baptist church.

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 Cornerstone Ceremony, which is the link between the various religious groups. It is a small hope, but we can only pray that the mission may go forward.

The Honorable Charles Malik, president of the United Nations, a man much admired for his outstanding speeches before that body, gave a significant message with an international flavor, entitled, "Under One Roof." That, we will probably not be able to reproduce.

In his closing remarks, Dr. Eisenhower departed from his text to deplore the bombing of a Jewish synagogue which had taken place that morning. He stressed in his appeal that the civil and religious liberties are mutually reinforcing.
"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 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 he 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 crater 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 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, hunted 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 devourer 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 exclaimed, "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 then raised Lazarus from the dead. He returned with his father to the present day.

He could not forget the words he had heard before: "Greater love hath no man than this, that he lay down his life for his friends."

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."

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. Envy and jealousy may work mischief. Formalism and worldliness may be sound in its theology and sound asleep, but ambition and love of place may work and parade, and yet the church may be dead. There is a relation there to the spirit of the early morning which no one would call an ushering in of the day, but yet it must be so; we have only the rattle of ecclesiastical machinery. A church may be sound in its theology and sound asleep, yet the spirit that instead of the Divine Spirit we have only the rattle of ecclesiastical machinery. A church may have a hundred blameless, laudable characteristics, but yet the grace and winsomeness, the 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.

THE SABBATH RECORDER

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. The bigger boy may fix the steering wheel. The smaller boy must seek the help of his Heavenly Father to steer his life aright. He need help. We need help. Wherever there is a failure to go to Jesus He is refused. Our feet are more than willing to take us many places in our little vehicles. The bigger boy is on a straight course we find to be beyond our ability. Something may be wrong inside with which we need help.

A bigger 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 working 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 phrases of the old Bible. 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.

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.

Bibliographical 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.
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, $867; 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 around the globe.

The eye and thought of the worshiper were led further, as they saw behind 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 worshipers with a feeling of Sabbath peace, and the joy of Christian love in the whole wide world.

Accessions

By Letter:
Lost Creek, W. Va.
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 Maie; 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. Delmar E. Van Horn. Interment was at the Wells Cemetery in Little Genesee.

By Letter:

D. E. V. Neagle — Olena Margaret, daughter of Martin and Katherine Mortensen, was born at Dell Rapids, S. D., September 6, 1883, 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 Shaw Neagle and Mrs. Harold 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 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 Clove, Mrs. Marguerite Duff, and Mrs. Mary George; three sons, Charles, Paul, and Harley; two sisters, Mrs. Earl Stephenson 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.

OCTOBER 27, 1958

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."