

The Sabbath Recorder

lems and were called upon to do some physical work at Rocky Mountain Camp. They were urged to "take and use the special issues of the Sabbath Recorder that we have available." "It is a good idea," the notice reads, "to keep the Recorder and Advance on your table or in a conspicuous place in your home. Take some of each."

The Building Fund was mentioned in the bulletin every week. The November 29 item reads as follows:

Building Fund Cards are nearly all in, and we are delighted to be able to announce that we have met our goal. The only thing that could thwart our building plans would be a lack of "follow through" in our intentions. November giving for the Building Fund is well above the monthly quota. It is well to remember that the giving will determine what we can build.

Marriages

Kilts - Cook. — Gordon Kilts, of Ballston Lake, N. Y., and Beverly Cook, of Dolgeville, N. Y., were united in marriage November 27, 1958, at the Schenectady Seventh Day Baptist Church by Pastor Lester G. Osborn.

Obituaries

Jacox. — Edith E., daughter of Elmer E. and Delilah Euphemia Jones Cornelius, was born in the Town of Alfred, N. Y., June 2, 1885, and died November 4, 1958.

She was baptized January 12, 1901, and united with the First Seventh Day Baptist Church of Alfred of which she has been a lifelong faithful member.

She was united in marriage with Clarence Jacox in December, 1901. To this union were born four daughters: Eva (Mrs. Thomas Spaine), Addie (Mrs. Ernest Snyder) of Alfred, Bernice (Mrs. Richard Pierce) of Alfred Station, and Neva (Mrs. LeRoy Darling) of St. Marys, W. Va.

Upon the death of their daughter Eva, Mr. and Mrs. Jacox assumed the guardianship of her four children in 1946, two of whom, Mary and Linda Spaine, were still living with them.

There survive besides her husband and three daughters, two brothers: Alvin Cornelius of Wellsville and Elmer Cornelius of Alfred Station; fifteen grandchildren; thirteen great-grandchildren, and several nieces and nephews.

Memorial services were conducted from her church by her pastor, the Rev. Hurley S. Warren. Interment was in Alfred Rural Cemetery. — H.S.W.

Maxson. — Miss Mabel, daughter of Dr. Albert Sylvanus and Dollie Babcock Maxson, was born March 25, 1886, in Milton Junction, Wis., and died at home in Milton Junction November 4, 1958.

For most of her life she was a member of the Milton Junction Seventh Day Baptist Church. Her friends remember her as librarian and professor in Milton College.

Surviving are a sister, Mrs. Chester D. Newman, of Milwaukee, Wis.; a nephew, James E. Newman, of Washington, D. C.; and four cousins.

The memorial service, conducted by her pastor, the Rev. Victor W. Skaggs, was held in the Milton Junction Seventh Day Baptist Church, and burial was in the Milton Junction Cemetery. — V.W.S.

Soper. — Ruth Rowley, was born in Pender, Neb., in February, 1898, and died at Paint Rock, Ala., Nov. 7, 1958.

She was the wife of the Rev. Ralph M. Soper, to whom she was married May 12, 1913, at North Platte, Neb. Her husband, now of Okolona, Ark., survives her as do all of their nine children: Adeline, Little Rock, Ark.; Mrs. Glenn Davis, Fouke, Ark.; Mrs. Stanley Ruprecht, Central Square, N. Y.; Dr. Herbert, Little Rock, Ark.; Mynor, North Loup, Neb.; John, Los Angeles, Calif.; Harley, Beaumont, Tex.; Keith and Ira, both of Arthur, Neb. Other surviving relatives are her mother Mrs. Emma V. Rowley, of Idaho, four brothers and four sisters, 17 grandchildren, besides nieces and nephews.

After holding membership in the Church of the Brethren and the Seventh-day Adventist Church she, with her husband, united with the North Loup Seventh Day Baptist Church in 1928. In recent years when her husband was serving as an evangelist and pastor she gave ample evidence of deep love for her Lord and His Church and faithfulness to the service of her husband's ministry.

A short memorial service was conducted on Sabbath afternoon, November 8, in the Paint Rock Church by the Rev. A. T. Bottoms. Later at Texarkana, Ark., another service conducted by the Rev. Marion Van Horn, assisted by the Rev. Rex Zwiebel, with all of the children and grandchildren present was held. Burial was in the Texarkana Memorial Gardens.

— Mrs. Robert Butler.

Snay. — Luella M., daughter of Calvin and Naomi Hurley Snay, was born Dec. 17, 1893, near Nortonville, Kan., and died Oct. 24, 1958, in Memorial Hospital, Winchester, Kan.

She grew up at Nortonville, taught in a country school, and later received a business education. For several years she was office secretary at Central Congregational Church, Topeka, Kan.

In her youth she was baptized by the Rev. G. W. Hills and was a member of the Nortonville Seventh Day Baptist Church. She is survived by her aunt, Mrs. Maude Stillman, Nortonville. Burial services were at Nortonville, Oct. 26, 1958, the Rev. Robert Smith (Baptist) of Valley Falls, Kan., officiating.

— Maude Stillman.



BEGINNING OF CHRISTIAN HISTORY DEPICTED

Across the busy city street from the Seventh Day Baptist Building a stable is erected with five sheep and silent figures depicting a New Testament scene, the beginning of Christian history:

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. . . . And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. . . . Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The Sabbath Recorder

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Member of the Associated Church Press

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Behold, the Lord Has Come!

The angels knew it well; the shepherds dimly heard it; the Wise Men tried to comprehend it; Herod misunderstood it. Mary and Joseph found it almost too stupendous to believe but they accepted the fact and were obedient to every revelation from heaven in connection with the birth of the Savior.

The significance of the birth of Jesus could not be well understood until He had lived His life, died His death, and returned to glory. Indeed, none will be able to fully comprehend it until that day when we become like Him, beholding Him as He is. Mortal man must put off his mortality before the full purpose of God can be revealed to him. But redeemed man can put his faith in Christ and can project himself back to the dawning of Christian history when people first began to exclaim, "Behold, the Lord has come."

Editorially, we cannot leave this Advent season without this emphasis upon the coming of the Savior as an accomplished fact. We would take our place with the listening shepherds and hear again the voice of the angel, "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2: 11). How could one able to "save his people from their sins" be born of a virgin, the skeptical might ask. But how could one born be able to confer salvation unless He were the only begotten Son of God, the cleansed sinner must reply.

