

## NEWS FROM THE CHURCHES

DENVER, COLO.—A Christmas program held on Sabbath afternoon preceding Christmas featured music by the Junior and Youth Choirs under the direction of Mrs. Jerome (Geraldine) Van Dyke. A play entitled "Scrooge Revisited" was then presented which gave a modern application to the old message of Charles Dickens. The cast included Elno Davis, Edward Hansen, Darwin Steele and Robert White with Richard Thorngate in charge of lighting and stage effects.

Our Christmas Sabbath service included music by the combined choirs and the dedication of Morgan Dale Shepard, son of Richard and Mary Shepard.

Member of the Senior Choir have made two visits recently to the Columbine Nursing Home, and Mrs. Edwin Burdick has distributed devotional booklets to the residents on behalf of the diaconate and the Sabbath School. Many homes for aged persons and convalescents are located in the suburbs near the Denver church.

Our regular correspondent, Mrs. Mildred Jeffrey, is spending the holidays with relatives in California.

—Albert N. Rogers, pastor.

### Recorder Subscriptions Increase

The month of November witnessed an unusual increase of new subscriptions to the Sabbath Recorder. There were forty-eight new names added to the list and nine names dropped. Quite a few of the new subscribers are the result of gifts by churches and women's groups. Part of them, for local outreach purposes, are on a matching-fund basis, with the Tract Board contributing half and the church half. Others are personal subscriptions by those who want to know more about Seventh Day Baptists or are convinced that as loyal church members they should keep themselves informed and stimulated.

During December there were a number of readers who sent in an extra subscription for a friend or asked the editor to select a recipient at home or abroad. Our denominational paper conducts no costly subscription campaign. We cannot offer cut-rate prices when the magazine has to be subsidized by contribution from the board and the denominational budget. We depend upon word-of mouth advertising

by local subscribers. For that reason we publish occasionally significant comments by subscribers. The comments of lone-Sabbathkeepers and friends outside the denomination should encourage other readers to spread the influence of this denominational journal. Here is a brief one from a long-time Recorder friend in Massachusetts, "I would hate to miss a copy of your beacon of truth." A New Jersey subscriber of another denomination speaks well of our paper after many years of acquaintance with it. He thinks it ought to be bigger and ought to be considered a must in every Seventh Day Baptist home.

"Children may tear up a house, but they never break up a home."—Unknown.

### Marriages

Rogers-Stephan.—Keith M. Rogers, son of the Rev. and Mrs. Albert N. Rogers, and Miss Donna Stephan, daughter of Mr. and Mrs. Melvin E. Stephan of Wheat Ridge, Colo., were united in marriage by the groom's father in a family service held at the Seventh Day Baptist Church of Denver on Thanksgiving Day, November 26, 1964. A public reception for the young couple was held in the church hall on Sunday, December 6, and they are now at home at 1275 Yates St., Denver.

### Obituaries

Whitford.—Gertrude Belle Smith, daughter of Charles and Eliza Blevin Smith, was born Nov. 10, 1880, at Richmond, Mass., and died suddenly in her home in Albion, Wis., Dec. 19, 1964.

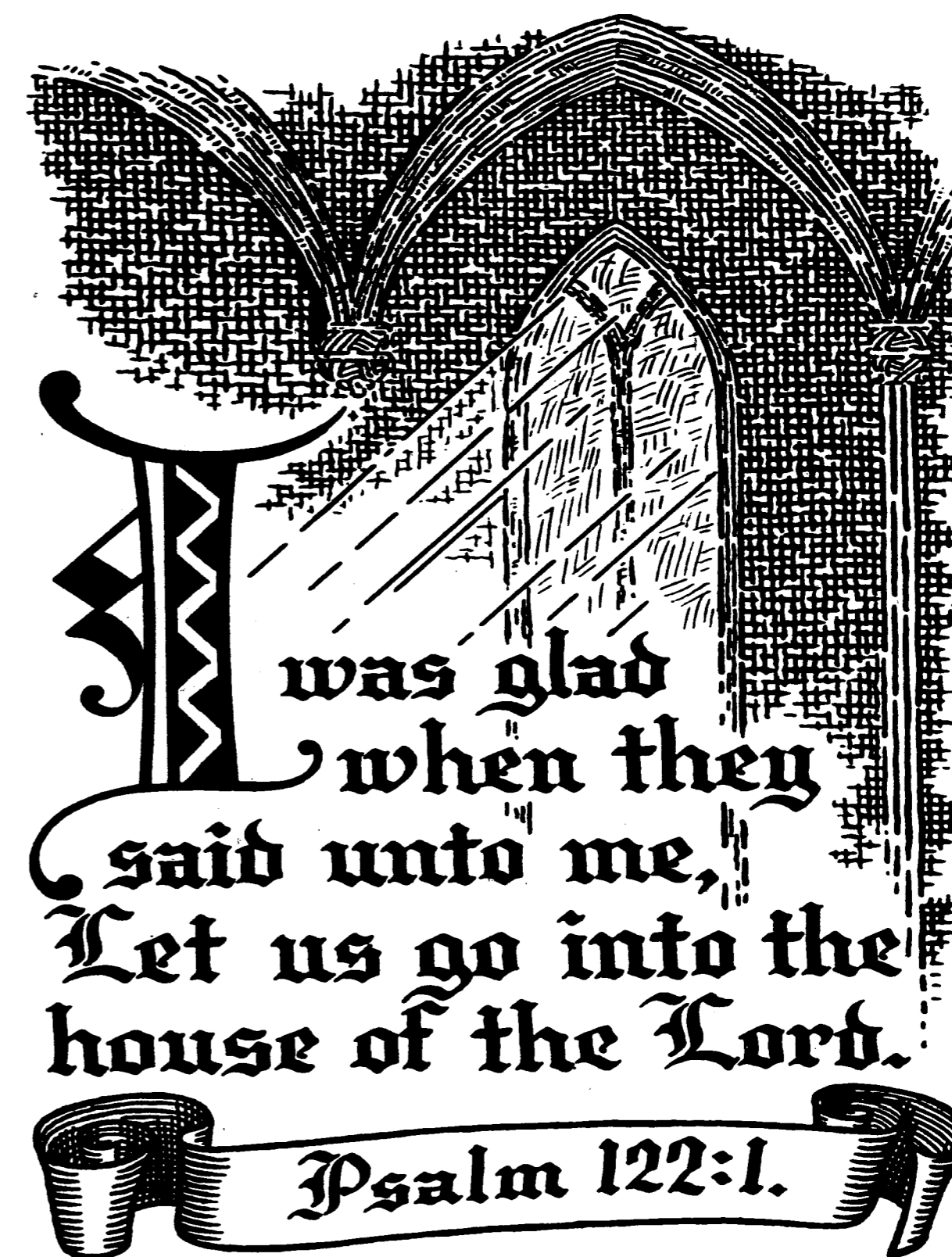
She came to Wisconsin with her parents at two years of age and except for a few years spent at Koshkonong lived in the village of Albion. She was graduated from Albion Academy with the class of 1900 and taught in the Gravel Store and Albion Graded Schools.

Gertrude was married to Kenneth D. Whitford Jan. 21, 1904, in Albion. Her husband died May 11, 1948. She is survived by five of their six sons—Ronald of Mayville, Robert at home, Charles of Milton Junction, Wendell of Madison, and Norman of Oshkosh; 22 grandchildren and 9 great-grandchildren.

