

# The Sabbath Recorder

At the Denver church annual meeting, held December 30, officers for the year were elected and the new constitution and by-laws were adopted. These contain several changes, three of which are: six trustees instead of three, arrangement for an associate membership, and the creation of four departments in the church: Evangelism, Worship, Religious Education, and Stewardship.

The "kick-off" Advisory Board dinner meeting, January 10, was an important organization meeting.

On January 26, President Parrish met with the Boulder-Denver churches at the quarterly meeting in Denver.

Our young people presented a very beautiful Sabbath morning service, February 2, carrying out the international theme "To Fill The Emptiness." The following young people presented the service: Rob Stephan, Bob White, Donna Stephan, Sheila Davis, Sharon Crosby, Lynn Randolph, Linda Smitty, Sharon Widman, Ed Hansen, Shirley Crosby, and Pat White.

A new sidewalk has been built along the extended gravel area for cars. Cement foundations have recently been placed under the parsonage. Tiling has been put on the platform of the social hall.

The pastor, Rev. Kenneth Smith, is hard at work on his Dissertation for the doctorate with culminating exams in May. This detracts in no way from his giving us wonderful sermons each Sabbath. He is truly an inspiration to us all. Indeed there is no time for idleness if we carry out our Christian commitments.

— Correspondent.

## Obituaries

**Bond.**—Lucretia Thompson, daughter of Cyrus and Stella Davis Thompson, was born August 21, 1901, near Shinnston, W. Va., and died at Clarksburg, W. Va., on March 19, 1963.

She was married to Carroll A. Bond August 9, 1928. She became a member of the Lost Creek Seventh Day Baptist Church in 1930, where she was a faithful leader in many places, in spite of crippling arthritis. About five years ago, the Bonds moved from Jane Lew to Salem, where they were also active in the church there.

Surviving are: her husband, of Salem; her mother of Shinnston; two daughters, Mrs. Leland (Dortha) Green, Stratford, Wis., and Mrs. Lyle (Sylvia) Shreves of Pennsville, N. J.;

one sister, Mrs. Carl (Eva) McDonald, Bridgeport, W. Va., and three grandchildren.

Funeral services were conducted at the Lost Creek church by Pastors Duane L. Davis and Clifford W. P. Hansen, and interment was in the church cemetery. — D. L. D.

**Burdick.**—James, son of the late Rev. Leon and Nellie W. Burdick, was born in Rome, N. Y., Oct. 1, 1916, and died Jan. 31, 1963, at the Veterans Hospital at Syracuse, N. Y.

Services were held in the Calvary Assembly of God Church, Carthage, N. Y., Feb. 3.

Besides his wife Carmen, and mother (of De Ruyter) he leaves 8 sons and 1 daughter, two brothers and four sisters. — C. D. S.

**Lennon.**—Allen Wilcox, son of the late Edwin and Jennie Wilcox Lennon, was born in Whitesboro, N. Y., May 23, 1887, and died unexpectedly at his home in Vernon, N. Y., January 28, 1963.

He was married to Mildred Warner of Verona on Feb. 11, 1911. Besides his wife he is survived by three daughters: Mrs. Stanley (Bernice) Fargo, Rome; Mrs. Bentley (Eula) Sargeant, Moores Forks; and Mrs. Frank (Doris) Pine, Fonda; two sons, Roger Lennon, Rome, and William Lennon, Havre de Grace, Md.; one brother, Elmer Hobbie, Plattsburgh; 15 grandchildren, and 2 great-grandchildren.

He was an active member of the Verona Seventh Day Baptist Church until the time of his death.

The memorial service was conducted from the Fiore Funeral Home in Oneida by his pastor, the Rev. C. Rex Burdick. Interment will be made in the New Union Cemetery, Verona Mills. — C. R. B.

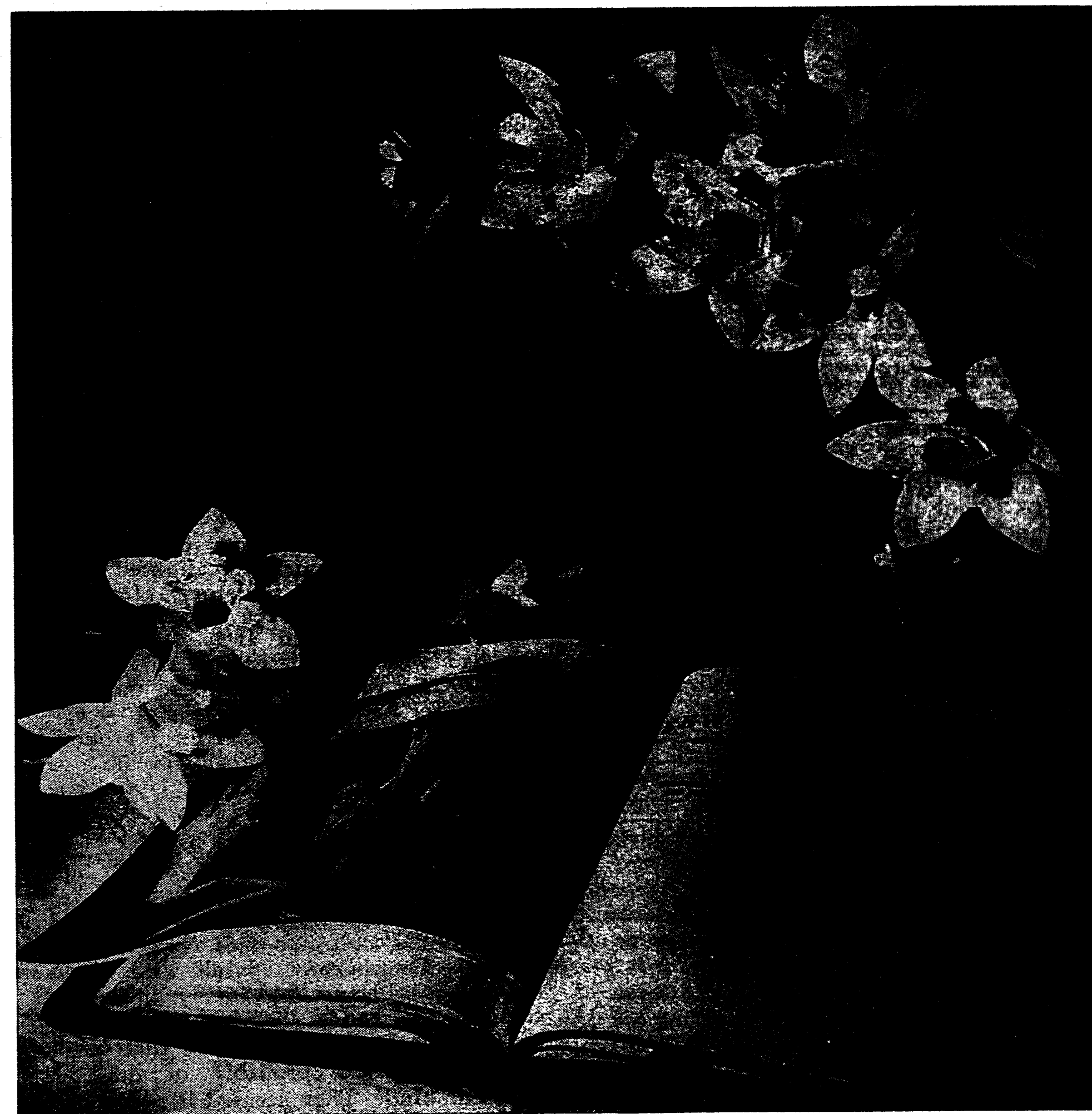
**Rasmussen.**—Stanley Wheeler, son of Clarissa Wheeler and the late Orville S. Rasmussen, was born at Boulder, Colo. July 7, 1921, and died at Livermore, Calif., Feb. 22, 1963. (See more extended obituary elsewhere in this issue.)

