

Accessions

Battle Creek, Mich.

By Baptism:

Miss Viola Hibbard
Miss Brenda Smith
Duane Lawton

By Letter:

Rev. Leon R. Lawton
Mrs. Dorothy (Brannon) Lawton

Marlboro, N. J.

By Baptism:

Robert Lawrence
Ray R. Froding

Nortonville, Kansas

By Testimony:

Ira Bond
James A. Howard

Marriages

Dare-Branch.—Raymond H. Dare Jr., son of Mr. and Mrs. Raymond H. Dare Sr., Shiloh, N. J., and Donna K. Branch, daughter of Mrs. Edith Branch, Shiloh, N. J., and the late Everest Branch, were united in marriage on October 16, 1964.

Wicker-Corr.—Mr. Ivan L. Wicker and Mrs. Lottie Corr, both of Holton, Kan., were united in marriage at the Seventh Day Baptist Church of Nortonville, Kan., on Oct. 6, 1964, by their pastor, Leroy C. Bass.

Births

Camenga.—A son, David Lloyd, to David and Mary Camenga, November 27, 1964, at Madison, Wis.

Green.—A daughter, Ellen Maria, to Dale and Barbara (Cruzan) Green, December 4, 1964, at Janesville, Wis.

Howard.—A son, Jemery Carl, to K. Spenser and Lee (Miers) Howard, October 26, 1964, at Janesville, Wis.

Petch.—A daughter, Lisa Karen, to Mr. and Mrs. Robert Petch, 1751 Via Redondo, San Lorenzo, Calif., on Dec. 24, 1964.

Obituaries

Kern.—August, was born in Germany Aug. 6, 1893, and died on Jan. 1, 1965, at All Souls Hospital, Morristown, N. J., after a short illness.

He was an active and faithful member of the Irvington Seventh Day Baptist Church and always a witness for his Lord.

From 1933-58 he served as a member of the Church Committee; also as treasurer for 6 years, as Sabbath School teacher for 5 years, and on

occasion would occupy the pulpit in the absence of the pastor.

Funeral services were held on Jan. 4 by his pastor, the Rev. John G. Schmid, in Irvington, N. J. Interment was at Restland Memorial Park, East Hanover, N. J.

—J. G. S.

Johanson.—Benjamin Franklin, son of Soren M. and Martha (Olson) Johanson, was born March 24, 1882, in Lynn Township, Moody County, Dakota Territory, and died Dec. 24, 1964, at Battle Creek, Mich., where he had been hospitalized for a broken hip he sustained from a fall shortly after Thanksgiving.

Dr. Johanson was baptized by Dr. L. A. Platts and joined the Seventh Day Baptist church at Milton, Wis., and in 1909 he transferred his membership to the Battle Creek church. He was a most active member although ill health in the past few years had curtailed some of his activity.

On June 22, 1906, he married Miss Bessie Thomas of Milton, Wis. To them were born three children: Dr. Ellis C. Johanson of Battle Creek, Mrs. Ila Heinz of San Antonio, Texas, and Marilyn Martha Johanson who died in childhood in 1932. Other survivors are three grandchildren, two great grandchildren, and scores of devoted friends. Mrs. Johanson preceded him in death Dec. 23, 1961. They celebrated their Golden Wedding Anniversary in June 1956.

Funeral services were conducted by the Rev. Eugene N. Fatato and the Rev. Leon R. Lawton and interment was at Memorial Park Cemetery.

Wheeler.—Edwin Leroy, son of Charles and Augusta (Stillman) Wheeler, was born Dec. 16, 1886, at Nortonville, Kan. and died after a lingering illness at the Jefferson County Memorial Hospital, Winchester, Kan., Dec. 30, 1964.

He joined the Nortonville Seventh Day Baptist Church when he was a child and has held several church offices. His trust in God remained firm until the end.

On Aug. 18, 1909, he was married to Cora Mable Allen at Coffeyville, Kan. They resided on their farm north of Nortonville where 8 children were born. He continued to operate his farm until his recent illness.

Mr. Wheeler is survived by his wife, Mable, seven children: Mrs. Aletha Hensleigh of Winchester; Norris of Lawrence; Alton, pastor of the Seventh Day Baptist Church in Riverside, Calif.; Mrs. Norma Smith of Wichita; Audrey (Mrs. Wendell) Stephan of West Hartford, Conn.; Winston of Larkinburg; and Wilmer of Ferndale, Md. He is also survived by 26 grandchildren, 4 great-grandchildren, and two sisters: Mrs. Vernette Van Horn of Ft. Logan, Colo., and Mrs. Helen Crew of Denver, Colo.

Funeral services were conducted at the Seventh Day Baptist Church by his pastor, Leroy C. Bass, assisted by the former interim pastor, John Hodge. Burial was in the Nortonville Cemetery.

—L. C. B.

The Sabbath Recorder



GREAT INTER-VARSITY MISSIONARY CONVENTION

Shown above in the unique auditorium are some of the 5,000 students from 1,000 colleges who used part of their Christmas vacation to attend the 7th triennial Inter-Varsity Missionary Convention at the University of Illinois, Urbana, Ill., December 27-31, 1964. A story of the thrilling experience of attending such a convention will be told by a Seventh Day Baptist young person in an early issue.

The Sabbath Recorder

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Skirting the Edge of Truth

The President's education message to Congress has been termed a masterpiece of artful dodging — a technique that Mr. Johnson is said to have studied well. Others have said that in his attempt to dodge the church-state issue in his aid-to-education program he has employed fictions. The analysts of his proposals explain that he attempts to aid parochial schools within constitutional limits by calling it relief of poverty — which nobody is against. Since there are poor children in parochial as well as public schools let us help them in the name of welfare rather than in the name of religion; so the argument runs. It is still an open question whether this artful dodging, this skirting the edge of truth, will fully succeed in conforming to the constitutional separation of church and state which Mr. Johnson, with hand on Bible, has so recently sworn to uphold.

It would appear that the President first declared war on poverty and enlisted the support of all news media and the great church organizations to publicize the wiping out of all existing pockets of poverty. Having set this in motion he and his advisors were able to become more specific as to program. Building on the fiction of welfare aid he proposes to help both public and private schools and to satisfy in a measure the Catholics who want much more and the Protestants who guard more closely the separation of church and state. His approach has been called hunting with a rifle. There are those who fear that the planners of the "Great Society" will start using the shotgun as soon as it is considered safe to do so. In other words, the spot aid to parochial schools may soon become across-the-board aid.