Mrs. Whitford was a life-long member of the Albion Seventh Day Baptist Church and the Missionary and Benevolent Society. She devoted her life to her husband and family; kept youthful through her interest in the activities of her descendants, and was rewarded by many family visits and close family association until her death.

The funeral service was from the church with her pastor, the Rev. A. A. Appel, officiating. Burial was in the Evergreen Cemetery, Albion.

# The Sabbath Recorder



# 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.

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 re-  
newed. 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.      JANUARY 11, 1965  
Vol. 178, No. 2      Whole No. 6,127

## IN THIS ISSUE

### Editorials:

Happy Hannuka 5725 .....	2
A No-Win War? .....	3
Statute if Limitations Works Both Ways .....	4

### Features:

Some Important Facts on the Sabbath Question .....	5
Photo Exhibition in USSR .....	5
A Message to All Churches in the BWA .....	6
The Case of D. M. Canright .....	6
Recorder Survey .....	7
11th Baptist World Congress .....	9
A Relevant Witness Is Needed Today .....	10
Education Fight Again Looms in New Con- gress .....	13
Competition Still Open for Youth Citizen- ship Awards .....	13
Let's Think It Over .....	14
Shiloh Pastor and Wife Honored .....	15

### Missions:

A Time to Remember .....	8
Letter from Dr. Victor Burdick .....	8

### Christian Education:

Improving Methods of Church Contact with Its Membership .....	11
Study Helps.—Clergy Support .....	12
Ministers Conference Next April .....	12

### Women's Work:

UCW Message to Churches .....	14
News from the Churches .....	15
Accessions.—Obituaries .....	Back Cover

## Happy Hannuka 5725

We live in a pluralistic society. None have been more conscious of this in recent years than school teachers and others in public life who are required to be strictly fair to the three major faiths with which they deal, Catholic, Protestant, and Jewish. One of the ways this fairness has been expressed in metropolitan areas where there is a significant percentage of Jews is to give recognition to the Jewish festival of Hannuka (Jewish spelling) which comes about the first of December—a celebration which few people knew anything about until this emphasis was started.

It may be a demonstration of good will and good neighborliness to recognize the religious and national festivals of those whose history and customs differ from ours. Anything we can do without compromise to promote harmony in our pluralistic society we should do. It is not amiss to wish your neighbor and friend a "Happy Hannuka" when and if it is appropriate.

Now that both the Jewish and the Christian festivals have passed for another year it may be a good time to put them into perspective and make some decisions about the next celebration. As parents and teachers we may conclude that we want to resist the present tendency to equate the two in public life.

Does Hannuka have religious significance like Christmas? This is quite doubtful. Jewish publicity sources speak of it as the celebration commemorating the Maccabean victory 2,130 years ago. This would imply that it is more national than religious. The Maccabean revolt of 165 BC was religiously motivated, to be sure, but religion was only part of it; it was a struggle for independence. The feast of dedication, according to a brief note in the dictionary, was a national celebration instituted by the victorious Judas Maccabaeus to commemorate the dedication of a new altar in the temple, to replace the altar which was ceremonially polluted by Antiochus Epiphanes when he offered swine's flesh on it. The feast is mentioned once in the Bible (John 10: 22). It has never been a great feast of the Jews like Passover, Day of Atonement, or New Year. Its present ballooning is apparently due to the fact that it is near Christmas. Whether its major impetus is from Jewish sources to give their children

something to keep them from celebrating the Christian holiday or whether it is something seized upon by public school officials to free them from the charge of unfairness to minorities may still be an open question. At any rate, the event celebrated is a minor event both nationally and religiously. If it were a celebration of the birth of Moses or of the dedication of Solomon's temple instead of the dedication of a new altar in an old temple made possible by a temporary Maccabean victory we could more easily accept it as significant.

On the other hand, we cannot argue the validity of Christmas as a Christian festival to the satisfaction of all. It is not of New Testament origin. The first mention of its official observance by the church is near the end of the Fourth Century. It was, however strictly religious, a celebration of the birth of Christ, although its observance is said by some to have been designed to replace the pagan Saturnalia. If so, that is not necessarily to the discredit of the church. We must admit that in name it is Catholic, and as such is contrary to most of Protestantism which does not believe in the Mass. But American Protestants have little grounds for complaint about what the Catholic Church did in past ages to the noble idea of celebrating the birth of Christ. Look where we have allowed ourselves to drift. Nowhere else in the world is the day so commercialized and so overlaid with customs that are quite contrary to what we talk about in church on the Sabbath before Christmas. Clothing merchants, among others, do a great (and legitimate) business. It gives us a twinge of shame, however, to contemplate that the sale of suits for Santa would probably run into millions. Where is Christ in all this?

But to come back to our main theme, there is no comparison between the Jewish Feast of Lights, Hannuka, and Christmas (all its inconsistencies notwithstanding). To be good neighbors and to be fair does not require us to become fools in thoughtlessly accepting and promoting in the name of religion something that has so little religious significance. Let us respect the Jews for their truly meaningful feasts

and for their great service in preserving the Sabbath. Let us accept and love them as persons, as those for whom Christ died and for whose salvation the soul of Paul was poured out night and day in prayer.

## A No-Win War?

The war on poverty advocated by the President has begun. There are some indications that it will be a limited and possibly another no-win war. Why do we say this?

Although there are so-called pockets of poverty in northern metropolitan areas as well as in Appalachia and southern rural areas it is generally conceded that poverty is more widespread in some of the southern states than in the North. There are some indications that the southern battles will be long drawn out if, indeed, any engagement is possible in the near future. The problems are bound up with the civil rights issue in its many ramifications. It is possible that there are so many civil rights strings attached to the proffered federal aid that many communities or states may decline to accept it until anti-discrimination forces make much more progress than at present. Education of the adults to accept civil rights legislation may have to precede the general education of all, which is the prime emphasis announced for the war on poverty.

Let us look at some of the particulars as noted in an article prepared for Southern Baptist papers by Gainor E. Bryan.

"Nondiscrimination requirements of the Civil Rights Act of 1964 will be effective in federally assisted programs of the Department of Health, Education and Welfare and the National Science Foundation, according to announcement in the **Federal Register** in Washington.

"The regulations will make Title VI of the civil rights law applicable to programs in existence prior to passage of that law. Title VI prohibits discrimination "on the ground of race, color, or national origin... under any program or activity receiving federal financial assistance.

"Among the programs included under the Department of Health, Education and Welfare are the National Defense Education Act, the Higher Education Facilities

Act, Public Health Service Act, Juvenile Delinquency and Youth Offenses Control Act, and the Vocational Education Act.

"Affected by the regulations will be: loans for acquiring science, mathematics, and foreign language equipment, student loans for higher education, training institutes for teachers, graduate fellowships, health research programs in hospitals and universities, construction of facilities for institutions of higher education, nurse training programs.

"National Science Foundation programs include: scientific research, equipment for undergraduate education, science education for undergraduate and secondary students, specialized projects, and institutes.

"The war on poverty' which became law after enactment of the civil rights bill is already subject to the nondiscriminatory regulations. Churches and church-related institutions have been encouraged to participate in the anti-poverty program."