**Wellman.**—Silas Harold, son of Mr. and Mrs. Thomas Wellman, died in the DeGraff Memorial Hospital, North Tonawanda, N. Y., March 15, 1963, at the age of 43.

Born in South New Berlin, N. Y., Mr. Wellman had resided in North Tonawanda, N. Y., for the past 12 years and was employed as an engineer at the Sylvania Electronics Systems Co. in Buffalo. A veteran of World War 2, he served as a bomber-pilot with the U. S. Air Force in the ETO. He was awarded the air medal in 1944. Mr. Wellman was a charter member of the Buffalo Seventh Day Baptist Church, having worked faithfully in the Buffalo Fellowship for many years.

Surviving are his wife, Marguerite Carpenter Wellman; a daughter, Judy; and two sons, Kendall and David; his mother, Mrs. Thomas Wellman; and a brother, Russell.

Farewell services were held at the Hamp Funeral Home of Tonawanda, N. Y., on March 17 with his pastor, the Rev. Rex E. Zwiebel, officiating. — R. E. Z.



# The Sabbath Recorder

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
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## The People We Meet

What is travel? It can be many things to many people. No person can say what it ought always to be for himself or for others because travel experiences vary from time to time. Sometimes we look upon travel entirely from the point of view of departure and destination. The time involved is just that irksome interval between the two. The daily commuter may look at it this way or may take it as precious moments in which to accomplish something related or unrelated to that which will occupy him after arrival. The occasional traveler may find it easier to take the trip itself as something thrilling that will add to his storehouse of experiences with new people.

Sometimes by the providence of God or the coincidences of schedules we are led to contribute something to conversations that are mutually helpful. When such is the case, we wonder if we have not at other times been so aloof that we have missed the joy of polite witnessing or of sharing the problems of those who have more of them than show on the surface.

There was a lively conversation going on two seats behind me on a flight from Knoxville, Tenn., to Washington. I was between a Boston-bound, middle-aged woman and an attractive dark-skinned girl. Not till the girl had alighted from the plane did I learn the story. Here was a full-blooded Cherokee Indian maiden who had never been away from home but had won an educational trip to the capital. Her father had opposed the trip; her mother had insisted; and she — well she was crying with fear of flying (groundless apprehension) and fear that no one would meet her in the big city. The motherly woman calmed her fears and brightened her day, illustrating the saying, "A friend in need is a friend indeed."

My seat mates from Washington to New York were a handsome man and his beautiful, cultured wife, Trinidadians from the Dominican Republic with whom it was possible to find many things in common. Of course they had never heard of Seventh Day Baptists and their professed faith was probably of quite a different kind. They seemed happy, how-

ever, to accept informational tracts and a Sabbath Recorder.

Bus travel from Nashville, Tenn., to Huntsville, Ala., makes one conscious of the strange traditions that have not quite been dropped. The one Negro woman did not get a seat mate until nearly every other seat was filled. It would have been a lost opportunity to discuss Bible truths if the editor had not occupied that seat. She opened her handbag and studied her Sunday School lesson. It was not long until she guessed that her companion was a minister. She, too, appreciated a special issue of the Sabbath Recorder and commented on the articles she read. The racial discrimination lightly touched upon was met by Christian forbearance on her part.

Other experiences are open to those who travel and mingle with people. One soon learns that we do not have to be of one mind or one church to have many things in common. Respect is accorded to those who stand firmly for what they believe the Bible teaches — people who hold the truth, but hold it in love. The Christian traveler who shares with others the joys and problems of life is mindful that his Lord and Master left him the greatest example of how to meet and mingle with people and leave them happier for the experience.

## Facts of the Faith

In a study of comparative religion on an examination of what faith means to some people, it appears that there is a considerable distinction between fact and faith. This cannot be said of historic Christianity. The editors of *World Outlook* (Methodist) point this out quite clearly in their April special issue emphasizing Easter and missions. The shouts of joy, "Christ is risen! Hallelujah!" and "Hallelujah! Christ is risen indeed!" affirm, says the editor, that something has taken place. "This is what we mean when we say that Christianity is a historical religion. We affirm that God has become a person and done certain things. Basically this is the core of the Christian faith."

Our faith rests on fact, not fancy. We do well to emphasize that the revela-

tion of God in Christ is not nebulous or cloudy; it is firm and real. The witnesses of the resurrection enforced their preaching with such words as, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." We have something more to concentrate on at this season than a pretty spring festival of sunrises and flowers and new clothes.

There is a close tie between the celebration of the resurrection and proclaiming the message in home and foreign mission fields. The above-mentioned Methodist editor goes on to say: "When we witness to people who do not know the Christian Gospel, we are driven from vagueness and must say what we mean. We cannot ask a man to surrender his life to the Easter bunny."

Proclaiming the risen Christ and His power to give us eternal salvation is to proclaim what we know from biblical history and from personal experience to be a fact. These facts of faith told to others bring them hope and joy. In the telling we too are blessed and enriched.

## Aiming High in Evangelism

A vast nation-wide evangelistic campaign is planned for Japan next spring by the Japan Baptist Convention with strong help from people of like faith in the United States. The plan envisions reaching all of Japan's 94 million people with the Gospel message.

Evangelist Billy Graham and about 600 Baptist pastors and laymen from the United States, are expected to speak in revivals during the movement. Five central crusades are slated in major Japan population centers and about 150 revivals will be held in other Japan cities.

One of the groups of musicians scheduled to assist in the effort is the Hardin-Simmons University Cowboy Band. This distinctively "Texas" band has toured Europe three times and traveled a million miles since it was organized in 1923.

It will be highly interesting to see how near its goal this Japan Baptist New Life Movement is able to come.

APRIL 15, 1963



## Planning Committee Report

Harley D. Bond, Chairman

The brevity of reporting a meeting of the Planning Committee is no indication of the amount of work accomplished. It is not merely the report of activities occurring during a three-day meeting. It includes the results of individual work done between meetings and plans for work to be done well in advance. It is not a single report, for results from the meetings are reported by various agencies at different times during the year. Such will be the report of the meeting held at Plainfield March 31 - April 2.

All members were present for the meeting. As usual there was the sharing by the board representatives and the president of Conference of their activities and the co-ordination of their plans. In this co-ordination the presence of the Conference president has proved to be quite valuable. In fact, the presence of the president-elect at one of the meetings prior to taking over the presidency could be most helpful.

