Accessions

By Baptism:
Battle Creek, Mich.
Miss Viola Hibbard
Miss Brenda Smith
Duane Lawton

By Letter:
Rev. Leon R. Lawton
Mrs. Dorothy (Brannon) Lawton

By Testimony:
Mr. 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 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 (Creusan) Green, December 4, 1964, at Janesville, Wis.
Howard.—A son, Jemery Carl, to K. Spenser and Lee (Mizars) 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. Internment was at Restland Memorial Park, East Hanover, N. J.—J. G. S.

Johanson.—Benjamin Franklin, son of Soren M. and Martha (Olsen) 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. Ilia 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 internment 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; Andrey (Mrs. Wendell) Stovall of West Hartford, Conn.; Winston of Larksburg; and Wilmer of Ferndale, Md. He is also survived by 26 grandchildren, 4 great-grandchildren, and two sisters: Mrs. Vernette Von Hoff of Ft. Logan, Colo., and Mrs. Helen Crew of Denver, Colo.
Funeral services were conducted at the Seventh Day Baptist Church by his pastor, Ray R. Froding, assisted by the former interim pastor, John Hodge. Burial was in the Nortonville Cemetery.—L. C. B.
The Sabbath Recorder
First Issue June 12, 1864
A Magazine for Christian Development and Inspiration
Member of the Associated Church Press
REV. LEON M. MAITLY, Editor
Contribution Editors:

MISSIONS
WOMEN'S WORK
Non-Missionary Channels
CHRISTIAN EDUCATION

Everett T. Harris, D.D.
Mrs. Lawrence
Mrs. Marion
Rex E. Zwibel, B.A., B.D.

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February 1, 1965
Plainfield, New Jersey

In this Issue:
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Choosing Your Preacher
Family in a Fish Bowl

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Choosing Your Preacher
Family in a Fish Bowl

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Enter His Courts With Praise
A Wall is Something Between the Will of God and the Preacher
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Church of Like Faith South of the Border

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Obituaries

This philosophy leaves many Christians with the least vague feeling of uneasiness. This is another example of diplomatic expediency. It is closely akin to that doctrine of the end justifying the means—carried to extremes by the dominant church of the Middle Ages. It does not harmonize well with the teachings of Christ. Whatever the will of man may be, the Word of God and the Church must be struggled for by those who acknowledge Him as "the Way, the Truth, and the Life." The evangelist and you will not find sanction for skirting the edge of truth or employing fiictions to make social betterment easier. Expediency may succeed in grinding 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 fear a Sermon on the Mount or a Testimony of a Seventh Day Baptist 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 sent a message for a message 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 something. It would not be disquieting in any way. It could be a service of pomp and ritual befitting the inauguration of the President of the most prosperous nation in the world.

Mr. Johnson did not like the easier alternatives. He made the decision that there would be a service for himself and invited guests in which he would be present. He was not expected to be the subject of a 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 a man like Billy Graham. The message has been sent to the Sabbath Recorder for publication, and must have appeared in the issue of February 15. Perhaps some of our readers with good imagination can place themselves in the position of the President and 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, Yoichi Saeki, head of the Department of Missionary Policy of the Research Institute of the Church, and assistant pastor of the Shinagawa church, wrote an article on "The Missionary."
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 hundreds 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-received. 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 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 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:

- Mr. Joseph C. Wilson, President, Xerox Corporation, 6 Haloid Street, Rochester 3, N.Y.
- 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.
- Your local station.

THE SABBATH RECORDER

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 shown,
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.

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 sick-striken world. That blood was freely given. Through it millions have found eternal life.
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 there are three major walls which we Christians have built between ourselves and others. We may not be directly involved in the building of these walls, but 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 became aware that he was 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 a "tagged" cap or not wearing a hat beside them, not because of their color, not because the pew was softer on the other side of the church, not even because they were wearing tags; but some friends, but only because of the fact that the person who sat down beside them in that pew was different from us. I have seen serious things happen — 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 our race — that is the 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. More important, I am afraid, even than God. It is more important to expound pious phrases than 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 this world and have the courage to tell the world that Jesus Christ is more important to us than the security of our churches. This wall is, indeed, even to ourselves — to insist that a good Seventh Day Baptist has to be a Seventh Day Baptist by birth, and if he is not, he is a non-Christian. This wall is, indeed, even to ourselves — to insist that a good Seventh Day Baptist has to be a Seventh Day Baptist by birth, and if he is not, he is a non-Christian.

There is one other wall I want us to think about. Unfortunately, I think this wall is the most distinguishably Seventh Day Baptists. What is your first reaction when you read in the Sabbath Recorder the list of names of those who have been inducted into 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 so. But it is 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 the church to the churches doing for the community, we are going to ignore this wall. 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 so. But it is 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 the church to the churches doing for the community, we are going to ignore this wall. 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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) and 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 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 should I do with my life?” 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, if you just read 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 heard 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 if it is not 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 and/or choices, 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 trends continue.