Salvation from sin is something which is based on faith and something experienced also. The dawning of faith in Christ is the initial experience of the Christian life. What if some things have to be accepted by faith rather than reason? They are not less real, not less helpful. The believer finds it harder to understand how God could save him through faith in Christ than how God could prepare the way for that salvation by sending His Son into the world in a supernatural manner.

Behold, the Lord has come! Yes, He has come. We remind ourselves of His coming by singing appropriate hymns, by reading again the sacred story, and perhaps by giving what we have come to call "white gifts for the King." Let none who

is a Christian engage in any practice at this season of the year — or at any season — which is out of harmony with his profession that the One who came so long ago is his Lord, his Savior. Let not remorse be the sequel to rejoice!

Ready for a New Year

Are we ready for the old year to end? So quickly has it sped away! So little have we accomplished that we dreamed of doing in 1958. Perhaps we did not make written resolutions a year ago but we did do some thinking of what we ought to get done. It seemed then that there was a great expanse of time, surely enough to do many things for men and many things for God. Now the year seems as short as a day in which the sun may be thought to struggle to its zenith and then tumble into the western sea.

How much can we crowd into the few remaining days of the year is a thought that comes to all who sense the cycle of responsibility. There are many fiscal years' ends scattered through the calendar year, many anniversaries that mark individual mileposts, but there is still something pretty solemn about crossing another calendar threshold. We can't get away from it and we shouldn't try.

One of the obligations which more and more has come to be associated with the end of the calendar year is the personal financial accounting with the United States government. To be sure, we are allowed several months to meditate on our earnings and expenditures, during which time we reduce them to figures on an income tax report, but the fact remains that the year ended December 31. If we had in mind gifts to the Lord's work or to charities and did not give them, our later accounting cannot change it. Anything tax-deductible must be completed before the end of the year. There are many who can choose to considerable extent whether they will give to the Lord or to the Department of Internal Revenue. We ought to settle some accounts during these last few days.

Are we going to make resolutions on the eve of the New Year? Are we going

to give the Lord more love and more service next year? Will we determine to witness more faithfully, attend church more regularly, and use our talents as good stewards should? Probably some such thoughts are in our minds. If so, there is one little practical suggestion that might keep us from breaking those contemplated resolutions. Why not start some of them in the remaining days of 1958? Just to take an example, why not make an extra gift to your church or to some area of denominational outreach in which you are interested? We each have our problems and our opportunities. Let us think of them as things to be taken care of today, not delayed until tomorrow or the new year.

Universal Week of Prayer

Church leaders do not need to be reminded again of the Universal Week of Prayer, January 4-11. They have already been reminded by the secretary of the Missionary Board, but as the time draws nearer your editor cannot refrain from mentioning it, because of the blessing it has brought to churches with which he has been associated.

There is a continual multiplication of special occasions and even calls for special periods of prayer. In this situation it is possible that the oldest and most generally accepted Week of Prayer may receive less attention by our people than it ought. For instance, the World Council of Churches puts some emphasis on the third week of January as a Week of Prayer. This is done because some of the Orthodox and Catholic churches of Europe which cooperate with the WCC have long set aside that period. (The possible, but not probable, merging of the two periods was discussed at the recent meeting of the Department of Evangelism, NCC.)

Most of us are quite far removed from any local interdenominational cooperation which involves joint prayer services with Orthodox or Catholic churches of any kind. We do, however, live next door, so-to-speak, to churches which are quite similar to ours and in which we have close friends. This first week of January affords an opportunity to set up interchurch prayer

meetings or special services in the homes of our own members. It has a great unifying force. We believe that wherever possible, regardless of unfavorable weather, we ought to take extra time for group praying at the beginning of the year.

Ecumenism and the Evangelical

A book by J. Marcellus Kik

Thoughtful readers interested in an evaluation of several well-known ecumenical organizations such as the World Council of Churches, National Council, National Association of Evangelicals, and others will find the analysis of the Rev. Mr. Kik unusually discriminating. It is his fourth book and quite different from his earlier Biblical works. A book of 152 pages selling for \$3.50, it is published by the Presbyterian and Reformed Publishing Co. of Philadelphia, Pa. Mr. Kik who adheres to Reformed theology, lets that show to some extent. He is presently associate editor of *Christianity Today* and has had much responsibility for the wide acceptance of that periodical.

Here is a book which one might think he could scan and lay down. Your editor found that he could not do so. Each chapter brings new insights and well-chosen quotations. It cannot be characterized adequately by a sentence or two. However, it is interesting to note that the author does not believe that a divided church is necessarily a sinful church as some advocates of church union are now affirming. He contends that there is far more unity among true believers than is manifest in structural unity or union. He expresses grave apprehension for some of the drives found in American ecumenism and maintains that unity of the faith is quite possible and much more needed than the type of union advocated by such men as Dr. Charles C. Morrison and Dr. John Knox. The task of the Evangelical, he believes, is to put content into ecumenism, saving it from a designation of outward form and making its emphasis more theological. Unity of the faith has long bound Christians together and is the only guarantee against the development of a super church which thinks too much in terms of action and force, he affirms.

Radio Program Assistance Offered by Tract Board

By Paul B. Osborn

The Committee on Radio and Television Work of the American Sabbath Tract Society has considered the request of General Conference that we secure professional and technical advice to insure the quality of programs in the future. Because of the limitations of resources and the problem of personnel available to engage in the administration of such information, we feel that it is impractical at this time to invest in formal training along this line. We will continue to utilize local sources of advice, and encourage those who can to attend workshops when possible or seek advice from the local radio station for production helps when necessary.

The committee is considering methods of obtaining suitable radio music for release with our proposed series on "Statement of Belief of Seventh Day Baptists."

After much thought and prayer over the matter of policy, the committee recommended that the following statements be adopted as a guide for the work of the committee and the board. (Adopted by the board on December 14.)

I. Requests for financial aid

1. Requests should be channeled through the Associational level.
2. Aid should be limited to one Tract Society dollar to two local dollars, not to exceed \$100 per area per year from Tract Society funds.

II. Programs

1. The purpose of the program should be to proclaim Christ and the Sabbath.
2. Programs may be devotional, doctrinal, or evangelistic in content.
3. Programs must conform to good production and technical standards.

Paul B. Osborn, chm., Mrs. William J. Ayars, Charles H. Bond, Katherine F. Davis, Charles F. Harris, Carlton W. Wilson, Everett H. Dickinson.

