

Births

Davis.—A son, Eric Ross, to Rev. and Mrs. Duane L. Davis of North Loup, Neb., on February 11, 1965.

Ilves.—A daughter, Sonja, to Hillar and Kay (Adams) Ilves at Fort Collins, Colo., on November 24, 1964.

Obituaries

Babcock.—Edith Rowena Irish, daughter of Henry Pendleton and Eva Rowena Bond Irish, was born in Farina, Ill., Sept. 22, 1884, and died Jan. 25, 1965.

At the age of 12, she dedicated her life to Christ while attending evangelistic meetings conducted by the Rev. E. B. Saunders, was baptized, and joined the Farina Seventh Day Baptist Church.

On August 25, 1917, she was united in marriage with Alvin Elverson Babcock and to them a daughter, Elizabeth Rowena, was born. Their remaining years were spent in Southern California and as members of the Riverside Seventh Day Baptist Church. Edith was known as a good samaritan to her church friends, neighbors and to strangers and, with her love for flowers, she often furnished floral arrangements for the Sabbath services and for the sick and shut-ins.

During her latter years she was confined to her home and later to a nursing home in Riverside. Funeral services were conducted by her pastor, the Rev. Alton L. Wheeler with interment at the Olivewood Cemetery of Riverside.

Survivors include her daughter, Rowena McIntosh and her grandson, Harry McIntosh.

— A. L. W.

Davis.—William H., son of A. Judson and Elizabeth (Hurley) Davis, was born June 16, 1887, in Humbolt, Neb., and died Feb. 4, 1965, at his home in Tekonsha, Mich.

Mr. Davis became a member of the North Loup Seventh Day Baptist Church, after moving there as a young man in 1911. On March 2, 1913, he married Mildred E. Comstock. To this union were born six children. One son died in childhood.

A farmer all his life, Will owned farms in North Loup and in several Michigan communities where they moved in 1940.

Although their membership remained in North Loup, the family attended the Battle Creek Seventh Day Baptist Church whenever possible.

He is survived by his wife, three daughters: Mrs. Bud (Marian) Drake of Southgate, Calif.; Mrs. Lester (Carolyn) Schirmer of Redding, Calif.; and Mrs. Lester (Kathleen) Metz of Battle Creek; two sons: Leland E. of Muskegon, Mich., and Carroll E. of Tekonsha; 21 grandchildren; two brothers, Reed E. of Omaha, Neb., and Leon J. of Battle Creek, and one sister, Mrs. Arden (Denä) Lewis of Battle Creek.

Funeral services were held in Tekonsha, Sunday, Feb. 7, by his pastor, Eugene N. Fatato. Interment was at Riverside Cemetery.

— E. N. F.

Mills.—Mrs. Phoebe (Stillman), a deaconess in the Hammond, La., church, was born at Nortonville, Kan., May 9, 1876, and died at Hammond on Dec. 25, 1964.

She was married to Rollo Mills in 1914. Her husband preceded her in death. Affectionately known as Aunt Phoebe in the church and community, she taught school in the area from 1906 to 1937.

Mrs. Mills is survived by a sister, Mrs. Margaret Eggers, of Hammond; two brothers, Ben Stillman of Carlsbad, Calif., and Arthur of North Loup, Neb.; a stepson, Wallace Mills of Houston, Tex.; two granddaughters and six great-grandchildren.

The Rev. H. Earl DeLand, pastor of the church, was assisted in the farewell services by the Rev. Fred Kirtland of Paint Rock, Ala., and the Rev. Ralph Hays of Metairie, La.

— H. E. D.

Norwood.—John Nelson, son of John Cottam and Jane Elizabeth Ricketts-Ellis Norwood, was born in Laneham, Eng., March 30, 1879, and died February 7, 1965, at Hornell, N. Y.

John Nelson Norwood came to Alfred in his 16th year to live with two uncles. He was baptized March 11, 1898, by the Rev. J. L. Gamble and joined the First Seventh Day Baptist Church of Alfred. Besides many activities within his local church and community, he was recording secretary of the General Conference for several years and president one year. His many sermons given at the close of Conferences helpfully and wittily summarized the significance of the sessions. He was long an active member of the Board of Christian Education and its predecessor in higher education, and of the Historical Society.

From 1910 to 1945, Dr. Norwood successively served Alfred University as associate professor of History and Political Science, professor, then chairman of the Department; dean of the University; acting president, then president of the University. After his retirement, he was named President Emeritus and trustee. Besides his undergraduate work at Alfred, he studied at the Universities of Wisconsin and Michigan for his M.A. degree, and at Cornell University, which conferred the Ph.D. degree on him in 1915.

He is survived by his wife, Mrs. Dora Degen Norwood, his first wife preceding him in death in 1952; a daughter, Ruth (Mrs. A. B. Moulton), Miller Place, N. Y.; a son, John E., Hawthorne, Calif.; a sister, Mrs. Mabel Coggle, Hove, Eng.; and four grandchildren.

Funeral services were conducted in his church on Feb. 10, 1965, by his associate pastor, the Rev. Hurley S. Warren, and pastor, the Rev. David Clarke, with a long-time associate, Dr. Ray Wingate, at the organ. Dr. Wingate then played a carillon tribute on the Davis Memorial Carillon on Alfred's campus. Burial place is Alfred Rural Cemetery. Alfred University is conducting a memorial to Dr. Norwood at a later time.

— D. S. C.

The Sabbath Recorder



Historical Displays in Denominational Building

Prominently located in the city of Plainfield, N. J., is the imposingly beautiful Seventh Day Baptist Building which provides offices for three boards, the executive secretary, and a large Board Room. It houses the Ministerial Training Center, with office and library, and furnishes needed storage space in basement and attic. The picture here shows a portion of the third floor occupied by the Historical Society. The displays in the large middle room contain objects and documents of great historical value. The other large working and library room preserves the periodicals and books needed for research into the past to understand the present and to plan for the future.

The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$4.00 Single Copies 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. MARCH 8, 1965
Vol. 178, No. 10 Whole No. 6,135

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Throw the Inkpot at the Devil

One of the favorite stories about Martin Luther is the one about throwing the inkwell at the devil. It is said that Satan was so real to Luther that he at one time tried to drive the devil away by throwing his inkwell at him. This supposedly took place in his room in the castle of Wartburg, a room which has been restored with its original furnishings. Philip Schaff, the historian, who visited the castle in 1886 says that the famous ink-spot on the wall is no longer seen, and that the story is not authentic although the legend embodies a true idea.

What does come to us on good authority and with meaning for our time is a statement made by Luther: "We must throw the inkpot at the devil." It is quoted in an article, "Christianity to the World by Radio and Literature" by Douglas Sutphen, a new missionary with the Far East Broadcasting Co. He points out that Martin Luther followed these words with action. He threw the inkpot at the devil, not once in his lifetime but constantly through the printed page. He averaged writing one book or tract every week of his working life. This is one of the principal reasons why the Protestant Reformation succeeded; it had a literature by which thousands were won to Christ and to the distinctive message of the German reformer.