The resource material for the Fifth-Year Program, "Mission to the World," which has been prepared and assembled, was approved. Very shortly a brochure descriptive of the work for 1963-64 will be distributed to the churches. The packets of resource material will be ready for distribution early in the summer.

The directives of General Conference were followed by the committee in the development of initial plans for 1964-65. Consideration has been given to our distinctive mission as it might be influenced by the results of the five-year Program for Advance. While this planning is still in its embryonic stage it is felt that greater stress should be placed on lay leadership as the image of Seventh Day Baptists comes into more direct focus.

Expressions from some of the foreign conferences indicate that they will have representatives to the 1964 Conference at Salem and to the consultation of leaders immediately preceding its sessions. Considerable time was spent by the committee in consideration of this world-wide conference, and wholehearted approval

was given to the plans being developed by the Missionary Society in working out assistance for transportation and entertainment of these representatives.

The committee will recommend to the General Conference that it join with other Baptists that have participated in the Baptist Jubilee Advance in establishing a proposed continuing Baptist Fellowship. It would strongly urge, too, on the local level, continued and expanded fellowship with our fellow Baptists.

Dual representation by the board secretaries at associational meetings was again stressed. The secretaries, through the exchange of information on the activities and plans of their respective boards, are well qualified to represent other agencies as they appear on associational programs. This means of communication within the denomination should not be overlooked as associational programs are being planned.

It was noted that a series of Junior lessons on missions have been developed by our missionaries on the field. These will be available for distribution through the Board of Christian Education early this fall.

The next meeting of the Planning Committee will be held at Fort Collins, Colorado, on Sunday, August 11.

## BJA Committee Makes Plans

At Valley Forge in the new headquarters building of the American Baptist Convention several subcommittees and the Joint Committee of the Baptist Jubilee Advance met on March 10-12 to lay plans for the climaxing of the five-year program, the co-operation to continue beyond it and the publicity ventures common to the co-operating bodies. The responsibility of presiding over the deliberations of the Joint Committee at its 1963 spring and fall meetings was given to a Seventh Day Baptist.

Two of the co-operating conventions, American and Southern Baptists, will hold simultaneous denomination-wide business sessions at Atlantic City May 18-21, 1964. They will be joined by large representations of other Baptist Conventions or Conferences for the gigantic jubilee meet-

## MEMORY TEXT

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. John 20: 20.

ing on the weekend of May 22-24. Much of the time of subcommittees at Valley Forge was devoted to careful and enthusiastic planning for that celebration. Seventh Day Baptists are involved in the preparation and in the program as it will be presented. The book to be distributed (within the \$4 registration fee) has a section on Seventh Day Baptist history. One period of the program on Sabbath day calls for a presentation to the vast audience and to representatives of the press the common distinctives of all Baptists and the differences between the co-operating bodies. Here again Seventh Day Baptists will be represented on the panel. In addition each Convention is urged to engage display space to let all others know of their distinctive contribution to the Baptist witness in the world. Decisions were made at Valley Forge that would enable the smaller denominations to have a single display booth if so desired.

It was reported to the committee on March 12 that plans are near completion for the Baptist exhibit in the Protestant Center at the New York World's Fair in 1964 and 1965. Theme for the exhibit is "For Liberty and Light," following the Jubilee Advance theme. This has been arranged by the small Publicity Committee headed by R. Dean Goodwin (American Baptist) which has held several meetings and has Seventh Day Baptist representation. The booklet to be distributed in millions of copies covers briefly the history of each Convention. The reference to Seventh Day Baptists was corrected at the recent committee meeting.

The next meeting of the Joint Committee will be at the end of September.

Albert McClellan, Nashville, program planning secretary, SBC Executive Committee, was picked for the keynote address. — L. M. Maltby, chairman of Joint Committee.

## Pastor to People

By Rev. C. H. Dickinson

(Portion of a message designed to challenge the newly elected committees of the Plainfield church, April 7, 1963.)

We wish that more might be brought into the life of our church, but we must not despair that progress is not greater. Many are being helped by our ministry. With a humble attitude, we must continue under the Holy Spirit's guidance to share the Gospel and to aid in Christian growth within the church fellowship, and also to those on the outside with special needs, whether it be a spiritual need to know and trust in Christ or some physical need, that all might better understand and appreciate God's fatherly love.

Our responsibility is to provide a fellowship in which the sinner and the saint are at home together. Through our church we help the sinner to discover a common faith in God through Christ. At the same time, we help the saint to share his mutual loving concern for one another's welfare.

The standard for our church is the love of God revealed in Jesus Christ. It is the unmerited grace fully revealed through love, mercy, and forgiveness. It is a high standard that can appeal to all men. How well do we uphold this standard? Too often our standard is no different from the world about us; Christians and non-Christians live by the same standard, that of the world. The church as the fellowship of the redeemed must uphold, proclaim and live by a higher standard, one that will help improve that of the world around us.

Our church is a redeeming fellowship, both by nature and by mission. By nature we exist as a fellowship of the redeemed in order to fulfill our mission as a redeeming fellowship. We live in the midst of an alien and hostile world — not to adjust and conform to that world, but to stand out to challenge and redeem it. Paul challenges us (Romans 12: 2) not to "conform to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

## THE COMMUNION CUP

By Loyal F. Hurley, D.D.

"This is my blood of the covenant" (Matt. 26: 28; Mark 14: 24). "The cup of blessing which we bless, is it not a participation in the blood of Christ?" (1 Cor. 10: 16). "This cup is the new covenant in my blood" (1 Cor. 11: 25).

There is wide difference of opinion and attitude regarding "the blood of Christ." Some are almost scandalized at the mention of the communion cup as a symbol of "blood." They refer to atonement by blood as being a "religion of blood and gore," a "slaughter house religion." Others, on the contrary, think one is not a Christian, or doesn't believe in atonement, unless he regularly uses the expression "saved by the blood." He may not even want to fellowship with those "who do not believe in salvation by the blood." Others, in between, are neither scandalized, nor attracted, by the expression. Is there a truth here that would help all Christians, both conservative and liberal, to a deeper appreciation of the communion on the one hand, and on the other hand to a greater respect for others who may not habitually use the biblical terms which some enjoy? I think so.

To recognize this truth one must begin with ideas and Scriptures which at first seem to be far afield. Will you patiently study an Old Testament portion which at first may appear to you to have no vital Christian message? Read the whole section of Leviticus 17: 10-14 from which we quote a part. Note especially the emphasized words as follows: "I will set my face against that person who eats blood . . ." "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life." (selections from vs. 10, 11). "For the life of every creature is the blood of it . . . for the life of every creature is its blood" (v. 14, RSV).

Now each emphasized word in the selections above, **person**, **life**, **soul**, is a purported translation of the one Hebrew word **nephesh**. This word is used 700 times in the Hebrew Bible, but it is so

variously translated that most folks have no idea of its true meaning. In the King James Version it is translated as "soul" 428 times; as "life" 119 times; as "person" 30 times; as "self" 19 times; as "mind" 15 times; as "heart" 15 times; as "creature" 9 times; and as appetite, beast, body, dead, desire, ghost, lust, man, etc., 30 different translations in all. In the Revised Standard Version it is translated "soul" only 242 times, with all other occurrences in different terms. No wonder people do not know what "nephesh" means.