More than fifty per cent of the world's population lives in Asia among whom is a tiny minority of only 17 million Christians. — Latuihamallo.

Choosing to be Born

By Joseph M. Stowell, D.D.

Choose to be born? Impossible, you say. Yes, impossible for all but one. He alone could so choose, for He is God.

He chose His mother and His place of birth. He chose to be born by a miracle —



the miracle of God being born with a human body as an infant. He chose to be born when He knew that this birth would lead to a horrible death. He chose to be born in a stable where lambs are wont to be born, for He was to be "the Lamb of God, which taketh away the sin of the world" (John 1: 29). They called His name Jesus, for He was to "save his people from their sins" (Matt. 1: 21).

This glorious incarnation of Christ marks a turning point in human history. Here we have God the Father giving the gift of His own Son because He loved us. Here we have the Son, with no regard for His own concerns, but compelled by a compassionate concern for our need, leaving heaven's glory and taking upon Himself the humiliation of the human body, even the body of a baby.

But we dare not pause at the cradle to worship a baby newly born, nor do we bow before a babe in His mother's arms, for Bethlehem's cradle is empty. He is no longer the baby Jesus. Bethlehem was only the vestibule to the holy plan of redemption.

Further, we must not pause to worship the historic Jesus of Nazareth as He walked among the children of men, for

His footsteps are not now heard in Judea. His holy, sinless life became the prelude to the cross that He might be the spotless lamb, the little paschal lamb, to be slain for the sins of the people.

The climax of the world's history and of God's dealing with men took place at Calvary's cross where Christ, clothed with this human body, suffered the humiliation of the judgment of God against sin and sinners. He bore our sins "in his own body on the tree" (1 Pet. 2: 24). He suffered, "the just for the unjust, that he might bring us to God" (1 Pet. 3: 18). He poured out His life that we might live.

But the Christ hanging on the cross is not the object of our worship, for He no longer hangs under the blazing sun of Golgotha. They took Him down and placed Him in the tomb of Joseph of Arimathea. We follow Him to the garden where He was buried, but we cannot find a place of worship there, for "he is risen; he is not here" (Mark 16: 6). The open tomb became a portal through which He came, in a glorified body, to ascend into the heavenlies and to be seated at the Father's right hand, an high priest who "ever liveth to make intercession" for us (Heb. 7: 25). Here in adoration we must worship Him, the Man in glory, in spirit and in truth, for there is "one mediator between God and men, the man Christ Jesus" (1 Tim. 2: 5). "He is thy Lord . . . worship thou him" (Ps. 45: 11). He chose to be born in humility, that He might be exalted in due time as the object of our worship.

This Christ said, "Except a man be born again, he cannot see the kingdom of God" (John 3: 3). Though you cannot choose to be born physically, you can and ought to choose to be born again spiritually. This is done by receiving this crucified and resurrected Christ, the Man in glory, as your personal Savior and God. Those who choose thus to be born again by believing in this matchless Christ will also be exalted in due time into His glorious presence in the heavenlies.

Additional copies of this article may be obtained by writing to the American Tract Society, 513 West 166th Street, New York 32, N. Y.

A Sense of Mission Shows in Tract Board Meeting

Every resident member of the Tract Board gave earnest thought to the various phases of the mission of the American Sabbath Tract Society Sunday afternoon, December 14. This is not at all unusual. In addition to attendance from the Plainfield area five members made a 230-mile round trip from the Shiloh, N. J., vicinity and two, Mr. and Mrs. R. T. Fetherston, made a drive of 1500 miles from Battle Creek to be present. By invitation of the Supervisory Committee 1st Lt. Everett T. Harris, Jr., who is soon to complete his military service at Ft. Hamilton, N. Y., attended the meeting with his wife.

The secretary, the Rev. Leon M. Maltby, in his report for the quarter called attention to the increased activities of the office and of the various committees. Inquiries as to the beliefs and practices of Seventh Day Baptists were shown to be coming in steadily from widely separated places. Correspondence with some of them has resulted in happy connections with churches of our faith. The call for tracts by churches and individuals was almost the highest on record. The board listened to the list of larger orders and readily endorsed the recommendations of the Committee on Publications for printing six more tracts (a total of 40,000) during the next quarter. The previous quarterly meeting had authorized 45,000. There was agreement also on a plan to evaluate and revise one group of tracts in order to better serve the cause for which the Sabbath Tract Society was called into being.

Plans for the continuing ministry of the Sabbath Recorder as well as a review of past efforts were brought before the board by the editor, treasurer, and some of the committees. Gratification at the increase of orders for the quarterly special issues was noted. The February issue is already well under way with the Rev. Paul S. Burdick assuming editorial responsibility. It was also announced that another pastor, the Rev. Kenneth Smith, busy with his own parish paper and the building of a new church, has accepted the call to edit the May, 1959, special.

The newer departments reported pro-



MEMORY TEXT

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1 John 14.



gress. The Radio Committee has formulated a policy adopted by the board, which will be reported separately. The activity in the area of audio-visual service to the churches was seen to be seasonally strong both in the United States and on one of the foreign fields. The board has now provided good electrical projection equipment for Nyasaland as well as Jamaica and has sent durable Bible teaching materials. It looks forward to doing more as soon as possible.

The financial situation of the board was presented by the treasurer and the Investment Committee. It was pointed out that receipts and expenditures are being kept in fairly close balance at the end of the first half of the fiscal year. Income from invested funds is expected to show some increase in the future due to a profitable exchange of some of the securities. A proposed budget for 1959-60 was presented six months earlier than usual in order that the Commission might consider it, along with the budgets of other boards and agencies, at its December meeting. In a word, the total proposed is about the same as the one under which the present enlarged program is being carried on. The nature of this board's work is such that it cannot anticipate all the opportunities for service that may present themselves with urgency as Seventh Day Baptists move forward in extension and growth.

An active and alert Tract Board is necessary and is available for the progress that should characterize the future of Our World Mission.

SABBATH SCHOOL LESSON

for January 3, 1959

Jesus Calls Forth Faith

Lesson Scripture: Mark 9: 14-29.

THE SABBATH RECORDER

MISSIONS — Sec. Everett T. Harris

Foreign Missions Meeting

Secretary Everett T. Harris and the new president of the Missionary Society, George V. Crandall, attended the annual meeting of the Division of Foreign Missions of NCCC at Pittsburgh, Pa., December 7-10, 1958. The theme of the Assembly meetings was "The Christian Mission for Today." It was helpful to counsel with other missionary board leaders regarding recent developments and trends in the world mission of all the cooperating denominations.

