

# The Sabbath Recorder

car in the Jamaica field by a model car donated by Floyd Van Horn.

— Correspondent.

## Accessions

New Auburn, Wis.

By Baptism:

- Nancy North
- James North
- Mrs. Arden Pederson
- Mrs. Warren North
- Mrs. Clayton Pederson
- Richard Loofboro
- Terry Loofboro

## Marriages

**Hansen - Randolph.** — At the Seventh Day Baptist Church, Denver, Colo., on December 29, 1957, Theodore Carl Hansen, son of Mr. and Mrs. Luther Hansen, Denver, Colo., and Miss Roberta Ann Randolph, daughter of Mr. and Mrs. Robert F. Randolph, Arvada, Colo., were married by the bride's maternal grandfather, the Rev. Erlo E. Sutton, D.D., Boulder, Colo., assisted by her paternal grandfather, the Rev. John F. Randolph, Milton, Wis. Their home will be at 3232 Eleventh Street, Boulder, where Mr. Hansen is attending Colorado University.

## Births

**Keller.** — A daughter, Ruth Ann, to Mr. and Mrs. Alfred R. Keller of Roseville, Mich., on December 30, 1957.

## Obituaries

**Davis.** — Gertrude Gardiner, daughter of Dr. Theodore L. and Emily Place Gardiner, was born at Hebron, N. Y., May 29, 1871, and died at her home at Lost Creek, W. Va., Dec. 12, 1957.

She was baptized at Shiloh, N. J., September 2, 1884, and became a member of the Seventh Day Baptist Church. In early girlhood she had the responsibility of caring for her father's parsonage home. (Dr. Gardiner served as pastor of several Seventh Day Baptist Churches, as president of Salem Collège for 16 years, and for many years as editor of *The Sabbath Recorder*.) She attended Alfred University, and while a student she was united in marriage there to William E. Davis, on January 1, 1891. Mr. Davis died in 1946.

A loyal and active member of the Lost Creek Seventh Day Baptist Church, for more than sixty-one years, Mrs. Davis served faithfully in many ways and she worshipped every Sabbath with the church up until her death.

Surviving are two sons and a daughter: T. Edward, Salem, W. Va.; Max H., Chicago, Ill.; and Miss Dora G. Davis, Parkersburg, W. Va. An older daughter, Susie G. Nepps, is deceased. Also surviving are an aunt, Miss Arta Place of Alfred, N. Y.; two grandchildren,

two great-grandchildren, and several nieces and nephews.

Memorial services were conducted at the church by her pastor, the Rev. Duane L. Davis, and burial was in the church cemetery.

— D. L. D.

**Lewis.** — Katie C., daughter of Nathaniel and Mary Jane Crank, was born near Golconda, Ill., Oct. 21, 1893, and died at her home near Stonefort, Ill., Dec. 14, 1957.

Her childhood and youth were spent in Pope County, Ill., and her married life in the Stonefort community. She was united in marriage with Rev. Oliver Lewis who survives her, Sept. 5, 1915. To this union were born seven sons and three daughters. They are: Ray M., of Palatine; Charles E., of Jonesboro; Lester H., of Calumet City; Harry V., of Greenup; Hubert O., at home; Mrs. Alice Ruth Brown, of Rummelfield, Pa.; Claude H., of Kirksville, Mo.; Carroll W., of Hammond, Ind.; Mrs. Myrtle M. Walker, of Stonefort, Ill.; and Mrs. Laura M. Streich, of Stoughton, Wis. She is also survived by a stepdaughter, Mrs. Buleah DeVard of Marion, Ill.; 24 grandchildren; and a brother, Walter Crank, of Indianapolis, Ind.

She had no direct church affiliation but had professed faith in Jesus Christ, into whose care we commit her keeping.

Farewell services were conducted at the Old Stone Fort Church by the Rev. Addison Appel of Farina, Ill., assisted by Pastor Carlos McSparin. — Florence Hancock and Cora L. Green.

**Randolph.** — Elsie Irene Langworthy, daughter of Elbert and Arville Johnson Langworthy, was born on a farm near Farina, Ill., May 23, 1874, and died at the home of her daughter in Jerseyville, Ill., Dec. 19, 1957.

When she was six years old, her family went to Kansas in a covered wagon and there staked a homestead. The farm was on what has been known as Seventh Day Baptist Lane near Nortonville. She lived there until the time of her marriage to Ernest F. Randolph, Sept. 28, 1893, and then moved to Farina where they made their home until 1945.

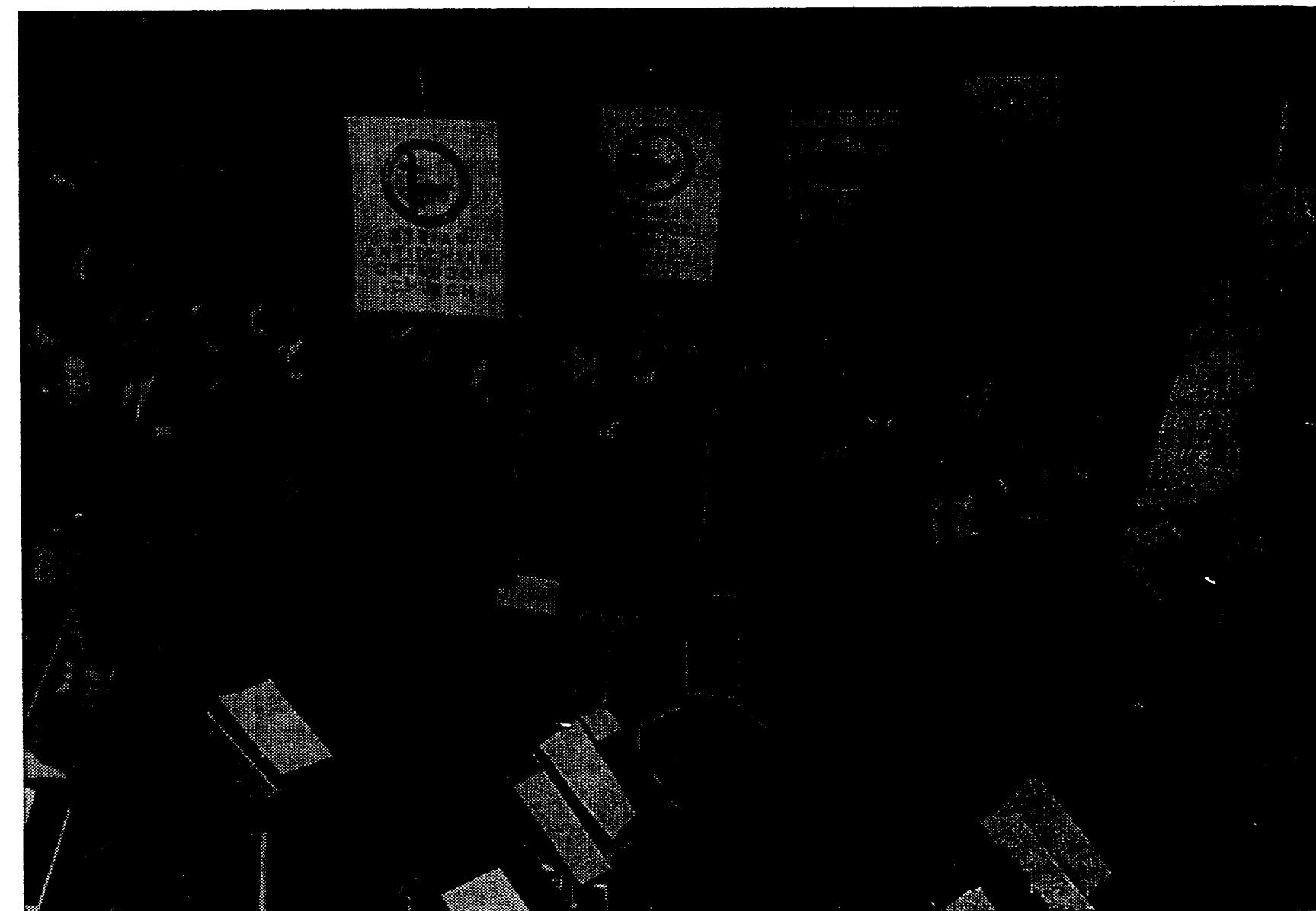
Mrs. Randolph joined the Seventh Day Baptist Church at an early age and remained a faithful member all her life. She was always helpful to friends and neighbors in time of need, and was a member of the Order of the Eastern Star, Rebecca, and Royal Neighbor lodges.

