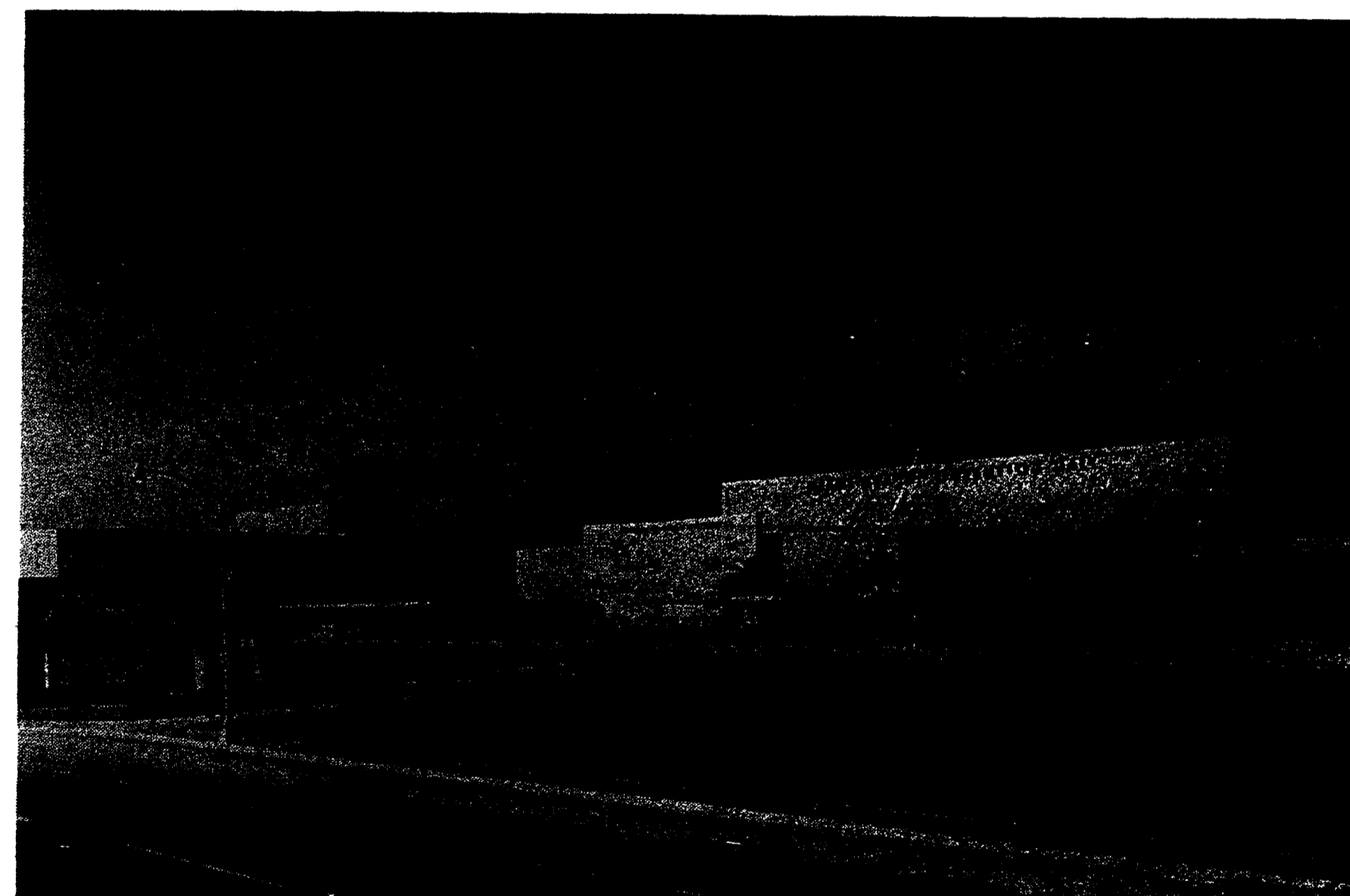


OUR WORLD MISSION

OWM Budget Receipts for February 1965

	Treasurer's		Boards'	Treasurer's		Boards'
	February	5 Mos.		February	5 Mos.	
Adams Center		\$ 298.75			400.00	
Albion		151.00		280.00	1,469.64	
Alfred, 1st	\$1,130.90	3,347.50			1,518.93	
Alfred, 2nd	334.25	897.65			40.00	
Algiers				29.00	124.00	
Associations & Groups78	868.10	3,352.35	60.00
Battle Creek	419.33	2,786.94	50.00	81.10	664.10	
Bay Area		203.00			136.50	
Berlin	441.15	839.49	81.02		334.17	
Boulder	30.70	117.30		126.50	832.50	50.00
Brookfield, 1st		108.00		19.00	108.00	
Brookfield, 2nd		5.00				
Buckeye Fellowship		25.00		478.75	2,418.75	5.00
Buffalo	100.00	265.00		468.25	2,825.20	
Chicago	92.50	555.00				
Daytona Beach	83.00	832.00	165.03	35.50	386.50	
Denver	155.70	657.78	25.00		35.00	
DeRuyter	152.00	282.00			1,162.69	34.83
Dodge Center	164.47	464.32			50.00	
Edinburg				30.35	218.92	
Farina	38.50	118.90		450.00	1,550.00	
Fouke	10.00	102.50		19.00	73.92	6.00
Hammond		30.00			66.05	
Hebron, 1st	54.00	285.90			3,001.82	5.00
Hopkinton, 1st	493.96	1,134.81	5.00	69.00	69.00	
Hopkinton, 2nd	21.00	59.00			105.00	
Houston		43.54			614.06	217.00
Independence	152.50	489.50		167.50	80.00	25.00
Individuals	25.00	275.00	5.00		87.00	
Irvington	400.00	400.00		87.00	87.00	
Jackson Center						
Kansas City	53.00	186.00		65.00	125.00	
Little Genesee	144.57	575.22	10.00	86.30	544.70	
Little Rock	20.80	131.80		57.10	328.69	12.30
Los Angeles	260.00	1,330.00	15.00			
Los Angeles, Christ's		25.00		20.00	70.00	
Totals				\$8,214.78	\$39,275.39	\$771.96

The Sabbath Recorder



11th Baptist World Congress at Miami

The welcome to the Miami Beach Convention Hall June 25-30, 1965, extends to the 30,000 Baptists from all over the world who are expected. It includes 100 coming from Australia and it includes all Seventh Day Baptists who wish to register. It is the first time for such a Congress to be held in the United States and the first time for our people to be represented on the Executive Committee. Another first at Miami will be a 20-foot Seventh Day Baptists literature booth sponsored by the American Sabbath Tract Society.

FEBRUARY DISBURSEMENTS

Board of Christian Education	\$ 620.88
Historical Society	37.26
Ministerial Retirement (Mem. Fund) ..	818.04
Ministerial Education	508.00
Missionary Society	3,618.76
Tract Society	979.60
Trustees of General Conference	44.93
Women's Society	229.60
World Fellowship & Service	103.71
General Conference	1,254.00

Totals

Check from Daytona Beach forwarded to RIAL for \$2.00.