New House of Worship at Makapwa, Nyasaland, Mission

The Rev. David Pearson writes that work goes forward on the foundation of the new house of worship for the Makapwa Seventh Day Baptist Church. It is being built on leased land across the railroad tracks and on a knoll overlooking the Mission Station. Pastor Pearson writes, "The foundation proceeds — a giant task in itself — and will consume approximately 320 tons of rock." It is planned for the building to be constructed in the form of a cross, the two arms of which are to be Sabbath School classrooms.

Ministerial Training Program in Nyasaland

A detailed account of the Ministerial Training Program which began on November 4 at Makapwa Mission was given in a letter received on December 1, from the Rev. David C. Pearson, head of our mission in Nyasaland, Africa.

Pastor Pearson writes, "On November 4 we opened a course of theological study. All of us are teaching, roughly an hour a day. We have five students plus the wife of one who takes our Christian Education class.

Mrs. Pearson is teaching "Christian Education"; Miss Joan Clement, "Doctrine" and "Church History"; Miss Beth Severe, "Seventh Day Baptist History" and "John and Johannine Writings"; Dr. Victor Burdick, "The Gospels" and "Paul

and Pauline Writings"; and Superintendent Pearson, "Homiletics," "Old Testament Prophecy," and a technical study of the Bible involving inspiration, text, types of criticism, etc.

Pastor Pearson comments: "This is a relatively new enterprise for Makapwa Mission. Students are being supported with gift monies. The course is planned to be a two-year course, with a year of practical work placed between the first and second years of classroom study."

Jamaica News Items

From publicity sent out from Kingston to the churches we glean the following:

"As announced, the Spiritual Retreat has been postponed until January 5-8 at Maiden Hall. 'A New Year for God!' Your church leader or deacon should be in attendance! Their room and board are provided by Conference but the local church pays transportation."

"We rejoice to know that nine candidates were baptized the last day of November near Maiden Hall — the first fruits of the effort there. Pray for them and the work!"

"December 23 is to be another big day for Seventh Day Baptists in Jamaica. The Young People's Board is sponsoring a TAG DAY in support of the Maiden Hall School. Every church will be expected to help and information will be sent out early next week. Pray that the Lord might lead and bless."

Plans go forward among the Jamaica Seventh Day Baptist churches "to raise 1000 pounds in order that school can be opened at Maiden Hall early in 1959. The Jamaica Board of Christian Education authorized the printing of a special brochure to explain to the public the Maiden Hall project. It was felt these would be of help to all teams in their drive to raise funds." Our World Mission gifts, as channeled through the Missionary Board in the amount of \$1000, are earmarked for Maiden Hall School (building and operation) on a matching funds basis.

One for the road often means two or more for the hospital — National Safety Council.



For these reasons we are

TEXT: Hebrews 10: 24, 25.

By VICTOR W. SKAGGS

A sermon preached at General Conference.

I invite you to think with me in a worshipful mood about our reasons for being. Why are we here? Why are we a church? Have we a place to fill in our world? What are the answers?

Among the many things that might be said, these seem self-evident: There are reasons for our existence in history, in theology, and in purpose.

Up from the darkness of the Middle Ages with their ignorance and error and superstition came men with minds reaching out for information they had never heard, for truth that had not been discovered, for freedom to act and freedom to think that men had never realized. They found the truths they sought. They became informed. They progressed toward freedom. But this was not all! Up from the darkness of the Middle Ages came men with souls aflame.

A call — a divine call — was in their hearts, and they reached out into realms of the spirit that had not been touched in generations. Past the barriers of superstition and creed and authorized religion they reached out and began a spiritual journey like the journey of Abraham, for they knew not whether they went. They only knew that there was a voice within them urging them on, demanding that their questing souls be satisfied, seeking an answer that **must** be found out in the dim uncharted wilderness of the soul. So they came, marching out of obscurity into the light of recorded history, trailing after them the clouds of the superstitions in which they had been raised, imperfect representatives of the brave new world of faith, divided in particulars, united in principle: Wickliffe, Huss, Luther, Melancthon, Carlstadt, Zwingli, Calvin, Knox.

With these men others rediscovered the old trails long forgotten and blazed new trails as God led them onward. Debates were many. Martyr fires burned brightly. Thoughts were spoken, questions were asked. Beliefs were pounded out, based on the time and circumstance and training of the men who made them, but shaped and moulded by a new-born devout faith in an immanent God who loves and lives with and cares for His people. As new principles for living were shaped on the anvil of hardship, there were those whose honesty of conscience would not allow them to go beyond the "plain teachings of the Scriptures" which were their authority. In the midst of persecution and terror; in the midst of uncertainty and hatred; in the midst of conflicting claims made by a multitude of voices they found assurance and peace and love and **one voice**. In the midst of the violent attempts to force a faith or a form on men, they found freedom to worship the God who met them and revealed Himself to them in Jesus Christ through the Scriptures.

But the path to freedom was a rough one. Some did not seek its end. Some were afraid of the results of freedom. Some were lost by the wayside. Some were so tied to the things of their past that they could not separate themselves from that which they had been. But some men surged forward. Strong souls answering the clear call of God followed His leading and follow it still. They were those who searched and found, who dreamed and labored, who accepted truth as they found it and let the chips fall where they would. New worlds opened up to them: new worlds of spiritual adventure. Their souls wrestled with the truths of

God. Their souls approached the "holy of holies." Their voices were raised in prayer and petition. Their hands were lifted in humble service. They found a loving Father who had been buried in the rituals of a forgotten tongue. They found a living Savior who had been framed in pictures and cast in clay but whose personal presence with the believer had been lost in the difficulties of a mediated religion. They found a Spirit always present who had been reserved in the misty dimness of cathedrals for the special blessing of the clergy and related orders. They found a simple faith in place of the complicated mass of necessary acts and thoughts that had surrounded the church and bewildered her people. Some of them found the Sabbath of the Lord God and discovered even more of the blessings that God had in store for His people. **For these reasons we are!**

So for reasons of history, we are. That old familiar statement that the blood of John James the Martyr should be sufficient to perpetuate Seventh Day Baptists for 1000 years, reflects a part of the historical reason for our being.