She is survived by her daughter Emily and son-in-law Irwin (Bud) Davis, who was like a son to her, two granddaughters, Frances and Deanna, all of Jerseyville, Ill., and a sister, Jesse Crouch, of Nortonville, Kan. Her husband, a deacon of the church, died suddenly in 1945, and her only son Dale died in 1953.

The memorial service was conducted in Farina, Ill., by the Rev. A. Addison Appel, and burial was in the Farina Cemetery.

— A. A. A.

**Wilson.** — Rev. Verney A., son of Deacon John and Laura Banks Wilson, was born Dec. 1, 1891, and died Dec. 19, 1957, at the Good Samaritan Hospital at Dayton, Ohio, after a six months' illness. (More extended obituary on another page of this issue.)



### Church Standards Raised at St. Louis

Processional at opening session of the triennial General Assembly of the National Council of Churches at Kiel Auditorium, St. Louis, Mo., December 1, 1957. Third in line is the banner of the Seventh Day Baptist General Conference carried by the Rev. Duane L. Davis, official representative, who gives his impressions of the Assembly in this issue. Nearly three thousand representatives attended.

# The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor  
Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. LeRoy DeLand  
CHRISTIAN EDUCATION ..... Mrs. Claire Merchant  
..... Rex E. Zwiebel, B.A., B.D.

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## We Be Abraham's Seed

There seems to have been a special tenderness in the heart of Jesus for the children of Abraham, as He was wont to call them. Luke, the only Gentile biographer of Christ, mentions two such occasions. There was the woman of Luke 13: 11-17 who had been bowed together for 18 years and could not stand erect. When Jesus was criticized for healing her on the Sabbath He replied, "And ought not this woman, being a daughter of Abraham whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

Then there was the case of Zaccheus, chief of the publicans, whose curiosity and determination issued in his conversion. Jesus there again was criticized for going to the house of the despised publican. Out of it comes one of the most precious gems in Luke's Gospel, "This day is salvation come to this house, forasmuch as he also is a son of Abraham, for the Son of man is come to seek and to save that which was lost" (Luke 19: 9, 10).

It is quite another thing when people hold themselves above others and begin to say within themselves, "We have Abraham to our father" (Luke 3: 8, also Matthew and Mark). In such a case the Lord makes answer, "I say unto you that God is able of these stones to raise up children unto Abraham."

Certainly this has meaning for us today. We are not too much like the people who criticized Jesus for speaking the healing word on the Sabbath or eating bread in the house of the despised publican. But can we claim to be free from the spirit of those who think that God owes them a blessing because of some physical heritage or a faith that surged in the hearts of their denominational forefathers?

In the Gospel of John we find Jesus telling the half-believing Jews that they could become free. "We be Abraham's seed," they rejoined, "and were never in bondage to any man." The Lord replies, in effect, that He will be the judge as to whether they are free from the bondage of sin. They can be, but only as the Son shall make them free. That is the crucial test today, as then. We may be willing enough to refrain from criticizing the acts of Jesus, but are we willing to let Him

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criticize us and change us? His Word is before us. We can know what He would say to us about our attitudes by what He told the people who boasted, "We be Abraham's seed."

Some of us are accounted as leaders in local churches or at the denominational level. Do we have a tendency to consider ourselves entitled to some special favor of God? Perhaps not, but certainly we all ought to check ourselves occasionally against the standards set by Christ. There came to our office recently in a church bulletin an article by A. W. Tozer on "Receiving Admonition." We found it humbling and good for the soul. A portion of it is quoted below for its possible benefit to others:

After a time of growth and successful labor comes the deadly psychology of self-congratulation. Success itself becomes the cause of later failure. The leaders come to accept themselves as the very chosen of God. Their success is all the proof they ask that they are special objects of the divine favor. They must therefore be right, and anyone who tries to call them to account is instantly written off as an unauthorized meddler who should be ashamed to dare to reprove his betters.

If any reader imagines that we are merely playing with words let him approach at random any religious leader and call attention to the weaknesses and sins in his organization. Said reader will be sure to get the quick brush-off, and if he dares to persist he will be confronted with reports and statistics to prove that he is dead wrong and completely out of order. "We be the seed of Abraham" will be the burden of the defense. And who would dare find fault with Abraham's seed?

Those who have already entered the state where they can no longer receive admonition are not likely to profit by this warning. After a man has gone over the precipice there is not much you can do for him; but we can place markers along the way to prevent the next traveler from going over. Here are a few:

1. Don't defend your church or your organization against criticism. If the criticism is false it can do no harm. If it is true you need to hear it and do something about it.

2. Be concerned not with what you have accomplished but over what you might have accomplished if you had followed the Lord

## MEMORY TEXT

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. Psalm 5: 3.

completely. It is better to say (and feel), "We are unprofitable servants: we have done that which was our duty to do."

3. When reprov'd, pay no attention to the source. Do not ask whether it is a friend or an enemy that reprov's you. An enemy is often of greater value to you than a friend because he is not influenced by sympathy. Besides, as H. E. Nelson once said, often your best friend is the man who hits you the hardest in the right place.

4. Keep your heart open to the correction of the Lord and be ready to receive His chastisement regardless of who holds the whip. Great saints have all learned to take a licking gracefully — and that may be one reason why they were great saints.

## PROFANITY

Christian people, we believe, ought to speak out at every suitable opportunity against all forms of profanity whether spoken or written. The commercialization of a title of Christ is just as jarring to Christian sensibilities as are epithets from foul-mouthed or grossly careless people.