The problem facing churches in the South (and some in the North also) is twofold. There is the church-state problem of government control of church programs if the church decides to take advantage of the financial help offered and the further problem of discrimination against non-white people who are entitled by law to the benefits of the anti-poverty program, administered in some cases by churches.

If the well-churched South resists the civil rights requirements of the many types of aid the war on poverty will fail to achieve its over-all objective by failing at the point most publicized when the plan was conceived — the relief of poverty in the South.

### Statute of Limitations Works Both Ways

An item in a News from Israel publication describes the disappointment and indignation of Israeli leaders over the fact that Germany is unwilling to extend the prescription for Nazi crimes.

The Deputy Prime Minister, Mr. Abba Eban, said on November 18:

"On May 20, 1964, the Foreign Minister brought to the attention of the world, from the forum of the Knesset, Israel's

### MEMORY TEXT

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. — Jonah 3: 10.

earnest hope that the German Federal Government would prevent the application of the Statute of Limitations to crimes committed by the Nazis: crimes against the Jewish people, against other nations and against mankind as a whole. The Government of Israel has repeated this demand on various occasions in its contacts with the Bonn authorities...

Is it possible for us on this side of the Atlantic to take a more calmly objective or judicial view of this and related areas of Christian concern? We hope so. Justice and mercy need to go together. It occurs to some of us that here is another case where the larger view is better than the prejudiced, one-sided view. True enough, terrible crimes were committed against the Jews in countries dominated by Germany in the days of Hitler. They must not be forgotten. But that generation is almost gone. It may be time now to show some mercy and forgiveness. Perhaps "The Merchant of Venice" has some parallels here, particularly the speech of Portia, "The quality of mercy is not strained..."

How does this spirit in the parliament of Israel fit with the decree of the Vatican Council relative to the guilt of the Jews in the crucifixion of Christ? Here is a matter that has been on the conscience of Protestants as well as Catholics. It seems to be the consensus of opinion that it is high time the statute of limitations was applied to the crime of Calvary. To be sure, there is a great difference between nearly twenty centuries of varying degrees of persecution of the Jews for religious reasons and the one generation since Hitler. Nevertheless, we could hope for a display of more mercy and goodwill and less vindictiveness from the people who inhabit the land of the Bible.

## Some Important Facts

### On the Sabbath Question

By A. H. Lewis, D.D., LL.D.

Reprinted by Dr. T. L. Gardiner in the Sabbath Recorder of Feb. 1, 1909, a sample of what will appear in the special issue of Feb. 15, 1965.

1. The Sabbath measures the week in all Biblical history. The week is fully recognized during the Patriarchal period, previous to the giving of the law. When the law was given God connected the Sabbath directly with his own example at the close of the creative week. It is hence legitimate to conclude that the Sabbath measured the week before the giving of the law, as it did after.

2. God did not deceive the Israelites at Sinai by founding the Sabbath on his own example and then designating a day not in the regular order. The Sabbath law rested on a false foundation from the beginning, if the day designated in the law was not the true one, and God was the immediate author of the cheat.

3. From the giving of the law to the coming of Christ, the Israelites retained the Sabbath in unbroken order. From the time of Christ to the present, the Jews, scattered in all lands, have maintained the observance of the Sabbath, with the same unbroken regularity. Thus we have a continuous chain from the present date to Sinai, and thence to Creation, through a people whose tenacity of national life, manners and customs, has been the wonder of the centuries. This preservation of the historic Sabbath of Jehovah is not the least important part of their wondrous mission and unfulfilled work.

4. Christ, who is the center of all dispensations, recognized the Sabbath as a part of his Father's law, and pruned it that it might bring forth more and better fruit.

5. Since the middle of the second century of the Christian era, the first, third, fourth and sixth days of this same week, measured by this same Sabbath, have been observed to commemorate certain events, said to have occurred on those days. During all this time, no lover of the Wednesday or the Friday fast, or of the Sunday festival, has ever doubted that he was

observing these days in their regular weekly order and succession.

### Philological

The testimony of the seventy-five languages and dialects also links the weeks and the Sabbath in an unbroken chain through the historic period. The nations that spoke many of these languages have long since gone. But the words they used embalm their thoughts and practices, showing the identity of the week and of the Sabbath. Tides of emigration have swept over the earth. Empires have risen, flourished, and fallen, but the week has endured, amid all convulsions and changes. The Sabbath, the week and the Old Testament, a trinity of facts, stand unmoved, honoring God, keeping him in the memory of men, thus conferring endless blessings.

### Photo Exhibition in USSR Honors Human Rights Anniversary

An exhibition entitled "Our Youth," consisting of over 600 photos in color or black-and-white illustrating the rights and freedoms of youngsters in the Soviet Union was recently shown in Moscow. The exhibition was prepared as part of celebrations to mark the 15th anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations General Assembly.

The photos displayed were selected by the USSR Committee of Youth Organizations from among about 34,000 works submitted from all parts of the country.

After being shown for a month in Moscow, where it was seen by 100,000 visitors, the display toured other Soviet cities and is now being exhibited in other countries. Publication of an album containing outstanding photos from the collection is now being studied.

(Unesco Features)—

Submitted by Albyn Mackintosh.

### SABBATH SCHOOL LESSON

for January 23, 1965

Christ Arouses Opposition

Lesson Scripture: Matthew 9: 9-13;

10: 17-25.

## A Message to All Churches in the Baptist World Alliance

Jesus said: "If you continue in my word, you are truly my disciples, and you shall know the truth, and the truth shall make you free" (John 8: 31, 32). From this Scripture comes the program theme, "... and the truth shall make you free," for the 11th Baptist World Congress at Miami Beach next June 25-30.

Christian truth is not a proposition to be proved by argument, but a way of life which demands our obedience (John 14: 6). Often we seem content with a statement of faith rather than actual obedience (Romans 16: 25-27). But Christ called us to continue in His Word, not just to admire Him (Matthew 16: 24).

This does not mean that statements of faith should be neglected (1 Peter 3: 15). As Baptists we believe in the sovereignty of God, the Lordship of Christ, the guidance of the Holy Spirit, the authority of the Scriptures, the personal nature of faith, believers' baptism, regenerate church membership, the memorial nature of the Lord's Supper, the priesthood of all believers, and the obligation to witness.

Our world is not congenial to the practice of these tenets. The world never has been (John 16: 33). But under every political, racial, and economic condition the follower of Jesus Christ must reflect the truth in Christ. We must seek religious freedom for all people. We must oppose the coercive power of the state in matters of faith and conscience (Acts 4: 19-20). We must seek to safeguard the God-given dignity of every man in the midst of problems caused by increasing world population, unemployment, the threat of war, and moral decay (Genesis 1: 27; Acts 17: 24-28). We must surmount every barrier of class and race (Galatians 3: 26-29) and be actively concerned with one another's welfare (Galatians 6: 2).

Peace with justice cannot be maintained on fear. Only if we abide in the Word of Him who bade us love our neighbor as ourselves can we have an enduring foundation for racial understanding and international goodwill (Luke 1: 74-79; 1 John 4: 18-20).

None of us can claim to have all God's truth in Christ wrapped up in our tenets

and practices. All of us need to heed the call to humble ourselves and pray. (2 Chronicles 7: 14). Christ is full of grace as well as truth. By his grace we can find forgiveness for our sins through faith, and by His grace we are given ever new incentive to abide in His Word. And if we abide in His Word we shall know the truth, and the truth shall make us free.