In our common English usage today the words "soul" and "spirit" are interchangeable. Any dictionary will show this. But in the Bible the words are never used to mean the same thing, nor are they ever confused in usage. Unless we grasp the biblical usage we shall never understand the biblical meaning.

Basically the word **nephesh** means a "self-conscious, sensory creature." It was used to mean animals. See Gen. 1: 21, 24; 2: 19; 9: 10, 12, 15, 16, etc., where it is translated "living creature." Animals are "souls" as truly as men are. They are self-conscious and sensory, just like men. A dog knows he hurts when he is kicked. Man is an animal — a higher animal 'tis true — but an animal and not a vegetable.

The usages of "nephesh" are numerous, and helpful. It is used to signify a person, an individual — so many "souls," like so many "head" of horses or cattle. "And all the souls that came out of the loins of Jacob were seventy souls" (KJV). The RSV says, "All the offspring of Jacob were seventy persons" (Ex. 1: 5) — that is, so many individuals.

Then the word is used to mean this self-conscious, sensory being with his appetites. ". . . our soul loatheth this light bread" (Num. 21: 5, KJV.) RSV reads, "we loathe this worthless food." Deut. 12: 20, KJV says, ". . . and thou shalt say, I will eat flesh, because my soul longeth to eat flesh: thou mayest eat flesh, whatsoever thy soul lusteth after." RSV says, ". . . and you say, 'I will eat flesh,' because you crave flesh, you may eat as much flesh as you desire."

In Deut. 14 are instructions for diet, and the rule for worshiping in the one city that was to be chosen for community worship. Tithes were to be given of all produce, and the tithes of certain things were "to be eaten before the Lord." If one could not carry his tithes so far to that distant chosen city he was to sell his produce and take the money with him to the central city — "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thy household" (Deut. 14: 26, KJV). RSV reads, "and spend the money for whatever you desire, oxen, or sheep, or wine or strong drink, whatever your appetite craves. . . ." That is, a "soul" is a self-conscious, sensory being with "appetite."

Again, "soul" means such a being with his emotions. In Judges 10: 16 we read in KJV, "and his soul was grieved for the misery of Israel," while in RSV we read, "and he became indignant over the misery of Israel." In Judges 16: 16 we read, "And when she pressed him hard with her words day after day, and urged him, his soul was vexed to death" (RSV). In Mark 14: 34 we read the words of Jesus in Gethsemane, "My soul is very sorrowful, even to death" (RSV). That is, "soul" means an emotional being, not an unfeeling clod.

Also, the word "soul" was used to mean a person with his affections. "When he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul" (1 Sam. 18: 1).

We can sum up in general the usage of "soul" as meaning a self-conscious, sensory being with his appetites and passions, his emotions, and his affections. This applies both to men and animals. However, a distinction must be made between them in this respect: in the animal this self-consciousness is combined only with instinct, so far as we know, while in man it is combined with moral judgment and

conscience. Man has a moral self-consciousness.

"Soul" should never be confused with "spirit." They are never used synonymously. Possibly in general they might be distinguished in this rather crude fashion: Through our five senses we learn the world around us; through our soul we know the world within us; and through our spirit we know (or may know) the world above us. "The spirit beareth witness with our spirit (not with our soul) that we are children of God."

Our senses need to be trained. Think of the sensitive touch of certain handicapped people; think of the hearing of certain bird lovers — they can tell the songs of many hundreds of birds because they have trained their hearing. I have read of wine-tasters who could tell the country in which a certain wine was made, and even the year. Our senses need training.

Our souls need to be saved. The self life, the inner life which in man is a moral self-consciousness has one universal and basic malady — it is self-centered and selfish. It must be saved from its inordinate appetites and passions, its off-center emotions, and its wrongly placed affections. Of course, some sins, such as pride, are spiritual rather than soulish, but the general distinction holds true — the soul needs saving.

Our spirits need quickening and sensitizing. The spirits of men run the gamut from that of a savage to the surrendered and spirit-filled Christian who is open to the slightest whisper from the Spirit of God. Our spirits need to be alive.

Some of you will think that we have forgotten the Communion Cup! No, we have just been getting ready to consider it. Is there any relationship between blood and a self-conscious, sensory being? Well, what happens to a person when he is in a faint? They tell us that the blood has just left the brain. And the way to bring a person out of a faint is to lay him down with the head low and try to get the blood back into the brain. There



is a relationship, somehow, between blood and self-consciousness.

There have been numerous soldiers in battle who have had a leg or an arm shot off, and felt no pain until they were brought back to first-aid, or hospital, had the wound bound up, and the blood pressure returned to the member. Then there was pain. Somehow, there is a relationship between blood and self-consciousness and sensation. "For the soul of the flesh is in the blood"; "For the soul of every creature is the blood of it."

Most Christians believe that Isaiah 53 is a chapter applying prophetically to Jesus Christ. The 12th verse says, "He poured out his soul unto death." What did He pour out? Did Jesus pour out just a few pints of red fluid when He poured out His soul? Or did He pour out everything that made Him a self-conscious, sensory being — His appetites and desires, His emotions, His affections, His all? What do you think?

Of course, if one wants to be technical, he must realize that Jesus died before His blood was really shed. He "poured out his soul unto death," and He committed His spirit (not His soul) to God. After that, the soldier pierced His side and "there came out water and blood."

In the words of a celebrated war leader Jesus gave His "blood and sweat and tears." But He gave far more than that. He gave everything that made Him a self-conscious, sensory human being like us. "He poured out his soul unto death."

No one should ever feel ashamed to speak of "the blood of Christ." But he should feel ashamed if he has nothing else to say than just a phrase! We are not saved by repeating a phrase — we are saved by the self-giving sacrifice of Christ in which, on the cross of shame, He gave all that made Him human. So when we receive the communion cup of the sacrament and are reminded by the pastor that "This is the new covenant in my blood," let us not be ashamed of the words used, nor think that they mean just some red fluid from Jesus' body. They mean His entire selfhood which He gave "for us men and our salvation." And let us humbly and gratefully praise Him for it all!

## Two Kingdoms in Conflict

By Donald E. Richards

As Jesus stood before Pilate two different kingdoms were pitted against each other — the kingdom of God and the kingdom of men. The contest lay in the responses of each kingdom representative — Jesus and Pilate. It was a struggle of light and darkness, truth and error, life and death.

Pilate represented Rome, a kingdom built by force of arms and maintained through strength and fear. He had risen in power from slavery to governor. He sought to rule well, but judging by his conduct in the trial of Jesus, Pilate overlooked justice because of the pressures of expediency and fear — fear of personal position under Rome. He followed his chosen course of action in spite of his dislike for the Jews, his own better judgment, and the advice given by his distressed wife.