The matter is brought to our attention through an innocent reference in a news story found in a Rhode Island newspaper. The reference was to "the E. L. Smith Division of the Rock of Ages Quarries" located in Vermont. A local company had shipped in a large order of granite from the Rock of Ages Quarries to build a mausoleum. It is not the first time we have heard of tombstones being fashioned of granite from this quarry. The name is clever from a business point of view; but by long association the term "Rock of Ages" means Christ. To degrade it to mere rock, no matter of what high quality the granite may be is to commit the sin of profanity. That sin is spoken against in the second commandment.

Christians in their wills or in their instructions to their families might do

well to caution them not to patronize a monument company that profanes the name of Christ in this way. Perhaps it is a small thing, but this writer for one wants it to be known that to him the Rock of Ages is not a piece of hewn stone but Christ the foundation of faith, the Rock on which the Christian Church is built, even as Peter said, "the head of the corner."

"The Lord will not hold him guiltless who taketh his name in vain."

### Church Attendance Increases During 1957, According to Poll

One million more adults attended church and synagogue services regularly during 1957 than the year before, the American Institute of Public Opinion reports.

Dr. George Gallup, director of the Institute, said that the Institute's annual audit of church and synagogue attendance showed that approximately 48,500,000 adults attended worship in a church or synagogue during an average week of the past year — or 47 per cent of the total U. S. adult civilian population.

This compares with a figure of 47,500,000 adults who attended worship during an average week in 1956 — or an increase of 1,000,000 per week.

The Gallup Poll report noted "evidence that there has been a general leveling-off in attendance" after an upward trend for 15 years. In 1940, it said, slightly more than one-third of the adult population had gone to church or synagogue during the period surveyed. By 1955, the number of adults who went during the weeks investigated was 49 out of 100.

"Since that time," the report continued, "the average attendance recorded has never been above that — 46 out of 100 in 1956 and 47 out of 100 today."

To arrive at an estimate of the average attendance figure for the year, scientific sampling surveys were made during selected weeks in the months of March, May, September, and December of 1957.

In computing an increase or decrease in worship attendance in this country, the Institute takes two factors into consideration: 1. the percentage of the total adult population which attends worship

any given week, and 2. the over-all increase in the adult population.

The Gallup survey showed that Roman Catholics were found to be more faithful in their church attendance than Protestants, and that Protestants attended more often than those of the Jewish faith. During the week surveyed, 74 per cent of the Catholics had attended, 40 per cent of the Protestants, and 18 per cent of the Jews.

In worship attendance, the poll found women have a better record than men both percentagewise and in total attendance. In actual numbers, women count for approximately 27,300,000, men for 21,200,000 of the average weekly attendance.

### Special Issue News

Orders are beginning to come in for the first special issue of the Sabbath Recorder which will be dated February 10. It is hoped that as many orders as possible will be received prior to February 6 so that additional dated copies can be sent out with the regular mailing.

The experimental quarterly special issues are a project of the American Sabbath Tract Society. Their success depends very largely on the use made of them. Will our people order them and distribute them? Do we have sufficient evangelistic interest to buy and distribute occasionally in large quantities an evangelistic magazine of the nature of this forthcoming issue? The Tract Society hopes so and is moving ahead on that hope. The lady at the denominational desk in the office of the publishing house is prepared to take advance orders now. It is up to you, our subscribers, to send them in at once — preferably through your local church.

The cost of extra copies will probably be as follows: 15 cents each; 10 for \$1.00; 100 for \$8.50. Each Recorder subscriber will get one copy of the larger 2-color issue at no extra cost. It will be dated in the regular sequence. Additional quantity orders will be undated so that they may be used later.

There is an order blank on the bulletin supplement sent to all churches. Use it.

MISSIONS — Sec. Everett T. Harris

### Missionary Board Represented at St. Louis Assembly

The Rev. Duane L. Davis was asked to represent the Missionary Society at the Division of Foreign Missions of the National Council of Churches Annual Assembly held in Keil Auditorium, St. Louis, Mo., December 2-4, 1957.

The theme adopted for the DFM Assembly was "One Lord over All." Three subdivisions of the Assembly theme were, "Let Us Proclaim Him," "Let Us Serve Him," and "Let Us Obey Him." An attempt was made to interpret the scope of the Christian community around the world as it is related to the churches in the U.S.A., changes which are taking place in the overseas missions operations, and a presentation which laid before the whole group the sense of obligation which is ours as Christians.

Pastor Davis wrote, "I really enjoyed the Assembly, and felt personally inspired and helped by attending it." The Missionary Board was happy to assist the General Conference in caring for the expense of the one representative from our denomination at these important meetings. Pastor Davis also represented the denomination on the Division of Christian Life and Work of the National Council of Churches.

### THE GOOD NEWS OF GOD

The nature and task of evangelism has been set forth quite clearly in a recent publication of the National Council of Churches entitled, "The Good News of God." (Price 35¢ each; 30¢ in lots of 10.)

A foreword to the message of this pamphlet states in part:

This is the report of the need, nature, and purpose of evangelism for contemporary America. The General Board of the National Council of Churches appointed a commission to make this study at the request of the Central Department of Evangelism.

Twenty-two persons were members of the commission. Seven others served as consultants. Three two-day and two one-day meetings were held over a period of more than a year. Twenty-

one persons participated in one or more of these meetings. Fifteen work papers were prepared and criticized in the process of making this study. Some of these papers were prepared by individuals; some grew out of group discussion. They dealt with such subjects as: the definition of evangelism; the church as an evangelist; the condition of modern man; the place of commitment and decision in evangelism; and the motivation of those who bear Christian witness.

The report was commended to the churches for their serious consideration and to the program units of the National Council of Churches with the request that such units inquire as to what bearing this statement has on their present and developing programs.

The commission presents this report with no thought that it is the "last word" on evangelism but with the hope that it will be a stimulus and help to the churches.

In concise, clear-cut language the report states:

Our concern here is not primarily with methods of evangelism but with its essential nature and task. This will necessarily involve some attention to its beginnings in the apostolic age, when both the world and the church were simpler and the basic pattern more easily seen than it is today. But contemporary America and the aims, resources, perils, and hope of contemporary evangelism must occupy most of our space.

We live in a troubled time. The driving forces of history that for so many centuries moved, for the most part, slowly and regionally are now racing at high speed over most of the inhabited world. Long-repressed emotions and explosive desires — for freedom, prestige, power, vengeance — are breaking through old restraints, and disrupting familiar ways of life and accepted standards of right. Modern technology is suddenly supplying in dizzy profusion, for both good and ill, tools that make men giants in speed and strength without making them correspondingly gentle and wise. Evangelism in our time must speak to the deep needs of men for radical healing — deeper than any conscious desire for comfort or success — and seek to call forth their acceptance of God's love.

Some of the paragraph headings discuss such matters as "A World in Turmoil," "Signs of Hunger," "The Good News of



God," "The Preacher as Witness and Interpreter," "The Powerful Concept of Original Sin," "Evangelism and the Purpose of God."