Homer Babbidge, president of the University of Connecticut, upholds the use of fiction in social betterment in these words: "It is surely true that no society — in the world at least — has ever able to afford the luxury of facing squarely all the issues that divide its people. The use of fiction as an instrument of cohesion is an indispensable social tool."

This philosophy leaves many Christians with at the least a vague feeling of uneasiness. This is another example of dip-

lomatic expediency. It is closely akin to that doctrine of the end justifying the means which was carried to extremes by the dominant church of the Middle Ages. It does not harmonize well with the teachings of Christ. Whatever the worldly-wise say, the ideals of Christ must be struggled for by those who acknowledge Him as "the Way, the Truth, and the Life." Search the Gospels and you will not find sanction for skirting the edge of truth or employing fictions to make social betterment easier. Expediency may succeed in steering between the rocks for a time but the captain of that ship will lose it in the end. We must take eternity as well as time into account. The Bible says that such tactics of evasive action will not stand in the judgment.

Choosing Your Preacher

In most cities and villages of our fortunate land there are at least several churches and in some there are hundreds, many of which are of the same denomination. In such situation most people (except those who want to hear a Seventh Day Baptist) can choose the preacher they will listen to. Even among us churches in some parts of the country are grouped closely enough so that one can choose his preacher if he wants to drive farther than the nearest church.

The President of the United States had a choice of preachers on Inauguration Day, January 20. He could have asked any of the churches in Washington to set up a special service for that morning. Practically all of the faithful pastors could have been called upon for a message on such an occasion. More than that, the President could ask any minister in the whole land to come to Washington for that Wednesday morning service, or he could have said he was too busy to be bothered with going to church on such a full day. Again he could have asked his staff to set up some kind of service just for appearance, choosing someone to speak who could be counted on to speak smooth words that would not be disquieting in any way. It could be a service of pomp and ritual befitting the inaugura-

tion of the President of the most prosperous nation in the world.

Mr. Johnson did not take the easier alternatives. He made the decision that there would be a service for himself and invited guests in which he would be preached to. In an unprecedented and historic move he initiated and planned the service himself. It is significant that he chose as his preacher for the occasion a man whose preaching is simple and direct, whose emphasis is on repentance, whose appeal is always to the Word of God for authority. He picked a man who is scorned and criticized in some theologically liberal circles; he picked evangelist Billy Graham. He evidently felt, like so many millions who have heard the evangelist, that Graham would have the kind of message needed by the leaders of this nation at this important hour.

Whether or not we voted for Mr. Johnson at last fall's election or agree with him in all his social programs it would seem that we must honor him for choosing to be preached to by a man like Billy Graham. The message has been sent to the Sabbath Recorder for publication and may be printed in the issue of February 15. Perhaps some of our readers with good imagination can place themselves in the position of the President and can ask themselves what they would do after a brief and pointed sermon like this. Be looking for it.

Family in a Fish Bowl

A prominent Japanese Christian has effectively exposed the shallowness of a type of thinking that he finds common in Japan and that we find common in America. It is the idea that a Christian or a Christian family can be content just to live an exemplary life without verbal witnessing to their faith.

In the Bulletin (Vol. II, No. 1) of the United Church in Japan are some articles in perfect English which make us see ourselves in the description of the Japanese. Yoichiro Saeki, head of the Department of Missionary Policy of the Research Institute on Mission of the Church and assistant pastor of the Shinagawa church, wrote an article on "The Missionary."

MEMORY TEXT

Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. Eph. 6: 2, 3.

Within that article he commented on the fact that with the task of evangelization it is not enough for the missionary and his family to be considered a symbol standing somewhere in Japan like a cross on the top of a roof. He continues:

"Let me illustrate. A certain Japanese Christian says he would like to have a Christian missionary family come into a farming village and live there where the feudalistic elements are very strong and show, by his daily life, the way a Christian family should live. He thinks that this is the kind of witness a missionary can and should make in the society of Japan. Here he thinks of a missionary as if he were a goldfish in a glass bowl. The Christian home, however, is only developed concretely within real life, which involves a definite work and a task to fulfill with one's total energy. To think of making a Christian home one's work and to take it as the whole purpose of one's life is pure abstraction. This is to turn persons into pet animals. It is depersonalization."

The gospel has to be personalized. The missionary, the pastor, and the layman must engage in the concrete task of evangelization with words as well as exemplary lives. This is in keeping with the Great Commission and with that portion of the Sermon on the Mount which enjoins: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16). It is in harmony with the word of the apostle, "Ye are our epistle written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ..." (2 Cor. 3: 2, 3). Let us so live that we can be looked at and so speak — with words that ring true — that we can be heard.

Will Extremists

Cause the United Nations To Fail?

By the Social Action Committee

A recent TV program on the United Nations brought some very unusual reactions throughout the United States weeks before it was even presented to the viewers. The series, sponsored by the Xerox Corporation, was swamped by thousands of letters from "extremists" pre-judging and trying to stop its presentation.

This unusual program will be presented in six super-specials, each 90 minutes long, illustrating the various social and economic functions of the UN. These are not documentaries, but entertainment programs. However, they are very thought-provoking. It is about time that we in the United States begin to think for ourselves.

The first program, "A Carol for Another Christmas," presented December 28 on ABC, was generally well accepted. The story was built around Dickens' famous Christmas story. The Scrooge in the story was a tycoon who was bitter over the death in war of his only son. He opposed the UN and proposed that the United States should "stay on our own side of the fence." The message gained from the program was that men die when men who govern nations stop talking to each other and start fighting.

It would appear that it is time that we here in the United States do some serious thinking about the United Nations and get the facts concerning it, even though we may not agree with everything that it is doing. Don't let "extremists" destroy any of the valuable tools that are working for peace.

The quality of the first program is such that the Christian Social Action Committee would urge all Seventh Day Baptists who watch television to view this series. Check the time with your local listings. The programs will be spaced approximately a month apart. View them with an open mind. If you have any comments

Enter His Courts With Praise (Psalm 100: 4)

(Tune: O Zion, Haste)

Praise ye the Lord! He is the great Creator
Who made the worlds; sing of His mighty power.
Praise ye the Christ, the Father's revelator,
Savior of Men, Light in our darkest hour.