Joao Soren, Rio de Janeiro,  
President;  
Josef Nordenhaug, Washington,  
General Secretary;  
Robert S. Denny, Washington,  
Associate Secretary;  
Erik Ruden, London;  
Associate Secretary.

### The Case of D. M. Canright

Another book on Adventism by Norman F. Douty

Those who were interested in **Another Look at Seventh-day Adventism** by Norman F. Douty, which was reviewed in the April 15, 1963 **Recorder** may wish to examine this new book by the same author, published by Baker in Grand Rapids, Mich. The Rev. Mr. Douty, a Baptist minister from East Lansing, has done extensive research on a subject of limited interest because he feels that the charges made against D. M. Canright by Seventh-day Adventist leaders down through the years are groundless and damaging not only to the man charged but to those making the charges.

For those unfamiliar with the situation, the facts are that Elder Canright was a leading S.D.A. preacher very close to James and Ellen G. White from 1865 until 1887. He then withdrew from the movement without bitterness and soon became associated with the Baptists, in which denomination he remained a respected minister until his death at the age of 78 in 1919. It appears that because of his change of views in regard to Adventist doctrine he was subjected more and more to attacks by his former associates. He wrote, among other books, **Seventh-day Adventism Renounced**, a book that has gone through many editions since it was first published in 1889 and has been widely used to combat Adventism,

including Sabbathkeeping. It is interesting to note that Mr. Canright argued strongly for the observance by the church of the Lord's Day but always conceded that the Sabbath of the Bible is the seventh day.

Whether or not one is vitally concerned with the purpose of this 184-page book written in vindication of the character of an ex-Adventist minister the reader who spends a few hours with the book will feel that the purpose was duly accomplished and that he has been rewarded by the reading. He is likely also to resolve to be more Christian in his attitude toward those who disagree with him in substantial matters of biblical faith. He will want to avoid the all-too-common practice of downgrading without reason the character of one who leaves one church to serve in another.

When your editor was asked by the author to examine this new book, he replied that he did not think the subject was of sufficient interest to warrant a review in this periodical. Others who might feel the same way are urged to read the book if they have had occasion to know why such a book needed to be written.

There are one or two references to Seventh Day Baptists in the life of D. M. Canright. Elder E. S. Ballenger is mentioned several times. Though strongly disagreeing with Mr. Canright on the Sabbath question he showed loving concern for his former associate on his deathbed. The two men were somewhat alike in their outgoing love and evangelistic spirit, as revealed by this character study. Elder Canright's love for his former brethren may have been the occasion for the baseless assertions that he wanted to come back. For example, he attended the funeral of Mrs. White, whose teachings he repudiated, and wept with the mourners. Elder Ballenger says of one of his deathbed visits to Canright: "I had a pleasant talk with him. He never expressed any regret" (at having left Adventism). He also adds (p. 135): "I talked freely with him about his hope of eternal life. He was cheerful and expressed confidence showing no signs whatever about his hope of eternal life."

## Recorder Survey

Last week we published the responses to the first five questions. The answers to questions 6 to 8 are printed this time. It is suggested that all the **Recorders** containing partial results of the survey be kept together so that the reader can view it as a whole after reading the installments. By way of explanation, these three questions were to be answered only by readers. A large percentage even of the readers failed to answer question 6 and 7, in full, finding it difficult to rank their interests and their benefits. It may be interesting to note that what one reads first (question 8) is not necessarily the same as what interests most or benefits most.

6. What types of content in the **Sabbath Recorder** interest you most? (Rank 1, 2, 3, etc., in the boxes, in the order of interest)

Church and denominational news .....	101
Editorials .....	16
Sermons .....	11
Evangelistic & missionary appeal .....	13
News about our part in ecumenical affairs .....	1
Other (specify) .....	2
No Response .....	363

7. How does the **Sabbath Recorder** benefit you most? (Rank 1, 2, 3, etc., in the boxes, in the order of their importance, the types of benefit received)

Its articles challenge my thinking .....	38
It helps my spiritual growth .....	33
It strengthens my loyalty to the Baptist way of life .....	36
It broadens my outlook on social problems ..	6
It helps guide my thinking on public affairs ..	9
It helps me understand interchurch relationships .....	14
Other (specify) .....	14
No Response .....	357

8. What I usually read first (check one)

Editorials .....	55
Missions .....	30
Christian Education .....	7
Women's Work .....	2
Vital statistics .....	40
News of Churches .....	138
Sermons .....	16
Other Articles .....	9
No Response .....	210

### A Time to Remember

The Apostle Paul told the Corinthians to forget the things that are behind and to press on into new opportunities for service that lie ahead. There are some things that we do well to forget such as part failures that cause discouragement and even past successes that have a way of making us self-satisfied.

But over against this, there are some things that we do well to remember. Some precious memories should be guarded and treasured as long as life shall last. Memory is one of our most valuable faculties. Jesus said, "This do in remembrance of me," as He established the Lord's Supper.

There is a time to forget and a time to remember. In living a full life one must take time to remember the experiences of the past that set the guidelines of our lives. We grow so involved in the business of living that we tend to forget those high ideals and resolutions we made when we were younger. These are the guidelines that brought us to where we are today. How can we hope to build for tomorrow unless we remember the way over which we have come? This we need to take time to remember.

One reason why Jesus urged the disciples to come apart for awhile and pray was so that they might renew their spiritual resources, also so that they might review the way over which they had come and think more clearly of the way ahead. They were not to be anxious about the future, for God would bless and keep them but they needed to consult His will for their lives.

We also need such time of quiet prayer and meditation. As the New Year comes on let us remember to take time to study God's Word, to meditate, and to pray.

### Letter from Dr. Victor Burdick

A recently received letter from Dr. and Mrs. Victor Burdick gives insight into the lives and work of our missionaries at Makapwa, Malawi, Africa. Sometimes we forget the change in seasons as one lives south of the equator. Their letter will help us remember many other things besides the weather.

We were having hot weather up until a week ago today, ranging in the 100's,

up to 108 in the afternoon. Then a week ago we had rain, not the usual hard rains for this time of year, but nice gentle ones, lasting a day, even two or three. During the days when it was raining, it only got up to 75° in the afternoons, and the last day or so without rain, up to 84°. So we certainly have had a cool session for us here, one greatly appreciated.

Thursday we went to Blantyre. Had a family picture, and one of the children taken, but it will be pure luck if anything turns out good enough for printing. Mark wanted to go to sleep, and wasn't about ready to pose for a picture.

Yesterday we went to a village church near by, Mlepa, for special meetings. The church was too small for all, so the service was held outside, until it began to rain, so some were inside, others (including myself and the children) were outside under the grass overhang (konde we say here). After the service we walked some distance to the river for a baptismal service. While there, Markie went to sleep in my arms, and when we were ready to go back, one of the women put him on her back, and he had a good ride back. Then at 2 p.m. we were ready to eat, and were given a place in one of the homes. Here we were given nsima and boiled meat, and the children really went to town. Not a word or sound was heard from them, except an occasional "more nsima" or "more meat" until far after we were full and finished. Sharp contrast to their eating habits at home.

This is Vacation Bible School time, yesterday being the first day. Vickie is enjoying it much more this year, being older, then, too, understanding the language.