SUMMARY

1964-1965 OWM Budget	\$113,899.00
Receipts for 5 months	
OWM Treasurer	\$39,275.39
Boards	771.96
	40,047.35
Amount due in 7 months	\$ 73,851.65
Needed per month	\$10,550.24
Percentage of year elapsed	41 2/3%
Percentage of budget raised	35.16%

Gordon L. Sanford,
Little Genesee, N. Y.
OWM Treasurer.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor
Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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PLAINFIELD, N. J. MARCH 29, 1965
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Civil Rights Convictions

The nation as a whole and members of Congress in particular applauded with conviction the forthright, hard-hitting message on civil rights which President Johnson delivered to a joint session of Congress recently. Many commented that it was the strongest stand that our President has taken on any issue. At the outset he pointed out the complexity of some civil rights issues. This one, he said, was simple and basic—the right of all citizens to vote in all elections. We believe that he had the nation, both North and South quite solidly behind him on this issue and on most of the proposals incorporated in the administration bill designed to eliminate the long-standing injustice that has existed and still exists in some places. Here is at least one step that can be and must be taken in a nation where a clear majority profess faith in God and hold membership in a church.

The President can express his convictions on a national television network and can exert the pressure of his executive position on both houses of Congress. Others who have held similar or more lofty convictions because of their deeper study of the Scriptures may not have the same opportunity. It is natural that they use such opportunities as they have of pen or pulpit or presence. We are not all of the same mind as to what contribution we can make to righting the entrenched wrongs of the past in our own community, another state, or the federal government. Some of us have not felt the Spirit calling us to engage in non-violent demonstrations on the streets of our own cities or to fly to Selma at our own expense to show by our presence on a five-day march to Montgomery that we stand for the speedy elimination of discrimination against the Negro at the voting place.

We hear that some preachers and other marchers have not deported themselves well in language and action. However, we must assume that most of those who have dropped their routine Christian responsibilities to show the world where they stand have done so under what they believed to be the leadership of the Spirit. We must honor them because we certainly

cannot honor disobedience to what is believed to be the will of God. Though we may not agree that their actions were clearly the will of God we are aware that not all of our own convictions are held by others. A person unwilling to campaign for his convictions ought not to insist that he has convictions.

Expecting Too Much from Efforts that Are Too Little

During World War II there was an expression used over and over again: "Too little and too late." It was spoken most frequently about the Pacific theatre of operations. Island after island, country after country had to capitulate to the advancing Japanese onslaught because the Western allies were fighting on two fronts and could not spare enough men and materials to hold the line in the Pacific. Eventually, with more complete mobilization of manpower and resources, the tide turned, the phrase "too little and too late" ceased to be heard, and victory came.

In the evangelistic work of the church we do not seem to have achieved anywhere near full mobilization. What is more serious, we as a denomination do not give evidence of caring enough whether we continue a holding action against heavy odds or whether we fight on to a victory in the God-given struggle for the souls of men. As it was in the early days of World War II we blame our leaders at home and abroad for not taking the initiative, for losing ground that ought to have been held.

An obvious application of "too little and too late" is to money for an outreach program. True, we have not been willing to tax ourselves to the extent the government taxed us for the war effort of a generation ago. True, we have not developed a religious zeal in fund-raising matching the enthusiasm for the purchase of Liberty Bonds. We have expected too much from financial efforts that were too little. But why put it in the past? We still have much the same attitude, and have not yet seen the tide turn significantly toward victory.

A little less obvious, a little less tangible

MARCH 29, 1965

than money is time. We who have made so much of the consecration of that portion of time which God set aside for Himself in the weekly cycle have not done noticeably better than others using our time to fulfil the Great Commission. Our time is our own, our actions affirm. The world cannot know in detail how we use that which is not required in our daily occupations. It is so easy to say that we do not have time to study our Bibles or to witness to the truths that would grip us if we studied them more.

What do we expect in the way of evangelism and Sabbath promotion from the time that most of us devote to the cause we profess to hold dear? We admit that we have not won very many souls (perhaps not any) in our local church area during the past twelve months. What we don't want to admit is that we have not spent much time at it. Perhaps we have talked to one or two, but how much time have we spent even with those one or two with the definite, prayerful intent to bring them to Christ? Compare, for instance, the time willingly contributed by the workers in Alcoholics Anonymous on one person who needs help.

Do we expect too much from too little in the way of tract distribution? One bullet will kill a man if it is aimed accurately, but one tract will not save a man, as a usual thing. It takes more. How much have we invested of time, money, and effort in spreading the Bible message in capsule form by the use of tracts? Our distrust, sometimes expressed, of the effectiveness of tracts in this modern day should be turned to ourselves rather than to the tracts. What could we expect from the effort we have put forth or the enthusiasm with which we have (or have not) undertaken the work?

The special issues of the Sabbath Recorder are designed to be used as evangelistic tools. It would be a miracle if they produced results in the way of new members considering the sparing way in which most of us use them. Most of our churches of 100 members do not use 100 copies. The story is much the same for tracts. Our efforts are not great enough

to reasonably expect substantial results. No doubt there could be some improvement in our selection of targets and in sighting our guns but until we can discipline ourselves by the constraining love of Christ to engage in the battle and accept the long marches it will continue to be said of our individual and corporate efforts, "too little and too late."

Without an Interpreter

There came to my attention recently a cover design reproduced from an outline drawing done with a felt marking pen. It was interesting and undoubtedly meant something, but I failed to get two people to agree as to what it was supposed to represent. There was need for an interpreter, and none was at hand. This bit of modern art did not come from a recognized, adult artist but it might have. There is much that is hung in art galleries that bears so little resemblance to the objects portrayed that no two people can agree as to the meaning. Sometimes the artist himself cannot give a reasonable interpretation. It appears sometimes to be the work of a little child, an unbalanced mind, or a random ink-fling.

One untutored editor's opinion of modern art may not be worth passing on to the readers of a religious journal. But the editor notices some similarity here with something that may come within his competence, something that is said by some to be at the height of religious experience and expression. Long dormant in the Christian Church or at least affecting only a few since Reformation days is the gift of speaking in tongues. At the present time this aspect of pentecostalism is much more widely manifested. The striking similarity between much of modern art and the claimed ability to speak with tongues under the influence of the Holy Spirit is the very evident need for someone to interpret that which is manifestly unintelligible. After a lengthy discussion of the unimportance of speaking in tongues in the church as compared with prophesying (probably preaching), the inspired Apostle Paul



MEMORY TEXT

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isaiah 53: 5.



says of the tongues speaker, "But if there be no interpreter, let him keep silence in the church."

One of the arguments used by Paul was that the unlearned or the unbeliever coming into a church gathering where all spoke with tongues would say that they were mad—unless the speaker or someone else interpreted. He admitted that there could be praying and singing with the spirit and with the understanding. He himself was determined to have both. It is useless to give thanks in public if you cannot be understood; otherwise you are a barbarian (foreigner) to those who listen.

Is modern art a reversion to childhood? Who is to say? Children often can express themselves as well with finger painting. Is tongues speaking better than descriptive, understandable language? It appears to be a much lower form of speaking as far as words are concerned. It is higher only in the realm of exalted feeling. Such feeling—if a gift of the Spirit—is joyful to the person speaking or may on occasion be edifying—if there is an interpreter. The testimonies we hear are warm and enthusiastic. The teaching of 1 Corinthians 12, 13, and 14, taken as a whole, would seem to be that it is far better procedure and economy of effort to study and to speak good words directly to the church than to go into an unknown tongue and then to bring the message back, secondhand, through an interpreter. Something similar can be said to the artist. Why necessitate the use of an interpreter when with a little more care and study you can present a picture that people can readily understand?