The power of the printed page has not abated; it has not been overshadowed by the more modern means of communicating the spoken word. Never has the world as a whole been so hungry for gospel literature. In spite of the seeming abundance of it in this country there is need for more. Great publishing houses are busy printing millions of copies of gospel and special-purpose tracts. Vast areas of the world are newly literate and have very little good literature to read. The wrong people are supplying reading material. The grandson of Mahatma Gandhi of India has said, "The Christian missionaries taught us to read, but the communists gave us books."

Communism is deeply committed to the publication of tracts, spending millions upon millions each year to spread their poison doctrine. They are following the advice of Trotsky forty years ago who

said, "The most powerful means of propagating communism is the small pocket pamphlet." Is the success due to the superior writing, the attractive printing or the inherent rightness of their cause? Not at all. Little of their literature meets any of these standards, which seem important to us. The success lies largely in the quantity and the wide distribution. They have their literature available everywhere and push it with vigor upon people who are not yet widely enough read to distinguish between the false and the true.

What does this mean for us? If there was ever a time when we could effectively throw the inkpot at the devil it is now. Perhaps we should say that in many places it was yesterday. The Bible by itself converts many people, but the Bible is too big for economic distribution and too complicated for many new readers. It needs to be supplemented with tracts that pick out its major themes and present them clearly. Even in our own land where the Bible is so available there is an ever-increasing need for pamphlets that can be quickly read and which will encourage people to turn to the authoritative message of the Bible.

Tracts that raise eternal questions will always find readers. Such questions as "What do you find, and what will you do about it?" or "Was Paul wrong?" have their appeal. The American Sabbath Tract Society is that arm of the Seventh Day Baptist denomination which enables us to "throw the printer's inkpot at the devil."

A Ban on Drinking Drivers

Both drinkers and abstainers must "cooperate in a tough campaign to make drinking and driving socially unacceptable" if holiday death tolls are to be reduced, a Methodist social action leader declares. Dr. Roger Burgess of Washington, D.C., points to the 578 traffic deaths over the Christmas holiday weekend and reminds us that National Safety Council studies "have shown again and again that 50 per cent or more of all highway fatalities involve drinking drivers." The toll is even more tragic "because at least half these deaths might have been avoided,"

MEMORY TEXT

Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. Mark 9: 50.

says Dr. Burgess, associate general secretary of the denomination's Division of Alcohol Problems and General Welfare.

The Methodist leader calls for an intensive public information campaign to condemn all driving after drinking. Perhaps it would be effective if we could create the impression that the public frowns on driving after drinking, but that is hardly enough. Almost every drinker, when drinking, thinks that his own driving ability has not been impaired by the few drinks he has taken. He admits that other drinkers shouldn't drive but that he is just a little better able than others to overcome the effects of alcohol in the blood. Here is where public opinion and moral persuasion will largely fail. Something more is needed in the way of control.

Probably our country is not yet ready again for prohibition; the death rate will have to go much higher before that comes. We have a suggestion for our local and state lawmakers. Much of the drinking is done in roadhouses. These drinking places have large parking lots. All the cars that stop are observed to drive away again with the same man at the wheel. Why not separate the eating places from the drinking places and forbid the owners of drinking places from maintaining parking lots. This would not solve all the problems but it would help considerably. The people who walked to and walked from such places would not endanger many other lives. Can the lawmakers produce equitable legislation along this line? The mental exercise involved would be stimulating. They could undoubtedly do better with this than New Jersey and some other states have done with their Sunday observance laws, and the need is far greater. The lives, not the business, of our citizens is at stake — 250 lives on a single holiday weekend. Let's have some kind of real ban on drinking drivers.

From Our Files 30 Years Ago

What happened thirty years ago? How big was our denominational program at that time? Glancing through *Recorders* of 1935 for an article another subject my eyes fell on a half-column item in the Sept. 16 issue entitled "Our Budget 1935-1936," signed by Harold R. Crandall who was denominational treasurer at that time. It gave the total of the newly adopted budget and the percentage by which the nine agencies would participate in the funds contributed by the people. An editorial note suggested, "Why not preserve this *Recorder* for future reference?" He did not mean 30 years, but it is still interesting.

The total denominational budget was just under \$29,000 (\$28,991). Of each dollar the Missionary Board would get 52 cents, the Tract Board almost 13 cents, the Sabbath School Board and the Young People's Board together about 10 cents, Education Society 7 cents, General Conference nearly 13 cents, and other agencies much less.

Times have changed since then. Percentages of participation are not so much different but total amounts have soared. We now expect our people to give to OWM almost \$114,000. We are doing things in a bigger way now. It would be interesting to make a comparison of the amount of work being done in those two years. We might find that administration costs have gone up more than their share. Dollar values have gone down; wages have gone up. We certainly are not supporting four times as many workers on the field with a budget almost four times as large. We are not doing twice as much productive work. During that year we had in China: the Rev. Eugene Davis and family, Susie M. Burdick, Anna, Mabel and Nettie West, Dr. Grace Crandall, Dr. Rosa Palmberg, and Miriam Shaw. Not all of them were paid salaries but most of them were. We had one missionary couple in Jamaica, the same as now. We had none in British Guiana. We had no workers in Nyasaland. Home field work was supported to some extent then, much more now.

It must be remembered also that the income of various boards and agencies

from invested funds is much greater now than it was 30 years ago. This helps to make up for the increased cost of all work in this country due to inflation and a much higher standard of living. It is quite possible that in that post-depression year of 1935 many of our people stretched themselves more to reach for a goal of \$29,000 than we of 1965 do to reach for \$114,000.

The Rome of Luther's Day

In the days of Luther Rome needed but did not want a reformation. Luther was not the only one who observed this and wrote of his disillusionment with the Eternal City. In 1520 Ulrich von Hutten published a manifesto in which he grouped his experiences in Rome under a series of triads telling what abounds and is lacking there. Many of these triads were true at that time but not true today. Others are statements that have elements of timelessness and speak of common temptations. von Hutten wrote:

"Three things everybody desires in Rome: short masses, good gold, and a luxurious life."

"Three things are most praised and yet most rare in Rome: devotion, faith, innocence."

"Three things pilgrims usually bring back from Rome: a soiled conscience, a sick stomach, and an empty purse."

—Philip Schaff *History of the Christian Church*, Vol. VII, p. 199

Ash Wednesday

The Council of Churches in Southern California has started a campaign "Ashes to Brotherhood" to rebuild one of the Negro churches bombed in Mississippi. The goal set is for \$25,000 to be raised by Ash Wednesday, March 3, to rebuild St. Matthew's Baptist Church near Jackson. General Secretary of the Southern California Council is the Rev. Dr. Forrest C. Weir.

Our churches do not observe Ash Wednesday but this kind of observance might well appeal to all churches.

A call to prayer for evangelism

"Do It Again, Lord, Do It Again!"

By W. Stanley Mooneyham

It is said that when General William Booth, founder of the Salvation Army, would read the Book of Acts and feel the warmth of the fires of evangelism which blaze on page after page of its 28 chapters, tears would stream down his face as he prayed, "Do it again, Lord; do it again!"

Over the centuries the church has seen the flame of evangelistic passion rise and fall. There have been days of triumph when it swept over entire continents, fanned by the Holy Spirit and fed in the hearts of Christians by the words of Jesus: "Other sheep I have, which are not of this fold; them also I must bring" (John 10:16).