CHORUS

Sing to Jehovah, Spirit of Love.
Praise ye His name as the angels praise above.

Enter His courts with praise and adoration,
Sing of His love, who gave His life for us,
Bringing to men of every tribe and nation
Salvation free and life eternal, thus.

Gladly adore Him for His tender mercies,
Enter His courts with thankfulness and praise,
Glorify Him for grace that we are sharing,
Tell of His love, rejoicing all your days.

Glorious is He with majesty unending,
Justice and mercy perfect are in Him;
"He knows our frame" with flawless understanding,
Renews our faith — too often it grows dim.

Praise ye the Lord, and as ye praise be thankful,
Give Him the service of your life that's due;
Purge from your hearts all thoughts and wishes sinful;
Pray that each day He will your strength renew.

— D. Alvah Crandall, 1964,
Rockville S.D.B. Church.

concerning these programs, address them to the Chairman of the Christian Social Action Committee, Albyn Mackintosh, 1948 Estes Road, Eagle Rock 41, Calif., or the editor of the Sabbath Recorder. You may also want to send your comments to:

- a. Mr. Joseph C. Wilson, President, Xerox Corporation, 6 Haloid Street, Rochester 3, N.Y.
- b. The president of sponsoring network:
ABC—Mr. Leonard Goldensen, 7 West 66th Street, New York, N.Y.
NBC—Mr. Robert E. Kintner, 30 Rockefeller Plaza, New York 20, N.Y.
- c. Your local station.

Rare Blood

The Red Cross donor computer was able to determine that only ten people in the United States had blood of a type needed by 16-month-old Paul Raney of Muskegon. One of them, a wheat farmer in North Dakota, was contacted and gave his blood to save the baby's life. Twenty centuries ago it was computed in heaven that only one type of blood possessed by one individual could promise life to a sin-stricken world. That blood was freely given. Through it millions have found eternal life.

"For he is our peace . . .
who hath broken down
the middle wall of partition . . ."

A Wall is Something Between

By Herbert E. Saunders

Divinity School student, pastor of Little Genesee, N. Y., Church

A weird advertisement appeared in a weekly small-town newspaper a while back. It read: "Christian wants the help of another Christian in erecting a fence." This innocent little advertisement emphasizes a tragic element which is evident in our world today. Although, I am sure, the author of that advertisement did not mean that he wanted the help of another Christian in erecting a dividing wall between himself and another person. I think that the implications of that little statement hold true. One of the most tragic things in today's world is the wall we build around ourselves, or between ourselves and others. If we notice someone who is different from us, we immediately build an invisible wall between ourselves and that person. Our prejudices and ignorance give us a feeling of "superiority."

If we were to observe the situation with a critical eye, I think we would find three major walls which we Christians have built between ourselves and others. We may not be directly involved in the building of all three of these walls—we may not have been involved in adding a brick to all three barriers—but I think we need to examine them carefully in order to understand how tragic the situation is.

The first of these walls is in regard to race—in regard to those whose only difference from us is the pigmentation of their skin. Innocently unaware of the prejudices held against him, an old colored man, staunchly religious, applied for membership in an exclusive church. The pastor attempted to put him off with all sorts of evasive remarks. The old Negro, instinctively becoming aware that he was not wanted, said finally that he would sleep on it and perhaps the Lord would tell him just what to do.

Several days later he returned. "Well," asked the minister, "did the Lord send you a message?"

"Yes, suh, He did," was the answer. "He told me it wasn't no use. He said, 'Ah been tryin' to get in that same church myself for ten yeahs an' Ah still can't make it.'"

The humor of the story is quickly dispelled when we realize the truth of the old Negro's statement. When our prejudices toward another of a different color reach even the sacredness of the Christian community, and shut them out, then we are in reality shutting God out also. It has become increasingly evident to me that when the race problem is brought up before most people a wall is immediately built between the speaker and those addressed. If the wall is not built because of prejudice or bias against the other races, then the wall is built because those addressed do not realize their part in the problem. "Why should I face this problem?" we ask. "We don't have any Negroes in this community, so the problem is not ours!" And yet, we are all involved, personally, in this problem, because we all represent the human race, and these are our brothers who are being discriminated against. It is only when the Christian Church, and those persons who would call themselves Christian, realize their involvement in the racial situation that constructive steps might be taken to remedy the situation across our nation.

The second wall which is evident within the Christian community, and one which we all need to share in breaking down, is the wall of prejudice against those who are less fortunate than we. This wall has been built on two fronts. First of all, it has been built around ourselves. I have seen good Christian men and

women, those professing the name of Jesus Christ, get up and move to a different pew in the church when someone wearing "rags" came and sat down beside them, not because of their color, not because the pew was softer on the other side of the church, not even because they wanted to visit with some friends, but only because of the fact that the person who sat down beside them in that pew was different. This person happened to be wearing a sport shirt instead of a shirt and tie, or this person just happened to have a different kind of smell, or because he was unshaven or his teeth were rotting. Because this person was different he was rejected by a Christian.

But this wall is built on a second front that is even more tragic. The message of the gospel of Jesus Christ is a message that is to be proclaimed to the world. And what are we in the churches doing about this? We are attending our services each Sabbath and letting it go at that. We are in an age when the church organization is more important than lost humanity—may be more important, I am afraid, even than God. It is more important to be a member of a church than to be a Christian and act like one. It is more important to expound pious phrases than it is to put into practice the message of Christ—the message of love for the world. It is more important to remain in the relative security of our churches with their stained glass windows, plush carpets, and soft pews, listening to organ music and chanting choirs, than it is for the Christian to go into the streets of our cities, and up the hollows in our rural districts, and "care" about others, serving them as Christians ought. We are in an age, especially in these United States, when persons would rather hear a sermon preached than have one acted out in the world. We praise talk but we ridicule action. I think it is time we did some serious thinking and some serious acting—breaking down these walls that divide man from man—and remedy this situation. The Christian's place is in the world proclaiming the gospel message, and we cannot let our prejudices and bias against

others who are different keep us from this commission.