From Our Conference President

Doris H. Fetherston

Spring Cleaning and Planting

Now is the time! Screens must be put on—repaired, if necessary. Windows must be washed—every nook and corner scrubbed up a little better than on regular cleaning days. Unused and unwanted things must be disposed of so closets and shelves will have room for the more useful, more efficient, better things. There is great satisfaction in the accomplishment of this yearly project.

The garden ground must be prepared. Any old stalks or brush must be cleaned away and burned. Stones that have come to the surface must be cleared away. The soil must be stirred and tended, perhaps fertilized before the precious seeds are entrusted there. And then—there really isn't much that man can do until the sun and moisture touch that spark of life (which is no man's to give) and the seed bursts forth and accomplishes that for which it was intended.

How about our spiritual abodes? Are there any dusty or cluttered corners? What about that sharp tongue I've been meaning to curb? Or my lack of concern for some persons that I should go to see often? And then there are those jealous feelings that sometimes come to us when others are asked to do the things we think we could do better. Could we discard these or other unwanted attitudes and find better ones to take their places?

As the window is washed and polished let's clear up our spiritual vision so that we can see the needs of those around us who are yearning for friendship and love. As we burn up the brush let's throw out those feelings of jealousy and of being slighted and let's go to the pastor or the chairman of one of our church

committees and say we are willing to do any job we can that needs to be done. As we put the precious seeds in the good earth let's seek some new and different spots in which to scatter seeds of love and friendliness so that God can touch and make them grow and bear fruit.

There is cleaning and there are aspects of gardening that have to be attended to all the year around but just now there are many extra things we feel impelled to do. For any who will have or have had the privilege of having a "Missioner" come to them we hope that, in a sense, it was a time of "Spring Cleaning and Planting." Or it may be a strictly "do-it-yourself" project. Either way surely much good can come of it.

Sabbath Rally Day Coming May 15, 1965

Theme:

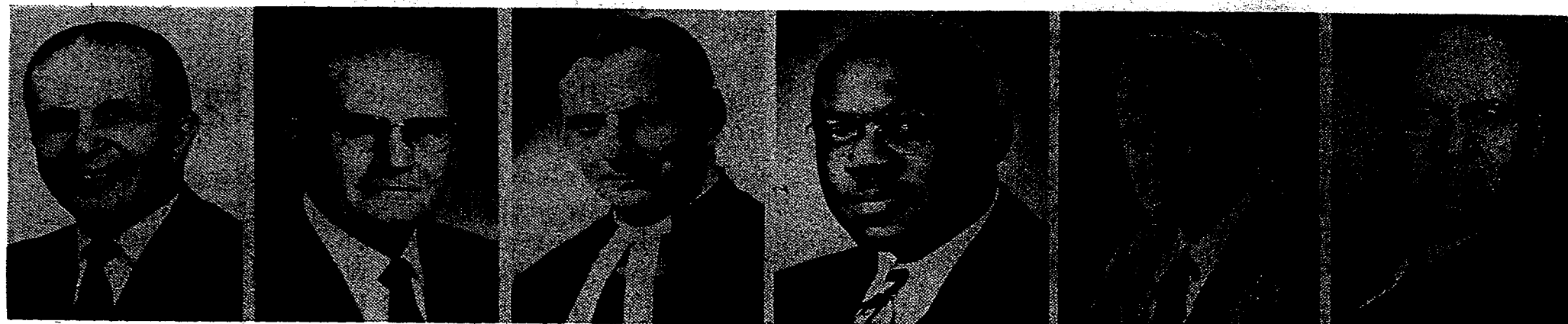
"The Sabbath Our Distinctive Mission"

The annual Sabbath Rally Day sponsored by the Sabbath Promotion Committee of our Tract Society is the third Sabbath in May, which comes almost a week early this year. The committee at Plainfield has been gathering material for several months to help the churches, Sabbath Schools, and youth groups to properly observe this significant day. These materials, including a special bulletin cover, will be mailed out to church leaders early enough so that all can make use of them. Wise church leaders, however, will make their own plans and make them early. They will not depend on just what is sent from the Tract Society, but will set their committees to work at once determining what can be done to make this a rally day, not just in name but in fact—a time of maximum attendance and maximum participation.

Special materials are available to pastorless churches: Tape recorded sermons, Sabbath filmstrips, tracts, and special issue **Recorders**.

Many churches have already had some special emphasis on the Sabbath in their Mission 65 programs. Others have not. We need to impress upon our contemporary world the blessings of using God's appointed day for its appointed purpose.

Baptist World Congress Speakers



Joao F. Soren Hershel H. Hobbs J. Ithel Jones Joseph H. Jackson Billy Graham C. Oscar Johnson

Here are six of the headline speakers for the 11th Baptist World Congress, meeting at Miami Beach, Fla., next June 25-30. Joao F. Soren of Rio de Janeiro, president of the Baptist World Alliance, will make the presidential address. Hershel H. Hobbs of Oklahoma City, past president of the Southern Baptist Convention and preacher on the Southern Baptist Radio Hour, will bring the keynote address. John Ithel Jones of Cardiff, Wales, principal of the South Wales Baptist College, will preach the congress sermon. Joseph H. Jackson of Chicago, president of the National Baptist Convention, USA, Inc., will preach at the Sunday morning worship service. Billy Graham, evangelist, will preach at two evening sessions in the Orange Bowl. C. Oscar Johnson of Berkeley, Calif., past president of the Baptist World Alliance, will make the coronation address.

Theodore F. Adams, chairman of the congress program committee, said that 51 nations are represented on the draft program. Baptist leaders from all parts of the world will tell their own stories of Christian witness. Parts of four morning sessions will be devoted to panels in which Baptists will discuss with one another — for the whole Congress to hear — the hardships and successes of Baptist life in their areas of the world.

"We are adopting this panel technique in order to allow all delegates to know as intimately as possible the church's leaders in remote parts of the world," he explained. "We think, too, the delegates will welcome this departure from a customary program of speech after speech."

The first of four "witnessing" panels will tell of "Witnessing to the Truth in a Christian Community," with representatives of countries where protestant Christianity predominates participating. Successive panels will tell of "Witnessing to the Truth Where Other Christian Churches Dominate," "Witnessing to the Truth in a Secular Society," and "Witnessing to the Truth Among Other World Religions."

Participants on each of the panels will represent various countries. Two Seventh Day Baptists from the United States, Rev. Melvin Nida and Rev. Leon Maltby, have been asked to speak on panels, the first and the last days.

New High for Methodist Missions

The Board of Missions of the Methodist Church has appropriated \$29,991,825 for its home and overseas missionary program in the fiscal year beginning June 1. This is a record appropriation for the board and is almost \$3,000,000 more than was appropriated the past year. Of the total, \$18,582,135 was earmarked for mission work in 48 countries overseas and \$8,626,522 was designated for church extension and mission work in the United States and Puerto Rico. Bishop Roy H. Short, Louisville, Ky., is the new president of the board. He recently commissioned ten persons for missionary and deaconess service in the United States, and 25 persons for overseas service in the Philippines, Liberia, Malaysia, India, Japan, Pakistan, and the Congo. The group represented 19 states from Massachusetts to California.

— W. W. Reid.

"How Far Can We Go in Ecumenism?"