"The Evangelist and His Work" is given thoughtful treatment. The concluding paragraphs on "Discipline for Preaching" and "Hope in God" are constructive and encouraging. They read as follows:

To walk with some security amid such perils, unending discipline is needed. In part it must be solitary discipline: prayer, study, self-appraisal, quiet that can lay the dust of over-activity, and let the patterns of truth come clear and the still, small voice be heard. In part it must be the discipline of shared living: study of the Bible and the long life of the Church with others, some of them wiser or better informed than we; exposure to candid judgment by our fellows; sharing in needed jobs other than our own. Ultimately, no discipline we can provide is as salutary as the refusal of God and His sovereign rule to yield to our wishes or demands.

Herein is wide and solid ground for hope. The Christian disciple who finds the ever-present and unyielding power of the Holy Spirit at work in human affairs and learns to trust that power as God's redemptive action, overruling both his own faults and those of his fellow men down through the ages, can witness with something like the joy of Jesus when He said: "Repent, for the kingdom of God is at hand."

From a preliminary reading of this pamphlet it seems to be something worthy of careful and prayerful study by pastors and leaders in our churches, as well as by young men preparing for the ministry. It could very well supplement the current study and plans in our churches which have grown out of the "Program for Extension and Growth" as recommended by our last General Conference. We would emphasize the words of the report itself that this is not the "last word" on evangelism, but it may help to stimulate a renewed interest and zeal to be about our Father's business.

### Articles of Faith Receive Strong Emphasis

From pulpits throughout the land Seventh Day Baptist ministers in ever-increasing numbers are preaching a series of sermons on our beliefs as a people. In doing so they may be following the suggestion of denominational leaders but in a democratic, congregationally governed body no ministers or churches follow any set program unless they feel that it is good.

The new emphasis on elaboration of our beliefs is a sign that ministers feel that their churches need and want a strengthening of their faith in such a systematic, orderly way as can be accomplished by a series of ten sermons. There is more than one reason back of this feeling. It is partly a means to local church growth, a fortifying of the laymen for more effective witnessing. It is also more basic than that. This emphasis on expounding doctrines cuts across Protestant denominational lines. People in all denominations (except the few bodies which make a point of extreme liberalism) are emulating Isaac in digging again the wells of water first dug by Abraham his father, the man of faith. Faced with problems beyond natural science in a scientific age men everywhere are redigging the wells of faith. They may not be as patient as their forefathers in seeking a clear expression of faith but they have a sincere desire for possession of a faith that will satisfy.

Since eighty or ninety per cent of our articles of faith are closely parallel to those of many other denominations, the bulk of the current preaching emphasis is on basic Christian faith rather than on denominational distinctives like the Sabbath and baptism by immersion of believers only. This sermonic study of our faith should greatly strengthen our congregations and, in bringing to them a new appreciation of the Christian doctrine as a whole, should prepare them to stand more firmly

**SEVENTH DAY BAPTIST GENERAL CONFERENCE**  
**at California Baptist Theological Seminary**  
**Covina, California, August 11 - 16, 1958**

on those portions of Scriptural truth that have been neglected by the majority.

Preaching in our established pulpits is not the only way that the growing interest in church doctrine is finding expression. A tract ministry is possible only when people with the tracts are convinced that they have something worth sharing and people without them are willing to accept something which may help them. Tracts are, for the most part, doctrinal. They emphasize and build upon the foundations of faith. Sabbath School classes are studying tract material; church tract committees are functioning; leaflets are being sent in the mails; the publishing house is experiencing unprecedented demands for literature; individuals have more courage than before in distributing pamphlets.

This is not all. Radio preaching is changing from generalities of Christian faith and action to more specific emphasis on the cardinal tenets of faith. The role of the local radio station which can welcome church broadcasting is increasing in many localities. Nation-wide broadcasting is perhaps not as effective as it used to be and is not open to detailed expounding of truths as held by the smaller Christian bodies. The small stations, however, welcome good quality programs of denominational nature. The Radio Committee of the Tract Society is seeking to meet the demand for programs centering around our beliefs as a people. Numerous small churches are calling for help along this line.

The day of discounting the importance of well-stated basic doctrines seems to be past, for the time being at least. People are thirsting for the water of life in a day when they are wary of the brackish water holes and have found that substitute potions do not satisfy. So much of the world seems to be drinking from the poisoned wells of Communism, secularism, and materialism. The church has a glorious opportunity to strengthen its own faith and present it lovingly to others.

— Editor.

**MISSIONARY BOARD MEETING**  
**at Westerly, Sunday,**  
**January 26.**

### FEBRUARY WORSHIP SERVICE Tolerance

(Prepared by Mrs. A. Burdet Crofoot, wife of the late executive secretary of the Seventh Day Baptist General Conference. She is a member of the First Alfred Seventh Day Baptist Church and president of the Women's Evangelical Society.)

**Scripture:** 1 John 4: 20 and 21; 1 Thess. 3: 12a

**Hymn:** "O brother man, fold to thy heart thy brother"

**Meditation:** May we all take time every day of 1958 to reflect and consider how we may become tolerant.

Lots of time for lots of things;  
Tho' it's said that Time has wings,  
There is always time to find  
Ways of being sweet and kind;  
There is always time to share  
Smiles and goodness everywhere;  
Time to send the frowns away,  
Time a gentle word to say;  
Time for helpfulness, and time  
To assist the weak to climb;  
Time to give a little flower,  
Time for friendship any hour;  
But there is no time to spare  
For unkindness anywhere.

Tolerance — one of the key words of this generation! It is a term denoting forbearance in judging beliefs, practices, or habits differing from one's own. Our missionaries are one of God's greatest examples of tolerance, as they carry His message to people of other lands and religions. Let us, at home, look for similar opportunities with our neighbors near and far. I am reminded of a verse of "Keramos" by Henry Wadsworth Longfellow:

Turn, turn, my wheel! The human race,  
Of every tongue, of every place,  
Caucasian, Coptic, or Malay,  
All that inhabit this great earth,  
Whatever be their rank or worth,  
Are kindred and allied by birth,  
And made of the same clay.

On her recent triumphant singing tour through Southeast Asia, velvet-voiced contralto Marian Anderson played to capacity houses at all stops, and more than fulfilled the sponsoring State Department's hopes that she would reap good will for the United States along with the applause. When being interviewed in India, Miss Anderson proclaimed to the world that she holds no bitterness because of dis-

crimination against her. She is truly one of God's secret weapons — a living ideal of tolerance!

Tolerance is only a beginning, a first step toward brotherhood. The poet, Edwin Markham, once said, "Bread, beauty, and brotherhood are the three great needs of man. We shall create a new social order in which everyone who renders honest service shall have these things." In a little more than half a century we have come a long way toward satisfying those three needs. While the ideal of brotherhood is still on the horizon, there is at least a widening spirit of brotherhood in America. The cry for more help from the less fortunate is answered by generous contributions to community funds, other private charities, and the acceptance of taxation for government welfare agencies. And one of the finest manifestations of all, is the desire of so many Americans to help the downtrodden of other lands work toward "bread, beauty, and brotherhood" for themselves.

If we believe in a Divine Providence, we are all born equal to our problems and opportunities. The Christian approach to the ideal of brotherhood is service. Service is the challenge of Christianity to the world. In the beauty of service we cannot fail to become more tolerant as we behold the gratitude of those who feel God's guiding spirit through our lowly endeavors.