There is one other wall I want us to think about. Unfortunately, I think this wall is distinctively Seventh Day Baptist. What is your first reaction when you read in the *Sabbath Recorder* the list of names of those who have been inducted into church membership in one of our Seventh Day Baptist churches? Are you like most Seventh Day Baptists, and read the list with some interest till you come to a name which is unfamiliar—which does not have the distinctive Seventh Day Baptist ring? Do you wonder if he married into some prominent Seventh Day Baptist family, or if she is engaged to a fine Seventh Day Baptist boy? If you don't ask these questions then you are indeed a unique Seventh Day Baptist, and some might even wonder how you could call yourself one.

It appears that for many Seventh Day Baptists, unless you are one of the original flock, then you have no business invading our privacy. This may be an unconscious attitude, and I am sure that for most Seventh Day Baptists it is, but it is still a wall which we are building between ourselves and those who might want to share in our fellowship. It is an insult to the integrity of any Christian—and indeed even to ourselves—to insist that a good Seventh Day Baptist has to be a third or fourth-generation member of our church. We ask ourselves why we have lost membership over the past few years, and whether we like it or not, this is one of the reasons. How would you like to find yourself rejected by an exclusive club, not because you have not lived up to the requirements of that club, nor because you failed your initiation obligation, but simply because you were not a distant member of one of the seven or eight families which made up the club? This is how others feel whenever we base our full acceptance of them on relation. This is a wall we have built between ourselves and our Christian brethren and if we are to again become a significant force in the Christian community, we are going to have to break down this wall.

We have considered three walls which I think we Christians — and especially Seventh Day Baptists — have built around ourselves, locking others out. It is a tragedy that such walls have been built. We have all been responsible. We are all to blame, and the task of breaking down and destroying these walls seems to be a formidable task. Where are we to go? What are we to do? How can we enter into a combined effort to destroy these walls which separate man from man?

As we read from Paul's epistle to the Ephesians we are assured that in God we find our peace and these walls of prejudice and ignorance are broken down by His love. Paul was addressing the Christians in Asia Minor to refute a long-standing notion that one race or nation of people was greater and was loved more by God than another. When Herod's temple was built there were walls separating the Jews from the Gentiles. No Gentile, if he valued his life, ever ventured beyond his own outer court, for any Gentile seen in the inner court of the Jews risked instant death. This was known fact in Jesus' day, and Paul realized that this attitude still existed, even in Asia Minor. But something else also existed, the gospel of Jesus Christ, which, by its very proclamation of love for all men, broke down the dividing walls of hostility between Jews and Gentiles. Jesus Christ was for all, and in all, and it was for all, both Jews and Gentiles, that He died.

Because Paul insisted on the proclamation of this message of breaking down the walls which separated the Christian Church of his day, he was greatly criticized. His own people, the Jewish Christians, bitterly attacked him for his struggle to bring the Gentile community into the church. The Gentiles criticized him for his affirmation of the Jewish heritage. From both sides Paul was receiving a bitter rebuke. It is for this reason that he writes: "For he is our peace, who has made us both one, and has broken down the dividing wall of hostility."

(continued on page 13)

The Will of God

By Althea Greene

(A freshman at Alfred University)

The will of God is somewhat intangible (intangible in the sense that one doesn't know and/or have at his fingertips the will of God at all times), but as Christians we should be very interested in the will of God and it should become more tangible to us.

A recent Conference theme was, "Lord what will thou have me to do?" and it showed that some Seventh Day Baptists, at least, are conscious of the problem of first trying to find God's will for our lives and our denomination and, second, of obeying the will or call of God. Following the guidance of God is actually obeying God's commandments.

A couple of years ago, I began thinking seriously about what I should pursue, when out of high school. I kept asking myself, "What do I really want to do?" After a couple of months, I realized that I was getting nowhere and began to examine my question. I discovered that I was actually asking a very selfish question.

In reality my question was, "What do I really want to do, that I would enjoy and benefit by?" At this point, I knew it was time to re-evaluate my so-called Christian life. It seemed that I had fallen into a rut, but with God's help, I've escaped that rut. Therefore, I feel that I know a bit about God's will for myself and, to a certain extent, others.

To know what God's will is for us, we must go to His Word — the Bible. We might start by looking for an answer to the question, "What am I here for?" Paul wrote to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Thus we can see Paul's purpose in life — that of growing into a more perfect man through Christ Jesus. Christ had purpose in His life, as shown in John 18: 37: "Pilate therefore said unto him, 'Art thou a King then?' Jesus answered, 'Thou sayest that I am a King. To this end I was born

and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.'" Jesus had other purposes — such as the primary purpose of saving us from our sins.

We, too, have a purpose in life. In Ephesians 6: 5-9 we can clearly see this purpose. "Slaves, obey your human masters sincerely with a proper sense of respect and responsibility, as service rendered to Christ himself; not with the idea of currying favor with men, but as the servants of Christ conscientiously doing what you believe to be the will of God for you. You may be sure that God will reward a man for good work, irrespectively of whether the man be slave or free. And as for you employers, be as conscientious and responsible toward those who serve you as you expect them to be toward you, neither misusing the power over others that has been put in your hands, nor forgetting that you are responsible yourselves to a Heavenly employer who makes no distinction between master and man" (Phillips). Thus our purpose is to make our lives useful to Christ, no matter whether we be doing part-time or full-time work for our Lord.

What should we examine in regard to our life work? First of course, we must take a look at our talents, which God has given us. Perhaps a list of abilities might help. Thomas Carlyle has said that "a man without a purpose is like a ship without a rudder — a waif, a nothing, a no man. Have a purpose in life, and, having it, throw such strength of mind and muscle into your works as God has given you."

Second, we need continuous prayer and Bible study. Someone might ridicule this suggestion by stating, "What good will it do if I just read my Bible?" Well, just reading your Bible won't do the trick — you must apply its teachings to yourself — your life. By doing this a closer contact with God is achieved and thus prayer becomes more meaningful. Another might say, "I've prayed about it but I haven't received an answer yet." Prayer isn't really communication with God unless sincerity is used — do you really expect

to be answered or called upon as Samuel was? You can't expect an answer immediately either — patience must be used!

Third, we must consider the rewards of the work we choose.

Last, but certainly not least, is the consideration of how many Sabbath activities, if any, would be involved in your choice.

But meanwhile the best process to follow is to learn and live more and more like Christ and put the will of God into effect.

Are you concerned? What is God's will for your life? Take action, now!