Once in the history of things Baptists, and we Seventh Day Baptists among them, were classed with the radicals of Christianity. We stood out against the admission of many practices and beliefs that had become prevalent in the church under Roman rule. Our rallying cry was "The Scriptures are a sufficient rule for faith and practice." So we cast out infant baptism, a pope, authoritarian church government, stored-up merit, and a host of other things. We cast out a first-day "Christian Sabbath." As we grew in our understanding we changed our beliefs, for we always tried to leave room for the guidance of God's Holy Spirit. We came to stand for belief in the Triune God, Father, Son, and Holy Spirit. We were known for belief in man's high origin, his failures and sins, and his need of a Savior. We were known as those who adhered to a strict code of Christian behavior. We were sober, industrious, honest, faithful, respected for our qualities of character but jeered at for the faith that made those qualities real. We were known as those who baptized by immersion upon a personal profession of faith. We were known as those who ob-

served the Sabbath of God and of His Word. We were a people widely known for our fellowship both among ourselves and with those outside our group. We were known for our freedom of worship, of prayer, of speech, of organization, of belief, of thought. Our official pronouncements were decided by referendum. Ours was a pure democracy. Men suffered and died that these things might be. Men labored and were poor in the things of this life because this faith was more important to them than the things they could own, and this freedom was more important than the security others offered. Because such men and women labored and struggled and studied and thought and lived and died according to their life's purpose of seeking the truth of God wherever it lay — because such men and women braved dangers of both body and spirit in the strength of their faith — because the Lord God Almighty granted such men and women breadth of vision and steadfast purpose and strength for weakness and devout hearts, and unshakable faith, and loyalty beyond our human loyalty, and courage to face either life or death — we are. So, for these reasons we are!

But these reasons all find their strength in the past. Because these others were, we are. Without these ancestors of the Spirit we would not be! It is as simple as that. We are a testimony to the faith and the life and the labors of those that have gone on.

Yet, it is equally true that their work without us shall not be made perfect. It is equally true that the glories of the past do not constitute a glory for the present. It is equally true that while the zeal and power of one generation will bless the next, it is not the zeal and the power of the next. For each generation must discover its own purpose, its own strength, its own weaknesses, its own faith, its own source of power. So we here re-evaluate the faith once delivered. Here we are called on to re-explore our personal needs, the needs of the world in our time, the answers of faith, the call to service, the necessity of purpose. Here we are called on to re-affirm the mighty

principles set forth by those great souls, who as the instruments of Almighty God, led men up from darkness of mind and superstition and fear and poverty of soul into the light of God's freedom.

Foremost of all we reaffirm our faith in the Fatherhood of God and the Saviorhood of the Lord Christ. We also reaffirm that the experience of guidance by His Holy Spirit is a real experience in His Church and among His people. We claim our basic authority in His Holy Word as it is ministered to us and interpreted to us by His Spirit. We reaffirm the principles of the Baptist reformers that each man shall be free to think, free to shape his creed, free to meet his God, free to worship as the Lord guides him. Our beliefs are shaped and strengthened by the beliefs of men of the past, but not bound by them. Our faith is undergirded by their faith, but not encompassed by it. Our service is directed by their service, but not limited by it. We look forward with eyes wide open to see the wonders of God, with minds unshackled by prejudice, fear, and ignorance to find truth wherever it lies and whatever it does to us. Thanks be to God for past glories and the faith and devotion of men and women long gone. **For these reasons we are!** But if we are to fulfill our calling, we will serve this present age.

"To serve the present age
My calling to fulfill
O may it all my powers engage
To do my Master's will."

In ordinary social experience an organization dies when it no longer meets a need in the life of its members. A social club may spring up and flourish for years in a limited community. Then, to the casual observer, it dies inexplicably. New interests, new activities have taken the time and effort of the members. Nostalgia holds a few die-hards together, but the life of the group is gone. Why? Because the need it served in the life of its members is no longer their need. It is met by other activities or they have lost their sense of need in that respect, and the group had not sufficient vision of far-

sightedness or vitality to change its purpose to meet changing needs. Actually, this is a law of life. Jesus knew it and wove it skillfully into His teachings as He told men as individuals that they must bear fruit or be cut off.

In its broadest sense, Jesus established the church to meet the needs of men. It is for this reason we, as a people, are: To meet the needs of men.

UNLESS we meet these needs, the life is gone out of us. We are no longer a church of Christ and all that can hold us together is the nostalgia of dead faith.

Some needs of men do not change with the years. We all need companionship. We all crave fellowship and approval. Most of us desire that which we do not have and desire to be that which we are not. We reach up and out and we struggle to rise above our former selves. The Church of Christ helps to meet this need. Her fellowship is warm and personal. Her open-hearted acceptance of any individual is proverbial. Her glad approval of each upward achievement is quick and keen, for she recognizes no human perfection and sees each man as a sinner and each Christian as a faulty saint. She sees in each step toward more holy living or in each advance in character or in each temptation overcome an evidence of the power of God in human life and a demonstration of the presence of His Spirit in that individual life. She holds before her people and the world the example of that perfect life, even Jesus the Christ. She offers thus a vision of what human life should be. **For this reason we are!**

UNLESS we offer such a vision to our people and the world, we are dead and not a church of Jesus Christ.

(Continued in next issue)

Today, there is urgent need, such as never before in the history of the world, for the vision and fortitude of men of faith. Much depends upon us — as individuals and as a nation. We have in this nation a vast reservoir of that faith. Mobilizing it and sharing it is the one sure way to inspire hope in the hearts of the people of the world for a better day.
— RIAL.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Camp Planning

With Christmas spirit all around and snow two feet deep, at least here in Alfred Station, it seems out of place to mention anything to do with summer camping. We note in the Riverside Seventh Day Baptist Church bulletin that a meeting of the Camp Program Committees of the Los Angeles and Riverside Churches was scheduled for December 13. Such early action is commendable. Now is the time to get those plans under way. Most often we wait until our leaders have their summer schedule planned, and find, when we ask them to help in camp, that other activities intervene. The only reason is that these have been planned first. Wise church leaders plan far enough ahead with activities so that the church members can build their lives around them. In a very real sense, this is placing the Kingdom of God first.

Associations that do not own their own camps have found that they must plan ahead at least far enough to reserve the camp site for the next year. Why not plan as much of the rest of the program as possible at the same time?

The February, 1959, edition of *The International Journal of Religious Education* will be a deluxe issue on "Art in Christian Education." A flyer describing this issue has been mailed to each minister in our denomination. Sabbath School superintendents and teachers who desire a copy may get the information from their pastor.