Our well is finished now, the pump and engine installed, the pump house finished, and the tower for reservoir going up. One line will run to nearby medical buildings and medical staff quarters, another, via plastic pipe, past our new surgery (supplying it) to a terminal tap near the school, for other staff use. We have rain water reservoirs for our own houses, so will not draw from the new supply except for drinking water.

Points perhaps of interest to you from Malawi Christian Council meetings early this month:

1) Considerable concern was expressed over multiplying incidents of violence here and there, which indicate disrespect for law and order, and for Dr. Banda's call for peace and calm. A letter was composed to the Prime Minister requesting an interview to discuss this matter and how the churches might be of help. The interview was held later, but the Prime Minister said, in effect, "There's no trouble here — we do not need your help."

2) Mkhoma Synod (Presbyterian) turned over to Christian Council, a few years ago, their Gospel broadcasting program (one-half hour daily in Chinyanja, on Addis Ababa's Radio Voice of the Gospel), but continue to subsidize it heavily (about 9/10th of the cost). Now they want the Christian Council to take over more of the financial burden. Ways and means of raising more for this vital and effective ministry were discussed. This is quite a problem since the total budget of our Christian Council is only a small fraction of the amount needed. Donations, anyone?

3) The Chinyanja translation of the Bible is considered one of the best in African languages, yet it could use revision at least. The question of a whole new translation was discussed, particularly with reference to an offer by the Roman Catholic diocese to work together on it. Some see this as a golden opportunity in the cause of ecumenical relations; others feel that this is a chance to encourage Bible availability and study among Roman Catholic people; others question the need of a new translation. There was no agreement except for further study of the matter.

Points from our Executive Committee meeting:

1) Mr. Manan reported in considerable detail of CoWoCo deliberations, presenting the idea of our Conference joining others in forming the proposed World Federation of Seventh Day Baptists. We'll continue a study of it, hoping that our Conference will decide on it in 1965 or 1966;

2) Another big matter that we're trying to make clear enough for action in 1965 is the matter of a new constitution which

would move the Conference giant steps along the road to indigenization. The lawyers have prepared a draft constitution for us to study and alter as necessary, and we hope this will be ready to present to the Conference meeting in August;

3) Along the same line is the appointment of one of the African pastors to be director of the Station here at Makapwa, rather than having me (Dr. Victor Burdick) take it over when Rev. David Pearson leaves.

NOTE: Pastor and Mrs. Pearson return to this country on terminal furlough around July 1, 1965. — E. T. H.

### 11th Baptist World Congress Miami Beach, Fla., June 25-30

Plans are rapidly taking shape for the program of 11th Baptist World Congress. These world gatherings of the Baptist World Alliance come but once in five years and are usually held in faraway places, the last one being in Rio de Janeiro. The relative nearness should make it possible for a number of Seventh Day Baptists to attend. Plans should be made early, for an unprecedented attendance of 30,000 is expected. Registration cards are already available. Single registrations are \$12, couples \$17. The cards, with remittance, are to be mailed to Baptist World Alliance, 1452 N.W. 36 St., Miami. For hotel reservations (reasonable at this time of year) write to P.O. Box 1511, Miami Beach.

The program chairman is Dr. Theodore F. Adams, former president of the World Alliance who presided at the Baptist Jubilee in Atlantic City last spring. Speakers are drawn from around the world but include some of the best known Baptists of the United States. The keynote speaker on Friday, June 25, will be Hershel H. Hobbs, past president of the Southern Convention. C. Oscar Johnson will deliver the Coronation address at the closing session, Wednesday, June 30. On the weekend Billy Graham will speak twice in the 70,000-seat Orange Bowl. Representatives from fifty nations are expected. This is the first time such a Congress has been held in North America.

## A Relevant Witness Is Needed Today

The Baptist Joint Committee on Public Affairs, a group of leaders from eight or nine Baptist denominations gathers twice a year in the nation's capital to discuss such subjects and arrange such projects as fit with its purpose. The committee at its October meeting adopted an operating budget of \$106,320 for 1965, which includes special funds for the projected development of a program for a Baptist research center in Washington. Seventh Day Baptists have been represented on this committee for the past two years. Their presence and their viewpoint is welcomed by the leaders as a broadening influence especially in the area of religious liberty.

One of the valuable things sponsored by the Joint Committee on Public Affairs is the annual religious liberty conference each fall to which are invited over 200 representative Baptists for a three-day discussion in depth of some aspect of religious liberty on the American scene. The subject at the eighth such meeting was "The Meaning of the Free Exercise of Religion" and had to do with making the Baptist witness in today's world relevant to the issues of the day, a subject very similar to the 1965 emphasis of Seventh Day Baptists.

In order to get the best thinking of all those in attendance the greater portion of the time was spent in groups of ten, with assigned questions, a resource leader, a chairman, and a recorder. However, the whole group first listened to thought-stimulating addresses on "The Place of Public Affairs in the Christian Witness" by Albert McClellan, program planning secretary of the Executive Committee of the Southern Convention, and "The Free Exercise of Religion: A Historical Baptist View" by James D. Mosteller, dean and professor of church history at Northern Baptist Seminary.

Dr. McClellan said that Baptists need to find ways of bringing their theological thinking and their personal and institutional practices together. Today's world will not respond to the methods of the last generation, he stated.

Mass mind, mass knowledge, mass institution, mass government, and the pluralism of America complicate the human situation and are some of the forces that confuse the Christian in his message to man, said the denominational leader. Speaking of the need to make our message more relevant he mentioned the need of new techniques in home missions for effectiveness among the scientific and the affluent, of a more well-rounded Christian education, and of something new in our manner of preaching the Gospel. "What is lacking," he said, "is the leadership to analyze the relevance of the daily newspaper to the Word of God, to give a technique for tying truth to experience."

McClellan strongly stated that he was not arguing for a change of message. However, he said the way the sermon, the public witness, and the confrontation are used must always be related to (1) "the God who never changes" and (2) "the fickleness of the mind of man that is always changing."

Mosteller, speaking of the heritage of Baptists in religious liberty, cited Thomas Helwys, Roger Williams, and Isaac Backus as examples of men unafraid to apply the principles of freedom to the issues of their day.

Of these men he said all ministered in a "political and religious climate quite similar." He said the issues they faced relating to the free exercise of religion were: coercion at the point of forced attendance at worship, prohibition at the point of illegal "conventicles" or secret meetings for worship according to conscience, and taxation for the support of religious practices.

"There are two sides to the coin of religious liberty, the positive side which is freedom of exercise without coercion, and the negative—freedom of exercise without hindrance," the seminary professor states. There is still a third aspect he said, "the freedom of exercise not to worship."

Maintaining that the issues which Helwys, Williams and Backus faced are not different from those Christians face today,

Mosteller asked:

"Have we the courage today to face up to the implications of the issues in the same spirit, though in may cost us federal grants, tax exemptions, 'moral suasion,' and cast us out upon a cruel and unbelieving world without a stitch of support—except that of Christ, the only king and lawgiver?"

Reports from the study groups repeatedly emphasized the voluntary nature of man's response to God. They upheld the free exercise of religion as a God-given right "essential to the fulfilling of the individual's responsibility to God."

The conference, sponsored annually by the Baptist Joint Committee on Public Affairs, is for study only. No position was taken by the group. C. Emanuel Carlson is executive director of the public affairs committee.

The 1965 conference will be October 6-8, centering on the theme "Church, State and Public Funds." The theme for 1966 will be "The Christian's Role Through Church and State."