In the words of Robert Louis Stevenson, let us pray: "We thank Thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work, the food, and bright skies that make our lives delightful; for our friends in all parts of the earth."

"Give us courage and gaiety and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving to one another." Amen.

## Impressions of the General Assembly of the National Council

By Duane L. Davis

To attend a convention in a large metropolis is an interesting experience. When the convention is the General Assembly of the National Council of Churches of Christ in the U.S.A. and your job is to be the single representative of the Seventh Day Baptist General Conference among thousands of others who represent thirty-three other member communions; and "fraternal organizations," this experience becomes one of depth of meaning and responsibility.



Dr. Eugene Carson Blake, left, outgoing president, and Dr. Franklin C. Fry, vice-chairman of the General Policy and Strategy Committee.

Our Conference holds membership in the National Council of Churches and therefore receives certain benefits and responsibilities. Numerically, we are the next to smallest member of the family. Historically, we have been a part of the ecumenical movement for many years. In polity, we are one of four Baptist groups, and in doctrine, the only one of the Council which observes the Sabbath of the Bible.

The fourth Triennial of the General Assembly was held in the massive Kiel

Auditorium in the heart of St. Louis, Mo. Nearly three thousand delegates, visitors, and consultants were present for the six days at the beginning of December. Due to lack of funds and other considerations, only one of the seven voting members from our denomination was able to be present. (It was interesting to note how well represented most of the member organizations were, and that non-member "fraternal" groups like the Seventh-day Adventists had good representation in visiting delegates and the press.) From the processional of member communions at the opening session on Sunday evening, December 1, when I walked alone behind the banner that said "Seventh Day Baptist General Conference" below the NCCC emblem, until the final dinner meeting on Friday afternoon, I was conscious that we were not as well represented as we might be. I believe the National Council would welcome our active participation, and that there is room for us to work in this organization. I believe that our influence and particular emphasis would not go unnoticed.

The Triennial was notable in many ways. Its theme, "Our Oneness in Christ," was expressed through various channels. Not all agree on how our oneness will be fulfilled, but all present sensed the need to more fully "manifest oneness in Jesus Christ as Divine Lord and Savior."

The General Assembly was a convention of addresses. More than twenty-two major speeches by prominent leaders of Protestant and Orthodox Christianity were heard in the five days of the assembly. Among them were Bishop Henry Knox Sherrill of the Episcopal Church; Ralph Manikam, a Lutheran leader in India; the Rev. Martin Luther King, brilliant Negro minister of Montgomery, Ala.; General Maxwell Taylor of the Chiefs of Staff of our Armed Forces; Dean Liston Pope of Yale; Eugene Carson Blake, Presbyterian, and outgoing Council president.

The Triennial was a convention of music. From the opening evening's sacred concert of Bach's "Magnificat" and Christmas carols by candlelight, presented by the St. Louis Philharmonic Orchestra, through each session of the assembly, the delegates,

hearing choirs of college and city groups, were led to the very presence of God through the avenue of worship in music.

The Triennial was a convention of worship. Led by ministers of various communions, we worshiped under the direction of Lutherans, Baptists, Greek Orthodox, African Methodists, and others. Outstanding sermons were presented by many, including Dr. Theodore Adams of Richmond, Va., who is the president of the Baptist World Alliance.

The Triennial was a convention of business and action. Although the National Council was having its fourth General Assembly, the large organization in many ways is still in process of organization. Delegates heard reports of the General Board of which I am a member for Seventh Day Baptists. (The General Board is the policy-making group of the National Council, and it seems imperative that we be more often represented at these sessions if we are to contribute to its existence and to justify our membership within the organization. The General Board meets four times this year, but we do not have funds for the member to be represented at any of these meetings. Little can we say if some actions do not seem to coincide with Seventh Day Baptist thinking!)

Other business included studying statements of current happenings and the Christian implications involved. We are all conscious that these statements can not speak for the unanimous opinion of all Christians, and that my single vote does not necessarily state the position of all Seventh Day Baptists. Yet these declarations against racial segregation, immorality, and corrupt practices within organized labor and management, lack of freedom of association, improper laws and national attitudes concerning immigration and minority groups, and the challenge for all Americans to improve their beliefs and actions in these times of conflict, armament races, etc., do have an influence in our time. It is good to see Christians standing together on these important issues.

(Concluded in next issue)



### Introducing A New Minister

(The following autobiographical material came to the Sabbath Recorder through the Rev. Francis Saunders of the Los Angeles Church with which the Huntingtons recently united.)

The Reverend Alvin Emerson Huntington, 31, is a native of California, was born and reared in the city of Pasadena. He completed the normal primary and secondary education in various schools of the Pasadena City School System, leaving Pasadena Junior College to serve in the U. S. Navy during World War II. Al Huntington served over seven years, five of which were spent in the Submarine Service. He was recommended for a commission, but left the service to enter college.

Although baptized at the age of twelve into Tremont Baptist Church, a medium-sized church on the north side of Pasadena, he did not feel a real sense of conversion to the Gospel until he was almost 21, at which time in April, 1947, he surrendered his life wholly to Christ, and made immediate plans to prepare for full-time Christian service, forsaking a career in the Naval Service.

Mr. Huntington attended Gordon College of Theology and Missions, Boston, Mass., Fresno State College, California Baptist College, and California Baptist Seminary. He entered the ministry early in 1952 when ordained by the First Southern Baptist Church of Fresno, served as associate pastor of Central Baptist Church, Fresno, and Emmanuel Baptist Church, Azusa, and as pastor of Trinity Community Church, Azusa, as well as preaching almost weekly for two years as a roving supply pastor for various Southern Baptist Churches in California.

This Baptist minister became aware of the Sabbath issue over a year ago, and for months attempted to keep the Sabbath by fellowshiping with another group of Sabbathkeepers, but could not bring himself to sacrifice his Calvinistic roots to Arminianism, and began to pray for guidance. Not feeling the approbation of the Lord in the non-denominational work, he found real answer to prayer when by chance (?) he drove by the Los Angeles

Seventh Day Baptist Church, and stopped to look up the pastor's name and phone number. Whereupon he contacted the Rev. Francis Saunders and told him his story. Shortly thereafter, the Rev. Alvin Huntington and his wife, Junerilla Cooper Huntington, declared their faith by statement and requested fellowship in the Los Angeles Church.

June Huntington spent about nine years in the employ of the Baptist Sunday School Board, Nashville, traveling throughout the West Coast, setting up church libraries, and managing the two largest Baptist bookstores in California. She was to supervise all three stores, but resigned to marry Al Huntington, and attend college. She has spent countless hours compiling young people's programs, and has directed much youth work, and eventually hopes to publish voluminous amounts of program material from her files.

The Huntingtons have three children, Constance Junerilla, Martin Emerson, and Victoria Irene. The Rev. Mr. Huntington loves the ministry, but feels that his eventual work lies in the educational program of the Church. He has declared himself available to "call" as he brings his fellowship into our circle.