By Leroy Bass

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. John 10: 16.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. John 17: 21.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. I Cor. 12: 12, 13.

These are both visionary and precious promises that set forth high concepts of a united Christendom. These verses are often quoted by those who look out over the church world in deep concern for the divisions in it. Such ones feel that it is not right that we have all these denominations, with suspicion and mistrust of one another. There is enough mistrust and suspicion in the world as it is without the various branches of Christendom adding to it, they charge.

Christ prayed that all believers be "one." From the hearts of thousands of thinking and concerned people in all denominations comes the cry: "When will your prayer be answered, O Lord? When will there be that oneness you speak of?" Of all the divisions in the world with distrust of man for man, of race for race, of nation for nation, the divisions of the Christian world seem most shameful of all. I, too, believe this ought not to be! Why cannot there be that unity and oneness in all of Christendom? Why cannot there be more co-operation instead of rivalry? It is a great challenge to realize all that could be accomplished for the glory of God and the good of the churches. Co-operation is a wonderful thing.

During World War I at Camp MacArthur, Texas, so I have read, it became necessary to move a YMCA building.

An officer of the engineers had the floors taken up throughout the building, exposing the joists. Then he called for 800 men, and he placed 600 of the men among the joists, and 200 men around the outside of the building. The command was given, "Lift," and 800 men lifted together. At the second command: "Forward March," the 800 soldiers marched together, carrying the building about a half mile to its new location. No one person had to carry more than 50 pounds. It was co-operation that did it.

And like this, more and more church leaders reason: Why couldn't the churches get together and think of themselves as brothers working together rather than as competitors? Why not work together for the betterment of the world and present a more united front to the problems that beset mankind?

This is exactly what more and more churches are doing in what is known as the spirit of ecumenism. It is the spirit of togetherness, a co-operative effort together, much like moving the YMCA building by the Army. Ecumenical means all denominations and all churches all over the world.

And we ourselves, as you are becoming aware, are conducting "ecumenical" conversations with the American Baptist Convention. Our own committee's letter to Seventh Day Baptist churches is keeping us abreast of developments, and says, in part, quoting the action of General Conference in 1964: "to lead the churches and the agencies of the General Conference in a year's study of the possible forms of merger, our attitudes toward them, and methods of implementation; and the committee formulate a basis on which the General Conference can make intelligent decision on these matters."

It is expected by some that eventually we will have a merger with the American Baptists, or possibly some other denomination. However, we are not to jump into this all at one time, but rather take it step by step, and at first just work jointly in some area of co-operation as,

for example, in the preparing of literature. Later on further steps can be taken.

More and more denominations are effecting mergers, and even Protestants and Catholics are having dialogues now, not with the idea of merger at present, but possibly in the distant future. Did you know that Catholics and Protestants and Jews are working side by side in Palestine as archeologists and they are all using the same scientific techniques? Men of very broad thinking like Visser 't Hooft, and Henry P. Van Dusen, both leading architects of the NCC and WCC, envision the time when not only all Protestants will be united, but when even Protestants and Catholics will unite, and that furthermore, after this challenge has been met then there will be an encounter between Christianity and other world religions.

If all these Catholic and Protestant denominations could be dissolved, and combine to form just one church, there would be no Seventh Day Baptist Church, no Lutheran Church, no Catholic Church, no Jehovah's Witnesses, no Christian Scientists, no Quakers, no Episcopalian Church, no Seventh-day Adventist Church, no Methodist Church, no Mormon Church, and so on down the long, long line. There would be just **One Church!**

With this grand and visionary concept that is already beginning to show some progress and with mergers still in the making, it must be plainly seen that we should begin to consider it an unethical thing to proselytize among one another, for after all are we not all seeking human brotherhood before God, showing ourselves and God that we can be big enough to take in everybody?

Well, is this a good thing? Are you ready to give up denominationalism? What do you think of this picture I have drawn for you? Isn't it all true and good? Have I said anything wrong? In all fairness I should also share with you one great hidden weakness in it. I would like to illustrate what I mean.

Several years ago a train loaded with young people returning from a certain school function became stalled because of a hotbox. The flagman was sent back

(continued on page 13)

MISSIONS — Sec. Everett T. Harris

Shipment of Goods and Supplies to Makapwa

After many delays caused by such things as the dock strike along the eastern seaboard of the United States, a shipment of the personal goods of Miss Joan Clement has been sent overseas to the Makapwa Mission in Malawi, Africa. The shipping firm of W. R. Keating and Co., New York, is handling the shipment which contains several items besides Miss Clement's goods.

It will be of interest to note some of the additional items that are being sent. One such is a Maytag washer-wringer machine, purchased from EFMA through the kindness of Rev. Leon M. Maltby, acting as the Missionary Board's agent. This machine will be a much needed labor-saving device at the hospital. Another greatly needed and appreciated item will be 100 sheets purchased from Sears. The sheets will be used on hospital beds. The sheets (at cost of \$187) and washing machine (at cost of \$130) were ordered at the request of the medical department of the mission with the offer of our mission leaders to cover the cost on that end (\$317, plus transportation expenses)

As the shipment was about to go from Keating's, it was learned that Mr. Fred Ayars was about to send the equipment for installing a radio-telephone at Makapwa. A few last-minute phone calls were made so as to make possible the inclusion of this box along with others of Miss Clement's goods. Cost of parts (approximately \$200) and transportation of the radio-telephone had been approved for payment by the Missionary Board several months earlier.

Mr. Ayars had purchased many of the parts for the radio-telephone, had put it together and had given it a vigorous testing, had broken it down and packed it for sending, making no charge for his talented services. He is sending to our mission leaders a set of detailed instructions on how to install the radio-telephone at Makapwa. This will make possible a quick contact with Malamulo, the Adventist Mission Station about 40

miles away. We express our warmest appreciation to Mr. Ayars for his help in this matter.

Makapwa Mission Budget for 1965

Immediately after the arrival of Miss Joan Clement and Pastor Paul Burdick at Makapwa Mission a meeting of the Africa Conference Planning Committee was held, lasting for two days, February 10-11. Among other matters considered was a restudy of the operating budget for 1965.

Several amendments to the tentative budget for 1965 were submitted to the Missionary Board. These grew out of a better understanding of amount of financial aid which may be expected from the new Malawi government toward support of the educational and medical services of Makapwa Mission.

It may be noted that government support remains about the same. It comes in the form of grants on the salaries of educationally qualified teachers, also on Dr. Burdick's salary and the nurses' salaries. There is also a refund on drugs and medicines used. The grants are based on the amount being paid, and may be considered somewhat as a refund. This does not apply to qualified teachers approved by the government who are paid directly by the government.

It may be noted that the government will not offer assistance on salaries of certain educationally unqualified teachers. Yet it has seemed wise to keep several such teachers on the staff, paid entirely from mission funds, because some of these teachers have an excellent Christian influence upon the students.

A comparison of this year's budget with those of previous budgets shows a gradual increase of support of their pastors on the part of the African churches. This seems to be the result of efforts to increase a sense of stewardship with increased tithes and offerings (as noted in Sabbath Recorder article of Nov. 23, 1964).

It is hard for some of us to realize that Makapwa Mission carries a total annual budget of approximately \$20,000 of which amount only \$5,000 comes from OWM budget. Other sources of income are from government grants which totaled over

\$6,000 in 1964. Other contributions coming directly to the field amounted to approximately \$2,000. Many such gifts come from our English, Dutch, and German brethren. Medical and school fees make up most of the remaining income. Some small amounts come from services, such as maize mill, lights and car rental.