Jesus represented the kingdom of God, a kingdom built upon compassion and sacrifice and maintained by love and service. He had laid aside His previous glory to become a humble servant among men. His authority over men and nature was demonstrated in His teaching and by His daily life. He loved people, and those who responded in faith were changed because of His loving. Those who refused His love were made more barbarous. Jesus' kingdom represented life, light, truth and power for righteous conduct.

In the Cross of Christ is demonstrated most forcefully man's rebellion against God and His authority. Religion, government, and culture combined forces in rejecting the King, slaying the Priest, and silencing the Prophet. In the cross and resurrection we see Christ taking hold of sin, death, and the grave and saying to men, these shall not have dominion over you.

Christ remains King, Priest, and Prophet, for man did not change the fact of God and His love even though they murdered Jesus. The question to be answered today, by each person is this: Is He your King, your Priest, your Prophet?

MISSIONS — Sec. Everett T. Harris

## An Important Reserve

(This article by Treasurer Karl G. Stillman was requested for publication.) — E. T. H.

The Seventh Day Baptist Missionary Society having been confronted by financial crises over the years, making it necessary to delay payment of salaries and allowances to its loyal workers, on July 1, 1948, established what is termed an "Income Equalization Reserve Fund." The purpose of this Fund was to cushion the effect of a low-income period which might be caused by a recession, depression, or lessened support from the Our World Mission budget and/or direct giving of individuals and organizations for any reason whatsoever. Instead of an abrupt retrenchment otherwise necessary, it was hoped that such a plan would allow a gradual and orderly cut-back over a period of several months. An initial annual appropriation of \$500 from income being received from the investment of permanent funds was made and continued to the present time.

Our conception of the value of such a fund has been confirmed over and over again since emergencies in 1953, 1954, 1957, 1961 and 1962 were surmounted by drawing on its reserves. Failure of our people to meet their share of Our World Mission budget the past two years all but exhausted available balances and we became concerned that curtailment of our work was in the offing. At this juncture we received the sum of \$8,333.33 from the Ella Grace Brown Burdick Estate and a way to replenish the Fund became evident. The sum of approximately \$4,600 was required to restore the depleted balance and \$3,000 more was repaid to the Seventh Day Baptist Memorial Fund on a loan made in connection with the acquisition of Jamaica mission property in 1946. The remaining balance of some \$700 was used for current expenses.

It is a sad commentary now to report that because of slow denominational giving particularly in the last two months, we have had to invade this reserve to the extent of \$2,000 which again is a

matter of great concern to the Board of Managers. We believe the present trend will be reversed but it must occur promptly.

## Who's Who in Jamaica

Rev. Socrates A. Thompson

(The following article regarding Rev. Socrates A. Thompson of Kingston, Jamaica, is written by Byron C. Lewis and is the third of a series of biographical sketches of church leaders in Jamaica, taken from the Harvester, issue of October, 1962.)

Rev. Socrates A. Thompson, born July 17, 1917, near Guy's Hill, St. Mary, received early education at Guy's Hill Primary School, later at Lincoln College in Kingston.

Converted to the Seventh Day Baptist faith in September 1933, after being raised in the Wheelers Mt. Baptist Church. Became church clerk of Waterford S. D. B. Church in 1934 and served in this position for eleven years. Migrated to the United States in Farm Labor scheme in 1944 but returned in six months.

Offered scholarship to Alfred University School of Theology, Alfred, N. Y., USA, in 1946 and completed ministerial training in 1949. Entered Milton College in Milton, Wis., in September 1949, graduating in June 1951 with Bachelor of Science degree, majoring in History and minoring in English language.

Returned to Jamaica in June 1951 and took appointment as Biology, History and English instructor at Crandall High School, a position held for six years.

Married Clara Brown, December 1951; has one daughter, Patricia, born October 1952. Ordained and appointed pastor of the Luna S. D. B. Church in 1952, holding position for ten years. Also has pastored Cottage, Tydixon, Bowensville, and Higgintown S. D. B. Churches. At present serving as Pastor and Assistant Pastor in two circuits — serving Mountain View, Orange Bay, Bowensville. Assistant at Luna. Was a member of Gaynstead High School and Windsor High School staff and served as Headmaster of the now defunct Maiden Hall Vocational School. At present on staff of Waulgrove High School, Kingston.

## Another Look at Seventh-day Adventism

A book by Norman F. Douty

Within the past two years there have appeared two full-size books by very capable authors about Seventh-day Adventism, one in 1960 by Walter R. Martin and now another by Norman F. Douty. Both are the result of a great deal of research into all the subjects involved. They are considerably different in their conclusions as to the orthodoxy of the movement, Martin defending it and Douty saying that we need to take "Another Look at Seventh-day Adventism." Both writers have lengthy chapters on the Sabbath. Martin entitles his 30-page treatise "The Sabbath and the Mark of the Beast." Both authors, being Sundaykeepers and writing for a readership that is looking for arguments against the seventh-day Sabbath, use a good deal of space defending the Sunday institution. Their defense has to rest largely on early church history outside the Bible but they differ considerably in their basis for Sundaykeeping. Mr. Douty holds to the perpetual obligation of the Fourth Commandment and contends that there is implied divine authority in the New Testament for the change from Sabbath to Sunday. His arguments will not be found conclusive by those whose Bible study has led them to accept the Sabbath although he has made a better case for his position than is usually made. There is too much weight placed on certain documents and the statements of historians.

Norman F. Douty, a graduate of Northern Baptist Theological Seminary, has himself been president of what is now Grand Rapids Baptist Theological Seminary and Bible College. Mature in years and experience, his correspondence and his work on this book show him to be mature also in the charitableness of his human relations. He opposes error as he sees it but does so in a kindly way. In his introduction he states that much of the material criticizing Seventh-day Adventism has been based on misrepresentation and invalid argument — things which he hopes to avoid. He also aims to avoid all abuse and attributing to Ad-

ventism those fallacies that logically flow from express declarations, sticking to what their own writers say their position is.

The author takes up with very adequate documentation the doctrinal position of past and present Adventist writers showing how they differ from what he believes to be the biblical doctrine. The chapter headings include the doctrines about man, inspiration, death, Christ, salvation, Sabbath, prophetic chronology, final atonement, investigative judgment, last things, everlasting punishment, and Mrs. White's visions. Beside these there are several important appendices, a supplement and a long list of sources, which add much value to the work.

The book is not a reply to Martin (whose book he considers disappointing in its softer view of the subject) but is a reply to the 1957 book of nearly 700 pages prepared by a group of leaders under the title "Seventh-day Adventists Answer Questions on Doctrine." Mr. Douty's "Another Look" may be characterized as a successful attempt to show that those doctrines which have long been opposed by other Protestants as being biblically untenable are still adhered to — that they are merely presented in better dress. Perhaps the author would have done just as well to confine himself to a discussion of fewer doctrines such as "the investigative judgment," "prophetic chronology" and "Mrs. White's visions." However, discriminating readers with a special interest in Christian doctrine will be much better informed by reading what has been brought together throughout this extensive and well-written volume. It will be apparent that the writer's purpose is not primarily to describe error but to point out correct doctrine as he sees it.