### THE GOTHIC CHAPEL WINDOW IN WINTER

The window by the pulpit,  
Where praying eyes may see,  
Points thoughts and feelings upward  
Where minds and hearts are free.

Not on the glass but through it  
This picture, framed for me,  
Inspires my morning worship,  
Accents my litany.

A lilac bush stands praying  
In lineaments of grey;  
An earnest, daring suppliant  
Through all the stormy day.

The snows and winds of winter,  
The frozen earth below,  
Preludes to plumed blossoms,  
When springtime zephyrs blow.

— From Poems  
by Ahva J. C. Bond.

### Cazziol Flies to Nigeria

By Leon M. Maltby, Secretary

The months of schooling, planning, and other preparations for missionary service in Nigeria, Africa, have now ended for Roger Cazziol. If no last-minute delays were encountered, he took an Air France plane from Paris, Tuesday, January 14, and landed at Kano in Northern Nigeria the next day. Whether he was able to fly by another line to Enugu in Southern Nigeria, as Rev. R. Nwankwo strongly urged, or took the train is not known at the time of writing. His heavy luggage will follow him by steamer.

The arrival of the Rev. Roger Cazziol in Nigeria marks the beginning of the first white supervision of church work under the Seventh Day Baptist name in the delta region of this great country in West Africa. An uncertain number of churches has existed for several years. It is expected that as Brother Cazziol becomes acquainted with the people he will be able to guide them in matters of faith and practice as well as helping in the education of those who are able to attend the teachers' training "college" of which he will be the headmaster. Furthermore, he should be able to help the congregations to unite in some sort of conference, if the interest warrants, and should be able to report the progress of the work to the Seventh Day Baptists in Europe and America. Prior to this time reports have not been very adequate according to our standards.

What Mr. Cazziol will find, and what he will be able to do remains to be seen. He is not being sent out in any official way or with any support by our General Conference although the Commission sent him a letter of introduction and good wishes. He carries credentials as a member of the Mill Yard Seventh Day Baptist Church in London, which he has twice visited. He was sent on his way by that church with a substantial gift of £35 for traveling expense when he spoke there on January 11.

When Mr. Cazziol was doing humanitarian and mission work in Uganda a few years ago with Dr. Sheppard, now a university professor and author in New York City, he worked also with an Englishman

who is now a member of the British Parliament. When he contacted this friend in London recently it developed that he was personally acquainted with Dr. Azikiwe, the Prime Minister of Eastern Nigeria. He offered Mr. Cazziol a letter of introduction to him, which may prove useful in connection with the government-supported educational work from which our Sabbathkeeping friend will derive his livelihood.

Rev. R. Nwankwo, who appears to be a man of considerable ability and local prestige at Umuahia, Nigeria, is very largely responsible for the arrangements which led to this missionary venture. He heads a number of elementary schools supported in part by the government. He secured permission to open the above-mentioned "college." A recent letter written in November tells of trying to complete all the buildings for the college. He had previously reported that a cement block house had been built for the headmaster (Mr. Cazziol) even before he knew that he could come. This school manager was also able to negotiate with the immigration authorities and to himself provide the deposit guaranteeing the return of the immigrant in case the work did not develop as expected. He evidently is a man of some means according to Nigerian standards. It has been observed in some of the correspondence from Mr. Cazziol with people in this country that, unlike so many other people of that land, Rev. R. Nwankwo has never made any requests except for leadership and literature. The Tract Society has offered limited quantities of helps for the religious teaching of children and adults in the churches. With a man on the field this can be done more effectively.

Evangelist Cazziol has been helped by a few friends and one or two organized groups to make the journey to Nigeria. Both he and Rev. R. Nwankwo express thanks for this help in transportation. He will now be self-supporting, as mentioned above.

TRACT BOARD MEETING  
at Plainfield, Sunday,  
January 19.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiabel

**Conference of Communicators**

It was the privilege of the secretary of the Board of Christian Education to attend the Conference of Communicators of the Yale Intergroup Research Project at Yale Divinity School, January 2-4, 1958.

Here we discussed at some length case studies of the treatment of Intergroup Relations (Protestant, Catholic, Jew, denominational, social class, economic class, etc.) as they had been produced in church school student and teachers' quarterlies. Representatives from 20 denominations and religious publishing houses took lively interest in discussing from many viewpoints that which is being written regarding Christian relationships in church school publications.

As an added treat, Dr. Roland Bainton, Professor of Ecclesiastical History, Yale Divinity School, addressed the conference on the history of the Jewish race.

The Intergroup Research Project will continue for at least one year and possibly two. It is expected that as a result new insights for the treatment of our fellow men will be produced to be used for editors of church school material.

On July 6-11, 1959, the 45th International Christian Endeavor Convention will be held in Philadelphia.

**A PRAYER**

Ahva J. C. Bond

Saviour with love unbounded,  
In grief to Thee I call;  
My sins are red like scarlet,  
Yet Thou canst cleanse them all.  
Oh, bid these tears cease falling,  
These burdens roll away;  
While at Thy feet low kneeling,  
Forgive my sins, I pray.  
The past of life forgotten,  
With every sin forgiven,  
Help me the path to follow  
That leads to Thee and Heaven.  
No more let clouds o'ershadow,  
Remove them far away,  
The sunshine of Thy presence  
Illume my path each day.

**YOUTH NEWS****C. E. in Australia and New Zealand**

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, left New York City, January 5, by air to visit Christian Endeavorers in Australia and New Zealand.

He was the featured speaker at the National Convention of the Australian Christian Endeavor Union January 8-16 in Adelaide. In addition to making six major evening addresses, Dr. Poling held conferences with leaders.

The theme of the convention was "Let God Be God." It was expected that 1500 delegates from outside Adelaide would journey to the convention, representing all the states. Following the convention Dr. Poling will visit with Endeavorers in New Zealand at Auckland on January 16 and 17 en route home.

**Plainfield Youth Organize**

A new emphasis on youth is noticeable in the Plainfield, N. J., Church. At the beginning of the new year a Christian Endeavor Society was organized under the leadership of Pastor and Mrs. Dickinson. The children have been growing up to the age where they could really benefit from such a society. A few more have come into the fellowship of the church, and good leadership is available. The new C. E. group is expected to have charge of the morning worship service of the church on Christian Endeavor Day.

Another venture soon to be started is a junior choir. Hoped for also, if leadership can be found, is a Junior Christian Endeavor Society.

Youth and children now form a very noticeable part of the congregation of the Plainfield Church which, for a number of years, was considered by some to be a church of older people. The young people of this suburban community received much stimulus in Christian commitment and Christian living from the Graham Crusade in nearby New York City. Several of them are still getting mail regularly in the follow-up work of that campaign.

**Verona Church  
Installs Pastor**

Impressive all-day installation services were held at the Verona, N. Y., Seventh Day Baptist Church on January 4 when the Rev. C. Rex Burdick, Th. M., formerly of the Salem, W. Va., Church was welcomed as pastor. All of the churches of the Central New York Association were invited to attend. Some canceled their own services to do so. (Mr. Burdick came originally from De Ruyter.) The attendance for the day was 162. It is interesting to note that four of the dairymen of the church drove trucks to West Virginia to bring back the new pastor's household goods.