Population Explosion Lowers Percentage of Christians

Washington, D. C. (ABNS)—The Population Reference Bureau in Washington, D. C. estimates the present population of the world at 3.3 billion and says this will increase 1 billion by 1980 if the current rate of increase continues.

The world total now rises by some 65 million each year, enough to populate a new nation larger than West Germany or the United Kingdom, according to a recent report of the Reference Bureau.

Latin America is expected to have the largest proportional gain during the survey period covering the next 15 years. The greatest overall increase is predicted for China, which with an estimated 690 million people is now the world's most populous nation.

India, the world's second largest nation, with a population of 468.5 million, gains an additional 10 million people each year. Next in order are USSR (229 million), USA (192 million), Indonesia (102 million), Pakistan (101 million), Japan (97 million), Brazil (80 million), West Germany (56 million), and the United Kingdom (54 million).

Although the various Christian communities of the world together constitute the largest religious group, the Christian movement in Asia and some parts of Africa becomes proportionately smaller year by year as a result of the "population explosion."

Director of Evangelism Reports

(Quarter Ending December 31, 1964)

The following information is gleaned from the quarterly report of the Director of Evangelism Leon R. Lawton.

During the quarter Pastor Lawton delivered nine sermons. Slides of Jamaica have been shown at Schenectady, N. Y.; Kansas City, Mo.; Nortonville, Kan.; Little Rock, Ark.; and Paint Rock, Ala. He assisted in conducting of Communion at Battle Creek, Mich., on one occasion; served on a panel discussion at Eastern Association at Plainfield, N. J.; addressed a young people's meeting at Syracuse, N. Y., and spoke on Missionary Board plans regarding City Pastor-Evangelist; assisted in one funeral; in Columbus, Ohio, led in home meeting; and led in discussion on evangelism and vision at Milton Junction, Wis.

The Director of Evangelism as attended meetings of the Missionary Society, Home Field Committee of the Missionary Board, Planning Committee of General Conference, Board of Christian Education, sessions of Eastern Association, Educational Committee and Battle Creek Ministers Association, besides meetings of the Secretaries of Evangelism, NCC, and Board of Managers of Central Department of Evangelism, NCC.

Pastor Lawton comments: "In connection with the survey made in Syracuse, Schenectady, and Kansas City, it was necessary to do a good deal of home visitation. Other visits have also been made along the way on lone-Sabbathkeepers and/or those who have written to ask about Seventh Day Baptists but have had no personal contact previously." Correspondence in connection with the office of Director of Evangelism has also been carried on by Mr. Lawton.

"Lists of Seventh Day Baptist members have been obtained from the executive secretary's office in Plainfield and typed out for the States of New York, Michigan, Illinois, Indiana, Ohio, Pennsylvania, North and South Carolina, North and South Dakota, Arizona, Iowa, Connecticut, Georgia, Alabama, Arkansas, Kansas, Louisiana, and Massachusetts. The New

York and Michigan lists have been worked over and information shared with pastors in the Central New York Association and the Executive Committee of the local Association here in Michigan.

"The survey was completed in the three areas where application had been made for services of the City Pastor-Evangelist and a report with conclusion submitted to the Home Field Committee (of the Missionary Board). A visit was also made upon the Rev. Paul Osborn, the City Pastor-Evangelist, in Little Rock, Ark., to discuss this work and its future.

"In carrying out the above work the Volkswagen was driven 8,865 miles during the quarter."

Departure for Malawi

Those who may wish to join the farewell party at Kennedy Airport in New York for Miss Joan Clement and Pastor Paul Burdick should plan to meet in the BOAC Departure Waiting Room on Sunday evening, February 7 (plane leaves at 10). They will travel by BOAC Airline Flight 506 arriving at Makapwa on Tuesday, February 9.

Progress on Water Supply for Makapwa Mission

In the Sabbath Recorder of November 23, 1964, it was stated that the well drilling at Makapwa Mission, Malawi, Africa had been completed and pump and engine mounted. Pastor Pearson wrote at that time, "We have to finish the job ourselves and there is yet much to do... We plan to erect a 2,000-gallon tank of brick and cement (reinforced). This will be built on a pedestal, adequate for the purpose, some 20 feet high to give additional fall."

In letter received from Superintendent Pearson on January 14 he writes regarding the progress of the work on the water project as follows: "Work on the pedestal (tower) continues. They are now up some seven feet, possibly nearing eight. The foundation took time, but the brickwork was going fairly well. The mission builder laid some 300 bricks a day, which amounted to two courses, 150 approximately to a course. We took on a second

builder, but now that the work is higher up, scaffolding being needed, climbing up and down, etc., our pace is typical of the surroundings. The bricks arrive by wheelbarrow from a distance of one half a mile or thereabouts.

"Water is being drawn daily and stored in a temporary tank of limited quantity. Pumping is generally carried out thrice daily."

Besides providing good drinking water for the mission, this new water supply will aid greatly in the carrying on of the medical work and the many needs in connection with such work.

Belated Greetings from British Guiana Missionaries

Dear Friends,

The Leland Davis family had planned to send a mimeographed Christmas letter to family, friends and co-workers. However, since the middle of December until the present date, we have had illness in our home. With God's help and strength, we were able to keep up our services and duties in Georgetown, but letter-writing and some other work was neglected. It all started with Gertrude having a severe cold and then a bad foot infection. Later, Leland had a bad case of Asian flu from which he is still feeling the effects. Since school resumed, all three of the children have had light cases of the same "bug." We do praise the Lord that we've had willing workers among our lay leaders and young people. They, too, have had illness, since the Asian flu is no respecter of persons.

The month of December was very wet and cold (for here). We were thankful for blankets or sweaters. But our hearts were grieved to see some without warm clothes. Sections of our city and country were flooded. Farmers have suffered severe setbacks because of it.

Our third Christmas in British Guiana was a happy one. We spent Christmas eve with Southern Baptist missionaries, sharing a meal and exchanging gifts. Christmas day at home was devoted to family and in celebrating our Lord's birthday. Many cards and tokens from

Guianese have made us feel at home. One message said, "To Pastor and family who led me to Christ." We had our first wedding in the Chapel — a couple came all the way from Wakenaam for "Pastor to marry us." Pastor also had a funeral for an infant. The family live on our street and we have sought to counsel and comfort them from the time the deformed baby was born four months ago. We also held a "house blessing" service for our neighbors across the street. We were invited to lunch where we became better acquainted with several neighbors of a different faith. The highlight of the season was a candle-lighting service on "Old Year's Night." Many expressed their appreciation for this type of service. Some had never attended a candle-lighting service before.