There is not room here for the details of presentation which are the real meat of the book. He notes that some, like Donald G. Barnhouse and Walter R. Martin, think that the delusions in which Adventism was born and nourished are more or less harmless. He himself claims an assured conviction that the movement is the product of Satanic deception (p. 184). Those are strong words. We are

assured by letter that he does not include the observance of the Sabbath in that statement. The author, after reading Seventh Day Baptist literature and the manuscripts of the proposed tracts on the difference between Seventh Day Baptists and Seventh-day Adventists, apparently sees a notable difference in the presentation of the Sabbath-Sunday issue. Returning the manuscripts under date of February 1 he writes: "Reflecting further on the enclosed, I will say that it gives me the impression that you good people are not SEVENTH-DAY Baptists, but Seventh Day BAPTISTS, i.e., that the seventh-day aspect is not the prominent thing about you, but the Baptist aspect is. This means that your affinity with the Adventists is largely external, while that with the Baptists is largely internal."

Quoting from the conclusion of Mr. Douty's book:

"Now let us gather together some of Adventism's departures from the general belief of the church of God, both by way of denial and of declaration. Its denials and declarations are of two kinds. Some are explicit, that is, they are expressed in plain terms; others are implicit, that is, they are necessarily, logically, properly involved in what is plainly said." . . .

"First, Adventism denies a body of doctrine which the church as a whole has always declared.

"a. It explicitly denies some of these doctrines. It denies, for example the church's doctrine of man, for it denies that man is a two-fold being, partly material and partly immaterial, and conceives of him as only body and breath instead of body and personality. Again, Adventism denies the church's doctrine of death, for it denies that the person, upon leaving the body, continues his conscious existence in a state either of blessedness or of woe, and holds, instead, that he either ceases to be or loses consciousness until the resurrection. Once more, it denies the church's doctrine of the eternal state of the wicked, for it denies that, after resurrection, they will abide in conscious suffering forever.

"b. Adventism implicitly denies other doctrines.

"It implicitly denies the church's doctrine that the Bible is an all-sufficient guide in all matters of faith and conduct, for, in placing Mrs. White on a level with the non-literary prophets, whose inspiration was one and the same as that of the authors of Holy Writ, it attributes to her to this day an inspiration equal to the Bible's. . . . These are not doctrines held only in the past. This is Adventism in the 1960's.

"Secondly, Adventism declares another body of doctrine which the church as a whole has always denied.

"a. It explicitly declares some of these doctrines.

"It declares that it was possible for Christ to sin, whereas the church has always held inasmuch as a Divine Person is incapable of sin, the Second Person of the Godhead could not have sinned in His manhood. . . . Once more, it asserts that the Christian's sacred day is the seventh in the week whereas the church, from New Testament times, has kept the first as its day of worship. A person's evaluation of Adventism will depend upon the importance he attaches to these doctrines.

"b. Adventism implicitly declares other doctrines.

"It implicitly declares that the sacrifice of Christ is not sufficient for salvation, when it says that only those who have perfected themselves will be sealed; . . . Again, Adventism implicitly teaches that Satan shares with Christ in bearing our sins, . . .

"Now so long as Adventism denies, explicitly or implicitly, doctrines which the church of Christ as a whole has always declared; and declares, explicitly or implicitly, doctrines which the church of Christ as a whole has always denied, it cannot be esteemed a Scriptural church. . . .

"Accordingly, they who would be loyal to God rather than be swayed by sentiment must avoid any alliance with the Adventist system. No other course is open to them." — L. M. Maltby.



### The Helping Hand

The Publications Committee of the Seventh Day Baptist Board of Christian Education, with the co-operation of the editor, the Rev. Don A. Sanford is bending every effort toward improving the attractiveness of the **Helping Hand**. The first step is the use of blue ink on the cover for the current quarter.

A complete redesigning of the cover is now in progress, and we expect to use the new design for the third quarter of 1963.

We appreciate the renewed effort that the editor is making to present us with challenging studies of the International Lessons on the Bible and to have them available prior to their intended use.

In a letter dated March 23, this comment was written by Mrs. Elizabeth B. Percy of St. Marys, W. Va.: "I find the **Helping Hand** very up to date and helpful!"

### Camp Joy

Camp Joy, the annual camping program of the Southeastern Association of Seventh Day Baptists, will be held June 23-30, 1963, at Camp Selby, the Upshur County 4-H Camp, Selbyville, W. Va. Boys and girls, aged 10-18, are invited to participate in the adventures of "Christian fun, fellowship, learning, and inspiration." The brochure describing the activity goes on to say that Camp Joy is, "most of all, a place to put our Christian principles into action in a community of young people who share our ideals, beliefs, and problems." Mr. Walter L. Bond is chairman of the camp committee.

### Plans for Camp MILES

Camp MILES for Southwestern Association youth will be held again this year at Chemin-A-Haut State Park, Bastrop, La. Date, June 24 to 30. Pastor Marion Van Horn is director and Pastors Paul Osborn and Paul Beebe will be instructors. Other staff members will be announced later. The theme for this year's program,

"What Shall We Do?" was selected as a companion to the General Conference theme. Two New Testament contexts are backgrounds for it: Acts 2: 37-47 and Matthew 19: 16-22. Mr. Osborn's course will be "Friendship Evangelism" and Mr. Beebe's will be "Bible Emphasis in Evangelism." Mr. Van Horn will plan the "Time-Out-With-God" on the same general theme. The program will include the usual swimming, ball games, singspiration, vespers, campfires, Sabbath services, and some additional activities new this year.



### Korean Honored

Dr. Helen Kim, president emeritus of Ewha Womans University, Seoul, Korea, has been selected to receive **The Upper Room** citation for 1963. The citation

is an award given annually by **The Upper Room**, interdenominational devotional publication, to a person who has been judged outstanding for his or her contribution to world Christian fellowship. Among the fourteen previous citees only one woman has received this honor, Miss Margaret Applegarth, Christian leader and writer. She received the citation in 1955. Up until the selection of Dr. Kim, no person has been chosen outside of North America.

Dr. Kim is one of the best known Christian women of the world. She has served upon many governmental and ecumenical committees and is a member of many national and world organizations. She had been connected with Ewha University for 44 years and served it as president from 1931 to the time of her retirement in 1961.

Dr. Kim has been vice-president, International Missionary Council; president, Korean Association of University Women; head of the Department of Information of Korea during the Korean War. She has represented Korea three times at the United Nations. She was a delegate to the World Council of Churches at New Delhi, India, November 1961.

### Deacon Ronald Mackintosh

#### IN MEMORY

"Not to the strong is the battle,  
Not to the swift is the race;  
But to the true and the faithful  
Victory is promised through grace."

Ronald Mackintosh, deacon of the Los Angeles Seventh Day Baptist Church, has gone to his sure reward, and we are left with much more than the beautiful memories of a life so lived as to be a testimony and a challenge to those who knew and loved him. He was not a man of great physical strength in his later years, but surely he was filled with spiritual power from on high. In spite of physical handicaps, he was a man of action and faith. Never was a cross borne more gracefully, nor a Christian testimony more actively exemplified. There are a number of descriptive words which vividly remind us of the life he lived among us — words which come to challenge us to be more actively Christian in our daily walk, indicative of the love which he had toward God and his fellow man.