Portions of the news story in the Daily Sentinel, Rome, N. Y., are given below:

The morning service was in charge of Olin Davis who gave the invocation and led the responsive reading. Prayer was offered by Pastor Charles Swing of De Ruyter.

Craig Sholtz, church moderator, extended a welcome to the new pastor and family, giving a little of the historical background of the church. A pledge of the church's support by Mrs. Zilla Vierow, deaconess, was followed by remarks by Mr. Burdick who pronounced the benediction.

The afternoon service was in charge of Garth Warner who led a song service. A welcome from the Sabbath School was given by the superintendent, Kenneth Davis.

Barbara Crandall spoke for the Junior department of the Sabbath School. Mrs. Craig Sholtz, as the president, welcomed the Burdicks in behalf of the Ladies' Aid Society, and Louis Sholtz spoke for the Young People's Social Club.

Walter Brannon of the De Ruyter Church extended greetings in behalf of the Central Association, reminding the pastor that his duties began that evening when there was a meeting of the Executive Committee of that body.

The Lewis Holmes family of the Vienna Methodist Church sang two numbers.

Remarks from pastors of neighboring

churches included those by the Rev. George Kenyon, St. Peter's Lutheran; the Rev. James Barr, Cochran Memorial, Oneida Castle; and the Rev. Walter Wilcon, Durhamville Baptist, who spoke for the Scanandoah Ministers Association and the weekly radio program put on by the association from Oneida.

The benediction was pronounced by the Rev. Earl Cruzan, president of the Seventh Day Baptist General Conference and pastor of the Adams Center Church. His church, 80 miles north of Verona, was well represented.

**Advice to Veterans**

World War II veterans holding term GI life insurance might do well to ponder the experience of nearly 20,000 veterans of World War I who didn't convert their term policies to permanent GI insurance. Term GI insurance must be renewed every five years at an increasingly higher premium rate. Having carried their term GI policies through as many as seven renewals, these 20,000 World War I veterans now face an almost insoluble problem.

Averaging 62 years of age, with their earnings generally declining, they are finding the renewal cost of their term policies so high that many of them are being forced to drop their GI insurance.

World War II veterans can avoid the dilemma of their older comrades by converting to permanent GI insurance. The initial cost of permanent insurance is higher than term, but the premium rates do not increase.

In addition permanent GI insurance has a cash surrender, extended insurance, paid-up insurance, and loan value. Term insurance has none of these.

From the New Jersey Baptist Bulletin (printed by Recorder Press) we learn that the American Baptist churches in New Jersey reported fewer baptisms in 1957 than in 1956. It is stated, however, that 1958 will probably show a large increase, which is attributed to the Billy Graham Crusade in New York, the Visitation Program which grew out of it in October, and the accelerated evangelistic planning of many local churches.



### THREE BAGS FULL

By Christina H. Jones

(Mrs. Jones, the wife of the Rev. Willard A. Jones, executive secretary of the Near East Christian Council Committee for Refugee Work, has lived in Jerusalem for several years, and has written many articles about the work among the destitute refugees.)

Leila lay on her mattress on the floor of the tent sleepily watching the sun's rays through a hole in the canvas. It was a watery sun, glancing through clouds that had poured rain on the land for three days. All night the storm had beaten on the tent, and Leila had awakened from time to time and huddled closer to Zeinab, her little sister, for warmth.

Close by lay her father and mother, big brother Ahmad, and, in a little cradle, baby Ali, only six months old.

They had not always lived in a tent, but Leila could scarcely remember their old home. Sometimes her mother told her about the house by the orange grove down on the warm plain, about the sea not far off, the weddings and feasts. If she asked when they would go back, her mother always said, "When Allah wills it, Light of My Eyes."

Morning meant school, and Leila loved school. She loved her teachers, especially Teacher Jaleelie, who taught them the gay songs of the boys and girls in America.

Lying on her mattress, Leila murmured the poem about sheep she had heard the first class recite:

Baa, Baa kharuf aswad,  
Fe eindak suf?  
Nam, ya sayeed, nam, ya sayeed,  
Thalatha keeas malaan. . . .

Until now Leila had supposed all the sheep in the world must be in Palestine.

"How I wish I had wool," she thought, "so I could knit for baby Ali, and Zeinab, and even for myself." All by herself she had learned to knit after watching her teacher knit with the pretty red wool at recess time.

One day she broke two twigs from a walnut tree. She cut them and smoothed them and pointed them, until they looked like knitting needles. For wool she used a long piece of string. Painstakingly she learned to make the loops on the needles,

hold the string firm with her fingers, stick the needle through the loops, throw the string over, and pull it through.

"Oh Allah, it is so cold. Send me wool," she prayed.

It was cold in the tent and cold outside. Her clothes were damp as she put them on.



New Sweaters Make School Pleasant

She smoothed down the dress made from one of her mother's, with the beautiful needlework her mother had done as a bride. It was thin and ragged, and over it she wore her school apron, of blue and white check. The apron covered the torn dress and even her arms to the wrists. One had been given to each school girl by the American lady from Jerusalem, who said they were from faraway friends. The girls loved the aprons and took good care of them, taking them off as soon as school was over each day, and having them washed on Friday when there was no school.

On that gray morning after the storm, the lady from Jerusalem was hurrying with her breakfast and housework in order to get an early start for Deir Ammar where Leila lived.

Two weeks before a friend had called. "I have some wool," she said. "It has

been in the storeroom for years. If you could do something with it, I should be very glad."

"How much do you have?"

"I have three bags full."

It would be dusty, probably motheaten, perhaps chewed by mice, but she was used to working with old clothes and odds and ends — and she had been praying for wool.

"I am sure we can use it," she said.

In a few days three big bags of wool were delivered to her workroom, and with a friend she spent the morning sorting. All the red was put in one pile, the blue in another. The white, most of it not so white, filled a bag by itself.

She thought of Teacher Jaleelie and the thirty-nine girls in the top class of the Deir Ammar Girls' School. In the bales from America she found thirty-nine pairs of knitting needles.

When the lady's jeep arrived at the school, Teacher Jaleelie called Leila and Fadwa and Sameeha to help.

Three bags of wool! Leila's eyes opened wide with wonder, and shone with sheer joy. Was ever prayer answered so quickly?

"Allah Bedabber." (God will provide.)

"Do the girls know how to knit?"

"Some do. We'll teach them. . . ."

"I can knit, O my teacher. . . ." Leila pulled out the wooden needles and the string.

It was a month of cold rain and a big snowstorm. Children in the camps needed warm clothing and there was never enough in the great bales from America. The lady from Jerusalem was kept busy sorting and handing out the warm garments.

Then one morning, at half past six the telephone rang. It was Teacher Jaleelie.

"When are you coming to Deir Ammar? The wool is all finished, and we want you to see. . . ."