And conversely, there have been times—tragic times—when the flame was only a flicker. This may be such a time. It is certainly true that evangelism is being short-changed by much of contemporary religion. If evangelism is the heartbeat of the church, there are vast segments of the church where the heartbeat is barely detectable.

Because of this, the church is losing the statistical battle. A missionary leader reported recently that one out of every 13 people in the world is a Christian, but warned that if the present ratio of converts to population increase continues, Protestant Christianity will represent only four per cent of the world's population by 1980, and only two per cent by the year 2000.

More people in the world today are without a knowledge of God through Jesus Christ than at any other time since He lived. Yet the church today is not giving full priority to its mission of taking the good news of redemption to every land and people. The major part of its personnel, time and money is used for purposes other than evangelism.

It is against this dark and disturbing background that the Protestant fortnightly magazine *Christianity Today* has an-

nounced plans for a World Congress on Evangelism to be held October 26-November 4, 1966, in Berlin, Germany.

The congress, conceived as a potential landmark in Christian history, will bring together 1,200 influential churchmen from around the world to discuss for ten days all the aspects of evangelism—from its authority and theology to its methods and obstacles.

Congress leaders have outlined the formal, sevenfold purpose of the meeting as follows:

- (1) To define biblical evangelism;
- (2) to expound the relevance of Christ's gospel to the modern world;
- (3) to stress the urgency of evangelistic proclamation throughout the world in this generation;
- (4) to discover new methods of relating biblical evangelism to our times;
- (5) to study the obstacles to biblical evangelism and to propose the means of overcoming them;
- (6) to discover the types of evangelistic endeavor currently employed in various lands; and
- (7) to summon the church to recognize the priority of its evangelistic task.

Plans for the congress are predicated on the participation of more than 700 delegates, 300 guests, and 100 observers.

Attendance will be by invitation only. Participants will be: (1) leading evangelists from many countries; (2) denominational leaders whose administrative responsibilities concern the church's involvement in evangelistic activity; and (3) teachers and scholars whose areas of specialization relate significantly to evangelistic concerns.

Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, will serve as chairman of a seven-member executive committee for the congress. Dr. W. Stanley Mooneyham, special assistant to Mr. Graham, will be co-ordinating director. Dr. Carl F. H. Henry, editor and author, will be chairman of the congress.

West Berlin's Kongresshalle, which has been reserved for the event, has a main

auditorium seating 1,264 persons, plus a number of smaller halls wired for simultaneous translations. Congress proceedings will be conducted in English, German, French, and Spanish, and possibly a fifth language.

The congress, which follows a planned Billy Graham Crusade in West Berlin, will begin with a half-night of prayer. The program will include addresses on the biblical basis of evangelism, special papers, panel discussions, group discussions, and reports on the progress of evangelism throughout the world and the urgency of the task in coming years. Day-break prayer meetings will be held daily.

Dr. Henry predicts that the congress will highlight the importance of evangelism "in a day of ecclesiastical preoccupation with ecumenism and humanistic concerns."

The first century disciples had their Pentecost which provided the dynamic and thrust that sent them into all the world. Mr. Graham has issued a call for world-wide prayer during the next 18 months asking God to make the World Congress on Evangelism the medium through which "the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

He said: "The early Christians turned the world upside down. They changed the whole pattern of history. We're praying and hoping that this congress will make a contribution to a spiritual explosion in our generation."

Do it again, Lord; do it again!

My Portrait?

No wonder Americans love to swallow verbal tranquilizers on Sunday morning! They are worn out from burning the church's candles at both ends. No wonder their neurotic symptoms are aggravated! They feel guilt with no atonement, fatigue with no peace, lostness with no direction, confusion with no foundation truth, and aimlessness with little sense of God's sovereignty.

Robert James St. Clair in
Neurotics In The Church
(Fleming H. Revell Co.)

Young Men, Take Notice

By L. M. Maltby, chaplain 311 Reg. USAR

Military service does not stare you in the face, only the possibility of it. You may not have to choose between enlistment, draft and joining a National Guard or Reserve unit. The other choice is to wait it out. Just take a look at the figures and see the relatively small numbers needed.

For the fiscal year ending June 30, 1965, about 12,000 men per month were drafted for the armed services and 24,000 per month enlisted. The average need of recruits per year to maintain the armed services at 2,700,000 is somewhat less than 500,000. If enlistments fall off, as they seem to be doing at the present time, the draft call may increase, but there may be a reduction in the total. The draft call for February was only 3,000 men for all 50 states. It had to be increased considerably in March. There is talk of a change in the manner of selecting men. Part of the reason is that 18-year-old men will number 2,000,000 in 1965 rather than 1,500,000 in 1964. The replacement needs of the military services remain constant. Thus the chances are now great that many will pass through the draft age without being called.

The drastic reduction in the Reserve ordered by the Secretary of Defense will mean, among other things, that about half of those who have an obligation of up to six years of active Reserve service will not be assigned to units and therefore will not have to attend weekly drills. This makes the six-month program more desirable than ever before for the young man who has a purpose in life and does not desire extended military service. For the Sabbathkeeper who finds it difficult to live according to his convictions in normal military situations, this six-month program gets him back into his home church quickly and gives him job security. College men, by and large, stay clear of three-year enlistments and the draft by joining a Reserve unit and spending only six months in active service. Be smart. Plan your future in accordance with the provisions of the law—and in a way that enables you to best serve your Lord and your church.

Christ Is the Answer in My Life

(A talk on the 1964 Conference theme)

By Claston Bond, Dodge Center, Minn.

There are two areas in our lives in which Christ can be the answer—one is our meeting daily problems and the other is our religious conviction and growth. These two areas overlap because Christianity molds our daily walk and religious experiences into one.

I want to consider how Christ is the answer in our lives if we will accept Him and follow His way.

God speaks to us in James 1:27: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Can we keep our religion pure and undefiled? Perhaps we forgot from whom and in whom our Christian faith is made pure. We must go back to the Bible and to Christ as its interpreter to find anew what can make our religious life what Christ would have it be.

In Revelation 22:1 the Holy Spirit moved John to write, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Pure river of water of life, clear as crystal, what a vision this was to behold!

In this country, blessed as it is with abundance of God's goodness in nature, we hear people expressing deep concern over our need as a nation to find an endless supply of pure water for our physical needs. As Christians, we must look to Christ as the source of the pure water of life. We are the channels to carry the good news to the world.

A conservation trip I took illustrates very vividly the importance of keeping our lives clear channels of Christ's truth, clear of sin and ready to carry His water of life.

The conservation group was composed of World War II veterans. We journeyed by bus to the Whitewater State Park, where we had lunch and enjoyed the beauty of God's creation. As we left this park

we traveled north into what is now a hunting and wildlife area.

Our guide informed us that years before this whole valley had been a prosperous farming area, rich of soil and with spring-fed creeks. Fish were in abundance in the deep, clear pools. Now the area was a maze of underbrush and weeds. Rivers and creeks were filled with dirt and sand. After heavy rain the road maintenance crews used graders to move the mud from the road.

At one place we were informed that we were standing on a bridge which had two bridges below it. The present bridge was flush with the mud and sand, and water flowed over it in heavy rains. Nearby stood a huge tree, dead because ten or fifteen feet of mud deposited around it had rotted the main trunk of the tree.