## NEWS BRIEFS

### Up-to-date Israel

We are so accustomed to reading of the giant strides of progress in Israel that we think of it almost as a little Manhattan island in an oriental mediterranean land mass. It is quite surprising to learn that Israel's first bowling alley (16 lanes) was opened in late 1964 at Haifa by the leading U.S. corporation. Some of us live in areas where 60-100 lane alleys are hardly ten minutes apart in any direction. A bowling alley is apparently not the first requirement in cultured society.

### Volunteer Now

An item in the Los Angeles church bulletin for December 26 stresses the careful, long-range planning for Pacific Pines Camp. It reads:

"There are only five days left for you to contact the Camp Program Planning Committee if you are a high school graduate and wish to serve as Junior Counselor at Primary Camp. December 31 is the deadline. Don't let this opportunity slip by you are interested."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

## Improving Methods of Church Contact with Its Membership (A Mission 65 Mailing)

Organize an attendance committee.

Chosen ones of the committee will check the attendance at every worship service and write the names, singly, of absentees (individuals or families) on cards printed for that purpose.

The card with an absentee's name will be given to a member of the committee or someone who has agreed to co-operate. He will make a call on the person or family as early in the week as possible, find out the reason for the absence, record it, and report it to the committee if the reason requires follow-up action.

The committee will bend its efforts to remedy the cause.

Causes of absences that can be corrected:

Lack of hospitality.

Remedies: (1) A letter of welcome — an expression of sincere desire for their presence; (2) A sponsor to sit with. For a time the sponsor will attend to every need of the hesitating member; (3) Greeters at the door every Sabbath; (4) An atmosphere of genuine Christian welcome; (5) Appropriate references to need of persons to work on church committees; (6) Important events and anniversaries in the lives of individual members recognized.

No feeling of responsibility.

Putting members to work at important jobs brings a sense of responsibility. A mature church member will not try to hold on to a job in a jealous manner if he sees that a new member is qualified to do it.

Inadequate social activities.

Pleasurable social events and good recreation contribute directly to the maintenance of good attendance.

Poor preaching and/or irreverent services.

Individuals responsible should evaluate their part in the services and work toward a sound worship experience.

Unattractive surroundings.

People do not like to come to an unattractive place. If attendance is poor, a clean-up, paint up, or remodel campaign may be in order.

Lack of Purpose.

An atmosphere of deep spiritual earnestness and conviction that services and evangelistic work are important builds good attendance.

—Adapted.

Read the chapter on "The Church," page 61, Seventh Day Baptist Beliefs.

Read the chapter on "SDB Church Organization," page 19, You and Your Church.

### Improving Contacts with Nonresident Members

Show your interest by:

1. Mailing church bulletins promptly.
2. Mailing church-published periodical.
3. Mailing denominationally published periodicals:
  - a. Sabbath Recorder
  - b. Helping Hand
  - c. Sabbath Visitor for Boys and Girls.
4. Inviting their interest and participation in:
  - a. Anniversaries (Old Home Day, etc.)
  - b. Communion Services.
  - c. Financial support for regular work and special efforts.
5. Helping them become aware of other Seventh Day Baptists in their geographical area.
6. Periodic visits by a pastor or other interested person where possible.

### Study Helps

We have a few copies of the **International Lesson Annual** for 1965 on hand. The annual gives the teacher and student added material for study of the International Lesson that appears in our **Helping Hand**. You may secure your copy from the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803. The price is \$2.65.

### Clergy Support

"... most Protestant ministers in local churches in the U.S.A. are currently receiving modest compensations placing them generally below most professional men but a little above factory workers.

Increase in compensation over the past seven years also appears to be at a moderate rate. Ministers report receiving relatively small amounts from gifts or fees, thus not substantially augmenting their salaries and housing benefits thereby. Most clergy participate in their denominational pension programs and also in Federal Social Security, although few report receiving additional fringe benefits.

"Major source of variation in salary seems to be size of membership served, although salaries in the very smallest places fall most behind the others.

"Relatively few clergy report working for income at additional employment outside their parishes (the ones who do are mostly part-time ministers in small churches in small places). Relatively few ministers' wives supplement the family income through employment. Indebtedness of the clergy appears to be about average. However, most ministers report sustaining a rather sizable annual loss through inadequate reimbursement for professional automobile costs. Relatively few ministers receive regular annual increment in pay."

— Information Service.

### Ministers Conference Next April

The biennial conference of Seventh Day Baptist ministers will be held with the Battle Creek Seventh Day Baptist Church April 28 to May 3, 1965. The Rev. Victor W. Skaggs, dean of the Ministerial Training Center, is in charge of general programming. Dr. Hurley S. Warren, chairman of the Board of Christian Education Committee on Higher Education, is overall chairman.

### Strong Words at Unity Conference

"To what end do we conduct skillfully organized and statistically successful evangelistic campaigns in ecclesiastical Caucasian clubs which would slam their doors against both Jesus of Nazareth and the Ethiopian eunuch, if either came in the flesh and sought to gain admission?"

— Hubert W. Porter, associate general secretary, American Baptist Convention.

### Education Fight Again Looms in New Congress

By W. Barry Garrett

Federal aid to education will have top priority in the legislative program of the new Johnson Administration if current indications prove to be true. Along with this will be the knotty problem of public aid to church schools.

National educators have been stymied in the past in their efforts to get federal aid to education. Roadblocks have been thrown up by those who fear federal control and by those who have differing views on tax aid to church schools. New educational ideas are now popping up all over Capitol Hill.

Apparently the "across the board" concept of aid to schools is being abandoned. In its place the idea of "categorical aids" is catching on. According to this plan federal grants and loans may be made to both public and private schools for specific categories, such as aid for teaching mathematics, or science, or languages, or to provide equipment. The plan would specifically forbid government aid to teach religion.

The **Washington Post** recently reported that an education task force appointed by President Johnson before the election will recommend inclusion of parochial schools in some federal programs. This task force, headed by John W. Gardner, president of the Carnegie Foundation, is reported to believe that the National Defense Education Act can be expanded further to give parochial schools more constitutional benefits in several new categories.

The National Education Association has shifted from adamant opposition to public aid to church schools to endorsement of categorical aids to parochial schools. This is the most powerful education lobby in the nation.

Catholic spokesmen are reported to be highly encouraged. They are quoted as saying that a Protestant President from the South can propose what might have been political suicide for a Catholic President.

The American Federation of Teachers is proposing a reversal of its position and may no longer oppose federal aid to

parochial and private education. Such a resolution will be presented to the union's convention in Los Angeles next August.

Although President Johnson has not made a clear-cut statement against federal aid to parochial schools as did President Kennedy, he has made it clear that he plans to fight for every constitutional aid to education that is needed. If the constitutionality of federal aid to church colleges is allowed to stand, it is likely that no distinction will be made by the Congress or the courts in categorical aids to private schools on the elementary and secondary levels.

— Baptist Press.

### Competition Still Open for Youth Citizenship Awards

Individuals can enter the 1965 Citizenship Awards Program, sponsored by the International Society of Christian Endeavor. Individuals may enter an article, editorial, talk, poster, black and white photograph, or cartoon.

Topping the list of awards, which total \$1,375 in cash plus award emblems, plaques, and certificates, is \$125 to the individual winner with a grant to a maximum of \$100 for attending the 48th International Christian Endeavor Convention, Dallas, Texas, July 6-10, 1965.