Your many cards and gifts from the States came in slowly and have added much to our delight. How we miss you and how we have enjoyed hearing of your families and activities! May God bless you all! Our prayer for year 1965 is that God will guide us all into a richer fellowship and service for His name's sake.

With love to all,
Gertrude, Leland, Ken, Ron, and Sue.

A Good Cause Must Grow

"We shall make converts day by day; we shall grow strong by calmness; we shall grow strong by the violence and injustices of our adversaries. And, unless truth be a mockery and justice a hollow lie, we shall be in a majority after a while... the battle of freedom should be fought out on principle."

—Abraham Lincoln, May 20, 1856.

SABBATH SCHOOL LESSON for February 13, 1965

Tradition and Christian Duty
Lesson Scripture: Matthew 15: 1-20

for February 20, 1965

Jesus, the Christ
Lesson Scripture: Matthew 16: 13-26

Vocation and Church Occupations

A special issue of the
International Journal of Religious Education

The May 1965 issue of the *Journal* will be a special issue with all the articles devoted entirely to a single topic, "Vocation and Church Occupations."

Primarily this will be an issue that can be put into the hands of young people themselves. It will be useful also to leaders of young people and to parents, as they help young people think through the whole matter of career-choice and decision. It will be designed to help young people who do not decide to go into church occupations, as well as those who do choose church occupations. Below is an outline of the articles that will appear in this issue.

1. & 2. What Shall I Do with My Life?

This will be a pair of articles, by persons who have made the choice of career, telling how they faced the question of career decision. One article will be by a person who went into a church career and the other by a person who chose some other occupation.

3. What Are the Opportunities Within the Church?

This will be a pictorial section of at least six pages, giving a picture of the range of church occupations.

4. & 5. What Is the Church?

Another pair of articles interpreting the work of the church in the whole world, not just in the church building.

6. Is This for Me?

This author describes the range of competence that a person needs to develop in selecting a church occupation.

7. How Can I Know Whether I Am "Called"?

This article has been written by a seminary professor.

8. A Chart of Training in Relation to Vocation.

9. Bibliography.

10. Where Do I Go for Further Information?

11. A special section containing advertisements from a wide selection of

colleges, universities, and seminaries will provide the reader with an opportunity to obtain still further information regarding career selection.

Copies of this special issue can be ordered from the International Journal of Religious Education, Box 303, New York, N. Y. 10027. Quantity rates are available.

Churches of Like Faith South of the Border

Clifford Beebe, who arrived in the city of Edinburg recently to serve a second winter as pastor of that little Seventh Day Baptist church near the southern tip of Texas, reports an unusually interesting Sabbath on January 16. In that day a delegation of six people came from Brownsville to attend services and to discuss the work of churches of like faith in Mexico.

Elder Elias Camacho Sanchez, who has been in correspondence with the Tract Board and with Brother Beebe about Seventh Day Baptist work is reportedly the leader of some twenty-eight churches mostly in the State of Tamaulipas, just south of the border. He had been visiting his brother's family in Brownsville while working toward the organizing of a new church in nearby Matamoros, Mexico. Elder Camacho brought along a good interpreter in case he had difficulty in speaking to the Edinburg people in English. He was invited to bring the Sabbath morning message, and it is reported that his good sermon needed very little interpretation.

There was ample time during the visit to discuss doctrines and church polity. The church leader had previously maintained after studying some of our literature (and still does) that the beliefs of the churches he leads are identical with ours. Mr. Beebe thinks this to be true after the conversations at Edinburg on these matters. These churches are said to be completely democratic in organization, and base their belief on the Bible only. They speak of "The commandments of God and the faith of Jesus." Although some of the leaders and members have been connected with another Sabbathkeep-

ing group the churches are assumed to be quite largely made up of new converts.

Elder Camacho states that his sizable group of self-supporting churches would like to become affiliated with Seventh Day Baptists. One difficulty is that they are registered with the Mexican government under a name which they took before hearing of the existence of our denomination. They are known as Iglesia de Cristo del Septimo Dia (Seventh Day Church of Christ).

Here would seem to be a good opportunity for greater international fellowship between people of like faith, especially for those who can speak Spanish. It highlights the need for more Seventh Day Baptist literature in that language so that these churches can more easily reach out to friends and neighbors.

A Wall is Something Between

(continued from page 8)

I think that Paul's admonition to the people in Ephesus is pertinent for today, especially in light of our wall-building. Whether we like to admit it or not, we have been building walls of hostility around ourselves and it is time that we realized the tragic possibilities of such endeavors. We Christians are all to blame, and we must accept Paul's admonition as a rebuke against our fence-erecting.

What is it that builds walls between people? What is the major ingredient in erecting a wall of hostility between human beings? The major ingredient is a lack of love and concern for the other person. It is adding to the major ingredient little portions of bitterness, prejudice, and ignorance. It is slowly but surely letting the little items of dispute grow into larger disputes and turning love into hatred and estrangement.

One would suppose that the great operetta composers Gilbert and Sullivan would have enjoyed a significant and happy relationship, and indeed, their music could only lead one to believe that such was the case. But such was not the case. It is astounding to learn that for years those two men never spoke to each other.

The estrangement occurred when Gilbert and Sullivan bought a theater and their business partner Carte bought a carpet for it, charging it to their expenses. Sullivan sided with Carte when Gilbert argued that the carpet was too expensive. The two men had such a serious row over the incident and said so many things to each other about it that in one phase of the quarrel they went to court about it. This was the big break in their partnership, and after that Gilbert usually wrote his words and sent them by mail to Sullivan and Sullivan wrote his music and mailed it to Gilbert. On more than one occasion, when they had to take a bow together, they stood at opposite corners of the stage and bowed outward so that they would not have to face each other. It is most unbelievable, but it is true and, unfortunately, common. The little misunderstandings had erected a wall between these two great men and had blocked out the admiration that they had for each other.

My friends, the situation that we face today is somewhat similar. We are allowing the little bitternesses and prejudices which we have to divide us and build heavy walls between ourselves and others. And it is time that we took Paul's rebuke to heart and started breaking down these walls that divide.