Mile after mile of this desolation was seen. We veterans, who had seen cities and islands laid waste, were stunned when he told us carelessness and poor farming had allowed dirt, tiny particles at first, to be carried into these streams. Each rain carried more dirt into the beautiful creeks. Soon there were mounds of mud and sand, and unwanted plants started to grow, which in turn caught more silt. The channel became shallower, the springs were covered and the river became a stream of mud.

As we looked at the destruction, started by tiny particles of dirt, we asked, "What can be done to make this stream beautiful again?" Half in jest our guide replied, "If you could find an unending supply of pure water the channels would be swept clean and life once again would be found in them. The hidden springs would be uncovered and the dirt would be swept away." We knew of no human way to supply pure water in never-ending stream; only a miracle could provide this supply.

Does this picture you and me? As Christians we must seek to keep our lives channels of God's love to the world, clear of all obstructions. We must live as Christ would have us live. We must never permit sin to lodge within our lives—it must be washed away by the pure water of Christ's life and death for us,

His forgiveness for our sins. Small sins like the tiny particles of dirt in the river can be the place Satan causes more evil to grow. And as it grows more sin will be caught and held in our lives as it was in the river we saw that day.

Isn't the miracle of Christ's forgiveness of our sins and His mercy and love the answer to our problems, if we accept Him?

When I accepted Jesus as my Savior as a young lad, I became in a sense a small channel through which Christ could work and witness. As I have grown older I have allowed many things to slow the flow of Christ through the channel of my life.

Each of us needs to realize that a miracle is needed, and as we go to Christ that miracle will become a personal reality. As the river channel could only be cleaned by a miraculous supply of pure flowing water so our lives must be swept clean of sin. Only then will you and I be channels through which Christ can carry life eternal to others.

Christ is the answer to the sin I find in my life. As I realize this then I, too, will glimpse the vision that John saw in Revelation 22:1: "And he showed me a pure river of life, clear as crystal, proceeding out of the throne of God and of the lamb." Yes, Christ is the answer as I allow His Spirit to work in me.

Those Who Have Found Faith Must Share It with Those Who Have Not

Elton Trueblood speaks of "Alleged Christians" who do not understand that commitment to Christ means sharing Him with others. As members of the church we all represent Christ in all our relationships. Even though some may have special talents or special training which seems to make them more effective, none of us is relieved of his responsibility to witness. The Christian cause to which we are committed is not the concern only of those who give their lives in full-time service. We undermine the work of our pastors when we leave the responsibility of Christian witness to them alone. All those whom Christ calls, he calls to witness. Brookfield-Leonardsville church bulletin.

MISSIONS — Sec. Everett T. Harris

Needed — Pastors and Missionaries

There is an imperative need for more pastors and missionaries to provide spiritual leadership for our churches and mission fields. We need money but our greatest need is not financial, as great as that is. We need those who will go for us at home and abroad. Where are the workers? Churches are pastorless and mission fields need replacements. Who will accept the call to service?

Jesus said, "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." As never before, now is the time for such prayers to be offered.

A survey of our churches and fellowships will quickly reveal that about one-fourth are pastorless. Giving some thought to the age of the sixty or so Seventh Day Baptist ministers now in service will show that about one-fourth of these are approaching the age of retirement.

There are some young men in ministerial training but many more are needed. Pray that the Lord of the Harvest will indeed touch the hearts of many more and will send forth laborers into His harvest.

Quoting the above words of Jesus in his recent book *The Master Plan of Evangelism*, Robert E. Coleman has written, "There is almost a note of desperation in these words. It is a desperation wrung from the sense of the world's desperate need of workers with them who care for their souls... the only hope of the world is for men to go..."

Specifically, on mission fields there is need for one who will succeed the Rev. David Pearson, our missionary at Makapwa, Malawi, Africa. The Pearsons will be coming home in June 1965. A Macedonian call has come from our African brethren "to send one who will be a teacher of pastors." Pastor Otrain Manan stated during CoWoCo meetings last summer that "The African pastors feel the need for more Bible teaching."

It is noted with gratitude that some of our churches have placed this appeal in their bulletins, urging their people to pray that the right one may be found

and chosen to serve in Africa. It is not just the numerically larger churches that should do this. Many of our most talented spiritual leaders of the past have come from small rural churches. It could happen again. This is an appeal to all our churches and fellowships to unite our prayers to God that He will touch the heart of just the right one to go for us and that He will direct us to that one by the leading of the Holy Spirit.

Letter From Courtland Davis

Headmaster Courtland Davis has written that Crandall High School, in Jamaica, W. I., carries on with about the usual number of students enrolled. There have been changes in the teaching staff with some teachers being replaced. It is hoped that an increase in tuition will provide funds for a much needed increase in teachers' salaries. (Scholarships have increased from \$50.00 to \$67.20 per school year.)

Mr. Davis adds that "procedures are fairly normal in general, with Senior form preparing for the July Cambridge Examinations, with lively house meetings weekly and with active field and track sports for both boys and girls."

Other items of interest in his letter tell of the Kingston (Charles St.) church having made a substantial payment on the purchase price of the church property; and of appreciation of our Jamaica brethren for the continuing assistance in church building and repair (matching funds).

A new law called "The Foreign Nationals and Commonwealth Citizens Employment Act, 1964" requires that an application be made in quadruplicate for a "Permit to Work." This is being required of Headmaster Davis and assistance is being given at our board office to provide the necessary information.

Mr. Davis tells of a day of fasting and prayer in which he and Mrs. Davis participated, as a preparation for a series of evangelical services being held in the Kingston (Charles St.) Seventh Day Baptist Church. "The meeting began at 6:00 a.m. and will close at 4:00 p.m. We attended for a while in mid-morning. We

are completing the fast, our second such experience since coming to Jamaica. We have found to our surprise that we can do this without any undue physical effects and also that the experience is spiritually uplifting. I would be happy to recommend it to our American churches."

Involvement Follows Mission 65

(Taken from "The Whole Gospel for the Whole World" by Alan Walker and used with permission of the Abingdon Press.)

Nineteenth-century evangelism is not involved enough! It is not involved enough in the intellectual climate of our time. It is not involved enough in the church. It is not involved enough in the total life situation where people are. It is not involved enough in the problems and needs of a mass society. It is not involved enough at the point where it seeks decisions, calling for commitment to Christ apart from life rather than in and through living, daily situations.

What is the answer? We all wish we knew. But of this fact I am sure. It comes through a deeper involvement in our total life. It will be in an evangelism which has arisen out of the cultural and religious atmosphere not of the nineteenth century but the twentieth century. It will be an evangelism which begins much nearer and therefore gets much nearer to people, the people as they are. It will be an evangelism which grapples with their anxieties and fears as well as their sins.

It will be an evangelism which includes good news for modern man's economic and political and international life no less than for his personal aspirations and family yearnings. Being near to people, it will fashion even a language which lies close, as it did with Jesus, to the common people who will hear gladly. It will be an evangelism which calls for commitment — always commitment — but in real-life situations.

It will be an evangelism which plunges people into the church, a church which itself has pressed nearer the living community in which it lives. It will be an evangelism which leaves people fully involved in their world, overcoming it. It will truly be twentieth-century evangelism.