Using Audio-Visuals

Another practical book just off the press is *The Use of Audio-Visuals* by Oscar J. Rumpf. "We Christians have a story to tell" is the constantly recurring strain throughout this book. The author is anxious that the Gospel be spread.

The dynamic character of the audio-visual field makes it necessary for users and potential users to have a guide that will readily yield answers to their problems. Eleven information-packed chapters, 80 lively drawings in this cloth-bound volume of 160 pages give this guide. The

book sells for \$3.00. It is a Christian Education Press book and may be ordered through the Gothic Library Service, Box 742, Alfred, N. Y.

Premarital Counseling

A new manual for ministers, called *Premarital Counseling*, has just been written by Granger E. Westberg for the Department of Family Life of the Division of Christian Education, National Council of Churches. Mr. Westberg is Associate Professor of Religion and Health at the University of Chicago and has served as a chaplain and pastor.

The book has four chapters: *Why Marital Counseling?*, *Ways of Conducting Premarital Counseling*, *Content of Minister's Conversation with Couples*, and *Counseling the Newly Married*. All are practical and sensibly written. The Seventh Day Baptist Board of Christian Education has ten copies on hand for quick sale at 50¢ apiece.

Our Servicemen Abroad Visited at Christmas Time

The president of the National Council of Churches again gave up the joy of being with his family in order to visit servicemen abroad. Dr. Edwin T. Dahlberg went this year to Spain and North Africa where his schedule called for speaking engagements at the 16th Air Force Base, the 3974th, and the 537th Naval Air Station in Spain, a Naval Air Station in Spanish Morocco, an Air Base in French Morocco, and several others. Last year the NCC president was with servicemen stationed in Alaska.

The new Chief of Army Chaplains, Major General Frank A. Tobey, almost immediately after being elevated to that post made a trip to Europe where he took part in the rededication of the American Memorial Chapel at St. Paul's Cathedral in London on November 26. Accompanied by a member of his staff, Chaplain William R. Fitzgerald, he visited as many divisions as possible in Germany, France, and Italy.

Visits of such important Protestant churchmen are doubtless of much encouragement to the sons of American parents who are far from home.

General Board Resolution On China Recognition Statement

Following up previous references to the China-recognition statement of the Cleveland World Order Study Conference we present here the nearly unanimous resolution of the General Board of the NCC (180 of the 250 members present). The press release from the policy-making board indicates that there was considerable discussion. Mr. Gross, who headed the Cleveland Conference, spoke as if its message was not quite as unanimous as reported. "There are some," he stated, "who like myself, believe that the United States should not recognize the Chinese Communist regime unless suitable conditions and adequate safeguards are secured, such as guarantees against the use of force in the Straits of Taiwan or against the island itself."

The resolution presented by Dr. Franklin Clark Fry, chairman of the Board's Committee on Policy and Strategy, does not fully endorse the Cleveland message but urges study by the churches. It follows:

The General Board of the National Council of Churches has heard with appreciation the informal report of the Hon. Ernest A. Gross, the distinguished chairman of the Fifth World Order Study Conference held in Cleveland, Ohio, November 18-21, 1958.

In view of the widespread public notice given to certain parts of the message of the conference and because of the importance of the subjects treated by it, the General Board of the National Council of Churches comments as follows:

1. The recent World Order Study Conference, speaking for itself and not for the Council nor for its member churches, has put into public discussion issues of high moral and spiritual, as well as political, significance. The members of the conference, two thirds of whom were lay persons, were a highly representative cross-section of the member churches of the National Council. More than this, they were in their own persons broadly representative of the interest and competence of the national Protestant community in foreign affairs. They spoke for no one but themselves, but they spoke with a mighty voice.
2. What has often been said must be said again. The Christian churches of the United States and their councils not only have the right but also the duty to study and comment upon issues, no matter how

controversial, in the realm of politics, economics, and social affairs, in view of their common faith in Jesus Christ as both Lord and Savior. For all matters of concern for human beings are matters of concern to the churches and to the Churches' Lord. The Study Conference at Cleveland has performed a valuable function in helping the churches and their members carry forward the process of the American people's development of their foreign policy.

3. If and when in this process it appears that specific pronouncements in any area of international affairs should be made by the National Council of Churches, such pronouncement will be developed by the responsible departments and divisions of the Council for adoption by the General Board.
4. We call upon our constituency and all American citizens to study carefully the full text of the message of the Cleveland conference, and later, when available, its full report, to the end that reasoned progress may be made by the people of the United States and their government toward solving the serious problems faced by our nation in its foreign relations.

All the Men of the Bible, a New Book

How many men are mentioned by name in the Bible? More than 3000 says Dr. Herbert Lockyer, author of the recent Zondervan book *All the Men of the Bible*. Is there a real need for a book that includes information about all of them, arranged in alphabetical order? There is if the author has the unique ability of Dr. Lockyer in drawing lessons from the lives of the more important ones. That is the intriguing thing about this 380-page book. The known facts about 3000 men are as well presented as space will allow but the rich, Bible-teaching experience of the author makes many of the characters glow with new interest. He concludes with a fine chapter on "The Greatest of All Bible Men."

Those who have acquired *All the Women of the Bible* by Edith Deems may well secure this \$4.95 book as a companion volume. The book draws on Young's Analytical Concordance for the list of men but much original study makes this a good and handy reference work.

Bibles for Nigeria

Nigeria is one of the largest countries in Africa and one that is receiving more and more attention in world news as it approaches the time when it will be granted political freedom from Great Britain. The missionary opportunities in the southern one third of the country have been emphasized at Seventh Day Baptist General Conferences for several years. Dr. Wayne Rood, it will be recalled, made a brief survey of the work of some of the native Sabbathkeeping churches, wrote a comprehensive report, and showed many pictures.

The Planning Committee was asked to keep in touch with the local leaders and to set up standards for the churches and leaders. For a time a number of pastors were enrolled in correspondence courses with the School of Theology at Alfred, N. Y. As changes took place on the field and new leaders came to the front, Roger Cazzio of Italy, a new Seventh Day Baptist with quite a little prior missionary experience in East Africa, responded to the call of one of these native leaders and went to Nigeria to support himself with educational work while seeking to bind the churches together and to raise their standards. Conditions were much different than they had been represented to him and his position was untenable when his two-month visa expired. Having done what he could for the students and after visiting as many as possible of the churches, he went to the new country of Ghana, but still keeps up a certain amount of correspondence with individuals and provides some guidance to the Tract Society secretary in handling correspondence and requests for literature.