It was interesting to note that the balance at hand dropped from around \$5,500 to \$2,500 during the year. The use of funds held for the water-drilling, storage and piping project accounted for most of this reduction.

The above figures are given in round numbers to give a general idea of the extensive outlay of funds at Makapwa Mission. Anyone who has handled accounts will realize what a tremendous amount of time is taken by our missionaries to keep the records and give the necessary accounting both to government officials and to the Missionary Board.

It has been suggested that a layman might share this work in dedicated service thus releasing our missionaries to do the work for which they were trained and called of God. This suggestion deserves our prayerful consideration.

"Now is the Accepted Time"

(2 Cor. 6: 2)

O Soul, art thou groping in darkness —
Darkness that's darker than night?
Art thou out of the Ark of safety
And know not the gospel light?

There was One, who sacrificed heaven
And the wonderful glories above,
To come to this earth and redeem thee,
To atone for thy sins by His love.

'Twas for thee He bore the reviling,
For thee the shame and the loss;
For thee with transgressors was numbered
And died the death of the cross.

O Soul, then why dost thou linger?
Why dost thou yet tarry in sin?
At thy door the Savior is knocking
Oh, bid Him enter therein.

Copied from *The Sabbath Recorder* in 1914, by Jess W. Babcock and sent to his intended shortly before their marriage; printed from that copy at their request.

Dedicated Service

By Leon R. Lawton,
Director of Evangelism

The stimulating challenge of a well-organized program of shorter and longer periods of dedicated service is now before us as never before.

Arising out of the awareness of such opportunities among other communions; sensing the uniqueness and helpfulness of the Youth Field Worker (who gave her time in dedicated service); and challenged by the members of the team work in New Orleans in the summer of 1964, Seventh Day Baptists are facing the question of Dedicated Service projects. A Christian Summer Service Corps is being planned for work in the summer of 1965. Workers in local church Bible Schools and camps are continuing to be sent out by our Board of Christian Education. But, do we as a people wish to offer to those among us who are so led, the opportunity of giving themselves in a year (or more) of Dedicated Service?

Some might object by saying that, "We have always had those in our churches who on the local level have given 'Dedicated Service'—in teaching Sabbath School, in holding responsible and time-consuming offices, in giving work on church buildings, parsonages, and in the construction and upkeep of our church camps." This is emphatically so! As Baptists, the co-operation and the involvement of as many members as will in the total witness of the church is held high. But such involvement is only partial—a few hours a week; a week or so a year; a weekend—or has been limited by the summer vacation period. Other matters have dominated the life, and such service, while given wholly, is usually on the circumference rather than at the focal point of life.

It would be wrong, I feel, to set up a program for its own sake. There are

many other religious agencies that offer such opportunities for dedicated service. And some of our young people have chosen to serve in these. Since we are a small denomination in numbers, to set up duplicate or parallel programs where service is rendered in an overlapping way would seem unwise. Thus we need to define such a program after we catch a vision of its place in our witness and work for Christ as Seventh Day Baptists.

The Need

While many things could be pointed out, one soon becomes aware in visiting our churches and noting the number of nonresident members, that the impact of the gospel upon the lives of individual Seventh Day Baptists and their preparation to face the changing currents of modern life with spiritual understanding and purpose is generally lacking. Some local churches have lost not only vision but hope. Some of our young people, moving to the urban areas not served by local Seventh Day Baptist churches, are easily absorbed in the materialistic culture of our day. What "faith" they have is reserved for visits to the home church. Others easily move with the Protestant crowd and find places in the various denominations, the decision of which one usually based upon convenience, children's or mate's preference, choir, or the man in the pulpit—not on basic scriptural teachings or beliefs. And the soon-coming generation knows not the gospel as proclaimed by Seventh Day Baptists or, even if such even exists. As a people we have a prime responsibility to our nonresident members.

To those already detached from their church community the challenge and opportunity to join hands in fellowship and witness with other Seventh Day Baptists in their area needs to be made. As a

nucleus is formed and effectively studies God's Word together, a vision and task will come. And when God's Spirit moves in individual lives and in such a group they will reach others and draw them to Christ. But the task in bringing this about is of God, not of men. We must be ready to move as He might lead, however. We must acknowledge our dependence on Him. Dedicated workers could enter doors thus opened.

To those young people now in local churches, basic training and understanding of the place of the Christian in our world needs to be given. The majority will move to other communities. Should they not be prepared to effectively find their place of witness and service with other Seventh Day Baptist individuals and families who may also live in such communities? How can they do this with a secondary faith? How can they do that which requires complete consecration and awareness of the leading of God's Spirit if their lives have not known such experience in the days of their youth? Why are so many of our children only good people and not godly individuals? These are some basic questions to be answered by our spiritual leaders, by our parents, by every church member! Dedicated workers helping in our local churches might help in leading our youth to definite decision, giving vision of God's work to be done, and illustrating the joy that comes in service for Christ.

An Answer

The thrust of an Annual Dedicated Service program should be in the answering of basic questions, in involving individuals in basic evangelism, and in leadership and training of local church members. Our focus must be clear and strong that the warmth of the love of Christ and the Good News He brought to mankind is effectively shown in the lives and work of such dedicated workers—by word and deed. To do this, their service needs to be related to our total witness and work as a people and not just a program of one board. As such, it might help draw together our fragmented organization in a positive way.

A trained team of dedicated workers moving into a church community or an urban area where a small nucleus of committed Seventh Day Baptists have been drawn together could lead individuals in visitation evangelism. They could offer basic teacher training for Sabbath School teachers, could co-operate in a planned evangelistic outreach, could help in making known elementary organizational and record helps to the witness of a local group, and could, by sharing the experiences of God's grace known in their lives, breathe new vision and hope into a local area. Sensing a human need in the area they might lead the local members to offer help, love, and understanding as servants of Christ.

But they would not carry the load or do the total work themselves. Their ministry would be to open eyes, to lift weak hands, to lead in example and training those in the area that would continue the witness and work. Discouragement and defeat should be recognized and met, for such will come. But those dedicated workers who have known the leading and thrill of service in the Holy Spirit would be challenged to consider a full-time calling or, at the least, to become more effective witnesses and workers in a local church.

Recorder Survey Results

The analysis of the Recorder survey by a professional in the field of such surveys was presented in mimeographed form to the Tract Board on March 14 and mailed to Commission members. Extra copies are available upon request to those who have a special interest in seeing the report as a whole. It is anticipated that most of it will appear in the Sabbath Recorder. The Advisory Committee of the Tract Board plans to pursue some questions and correlations further in order to make the best possible use of the data secured.

SABBATH SCHOOL LESSON

for April 10, 1965

The Meaning of the Cross

Lesson Scripture: Matthew 27: 33-50

Tract Board Hears Reports, Takes Important Action

Sunday, March 14, was a full day for members of the Board of Trustees of the American Sabbath Tract Society when they assembled at Shiloh, N. J., in the old two-story school building where a number of the members had received their grade school and high school education. Some members had to leave home before seven o'clock to arrive in time for a ten o'clock meeting of the Supervisory Committee (which meets nearly every week). Others were on the Sabbath Promotion Committee which met at 10:30. The full meeting of the board was in session from 2 to 5:30 p.m. Twenty-two of the thirty members on the board were in attendance besides two consultant members, Harley D. Bond and Winfield F. Randolph. Mr. Randolph had made the trip from Florida for the occasion. Keenly interested in the Publishing House problems, he was later appointed to the Supervisory Committee. Among the several visitors was the Rev. Alton L. Wheeler, executive secretary-elect of General Conference. He was elected a consultant member during the meeting.