NCC Division of Christian Education

The annual meeting of the Division of Christian Education of the National Council of Churches of Christ in the USA was held in Louisville, Ky., Feb. 14-18. Among the 3,000 in attendance was the secretary of the Seventh Day Baptist Board of Christian Education.

This is the first year under the reconstructed administration and program of the National Council. The Division of Christian Education was changed the least of all divisions. Secretary Zwiebel participated in four phases of the meeting: Department of Educational Development which replaces the Commission on General Christian Education; the Section on Administration and Leadership; the National Denominational Executives in Christian Education; and the Program Board of the Department of Educational Development.

The predominant change of the Commission of General Christian Education to the Department of Educational Development is the streamlining of membership. Where the old had approximately 200 delegates, the new has in the neighborhood of 60. Large denominations may send two delegates, the smaller, one. State Councils of Churches could each send a delegate to the old; now districts that include several states may elect but three delegates to represent the block of states. Thus the Department is more a department of churches than a department of councils.

The Department of Educational Development handles proposals from the various sections of the Division of Christian Education and other matters of prime concern in the area of Christian Education.

The Section of the National Denominational Christian Education Executives shares each others' problems and successes, considers ways and means of doing more effective work, and hears reports of various agencies.

The Section on Administration and Leadership brings in outstanding leaders from various denominations, seminaries,

etc., to lead studies pertaining to administration and leadership on all levels of church work. The day that I was able to spend with the section we dealt with conflicts that arise in different situations. It was under the leadership of Dr. Kenneth Benne, professor of Human Relations, Boston University Human Relations Center. Any interested person may become a member of this section and participate in the annual meeting.

The Program Board of DED (Department of Educational Development) will expedite the work of the DED by passing on matters that should claim its attention.

Almost every hour of the week is scheduled either formally or informally.

A public mass meeting one night of the convention always is an inspiration to the delegates and friends who come from the local community.

There is no intentional racial discrimination. The chairman of the National Denominational Executives, and the chairman of the Section on Administration and Leadership were Negroes. Many of the delegates were Negroes, thus giving opportunity to face problems common to all with frankness and Christian love and understanding.

Ministers Conference

On April 28, 1965, a large proportion of the Seventh Day Baptist ministers in the United States will gather at Battle Creek, Michigan, for their biennial conference. The theme of the 1965 conference is "Communicating the Gospel." The major lecturer is Dr. Jitsuo Morikawa, secretary of the Division of Evangelism of the American Baptist Convention. Dr. Morikawa's years of work in the field of evangelism and his enthusiasm for the gospel make him an excellent choice as lecturer. We look forward with anticipation to the three lectures he will give.

The conference program will include study papers by four of our ministers, Bible studies by four more, and numerous opportunities to discuss this central mission of the church and the activities related to it. Opportunity will be given for matters of concern to ministers present

to be brought to the floor for discussion. Experiences of worship will be the key to our fellowship.

The pastor and members of the Battle Creek church are busily planning to host the conference. The dates are from noon Wednesday, April 28 to noon on Monday, May 3.

National Christian College Day

National Christian College Day for our churches will be April 24, 1965, as suggested by the Committee on Higher Education of the Board of Christian Education, Dr. Hurley S. Warren, chairman.

The Committee on Public Relations of the Council of Protestant Colleges and Universities suggests that the following items be considered by our churches to help celebrate that day:

1. Recognition in churches through special sermons, sermons by visiting college presidents and faculty, special music by choirs, and statements or inserts in church bulletins.
2. Recognition by spot announcements on radio and television.
3. Visits to the campus by church groups.
4. Feature articles in the press and in church magazines.
5. Use audio-visuals showing college work.
6. Student groups visit churches and participate in services.
7. Hold discussions in the church or on the campus on the topics related to religion and higher education.

About 450 of the United States 2,000 institutions of higher learning are supported by Protestant denominations whose total membership in about 150,000 congregations exceeds 50,000,000 persons. Many other colleges and universities are church-related.

All of the nation's 50 states except Nevada, New Mexico, and Wyoming have at least one church-related college or university.

Seventh Day Baptists may well be proud of the institutions of higher education which they have sponsored. We will do well to carefully consider the character of the institution to which we send our youth.

World Day of Prayer Observed Universally

In every country women followed the same order of worship, concentrating on the same international theme: "What Doth the Lord Require?" (Micah 6: 8). This year's service of prayer and giving was prepared by Mrs. Jesse Jai McNeil of Pasadena, Calif., a former national vice-president of United Church Women and a member of the general board of the National Council of Churches. Mrs. McNeil belongs to the National Baptist Convention U.S.A., Inc., and is the first Negro American chosen to write the World Day of Prayer service.

A number of overseas projects will benefit from U.S. World Day of Prayer gifts to the Overseas Ministries Division of the National Council of Churches. These include: 12 Christian colleges for women in seven countries; a program of goodwill and friendship to some of the 70,000 international students studying in the United States; support for 31 magazines in 18 countries carrying helpful information on health, sanitation, nutrition, citizenship and child care, and trying to show Christianity's relevance to the problems of daily living; and support for the World Council of Churches' worldwide work in the field of Christian home and family life. A special project for this year is work among rural women of the world.

Church Women Leader Honored

Mrs. W. Murdoch MacLeod, general director of United Church Women, was honored by the N. Y. Metropolitan Chapter of Lambda Kappa Mu sorority at a Founders Day luncheon in New York City on Jan. 23. The citation in religion was presented to her "for dedication to the principle of religion as a unifying force." The event, sponsored by the national Negro sorority, was also attended by Mrs. Theodore O. Wedel, associate general secretary for Christian unity of the National Council of Churches.

Pacific Coast Association Announces Plans for Director of Evangelism

The Evangelism Committee of the Pacific Coast Association has mimeographed the well-laid plans for using the services of Rev. Leon Lawton, director of evangelism, for almost the entire month of April. It is a field with which he was very familiar before his two terms of missionary leadership in Jamaica. During that time new fellowships and churches have sprung up along the Pacific Coast. These and possible future developments have led to outlining the purposes of his mission in the following ways:

1. To help survey and appraise the numeric and spiritual strengths of the various churches and fellowships in the Association.

2. To aid us in seeking to discover potential "growing edge" areas where future witnesses might be concentrated or where churches or fellowships might be organized.

3. To appraise with us the wisdom of considering in the near or more remote future the employing of an associational director and evangelist.

4. To acquaint him with the witness of the general coastal area from Canada to Mexico to the end that in the future he might conceive of possible denominational aid, especially through leadership.

5. To help generate denominational-mindedness of the larger witness for Christ through home and foreign missions.

6. To assist in doing personal evangelistic work while here.

7. To participate in the spring Pacific Coast Association services April 23-25.

Mr. Lawton will not drive to the Coast but will travel by air and will be furnished a car as needed for his travels, with the Association Evangelism Fund paying mileage to those who furnish cars. During his first week in California he will speak in both the Los Angeles and Riverside churches and meet with local and Association Evangelism Committees. From April 8-14 the evangelist will be working in Monterey and the Bay Area (San Fran-

cisco). The schedule calls for work with the Los Angeles churches April 13-17 and with the Riverside church from the 18th to the 22nd. Pacific Coast Association meets at Riverside April 23-25, and the director of evangelism will be used prominently in those meetings. An evaluation meeting will be held on the 26th and Mr. Lawton will return to his home in Battle Creek the next day.