Each entry will be evaluated on the basis of originality, excellence in literary or art form used, the manner in which it implements the folder **What Is Christian Citizenship?** and Christian witness to the community.

Award recipients often receive more than cash! Widespread recognition awaits the winning entries and projects, plus the opportunity to make a real witness for Christian citizenship in the local community. In addition, youth are aroused to an increased interest and awareness in Christian citizenship today.

The Awards Program is open to all youth in the United States and Canada under 25 years of age. Deadline for entries is February 15, 1965. Complete details may be secured from the Citizenship Director of the International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216.

### UCW Message to Churches

United Church Women — interdenominational arm of the National Council, acting in local communities and states — has sent this message (in part) to women in all major Protestant communions.

"We are urging church women immediately to work together to break down all forms of discrimination in their communities, beginning with their churches. As we move into a new phase of the civil rights struggle, the task for all citizens is now more urgent. We call all church women to encourage rapid compliance with the 1964 Civil Rights Act. We must become increasingly involved in the affairs of our local communities to secure enforcement of the gains made through law, to assist government officials, to help open up new opportunities for all minorities, and to effect reconciliation between individuals and groups of people.

"We would pray for the courage to face in love the splintering of other relationships that may come as we try to heal the racial divisions, even as we pray for wisdom to find ways of healing all divisions. We need to hear the voice and see the deeds of Christians proclaiming and acting the Christian message of reconciliation and justice."

### LET'S THINK IT OVER

#### Church Favoritism Checked

Few people realize the apparent favoritism of a certain church in the real estate give-away program of U. S. Government agencies or the heroic efforts of organizations like POAU to check this favoritism.

The facts, according to a circular by Glenn L. Archer, executive director of POAU, are these:

"Since 1946, the U. S. government has given churches millions of dollars worth of surplus Federal lands and buildings. For 15 years, 18% of this property went to Roman Catholic institutions. Then, for the two years starting July 1961, the Catholic share soared to 93.5%!

"In only two years this church picked up \$1½ million more of your tax money than it had in all the preceding 15 years!

At this point, POAU began its investigation and publicity of the giveaways. Today, a year later, the Catholic share has dropped to just 7% of the dollar value (though still 41% of the acreage) given. The sum total of church property donations has declined too.

"When churches compete for tax benefits, the greediest will always get more. That is why we oppose Federal aid programs of any kind for ANY church."

The above figures are based on acquisition value as given in official report of U.S. Department of Health, Education and Welfare, it is stated. POAU is supported by voluntary contributions.

### The Better Way

Southern Baptists are convinced that they have chosen the better way of gaining strength. W. L. Howse, Nashville, told several hundred convention leaders at a meeting called by the Sunday School board, "While many denominations are trying to get their strength from merging with other denominations and building co-operative organizations, Southern Baptists are seeking to strengthen their individual churches." The figures seem to bear this out. C. E. Autrey pointed out that Southern Baptists in 1961, 1962, and 1963 were way ahead in baptisms of the nation's population increase. To match the proportionate increase they should have baptized 763,000, he stated. The number baptized was 1,145,000. They believe that that opportunity for evangelism is greater now than ever before.

### American Heart Association

"Don't filter the facts," says the American Heart Association about anti-smoking education for children. It urges that the unfiltered facts should be presented in the fourth and fifth grades of public school. It also urges parents to stop smoking "since twice as many high school students acquire the habit when both parents smoke as when neither does." The statement declares, "Strong parental disapproval results in less smoking by students than parental indifference or mild disapproval."

### Shiloh Pastor and Wife Honored at 25th Anniversary

(The following item from the back page of the Shiloh church bulletin for December 26 tells a story from the pastor's point of view that is different from what a correspondent would write. Although intended for members who had a share in the surprise it may be enjoyed by other friends of Pastor Charles and Margaret Bond.)

Nine-thousand-one-hundred-and-twenty-eight nights had come and gone since Margaret A. Skaggs and Charles H. Bond said, "I do," and the bride's father, the Rev. James L. Skaggs, pronounced them husband and wife. Then came another night they shall never forget — a surprise silver anniversary celebration (Sunday evening, December 21).

Were they surprised? Now since I was able to view all that took place from the inner circle, I would say they certainly were. I understand they grew weak when they entered the vestibule and saw the church filled with friends and the choir on the platform, and realized they had all come to honor them. The first shock was not over when they reached the love seat on the platform. What a thrill to turn around and look into the faces of so many friends.

The program that followed was wonderful — taped voices of family members — choir selections — kind words from those in the church — the three sons and their stories. What a night!

Thanks for the gifts — silver candlesticks and tray, the frame and certificate for the family portrait in color, the "mattock" or grubbing hoe (painted silver), and the gift of money — 150 silver dollars weight 8 lbs. and 8 ozs. Thanks, too, for the many cards received.

The reception in the dining room with the special cake and musical bell was tops. If a thanks to all would express our feeling that is what we could say, but once again words are inadequate. May God bless you all. (The Bonds were married at the Salem Church in the soft glow of candlelight on Sabbath night, December 23, 1939.)

### NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y.—Rev. and Mrs. Orville Babcock of White Cloud, Mich., a former pastor, worshiped with us August 22. He gave us a very inspiring message. On September 12, Rev. and Mrs. Earl Cruzan and daughter Nancy of Westerly, R. I., were our guests. He brought a very helpful message. A fellowship dinner was planned by the Social Committee that we might visit with our former pastor and family.

A baptismal service was held in the afternoon of September 12, with seven of our young people, also four youth of the South Rutland church, receiving the ordinance. Pastor Van Horn serves that church. The Rev. L. F. Hurley gave the worship meditation.

An Open House in the church parlors was held as a farewell recognition service for the Albert Gilmore family who have now moved to Plattsburg, N. Y. Refreshments were served by the Ladies Aid Society. A "This is Your Life" program was given with Mr. Klaus Ebeling as narrator, showing pictures of this family's activities in the various yearly pursuits in church, school, community, and 4H work. The children of Mr. and Mrs. Warren Brannon presented a humorous skit depicting the yearly experiences of the opening and closing of the youth camp which the Gilmores served as managers. They received gifts and a purse of money.

Mrs. Nellie Barbur represented our church and pastor in conducting the worship services for the Syracuse group once in August and once in September.

In our Worldwide Communion Sabbath service, we extended the service to the three nursing homes. Several of the guests joined in the singing of the hymns.

We have lost two members by death — Mrs. Sherman Trowbridge and Mrs. Grace Ladd. Sympathy is extended to their families.

Sabbath Heritage Day, November 28, was planned by Pastor Van Horn as a Homecoming Day. The Rev. Leon Maltby was the invited guest speaker. His reminiscences of his childhood days in the home church were of much interest. He gave a very challenging message. Guests



# The Sabbath Recorder

were present and enjoyed the fellowship dinner. The afternoon program gave recognition to the guests. The family with the most present—the Maltby family; the oldest persons present, Mr. and Mrs. DeChois Greene; those coming the greatest distance, Mr. and Mrs. Ivan Clark, Berwick, Maine. The reading of messages from absent ones was of much interest, preceding the vesper services, including anthems by the choir, congregational hymns sung, and anthem by the junior choir, two poems, solos by Connie Reed and Gareth Greene, and a choral benediction by the choir. It was a wonderful day of worship and fellowship.