Nigerians want Christian books and particularly Bibles. This great desire for Bibles seems to have led to what we in this country would call unethical practices. Thousands upon thousands of letters have been sent by students and adults to individuals and churches in the United States requesting free Bibles. A great many of the letters are identical and appear to have been written by professional letter writers. Those who have investigated are convinced that only a small per cent of the requests come from those who really

want or can read an English Bible. The others are sold for profit. This, of course, is not wholly bad, for those who buy must want the Bible, and God's Word "will not return unto him void."

The Bible Societies have long since translated the Word into the various native languages spoken in Nigeria and have distributed the Bible faithfully at a nominal cost through their representatives. Probably there are great numbers of newly literate people who have not been reached in this way and many, many who could not afford to pay for a whole Bible. This may be a case where carefully supervised distribution of free Testaments and Bibles would not only bring conversion to many but also halt corruption.

In this connection it is interesting to note that the Pocket Testament League is sending its foreign secretary, Glen W. Wagner, to Nigeria to supervise a large-scale, two-year campaign of Scripture distribution. Teams are already distributing Gospels in five of the major languages with the enthusiastic support of Sir James W. Robertson, Governor-General of Nigeria, and of Premier Awolowo. If this campaign succeeds in flooding the country with Scriptures, great good will be accomplished among the unchurched, and the moral standards of the partially converted will be raised. It may be also that native Sabbathkeeping churches will spring up to a new life as people have more opportunity to know and love the Bible.

— Leon M. Maltby.



Any Christian social action must be grounded in the Triune God. — H. H. Barnette.

Christmas Greetings

Nearly every Christian organization sends out greetings to call attention to the meaning of the birth of Christ. Beautifully expressed, some of these messages serve as gentle reminders that their work depends on the gifts of all God's children. The organization sending the following message has been very cooperative with our own Tract Society and we are happy to pass the greeting along. (We were not asked to do so).

Friends in Christ:

The heart of the Christmas message is one of simple tidings; a King was born that the world through Him might have salvation, and thus be reconciled to God.

Personal acquaintance with Christ Jesus is true, pure, abiding, unspeakable, and eternal.

Christmas causes us to rejoice that we met the Savior, but reminds us that it is just a holiday to those outside the fold.

As we commemorate the day and cherish anew the gift of God's love, the Lord Jesus Christ, the Holy Spirit will be speaking to our hearts reminding us of the opportunity to make our Savior known when hearts are receptive. This is particularly true at this season, but not less important the rest of the year.

Through your fellowship with us in this ministry, many have come to know our Savior in a personal way during the years past.

Will you share with us your tithes to make this again possible during the coming year, as the Lord tarries and grants us the opportunity?

Wishing you God's richest blessing at this Christmas season,

In His grace,
Henry G. Perry.*

*Executive Secretary of the American Tract Society.

ALFRED STATION, N. Y. — The church bulletin for December 6 reports offerings for November and for the year both for local expenses and Our World Mission. It adds the encouraging words: "We are keeping up with our budget needs."

Problems of a Missionary

"The physical conditions which surround the average missionary are gross, and the terrific stresses and strains of missionary life defy description.

"One third to one half of the first-term missionaries do not return to the foreign field for a second term. This mortality is not due to death alone but mostly to other factors. Ill health, inability to adjust to conditions on the field, psychological tensions, disillusionment, failure to learn the language, inability to get along harmoniously with colleagues and dissatisfaction of the board itself with the services of the missionary are among the causes for mortality in mission ranks.

"All of this suggests that a missionary is subjected to pressures which, if he does not rise above them, will lead to shipwreck so far as his missionary usefulness is concerned." — Harold Lindsell in *Missionary Principles and Practice*.

Israel Should Prosper

The great influx of tourists in Israel and a 20 per cent discount on purchases made in foreign currency account for an increase of 850 per cent in tourist purchases during the first half of 1958 as compared with 1957. Sales of clothes, furs, and records were particularly brisk.

"Hate" Bombings

The Nashville Association of Churches, in a "Statement of Conscience" signed by some 645 local ministers, declared: "In their frenzy, the bombers have sensed the truth — that the church and the synagogue are the ultimate enemies of evil and hatred. . . ."

"We are Christians and Jews," the statement continues in part. "We live in the South and in the North. We join in a sense of outrage at the recent dynamitings of houses of God and . . . we join to give voice to our religious conscience. These bombs are aimed at all of us; they are aimed at the heart of our democracy . . . they are intended to silence our religious conscience. . . . But bombs and threats will not stifle the spirit of free men."

Teen Talk

Another Speed Record Broken

You young people live on the edge of some great opportunities. Perhaps you will allow some of us older people to look over your shoulders to see what is happening on the drawing boards. We sometimes think we have seen about all there is to see but we know that cannot be.

Did you read in the papers recently about the new speed record that was broken? Which one, you may ask? It was not the record of the newest planes or missiles but of something similar to a typewriter. Before me is a picture of a 6-foot-2 Army officer holding above his head a strip of paper that reaches to the floor. Beside him is an electrostatic typewriter which has just finished an assignment. It has typed 3000 words on that paper in one minute. The previous record for such machines was 1000 words per minute.

Don't ask me how it was done. I am asking you. You will soon be helping to invent improvements on it perhaps. Already they are talking of a machine that may go up to 5000 words per minute. You will be part of the bright new world of tomorrow — if the inventions of today don't destroy us before tomorrow comes.

We are not breaking all records. It takes just as long now for a boy to grow up to be a man as it ever did. It seems to take longer than ever for a great many to adjust themselves to the restrictions of orderly society. You can't get the answers to life's biggest problems at the rate of 3000 words a minute on the printed page. No, such answers come slowly, as they always have.

How long does it take for a boy or girl to learn to give up his own wilful way and to determine to live for Christ? There, again, we are looking over your shoulder for the answer on the drawing board. Confronted by the hard question of drawing a pattern for life rather than for a new record-breaking machine are you making progress or just doodling? We suggest that you find opportunity to talk over your life problems with your pastor.

Churches Secure Pastors

The December "Pawcatuck Post," a bi-monthly printed leaflet of the Seventh Day Baptist Church at Westerly, R. I., spreads the news to its readers that the Rev. Earl Cruzan of Adams Center, N. Y., has accepted the call of the church and will take up his work there the last Sabbath of June. There is much rejoicing in Westerly over this acceptance. Mr. Cruzan has just completed a year as president of the General Conference and is this year chairman of the Commission.