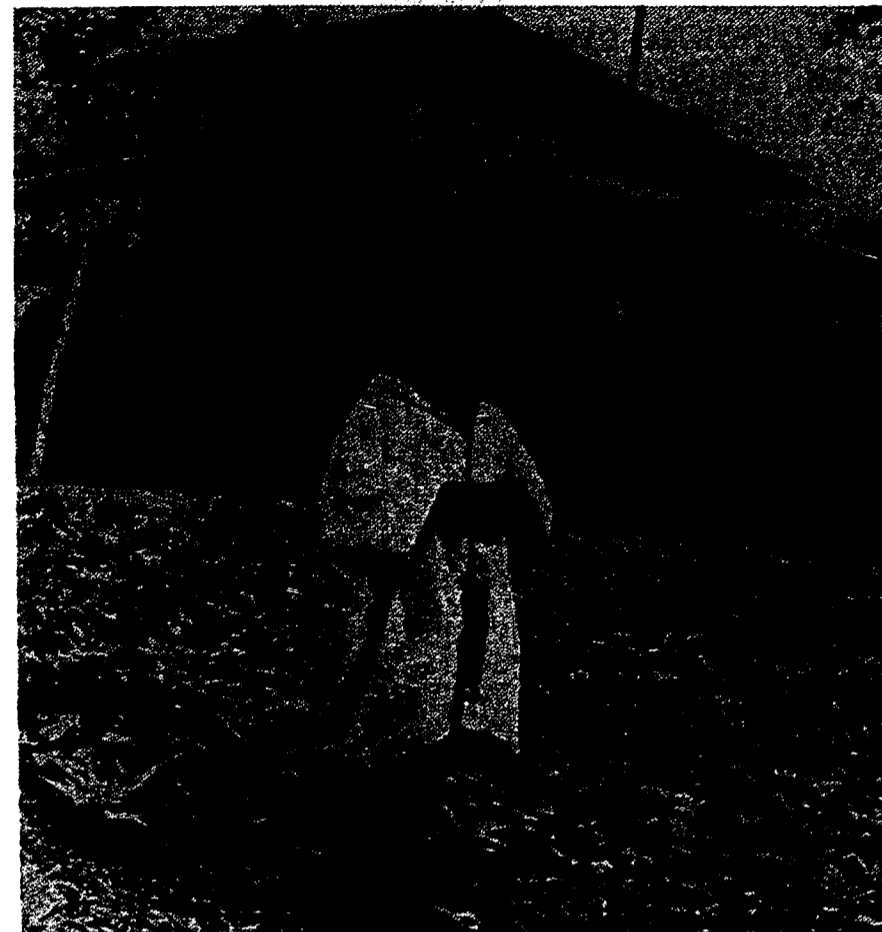
The announcement from which the above information is drawn contains a full page of responsibilities to be assumed by each local fellowship or church and detailed suggestions regarding promotion and preparation. The Association has talked seriously of the possibility of a full-time evangelist on the Pacific Coast. Hope is expressed that this month-long effort will help the churches in making decisions regarding such a forward-looking venture of faith. The committee in its letter to co-workers in Christ says that inviting Mr. Lawton to California "is one step being taken in response to the directive of the Pacific Coast Association convening in Los Angeles last October, to initiate some program of evangelism." The director of evangelism is employed by the Missionary Board and his plans are co-ordinated by the Home Field Committee of the board.

\$17,097,745 for World's Needy Asked

In its 17th annual appeal, Church World Service has set the goal of \$17,097,745 as the minimum needed to support the churches' programs of assistance to the hungry and needy around the world in coming months. The "One Great Hour of Sharing" will be observed in most churches in the nation on March 28, although some communions set aside other dates, said Mr. James MacCracken, CWS director. He stressed that increased emphasis is being put on stockpiling emergency supplies in strategic world locations and in developing more self-help projects in some 40 countries. In the past year alone, he said, the churches responded to 23 disasters.

With the end of the East Coast dock strike, quantities of relief supplies destined to other countries have now started moving again, a CWS spokesman said. A

Department of the new NCC Division of Overseas Ministries, Church World Service represents 30 U.S. communions and the United Church of Canada.



You Can Help Her

In many lands there are little girls like Venus Peralta, who happens to be a Filipina and who happens to be in need of such help as is provided by Church World Service (CWS) through programs like One Great Hour of Sharing which comes to a climax in local churches on March 28. Little Miss Peralta, age 4, whose father is dead, doesn't know all the problems of world hunger. Her mother peddles fish for 50¢ a day to support her five children. Their one-room shack is not adequate housing. The little sweet potato patch is their main source of food. By helping Venus through CWS you help the whole family.

SABBATH SCHOOL LESSON for March 20, 1965

Dangers of Self-Righteousness

Lesson Scripture: Matt. 23: 13-24, 37-39

Correction—The newly organized Seventh Day Baptist Church of New Orleans is not a branch of the Metairie church as indicated on page 6 of the January 25 issue. The newspaper quoted misunderstood the situation. The two churches are in close fellowship but are independent, says Rev. Charles D. Burns, Sr.

News from Israel Watering the Desert

In what is counted by Israel as an act of spite the Arab nations plan to divert the headwaters of the Jordan River at an estimated cost of \$77 million so that the water cannot be used by Israel to benefit the inhabitants of Palestine.

It is reported that part of the Israel plan of watering the potentially fertile Negev Desert will be put into operation this summer following a long-range plan of Professor Walter Clay Lowdermilk advanced in his 1940 book *Palestine — Land of Promise*. The present director of the Tahal Water Corporation is testing the open-channel, tunnels, and 108-inch pipeline. It will carry water from the Sea of Galilee to the thirsty land that previously has not received much benefit from that portion of the Jordan River that flows from the Sea of Galilee to the Dead Sea. It is probable that the overflowing of the banks of Jordan which made it impossible for the people of Israel to cross without a miracle in the days of Joshua will not occur again. The flow of water will be regulated and the surplus stored and used.

Religious Affiliation of the 89th Congress Surveyed

A survey of legislators in the new 89th Congress disclosed that there are 404 Protestants, 108 Roman Catholics, 17 Jews and six members who list no religious affiliation. Catholics outnumber members of any other church.

With 94 members of the House of Representatives and 14 of the Senate, Catholics are followed in numbers by Methodists, who total 94—70 in the House and 24 in the Senate.

Among the 404 Protestants in the two houses—of whom two Senators and 13 Representatives listed their affiliation as "Protestant" without church designation—leading denominations in numbers are:

Methodist, 102; Presbyterian, 76; Episcopal, 70; Baptist, 55; United Church of Christ, 24; Lutheran, 16; Unitarian Universalist, 13; and Disciples of Christ (President Johnson's denomination), 10.

In the Senate, Episcopalians tie for second place with Catholics, with 14 mem-

bers. There are 12 Baptists and 11 Presbyterians.

Of the Jewish legislators, 15 are in the House of Representatives and two are in the Senate. The total was an increase of six over the 88th Congress.