Probably one of the most vivid of the memories which we have is that of his patience. The Apostle Paul in his beautiful love chapter says that love "suffereth long and is kind." This lesson comes to us with renewed meaning through one who "through patience possessed his soul" — "running with patience the race that was set before him." So the lesson from his life to us today is to "let patience have her perfect work," that we might be "perfect and entire, lacking nothing."

Ronald was dependable. His pastor can surely give testimony to the fact that when he took responsibility for a task, it would be accomplished to the best of his ability. The years he spent in loving care as keeper of the Lord's house bear testimony to his dependability. The words of a well-known hymn, "let us do with our might what our hands find to do," describe well his attitude.

Faith is another word descriptive of Ronald's life. He bore testimony through daily experience to the same principle expressed in Galatians: "the life I live in the flesh I live by the faith of the Son

of God who loved me and gave himself for me." Such a testimony leaves no place for sorrow, doubt or despair. "We walk by faith, not by sight." Ronald truly took "the shield of faith whereby (he) was able to quench all the fiery darts of the wicked."

Then there is hope. Paul urges, "have hope toward God." We have no doubts concerning Ronald. He was ready to meet his Lord. All who knew him will bear record that here was one whose hope was in God. He continually "rejoiced in the hope of the Glory of God." "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." As we have here paid tribute to one whose life has been such an inspiration and blessing, so may we take heed to the word of God which speaks to us in these imploring terms: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1).

— F. D. S., pastor.

### Chicago Church Has New Meeting Place

The Seventh Day Baptist Church of Chicago formerly meeting at 5058 W. Division Street now holds its Sabbath services at St. John's Reformed Church, Laramie Avenue and Potomac Street. The new location is two blocks north of Division Street and four blocks from the former meeting place. The first service in the new place was held on March 23. Meetings were held in this same church some years ago, and the pastor seemed glad to welcome the Seventh Day Baptists back again. The organist, a graduate of Milton College and classmate of Dr. Allison Burdick, volunteered his services for the March 23 worship.

Visitors in the Chicago area are cordially invited to attend Sabbath services at Laramie and Potomac. Details of church service arrangements may be obtained from Mrs. A. E. Webster, 7310 Holly Court, River Forest, Ill.

## ITEMS OF INTEREST

### Establishment of North American Baptist Fellowship Considered

The Baptist World Alliance has been asked to consider forming a North American Baptist Alliance or Fellowship.

This suggestion came out of the Joint (Interconvention) Committee on the Baptist Jubilee Advance. The committee, representing seven Baptist groups on the continent, met at the American Baptist Convention office building at Valley Forge March 10-12.

A Continuation Committee recommended this as a way to preserve interconvention achievements beyond the five-year Advance, which ends in 1964. Representing Seventh Day Baptists on this committee were Harley D. Bond and Leon M. Maltby, who concurred in the proposal mentioned above.

It was also proposed the North American alliance provide for annual meetings of the leaders of its participating groups. A general fellowship meeting every five years was also suggested. This North American general meeting would come midway between the Baptist World Congresses, also held every five years.

At a Washington meeting held later the administrative committee of the Baptist World Alliance authorized a subcommittee to study a proposal for organization of a North American Baptist Alliance or Fellowship.

While authorizing Dr. V. Carney Hargroves, chairman of the BWA administrative committee, to appoint a subcommittee, members applauded the prospect of continued fellowship and co-operation between the North American Baptist bodies, but also expressed convictions that the new fellowship must not assume administrative responsibilities of the present convention groups.

### New York Attraction

Visitors from thirty-one states and twenty-five countries were received during 1962 by the library of the American Bible Society.

The library, located in the Bible House, the society's world headquarters at 450 Park Avenue in New York City, has the most extensive collection of Scriptures in the Western Hemisphere — more than 22,000 volumes in over 1,100 languages.

One feature of the library is a permanent display of historic translations and editions of the English Bible, including a handwritten Wyclif New Testament, a facsimile copy of Tyndale's New Testament, an original copy of the Coverdale Bible (the first Bible printed in the English language) and a first edition copy of the King James Version.

Visitors to the library are welcome from 9:30 a.m. to 4:30 p.m., Monday through Friday. Arrangements can be made in advance for guided group tours.

The Bible House and its library are included among the thirty-nine major sight-seeing attractions listed by the New York Convention and Visitors Bureau.

### Hour of Decision

Trans World Radio, which carries the Hour of Decision broadcast from Monte Carlo, will place the world's most powerful Protestant radio station in full broadcast operation October 1 on the island of Curacao, Dr. Paul E. Freed, TWR founder and president, announced. The island lies approximately 20 miles off the coast of Venezuela. Trans World Radio was founded in 1952 by Dr. Freed, as a nonprofit Protestant evangelical organization with international headquarters in New Jersey. Dr. Freed said that in addition to the short-wave and standard-wave broadcast facilities to be installed on Curacao at a cost of \$1,000,000, plans call for construction and operation of FM and TV stations. TV Channel 2 in Curacao has been assigned to Trans World Radio. — Crusade News Bulletin.

### Home Insurance

The statisticians tell us there are almost twice as many fatal accidents in the home as on the job. Could the reason be that there is ample cause for stumbling in the broken homes of our land? Fewer accidents occur in Christian homes and not many of them are broken.

## NEWS FROM THE CHURCHES

**LITTLE ROCK, ARK.** — The annual church dinner and business meeting were held in January. Reports of the committees were presented and the following officers were elected: moderator, Irving Seager; clerk, Mrs. James M. Mitchell; treasurer, Calvin Babcock; trustees, Lloyd D. Seager, Berwin Monroe, and Calvin Babcock.

The ballot on retaining Pastor Paul Osborn for another year was unanimous.

Extensive repairs within the church have been completed during 1962. These included making a pastor's study and two Sabbath School rooms, one on either side of the front entrance. The floor in the sanctuary has been raised and a 8 x 30' platform extending the width of the church has been built for the pulpit-choir area. The ceiling has been lowered and the walls removed in the Sabbath School rooms. Curtains divide this 12 x 30' area so that it can accommodate three classes and also be used as a dining room for our monthly pot-luck suppers.

A door-to-door tract distribution and church affiliation survey is being continued, and plans are under way to have a fair booth again next fall.

The budget adopted this year is \$3,800.

The members of the church deeply appreciate the support of the Missionary and Tract Boards and the many personal gifts and messages of counsel and encouragement. — Correspondent.

**VERONA, N. Y.** — "Sabbath Heritage Day" was observed on November 24. Members of the diaconate were asked to tell of someone they remembered as being a help to our church. Those taking part were: La Verne Davis who spoke of Rev. A. L. Davis, John Williams who spoke of Mrs. Vie Warner, Mrs. Craig Sholtz who spoke of Mrs. Ida Thayer, Mrs. William Vierow who spoke of Mrs. Zilla Showdy, Floyd Sholtz who spoke of Miss Ruby Davis, Garth Warner who spoke of Mrs. Florence Stukey, and Craig Sholtz who spoke of Stuart Smith.