The mountains were covered with flowers, lovely red anemones, cyclamens, and hollyhocks. Driving along the glistening road on that February morning, she thought that God had made the world beautiful for all to see, and she thanked Him. It was a perfect day to go to see Teacher Jaleelie and her pupils.

Each girl wore a sweater. Some were red and white. Some were white and blue, and not a few were of many colors, put together with odd bits of wool.

All were beautifully made, some in difficult cable stitch and intricate patterns.

"Was there enough wool?"

Teacher Jaleelie laughed. "There was enough. They made sixty-one sweaters and some scarves and mittens. Every bit of wool was used."

Leila was chosen to say "thank you" for all the girls. Hadn't she prayed for wool the very day the lady brought it? Now everyone was warmer, and the knitting had been such fun! She had made a sweater for little Zeinab, and booties for baby Ali.

The lady from Jerusalem wiped tears from her eyes as she drank a cup of hot mint tea.

### NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — The annual meeting was held on January 7 with the yearly reports and election of the following officers: president, Earl D. Burdick; vice-president, Dr. J. N. Norwood; clerk, Mrs. Ruby Babcock; treasurer, Mrs. Orson Randolph; asst. treasurer, Mrs. Raymond M. Kenyon, Jr. After the meeting thirty-six enjoyed the carry-in dinner in the social hall.

President K. Duane Hurley and Harley Bond of Salem College were present at the morning service on January 4 and spoke in the interest of the college during the Sabbath School hour.

Pastor Polan brought us a helpful and inspiring sermon the Sabbath after Christmas, which was followed by the children's program telling the story of the carols in prose and song. Each child received a large red stocking filled with goodies.

The church was very prettily decorated with greens and lighted candles. The beautiful bouquet of gladioli and chrysanthemums before the pulpit was given by Gilbert H. Jeffrey in memory of his mother.

Mrs. Wardner FitzRandolph told about Christmas in Jamaica at the December meeting of the Church Aid.

Some of the men have made a ramp



# The Sabbath Recorder

## Sin and Salvation

The Gospel is not merely a wonderful ethical system; it is a gracious plan of redemption through the atoning death of Christ on the cross. Christ died to redeem man from sin, and only through Jesus Christ, "and him crucified," can man be saved. His death on the cross furnishes the only proper explanation of the sacrificial language of the New Testament, and of the sacrificial rites of the Old, considered as prophetic of Christ's atoning work. The death of Christ is the central feature of his work (Hebrews, chapter 9). Christ's work of teaching and healing was not enough; it took his sacrifice on the cross to complete his work of atonement, thus bringing salvation to all who accept him. This was probably what Jesus meant when he said, "It is finished" (John 19: 30).

— Seventh Day Baptist Beliefs.

for the front of the church which will make it possible for those wishing to attend in wheel chairs to do so. We are sorry that Dr. A. J. C. Bond is unable to attend the services because of illness.  
— Correspondent.

**BATTLE CREEK, MICH.** — In the January 6 issue it was incorrectly reported that the ladies had voted \$25 monthly toward the car expense of the Shepherding Pastor on the Southwest field, Rev. Marion Van Horn. The word "monthly" should be deleted.

The Shiloh, N. J., Church Bulletin reports contributions for the two weeks ending December 14 and 21, \$726.75 for local expenses and \$383 for Our World Mission — unusually high figures.

Rev. Theodore J. Hibbard of 404 East Coleman Ave., Hammond, La., is offering 1,000 little stickers "The Seventh Day (Saturday) is the Sabbath of the Lord" for \$1.00.

### SABBATH SCHOOL LESSON for February 1, 1958

Privileges of Church Membership

Lesson Scripture: 1 Peter 2: 9-10; 2 Cor. 9: 6-8; Gal. 6: 1-5; Heb. 4: 14-16; 10: 23-25.

### Accessions

Westerly, R. I.

By Testimony:  
James Hartley  
Mrs. Lillian (James) Hartley

### Marriages

**Kaase-Babcock.** — Paul Gustave Kaase of Chicago, Ill., and Beulah V. Babcock, assistant registrar of Milton College, Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church December 21, 1957, with Pastor Elmo Fitz Randolph officiating. Mr. and Mrs. Kaase are at home in Milton. — E. F. R.

**Lewis-Allen.** — Joseph Edward Lewis, Maplewood, Mo., and Bettina C. Allen, Milton, Wis., exchanged marriage vows in a wedding ceremony conducted by the bride's pastor, the Rev. Elmo Fitz Randolph, at the Milton Seventh Day Baptist Church, December 27, 1957. Mr. and Mrs. Lewis will make their home in Missouri.  
— E. F. R.

### Obituaries

**Curry.** — L. Roscoe, son of William H. and Ella Bond Curry, was born at Lost Creek, W. Va., Jan. 12, 1886, and died there on Dec. 25, 1957.

From boyhood, he was a faithful Sabbath-keeper and attended the Seventh Day Baptist Church. In early youth, he attended Salem College. He was united in marriage to Ruth Dodrill. He was a farmer and stockman. Recently he had operated a general store which was always closed on the Sabbath.

Surviving are: his wife; three daughters: Eleanor (Mrs. J. B. Franklin), Miami, Fla.; Mary (Mrs. Bart Venettozzi), of Lost Creek, and Naomi (Mrs. Hubert Halterman), of Monterey, Va.; three sons: William, Summersville, W. Va.; Luther and David, both of Lost Creek; one brother, A. Lee Curry, Lost Creek; and fourteen grandchildren.

Farewell services were held at the Lost Creek Seventh Day Baptist Church, conducted by the Rev. Rex E. Zwiebel and the Rev. Duane L. Davis. Masonic burial was in the church cemetery. — D. L. D.

**Harris.** — L. Hoover, son of Judson H. and Lora Shimp Harris, was born in Shiloh, N. J., Feb. 1, 1924, and died at his farm home near Shiloh, N. J., January 2, 1958.

He became a member of the Shiloh Seventh Day Baptist Church in August, 1938. From this time on he was a faithful member taking an active part in the church life by singing in the choir, working on committees, and serving as a trustee.

Survivors include his wife, Velma Roberts Harris; three small children: Lawrence, Steven, and Patricia; a sister, Mrs. Melvin Dickinson, and his parents, all of Shiloh.

Funeral services were held in the Shiloh Church Sabbath afternoon, January 4, with his pastor, the Rev. Robert P. Lippincott, officiating. Burial was in the Shiloh Cemetery. — R. P. L.

**Saunders.** — Claude N., the son of George W. and Anna E. Allen Saunders, was born Sept. 29, 1887, and died Jan. 6, 1958, at his home in Richburg, N. Y.

He was a member of the Richburg Seventh Day Baptist Church. He had worked the area oil industry for many years.

Surviving are his wife, Hazel M.; two sisters, Mrs. Maude Breadon and Mrs. Floyd Clarke; one brother, George; and two nieces.

Memorial services were conducted on January 9, by his pastor, Doyle K. Zwiebel. Interment was in the Richburg Cemetery. — D.K.Z.

### History Volume Wanted

Does someone have an extra copy of Seventh Day Baptists in Europe and America, Volume I? One of our readers has Volume II and would like to purchase the first volume to complete the set.