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 growth rate, according to a recent report of the Reference Bureau, will be in 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 668 million, gains an additional 10 million people each year. Next in order are USSR (229 million), USA (192 million), Indonesia (102 million), Pakistan (81 million), Japan (79 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.”

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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 concerted 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, the Jews, had a monopoly upon the love of God 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 entered the temple, would be admitted, for ‘no Gentile, if he was so seen in the inner court of the temple, would be admitted to the high priest’s area. 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.

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 one, and has broken down the dividing wall of hostility.”

(continued on page 13)

THE SABBATH RECORDER
FEBRUARY 1, 1965
Missionary Board, a couple came North and have been obtained from the executive Director of Evangelism has also been present. The personal contact with the survey made in Syracuse, N.Y., besides meetings of the Associated Council, besides meetings of the 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, New York, it was necessary to do a good deal of home visitation. Other visits have also been made along the way on One-Sabbath keepers and/or those who have written to ask about Seventh Day Baptists who have 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 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 applications 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)."

"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., one occasion; served on a panel discussion at Eastern Association in 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 Tunnel, Wis.

"The Director of Evangelism as attended meetings of the Missionary Society, Home Field Committee, 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.

Departure for Malawi

Those who wish to 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."

A letter received from Superintendent Pearson on January 14 he was in regard to the progress on 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 bricks a day. The tank will be 20 feet in diameter mounted."

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

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

Related 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 pray that we have 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. Our third Christmas in British Guiana was a happy one. We spent Christmas evening with Southern Baptist missionaries, sharing a meal and exchanging gifts."

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 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."

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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-choice and 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. Below is an outline of the articles that will appear in this issue:

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Chains 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 the 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 has been visiting his brother's family in Brownsville to attend services and to discuss the work of churches of like faith in Mexico.

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 Well is Something Between (continued from page 8)  
I think that Paul's admonition to the people in Ephesus is true 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 remove such barriers as a rebuke against our fence-erection.

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, resentment and hate. 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. Although some of the leaders and members have been connected with another Sabbathkeeping 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).

The estrangement occurred when Gilbert and Sullivan bought a theater and their business partner decided to go into the carpet business for it, charging it to their expenses. Sullivan sided with Carter 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 the incident was forgotten 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 shows that we are re-erecting walls of hostility 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 advice 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 is the wall of racial prejudice? How can we as Christians find it in our hearts to accept our colored brethren? I think that J. Robert Nelson, in his book Christian Worship 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 a troubling 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 dermalological distinctions." If we take the faith we speak of in Jesus, we shall be color blind to the distinctions of race. If we are truly Christian then

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we will break down these walls of prejudice and hatred and we will accept all men as our fellow Christians. 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 and concern for our fellow men — in gratitude to God — we have for another week, to our churches, since in Jesus Christ the fullness of God's love does the work. "No person really desires what does not 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 Church, God would aim to be reconciled with 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 divisive 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 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, but they did not know whether the friends' religious allegiance. The priest said he was sorry, but he could not permit the soldier to be buried in the church regarded as consecrated. Sadly the G.I.'s dug a grave and buried their friend outside the cemetery fence. On the following Sunday they were met by the priest who 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 grow as a denomination — we are going to have to widen the scope of our love. The Good Samaritan demonstrates this. 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 the Church is a means by which we can make every wall in the world a wall of love. "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 been completed by the members.

The work of the W.S.S.S. for the past quarter has included: packing "goody baskets" for a friend; preparing for the 19¢ Missionary Society. This means that beginning at the beginning of this year, funds can be raised and spent for missionaries on the 19¢ Missionary Society.

The annual Community Christmas was held Sunday evening, December 20, at the church. The usual "Mitten Tree" for needy children was sold that evening day. The money involved and the many Christmas cards mailed box were again featured. The card postage was sent to CARE. The project was considered to be a success, as the simplicity, featured in the article, "The Christmas Guest," by William A. Thompson was impressively portrayed by other members of the Sabbath School. David Hauber, beautifully sang two Christmas solos.

The report of outreach activities for the year included distribution of tracts and Scriptures; distribution of tracts and Scriptures to people who have come into our church during the year. The average attendance for the year at the Sabbath and 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 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 these years with him and happiness prevail during the retired years ahead for both him and his wife.

On December 26, 1964, combined serv-
Obituary

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, Frances (Mrs. E. Lorz) of Cleveland Heights, Ohio; 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. Prittie 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 in 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) Gasby of Hammondspirt, 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 the Alfred Rural Cemetery. Memorial gifts be­fitted the Hildebrand Flower Fund to provide flowers for church out of season, an idea begun in memory of her late husband.

— D. S. C.

Müller.—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, Pecoma, 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. Miller. On May 10, 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) Lora 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 Kural Cemetery.

—H. S. W.