The Supervisory Committee (in charge of the Publishing House) made a detailed report which was discussed at some length. The business manager was called on to present a statement and give comparative profit and loss figures. In view of the unacceptable alternatives and the progress in recent months toward bringing income and expenditures into balance it was decided to encourage the manager in the program he outlined for the next few months. It includes sales work by the manager rather than a commissioned salesman and certain other adjustments in the personnel of shop and office. In this connection it was decided to call a special meeting of the board on May 23. The next regular meeting is July 11.

The board listened carefully to the reading by Harley D. Bond of the 7-page mimeographed report of Dr. Frederick A. Shippey of Drew University who had been engaged to make an analysis of the results of the Recorder survey which has been in process for about a year. Dis-

cussion of the validity of the results and the method of implementing the suggestions for action followed. The subcommittee of the Advisory Committee, feeling that its work was nearly completed, asked to be discharged. The insights gained from the questionnaire and the action that can be taken relative to **Sabbath Recorder** content will be presented in future articles.

Although the two items mentioned above consumed more time than other things on the agenda of the Shiloh meeting there were other important reports and decisions based on them for the regular and special outreach programs of the board. The recommendation of the Sabbath Promotion Committee in regard to a denominational booth at the Baptist World Congress at Miami Beach, June 25-30, was approved. It was voted to have a 20-foot booth, similar to the one maintained at the Baptist Jubilee at Atlantic City last May. The corresponding secretary was put in charge of the project.

Upon recommendation of the Distribution Committee the board voted to make a reprint of 3,000 copies of the February special issue of the **Recorder**, primarily for use at the Miami booth.

The Publications Committee authorized the reprinting of a 15,000-edition of "What and Why are Seventh Day Baptists" to be distributed in the Baptist Booth at the New York World's Fair. It was also decided to print a special tract in considerable quantity for the Southwestern Association.

The Distribution Committee announced plans for a constructive tract distribution survey and told of a program already underway to send special issue **Recorders** and two tracts to at least 150 American Baptist state executives and selected pastors. Other committees reported on how they are seeking to serve the whole denominational cause at home and abroad.

Stewardship vs. Bazaars

The Lutheran Church in America recently adopted a statement condemning church-sponsored devices for raising money which involve commercialization. Stewardship, they said, is far better than bazaars.

"How Far Can We Go in Ecumenism?"

(continued from page 8)

to warn any possible following trains against rear-end collision. The young folks were happily talking in the stalled train when suddenly there was a terrible crash. A Limited train had crashed into the rear, and many were killed in the great wreck. Afterward a trial was held. The engineer of the Limited was asked:

"Did you not see the flagman warning you to stop?"

"Yes."

"Then why didn't you stop?"

"Well, he waved a yellow flag, and I took it for granted that all was well, to I just slowed down."

They called in the flagman. "What flag did you wave?"

"A red flag. He went by me and didn't stop at all."

Each man stuck to his testimony. Finally they asked to see the flag. When it was brought in, it was found that it had been a red flag once, but it had faded to a dirty yellow.

What is the hidden weakness of the modern ecumenical movement? The leading architects of this movement are using certain verses of Scriptures that hold up high ideals of oneness of all Christianity, which is all well and good, but they are not using other verses that give the key to true and lasting unity. They are not making the Bible and the Bible only the basis for Christian unity and mergers. They are not looking to the Author of truth and the authority of the Word of God for belief and practice. They are not waving the red flag of Jesus Christ, but are instead waving the yellow flag of man's ideas of goodness and what is right. They are formulating their own standard of what is the best approach. Their religion turns out to be a "yellow-flag" religion. The writer of Proverbs 14: 12 warns us all: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

(To be continued)

Some Basic Statistics

From **Information Service**, a biweekly publication of the Department of Research of the National Council of Churches of Christ, come the following statistics: "Some 223 religious bodies report 281,593 Sunday or Sabbath Schools in 1963, with 3,861,943 teachers and officers and a total enrolment of 45,805,074.

"The Protestant churches, which generally emphasize the Sunday School, report 90 per cent of the total enrolment for all faiths—the same as last year's percentage. The total Protestant enrolment is 40,983,036 compared with 40,096,624 for 1962. The Roman Catholic figure of 4,316,921 is for public school children receiving religious instruction compared with 4,029,224 a year earlier....

"A **Yearbook** table shows that Protestants were 27 per cent of the population of the United States in 1926, 33.8 per cent in 1950, and 35.5 per cent in 1963. The Roman Catholic population rose from 16 per cent in 1926 to 23.3 per cent in 1960 and 23.8 per cent in 1963."

Information Service is quoting from the **Yearbook of American Churches** for 1965.

Pre-Con Retreat Fees

The fee for the annual Youth Pre-Con Retreat will be \$23 per person. This includes insurance and all the appurtenances of board and room except your towels and toilet articles. Youth Pre-Con will be held at the Lisle Conference Grounds, Lisle, N. Y., north of Binghamton.

The fee for the annual Young Adult Pre-Con Retreat will be \$13 per person. This includes insurance. Retreaters must furnish their bedding and toilet articles. Young Adult Pre-Con will be held at Camp Harley, Seventh Day Baptist Western Association Camp near Alfred Station, New York.

Youth Work Committee

The Youth Work Committee of the Board of Christian Education met on Sunday night, March 14. Reports show that considerable progress is being made toward the publishing of a special issue

of the Sabbath Recorder under the auspices of this committee.

Action has been started to secure directors for the 1966 Pre-Con Retreats.

The SDBYF emblems have been ordered and should be available soon. The original order was delayed as the cost price had been misinterpreted by the subcommittee.

Camp Dates

We will be glad to publish camp dates on our page if those in charge will send them to us. Camp dates this far include Camp Harley (Western Assn.) Junior Camp, July 11-18, Rev. Ernest K. Bee Jr., director; Senior Camp Harley, July 18-25, Pastor Herbert Saunders, director; 1st and 2nd Grader Camp Harley, July 27, Miss Nina Traver, director; 3rd Grader Camp Harley, July 30, 31, director to be selected. Lewis Camp (Eastern Assn.) for Seniors July 18-25 and for Juniors, July 25-Aug. 1, Rev. Earl Cruzan, director.

Pacific Pines (Pacific Coast Assn.) for Intermediates, June 20-27; Juniors, June 27-July 4; Seniors, July 4-6; and Primaries, July 6-9.

National SDBYF

Many local SDBYF units are registered with the National SDBYF. The latest to join 100 per cent strong is the Fellowship of our Texarkana, Ark., church. Any group or individual may join the National SDBYF by sending names and addresses and \$1 to Mr. Lyle Sutton, Almond, N. Y. Join now to receive the *Beacon*, SDBYF magazine.

Youth Activities in Texarkana

Reported by Shirley Smith

The Christian Comrades, SDBYF group of the Texarkana church, are active in their church program. Between Christmas and New Year they had a hayride while the college students were home. The evening's activity was concluded with a social and devotional program at the Church Center.