Other denominations represented in the new Congress are: Church of Jesus Christ of Latter-day Saints (Mormon), nine; Churches of Christ, six; Christian Scientist, three; Society of Friends (Quaker) and the Evangelical Free Church, two each; and one each from the Apostolic Christian, Brethren in Christ, Christian Reformed, Cumberland Presbyterian, Reorganized Church of Jesus Christ of Latter Day Saints, Mission Covenant, Reformed, Seventh Day Baptist and Schwenkfelder Churches.

—ABNS from RNS.

Autograph Seekers

A police officer, driving Billy Graham from his Saturday night rally in Boston to his hotel, suggested that the evangelist visit some bars and night clubs which he did. He was besieged by hundreds of autograph-seekers, and some 300 persons escorted him to his car from one of the nightspots where he had spoken briefly from the stage at the invitation of the proprietor.

At each crusade rally there are thousands of "seekers" who come to the front, not for autographs but for assurance of salvation. Those who, like the night club people, seek only the autograph of a noted evangelist and do not follow it with obedience to the Gospel are likely to find that all they have to present at the portals of heaven is that autograph.

Rebel Episcopal Bishop

The Rt. Rev. James A. Pike, Bishop of the Episcopal Diocese of California, whose unorthodox opinions on various subjects have shocked the hierarchy of his church on several occasions, preached a sermon in which he questioned the relevancy of the doctrine of the Trinity.

The Rt. Rev. Edward R. Welles, Bishop of Western Missouri, picked up the challenge on behalf of orthodoxy and characterized Bishop Pike as "an angry, middle-aged rebel with a deep-seated psychological

compulsion to become a martyr."

The House of Bishops in ecclesiastically heavy language issued a statement to clarify the situation. It seems to express a concern lest an individual bishop or priest in his public utterances should do damage to the church either by denying "the Catholic faith or by implying, either in what he says or in the manner in which he says it, that the Church does not mean the truth which it expresses in its worship."

Methodist Growth in Korea

Despite — or perhaps because of the unsettled political and social conditions in South Korea, the Korean Methodist Church reports a steady and rapid growth in membership, according to the Methodist Board of Missions. Membership was 57,237 at the end of 1963, an increase of 6,715 over the 50,522 members reported at the end of 1962. The Korean Methodist Church is a self-governing church body, and is affiliated with the Methodist Church in America.

NEWS FROM THE CHURCHES

MARLBORO, N. J.—The annual business meeting of our church was held on January 3, 1965. Officers were elected as follows: moderator, Leland Cobb; clerk, Mary C. Lewis; treasurer, Jonathan B. Davis. Trustees for the new year are Paul Lewis, Ruth Cruzan, and James Davis. Pastor J. Paul Green was called for the next two years plus a 10% increase in salary.

Many important decisions were made, among which was that the coming year's budget would be \$11,005. We also voted to paint the interior of the church.

Plans have been made for meetings in March with the Rev. Alton Wheeler of Riverside, California. The proposed theme is "Ventures in Faith" with a challenge for "New Life in Christ" services. The meetings are not only for the members of Marlboro church, but for the whole community. We ask that you will pray with us for the success of the meetings.

Other activities include a weekly Bible study held for six weeks. We will meet

in a different family home each week to study 1 John.

We had a "All Church Retreat" at Jersey Oaks Camp. The retreat began with the Sabbath eve service. Folks stayed overnight and worshiped at camp on Sabbath day. We enjoyed a delicious covered dish meal at the camp. Following the dinner we had a worship service which brought the retreat to a close.

The Marlboro choir joined the Greenwich Baptist choir for a Christmas cantata. The two choirs sang at Marlboro December 19, and at Greenwich December 20. This cantata was directed by our choir leader, Mrs. J. Paul Green. Our choir held a surprise supper for Mrs. Green on February 7 to show their appreciation for all the time and effort she has put into the rehearsals.

Our young people presented the Sabbath worship service on Youth Sabbath, February 6. Talks were given by Jeffrey Davis on "Brotherhood"; Daniel Cruzan on "Man's Place in God's World"; and Joseph Campbell on "God's Place in Man's World." Everyone did a fine job.

The Young Adult choir of Gouldtown AMC Church presented a concert of spirituals and sacred choral music at our church on the evening of February 6. This Negro choir helped us observe Brotherhood Month. Their music was both lovely and inspiring. After the concert everyone enjoyed refreshments prepared by our Young Adult Class.

—Correspondent.

LITTLE GENESEE, N. Y.—The quarterly church business meeting was held in the church at 2:30 p.m., January 9. It was voted that we give a deed to a strip of land for a roadway. We also decided to buy 5,000 printed bulletin covers with a picture of the church on it. There has been some delay in getting the robes for the church choirs, but we expect to get them soon.

The SDBYF had charge of the services in both Hebron and Little Genesee for Youth Week the 6th of February. A tureen dinner was held after the service in honor of the young people. We had an unexpected but very interesting talk given by an exchange teacher from India.

That night the young people went roller-skating. They have kept up the printing of the Belfry, a monthly publication, and have recently printed a church calendar, which is being sold held to the people in the community. They held a New Year's Eve party to which the Methodist YF of Bolivar were invited. The Sabbath School class has been studying different religions and attended a Catholic mass as part of the studies. They accompanied Pastor Saunders one week as he took Communion to the shut-ins in the community.

All in all, we hope that the year 1965 will be a good year for all concerned, that we may give "the light of the knowledge of the glory of God in the face of Jesus Christ."

—Correspondent.

PLAINFIELD, N. J.—We were fortunate to have Naval Harley, leader of our Mountain View Church, Kingston, Jamaica, as our speaker January 9. (He was here preparing for a responsible business position.) He assured us that the time and money we have spent in Jamaica have not been wasted. On the subject, "What Does Peace Mean?" he said it depends on Prosperity (versus poverty), Education, Assurance, Contentment, and Elevation toward God. Our greatest need is to know our Savior, he said. His prayer is for peace in our minds, our homes, our country, and our world.

On January 30 a deacon, Lloyd Coon, and two deaconesses, Mrs. Anna Crofoot North and Mrs. Ruth Hunting Parker, were ordained. Edward Sutton of Crozer Seminary read the Scripture, Deacon Harley Bond offered the prayer, and Pastor Dickinson spoke on the subject, "Neglect Not the Gift." Then the candidates gave their statements of Christian experience. A fellowship dinner for guests and members followed.

The afternoon service was led by Elder Victor Skaggs. Elder Leon Maltby read the Scripture and offered prayer. Deacon Frederick Ayars of Marlboro gave the charge to the candidates, and Deacon Charles Harris of Shiloh and Elder Reuben Simons gave the charge to the church. A responsive prayer of thanksgiving and dedication was followed by the laying on

The Sabbath Recorder

of hands and a prayer by Pastor Dickinson. Senior Deacon Franklin Langworthy gave the welcome to the diaconate. Visitors were present from Irvington, Shiloh, Marlboro, and Pennsylvania.