But it is only in the spirit of Christ, and with God's help that these three walls which we have examined can be broken down. What about the wall of racial prejudice? How can we as Christians find it in our hearts to accept our colored brethren as equals? I think that J. Robert Nelson, in his book *Criterion for the Church*, has made the situation very plain when he writes: "... as for the segregation of white, yellow, red, brown or black Christians in respectively mono-chrome churches, there is towering evidence in the New Testament and in theological reflection that the eyes of faith, once open wide by the power of Christ, are made color blind to all these dermatological distinctions." If we take the faith we have in Jesus Christ seriously, then we become color blind to the distinctions of race. If we are truly Christian then

we will break down these walls of prejudice and hatred and we will accept all men into our brotherhood, for it is for all that Christ died. If we truly love Christ—if we truly believe in His message for the world—then we will welcome our colored brethren as our brothers and as equals in the Christian community.

But what of the second wall which we Christians have built, between ourselves and those less fortunate? How will the love of Christ and His message for the world help us in our attempt to share with them the meaning of our faith? Quoting from Robert Nelson again: "How much less reason for exclusion from its love does the Christian community have, since in Jesus Christ the fullness of God's universal love has been revealed... We abide by the conviction that the non-discriminating love of God in Christ must be expressed through the members of the church in such wise that no person is excluded from the effect of that love." The Christian Church exists for the world, and not for itself. If the Church were not the instrument by which God works for the reconciliation of all men to Himself, then it serves no purpose. Unless we really desire the acceptance by others of our Lord, then we are not truly living up to the commission of Christ. In love for our fellow men—in gratitude to God—we must move out of our churches into a world which so desperately needs our help. If we go from our Sabbath services confident that we have fulfilled our obligation to God for another week, then we are missing the point of the gospel of Jesus Christ. Love, if it is genuine, requires identification. It involves a personal act, a personal self-giving. It requires the abolishing of any wall which separates us from those who need our love and concern.

But what of the distinctive wall which we Seventh Day Baptists have built? How can it be broken down? Rita Snowden tells a World War II story about Roman Catholics which, I think, gives us an insight into the means for breaking down this wall: In France two soldiers and their sergeant took the body of a dead comrade to a cemetery for burial. A

priest gently informed them that only Roman Catholics could be interred there, and they did not know what was their friend's religious allegiance. The priest said he was sorry, but he could not permit the soldier to be buried in ground his church regarded as consecrated. Sadly the G.I.'s dug a grave and buried their friend outside the cemetery fence. On the following day they returned to see whether the grave was all right. The priest told them that his heart had been troubled by his refusal to allow the dead soldier to be buried in God's acre. During the night he had risen from his bed, and with his own hands had moved the fence so that it might include the body of the soldier who had died for France and for human freedom. Love abolished the fence.

My friends, if we are to break down the wall which we have built between ourselves as a denomination and our Christian brethren—if we are to begin to again grow as a denomination—we are going to have to widen the scope of our love and embrace all Christians as brothers. This does not mean that we must give up our unique quality of a common belief in the Sabbath. This does not mean that we must forget that we are all related in some way. But it does mean that we need to embrace within our fellowship those who profess the name of Christ and confess their belief in the Sabbath, without regard to their nationality or ancestry. In love we need to extend our hand of fellowship to all men who would share willingly in our fellowship.

Yes, a wall is something between, and we Christians have built as many walls as anyone else. It is now necessary if the Christian faith is to be significant and meaningful for the twentieth century, for all of us to do our part in tearing down these walls. Our mutual faith in Christ, if it is genuine, will compel us to do this. Our love for God, if it is genuine, will be interpreted into active concern. Brethren, "he is our peace, who has made us both one, and has broken down the dividing wall of hostility."

NEWS FROM THE CHURCHES

HEBRON, PA.—The church feels fortunate in securing Herbert E. Saunders, Little Genesee pastor, to serve also as our pastor.

The annual Community Christmas was held Sunday evening, December 20, at the church. The usual "Mitten Tree" for needy children and the community Christmas card mailbox were again featured. The card postage was sent to CARE. The program, beautiful in its simplicity, featured a lovely number, "The Christmas Guest," read by William A. Thompson and impressively portrayed by other members of the Sabbath School. David Hauber beautifully sang two Christmas solos.

The work of the W.S.S.S. for the past quarter has included: packing "goody" boxes for servicemen Milton Swift and Ray Pete; tying a quilt; packing fruit boxes for the community's senior citizens and shut-ins; collecting articles for mental patients at the Warren State Hospital; packing "sunshine box" for a friend and neighbor who broke both knees in a fall.

The women also purchased "Good News Broadcaster" reprints, "An Open Letter to a Beer Commercial Announcer," by Bernard Palmer, to enclose in church bulletins and to send to our college students and servicemen.

The sum of \$50 to the Salem College Development Fund was contributed jointly by the church, Sabbath School and W.S.S.S.

Insulation of the church ceiling has helped make the building more comfortable.

On Sunday, January 10, the annual oyster dinner and business meeting of the church was held at the Community Hall.

—Correspondent.

LITTLE ROCK, ARK.—The church in its annual business meeting laid plans for the future that take into account the moving of the City-Pastor-Evangelist to a new field the first of next July. A decision had to be reached as to how a pastor could be engaged without the heavy support of the Missionary Society as in the past three years. The congregation is still not large enough for full self support. The members decided that by cutting down on some items and by making an

extra effort on others it might be possible to move up all the way to the matching-fund basis suggested by the Missionary Society. This means that beginning next July, with the help of these matching funds the new pastor (when secured) will have an annual salary of \$3,000 plus parsonage.

The support of OWM will no longer be part of the regular budget but will be taken care of by a special offering the first Sabbath of each month in the Sabbath School. There will be a reduction in the amount spent on extension and growth, with greater reliance placed on personal contacts with those on the prospect list.

The report of outreach activities for the year included distribution of tracts and Sabbath Recorders from the church to the number of 13,604 and from the booth at the fair of 13,731. A number of inquiries have come from this distribution, and names have been added to the prospect list.

The average attendance for the year at the Sabbath morning worship was 32 and the average for the Sabbath eve Bible Study was 13.