The Youth Fellowship had a project of making plaques with the Conference theme, "Lord, What Wilt Thou Have

Me To Do?" inscribed. These were sold at Christmas time.

A Christmas party was given at the parsonage by Pastor and Mrs. C. Rex Burdick for youngsters from kindergarten to sixth grade.

The Youth Fellowship and Junior Youth Fellowship are scheduled to meet every other Sabbath afternoon at the church. The Y. F. meets for Bible study at 7:15 p.m. Friday before choir rehearsal. Two other groups for Bible study meet at the church on Sabbath afternoon and at various homes on Monday evenings.

At the annual church meeting in December it was reported that \$1,000 had been spent during the year on improving the church basement. The severe cold wave of December 31 disrupted the heating system of the church causing about \$300 damage.

Youth Week was observed on February 2 under the leadership of Nancy Mallison, president. The program included: Responsive Reading, Sharon Ann Williams; Scripture, Beverly Drummond; Prayer, Jerry Vierow; Children's Sermon, Kathy Vierow. The theme "Lord, What Wilt Thou Have Me To Do?" was considered by three speakers: "As a Teenager," Douglas Burdick; "Through Commitment," Loren Sholtz; "Concerning the Future," Gary Williams.

Ten young people accompanied by Pastor Burdick attended a meeting of the Association Youth Fellowship at DeRuyter on the Sabbath, February 9. A box was sent by the local Y. F. to Makapwa Mission in the fall.

Our Ladies Aid served two Sunday dinners to the public in the fall and have served upon request two dinners to outside groups.

Hymnals were sent to British Guiana for use in our mission there.

Cook books have recently been published which are now on sale. Our thanks to Clayton Pinder, son-in-law of Craig Sholtz, for his contribution of printing and publishing them.

Our church is co-operating with the New London Methodist Church for Sunday evening services during Lent conducted by Pastor Burdick who also serves that church as pastor. Pastor Burdick gave



# The Sabbath Recorder

the message on the "Sacred Melodies" program on the radio from Oneida one Sabbath morning in January.

A telephone has been installed in the classroom at the church which the pastor uses as a "study." — Correspondent.

DE RUYTER, N. Y. — Lenten services were held on the evenings of March 17 and 24 in the De Ruyter Federated and Seventh Day Baptist churches. The services were planned jointly and a combined choir of the two churches sang at both meetings.

The first meeting was held in the Federated Church and the guest speaker was the Rev. Frank Congdon, minister of the Truxton and Homer churches. The last meeting was held in the Seventh Day Baptist Church and the speaker was the Rev. Norman Morris, minister of the Cuyler, Kinney Settlement, and Fabius churches. The themes of both meetings were on the Lenten season.

— Correspondent.

## SABBATH SCHOOL LESSON

for April 27, 1963

Faith Gives Security

Lesson Scripture: Psalm 23.

## Marriages

Gregory - Hathaway.—Mr. Jack Gregory and Nancy Hathaway were united in marriage at the Seventh Day Baptist Church in Los Angeles, Calif., on Feb. 17, by the groom's pastor, the Rev. Francis D. Saunders.

## Obituaries

Churchward.—Annie Idaline Ayars, daughter of Eli B. and Rebecca J. Davis Ayars, was born at Dodge Center, Minn., Sept. 12, 1867, and died Feb. 24, 1963, in an Owatonna Hospital.

On March 27, 1907, she was united in marriage to Walter Churchward. Although no children were born to this union, Verla came into their home as a young child. The couple lived near Dodge Center or in the village all their married lives, except for a brief period spent in Florida.

Annie has been a member of the Dodge Center Seventh Day Baptist Church for 81 years and has always taken an active part in the ministries of music and teaching. She received her training from Alfred University.

Surviving, in addition to her husband are

one daughter, Mrs. Paul (Verla) Giesler of Dodge Center; two nephews, Farling Ayars of South Miami, Fla. and Lister Ayars, Coconut Grove, Fla.

Funeral services were held in the Dodge Center church and interment was in the Riverside Cemetery, Dodge Center. — D. E. R.

Daggett.—Ina M., daughter of Edward and Elizabeth Langworthy, was born Dec. 24, 1866, in Ashland Township, Dodge County and died Feb. 6, 1963, at the Fairview Nursing Home, Dodge Center, Minn.

She was married to Roy U. Daggett on March 16, 1889. To this union were born three sons: Mark, Harold, and Ira, all of whom died in infancy. The couple then adopted five children: Clarence, John, and Ward, all deceased, Lester of St. Paul, Minn., and Mrs. Don (Velma) Miller of Dodge Center, the latter two surviving their mother. Mr. Daggett passed away in July of 1946.

She was a devout and faithful member of the Dodge Center Seventh Day Baptist Church and gave freely of her time in the work of the Lord.

Funeral services were held in the Dodge Center church by her pastor, the Rev. Donald E. Richards, and interment was in Riverside Cemetery. — D. E. R.

Mackintosh.—Ronald, son of Malcolm and May Mackintosh, was born at Alamosa, Colo., Aug. 11, 1905, and died at Los Angeles, Calif., March 6, 1963.

He is survived by four brothers: Malcolm R. of Sacramento, Calif.; Donald of Napoleon, Ohio; Albyn of Los Angeles, Calif.; and Charles of Beverly Hills, Calif., and one sister, Miss Alice D. Mackintosh of Los Angeles, Calif.

Funeral services were conducted by his pastor, the Rev. Francis D. Saunders. Burial was in the Rosedale Cemetery in Los Angeles.

(See tribute elsewhere in this issue.)

Plemmons.—Georgia E., daughter of James A. and Sally Jackson, was born April 10, 1886, at Bromide, Indian Territory, and died at Pekin, Illinois, October 26, 1962.

In her youth her family moved to Little Prairie, Ark., and there most of her life was spent. She was baptized and united with the Little Prairie Seventh Day Baptist Church in 1902, and remained a faithful member throughout life. On May 19, 1905, she was united in marriage to James A. Plemmons, who passed away many years ago. For the past few years she had made her home with her sons in Illinois.

Funeral services and burial were at Little Prairie, in charge of Pastor Henry Tharp of the local God's Holy Mission Church.

She is survived by two daughters, Amanda (Mrs. Ernest Froman) of Little Prairie, and Mamie (Mrs. Jeff Smith), Stuttgart, Ark.; three sons: Walton of Pekin, Ill., Henry of Peoria, Ill., and Carl of East Peoria, Ill.; one sister, Mrs. Sally Allison of Bromide, Okla.; 24 grandchildren and 7 great-grandchildren.

— C. A. B.

## A Place Where You'll Fit In

By Walter E. Isenhour

There is a place where you'll fit in  
The Master's will and plan;  
A place in life where you can win  
And be a noble man;  
A place where you'll enrich the earth  
By what you do and say,  
And prove yourself a man of worth  
Along your pilgrim way.

You may not be as great as some  
Who tower up quite high;  
But good success will surely come  
If honestly you try  
To live a godly, righteous life,  
And please the Lord above  
By helping rid the world of strife  
And bringing in true love.