Our "Mission 65" program began with the arrival of Mrs. Lillian Crichlow, our missionary from Washington, D. C., who gave an inspiring testimony of her Christian experience and beliefs at our February 6 worship service. Our other missionary, the Rev. Rex Burdick of Verona, N. Y., arrived on Monday, February 8. That evening we gathered at the church to greet the missionaries. Pastor Burdick spoke informally on the topic, "Please Walk Along with Me," and refreshments were served. Tuesday evening the young people had a dinner, at which Pastor Burdick spoke on the subject, "How Did I Get into This Jam?" Throughout the week both missionaries helped with visitation, and Mrs. Crichlow conducted Bible studies.

Preaching services were held February 11-14 with Pastor Burdick as speaker. Thursday evening special music was furnished by the nearby Shiloh Baptist Church. The sermon topic was "The Church at Work in Today's World." Sabbath eve our choir sang, and the subject was "Is Your Father at Home? I Don't Know; I'll See."

Sabbath morning Mrs. Crichlow gave the children's message on the text, "What time I am afraid, I will trust in thee." Pastor Burdick's topic was "Keep the Sabbath! What for?" His answer was: It is the will of God, and it has great value in our contemporary society if it is kept in a positive, spiritual way. Sabbath afternoon he met with Sabbath School teachers and officers and members of the Christian Education Committee to discuss their problems. His evening message was on the Bible, "A Revolutionary Book for an Age of Revolution." To benefit from it, we must study it to learn new truths, he said. His sermon on Sunday evening was on "Short Cuts to Happiness."

During these meetings Pastor Burdick challenged us to apply our beliefs more fully to our daily lives and to share them more effectively with others. We were grateful to both of our missionaries for their inspiration and help.

— Correspondent.

Servicemen

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Accessions

Kansas City, Mo.

By letter:

Miss Roberta Evans

By Testimony:

Mr. Edward Schatz

North Loup, Neb.

By baptism:

Allen Swanson

Marriages

Cruzan-Thorngate.—Earl Wayne Cruzan, son of Rev. and Mrs. Earl Cruzan of Westerly, R. I., and Linda Thorngate, daughter of Dr. and Mrs. George Thorngate, of Monterey, Calif., were united in marriage January 30, 1965, at the Church of the Wayfarer in Carmel, Calif., by the Rev. Wayne R. Rood.

Ruggles-Stanton.—Monroe G. Ruggles and Mrs. Esther P. Stanton were married Jan. 20, 1965, at the Denver Seventh Day Baptist Church parsonage, the Rev. Albert N. Rogers, pastor, officiating. Mrs. Ruggles has been an active member of the Denver church for many years. They are now at home at 747 S. Ogden St., Denver, Colo. 80209.

Obituaries

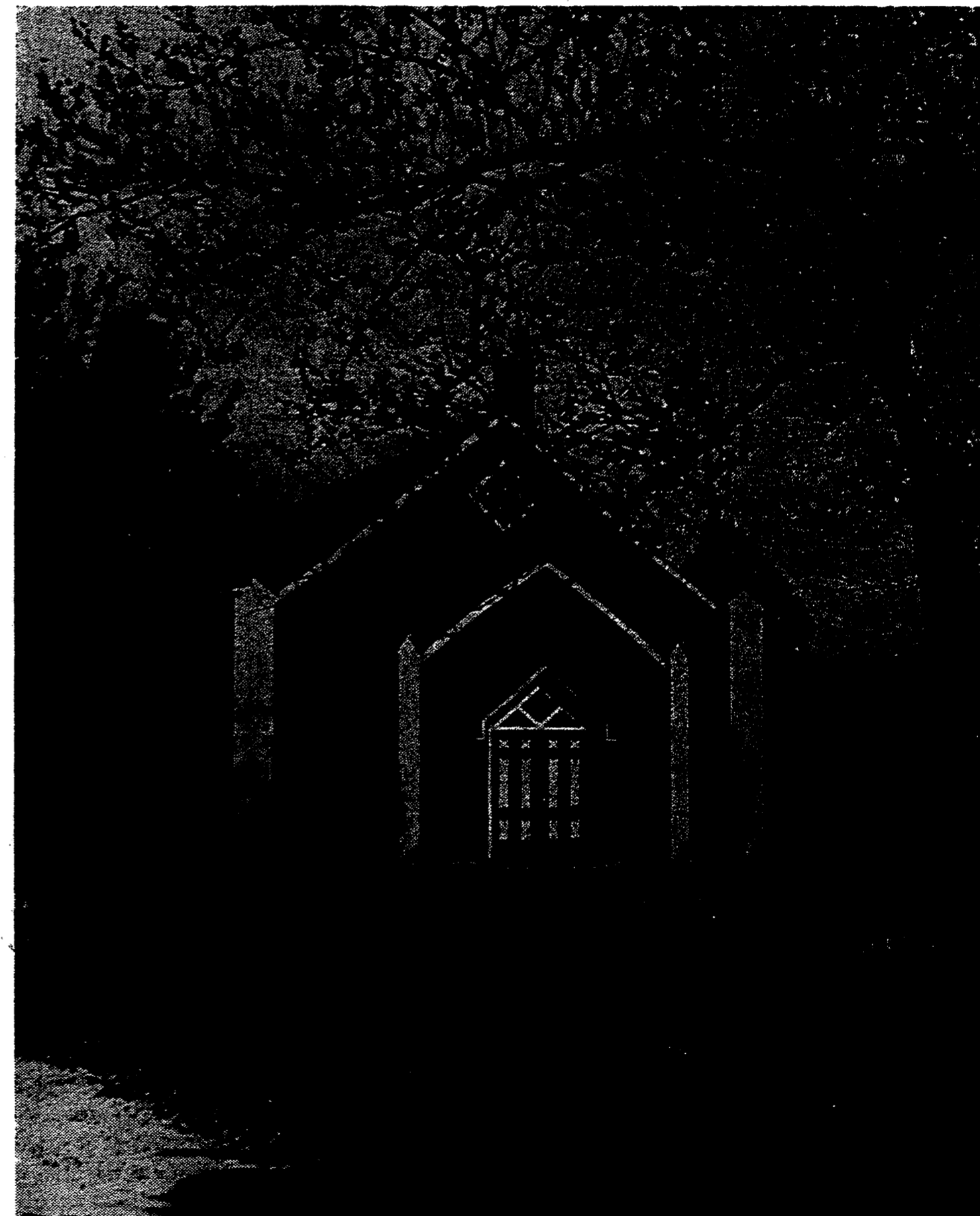
Fitz-Randolph.—Mildred, daughter of Corliss and Marion Melissa Howard Fitz-Randolph, was born Nov. 10, 1891, at East Orange, N. J., and died Feb. 3, 1965, at Perth Amboy, N. J.

For years she was a member of the New York City Seventh Day Baptist Church, and for a part of that time served as clerk. After that church ceased to exist, she joined the Middle Island Seventh Day Baptist Church, New Milton, W. Va., and contributed to its support. Her life of service was spent in the Perth Amboy school system where respect and affection surrounded her.

Funeral services were conducted by the Rev. Victor W. Skaggs at the Koyen Funeral Home in Perth Amboy. Burial was in the Hillside Cemetery, Plainfield.

—V. W. S.

A housekeeper or couple is needed in the Alfred, N. Y., home of Dr. Ben R. Crandall. Address inquiries to P.O. Box 1225.



Marlboro (N. J.) Church, Mission '65 Program March 7-21