The principal officers elected for 1965 are: moderator, Berwin L. Monroe; treasurer, E. D. Bradberry; clerk, Inez Mitchell; Sabbath School superintendent, James M. Mitchell; trustees, Dr. Lloyd D. Seager, Irving D. Seager, Calvin P. Babcock; deacons, Calvin Babcock, Irving Seager, Dr. Lloyd Seager; evangelist, James Mitchell; pastor (until June 30, 1965), Paul B. Osborn.

SCHENECTADY, N. Y.—At the recent annual meeting of members it was voted to keep all officers in their respective positions for another year.

Pastor Lester G. Osborn resigned his position to become effective as of May 1, 1965. All here at Schenectady are greatly indebted to him for his leadership. There has been much gain in knowledge of the Bible from Sabbath School studies and sermons during his seven years with us. May health and happiness prevail during the retired years ahead for both him and his wife.

On December 26, 1964, combined serv-

ices were held at Berlin, N. Y., at which time Lawrence Fatato showed a religious film.

— Clerk.

What Lincoln Said

Before Abraham Lincoln left Springfield to go to Washington for his inauguration, he spoke these thrilling and humble words to his many friends: "I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail."

— Robert V. Ozment in *Happy Is the Man* (Fleming H. Revell Company).

Obituaries

Fiebiger.—Bessie, daughter of Emmett and Alice Crandall, was born at Utica, Wis., May 19, 1880, and died in Mercy Hospital, Janesville, Wis., Dec. 19, 1964, following a brief illness.

Though Bessie Fiebiger did not affiliate formally with the church until late in life, she had known the background of a Seventh Day Baptist family and home and had developed close ties with the church through her interests in its life and program and through the many warm friendships she cherished with Seventh Day Baptists. Coming into membership in the Milton church by baptism in 1963, Mrs. Fiebiger found comfort, strength, and peace through her faith during a period of declining health.

To the marriage of Bessie Crandall and J. R. Howard two sons were born: R. S. Howard, Milton, Wis., and E. O. Howard, Grosse Pointe, Mich., both of whom survive their mother. She was married later to Edward Fiebiger.

In addition to her sons, Mrs. Fiebiger is survived by a sister, Mrs. Corinne Rohweder, Janesville, Wis.; a brother, O. Lyle Crandall, El Monte, Calif.; two grandsons and one great-grandson.

The funeral service was conducted by Pastor Fitz Randolph in the Milton Seventh Day Baptist Church Dec. 21. Interment was in the Milton Junction cemetery.

—E. F. R.

Hildebrand.—Lucile Langworthy, daughter of Daniel B. and Catherine Day Langworthy and widow of E. Fritjof Hildebrand, was born Aug. 13, 1896, in Alfred, N. Y., and died after an extended illness Dec. 23, 1964, in Hornell, N. Y.

Living in Alfred all her life except for high school and normal school years, Mrs. Hildebrand contributed thorough and loving leadership to youth. She taught in area public schools from 1921 to 1964.

For more than 30 years she was active in the Camp Fire Girl Council of this area, and

was a director of the Champlin Civic Betterment Club which manages the Community House owned by the church.

Mrs. Hildebrand joined the Alfred church in 1906 and always took a devoted place in its mission. She was a member of the Evangelical and Ladies Aid Societies of the church.

Surviving her are her son, David, of Laurens, S. C., and a daughter, Mrs. Frank (Katherine) Gansby of Hammondsport, N. Y., three grandchildren, and seven nieces and nephews.

The memorial service was held Sabbath afternoon in the church with Pastors Hurley Warren and David Clarke officiating. Burial was in Alfred Rural Cemetery. Memorial gifts benefitted the Hildebrand Flower Fund to provide flowers for church out of season, an idea begun in memory of her late husband.

— D. S. C.

Miller.—Laura Catherine (Maxwell) Miller, daughter of Robert and Mary Hull Maxwell, was born at Rock River, Wis., Aug. 7, 1892, and died Dec. 31, 1964, at the home of her daughter, Mrs. Sam Traxler, Pecomia, Calif.

She was a resident of Milton Junction, Wis. and vicinity until three and a half years ago when she moved to California. At the age of 13 she joined the Seventh Day Baptist church. She was married at Milton Junction May 3, 1922, to Arthur G. Hull. On May 20, 1910, she married Sidney Miller of Janesville, Wis.

Surviving are her husband; one daughter, Mrs. Traxler; one son, Robert Hull, Fond du Lac, Wis.; six grandchildren; nine great-grandchildren; and a sister, Mrs. Myrtle Milner, Los Angeles, Calif.

Services were held January 4, 1965, in Forest Lawn, Los Angeles, Calif., conducted by the Rev. Francis Saunders of the Seventh Day Baptist church. The body was moved to the Albrecht Funeral Home, Milton Junction, where Order of Eastern Star memorial services were conducted January 6. Interment was in Milton Junction Cemetery, Rev. John Fitz Randolph conducting the committal service.

—J. F. R.

Thomas.—Marion Louise Gardiner, daughter of Deacon Charles R. and Nellie Perkins Gardiner, was born on Nov. 5, 1898, and died unexpectedly Dec. 27, 1964.

She was baptized on April 4, 1914, and united with the First Seventh Day Baptist Church of Alfred, Alfred, N. Y., in which church she had continued her membership.

She was married to John Thomas in September, 1925. For the past fifteen years they had made their home in the area of Bergenfield, N. J. Mr. Thomas died Nov. 19, 1964.

She is survived by a sister, Frances (Mrs. Joseph) Lorz of Cleveland Heights, Ohio, and several nieces and nephews.

Memorial and committal services were held at the Landon Funeral Home, Hornell, N. Y., on Sabbath afternoon, Jan. 2, 1965, with the Rev. Hurley S. Warren officiating. Place of burial, Alfred Rural Cemetery.

— H. S. W.

THE SABBATH Recorder

Seventh Day Baptists are thoroughly "evangelical." They belong to the regular Baptist group, and aside from keeping the Sabbath instead of Sunday, they have always been identified with Baptists, Presbyterians and Congregationalists along orthodox lines of faith. They are in no sense "Judaizers" or "Legalists." They believe in "salvation through faith alone." They insist upon observing the Sabbath, not as a basis of salvation, but as evidence of obedience and conformity to the teachings and example of Christ. These doctrines have been exemplified and emphasized throughout the history of Seventh Day Baptists.

The Sabbath Recorder, May 6, 1907.