As a part of the church "Mission 65" emphasis the youth planned and conducted the special service on February 6. The entire group assisted in conducting

the service and four of them, Robert Fitz-Randolph, James Ray Smith, Charlie Craw, and Betty Smith gave talks on the theme "Songs for a Small Planet."

Early this year the youth set up a savings fund and initiated a number of projects to raise money toward an air-conditioning system for the church. The Ladies Aid and others are co-operating to build up the special fund. Some of the projects are continuous, and the fund is growing nicely.

In February a real interesting sort of 3-way party was held honoring Lincoln, Washington, and St. Valentine. The group is assisting now in plans for a March party. It is a Paper Party to help stimulate the gathering of paper for scrap sale. But more important, it is a Whole-Family-All-Church Party for all ages.

Invited to Westery for Anniversary and Dedication

The 125th Anniversary program of our church will be held April 9, 10, 11. Special programs are planned for the Sabbath eve service. Dedication services for the new educational wing will take place at 9:45 on Sabbath morning. Worship service will be at 11; there will be a noon luncheon in the church vestry; a historical program in the afternoon, and a social evening at night. On Sunday the annual dinner and business meeting of the church will be held.

— Church bulletin.

NEWS FROM THE CHURCHES

ALFRED, N. Y.—Under date of March 6 William D. Parry, chairman of the Committee on Church Renovation, made a detailed report. The committee had reported previously to the quarterly business meeting on January 10, at which time the church voted to "accept in principle the recommendations." The present extensive renovation plans grew out of a committee study last summer to arrive at "a plan to incorporate the normal repairs at the time of a Conference here, with possible solutions to several perplexing architectural problems." An architect was engaged, made a report, and was asked to come

up with a simpler approach at less cost. The committee on March 6 submitted a plan to refine rather than redesign.

The plan calls for minor changes in choir, organ and chancel that would be a functional improvement and might cost around \$3,000. A complete interior paint job is contemplated at nearly \$1,500. The committee suggested additional lighting, the main feature of which would be hanging fixtures at a probable cost of \$3,000. The other major change proposed as being more satisfactory over the years of maintenance was carpeting instead of bare floors. This would probably cost upwards of \$4,000.

Action regarding this proposed renovation and the progress of financing and completing it can be reported in a later issue. General Conference meets at Alfred next August. Delegates will appreciate the new worshipful atmosphere contemplated in these improvements.

NORTONVILLE, KAN.—Special meetings with Pastor Paul Osborn preaching for us were held from December 31 to January 3. He came in response to the call of the Evangelism Committee. We greatly enjoyed his stirring messages and pray that they will move us all to greater faith and much good works. The fellowship of meals together and the conversations endeared him to us. His messages were for the most part taken from Nehemiah, chapters 1, 4, 5, 8, 9, and 10. Subjects for the messages included "Our Responsibility"; "Our Strength Is Not Enough — It Takes God's Strength, Too"; and "The Place of the Word." On the last afternoon of the meetings the congregation was divided into three groups and discussed "Revival for Our Church." The last message of the meetings was taken from Mark 12: 41-44 and the theme was "Consecration — Give Yourself — Give All to the Master."

In the past few months we have been very glad to hear from our three missions. Early in November Rev. Leon Lawton, evangelist from Battle Creek, Mich., gave an interesting lecture on Jamaica, where he was formerly a missionary. His slides showed vividly the beauty of the mountains and tropical

flowers, the home life of the people, some of their schools and churches, and the wide range of transportation (donkey cart to airplane). Everyone enjoyed the question-and-answer period afterwards.

Later in November we welcomed Miss Sarah Becker, returned missionary teacher from Makapwa Mission, Malawi. She led our Friday night prayer meeting and spoke at the Sabbath morning worship service. On Sabbath afternoon an informal meeting was held in the church basement where Miss Becker showed slides and gave an interesting talk to bring our work in that mission very close to us.

In January colored slides were shown the church family preceding the quarterly business meeting. The slides were narrated by Pastor Bass and showed the groups of workers, some of the churches, the Davises and their children, as well as the homes and the countryside around the mission at Georgetown, British Guiana.

The Senior Youth Fellowship sponsored a "watch night service" December 31. After the evening service was over the young people went to the basement for recreation and refreshments. At 11:30 they returned to the sanctuary for the watch night service. Pastor Osborn talked on the subject "Power for '65," with Scripture from Acts 3. The New Year was ushered in with meditation and prayer.

Beautiful new front doors were purchased for the church and a very nice job of installing the doors was done by our pastor. We appreciate very much his many hours of labor that will be a reminder of him through the years. A small brass plaque on the doors is engraved "In loving memory of Mary Hazel Kierns by her many friends."

There were five pastors in church on January 2, 1965: Paul Osborn, Little Rock; Alton Wheeler, Riverside; Wendell Stephan, West Hartford; John Conrod, Kansas City; and Pastor Bass.

The church has suffered the loss of two of its devoted members with the passing of Mr. and Mrs. Edwin Wheeler. Farewell services were held at our church on January 1 for Edwin Wheeler and on February 6 for his wife, Mabel.

— Correspondent.

Accessions

Alfred, N. Y.

By letter:

Mrs. Marian Gardner Truman
I. Stephen Pierce

Births

Aiken.—A daughter, Kimberly Dawn, to Neil and Carol (Miars) Aiken, January 25, 1965, at Ripon, Wisconsin.

Cupp.—A son, Scott Alan, to Pat and Gaye Cupp, March 13, 1965, at Texarkana, Ark.

Griffith.—A son, Brian O'Keith, to Keith and Glenda Griffith, March 16, 1965, at Texarkana, Ark.

Obituaries

Bentley.—Eva May Satterlee, daughter of Henry R. and Lany Sireng Satterlee, was born on March 25, 1889, and died at Berlin, N. Y., Feb. 8, 1965.

She was baptized by the Rev. E. H. Sockwell on May 6, 1905, and joined the Seventh Day Baptist church in Berlin. She was ordained as deaconess of this church on August 19, 1939, in which capacity she served until her death. She was also treasurer of the Sabbath School for fifty years.

She was married on June 17, 1911, to Frank J. Greene, Jr., who died in 1914. No children were born to this union. On March 16, 1918, she was married to Arlie C. Bentley.

In addition to her husband, she is survived by a son, W. Robert Bentley, former Berlin Supervisor, and a granddaughter, Ann Randall Bentley. Also surviving are a stepdaughter, Miss Marion Bentley of New York City; a sister, Mrs. Julia S. Dobbs of Berne, N. Y.; and a brother, William B. of Troy, N. Y.

Funeral services were conducted by her pastor, the Rev. Paul L. Maxson. Interment was in the Seventh Day Baptist cemetery in Berlin, N. Y. — P. L. M.

Jeffrey.—Emma Cameron, daughter of George and Margaret Randolph, was born near Nortonville, Kan., Apr. 15, 1881, and died Feb. 3, 1965, at the home of her daughter, Alice Virginia (Mrs. Albyn) Mackintosh, Los Angeles, Calif.

On Oct. 17, 1911, she was married to Ira Cleveland Jeffrey, who died three years later. In 1937 she moved to Los Angeles to make her home with her daughter. She was a member of the Nortonville Seventh Day Baptist Church until her move to Los Angeles where she became a member. Her grandfather, A. A. F. Randolph, was the first minister of the Nortonville church.