The community Thanksgiving service was held at our church on November 24 and the community candlelight Christmas service on December 22.

The children's Christmas party was held in the church parlors December 13. After the dinner, the children presented the pageant "The Christmas Story." The adult choir sang Christmas hymns as each child took his place. It was a very reverent and moving program. Much thanks is given to Miss Ruth Ellis and her helpers.

— Correspondent.

**WATERFORD, CONN.**—Something new has been added to the work of the Waterford church. A monthly meeting called the "Church Planning Group" of all members of the church carries on a discussion of things which concern the church between regular business meetings. Its findings are advisory only and not official. This has taken the place to some extent of the former "Friendly Visitors" meetings.

Our associate pastor, the Rev. Paul Burdick, takes charge of the Communion Sabbath. Other Seventh Day Baptist ministers have been called upon about once a month. These have included the Revs. Harold R. Crandall, Wendell Stephan, Everett Harris, and others. At other times we have called upon local ministers of other faiths.

The visit of the Rev. James McGeachy of Mill Yard Seventh Day Baptist Church of London, England, was an exceptional treat, when he was on his way to CoWoCo meeting and General Conference in Salem, W. Va.

At our Friday night prayer meetings we have recently studied the books of

Colossians, Philippians, and Ephesians. We are now on a study of the Seventh Day Baptist Statement of Belief, with special attention to the Conference request for improvements in the statement.

As to the physical needs of the church, reroofing of the south side, and some attention to work on the inside has made us aware of the continued help of the active Ladies Aid Society.

Our associate pastor's planned trip to Malawi, Africa, to visit his son Dr. Victor and family for eight months in 1965, has called for volunteers to take charge of the Friday night prayer meeting and other duties. But this should make us more conscious of the sacrificial work of our missionaries, and of the need for our continued support by prayer and effort. May God grant to us a realization of the need for unity and harmony in the Lord's work.

— Correspondent.

## Accessions

### North Loup, Neb.

By Baptism, Dec. 19, 1964:

Leon Calvert Bresley  
Rebecca Dawn Bresley  
Theresa Louise Clement  
Lana Kay Hamer  
Sherry Sue Larkin  
Jerald Lynn Van Horn

### Paint Rock, Ala.

By Baptism:

Carolyn Sutton

## Obituaries

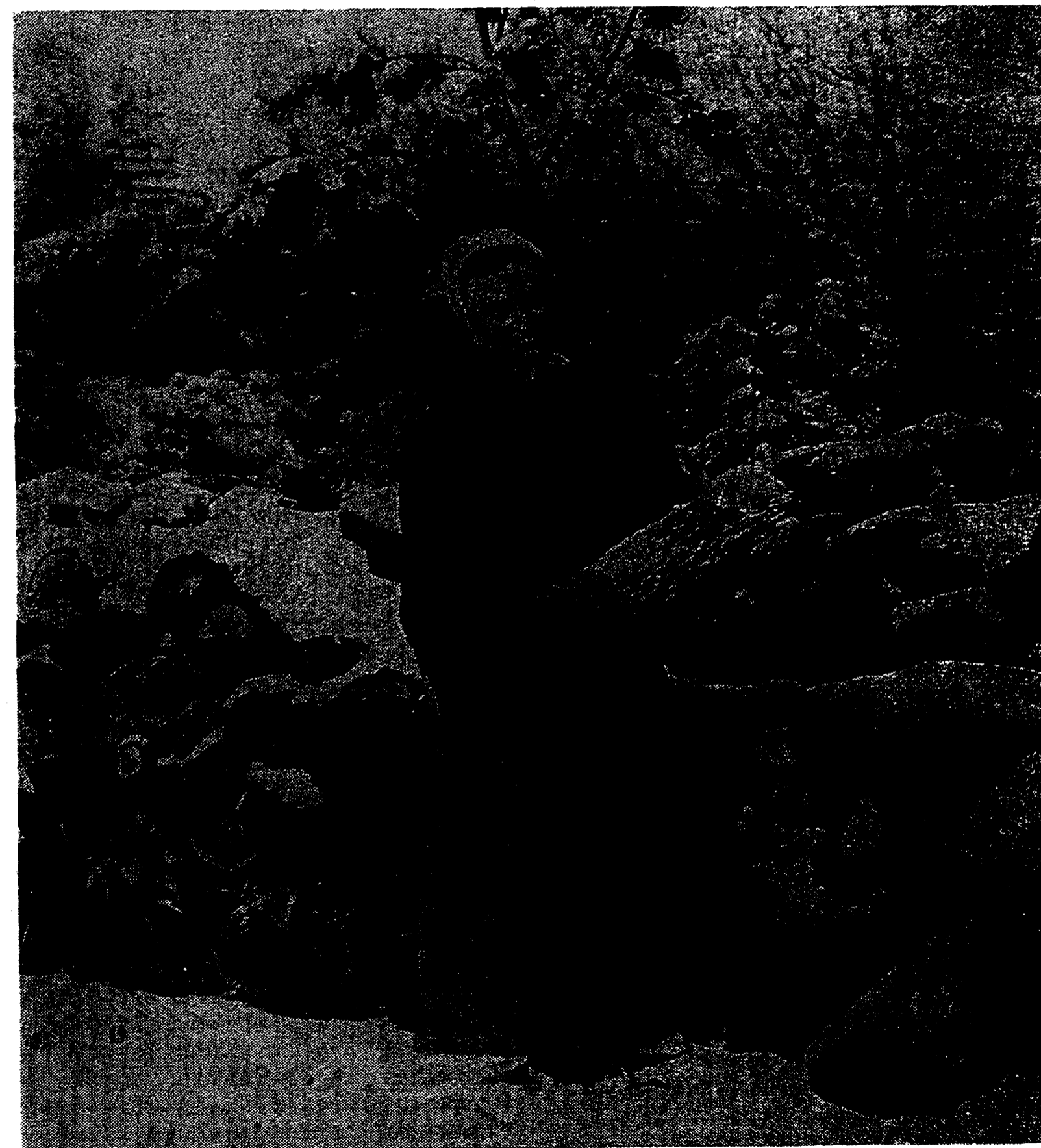
**Davis.**—Ruth Cook, daughter of Irving and Sarah Lewis Cook, was born in the township of Sangerfield June 12, 1892, and died at her home in Brookfield, N. Y., Oct. 18, 1964, after a long illness.

Mrs. Davis was a member of the 2nd Brookfield Seventh Day Baptist Church since 1908 and had served as church clerk for the last 26 years. She had also been a Sabbath School teacher. She was postmistress at Brookfield for 19 years, retiring in 1962.

She was married Nov. 19, 1914, to John W. Davis, who survives her. Other survivors are a brother, Orlo Cook, Sangerfield, and three sisters: Miss Inez Cook, Hamilton; Mrs. Mary Hansberger, Rome; and Mrs. Grace Whitten, South Edmeston; as well as many nephews, a niece, and great-nephews and nieces.

Funeral services were held in the Seventh Day Baptist Church at Brookfield with the Rev. Herbert Levoy officiating. Burial was in Brookfield cemetery.

— Bernice D. Rogers.



### Keeping the Home Fires Burning

In Old Sturbridge Village, Mass., a modern maiden in early-day costume symbolizes the warmth of hospitality that every home should show.