Paint Rock, Ala., has called a new man to its pastorate, Carlton W. Wilson of Cheltenham, Pa. Mr. Wilson was leader of the Philadelphia Fellowship for a number of years and has since been a regular attendant and deacon of the Shiloh, N. J., Church. His work in Paint Rock was to begin the second weekend of December. He accepted the call on a six-month trial basis, he states. Again we can rejoice that another church is to have a leader — this time without taking a pastor from another pulpit, though his labors will be missed by the Shiloh people and the Gideons. He had spent a good deal of time in the speaking and Bible distribution program of that society.

NEWS FROM THE CHURCHES

NORTONVILLE, KAN. — The 1958 Mid-Continent Association met with the Nortonville Church, October 11, 12, and 13. The theme was "Launch Out into the Deep" (Luke 5: 4). Communion services were held in the dining room on Sabbath eve, led by the Rev. David Clarke of Boulder. Tables were decorated with boat-shaped crystal dishes holding a tiny lamp and a sail. Lighting was by tall candles. [Some churches occasionally observe communion around tables as Jesus first did.]

On Sabbath morning the Rev. Kenneth Smith gave the message to the juniors. The sermon, "Methods for Launching Out," was brought by Mynor Soper, pastor at North Loup, Neb. Sabbath afternoon, following devotions by the young people, Mr. Clarke conducted a panel discussion. After the Sabbath there was a social time in the basement.

A young people's breakfast was ar-

The Sabbath Recorder

ranged for Sunday morning. Workshops and a business meeting made up the afternoon program. The Association approved six scholarships, set the time for the 1959 Association (first week in October) at Denver, Colo., and elected Irwin Randolph as president.

On Sunday evening the local pastor, the Rev. Robert Lippincott, preached on "Launching Out into the Deep." The meeting closed with a consecration service.

— Correspondent.

MILTON, WIS. — Attendance during November was a little higher than last year. The average at the Sabbath morning service was 213. December 6 was the last day for turning in pledges for the coming year both for local and Our World Mission work. The women's circle has had the historical display of communion goblets and plates polished and lacquered.

— Church Bulletin.

ALFRED STATION, N. Y. — Among the guest speakers who have been with us were the Rev. Earl Cruzan and Wayne Crandall. Several area ministers have supplied the pulpit upon occasion in the absence of Pastor Green. Teen-agers and young adults have assisted in the services several times.

The Rev. Loyal Hurley and his wife were with us for a two weeks' evangelistic campaign this fall. Our community received rich experiences through their consecrated efforts. Classes in church membership are being conducted by Pastor Green, one for the youth and one for adults. Much interest is shown by those attending a newly formed Bible Study Hour Friday evenings.

As this is being written we look forward to the celebration of Christ's birthday with a service of pageant and song directed by Mrs. Robert Lewis.

— Correspondent.

Marriages

Whitford-Bennett. — John Frederick Whitford, Milton, Wis., and Mizpah Evangeline Bennett, Janesville, Wis., were united in marriage in a ceremony solemnized on Sunday, November 2, 1958, in the Milton Seventh Day Baptist Church. The bride and groom's pastor, the Rev. Elmo Fitz Randolph, read the double ceremony. Mr. and Mrs. Whitford are at home in Milton, Wis. — E.F.R.

Obituaries

Coon. — Dr. George E., son of George Nichols and Melissa Clarke Coon, was born April 20, 1870, near Newville, Wis., and died at the Beecher Nursing Home in Janesville, Wis., October 26, 1958.

He was a beloved physician in the Milton, Milton Junction community. He served in various capacities in the community, his church, and Milton College. He was a life-long member of the Milton Junction Seventh Day Baptist Church which he served at various times as chorister, organist, treasurer, and for 50 years as a trustee.

Surviving are a son, Dr. George Wayland Coon, of Riverside, Calif.; a daughter, Vera (Mrs. Leland) Shaw, of Milton; five grandchildren and eleven great-grandchildren.

The memorial service was held in the Milton Junction Seventh Day Baptist Church, and burial was in the Milton Junction Cemetery. His pastor, the Rev. Victor W. Skaggs, officiated.

— V.W.S.

Miars. — Dr. Granville John, son of Victor H. and Lille Metz Miars, was born Oct. 27, 1906, in Maplewood, Ohio, and died in Jackson Center, Ohio, Oct. 7, 1958.

He married Cretoria Lenninger Sept. 27, 1925. Dr. Miars was a member of the American Veterinary Association and a member of the Maplewood Methodist Church.

He is survived by his wife; a sister, Mrs. J. H. McCullough; and five daughters: Mrs. Don Sanford, New Auburn, Wis.; Mrs. Kay Howard, Pompano Beach, Fla.; Mrs. Sanford Cole, South Sudbury, Mass.; Miss Carol Miars, Milton College; and Miss Mary Miars, Jackson Center, Ohio; and seven grandchildren. — M.S.

Oakley. — Grace M., daughter of Richard and Jennie Hull, was born at Adell, Iowa, February 26, 1878, and died November 17, 1958, in a Madison, Wis., hospital.

In early childhood her family moved to the vicinity of Milton, Wis., where she lived the greater part of her life. She attended Milton College, after which she taught for several years in rural schools.

She also served for many years as a practical nurse and was also employed for fourteen years as a receptionist at the Burdick Corporation in Milton.

Grace Oakley was baptized on May 16, 1896, by the Rev. George Burdick and joined the Milton Junction Seventh Day Baptist Church. Later she joined the Milton Church where she was active and loyal through the years. She was married to John Oakley on October 25, 1898.

She is survived by one son, Doctor Carroll, of Milwaukee, Wis.; a grandson, Clyde, Leandro, Calif.; and one sister, Mrs. Fay Coon, Milton, Wis.

Farewell services were conducted in the Milton Seventh Day Baptist Church with her pastor, the Rev. Elmo Fitz Randolph, officiating. Interment was in the Milton Junction Cemetery. — E.F.R.



PROCLAIMING AN ACCEPTABLE YEAR OF OUR LORD

Our highest aim for 1959 may well be taken from Isaiah 61:

To preach good tidings unto the meek;
 To bind up the brokenhearted;
 To proclaim liberty to the captives;
 To proclaim the acceptable year of the Lord;
 To comfort all that mourn;
 To give unto them the garment of praise.