She is survived by her daughter, and two grandsons, Douglas and Ralph Mackintosh.

Funeral services were conducted in the Nortonville Seventh Day Baptist Church by Pastor Leroy Bass, assisted by Pastor Alton Wheeler

of Riverside, Calif. Burial was in the Nortonville Cemetery. — L. C. B.

Randolph.—Esle Fitz, son of Franklin and Mary Elizabeth Fox Fitz Randolph, was born in New Milton, Doddridge County, W. Va., Nov. 4, 1868, and died in his home at Fairmont, W. Va., Feb. 21, 1965.

Educated in Doddridge County schools he taught in these schools for several years, before enrolling in Salem College where he and three others may have been the first to receive an A. B. degree. His college later honored him with a doctor of education degree. For many years he was a member of the Salem College board of trustees. He was connected with schools in New York City, becoming principal of a public school on Staten Island, N. Y., where he remained for 41 years until his retirement in 1939.

He was president of the Sabbath School Board and a member of the Board of Trustees of the American Sabbath Tract Society for many years, served on the Commission, and was president of Conference in 1923.

In 1895 Mr. Randolph was united in marriage with the late Lucy Davidson of Bridgeport, W. Va. His second wife, Mrs. Jessie Amos Highland, died in December 1962.

A son and three daughters were born to his first marriage. He is survived by: two daughters, Mrs. F. Walcott (Ruth) Williamson of Massapequa, N. Y., and Mrs. Hugh D. (Virginia) MacIntyre of York, Pa., three grandchildren, and eight great-grandchildren.

In his youth Mr. Randolph united with the Middle Island Seventh Day Baptist Church, later transferring to the First Seventh Day Baptist Church of New York City. When that church disbanded his home was in Fairmont and he again became a member of the church of his youth at Middle Island.

The funeral service was held at the R. C. Jones Funeral Home, Fairmont, with burial in Woodlawn Cemetery. The Rev. Harold R. Crandall, a former pastor of Mr. Randolph, officiated. — H. R. C.

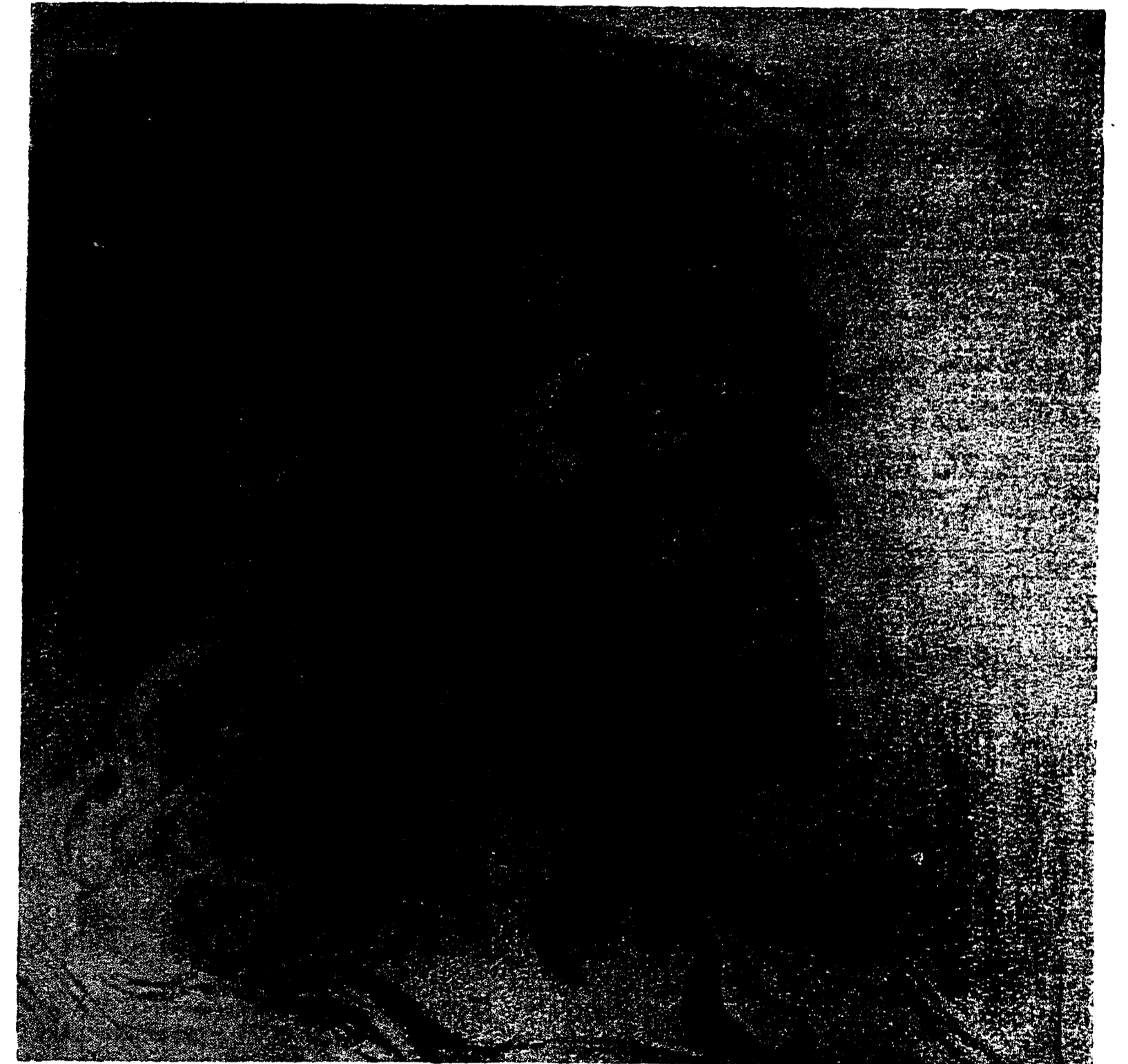
Wheeler.—Cora Mabel, daughter of Eugene and Ida Allen Wheeler, was born June 10, 1885, near Marion, Iowa, and died Feb. 3, 1965, at the home of her daughter, Mrs. Paul Hensleigh, Winchester, Kan.

For most of her life she was a member of the Nortonville Seventh Day Baptist Church, and served her church in many loving ways. On August 18, 1909, she was married to Edwin L. Wheeler at Coffeyville, Kan.

She is survived by seven children: Aletha Hensleigh of Winchester; Norris of Lawrence; Alton of Riverside, Calif.; Norma Smith, Wichita; Audrey (Mrs. Wendell) Stephan, W. Hartford, Conn.; Winston, Larkinburg; and Wilmer, Ferndale, Md.; also by 26 grandchildren, 4 great-grandchildren, and one sister, Mrs. Leeta Domer, Central City, Iowa.

Funeral services were conducted in the church by her pastor, Leroy C. Bass, assisted by former interim pastor, John Hodge. Burial was in the Nortonville Cemetery. — L. C. B.

The Sabbath Recorder



His Face Set Toward Jerusalem

"When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem" (Luke 9: 51).

Something of that unalterable saving purpose is caught by the artist in the above picture of our Lord. His purpose was misunderstood by the race-conscious Samaritans who refused Him shelter on the way and by His misguided disciples who would call down fire upon them. His purpose should be ours, "For the Son of man is not come to destroy men's lives, but to save them" (Luke 9: 56).